

GENERATION Z MUSLIM CONSUMERS AND THE FOMO TREND OF NON-HALAL KOREAN FOOD IN INDONESIA: A SHARIA PERSPECTIVE STUDY

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Abstract

This study explores the phenomenon of Fear of Missing Out (FOMO) in the consumption of non-halal Korean food among Indonesian Muslim Generation Z, emphasizing the intersection between global cultural trends and Islamic consumption principles. Using a qualitative descriptive-analytical approach through interviews, focus group discussions, and document analysis with 30 Muslim Generation Z respondents, the findings reveal that 92% of respondents were familiar with Korean food, and 65% had consumed it at least once. More than half (54%) admitted being influenced by social media trends and peer encouragement despite unclear halal certification, while only 37% consistently checked halal labels. However, 42% reported increased awareness of halal issues in recent years. From a Sharia perspective, halal certification and labelling are crucial to fulfilling the objectives of maqasid al-Sharia al-Sharia protecting religion (*hifz al-din*), life (*hifz al-nafs*), and wealth (*hifz al-mal*). The concepts of *hisbah* and state regulation further strengthen consumer protection in the halal food sector. These findings highlight the vulnerability of Generation Z to global food trends and underline the importance of strengthening halal awareness campaigns, improving consumer education, and ensuring greater accessibility to halal-certified Korean food products in Indonesia.

Keywords: *halal certification, FOMO, Generation Z, Korean food, Sharia economy, consumer protection*

THE INTRODUCTION

Islam has never closed itself to accepting technological developments and modernization. Technology allows access to information and data quickly across countries through internet media. In Indonesia, the internet access rate has reached 66.48%, an increase from 62.10% in the previous year (Maharani, 2022). This shows that Indonesian society is experiencing rapid information



disclosure. However, continuous access to information also creates new lifestyle trends that tend to encourage hedonism among Indonesian Muslims. Islam views trends or popular culture as temporary and potentially harmful for Muslims if they are not aligned with sharia principles (Musriparto, 2024).

The FOMO trend, or “Fear Of Missing Out,” that is often experienced by young people is a phenomenon that, if not managed properly, may lead to irregularities in social life. Generation Z, born between 1997 and 2012, are recognized as the most digitally connected group, spending more time online compared to previous generations (Priporas et al., 2017). Their intensive exposure to social media makes them particularly vulnerable to global consumer trends, including the popularity of Korean food, and places them at greater risk of experiencing the FOMO (Abel et al., 2016). Therefore, examining the FOMO trend in the context of non-halal Korean food consumption is highly relevant for Muslim Generation Z in Indonesia. Previous studies show that FOMO significantly affects individual consumption behaviour (Nasution & Dharma, 2023). Influencers’ content and social media posts further stimulate Muslim consumers to adopt lifestyle and consumption patterns without carefully considering the halal status of the food consumed.

This encourages individuals to continue consuming goods or participating in activities that are considered trending social standards (Istiqomah & Wahyudi, 2024). Social media marketing and influencer marketing significantly affect FOMO (Muhamad et al., 2023). The Korean food trend has mushroomed in Indonesia since the K-POP and K-Drama culture successfully entered and attracted the interest of the Indonesian people. Based on BPS data from 2017 to 2023, imports of Korean products have increased.

Table 1. Import Value from South Korea to Indonesia, 2017-2022

Destination Country	2017	2018	2019	2020	2021	2022
Other Asians						
Tiongkok	35.766.8	45.537.8	44.930.6	39.534.7	56.227.2	67.722.6
Singapura	16.888.6	21.439.5	17.589.9	12.341.2	15.451.7	19.409.2
Korea Selatan	8.122.3	9.088.9	8.421.3	6.849.4	9.427.2	11.717,9

Source: BPS (2023)

Table 1 shows that the largest import value is in the country of China, followed by Singapore, and then South Korea has increased from year to year. This situation shows that the Indonesian people's consumption of South Korean products has increased significantly. Korean products entering Indonesia have an impact on the consumption activities and culture of the Indonesian people. The activity of imitating the culture of dress and food that is often aired attracts people to try and feel the same way as their idols feel. This popular culture has increased the culture of consumerism for Muslim Korean fans; consuming Korean food is a form of cultural merging according to them (Musriparto, 2024).

There are several types of Korean food that are popular and often shown in Korean drama series or K-Mukbang, including kimchi, tteok-bokki, kimbab, jajangmyon, ramyon, and others. Korean food itself has been found in many malls, Korean restaurants, and even street markets in Indonesia. This indicates that Korean food has been widely favored by the Indonesian people. Even so, there are many problems regarding the halalness of Korean food products on the market.

The Food and Drug Research Agency (BPOM, 2017) issued a recall of instant noodle products from Korea because they were proven to have pork content that was not written on the product packaging. Of course, this can have an impact on Muslim consumers in Indonesia because the food consumed should not be contaminated with materials of doubtful halalness (*syubhat*). Let alone food ingredients that are clearly haram (Mandasari, 2019).

Islam is a religion that regulates every human behaviour in carrying out his life activities, as well as in consumption activities that lead to the benefit of his life in achieving the blessings and welfare of this life. Islam views consuming halal food as an important factor, not just a trend and taste that can be accepted by the tongue. Halal food that is hygienic, clean, high quality, and provides health benefits is an important component for Muslim consumers to fulfill their needs.



The prohibition to consume non-halal foods due to content, manufacture, and not meeting halal standards should be a guide for the Muslim community to always be in corridors of sharia without being tempted by various kinds of contemporary trends. The concept of halal food products not only pays attention to the halalness of the substance but also the halal way of processing and obtaining it (Fariana et al., 2022). Korean food imported directly from Korea, whose population is non-Muslim, has a big problem with believing its halalness. Halal food criteria are not only the composition but also the stages of the process and the tools and materials used when processing food.

This study examines the Islamic view of the FOMO trends of non-halal Korean food, in Indonesia with the specific focus on Generation Z Muslim consumers, a group that has not been widely investigated in previous research. While earlier studies have discussed halal awareness, consumer behavior, and the influence of social media on Muslim consumption, this research offers novelty in three aspects. First, it emphasizes the intersection, particularly within the context of non-halal Korean food. Second, it provides empirical insights from Generation Z, who are the most vulnerable to social media influence and global food trends, thus presenting a more contextual understanding of consumers' behavior. Third, it integrated the role of importers and halal certification institutions, highlighting the policy and practical implications for protecting Muslim consumers. Therefore, this study not only enriches the academic literature on Islamic consumption behavior but also provides unique contributions to consumer protection discourse and the halal food industry in Indonesia.

LITERATURE REVIEW

FOMO (Fears Of Missing Out)

FOMO refers to the feeling of anxiety or worry that one is missing out on exciting experiences that others are having, often openly displayed on social media, where users often compare their lives to the seemingly perfect lives of

others (Satria, 2025). FOMO also relates to the psychological well-being of individuals in carrying out social media activities. This is supported by Przybylski's research (Nasution & Dharma, 2023) that FOMO is a psychological phenomenon that refers to a person's anxiety or fear of losing interesting experiences or activities that are considered important by others. If this condition is not balanced with sharia-based ethics, it may lead to prolonged behavioral and psychological problems.

Generation Z

Generation Z, born between 1997 and 2012, is known as the digital native generation that grew up with technology and the internet as an integral part of their lives (Priporas et al., 2017). They are more active on social media compared to previous generations and highly influenced by global cultural flows (Turner, 2015). Key characteristics of Generation Z include:

1. Digital connectedness: They are strongly connected to the digital world with high exposure to global information.
2. Consumer orientation: They are more likely to be influenced by global trends, including the Korean Wave (K-Wave), and are familiar with online consumption through e-commerce platforms (Francis & Hoefel, 2018).
3. Identity and lifestyle: Consumption for Generation Z is not merely about fulfilling needs but also about constructing identity and lifestyle (Kaylene et al., 2012).

In the context of this study, Muslim Generation Z in Indonesia is highly vulnerable to the FOMO phenomenon because of their habit of following social media trends. The popularity of Korean food promoted through dramas, mukbang, and global influencers has encouraged Generation Z to participate in these trends, even when the halal status of such products remains uncertain. This highlights the importance of connecting Generation Z studies with Islamic consumer behaviour to understand how sharia compliance is challenged in their daily practices.



Consumer Behavior in Islamic Economics

In Islam, there is a clear boundary between halal and haram. Muslim consumption behavior must therefore be guided by three fundamental values: (1) belief in the afterlife, which directs consumers to prioritize long-term spiritual benefit over worldly desires; (2) Islamic morality as the true measure of success, rather than wealth; and (3) wealth as a gift and trust from Allah SWT, to be used properly and responsibly (Qur'an, Al-Baqarah: 262).

Consumption in Islamic economics is defined by eating foods that are halal, good, and useful all the gifts of Allah SWT on earth. Halal-labeled food is part of Islamic economic activities, including as a policy on the pleasures created by Allah SWT for humans, and is a manifestation of obedience to Allah (Amini et al., 2022). Islam prohibits excessive consumption (*israf* or *tabdzir*), as it is considered wasteful and a characteristic of a heedless society.

Islamic Economics

Islamic economics can be defined as the discipline that studies human economic activity under the guidance of Islamic principles, with the aim of attaining Allah's pleasure. It examines individual behavior in setting life goals, analyzing economic problems, and applying sharia-based values. One important aspect is distribution ethics: importers and distributors must ensure that the goods they market are halal. Thus, the circulation of Korean food products containing non-halal elements poses ethical concerns (Syukur, 2018)

Korean Food

Food trends reflect the impact of globalization and cultural exchange. The global popularity of Korean culture in recent years has contributed to the rise of Korean cuisine. Today, Korean snacks and meals are widely available in Indonesia and have become part of contemporary consumer trends. The popularity of Korean food is not only linked to entertainment but also to lifestyle, shaping consumer identity and behavior among young people

(Musriaparto, 2024).

Halal Awareness

Halal awareness refers to the ability to recognize and recall the importance of halal status in consumption. It consists of two dimensions: halal recognition (the ability to identify halal aspects of a product) and halal recall (the ability to remember halal considerations in making purchasing decisions) (Septiani & Ridlwan, 2022). Halal awareness is a critical factor influencing Muslim consumer decision-making, especially for Generation Z, who are frequently confronted with trendy but uncertified food products.

METHODOLOGY

This study employs a qualitative approach with a descriptive-analytical design. The qualitative approach was chosen because it allows the researcher to explore the phenomenon of FOMO in the consumption of non-halal Korean food among Indonesian Muslim Generation Z more deeply, focusing on meaning, behaviour, and social interpretation rather than numerical measurement (Moleong, 2018).

Data were collected through semi-structured interviews and focused group discussions with several Muslim Generation Z informants who are active on social media and have experience related to Korean food trends. Supporting data were also obtained from document analysis, including official reports, journal articles, and relevant literature.

The data were analysed using the Miles and Huberman model, which involves data reduction, data display, and conclusion drawing or verification. Through these stages, the researcher sought to identify patterns related to the drivers of FOMO, halal awareness, and consumption behaviour of Muslim Generation Z, which were then analysed from a sharia perspective. Thus, this research is not merely conceptual but also grounded in empirical findings that are more contextual and applicable.



RESULT AND DISCUSSION

This section presents the main findings of the study on the phenomenon of Fear of Missing Out (FOMO) in the consumption of non-halal Korean food among Indonesian Muslim Generation Z. Data were obtained through interviews, focus group discussions, and document analysis, and then examined using a qualitative descriptive-analytical approach.

The findings are focused on four key aspects: the driving factors of FOMO, the level of halal awareness and its influence on consumption behaviour, the socio-cultural dynamics underlying the interest in Korean food, and the role of importers and Korean restaurants in serving Muslim consumers. These findings are not only described but also analysed from a sharia perspective to assess the extent to which the consumption behaviour of Muslim Generation Z aligns with halal-haram principles, thereby enriching academic literature and providing practical recommendations for relevant stakeholders.

Overview of Empirical Data

The empirical data in this study were obtained from 30 Muslim Students Generation Z in ISQ Syekh Ibrahim Pasir Pengaraian, aged 18-25 years who are active social media users. Platforms such as TikTok, Instagram, and Youtube emerged as primary channels through which respondents were introduced to Korean food trends, particularly through K-drama, mukbang content, and influencer promotions. Their frequent engagement with these platforms illustrates the high level of digital exposure that shapes the lifestyle and consumption orientation of this generation.

From the data collected, it is evident that Korean food is not merely regarded as a culinary preference but also as a form of lifestyle expression and social identity among young Muslims. This cultural integration, however, often interacts with questions of halal awareness, making Generation Z both highly receptive to global food trends and simultaneously vulnerable to challenges of sharia compliance in daily consumption.

Islamic Framework for Consumer Protection: Maqashid Shariah, Role of Importers, and Hisbah

South Korea is a country whose population is a Muslim minority, and contrast to the Muslim-majority country of Indonesia. However, it cannot be denied that Indonesian people love the culture of this gingseng-producing country, including its food. This certainly attracts the attention of Indonesian entrepreneurs to import Korean food, which can potentially lead to a lucrative income. Data sourced from at Center shows that imports of Halal Korean food to Indonesia until September 2024 were recorded at US \$ 236 million, an increase of 2.7% when compared to the same period last year (yoy).

Kwon Oh-yeop, director of at Center, said that with a population of 280 million with the largest Muslim population in the world, Indonesia has unlimited growth in Korean food exports and can be an opportunity for the world halal market (Febrianto, 2024). With a Muslim population estimated at 1.9 billion, the need for halal and *thayyib* products is one of the most dynamic and fast-growing market segments. The global halal food industry is expected to continue to grow because it is not only driven by religious obligations but also by increasing awareness of the health and ethical benefits of consuming halal and *thayyib* products (Sahib & Ifna, 2024).

From the perspective of *maqashid shariah*, halal certification and labelling are not only technical requirements but also instruments to preserve the essential objectives of Islamic law. Halal labelling protects religion (*hifz al-din*) by preventing Muslims from consuming unlawful food, safeguards life (*hifz al-nafs*) by ensuring safety and health, and secures wealth (*hifz al-mal*) by preventing financial resources from being spent on impermissible products.

Negligence in ensuring halal certification therefore undermines these objectives and risks harming Muslim consumers both spiritually and materially.

Qahrar and Ibrahim (Wong, 2021) note that hisbah functions through enforcement and supervision grounded in amar ma'ruf nahi munkar, and is guided by the core principles of supervision, justice, and responsibility. The



practice of hisbah emphasizes the duty of authorities to prevent fraud, deception, and the circulation of unlawful products. In the modern context, the function of hisbah is reflected in Indonesia's regulatory bodies and their role in monitoring imports, labelling, and halal certification.

However, it is necessary to realize that the majority of Korean food, is non-halal food which cannot be consumed by all Indonesian people. Importers, as distributors, must increase their caution about the food that will be marketed. The role of the state is equally critical in supporting consumer protection. Through BPJPH, BPOM, and the Indonesian Ulema Council (MUI), the government ensures that imported foods comply with halal standards and provides guarantees for consumer rights.

This state involvement strengthens the halal assurance ecosystem and complements the responsibilities of importers in safeguarding the Muslim-majority population. This is because Muslim consumers in Indonesia are entitled to protection in obtaining certainty about the halalness of food and beverage products in circulation.

This statement is in line with consumer rights that have been regulated in article 4 of law number 8 of 1999 concerning consumer protection (UUPK), including the right to comfort, security, and safety in consuming goods and/or services; the right to correct, clear, and honest information about the conditions and guarantees of goods and/or services; the right to be heard and make complaints about the goods and/or services used; the right to obtain advocacy, protection, and efforts to resolve consumer protection disputes properly; as well as the rights stipulated in the provisions of other laws and regulations.

In addition, consumer protection is also regulated in the halal product guarantee act number 33 of 2014 in article 4, which states that "products eligible for production, circulation, and trade in the territory of Indonesia must be halal certified." Therefore, the importance of this halal label is crucial, so importers need to be careful in importing Korean food goods into Indonesia.

The halal label is an important indicator for a Muslim in making consumption, this is supported by the findings conducted by (Fathoni, 2023) that the halal logo does not have a significant effect on consumer behaviour directly, but the halal logo can significantly influence consumers' behaviour through the mediation of halal awareness variables.

This means that basically the presence of a halal logo on food packaging does not directly influence consumers' decisions to make purchases. However, halal awareness that has been owned by consumers can strengthen consumer decisions in purchasing food that has a halal logo on the packaging. Furthermore, the results of research conducted (Nugraha, 2017). Show that halal labelling has a significant effect on consumer buying interest (Samyang noodles) with an influence of 13.3 % the rest is influenced by other factors not mentioned in the study.

Not a few Korean food products on the market have not yet obtained halal certification. Therefore, Indonesia and South Korea cooperate through the Korean Muslim Federation (KMF) in the process of certifying and providing halal certification of Korean food, which is instant food and restaurant-produced food. KMF also collaborates with the Korean Food Research Institute to develop the halal Korean food industry. Where KMF analyzes halal certification from several Muslim countries.

Therefore, it is hoped that importers will not be negligent regarding the rampant circulation of non-halal Korean food in Indonesia without halal certification. Because with this halal certification, it will make it easier for Muslim consumers to choose products that are good for consumption, and carry out their obligations as servants of Allah to avoid food that is prohibited for consumption. Not only useful for Muslims, halal certification is also useful for non-Muslims in starting a healthy lifestyle by avoiding some animal food ingredients (Amarylis, 2016). Therefore, the issue of certification in the form of labelling on food is not only in the realm of religion but has become a global issue today.

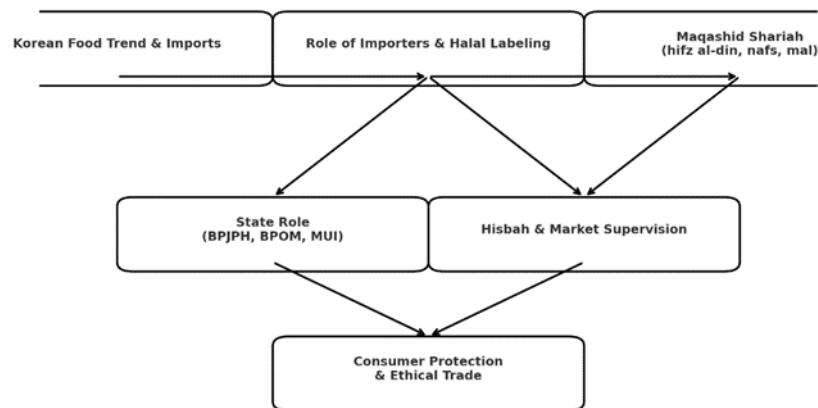


Figure 1. The framework of consumer protection in the Context of Non-Halal Korean Food Consumption among Generation Z

This figure illustrates the framework of consumer protection in the context of non-halal Korean food consumption among Indonesian Muslim Generation Z. The process begins with the increasing trend of Korean food imports, which requires the role of importers and halal labelling as the first gatekeeper. From there, the framework is analysed through the lens of maqashid shariah (protection of religion, life, and wealth), which underpins the Islamic perspective on consumption. The state, through BPJPH, BPOM, and MUI, along with the concept of hisbah as market supervision in Islam, plays a crucial role in regulating and ensuring halal compliance. All these elements ultimately converge toward the protection of consumers and the promotion of ethical trade practices.

The increasing trend of Korean food imports requires a comprehensive consumer protection framework. Importers and halal labelling serve as the first safeguards to ensure compliance with Islamic principles. Viewed through Maqashid Shariah, halal certification protects religion, life, and wealth. The state, through institutions such as BPJPH, BPOM, and MUI, together with the concept of Hisbah as market supervision, plays a crucial role in regulating and monitoring halal products. Altogether, these elements converge to ensure Muslim consumer protection and promote ethical trade practices in Indonesia's food industry. Based on the results of research from (Dewi Saraswati et al., 2022) that "legal protection for Muslim consumers of imported beverage

products labeled halal 'KMF' has not been implemented optimally and thoroughly so that it has not provided a sense of security and comfort for Muslim consumers who consume Korean food products." In addition, the rights of Muslim consumers have not been protected because the importer is not in good faith in carrying out its business activities, such as not providing correct, clear, and honest information regarding KMF halal certification and labelling of these products.

Based on the findings conducted by (Fathoni, 2023) that the halal logo does not have a significant effect on consumer behavior directly, but the halal logo can significantly influence consumer behavior through the mediation of halal awareness variables. This means that basically the presence of a halal logo on food packaging does not directly influence consumer decisions to make purchases.

However, halal awareness that has been owned by consumers can strengthen consumer decisions in purchasing food that has a halal logo on the packaging. Based on the explanation above, the author finds that halal labelling is a necessity for every consumer, not only Muslim consumers but also non-Muslim consumers. The importance of halal labelling should be an indicator for Indonesian importers to choose the right food products for Muslim-majority consumers.

Islamic View of Halal Food

Islam views food as a pleasure obtained from the almighty, whose elements in the food are benefits and sources of energy that can provide strength for humans in carrying out their daily life activities. In order to provide good benefits to the body, Islam requires humans to eat foods that are halal and good. The command to eat good food (*tayyib*), which does not contain unclean or haram things, is found in Surah al- Baqarah [2], verse 168. Here:

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

Meaning: O mankind, eat of the lawful (food) of the earth and do not follow



the steps of the devil. In deed he is for you a real enemy.

The definition of “tayyib” according to Imam al-Thabari (224-310 H) in research (Ali, 2016) has two meanings, namely: (1) something that is suitable for the body or body and feels delicious. (2) something that is forbidden by Allah. Based on this, it can be understood that consuming halal food is an order. Halal and haram are interpreted into creed, sharia, and morals. Therefore, consuming non-halal food due to fear of missing out, or FOMO is part of defying Allah's command. A good Muslim should be more careful in determining what will enter him, because consuming halal food is a religious obligation that is worth worship.

Providing goodness for life in this world and the hereafter is a manifestation of gratitude for the blessings that Allah gives. Conversely, consuming haram food will be an act of disobedience, ugliness, and a form of submission to the devil. Good food that is digested by the body, will be absorbed nutrients, and circulated throughout the human body (Mandasari, 2019). This means that halal food has an important role in the body in driving every human action in living life. The process of finding and obtaining sustenance to buy and consume food, the content or composition of food, how to process food, and even the tools used must be hygienic without being contaminated with haram ingredients prohibited by sharia. Being an obedient Muslim means carrying out all the laws ordered by Allah and the Prophet. The existence of lifestyle trends that are felt to lead to doubts should be abandoned.

Generation Z Muslim Consumers and the Korean Food FOMO Trend

Generation Z Muslim consumers in Indonesia represent a unique group that is highly exposed to global popular culture and digital media. Born between 1997 and 2012, they are recognized as the most digitally connected generation, spending more time on social media platforms such as Instagram, TikTok, and YouTube than previous cohorts (Priporas et al., 2017). This intense engagement

with online content exposes them to Korean cultural products, particularly food trends popularized through K-drama, K-pop, and mukbang videos.

Empirical findings from this study show that a significant proportion of Gen Z respondents have consumed Korean food, even when halal certification was unclear, due to the influence of peers, social media influencers, and the fear of being left out of trending activities. This indicates that FOMO acts as a strong psychological driver of consumption, often outweighing rational considerations such as halal awareness and health concerns (Abel et al., 2016); Nasution & Dharma, 2023).

At the same time, not all Gen Z Muslims are passive followers of these trends. Some respondents demonstrated a growing awareness of the need to verify halal certification before purchasing Korean food, suggesting that halal awareness mediates the relationship between FOMO and consumption behaviour. This supports previous findings that while halal logos may not directly influence purchase decisions, they significantly affect behaviour when coupled with strong consumer awareness (Fathoni, 2023). Thus, the phenomenon of Korean food FOMO among Muslim Gen Z highlights the tension between global cultural influence and Islamic consumption principles. It also underscores the urgency of strengthening halal awareness campaigns, promoting consumer education, and ensuring accessible halal-certified Korean products to protect this vulnerable consumer group.

The survey conducted among 30 Generation Z Muslim students at ISQ Syekh Ibrahim provides a clear picture of how Korean food trends influence their consumption behaviour. The results show that 28 out of 30 respondents (92%) are familiar with Korean food products, indicating a very high level of exposure. Among them, 19 students (65%) reported having tried Korean food at least once, either through restaurants or instant food products. Social media plays a major role in this trend, with 17 respondents (58%) admitting that they were first introduced to Korean food through TikTok, YouTube, or K-drama content.

The findings also highlight the strong presence of the FOMO phenomenon. 16 respondents (54%) acknowledged that they felt motivated to try Korean food because of peer influence or social media trends, even when halal certification was unclear. However, only 11 respondents (37%) consistently checked for halal labels before purchasing Korean food, suggesting that halal awareness is not yet deeply embedded in their daily consumption habits. On a positive note, 13 respondents (42%) stated that their awareness of halal issues had increased over the past two years, showing a gradual shift toward stronger religious consciousness in consumption.

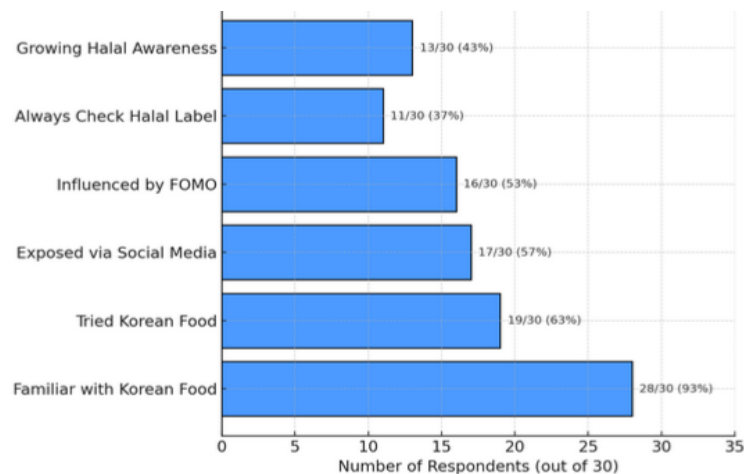


Figure 2. Survey Results: Korean Food Consumption (Generation Z Muslim Students ISQ Syekh Ibrahim)

Overall, the data suggest that while FOMO and social media trends are powerful drivers of Korean food consumption among Generation Z Muslim students, halal awareness is still unevenly practiced. This reinforces the need for educational efforts to strengthen awareness and for regulatory bodies and importers to ensure greater accessibility of halal-certified Korean food products in the Indonesian market.

Islam views that the basis of every action must be worth worship, as well as the activity of consuming food, which will be worth worship if the rules and procedures are in accordance with sharia. In essence, Islamic principles and teachings require that humans must consume food or use goods and halal services and avoid something haram (Amini et al., 2022). In addition, Manan in

(Yuliadi, 2001) divides the five principles of consumption in Islam, namely: 1) The principle of justice, which means that a Muslim should seek halal sustenance and there is no legal prohibition; 2) The principle of cleanliness, which means that in consuming a Muslim must ensure that the food to be consumed is sourced from a good place, processed with clean tools and materials, not from a disgusting place that can spoil the taste; 3) The principle of simplicity, which means that a Muslim should regulate behaviour that is not excessive in carrying out consumption, not easily tempted by trends in foods that cannot be confirmed halal (*syubhat*); 4) the principle of generosity, which means that a Muslim should obey the commands of Allah SWT to consume food in accordance with Islamic law; 5) the principle of morality, which means that in consuming, a Muslim should say the name of Allah, sit properly, not taste or make noise, and say Alhamdulillah after eating.

Sourced from (Wigati & Konsumen, 2011) that Islam prohibits acting *israf* (wasteful), luxury and splendor, and others. The prohibition of *israf* is due to the bad effects it has on humans, namely inefficiency and ineffectiveness in utilizing existing resources, egoism, selfishness (self-interest), and submission to lust, which causes waste for unnecessary things. Therefore, to eliminate “*israf*” behaviour, Islam commands: 1) prioritize the consumption of beneficial needs over temporary desires; 2) discourage excessive consumption of all types of commodities.

The consumption carried out by a Muslim must be rational or acceptable to common sense. Based on the findings of research (Iqbal & Riyadi, 2019) and the results of the author's analysis, there are several characteristics of rationalism in consumption behaviour from an Islamic perspective and its relation to the non-halal Korean food FOMO trend, namely:

- 1) Consumption behaviour is said to be rational if it is carried out in accordance with needs and abilities; in this case, Islam encourages its people to consume food in a way that is not excessive. The Korean food FOMO trend is a phenomenon that is often found in various online media

by serving various kinds of Korean food on the table and watched by various groups in every country. This has increased hedonism and consumerism. Besides that, the halalness of the products shown is also unclear, but the desire to follow trends is also very strong. Therefore, as Muslim, we need to be aware of the prohibition of overeating. This prohibition can be seen in Qs. Al-Israa verse 29;

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا

Meaning: Do not make your hands tied around your neck (miserly) and do not stretch them out excessively, for then you will be disgraced or regretful.

If you eat and drink too much, your body will store excess calories, which will lead to increased body weight (obesity). A balanced diet is the ideal diet, both in quantity and quality. Islam teaches that meeting needs should be fair, which means not less and not more than it should be (Fauzan et al., 2021).

- 2) Consumption behaviour can be said to be rational if there is no element of waste and waste of food. FOMO trends tend to follow the infinite development of the times and will actually mislead individual psychology if these trends cannot be followed. A good Muslim should realize that the world is temporary and the hereafter is forever. This is explained in Qs. Al Israa verse 27;

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ ط وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا

Meaning: indeed, the wasteful are the brothers of Satan, and Satan is ungrateful.

- 3) Consumption behaviour can be said to be rational if it is not only for the world but also for the purposes of the hereafter. Technological advances make this FOMO trend increasingly popular among young people, or Gen Z today. The existence of e-commerce as a form of technological progress

that provides all the desire for ease and efficiency in shopping increases hedonism, or short-term pleasure. As a devout Muslim, you need to be aware of Allah's prohibition against wasteful behaviour described in Qs. Al-Israa verse 26.

وَأْتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تَبْذُرْ نَبْذِيرًا

Meaning: give to close relatives of their rights, (also to) the poor, and those on the way. Do not squander (your wealth) extravagantly.

The results of research by (Istiqomah & Wahyudi, 2024) show that the application of Islamic values, such as justice and simplicity, can help Generation Z in regulating their consumption behaviour, avoiding waste, and finding a balance between material and spiritual needs.

- 4) Consumption behaviour is said to be rational because it has a smaller level of consumption because it is related to halal, Muslims are only allowed to consume things that are halal and thaiyyib, which is stated in Qs. Al-Baqarah verse 173:

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

meaning: indeed, He only forbids on your carcasses, blood, pork, and animals that are slaughtered with (name) other than Allah. However, whoever is forced to eat it, not because he wants it and does not go beyond the limit, then there is no sin for him. Indeed, Allah is Forgiving and Merciful.

The trend of FOMO creates a change in consumer behavior that tends, to be uncontrollable; with this trend individuals feel that they have to follow what is trending on social media, even though it has violated the pattern of consumption principles of a Muslim. Other impacts of this trend, according to (Akbari et al., 2021) include waste, unproductivity, lies, excessive work patterns, and a tendency to seek out less positive instant searches. FOMO can affect the psychological well-being of adolescents due to dissatisfaction with the items



purchased. Socially they can feel isolated if they cannot follow existing trends (Sutarno & Purwanto, 2022).

Based on the explanation above, the author concludes that the phenomenon of Korean food that is not clear about its halalness among Muslims until it is made into a trend that makes individuals afraid of missing out (FOMO) is a bad action and does not describe the morals of a true Muslim, because Islam emphasizes ethical principles that are in accordance with the sharia and Allah's commandments. This is supported by the statement (Sahib & Ifna, 2024) that by following the principles of halal and *thoyyib*, Muslims can live a healthy, balanced, and in accordance with Islamic teachings while maintaining ethics and morality in every aspect of consumption carried out.

The view of Islamic economics regarding the phenomena that occur in the community where Muslims are a counterweight is increasing vigilance so as not to be complacent with the enjoyment and splendor of the world, to always be simple, and to firmly reject the behaviour of materialism, hedonism, and consumerism. Good consumption behaviour in Islam should reflect a balance between spiritual and spiritual needs, paying attention to social aspects and wellness that are often contrary to the phenomenon of FOMO in non-Halal Korean food. In line with research (Sari, 2024) that good consumption behaviour in Islam is by prioritizing moderation, halal, and social awareness, the existence of a mukbang trend encourages excessive consumption and ignores sharia values.

CONCLUSIONS

The findings of this study reveal that the phenomenon of Fear of Missing Out (FOMO) in the consumption of non-halal Korean food has significantly influenced the behavior of Muslim Generation Z in Indonesia, particularly among ISQ Syekh Ibrahim students who served as respondents. Of the 30 respondents, the majority (92%) were familiar with Korean food and 65% had tried it, with 54% admitting that they were motivated by social media trends and

peer influence despite the lack of clear halal certification. However, only 37% consistently checked halal labels, while 42% reported an increased awareness of halal issues in the past two years, indicating a gradual shift toward stronger religious consciousness.

These findings highlight the tension between the psychological drive of FOMO and Islamic consumption principles, which emphasize halal, moderation, and the avoidance of *israf* and *tabdzir*. From the perspective of maqashid syariah, halal certification serves to protect religion (*hifz al-din*), life (*hifz al-nafs*), and wealth (*hifz al-mal*), while the concept of hisbah underscores the importance of market supervision to prevent fraud and the circulation of unlawful products.

The role of the state through BPJPH, BPOM, and the Indonesian Ulema Council (MUI) complements the responsibility of importers in ensuring that circulating products comply with halal standards and provide legal certainty for Muslim consumers. Thus, although Muslim Generation Z remains highly vulnerable to globalization and the influence of Korean popular culture, the rise of halal awareness and state regulatory support may serve as a crucial balance in shaping consumption behaviour that aligns with Islamic principles.

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