

## Constructing the Meaning of Halal and Tayyib on Social Media: Impacts on the Purchase Intentions of Medan's Muslim Community

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### Abstract:

This study focuses on a qualitative discourse analysis to understand how the concepts of *halal* and *tayyib* are constructed and disseminated on social media to influence consumer perceptions. While the study provides a theoretical framework to understand this phenomenon, it does not present quantitative data on the direct increase in consumer purchasing decisions. The findings reveal that social media has transformed how the people of Medan interact with the concepts of *halal* and *tayyib*. These platforms serve not only as sources of information but also as spaces for community building and influencing purchasing behavior. For business actors, understanding the dynamics of social media interaction is crucial for developing effective marketing strategies. The study concludes that social media has reshaped the landscape of *halal* product consumption in Medan. These platforms function as both information hubs and community builders that influence consumer choices. Social, psychological, and technological factors interact in the diffusion process of *halal* product innovations.

**Keywords:** *Meaning Construction, Halal & Tayyib, Social Media, Purchase Intention, Muslim Community*

### INTRODUCTION

Medan City, the capital of North Sumatra Province, is known for its cultural and ethnic diversity, including Batak, Malay, Chinese, and Indian communities. Each ethnic group brings its own culture, language, and traditions, contributing to the city's rich cultural tapestry. This study is a discourse analysis that examines the influence of contemporary media on the concepts of *halal* and *tayyib* within the Muslim community in Medan. The concept of *halal*, which refers to what is permissible in Islam, encompasses not only food and drink but also lifestyle and social behavior. In the context of Medan, it is important to understand how the concepts of *halal* and *tayyib* are perceived and practiced in a pluralistic society.

The concept of *halal-tayyib*, which encompasses not only food-related matters but also all aspects of life, is an integral part of the Muslim identity in Medan. *Halal* refers to what is permissible in Islam, while *tayyib* carries a broader meaning—something good, beneficial, and pure (Nurhayati & Hendar, 2019). This analysis seeks to uncover how social

media shapes and facilitates discussions about *halal* among Muslim residents, and how it affects social and cultural interactions in the city.

Indonesia's cultural diversity gives rise to unique dynamics of interaction and serves as an important background in the effort to protect Muslim consumers. On one hand, this diversity promotes broader discussions of the *halal-tayyib* concept, such as through interactions with non-Muslim communities. On the other hand, the diversity of products and varying understandings of *halal* also pose challenges for regulation. In this context, the role of the government through BPOM and collaboration with LPPOM-MUI is crucial. With strict oversight and continuous dialogue, consumer protection for Muslims can be optimized, while also enriching public understanding of the importance of sustainable *halal* consumption (Fauziah, 2012).

However, diversity also presents challenges. Differing interpretations of the *halal-tayyib* concept among various Muslim groups can trigger debates. Additionally, the influence of globalization and modernization also shapes public understanding of *halal-tayyib*.

Muslims possess varying levels of knowledge about *halal*, gained through both formal and informal education. Social media, with its broad reach, has great potential to serve as an effective educational tool in disseminating *halal* knowledge and increasing public awareness about the importance of consuming products that align with Islamic principles (Khasanah, 2020). According to Fuller and Jacobs, as cited by Sunarto (2004), social media can reach a much broader and more diverse audience compared to traditional media, making it a highly effective mass communication tool.

Efforts to raise public awareness about the importance of *halal* products require intensive, continuous, and accessible information dissemination (S. Soesilowati, 2009). Social media has become a primary platform for people to interact, share information, and form opinions. Platforms such as Facebook, Instagram, and TikTok serve as public spaces where the Medan Muslim community can share information, discuss, and form opinions about *halal-tayyib*. Social media accelerates the dissemination of information about *halal* products, *halal* restaurants, and religious laws related to food and consumption. The emergence of online communities focused on *halal-tayyib* issues enables members to share experiences, tips, and recommendations. Social media can also be a tool for advocating *halal* products and services, as well as encouraging businesses to pay more attention to *halal* aspects in their operations.

Unfortunately, social media is also vulnerable to the spread of hoaxes and inaccurate information about *halal-tayyib*. Certain groups exploit social media to promote extreme views related to *halal-tayyib*, which can lead to division. Moreover, excessive advertising and promotion on social media can foster consumerism, even in the context of *halal* product consumption.

Social media plays a vital role in shaping public opinion about *halal* products in Medan. It functions as a powerful tool for disseminating information, building communities, and empowering consumers. However, challenges posed by misinformation, extremism, and commercialization must be addressed to ensure the responsible and ethical use of social media in promoting *halal* consumption.

Social media has become an integral part of everyday life in Medan, including in the search for information and discussions on religious issues such as *halal* and *tayyib*. These issues continue to evolve and become increasingly complex, requiring ongoing research to better understand their dynamics and challenges.

Previous studies have examined the implementation of the *halal-tayyib* concept in various contexts (Nurhayati & Hendar, 2019; Fauziah, 2012) as well as the role of social

media in disseminating religious information (Khasanah, 2020; Sunarto, 2004; S. Soesilowati, 2009). However, these studies have not specifically focused on discourse analysis of social media regarding the understanding and practice of *halal-tayyib* among the Muslim community in a highly diverse city like Medan. This study contributes to the fields of communication and Islamic studies by providing a deeper understanding of how the *halal-tayyib* concept is negotiated, interpreted, and reproduced through digital interactions in a multicultural society. Furthermore, this research offers a new perspective on the role of social media as a complex discursive space in shaping religious awareness and practices, particularly in relation to *halal* consumption.

This study aims to comprehensively understand how the people of Medan interact with the concepts of *halal* and *tayyib* in the digital era, particularly through the social media platforms Facebook, Instagram, and TikTok. To achieve this goal, the study adopts a qualitative approach with discourse analysis as the main method. Data were collected through unstructured interviews with social media users and content analysis (posts, comments, videos) from the three platforms. The collected data were then analyzed using discourse analysis techniques to identify key themes, patterns, and contradictions, focusing on the interpretation of informal communication, both oral and written (Lamont, 2014). This study is also supported by relevant literature to strengthen the analysis.

## DISCUSSION

Platforms such as Facebook, Instagram, and TikTok are considered easily accessible and up-to-date sources of information about halal products in Medan. Active users on these platforms have great potential to influence public opinion and trends in halal product consumption. For business actors, these platforms serve as primary targets for promoting and marketing their halal products. They also play a role in forming online communities that discuss issues related to halal products, thereby creating more intensive social interactions and information exchange.

The dominance of Instagram, Facebook, and TikTok as platforms for seeking information on halal products in Medan is due to their accessibility, user activity, engaging and interactive content, and the abundance of business and influencer accounts. This is evident from the following interview excerpts:

Resilvi Debby Pertiwi stated:

*“Instagram, Facebook, and TikTok are more popular because these platforms are very easy to access. There are many business accounts and influencers sharing information about halal products there. In addition, features like stories, reels, and live sessions make the interaction between sellers and buyers easier and more engaging.”*

Bebi Aidilia stated:

*“The majority of internet users in Medan are young people who are very active on social media. Platforms like Instagram, Facebook, and TikTok have become a part of their daily lives. As a result, information about halal products they need is easier to find there.”*

Consumers have different preferences when seeking information about halal products. Some prioritize legality aspects (halal certification), while others rely more on

personal experiences and recommendations from others. This is reflected in the following interview excerpts:

Saidi stated:

*“Most users prioritize information about halal certification. They want to ensure that the products they consume are truly halal and comply with Islamic law. The halal certificate acts as a form of assurance for them.”*

Yogi Putra stated:

*“As for me, I’m more interested in finding recommendations for halal products. I like reading reviews from people who have already tried them. Recommendations from friends or influencers also have a big impact on my purchasing decisions.”*

User interaction on social media platforms is highly diverse. Some prefer to be passive information consumers, while others actively participate in discussions and share information with other users. This is evident in the following interview excerpts:

Robby Mahesa stated:

*“Most users tend to be passive. They prefer to read posts, view photos or videos, and look for the information they need. However, they sometimes like or comment on posts that catch their attention.”*

Ilyas stated:

*“I find that users on these platforms are quite active. Besides reading, they often comment, ask questions, or even initiate discussions with other users. Features like the comment section, direct messages, and discussion groups make it very easy for them to interact.”*

Resilvi Debby Pertiwi stated:

*“I think user interaction is relative. Some prefer to read, but there are also those who actively participate in discussions. Usually, a person’s level of activity depends on the topic being discussed and how interested they are in it.”*

Information obtained from social media significantly influences decisions to purchase halal products. Several influencing factors include: trusted recommendations from friends, family, or influencers; appealing product visuals; detailed product information that helps consumers make better decisions; attractive offers like discounts or giveaways that encourage purchases; and discussions or recommendations from communities that provide valuable insights. This is reflected in the following interview excerpts:

Yogi Putra stated:

*“I trust recommendations from friends or influencers on social media more. When they recommend a halal product, I tend to buy it immediately. It feels more reassuring because they’ve already tried the product.”*

Bebi Aidilia stated:

*“Product photos and videos on social media are very appealing. When I see a product that looks good and attractive, I immediately feel interested in trying it—especially when there’s a demo showing how it’s made or used.”*

Figure 1. Halal Food Education



Source: Instagram

The image above is an Instagram post promoting education about halal and haram food laws. This post indicates a relatively high level of awareness among the people of Medan about the importance of understanding halal and haram food laws. The existence of an Instagram account specifically discussing this topic shows that many people are seeking more information about what is halal and haram.

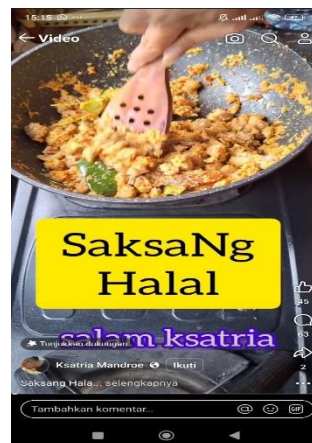
The use of attractive design and clear, concise messages makes the information easier for users to digest. Although the image does not show any comments, the presence of this Instagram account indicates the existence of an online community interested in the topic of halal and haram. Posts like this can spark discussions in the comments section, allowing users to share knowledge and experiences with one another.

The concept of halal is often associated with a healthy lifestyle. This post targets individuals who are not only concerned with religious aspects but also with health. It shows that religious values remain highly relevant and are of concern to society, especially the younger generation.

**Figure 2. Halal Food Inspection**


Source: Facebook

The image above shows how to check whether snacks in Korea are safe for Muslim consumption. It reflects an awareness of the importance of halal food for Muslim consumers, especially those who are currently in or planning to visit South Korea. Facebook, as one of the most popular social media platforms, serves as a medium for individuals to share information, seek solutions, and interact with communities. "How to check if snacks in Korea are safe for Muslims to consume" becomes a key phrase that highlights the demand for specific information related to halal food products in a predominantly non-Muslim country.

**Figure 3. How to Cook Halal Version of Saksang**


Source: Tik Tok

The image above features a TikTok video showing the process of cooking a dish. The prominent text "Halal Saksang" indicates that the dish being prepared is saksang, a traditional Batak cuisine that has been modified into a halal version. The phrase "Salam Ksatria" and user interactions such as likes, comments, and follower counts further

emphasize that this content is targeted toward a specific community, most likely the Batak community or fans of Medanese cuisine.

Choosing saksang as the content focus demonstrates an effort to localize the concept of halal. Traditionally, saksang may contain non-halal ingredients, but here it is presented in a halal version. This shows an adaptation to meet the needs of Muslim consumers without abandoning regional culinary identity.

As a city with a significant Muslim population, Medan is fertile ground for spreading information and education about halal food. Content like this helps the public understand that even traditional dishes can be enjoyed in a halal way.

The phrase “Salam Ksatria” and user interactions indicate a community formed around this content. This community likely consists of Medan residents who share a common interest in halal food and Batak culture.

This content serves as an educational medium for the people of Medan, particularly those who want to learn more about halal food and the variety of cuisines that can be enjoyed. Through such content, Medan’s residents can share information, tips, and recommendations related to halal food.

TikTok, as a popular social media platform, allows halal food information to spread quickly and widely. The engaging visual presentation makes the content easier to understand and remember. The use of familiar and informal language, as well as direct interaction with viewers, creates a more personal impression and builds a connection between the content creator and the audience.

### **Diffusion of Halal Product Innovation: A Phenomenon in Medan**

Innovation diffusion is a crucial social process in understanding how new ideas or technologies spread within a community over time. This concept, popularized by Everett Rogers (Ula, 2023), serves as a foundational theory in the field of mass communication studies.

In the context of the modern market, newly introduced halal products can be viewed as innovations. The dissemination of information about these products has been greatly facilitated by popular social media platforms such as Instagram, Facebook, and TikTok. The effectiveness of these platforms as diffusion channels cannot be overlooked, especially given their high usage among the younger generation—directly reflecting a significant potential for innovation adoption.

Business accounts and influencers on social media platforms act as opinion leaders who hold strong influence over consumers’ purchasing decisions. They are vital agents in accelerating the diffusion process of halal product innovations. Furthermore, the formation of online communities that focus on discussing halal products further strengthens this process. The intense social interaction and information exchange within these communities create a conducive environment for adopting new halal products.

Based on observations, halal products promoted through these platforms have likely passed the initial stages of innovation diffusion: knowledge, persuasion, and decision. Currently, these products are believed to be in the implementation and confirmation stages.

Several factors accelerate the diffusion of halal products in this context. First, relative advantage—halal products are seen as superior by many Muslim consumers, in alignment with their religious beliefs. Second, compatibility with the modern lifestyle, where social media use is routine, makes the innovation more acceptable. Third, the simplicity of information shared about halal products on social media, typically concise and engaging, makes it easy to understand. Fourth, the trialability provided by features such as live shopping allows consumers to experience the product before committing. Lastly, the

observability of the benefits of using halal products, frequently shared on social media, enables others to witness and consider those advantages.

Overall, social media, particularly Instagram, Facebook, and TikTok, plays a crucial role in the diffusion of halal product innovations in Medan. These platforms have reshaped how people seek information and make decisions regarding halal consumption.

According to Naim (2001), product halalness is a fundamental consideration for Muslim consumers when making purchasing decisions. This principle is based on Qur'anic verses that clearly outline the rules regarding halal and haram food:

*“O mankind! Eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.” (Al-Baqarah [2]:168)*

*“Indeed, He has only forbidden to you the dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah.” (Al-Baqarah [2]:173)*

*“So eat of what Allah has provided for you [that is] lawful and good. And be grateful for the favor of Allah, if it is [indeed] Him that you worship.” (Al-Ma'idah [5]:88)*

*“O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful.” (Al-Ma'idah [5]:90)*

### **The Role of the Theory of Reasoned Action and Technology Acceptance in Understanding the Adoption of Halal Products in Medan**

The Theory of Reasoned Action (TRA), proposed by Fishbein and Ajzen in 1975, offers a powerful framework to understand and predict human behavior in various contexts, including consumer behavior. The core idea of this theory is that behavioral intention is the most immediate and significant determinant of an action. In other words, before a person performs a particular behavior, they first form a strong intention or desire to do so.

As explained by Zainol Bidin in (Khossario & Rama, 2017), intention is indeed the initial foundation of an action. This intention is not merely a wishful thought but a subjective commitment to perform a specific behavior. The strength of this intention is influenced by two main factors: attitude toward the behavior and subjective norm.

The attitude toward the behavior reflects an individual's positive or negative evaluation of performing a particular behavior. In the context of adopting halal products in Medan, consumer attitudes are influenced by their beliefs about the consequences of consuming halal products. If consumers believe that halal products offer greater benefits aligned with religious values or provide a sense of safety and comfort, they are likely to have a more positive attitude toward consuming halal products. Promotion through social media can play a crucial role in shaping this attitude by highlighting the advantages, certifications, and values contained in halal products. Testimonials from other users, educational content about halalness, and attractive visual representations can strengthen consumers' positive attitudes.

The second factor, subjective norm, refers to an individual's perception of social pressure or expectations from important people around them regarding the performance of the behavior. This includes beliefs about what family, friends, religious leaders, or communities think about consuming halal products. If consumers believe that those they respect support or even expect them to consume halal products, the subjective norm will strongly drive the formation of intention. In the Medan context, where the majority of the

population is devoutly Muslim, subjective norms are likely to play a significant role in encouraging the adoption of halal products. Social media can reinforce these subjective norms by featuring support from religious figures, Muslim influencers, or communities actively promoting a halal lifestyle.

Furthermore, the Theory of Reasoned Action emphasizes that attitudes and subjective norms do not form randomly. Attitudes are influenced by behavioral beliefs and outcome evaluations. Behavioral beliefs are individuals' beliefs about the likelihood of consequences resulting from the behavior, while outcome evaluations are the values or affect individuals attach to those consequences. For example, if a consumer in Medan believes that consuming halal products will bring blessings (behavioral belief) and they highly value those blessings (outcome evaluation), they tend to have a more positive attitude toward halal products.

On the other hand, subjective norms are influenced by normative beliefs and motivation to comply. Normative beliefs are perceptions about what important others think, while motivation to comply reflects the extent to which individuals want to meet those expectations. If a consumer believes that prominent religious leaders in Medan strongly recommend using halal products (normative belief) and has a strong desire to follow their advice (motivation to comply), their subjective norm toward halal products will be stronger.

In the context of promoting halal products through social media in Medan, marketers can leverage the Theory of Reasoned Action framework to design more effective strategies. They can focus on building positive consumer attitudes by emphasizing the benefits of halal products, providing accurate and reliable information, and creating strong brand images. Additionally, they can leverage the influence of subjective norms by involving community leaders, influencers, and communities in their promotional campaigns. Testimonials from respected individuals and visual representations of social support for halal products can strengthen subjective norms and encourage stronger intentions to adopt halal products.

By understanding how attitudes and subjective norms interact to shape intention and the underlying beliefs, halal product marketers in Medan can craft more persuasive and relevant promotional messages for their target audiences on social media. Strategies based on a deep understanding of the Theory of Reasoned Action have greater potential to encourage consumers not only to seek information about halal products but also to genuinely adopt them in their daily lives.

### **Attitudes and Subjective Norms Influence the Intention to Seek Information on Halal Products**

The research results show an interesting picture of consumer behavior in seeking information about halal products, as well as the dynamics of their interactions on social media platforms. Consumer preferences for halal certification or personal recommendations reflect their attitudes toward the behavior of seeking information about halal products. Those who prioritize halal certification have a positive attitude toward the legal aspects of the product. Recommendations from others (friends, influencers) demonstrate the influence of subjective norms on the intention to seek information. Consumers tend to follow the opinions of people they trust.

Consumers' intention to seek information on halal products is influenced by attitudes and subjective norms. Those with strong intentions are more active in seeking information. Different information-seeking behaviors (passive vs. active) reflect varying levels of intention among individuals. Social media platforms provide space for consumers

to form attitudes and subjective norms through interactions with content and other users. Interaction on social media platforms can increase consumers' intentions to seek information and influence their behavior in choosing halal products.

On the other hand, consumers' tendency to rely on personal recommendations from friends or influencers clearly illustrates the influence of subjective norms. In the context of social media, influencers are often seen as authority figures or have certain credibility in the eyes of their followers. When an influencer recommends a halal product, this can be interpreted by their followers as an expectation or support from someone they admire or trust. Likewise, recommendations from peers create social pressure or a sense of solidarity to consider the same product. This phenomenon aligns with the concept of subjective norms, where an individual's perception of what important people around them think and expect significantly influences their intention to perform a behavior, in this case, seeking information on halal products.

Furthermore, the research results showing that consumers' intention to seek information on halal products is influenced by attitudes and subjective norms are the core proposition of the Theory of Reasoned Action. Consumers who have a positive view of the importance of halal product information and feel support or expectations from their social environment to seek such information will have a stronger intention to engage in information-seeking behavior. This strong intention then manifests in more active behavior in seeking information, either through online searches, asking others, or looking for labels or certifications on product packaging. Conversely, consumers with less positive attitudes or without strong social pressure tend to show more passive information-seeking behavior or may not seek information at all.

Differences in information-seeking behavior (passive vs. active) observed in the research directly reflect variations in the level of intention among individuals. Consumers with high intention will be proactive in seeking information sources, comparing various products, and possibly engaging in discussions or sharing information with others. Meanwhile, consumers with low intention might only be exposed to information accidentally or lack motivation to seek deeper information.

The role of social media platforms in this context is very significant. Social media is not only a channel for information distribution but also an interactive space where consumers can actively form attitudes and subjective norms. Through interaction with content shared by brands, influencers, or other users, consumers can develop beliefs about the benefits and value of halal products (forming attitudes). They can also observe trends, discussions, and social support for halal products, which in turn influences their perceptions of what is considered "normal" or "expected" by their social environment (forming subjective norms).

Therefore, interaction on social media platforms has great potential to increase consumers' intention to seek information and influence their behavior in choosing halal products. Effective marketing campaigns on social media not only present product information but also strive to build positive attitudes through engaging and informative content, as well as leverage social influence through collaboration with influencers or facilitating interactions among consumers. Positive testimonials, reviews, and discussions on social media can strengthen subjective norms and convince consumers about the value and social acceptance of halal products. Thus, social media becomes an important arena in shaping intention and ultimately driving the adoption of halal products among consumers in Medan.

## **The Role of the Technology Acceptance Model (TAM) in the Context of Halal Products on Social Media**

Furthermore, to understand why social media has become an effective channel for the diffusion and adoption of halal products, we can refer to the Technology Acceptance Model (TAM). Davis (in Hasanah et al., 2021) stated that TAM is a highly useful framework for understanding why and how individuals decide to use a particular technology. TAM is specifically designed to explain the psychological factors that influence a person's intention to adopt technology. In this context, social media is the technology used to deliver information and influence purchasing decisions regarding halal products.

TAM identifies two main constructs that influence a person's intention to use technology: perceived ease of use and perceived usefulness. The construct of attitude toward use is also part of the TAM model, though its application in research remains limited (Budiastuti & Muid, 2020). The core of TAM lies in these two fundamental constructs, which significantly influence one's intention to use technology: perceived ease of use and perceived usefulness.

Perceived ease of use refers to the extent to which an individual believes that using a particular technology will be free from effort and complexity. In the context of social media as a platform for promoting halal products, if consumers feel that searching for information, interacting with brands, or receiving product recommendations via social media is easy, intuitive, and not time-consuming, they are more likely to adopt the platform as a source of information and reference. User-friendly interfaces, clear navigation, and easily accessible information are key factors that enhance perceived ease of use.

The second construct, perceived usefulness, highlights the belief that using a certain technology will enhance performance or effectiveness in achieving specific goals. In the context of halal products, if consumers believe that using social media helps them find halal products that suit their preferences and needs efficiently, obtain credible information about product halal status, or connect with other halal consumers, they will perceive social media as a useful tool. Relevant content, accurate information, and interactive features that help consumers engage and find answers to their questions contribute to increased perceived usefulness of social media in this context.

Although attitude toward use is also a construct within the TAM model, Budiastuti & Muid (2020) noted that its application in research is often limited, as its influence is frequently mediated by perceived ease of use and perceived usefulness. That is, a positive attitude toward using technology often results from the belief that the technology is easy to use and beneficial. In the context of adopting halal products via social media in Medan, a deep understanding of how consumers perceive the ease and usefulness of social media platforms will help marketers design more effective strategies to reach and influence their target audiences.

## **The Role of Social Media in Halal Product Purchase Decisions**

Research shows that social media plays a highly significant role in influencing halal product purchase decisions in the city of Medan. Information obtained from social media—whether in the form of recommendations, product visuals, or community discussions—has shaped new consumption patterns among the public. This aligns with the increasing penetration of the internet and the use of social media in Indonesia. According to data from the Indonesian Internet Service Providers Association (APJII), internet users in Indonesia reached 215.63 million in 2023, with 98.2% accessing social media (APJII, 2024). This figure highlights the tremendous potential of social media as a channel for information and product promotion, including halal products.

Recommendations from friends, family, and influencers have a strong influence. These social factors are key considerations in consumer decision-making, especially for products tied to religious values, such as halal products. This aligns with the concept of subjective norms in the Theory of Reasoned Action (TRA) and is also relevant to the perceived usefulness aspect of the Technology Acceptance Model (TAM), where information from trusted sources is considered more useful.

Attractive product displays and detailed visual information can spark consumer interest and drive them to make purchases. Good visualization helps consumers imagine how a product is used and gives a clearer idea of product quality. This aspect relates to perceived ease of use in TAM, where well-presented information is easier to understand and access.

Posts that provide education on halal and haram, as shown in Figure 1, indicate that consumers are becoming increasingly aware of the importance of understanding religious aspects in consumption. Such content not only provides information but also builds consumer trust in the promoted products, ultimately increasing the perceived usefulness of social media as an information source.

The existence of online communities discussing halal and haram topics reflects a need for spaces to discuss and share information. These communities act as trusted sources of information and can influence the purchase decisions of community members. This strengthens the concept of subjective norms in the Theory of Reasoned Action and also enhances the perceived usefulness of social media as a platform for relevant interaction and information exchange.

The modification of traditional foods, such as saksang, into halal versions illustrates efforts to accommodate the needs of Muslim consumers without abandoning local culinary identity. This can increase the perceived usefulness of halal products as they align with local cultural preferences.

TikTok, as a popular platform among young people, has successfully popularized the halal concept and presented information about halal food in creative and engaging ways. The ease of use of the platform and the appealing presentation of information contribute to perceived ease of use and perceived usefulness within the TAM framework.

Overall, this research demonstrates that factors such as perceived ease of use—like appealing product visuals and easily digestible information—and perceived usefulness—such as recommendations from trusted sources and helpful information, which are the main constructs in TAM—are highly relevant in explaining how social media influences the adoption of halal products in Medan. Additionally, the presence of active online communities supports the concept of subjective norms in the Theory of Reasoned Action, where perceptions of what is considered good or bad by social groups can influence individual decisions related to halal products.

## **CONCLUSION**

Social media, especially Facebook, Instagram, and TikTok, has transformed into a primary source of information and a crucial marketing platform for halal products in the city of Medan. Easy access, high user activity, engaging content, and the presence of business accounts and influencers make these three platforms highly effective in reaching consumers.

Consumer preferences in seeking halal product information are divided between those who prioritize legal aspects through halal certification and those who trust personal experiences and recommendations from others. This reflects the influence of both

individual attitudes toward legality and subjective norms shaped by trust in recommendations.

User interactions on social media vary greatly, ranging from passive information consumers to active participants in discussions. Social media platforms facilitate the formation of attitudes and subjective norms through interactions with content and other users, ultimately influencing consumers' intentions to seek information and choose halal products.

Information obtained from social media significantly influences halal product purchase decisions. Recommendations from close contacts and influencers, attractive product visuals, detailed product information, promotional offers, and discussions within online communities are key factors considered by consumers.

The effectiveness of social media in the diffusion and adoption of halal products in Medan can be explained through the Technology Acceptance Model (TAM). Consumers tend to use social media as a source of information and product reference due to perceived ease of use and perceived usefulness in providing relevant and reliable information.

Overall, social media plays a vital role in the landscape of halal product consumption in Medan. These platforms not only facilitate access to information but also actively shape attitudes, subjective norms, and ultimately, consumers' purchasing decisions regarding halal products. A deep understanding of this dynamic, through the lenses of the Theory of Reasoned Action and the Technology Acceptance Model, is crucial for businesses in designing effective marketing strategies in the digital era.

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