



Implementation of a Halal Lifestyle in Santri Purchasing Decisions

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Article Info	Abstract
Article history: Received March 10, 2026 Revised April 13, 2026 Accepted June 27, 2026 Available online August 15, 2026 *Corresponding author email: husniatuladibah047@gmail.com Keywords: Halal Lifestyle, Islamic Consumer Behavior, Purchase Decision, Santri	Introduction/Main Objectives: This article examines how a halal lifestyle is implemented in santri purchasing decisions at Pondok Pesantren Darussalam. Research Methods: A qualitative case study was conducted using semi-structured interviews, observation of everyday purchasing practices, and documentation of product information and pesantren rules. Data were analyzed through data condensation, data display, and conclusion drawing; credibility was strengthened through source and method triangulation. Findings/Results: Santri applied halal lifestyle values by checking halal labels, considering safety, usefulness, price, and quality, following pesantren norms, and controlling consumptive impulses. Limited product availability, peer influence, digital promotions, and incomplete knowledge of ingredients and certification verification constrained implementation. Conclusion: A halal lifestyle shapes purchasing decisions when religious values are translated into practical consumer literacy, product verification, and self-control in consumption.
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INTRODUCTION

A halal lifestyle has become an important concern in contemporary Islamic economics because Muslim consumption extends beyond avoiding prohibited products. It integrates halal and thayyib principles—permissibility, safety, cleanliness, quality, and benefit—into choices concerning food, cosmetics, fashion, pharmaceuticals, financial services, and digital consumption. In this sense, halal consumption is simultaneously a form of religious compliance, a marker of consumer identity, and an expression of ethical responsibility (Wilson & Liu, 2011; Mathras et al., 2016; Abd Rahman et al., 2015). Indonesia is a major Muslim consumer market and a central actor in the global halal economy. The implementation of mandatory halal certification for specified product groups from 18 October 2024 underscores that halal status is not only an individual preference but also part of consumer protection and market governance (BPJPH, 2024). BPJPH states that the obligation covers food and beverages, related raw materials and additives, and slaughter products and services produced by medium and large enterprises. This regulatory framework strengthens halal as a legal, economic, and moral standard in market transactions (BPJPH, 2024).

The expansion of the global Islamic economy further positions halal as part of a broader Muslim lifestyle. Halal food, Islamic finance, modest fashion, cosmetics, pharmaceuticals, Muslim-friendly tourism, media, and recreation collectively shape the contemporary Muslim consumer market (DinarStandard, 2025). Market growth, however, does not guarantee critical consumption. Consumers may rely on labels, trends, peer recommendations, digital promotions, brand image, or habit without fully evaluating the ethical and practical implications of their choices. Purchasing decisions generally involve need recognition, information search, evaluation of alternatives, purchase, and post-purchase evaluation (Kotler & Keller, 2016; Schiffman & Wisenblit, 2019). These stages are shaped by psychological, social, cultural, economic, and situational factors. The Theory of Planned Behavior explains that behavior is preceded by intention, which is influenced by attitude, subjective norms, and perceived behavioral control (Ajzen, 1991). In halal consumption, favorable attitudes toward halal, supportive religious norms, and the ability to access and verify products can jointly influence purchasing decisions (Alam & Sayuti, 2011; Awan et al., 2015).

Halal lifestyle implementation is nevertheless not linear. Consumers with high halal awareness may still prioritize price, convenience, brand familiarity, discounts, or influencer recommendations, whereas consumers with limited conceptual knowledge may choose halal products because of family or community norms. Research therefore treats halal purchasing as a multidimensional process involving knowledge, religiosity, trust, identity, social influence, and perceived control (Mukhtar & Butt, 2012; Elseidi, 2018; Nurhayati & Hendar, 2020). Pesantren provide a particularly relevant setting for examining this process. As Islamic educational communities, pesantren shape daily habits through rules, habituation, role modelling, and collective life. At the same time, santri interact with contemporary markets through canteens,

cooperatives, nearby shops, family remittances, social media, and online marketplaces. Their purchasing decisions therefore reflect an interaction between religious values, limited allowances, product availability, peer recommendations, price, taste, brand, and digital promotion. Studies in pesantren settings show that Islamic branding and digital marketing affect product choices, while religiosity and modest living values support financial self-control (Azhar & Zughro, 2024; Azhar & Fitriani, 2026).

Previous studies report that halal awareness and certification influence intentions to purchase halal food (Septiani & Ridlwan, 2020), while lifestyle and halal awareness are associated with purchasing decisions for Japanese food in Jakarta (Nurfajrina et al., 2021). In cosmetics, religiosity, product knowledge, halal labeling, and product quality contribute to Muslim consumers' decisions (Afendi et al., 2024; Zughro & Azhar, 2026). These studies establish important predictors, but they mainly quantify relationships and provide limited explanation of how halal values are interpreted and negotiated in the everyday purchasing practices of santri. The research gap concerns the contextual process through which a halal lifestyle becomes observable consumer behavior. Quantitative designs identify associations among variables, but they do not always reveal how santri interpret halal and thayyib, verify products, respond to peer influence, or reconcile limited budgets and product access with pesantren values. A qualitative case study is therefore appropriate because it examines meaning, process, and context in depth (Creswell & Poth, 2018; Yin, 2018). It also allows purchasing decisions to be analyzed as situated practices rather than as isolated outcomes.

Accordingly, this study analyzes the implementation of a halal lifestyle in the purchasing decisions of santri at Pondok Pesantren Darussalam. It addresses three questions: (1) how santri interpret a halal lifestyle; (2) how halal lifestyle values are applied across the purchasing decision process; and (3) what factors support or hinder implementation. The study contributes to Islamic economics and halal consumer behavior by positioning pesantren as a social setting where religious values, consumer literacy, and market realities converge.

METHOD

This study employed a qualitative case study design to understand how a halal lifestyle is interpreted, practiced, and negotiated in santri purchasing decisions. The design was selected because the study focuses on a bounded social setting and seeks to examine the interaction among actors, norms, and market conditions rather than quantify relationships between variables (Creswell & Poth, 2018; Yin, 2018). The study was conducted at Pondok Pesantren Darussalam, purposively selected because its religious culture, communal rules, and routine consumption practices provide a relevant context for examining halal values in everyday economic behavior. The unit of analysis was the implementation of a halal lifestyle in santri purchasing decisions. The study focused on food and beverages, basic personal-care products,

daily necessities, and products purchased through the pesantren canteen or cooperative, nearby shops, and digital channels.

Informants were selected purposively based on their involvement in daily purchasing practices. The primary informants were twelve santri who independently purchased products within and outside the pesantren environment. Supporting informants comprised canteen or cooperative managers and pesantren administrators or ustadz who understood product availability, consumption rules, and santri purchasing habits. Data collection was concluded when additional information no longer produced substantively new themes.

Data were collected through semi-structured interviews, non-participant observation, and document review. Interviews explored santri's understanding of halal lifestyle, label-checking practices, reasons for product choice, price and peer considerations, and experiences with digital purchasing. Observations focused on purchasing behavior in canteens, cooperatives, nearby shops, and everyday consumption situations. Documents included product packaging and halal information, pesantren consumption rules, educational materials, and product information circulated among santri. The researcher served as the primary instrument, supported by an interview guide, observation sheet, and document-review checklist. The instruments were informed by halal lifestyle, halal awareness, halal certification, the Theory of Planned Behavior, and purchasing-decision concepts. Questions remained flexible so that follow-up probes could clarify informants' experiences and preserve contextual depth. Observation focused on observable practices, including label checking, product comparison, price considerations, and peer interaction during purchases. Field notes and documents were used to compare reported practices with actual purchasing situations.

Data were analyzed interactively through data condensation, data display, and conclusion drawing (Miles et al., 2014). Interview transcripts, field notes, and documents were coded and grouped into themes concerning the meaning of halal lifestyle, stages of purchasing decisions, supporting and inhibiting factors, and consumption-control strategies. Thematic displays were then used to compare patterns across data sources and formulate interpretations linked to consumer behavior, halal awareness, religiosity, and Islamic consumption ethics.

Credibility was strengthened through source triangulation, method triangulation, and consistency checks. Data from santri were compared with information from canteen or cooperative managers and pesantren administrators; interview findings were compared with observations and documents. The researchers also re-examined recurring patterns and contradictory evidence to ensure that conclusions were not derived from a single informant or method.

Table 1. Informants And Research Data Sources

Data source	Characteristics	Contribution to analysis
Santri	Twelve santri with experience in purchasing daily products independently.	Primary evidence on meanings, reasons for choice, and product-verification practices.
Canteen/cooperative manager	Personnel familiar with product types, prices, availability, and santri preferences.	Supporting evidence on product access and recurring consumption patterns.
Administrator/Ustaz	Personnel familiar with pesantren values, rules, and consumption habits.	Normative context for the formation of halal habits and consumption ethics.
Purchase observation	Purchasing situations in canteens, cooperatives, nearby shops, and daily consumption settings.	Comparison between reported practices and observable behavior.
Documentation	Product packaging, halal labels, pesantren regulations, and information used by santri.	Evidence concerning purchase objects and sources of product information.

Source: Author's fieldwork design.

RESULT AND DISCUSSION

Santri interpreted a halal lifestyle as a pattern of consumption that links religious obedience with everyday product choices. Halal referred to permissibility, whereas *thayyib* encompassed cleanliness, safety, quality, health, and benefit. Simplicity and moderation were also part of this interpretation because products were considered appropriate when they met genuine needs and did not conflict with pesantren values. The finding indicates that a halal lifestyle was understood not only as legal compliance but also as an ethical and practical guide. This interpretation is consistent with research showing that religion influences consumption through beliefs, values, practices, and community norms (Mathras et al., 2016). In a pesantren, collective life intensifies this social dimension: friends, administrators, routines, and expectations about modest behavior shape what santri regard as acceptable consumption. Similar evidence from pesantren settings shows that religiosity supports prudent financial behavior and helps students distinguish needs from wants (Azhar & Fitriani, 2026).

During need recognition, santri distinguished daily necessities—such as food, beverages, toiletries, stationery, and worship equipment—from temporary desires, including viral snacks, accessories, and trend-driven cosmetics. This distinction shows that a halal lifestyle operated beyond product status; it also provided a basis for limiting unnecessary expenditure and avoiding

israf. In the information-search stage, santri relied on halal logos, ingredient lists, brand familiarity, recommendations from friends and family, trust in the pesantren canteen or cooperative, and online reviews. The halal logo was the most accessible cue for packaged products. Checking was more common for unfamiliar products, whereas frequently consumed or peer-endorsed products were often accepted without renewed verification. Product familiarity, therefore, reduced the intensity of information search.

In evaluating alternatives, santri considered halal status together with price, taste, package size, quality, brand, and availability. Limited allowances made affordability especially important. Products with familiar brands and visible halal labels were often preferred because they reduced perceived risk, but cheaper alternatives remained attractive when access and budget were constrained. This pattern confirms that halal considerations interact with—not replace—economic considerations. Halal certification served as a trust cue when santri could not directly assess ingredients, production processes, or product origins. This finding is consistent with studies showing that halal labels and product quality influence cosmetic purchasing decisions among santri (Zughro & Azhar, 2026) and that halal reputation contributes to market trust (Tieman, 2020). Nevertheless, most participants relied on the visible logo and were not accustomed to checking certificate numbers or official verification channels. Halal awareness was therefore present, but verification literacy remained limited.

Table 2. Findings On the Implementation of a Halal Lifestyle in Santri Purchasing Decisions

Finding theme	Form of implementation	Meaning for purchasing decisions
Meaning of halal–thayyib	Santri associate halal with permissibility and thayyib with cleanliness, safety, quality, benefit, and simplicity.	Both legal compliance and ethical and practical considerations guide purchasing decisions.
Product verification	Santri examines halal logos, ingredients, brands, seller reputation, and recommendations.	Halal cues reduce uncertainty, but verification skills remain limited.
Economic considerations	Price, package size, taste, quality, and availability are compared.	Halal preferences are negotiated with limited allowances and product access.
Social influence	Peers, family, administrators, and pesantren culture influence product choices.	Collective norms can strengthen halal habits or influence product choices.

Finding theme	Form of implementation	Meaning for purchasing decisions
Digital promotion	Discounts, reviews, trends, endorsements, and social-media content shape interest.	encourage trend-following purchases. Digital media expands information and choice, but also increases the risk of impulse purchases.
Consumption control	Santri consider needs, benefits, affordability, and the prohibition of israf before making a purchase.	A halal lifestyle functions as an ethical control on unnecessary consumption.

Source: Author's analysis based on field data.

Table 2 summarizes six interrelated themes. Halal–thayyib values provide the normative foundation, while product verification translates those values into concrete purchasing practices. Price, availability, social influence, and digital promotion shape the feasibility and direction of choice, whereas consumption control determines whether santri can resist impulsive or unnecessary purchases. Thus, the implementation of a halal lifestyle is strongest when accessible information, affordable products, supportive social norms, and self-control support religious understanding. Peer influence was prominent in santri purchasing decisions. Products frequently chosen by friends were accepted more quickly because they were perceived as safe, desirable, and compatible with group norms. Peer influence could strengthen halal behavior when the group favored clearly labeled products, but it could also weaken critical evaluation when trends drove purchases. In the Theory of Planned Behavior, this pattern represents subjective norms that shape perceptions of whether a purchase is socially appropriate (Ajzen, 1991).

Pesantren culture also supported the adoption of a halal lifestyle through advice, supervision, communal routines, product selection in canteens and cooperatives, and the example set by administrators. Although formal halal education was not always delivered as a separate program, values of halal, thayyib, simplicity, and responsibility were reinforced through daily practice. The pesantren, therefore, functioned as a social ecology that connected individual knowledge with collective consumption norms. Three main barriers constrained implementation. First, some products sold near the pesantren—particularly unpackaged food and small-enterprise products—did not provide clear halal information, leading santri to rely on sellers' reputations and local habits. Second, santri found logos easier to recognize than ingredient terms, additives, or critical points in the production process. Third, digital promotions encouraged rapid decisions through low prices, testimonials, visual appeal, and product virality.

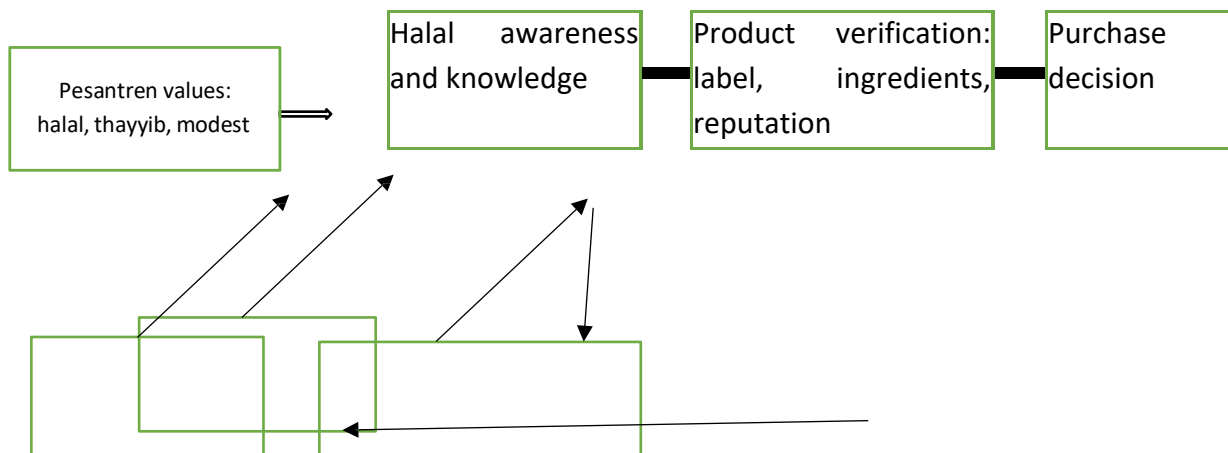
These barriers show that religious awareness alone is insufficient. Santri require practical halal consumer literacy: the ability to read labels, understand basic ingredient information, verify

certification, distinguish needs from wants, and evaluate promotional claims. Product knowledge and halal awareness have been shown to support purchase intentions (Nurhayati & Hendar, 2020), while pesantren-based studies indicate that digital marketing and Islamic branding can strongly influence product decisions (Azhar & Zughro, 2024). Halal education must therefore address both verification skills and the market pressures surrounding young consumers.

Digital media had an ambivalent role. It helped santri compare prices, access reviews, and identify brand information; however, it also encouraged impulsive purchasing through discounts, free shipping, flash sales, endorsements, and attractive product imagery. Santri with stronger consumption control delayed purchases, reconsidered product benefits, and compared them with more urgent needs. Those more responsive to trends were more likely to purchase because of fear of missing out or visual appeal.

Consumption control emerged as a central dimension of the halal lifestyle. Santri with a more developed understanding linked purchases to actual needs, benefits, barakah, and the prohibition of israf. Halal lifestyle was therefore not limited to choosing products with Islamic symbols; it operated as an ethic of moderation that guided whether, when, and how much to buy. This finding resonates with evidence that religiosity can support self-control and responsible allowance management among santri (Azhar & Fitriani, 2026).

Figure 1. Conceptual model of halal lifestyle implementation in santri purchasing decisions



Source: Author's analysis based on case study findings and halal consumer behavior literature.

Figure 1 indicates that the implementation of a halal lifestyle begins with the internalization of pesantren values—halal, thayyib, simplicity, and maslahah—which shape need recognition and product expectations. Halal awareness and knowledge then support verification through labels, ingredients, brand and seller reputation, and social information. These processes lead to a purchasing decision only after they interact with social norms, market conditions, and

consumption control. Purchasing decisions, therefore, do not occur in isolation. Social norms arise from peers, family, ustadz, administrators, and pesantren culture; market conditions include price, availability, access, and digital promotion; and consumption control concerns the ability to distinguish between needs and wants, delay purchases, and assess benefit. These factors explain why santri who share similar religious values may make different choices.

The findings refine the application of the Theory of Planned Behavior in halal consumption. Attitude is reflected in the preference for permissible, safe, and beneficial products; subjective norms are evident in the influence of peers and pesantren culture; and perceived behavioral control is expressed through access to information, purchasing power, the availability of halal products, and the ability to resist promotional pressure. Intention can therefore be realized only when individual commitment is supported by practical capacity and a conducive environment. Practically, pesantren can serve as a strategic setting for halal consumer education. Rather than relying solely on lectures, education can draw on everyday scenarios: reading labels, comparing products, discussing ingredients, checking official certifications, evaluating online claims, and reflecting on unnecessary purchases. Such activities translate religious principles into consumer skills.

Canteens and cooperatives play a particularly important role because santri regard them as trusted sources of products. Consistent provision of halal, hygienic, affordable, and clearly labeled goods can strengthen responsible habits; unclear information encourages reliance on assumption and familiarity. Business actors near pesantren should therefore combine halal assurance with quality, price fairness, and transparent communication. Halal authorities and government agencies can support this process by simplifying guidance for young consumers on official logos, certificate verification, and critical ingredients. Without such literacy, a halal lifestyle may remain symbolic rather than become a practice of informed consumption. Overall, the implementation of a halal lifestyle in santri purchasing decisions comprises cognitive, affective, social, and practical dimensions. It requires product knowledge and certification, trust and a sense of religious security, supportive social norms, and concrete skills in selecting, purchasing, using, and evaluating products. The interaction among these dimensions makes the halal lifestyle a relevant framework for Islamic economic education in pesantren.

Table 3. Practical Implications Of The Case Study Findings

Stakeholder	Priority action	Expected contribution
Santri	Check halal status, ingredients, usefulness, price, and actual need before purchasing.	More informed, selective, and less impulsive decisions.
Pesantren	Integrate practical halal literacy into habituation, mentoring,	Halal values become applicable life skills rather than only normative knowledge.

Stakeholder	Priority action	Expected contribution
	canteen management, and daily purchasing discussions.	
Canteen/cooperative	Provide halal, hygienic, clearlyA trusted choice environment labeled, and affordable products. that supports consistent halal consumption.	
Business actors	Combine halal certification withSubstantive consumer trust quality, transparent information,rather than reliance on Islamic and fair pricing. symbols alone.	
Halal authority/government agency	Provide accessible guidance onYoung consumers become more official halal logos, certificatecritical of unclear or unverified verification, and critical producthalal claims. information.	

Source: Author's analysis.

Table 3 shows that the practical implications are distributed across stakeholders rather than placed solely on santri. Santri need verification and self-control skills; pesantren, canteens, and cooperatives must create a supportive choice environment; business actors are responsible for offering transparent, affordable products; and halal authorities should provide accessible guidance on verification. Coordinated action among these stakeholders is expected to turn halal values into consistent purchasing practices.

CONCLUSION

This study concludes that the implementation of a halal lifestyle in santri purchasing decisions is gradual and context-dependent. Santri understood halal lifestyle as choosing products that are permissible and thayyib—clean, safe, useful, and appropriate to actual needs—while maintaining simplicity and avoiding excess. Halal lifestyle thus functioned as a practical consumption ethic rather than merely a product-label preference. Across the purchasing process, santri recognized needs, searched for information, evaluated alternatives, and made choices by considering halal labels, product reputation, peer recommendations, price, quality, availability, and benefit. Implementation was not fully consistent because of limited budgets and product access constraints, incomplete knowledge of ingredients and certification verification, peer pressure, and digital promotion.

A halal lifestyle was strongest when practical consumer literacy, a supportive pesantren environment, accessible certified products, and self-control in purchasing supported religious values. Pesantren can strengthen these conditions through label reading and verification activities, a responsible canteen and cooperative procurement, and discussions on digital promotion and israf. The study is limited to one pesantren and a bounded set of product

categories; future research should compare multiple pesantren, demographic groups, and product contexts to assess the transferability of these findings.

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