

The Influence of Human Resource Management Analysis as an Instrument for Strengthening Halal Product Literacy on the Protection of Community Consumptive Behaviour towards Non-Halal Products in Medan City

Muhammad Alfahmi^{1*}, Muhammad Albahi², and Muhammad Alfikri³

¹*Management Study Programme, Faculty of Economics and Business, Universitas Medan Area, 20223 Medan, Indonesia*

²*Sharia Economics Study Programme, Faculty of Islamic Law and Law, Universitas Islam Negeri Sultan Syarif Kasim Riau, 28293 Pekanbaru, Indonesia*

³*Communication Science Study Programme, Faculty of Social Sciences, Universitas Islam Negeri Sumatera Utara, 20235 Medan, Indonesia*

ABSTRACT

In fact, this article is the output of field research related to the phenomenon that emerged in the era of globalisation, namely the many new food and beverage products around us. The emergence of these food and beverage variants may cause negative prejudice regarding their halal status for the people of Medan who are quite religious. The variety of food and beverages whose halal status is not yet known is still considered to be one of the problems for the people of Medan that should be resolved, so that it does not become a burden on the people's minds. This article is intended as an answer and solution to the problems raised above, namely the analysis of the existence of social media communication as an instrument for strengthening halal product literacy towards the protection of people's consumer behaviour on non-halal products in the city of Medan. This study uses a method with a Grounded Theory approach, which is a qualitative research method that aims to develop a theory or model that explains social phenomena through systematic data collection and analysis.

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E-mail addresses:

muhammadalfahmi@staff.uma.ac.id (Muhammad Alfahmi)

muhammad.albahi@uin-suska.ac.id (Muhammad Albahi)

muhammadalfikri@uinsu.ac.id (Muhammad Alfikri)

* Corresponding Author

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INTRODUCTION

Halal product literacy can be interpreted as an understanding of products that meet

halal standards in Islam regarding the needs of the Muslim community to identify, understand, and consume products that are in accordance with the principles of halal in Islam. This involves knowledge of permissible ingredients and production methods that are in accordance with halal principles. Enlightenment and education about halal signs and labels on product packaging helps the public choose products that comply with halal principles.

Understanding the production process and factory cleanliness helps the public understand whether a product meets halal standards. Halal product literacy also includes a shift in consumer behaviour towards a preference for products that are ethical and in accordance with Islamic values. Consumers, especially the younger generation, are increasingly choosing products that comply with religious and ethical values, driving increased awareness of halal product literacy. Understanding the role of halal certification institutions in ensuring the halalness of a product and providing confidence to consumers. The definition of literacy can be interpreted as knowledge or skills in a particular field or activity; literacy also means the ability of individuals to process information and knowledge for life skills. The existence of social media in the view of Ema and Luluatu Nayiroh (2024) has revolutionised the way people communicate and interact with each other.

The widespread use of social media has not only changed the way people interact with each other but has also changed the

way social movements are organised and mobilised. In Indonesia, social media has become an important tool for social movements and activism, as it allows individuals and groups to mobilise support, accelerate decision-making, and disseminate information quickly and effectively. Social media platforms as a tool for strengthening literacy and even mobilisation in social movements in Indonesia, and it can be interpreted how social media is used as an instrument of mobilisation, as well as strategies and tactics used by various groups such as activists and social movement organisations to gain support through social media, such as Facebook, and Twitter and Tiktok are used in various social movements, for example anti-drug movements, anti-violence against children and various other strategic issues.

The use of social media in this social movement allows activists to interact more easily and quickly, while expanding the reach of the influence of the organised movement. In addition, social media also provides a platform for young people and women to participate in activism and social movements (Fitriani et al., 2018). Another view was expressed by Sofyan and Arfian (2023), with the continued development of generation 4.0, social media always presents its users with things that are viral and contemporary to follow the trends of what is liked and needed by generations x, y and z. The more types of social media that are widely used by its users, many users are confused about using the right and efficient social media according to their needs.

Social media is currently one of the applications that are widely and frequently used by its users. The role of social media is currently very close to our lives, which are currently widely used as promotional media, ranging from sales advertisements, news, and other information. With social media, we can get this information compared to other special offline advertising media. Thus, social media can actually be used as an instrument in various activities, both formal and non-formal activities with multiple issues that are developing in society. One of these issues is the existence of social media communication as an instrument for strengthening halal product literacy against the protection of people's consumer behaviour on non-halal products in the city of Medan.

LITERATURE REVIEW

Communication according to Nuzuli (2023) is a necessity. Everyone wants communication to run smoothly and without obstruction. Humans as social beings use communication as a tool that can help humans to actualise themselves and survive (Nida, 2015). Basically, communication is a process. According to Robbins and Judge in (Sietohan & Liliani, 2018) the communication process consists of a process between the source and the recipient that results in the transfer and understanding of meaning. For more details, it will be explained below.

Definition of Communication

Communication as a process is also seen in an event, for example a communicator

sends a message to the communicant in the form of meaningful symbols sent through a certain channel. The communication process begins with the communicator delivering the message and ends with the communicant as the recipient of the message. The communication process is a series of processes carried out by people to convey messages to other humans, including interpreting, encoding, sending, etc. (Kurniawan, 2016). In addition to the above views, etymological communication comes from Latin, namely "Communis", which means creating togetherness or building togetherness between two or more people.

Another definition of communication is to define communication as the process of conveying ideas, hopes, and messages conveyed through certain symbols that contain meaning, carried out by messengers addressed to recipients. Communication is a process in which the meaning of knowledge is transferred from one person to another, usually with the intention of achieving some specific goals. According to Luhmann (1995), a famous sociologist, communication is defined as the exchange of messages between interrelated social systems. By Luhmann, communication occurs when a system changes information generated from another system. Lopulalan et al. (2024) put forward communication as a scientific practice and knowledge about communication. In detail, communication science is the practice and knowledge of solid basic information about the process of creating meaning between two or more people.

Then Effendi (Yusuf, 2021) argues that communication is the delivery of thoughts by someone (communicator) to another person (communicant). However, there are fundamentals or basic things that have not been realised in this sense. For example, what is the delivery using? Is it only exclusively using language or words? Because in reality communication can also occur through facial expressions. In this regard, according to Albig (Karyaningsih, 2018) communication is the process of transferring meaningful symbols between individuals. These symbols can be in the form of language, body gestures, graphic symbols, and so on.

Definition of Social Media

Social media has now become a trend in marketing communications. According to Purbohastuti (2017), social media is an online media, with its users can easily participate, share, and create content including blogs, social networks, wikis, forums and virtual worlds. Blogs, social networks, and wikis are the most common forms of social media used by people around the world. Social media is a group of internet-based applications that build on the ideology and technology of Web 2.0, and which enable the creation and exchange of user-generated content.

The increasing use of the internet and the high need to interact make social networking or social media something that cannot be rejected, especially for all groups, especially the younger generation. Promoting goods is not only one medium. To attract consumers,

companies must have several ways to attract consumers' attention. In this era, consumers are increasingly enjoying various products from social media. Liedfray et al. (2022), Social media is an online media, with its users being able to easily participate, share, and create content including blogs, social networks, wikis, forums and virtual worlds. Blogs, social networks, and wikis are the most common forms of social media used by people around the world.

The definition of social media is a set of new communication and collaboration tools that allow for various types of interactions that were previously unavailable to the general public (Brogan, 2010). Social media is a set of new communication and collaboration tools that allow for various types of interactions that were previously unavailable to the general public. Social media plays an important role in people's lives. Quite a lot of people use social media, including people in Esandom village, East Tombatu sub-district, Southeast Minahasa district.

Halal and Non-Halal Product Literacy

The terms halal and haram (not halal) have actually become the focus in determining the choice of various consumer goods for the community, especially for Muslims. This halal and haram license then become a serious issue when various new products from abroad are present. The new products in question are not food products that are processed or produced in the region itself. The new products in question are products that are sold or marketed online on various

social media that come from other regions or abroad. In general, halal in the context of language can be interpreted as something that is permissible, broken, or free.

Of these three meanings, some apparently interpret the word halal as "to decompose" or "to unravel." So, what does the word halal mean in Islamic law? Halal is a term for something permissible to do, eat, drink, or use. Prohibited acts will result in sinful consequences. However, perhaps only those with strong faith understand sin. Regarding halal food, a Quranic verse mentions the signs of halal and haram food. This Quranic verse is found in verse 157 of Surah al-A'raf. The verse reads:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۚ فَاَلَّذِينَ ءَامَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۙ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ

There are other arguments related to halal work or halal work. This Qur'anic proposition explains that it is halal to carry out buying and selling that does not involve usury. This argument is in verse 275 of Surah al Baqarah. It reads:

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ۚ ذَٰلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا ۗ وَاللَّهُ الْبَاطِلُ ۚ وَحَرَّمَ الرِّبَا ۚ فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَىٰ فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ ۗ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ

Furthermore, the discussion on this issue was also raised by Amrin et al. (2022)

that with the largest Muslim population in the world, it is a large potential market for various producers of goods and services (Lubis, 2019). Although each Muslim consumer has a different level of compliance with sharia depending on their level of religiosity (Al Farisi et al., 2024). In general, Muslim consumers will have a positive attitude towards products that use a halal approach in their production (Triasih et al., 2017) showing very rapid growth. Nationally, Indonesia has made efforts to develop the halal product industry in all aspects of life, starting from sharia finance, food, beverages, pharmaceuticals, cosmetics and other aspects (Adinugraha et al., 2019).

The results of research conducted by Sukesti and Mamdukh (2019) estimate the total value of the goods and services industry that uses this halal appeal, such as: tourism and hospitality (sharia hotels and halal restaurants), financial services (sharia banking), health (tibbun nabawi), beauty (cosmetics and Muslim salons), general education, real estate (sharia housing) and toiletries (Sukesti & Mamdukh, 2019). Of course, products that use halal appeal must maintain their consistency in using the halal approach to avoid losing consumer trust (Matondang & Astuti, 2020).

Another view on this matter was put forward by Nurdin et al. (2024) to develop halal literacy indicators and integrate them into Natural Sciences (IPA) learning by utilising science and chemistry literacy. That halal literacy has a positive impact on environmental awareness and can guide individuals. The development of halal literacy indicators is important to create a

solid foundation for students to be able to apply their understanding in everyday life that is in line with religious values.

Consumptive Behaviour

Every individual always seeks satisfaction by consuming goods that are not their needs but to fulfill their desires. This phenomenon is usually known as consumer behaviour. This statement is in line with what was stated by Mujahidah (2021) that the actors that cause consumer behaviour in a person consist of internal and external factors. Internal factors include motivational factors. External factors include lifestyle factors, reference or reference group factors, self-identifying model factors, and family factors. Then consumer behaviour is behaviour where the desire arises to buy goods or use services only to fulfill personal satisfaction and no longer consider the benefits of the goods or services. Consumptive behaviour tends to be found among teenagers. Where teenagers engage in consumptive behaviour to fulfill their lifestyle. As stated by Syarifuddin (2016), who said that human needs based on their intensity consist of three types including primary needs, secondary needs and tertiary needs. With the many human needs in their daily lives, humans cannot be separated from carrying out consumption activities carried out by humans in order to fulfill their daily needs. Furthermore, (Lestari, 2018) stated that individuals always seek satisfaction by consuming goods that are not their needs but to fulfill their desires.

This phenomenon is usually known as consumer behaviour. Consumer behaviour

is a behaviour where there is a desire to buy goods or use services only to fulfill personal satisfaction and no longer consider the benefits of the goods or services. Consumer behaviour tends to be found among teenagers. Furthermore, this was stated by Lestarina (2018) consumer behaviour is included in behaviour that is prone to be experienced by teenagers. There are influencing factors so that this behaviour is formed in teenagers. Consumer behaviour also has characteristics and supporting aspects so that it becomes a habit that is carried out, especially among the younger generation (teenagers). Consumer behaviour is an act of buying goods not to meet needs but to fulfill desires, which is done excessively so that it causes waste and cost inefficiency.

The word consumptive means wasteful, consuming goods and services excessively (Gumulya & Widiastuti, 2013) Grinder (Lina & Rosyid, 1997) provides an understanding that human lifestyle is controlled and driven by a desire to fulfill pleasure desires only called consumptive behaviour. That consumptive behaviour is a buying behaviour that is no longer based on rational considerations but because of desires that are no longer rational. Formation of Consumptive behaviour. Consumptive behaviour is formed because consumptive itself has become part of the lifestyle process.

METHODOLOGY

This research was conducted using the Grounded Theory approach, namely a qualitative research method, aimed at

developing a model to explain social phenomena through systematic observation, data collection and analysis, as stated by Bryant and Charmaz (2019). The framework of this method is a metatheoretical and methodological framework to develop normative theoretical reconstruction based on communication practices, using a qualitative approach, especially the analysis of the existence of social media communication that has action implications.

This method is inspired by the tradition of Aristotle's practical philosophy and Deweyan pragmatism. By using this method, researchers can build useful theories to overcome problems related to communication practices (Craig & Tracy, 2014). In its implementation, it is expected to be able to reveal and understand, interpret the phenomena in the field being studied, namely the analysis of the existence of social media communication as an instrument for

strengthening halal product literacy towards protecting the consumer behaviour of the community on non-halal products in the city of Medan.

Location and Time of Research

The research implementation period is approximately six months, starting in July 2024 to January 2025. The research implementation location is in Medan City.

Research Informants

The selection of research informants was conducted purposively, with the researcher personally selecting the selected informants, while still taking into account logical and rational considerations, a person's character, seniority, expertise, gender, education, and so on. The following are some of the informants for this research, as seen in Table 1.

Table 1
Background of research informants

No.	Name, Tribe and Age	Work
1	Informant 1, Mandailing, 66 years old	Contractor (Entrepreneur)
2	Informant 2, Batak, 41 years old	Culinary Business (Restaurant)
3	Informant 3, Jawa, 44 years old	Car Workshop (Private)
4	Informant 4, Jawa, 41 years old	Housewife
5	Informant 5, Melayu, 21 years old	6th Semester Student of UISU Faculty of Social and Political Sciences

RESULTS

Presentation of Informant Data

This informant data presentation rubric will contain data obtained from the five selected informants. Of course, it concerns the answers to the questions asked to the

informants. The research questions asked by the informants are shown in Figure 1.

All data from the informants' views and responses to the list of questions asked regarding the analysis of the existence of social media communication as an

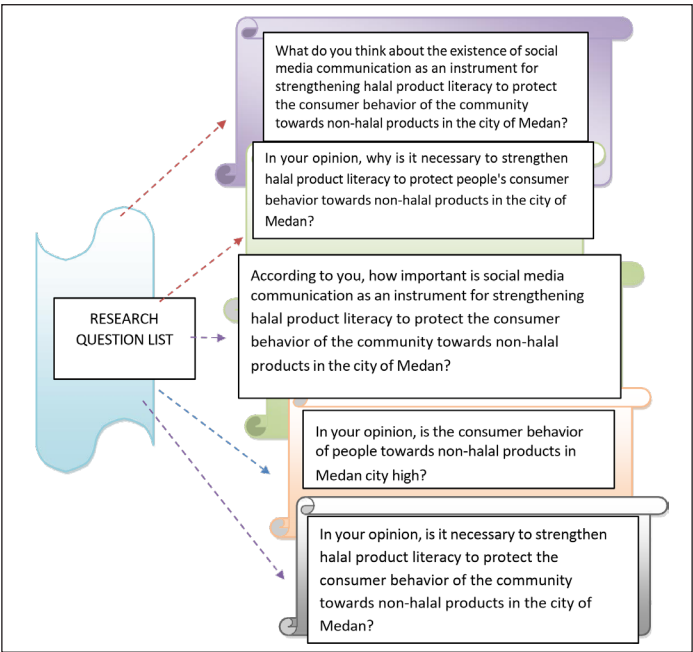


Figure 1. List of research questions

instrument for strengthening halal product literacy in order to protect consumer behaviour towards non-halal products in Medan City, in full, are as shown in Figures 2 to 6.

Table 2 shows that Informant 1 has a consistently positive perception of social media communication as an instrument

for strengthening halal product literacy. The informant believes that social media effectively disseminates halal-related information, increases consumer awareness, and supports informed purchasing decisions. The responses also indicate that strengthening halal literacy is necessary due to the growing variety of food and beverage

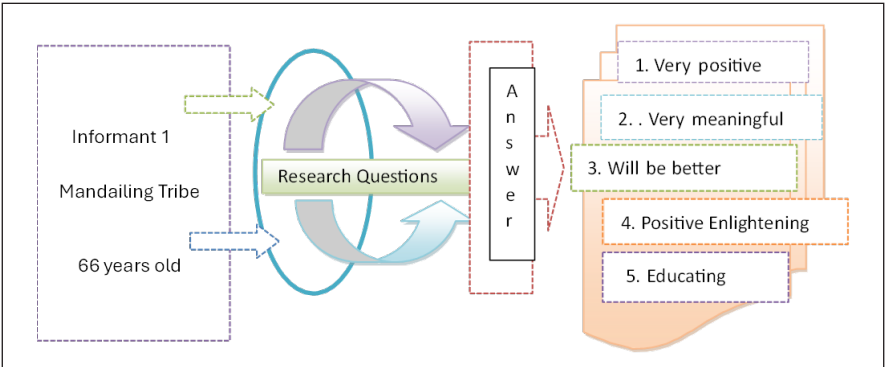


Figure 2. Answers/responses from Informant 1 (one) to 5 (five) research questions

Table 2
Informant 1's responses to the five research questions

No.	Research Question	Informant's Response
1	What do you think about the existence of social media communication as an instrument for strengthening halal product literacy to protect community consumer behaviour against non-halal products in the city of Medan?	Very positive
2	In your opinion, why is it necessary to strengthen halal product literacy to protect people's consumer behaviour against non-halal products in the city of Medan?	Very meaningful
3	According to you, how important is social media communication as an instrument for strengthening halal product literacy to protect community consumer behaviour against non-halal products in the city of Medan?	It will improve consumer awareness
4	In your opinion, is the level of community consumer behaviour toward non-halal products in the city of Medan high?	Provides positive awareness
5	In your opinion, is it necessary to strengthen halal product literacy to protect community consumer behaviour against non-halal products in the city of Medan?	Educational

products with uncertain halal status in Medan.

Social media is perceived as an important educational platform that helps consumers verify halal information and encourages more responsible consumption behaviour. Thus, the findings suggest that social media communication plays a strategic role in improving halal product literacy and protecting consumers from unintentionally

purchasing non-halal products. From the Grounded Theory perspective, these findings support the emerging concept that effective digital communication strengthens halal literacy, which in turn promotes greater consumer awareness and protection.

Table 3 shows that Informant 2 has a positive perception of social media communication as an important instrument for strengthening halal product literacy in Medan.

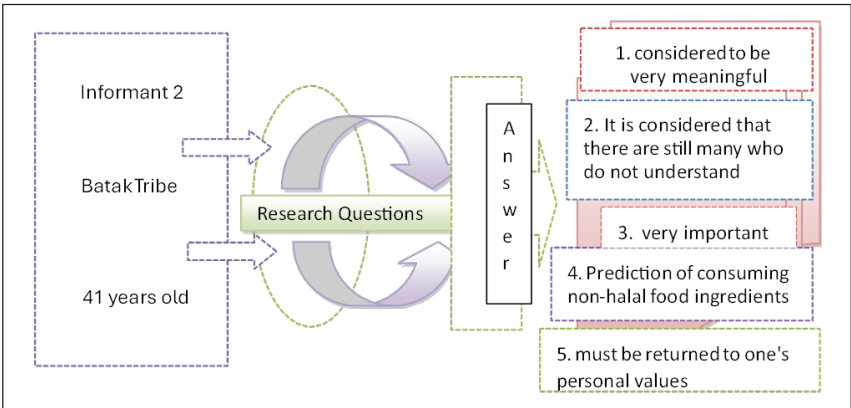


Figure 3. Answers/responses from Informant 2 (two) to 5 (five) research questions

Table 3
Informant 2's responses to the five research questions

No.	Research Question	Informant's Response
1	What do you think about the existence of social media communication as an instrument for strengthening halal product literacy to protect community consumer behaviour against non-halal products in the city of Medan?	Considered to be very meaningful
2	In your opinion, why is it necessary to strengthen halal product literacy to protect people's consumer behaviour against non-halal products in the city of Medan?	Many people still lack understanding of halal products and certification
3	According to you, how important is social media communication as an instrument for strengthening halal product literacy to protect community consumer behaviour against non-halal products in the city of Medan?	Very important
4	In your opinion, is the level of community consumer behaviour toward non-halal products in the city of Medan high?	There is still a risk of consumers purchasing products containing non-halal ingredients
5	In your opinion, is it necessary to strengthen halal product literacy to protect community consumer behaviour against non-halal products in the city of Medan?	Consumers should return to their personal and religious values when making purchasing decisions

The informant emphasised that strengthening halal literacy is highly meaningful because many people still lack sufficient understanding of halal products and certification. The informant also considered social media to be a very important educational platform for disseminating accurate halal information and increasing public awareness.

According to the informant, limited knowledge about halal products may increase the risk of consumers unintentionally purchasing products containing non-halal ingredients. Therefore, strengthening halal literacy through social media is expected to encourage consumers to make purchasing decisions based on reliable information and their personal and religious values. Thus, the findings indicate that social media

communication contributes to improving halal awareness, reducing consumer uncertainty, and promoting more responsible consumer behaviour. These findings further support the emerging concept that effective social media communication strengthens halal product literacy, thereby enhancing consumer protection against non-halal products.

Table 4 indicates that Informant 3 perceives social media communication as a strategic medium for developing halal product literacy in Medan. The informant emphasised that social media has become an essential source of public information, enabling consumers to access halal-related knowledge quickly and efficiently. The informant also considered strengthening halal literacy to be very important,

particularly in response to the increasing diversity of food and beverage products in the market. According to the informant, continuous educational efforts are needed to improve public awareness and encourage consumers to be more critical in identifying halal-certified products.

In addition, the informant highlighted that strengthening halal literacy should

foster greater appreciation of halal values, allowing consumers to make purchasing decisions based on informed knowledge and religious principles. Therefore, the findings suggest that social media communication serves as an effective educational platform for expanding halal literacy, increasing public awareness, and promoting responsible consumer behaviour.

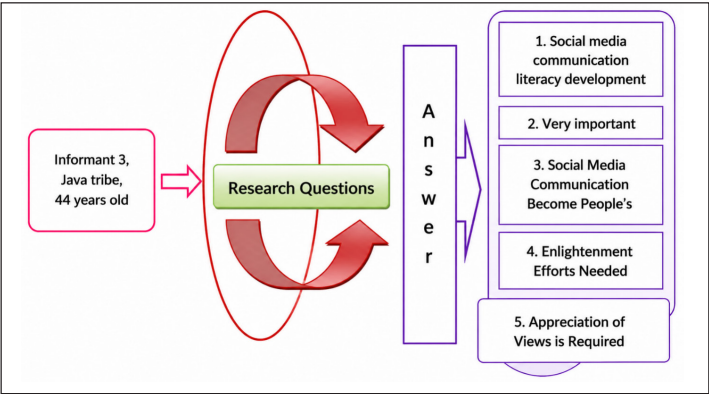


Figure 4. Answers/responses from Informant 3 (three) to 5 (five) research questions

Table 4
Informant 3's responses to the five research questions

No.	Research Question	Informant's Response
1	What do you think about the existence of social media communication as an instrument for strengthening halal product literacy to protect community consumer behaviour against non-halal products in the city of Medan?	Social media communication supports the development of halal literacy
2	In your opinion, why is it necessary to strengthen halal product literacy to protect people's consumer behaviour against non-halal products in the city of Medan?	Very important
3	According to you, how important is social media communication as an instrument for strengthening halal product literacy to protect community consumer behaviour against non-halal products in the city of Medan?	Social media communication has become an essential source of public information
4	In your opinion, is the level of community consumer behaviour toward non-halal products in the city of Medan high?	Greater public awareness and educational efforts are needed
5	In your opinion, is it necessary to strengthen halal product literacy to protect community consumer behaviour against non-halal products in the city of Medan?	Public appreciation and awareness of halal values should be strengthened

These findings further reinforce the emerging concept that social media communication is a key instrument for strengthening halal product literacy and protecting consumers from products with uncertain halal status.

Table 5 demonstrates that Informant 4 perceives social media communication as an effective instrument for strengthening halal product literacy in Medan. The informant emphasised that social media

plays a positive role in enhancing public awareness by providing accessible and continuous information about halal products. The informant further stated that halal literacy programs should be consistently implemented because many consumers still purchase food and beverage products without adequately considering their halal status.

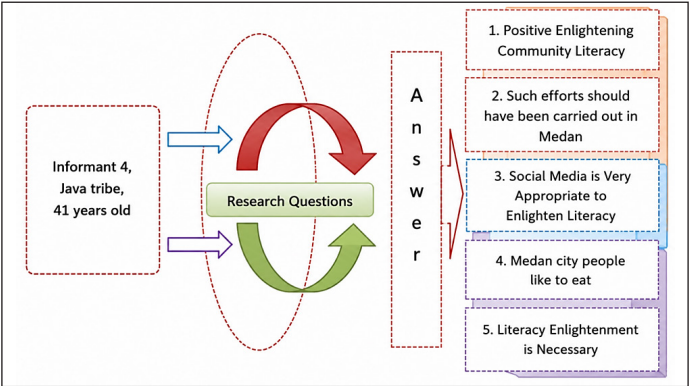


Figure 5. Answers/responses from informant 4 (four) to 5 (five) research question

Table 5
Informant 4's responses to the five research questions

No.	Research Question	Informant's Response
1	What do you think about the existence of social media communication as an instrument for strengthening halal product literacy to protect community consumer behaviour against non-halal products in the city of Medan?	Social media positively enhances community halal literacy
2	In your opinion, why is it necessary to strengthen halal product literacy to protect people's consumer behaviour against non-halal products in the city of Medan?	Such educational efforts should be continuously implemented in Medan
3	According to you, how important is social media communication as an instrument for strengthening halal product literacy to protect community consumer behaviour against non-halal products in the city of Medan?	Social media is highly appropriate for strengthening halal literacy
4	In your opinion, is the level of community consumer behaviour toward non-halal products in the city of Medan high?	Many people in Medan still frequently consume products without paying attention to their halal status
5	In your opinion, is it necessary to strengthen halal product literacy to protect community consumer behaviour against non-halal products in the city of Medan?	Continuous halal literacy education is necessary to protect consumers

In this regard, social media is viewed as a highly appropriate platform for delivering educational campaigns, increasing public understanding, and encouraging consumers to verify halal certification before making purchasing decisions. Thus, the findings indicate that continuous halal literacy through social media can improve consumer awareness and support more responsible consumption

behaviour. These results strengthen the emerging concept that social media communication is an effective educational medium for promoting halal literacy and protecting consumers from products with uncertain halal status.

Table 6 indicates that Informant 5 views strengthening halal product literacy as highly meaningful, particularly from the perspective of younger consumers.

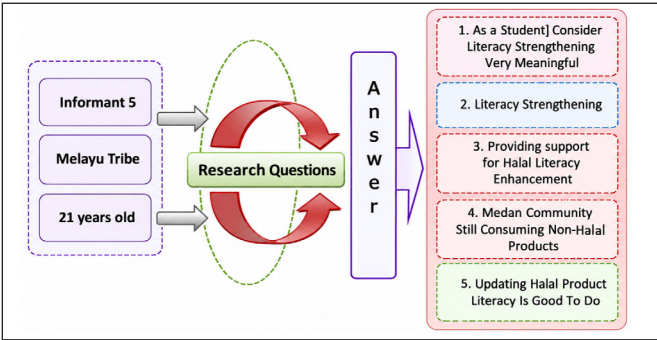


Figure 6. Answers/responses from Informants 5 (five) to 5 (five) research questions

Table 6
Informant 5's responses to the five research questions

No.	Research Question	Informant's Response
1	What do you think about the existence of social media communication as an instrument for strengthening halal product literacy to protect community consumer behaviour against non-halal products in the city of Medan?	As a student, I consider strengthening halal literacy to be very meaningful
2	In your opinion, why is it necessary to strengthen halal product literacy to protect people's consumer behaviour against non-halal products in the city of Medan?	Halal literacy strengthening is necessary to improve public knowledge
3	According to you, how important is social media communication as an instrument for strengthening halal product literacy to protect community consumer behaviour against non-halal products in the city of Medan?	Social media provides strong support for halal literacy enhancement
4	In your opinion, is the level of community consumer behaviour toward non-halal products in the city of Medan high?	Many people in Medan still consume non-halal products due to limited awareness
5	In your opinion, is it necessary to strengthen halal product literacy to protect community consumer behaviour against non-halal products in the city of Medan?	Updating and strengthening halal product literacy is beneficial and necessary

The informant emphasised that social media is an effective platform for expanding halal knowledge because it is widely used by students and young people as their primary source of information.

The informant also noted that many consumers in Medan continue to purchase products without fully understanding their halal status, highlighting the need for continuous halal literacy initiatives. According to the informant, social media can provide educational support by delivering accurate and up-to-date information on halal products, thereby encouraging consumers to make more informed purchasing decisions.

Therefore, the findings suggest that social media communication plays a significant role in increasing halal awareness among younger generations and fostering responsible consumer behaviour. These results further support the emerging concept that strengthening halal product literacy through social media is an effective strategy for protecting consumers from products with uncertain halal status while promoting informed and value-based consumption decisions.

DISCUSSION

Analysis of various responses to questions submitted to informants, in general, provides a relative response and has similar substances. How the informants actually responded, below is presented in more detail, as follows: that question number one is related to "the existence of social media communication as an instrument

for strengthening halal product literacy towards protecting the consumer halal product literacy towards protecting people's consumer behaviour towards non-halal products, and there were two informants 3,4 who gave slightly different responses, although the core of the response can be understood which also states that social media communication as an instrument for strengthening halal product literacy towards protecting the consumer behaviour of the community on non-halal products is important.

Furthermore, the fourth question "is the consumer behaviour of the community on non-halal products in Medan high? After being analysed in depth, the responses of informants 1,2,3,4,5 to this fourth question are relatively the same, which clearly state that it is estimated that currently the people of Medan, especially Muslims, consume non-halal food and drinks. This situation is believed to have occurred especially in modern mall eateries throughout Medan. It is also undeniable that many people in between one another, but the differences that exist should not be ignored. Therefore, strengthening halal product literacy towards protecting the consumer behaviour of the community on non-halal products in the city of Medan certainly cannot be changed solely through strengthening this literacy.

CONCLUSION

Based on the results above, it can be concluded that the analysis of the existence of social media communication as an instrument for strengthening halal product

literacy towards the protection of people's consumer behaviour on non-halal products in the city of Medan, is considered positive. This assessment is based on the response data given by informants to several research questions that have been prepared objectively. The response data in question is as follows: the existence of social media communication as an instrument for strengthening halal product literacy towards the protection of people's consumer behaviour on non-halal products in the city of Medan as something positive.

In this regard, strengthening halal product literacy towards protecting the consumer behaviour of the community on non-halal products in the city of Medan needs to be done. This means that it needs to be done in an effort to educate the community to be smarter in choosing to sort out the consumption that they will eat. Then, the importance of social media communication as an instrument for strengthening halal product literacy towards protecting the consumer behaviour of the community on non-halal products in the city of Medan, is considered very good, which in turn will be able to protect the community, especially the Muslim community, to avoid consuming various and types of non-halal food.

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