Social Media and Halal Industry in Indonesia

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Abstract. Social media is an important thing in the industry. In 2022, the Republic of Indonesia’s Ministry of Religion altered the halal logo, sparking many debates and conversations on social media. This study examines social media user behavior in modifying the halal logo. This study adopted a qualitative netnography methodology as its approach. The study’s sample size comprises 1,747,941 comments on five renowned YouTube channels with a combined 803,875 views. NAWALA software is used for data mining, and NVIVO software is used for data processing. The study’s findings indicate that when it comes to modifying the halal logo, two topics are discussed online: the government and logo design. The Ministry of Religion and the MUI are two-term discussed in every video sample. The second contention among online users is the logo’s puppet-like design, which has both proponents and opponents.

The netnography approach is used in this study, which is the first to investigate changes in halal logo design to examine users’ online behavior concerning such changes. The research’s findings show that any policy will have benefits and drawbacks, so it is important to develop strategies to gauge public and online opinion before establishing the policy to avoid a disagreement. This study suggests strategies to handle online media conversations about the Ministry of Religion policy. The new thing in this research is using netnography to examine halal issues with a large sample size.

Keyword: Social media, industry, halal, netnography

1 INTRODUCTION

In 2022, the Ministry of Religion of the Republic of Indonesia officially issued a halal logo design enforced from that date. Although many entrepreneurs have yet to replace the halal logo on their product packaging, this change has caused a polemic in digital media (KOMPAS, 2022). Several views cause many counter-opinions to be heard.

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circulate. First, this halal logo is considered Java-centric because it is shaped like a mountain. Second, there is also the opinion that Arabic writing could be easier to read in the new halal logo.

Debates in cyberspace occur on many platforms. Several websites report the polemic regarding the replacement of the halal logo. On the Youtube platform, many religious experts and scholars also commented on the replacement of the halal logo.

The debate is getting hotter because the followers of the ulama in the content also express their opinions. Other platforms like Twitter, Instagram, and others are also discussing changing the halal logo.

Netizens have a big role in shaping the behavior of other netizens. Talking to netizens on social media impacts the formation of the Social Media Word of Mouth (SM WOM). Disseminated public opinion must be managed (Ma et al., 2014) to analyze the issued policies for stakeholders to take action. In addition, the management of opinions that develop among netizens needs to be managed because these opinions can affect the social system (Yu et al., 2010).

Social media has a big role in transferring information, including information about changing the halal logo, which has become a matter of debate. This role is because social media allows every netizen to participate, share, create, and exchange information (Nabiiilah et al., 2023). The rapid development of social media has triggered the rapid spread of information among netizens, including negative comments related to the debate over the case of issuing the halal logo.

This research is important to study in depth because of the important role of the halal logo. The halal logo is a common image used by the Indonesian government as a symbol to indicate a product or business has been certified halal. Before the changeover, halal certification was issued by the MUI, and currently, halal certification is issued by the Ministry of Religion. The halal logo also indicates that a product or business complies with Shariah (Othman et al., 2009).

This research offers several updates—first, a netnographic study of changing the halal logo. The netnographic study of changing the halal logo is new because the issue of changing the halal logo has also recently occurred. Second, the sample used in this study is large, namely 10,677 netizen comments.

2 LITERATURE REVIEW

2.1 Halal Logo

In marketing studies, discussing logos is important because it involves conveying a message to consumers. The discussion of gamification of advertising also discusses how a logo can impact consumer cognition (Ghosh, 2022). Two logo elements must be considered in its preparation: pictorial and textual. These two elements can provide stimuli to the consumer's cognitive response. In general, pictures can provide greater stimuli than writing. Compared to writing, pictures create visual attention, providing deeper stimuli.

Logos play an important role in emotions such as perception (Septianto & Paramita, 2021). Theoretically, logos can stimulate emotion in consumer judgment,
and decision-making. In other words, discussing logos is part of how a product communicates and conveys the message to be sent. The image is the essence of the content conveyed in the logo image (Slak Valek, 2020). The image built in a logo will broadly impact consumers who see the logo, such as the perception that is built, claims, and expectations. Thus, the logo printed on a product will also be able to influence the awareness of the consumer.

2.2 SM-WOM

Word of mouth (WOM) is the most impactful information for consumers (Bartschat et al., 2022). WOM can be created in two ways. First, if the forum is online, WOM will be created from face-to-face interactions. However, if the forum is online, WOM will be created from product reviews and internet opinions. Interactions that occur on social media are referred to as Social Media-Word of Mouth (SM-WOM).

The role of social media in everyday life has a big impact on influencing behavior and creating perceptions (Bizirgianni & Dionysopoulou, 2013). The very rapid development of technology is a social networking phenomenon in which the trait of people is also quick to carry out a behavior. An opinion, review, or information will spread faster with social media.

The act of social media users is divided into three things, namely positive, negative, and neutral (Vermeer et al., 2019). The negative act is dangerous because it requires mitigation or management measures. The development of studies regarding negative acts usually refers to sentiment analysis.

2.3 Research Question Development

Two things must be considered when creating a logo: formulation rationale and model design (Su et al., 2020). The formulation rationale is a step in formulating a rational logo, such as minimal ambiguity, a useful image, and minimal error. In this stage, co-learning is needed in designing and exploring such information. One of the pieces of information needed in this digital era is information sourced from netizens.

The second thing to note is the design model. In the process of building this design model, monitoring of noisy labels needs to be done. Noisy labels need to be minimized because logo design is an effective tool in communication (Riaz & Ghafoor, 2019). As in the conceptual metaphor theory, people will understand an idea in terms of another idea. With this logo replacement, people's perception of the changing halal logo cannot be separated from the old one.

Two research questions are built into this research.

RQ1: How can a netnographic study analyze the behavior of netizens in changing the halal logo?

RQ2: How does a netnographic study help design a conflict reduction strategy in changing the halal logo?

3 METHOD

This study uses a qualitative approach with the netnographic method. Netnography is defined as a method to understand netizens by following social...
activities on the internet through technological media. In this study, the social media technology used is YouTube. The scope of this research is only to explore the comments of netizens on Youtube on the case of the change in the Halal logo, which the Ministry of Religion of the Republic of Indonesia changed.

There are several steps taken in this research. The first stage in this research is to determine the research questions. The second stage in this research is to determine the sample from the population. The population in this study is all comments on content with the theme of changing the new halal logo on YouTube. The sampling technique in this study used a purposive sampling technique (Cooper & Schindler, 2014). Purposive sampling is a sampling technique using certain criteria. The sample selection criteria are that the content's viewers must be more than 1,000. The reason used in using these criteria is that, with the number of views on social media, the media is considered to have a good reputation.

The sampling technique selected five contents with an audience of more than 10,000. The five contents have a total audience of 816,731. The analysis was carried out on comments given by netizens, so the data analyzed were 10,677 comments.

Data is captured and processed. Details regarding the data that are the object of this research are presented in Table 1.

<table>
<thead>
<tr>
<th>No</th>
<th>Year</th>
<th>Source</th>
<th>Title of Content</th>
<th>Viewers</th>
<th>Comment</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2022</td>
<td>Tv One</td>
<td>Ulama Ikut Soroti Perubahan Label Halal Baru Dari Kemenag</td>
<td>642,693</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>2022</td>
<td>iNews</td>
<td>Logo Halal Baru Tuai Kritik dari MUI</td>
<td>95,871</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>2022</td>
<td>CNN</td>
<td>Urgensi Penggantian Logo Halal</td>
<td>1,286</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>2022</td>
<td>Narasi</td>
<td>Pemerintah Ganti Logo Halal, Apa Kata Dosen dan Praktisi Desain?</td>
<td>29,296</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>2022</td>
<td>iNews</td>
<td>Dialog : Pro-Kontra Penetapan Logo Halal Baru Yang Berlaku Nasional</td>
<td>34,639</td>
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<td></td>
<td></td>
<td></td>
<td><strong>Total</strong></td>
<td><strong>816,731</strong></td>
<td><strong>10,677</strong></td>
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</tbody>
</table>

The next step is to carry out the data mining process. The data mining process is carried out using NAWALA software. This web-based software was developed with PHP programming and a MYSQL database. Word extraction from the computer taken refers to the KBBI database. The data mining process was carried out on June 20, 2022.

The third stage in this research is data processing. Processing of the data that has been taken is done with the NVIVO software. The software can store ideas in rich document data, relate the data to the research, and explore them in a visual model. NVIVO software was used for qualitative analysis. The tools in this software help in analyzing qualitative studies.

The fourth stage in this research is data analysis and conclusion. At this stage, research results are linked to the literature to answer these research questions.
4 RESULT AND DISCUSSION

4.1 Result

The results of this study were carried out by observing the patterns formed in netizen conversations in the comments column. The first stage in the analysis process is to determine the topics most netizens discuss. The data on ten words often talked about by netizens are shown in Table 2. The word count is done using the word frequency feature in the NVIVO software.

Table 2. Word Trend in Comment Column

<table>
<thead>
<tr>
<th>No</th>
<th>TV One</th>
<th>iNews Dialog</th>
<th>CNN Indonesia</th>
<th>Narasi Daily</th>
<th>iNews Kritik MUI</th>
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</table>

In addition to counting the words that appear the most, the conversation pattern is determined by looking at the word cloud. The image of the Word Cloud formed from netizen comments in the 5 sample videos is presented in Figure 1. By looking at these two things, there are two big topics that netizens talk about in the five videos, namely government and logo design.
4.2 The Government and the Case of Changing the Halal Logo

Netizens' debate regarding the government is related to the policy of the Ministry of Religion, which changed the design of the halal logo to replace the previous halal logo issued by the MUI. The debate about the Ministry of Religion and the MUI initiated many debates. Here are excerpts of netizen comments that are pros and cons.

"I believe in the MUI version of halal and the Ministry of Religious Affairs version of halal. About the shape of the logo, I don't care. Although with pictures of blangkon or pictures of temples." (Musafir Keadilan 789 Tegar)

This comment supports the halal logo issued by the MUI compared to that issued by the Ministry of Religion. The quote also implied that the netizen was indifferent to the halal logo design made by the Ministry of Religion.

"I agree that the new halal label from the Ministry of Religion so far MUI has been more practical political teachers" (Nangae nanga)

The second quote shows the opposite: netizens' support for the halal logo issued by the Ministry of Religion. The comments also revealed the reasons for his alignment with the Ministry of Religion due to the netizen's opinion that MUI deals greatly with politics.

The first study's results indicated trust issues in institutions that issue certification. Trust issues are influenced by many factors, such as good governance practice (Mansoor, 2021), political environment (Van Oost et al., 2022), netizen personality (Grežo & Adamus, 2022), netizen perception (Dedeoğlu & Boğan, 2021), and other factors.

Halal Logo Design

In netizen conversations, many debates are triggered by halal logo designs like puppet images. This logo design raises pros and cons among netizens. The following are excerpts from netizen comments against or indifferent to the halal logo design issued by the Ministry of Religion.

"The wrong design is just.. KNP must be in the form of a puppet!!" (IKM DKI Jakarta)

"The wrong design is just.. KNP must be in the form of a puppet!!" (IKM DKI Jakarta)
From the explanation in the comments column above, it is clear that the new logo is shaped like a puppet; unlike the old Halal logo, it has an Islamic element and is easy for everyone to understand.

"The new halal logo is not a Muslim policy. It is not clear that it is halal" (Risya Marlia)

“The new halal logo is not a Muslim logo. It is not clear that it is halal” (Risya Marlia)

"Logo what's the problem” (kristian maharani)

The comments above differ from the previous two quotes, which tend to be indifferent to logo changes. The netizens explained that there was no need to worry about the logo. From the results of this study, it can be seen that the halal logo design is the core problem in this case. If the logo design is not controversial, of course, this logo design will not cause problems, and netizens will be indifferent to changing the logo.

In marketing studies, consumers of a product will associate a logo that can be symmetrical or asymmetrical with the accepted self-concept (Bettels & Wiedmann, 2019). For some netizens, the new halal logo seems asymmetrical or biased against their self-concept as Muslims because it is shaped like a puppet and makes halal writing difficult to read. In other words, a study of netizen personality needs to be carried out to examine this problem.

5 CONCLUSION

Netizens discuss two topics about halal logos, i.e., the government and logo design. The Ministry of Religion and the MUI is two-term discussed in every video sample. The second contention among online users is the logo's puppet-like design, which has both proponents and opponents. The limitation of netnographic research is that the available data is only data on social media, so what causes the low level of trust in the Ministry of Religion is still being determined and requires further research to explore.

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