

## EXPLORATION OF BEHAVIOURAL MOTIVES IN CONSUMPTION OF 0% ALCOHOL DRINKS BY MUSLIM YOUTHS IN INDONESIA

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## ABSTRACT

This study aims to discover the motives behind several Muslim youths in Indonesia who consume 0% alcohol drinks from popular alcohol brands even though the drink is not halal certified. This phenomenological research describes a factual reality based on the informant's experience as a consumer of 0% alcohol drink. Data sources were obtained through direct and indirect interviews with 15 informants, namely Muslim youth who consume 0% alcohol with an age range of 15-25 years. The results of this study indicate that there are internal and external motives behind Muslim youths consuming 0% alcohol. Internal motives from within Muslim adolescents include curiosity and the desire to try as an alternative to drinking, as well as to relieve stress and to refresh themselves. Meanwhile, external motives or influences from outside the Muslim youth include invitations from peers and environmental influences. This research also identified that some perpetrators who drink 0% of alcoholic drinks made by popular alcohol brands have low awareness of the halal label. This study contributes to global research by revealing how Muslim youth in Indonesia, driven by curiosity and peer influence, consume 0% alcohol drinks despite the lack of halal certification. This study suggests increasing halal awareness among Muslim adolescents through education and encouraging the Indonesian Ulema Council to emphasize the importance of halal certification, particularly for 0% alcohol drinks, to guide informed consumer choices.

## Introduction

Islam provides clear guidelines for its people, namely to consume halal and *ṭayyib* food and drinks, and prohibits them from consuming forbidden foods and drinks (Setiawan, 2020; Zakaria et al., 2022). Halal and *ṭayyib* foods and drinks are foods and drinks that are legally allowed to be consumed (Rumnah et al., 2022). They are beneficial for the body, proportionate, and do not damage the minds of people who consume them (Muzakki, 2020). Alcoholic beverages, or what in Islam is called *khamr*, are drinks that contain alcohol and, if consumed, can affect the mind or consciousness of people who consume them (Senoadjie, 2022). Some beverage companies with various types and brands strive for their products to be safe for consumption without alcohol or ethanol content because they do not negatively impact consumers who drink them (Pertwi, 2018). Companies that initially only produced alcoholic beer drinks also helped create 0% alcohol beverage products to reach the Indonesian market where most consumers do not consume alcohol, for example, PT. X, which creates beer and sandy beverage products in 0% alcohol or no alcohol content variants. However, until now, the 0% alcohol beverage product has not received halal certification from related institutions for several reasons (Riadi, 2020).

However, until now, the 0% alcohol beverage product has not received halal certification from related institutions for several reasons (Riadi, 2020). This condition is based on MUI Fatwa No. 4 of 2003, which revealed that the criteria for halal products are determined by the ingredients and product naming (Naftali et al., 2022).

The increasing amount of information emerging regarding the distribution of alcoholic beverages shows that the level of consumption of these products in Indonesia, with most Muslim communities, continues to increase (Syarif et al., 2022). Consumption of alcoholic beverages has become a phenomenon among Indonesians, especially teenagers. Based on a survey conducted by the National Police Research and Development Office, students in both junior high school / senior high school are the largest group of drug and liquor or alcoholic beverage users in Indonesia (Sukiman et al., 2019). The high level of sales of beverage products produced by PT. The X, containing alcohol and non-alcohol, indicates that the beverage has been popular and widely circulated among the public (Nugraha & Kurnianingsih, 2021). This finding also indicates that Indonesian people have a fairly low halal awareness. Halal awareness is Muslims' level of understanding of issues related to the halal concept of a product (Qayum & Fauziyyah, 2019).

Based on the description above, this study will discuss the motives of Muslim consumer behavior, especially among adolescents who consume 0% alcohol drinks. This study was compiled to find out why many Muslim teenagers still consume 0% alcohol beverage products even though the product has not been certified halal. This research is expected to be a reference and improvement to increase Muslim consumers' awareness of halal products.

## Literature Review

Lestari (2016) examined regulations related to alcoholic beverages in Indonesia, which are still not specific and comprehensive. This research shows that some Indonesians still have the habit of consuming alcoholic beverages. This condition is because regulations related to alcoholic beverages in Indonesia are still sectoral. This study also explained that the highest age group that consumes alcoholic beverages is 25-34 years with a high school education level. Dao et al., (2022) investigated the behavior of adolescents in consuming liquor or alcoholic beverages and the motives or factors that cause adolescent behavior in consuming liquor or alcoholic beverages. This study revealed that the factors causing adolescents' consumption of liquor are friendship relationships, environmental influences, and the circulation of liquor in the community.

Muttaqin (2022) explains social conditions, views, and factors influencing adolescents who consume liquor. This study uses a phenomenological approach that seeks to understand the meaning of an event in a special situation, where the special situation in this study is the act of adolescents who consume alcohol. This study explained that the motives or factors that drive the number of teenagers who consume alcohol are curiosity, trial, the influence of friend invitations, frustration with the problems they are experiencing, and increased self-confidence.

Agiyah (2022) explained that the factors that influence adolescents to consume alcohol include individual and environmental factors. Individual factors include the presence of a desire to try, coping problems, and attitudes. Environmental factors include the influence of parental roles, peer influence, family economic conditions, and environmental conditions.

Pertiwi (2018) examined non-alcoholic beer products that have not obtained halal certification until now based on the perspective of the MUI of Lampung Province. This research is a descriptive field research. This study describes the study of halal non-alcoholic beer or 0% alcohol. This study explains the reason non-alcoholic beer does not get halal labeling, namely because the process of making non-alcoholic beer is the same as ordinary brewing; it is just that the final part of the brewing process is omitted, so the law remains haram. In addition, according to the Fatwa issued by the Indonesian Ulema Council, food or beverage products that have names and contaminate something that is prohibited will not get a halal certificate. The halal certificate will only be issued if the product name changes.

In their research, Apriani and Nuryakin (2022) explained that food and beverage products that cannot obtain halal certification from the Indonesian Ulema Council are reviewed through the perspective of *maṣlahah* in Islamic business ethics. In conducting its research, this research uses qualitative descriptive research methods with a normative juridical approach. This study is reaffirmed related to food or beverage products that contain elements of *tasbih* and tend to things that are prohibited or will not obtain halal certification, including beer beverage products with 0% alcohol. Because in terms of naming, this product tends to be forbidden. This policy is based on the decree of the Indonesian Ulema Council, Decree of LPPOM MUI Number SK46/Dir/LPPOM MUI/XII/14.

It can be seen from some of the references above that most researchers only focus on regulatory problems and motives or factors behind the number of adolescents who consume alcoholic beverages. Until now, few studies have focused on discussing 0% alcohol drinks in the form of 0% alcohol beer, 0% sandy alcohol, non-alcoholic wine, and rootbeer. Even though the 0% alcohol beverage products have not obtained halal certification or will not even obtain halal certification, facts in the field show that there are still many Muslim communities, especially among teenagers, who consume this beverage product; this shows that people's halal awareness about the halalness of a beverage product is still quite low. From some of the references above, Agiyah's (2022) study described the motives or factors that encourage the number of adolescents to consume liquor or alcoholic beverages.

However, until now, no research has explained the motives and driving factors for the number of adolescents who still consume 0% alcohol. This research will focus on exploring the motives and factors behind adolescents consuming 0% alcohol drinks with the hope that the results of this study can be used as a reference and improvement material to increase public halal awareness, especially among Muslim adolescents on a product consumed.

## Methodology

This study employed a phenomenological approach, where an event (phenomenon) is used as the fulcrum of research (Zaluchu, 2020). The focus of this study is to try to explain and express the meaning of a phenomenon of several individuals' experiences, which is carried out based on the awareness of these individuals (Abdussamad, 2021). Phenomenological research is inquiry research derived from philosophy and psychology, where researchers describe individual life experiences about a phenomenon as explained by the source who experienced the phenomenon (Creswell, 2009).

This research will be an example of relevant case study research as a basis for further research reference and encourage increasing halal awareness of Muslim adolescents on a beverage product circulating among the community.

In data collection, this study used an in-depth interview method. In-depth interviews are conducted to obtain information relevant to the research objectives and are carried out by question and answer directly or through intermediaries with or without interview guidelines (Makbul, 2021). In phenomenological research with in-depth interviews, researchers will build good report cards with resource persons so that during the interview, the interviewees can express the phenomena of their experiences smoothly, flowing, and relevant to the research focus (Lesthari & Permana, 2022). Determining research subjects is done by purposive sampling, namely selecting resource persons based on special criteria determined per the

research objectives (Lenaini, 2021). This study intended to dig, determine, and get a clear perception of certain phenomena. The speakers selected in this study were Muslim communities aged 15-25 years who had or often consumed 0% alcohol drinks. Speakers with these criteria were chosen as the most relevant research subjects because their experience as consumers of 0% alcohol beverages can provide data following the research objectives.

In-depth interviews were identified as an appropriate way to collect data in the phenomenological method (Goldman & Swayze, 2012). The purpose of selecting the interview data collection method was to establish the context of the participants' experiences (Goldman & Swayze, 2012). Interviews can also explore understanding of participants' thought processes, values, aspirations, and professional and life stories in context (Granot et al., 2012). In-depth interviews lead to a more conscious awareness of the power of the social and organizational context of the experiences of the people and parties involved (Granot et al., 2012).

In the early stages, researchers conducted a study on 0% alcohol beverages, including what types of brands are currently circulating among the community and the halal certification status according to the Institute for the Assessment of Food, Drugs, and Cosmetics of the Indonesian Ulema Council (LPPOM MUI). The data obtained by the authors in this study will be used as a basis for compiling this study. In the second stage, researchers determine several resource persons relevant to the research objectives based on several predetermined criteria. Then, the interview stage with the resource persons is carried out directly and gradually. Researchers used two methods in this interview: directly meeting with the source or indirectly through WhatsApp voice calls. The interview stage begins with the researcher introducing self-identity, conveying the purpose of this interview, and asking for the willingness of prospective resource persons to take their time to answer some questions the researcher gave. Before starting the interview, the researcher first gives prospective interviewees an understanding that their identity will be kept secret so that the interviewees feel free to convey their experiences. Questions asked to the resource persons included how long and how often the interviewees consumed 0% alcohol drinks, what prompted the speakers to consume 0% alcohol drinks, and to what extent the resource persons knew regarding the halal certification status of 0% alcohol drinks. The following is Table 1 of personal data information from the source.

No	Initials	Gender	Age	Work	Address
1.	BN	Male	18	Student	Jatipurno
2.	KR	Male	21	Student	Girimarto
3.	AD	Male	16	Student	Sidoharjo
4.	AG	Male	18	Student	Sidoharjo
5.	RF	Male	15	Student	Sidoharjo
6.	TY	Female	21	Private Employees	Jatisrono
7.	JS	Male	22	Student	Sidoharjo
8.	ZH	Male	21	Student	Ngadirojo
9.	NS	Male	23	Private Employees	Slogohimo
10.	RA	Male	22	Student	Sidoharjo
11.	AR	Male	20	Student	Jatisrono
12.	AP	Female	21	Student	Selogiri
13.	HM	Male	24	Entrepreneurial	Sidoharjo
14.	BR	Male	21	Student	Eromoko
15.	THE	Female	21	Student	Ngadirojo

**Table 1**

The data obtained through interviews with several resource persons is then presented in two categories based on internal and external factors. Data from sources categorized into internal factors is information from within a person or the source himself. This data is psychological and concerns the psychology of the resource person, such as self-confidence, character, confidence, and motivation from within the source. At the same time, data categorized into external factors is the source's information from outside the person or the source. Environmental conditions, including the people closest to the resource person, influence this factor. This categorization is done so that readers can easily understand the research results.

Some of the informants above were very helpful for researchers in providing information on their experiences while consuming 0% alcohol drinks. According to Irawan and Aswar (2020), phenomenology is a researcher's effort to make complex images, understand words, conduct studies on situations experienced by someone, and compile detailed reports of one's views or experiences. So, the experience of the 15 resource persons as consumers of 0% alcohol beverages is important information to be used as research data by conducting data analysis. The 15 speakers from different residences represented several sub-districts in the Wonogiri Regency.

The data analysis in this study describes and explains the state of the object under study based on facts in the field (Hakim & Fanani, 2019). This technique describes a fact or phenomenon systematically, structured, factual, and accurate. The qualitative data analysis was conducted by way of compiling the results of interviews, field notes, and other data collected systematically to make it easier for others to comprehend the content of the study (Samsu, 2017). This study adopted Miles & Huberman's (1984) data analysis steps, which comprises three stages: Data Reduction, Data Presentation, and Conclusion Drawing and Verification.

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## Results and Findings

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After going through several stages of research, the researchers obtained relevant data to analyze the behavioral motives of 0% alcohol consumption behavior in Muslim adolescents in the Wonogiri Regency as summarized in Table 2 below:

Category	Main motives	Explanation	Sources
Internal	Curiosity and desire to try	The source stated that he first bought a 0% alcohol drink because he was curious about the taste of the drink and idly wanted to try it.	(KR, AG, RF, JS, NS, RA, AP, BR)
	Alternative drink substitutes	According to some sources, 0% alcohol can be used as a substitute for drinks usually used by consumption sources such as canned alcoholic drinks, coffee, and soft drinks commonly sold in minimarkets.	(BN, KR, AG, TY, BR)
	Stress relief and self-refreshment	According to some sources, 0% alcohol drinks can refresh the mind and relieve stress because of their refreshing properties. 0% drinks are also suitable for consumption when the weather is hot as a refreshing drink	(BN, TY, JS, AR, HM)
External	Peer solicitation	The resource person stated that he started trying to consume 0% alcohol because of an invitation from schoolmates, colleagues, or co-workers.	(AG, AD, RF, ZH, SI)
	The influence of the work, school, and friendship environment	The source stated that he started trying to consume 0% alcohol because he saw that the surrounding environment consumed many of these drinks.	(BN, ZH, NS, RA)

**Table 2** Behavioral motives for drinking 0% alcohol in Muslim adolescents

From the results of the in-depth interview, the motives that encourage Muslim teenagers to consume 0% alcohol drinks that until now have not been certified halal can be identified. The main motives are divided into two categories, namely motives that are internal or that come from within the source itself and external motives or due to external influences.

One of the main motives in adolescents who consume 0% alcohol is the curiosity and desire to try the drink. This curiosity encourages a desire in the resource person to buy and consume it. This motive is supported by the statements of several sources in interviews.

"At first, I bought it because I was curious about the taste, so at that time, I wanted to buy and drink".

(NS, 24 years old, Private Employee)

"I used to drink because I wanted to, and I was curious about the taste".

(NS, 22 years old, student)

The teenagers also stated that 0% alcohol can be used as an alternative to substitute drinks. 0% alcohol drinks can be used as a substitute for drinks containing alcohol, coffee, or other canned drinks if the source feels bored with the usually consumed drinks. According to some sources, 0% alcohol drinks can be used as another option if the source wants to consume a brand of drink that is not intoxicating.

"At first, I was curious and wanted to, I wanted to try a *b\*nt\*ng* beer that had alcohol, but I did not dare, so I tried one that did not have alcohol".

(AG, 18 years old, student)

The same thing was also expressed by TY (21 years old, Private Employee); according to TY, 0% alcohol drinks can be an option when the resource person has to stop consuming coffee for health reasons. The absence of alcohol content in this drink convinced some sources to make this drink an alternative drink that is safe and can be consumed by Muslims.

In addition to curiosity and as an alternative to substitute drinks, teenagers also stated that they consume 0% alcohol drinks when under stress or much pressure. In addition, they also stated that they often consume 0% alcohol drinks while traveling and when the weather is hot. Although this drink does not contain alcohol, it is usually sold cold from the refrigerator so that, according to the source, it can refresh itself. The source in the interview reveals this phenomenon.

"It used to be because I was dizzy because of the National Exam, and I was looking for a refreshing drink but one that was not intoxicating, so I bought the drink".

(BN, 18 years old, student)

The number of Muslim teenagers who consume 0% alcohol is driven by the presence of forces or motives from within them and some external motives or influences from outside the teenagers that encourage them to consume 0% alcohol drinks. Some interviewees stated that they became interested in buying and consuming 0% alcohol drinks because of invitations from their friends, both school, college, and work friends. Because of the invitation from friends, those who initially did not dare or were not interested in consuming the drink became curious and desired to try to buy and consume 0% alcohol drinks. This motive is concluded based on the expressions of several sources.

"I used to be invited by my friend when I went to the minimarket together; my friend bought the drink, and I was offered to buy it because I was curious. I also finally bought it".

(SI, 21 years old, student)

Another source also expressed the same thing:

"Because my friends are asking me to drink like that, I also want to ask my friends to drink, and how come we do not do that. But from myself also curious but at first not brave".

(ZH, 21 years old, student)

Based on the experience expressed by several respondents, it can be concluded that the invitation from peers or closest people considerably influences adolescents to consume 0% alcohol drinks.

In addition to invitation from peers, the condition of the environment where Muslim adolescents live is also a considerable influence on Muslim adolescents. They said they began to be interested in consuming 0% alcohol because many consume these drinks in the environment around them. As many people around them consume these drinks, they feel that such drinks are permissible and halal for Muslims to consume. As revealed by one of the following respondents,

"If there is no invitation, but I often see school friends and friends who are hung out often drinking it, so I am curious".

(RA, 22 years old, student).

## Discussions

The phenomenon of many Muslim teenagers consuming 0% alcohol in Indonesia, especially in Wonogiri Regency, is based on various motives. Motive is a force that exists in an individual that drives the individual activity (Ariyanto & Sulistyorini, 2020). With the existence of motives in individuals, the individual has a direction and purpose in acting and behaving, so it can be concluded that motives have three main aspects, namely needs, drives, and goals to act (Afrilia, 2017).

One of the main motives that dominates Muslim teenagers who consume 0% alcohol is curiosity in adolescents about 0% alcohol drinks, which then encourages the emergence of a desire to try. From the interview, it is known that 12 out of 15 interviewees stated that they began to be curious and had a desire to try 0% alcohol drinks when they were between the ages of 12-18 years. According to Santrock, as quoted by Nasution (2007), this age range is a period of transitional development from childhood to adulthood, followed by biological, cognitive, and emotional changes. In this transition period, adolescents are looking for identities and lifestyles that feel appropriate to them, so often adolescents feel curious and have a strong desire to try new things, even though, on the other hand, sometimes they make many mistakes and deviations from the norms that apply in society (Alfan & Rumi, 2020). Muslim teenagers who consume 0% alcohol based on curiosity and curiosity are in line with what is expressed by Tarigan and Nugroho (2019), that the curiosity that exists in a person causes them to have the desire to pursue, lead, and fulfill their curiosity. Widya and Asri's (2019) research also revealed that the main factor that encourages adolescents to consume alcoholic beverages is curiosity.

In addition to strong curiosity, according to Muslim teenagers, 0% alcohol is the right and safe drink to be used as an alternative to the drinks they usually consume. Muslim teenagers use 0% alcohol instead of alcohol because they understand Muslims are forbidden to consume drinks containing alcohol or *khamr*. This finding is in line with what (Mashuri, 2019) revealed, that *maṣlahah* would be the main goal of Muslim consumers in buying and consuming goods. *Maṣlahah* is synonymous with the word benefit or everything it contains and brings benefits (Rosyadi, 2013; Othman, A. Q., Bakar, M., Yaacob, N. A., & Samsuddin, N. A., 2022). They understand that goods with little blessing or benefit content must be abandoned and replaced with more benefit content. However, their understanding ends there; they do not understand further how the halal status of 0% alcohol drinks is. They also make 0% alcohol drinks as a substitute for drinks they usually consume, such as coffee, tea, soda, or similar canned drinks when they feel bored with these drinks. In this case, 0% alcohol drinks are substitute goods without losing the original product's value and usefulness. The absence of alcohol content in this drink encourages the emergence of perspectives in Muslim adolescents that this drink is suitable for Muslim consumption regardless of the presence or absence of halal labels on this drink.

The halal label is required in order to uphold the consumer's right to accurate, comprehensive, and clear product information (Azizah, 2022). Doing halal certification or halal labeling for a product or product will provide information to the community about the halalness of the items taken, as well as prevent Muslims from committing sins (Zulkifli & Sahid, 2018).

Some Muslim teenagers also stated that they consume 0% alcohol under stress or pressure. In addition, they also consume 0% alcohol drinks when the weather is hot or while traveling. Unhealthy environmental conditions have a bad impact on adolescents, and most likely, adolescents will experience an uncomfortable, stressed, or depressed life, so many adolescents respond with unnatural behaviors such as drinking liquor, including 0% alcohol drinks (Nagib & Azmi, 2021). The same thing was also expressed by Gewab et al., (2020) that the development of stress experienced by adolescents is not only about functional disorders and organ abnormalities but also impacts psychiatric or psychological conditions of adolescents, such as anxiety disorders or depression. Therefore, many responses are carried out by adolescents to overcome stress, both in the form of positive and negative responses. Although this drink does not contain alcohol and does not cause intoxicating effects, according to Muslim teenagers, this drink is quite refreshing because it is usually sold cold.

The existence of several motives from within Muslim adolescents is then strengthened by encouragement or motives from external factors, such as invitation from their peers, friends, school, college, and co-workers. Peer influence or pressure is a fairly dominant causative factor because it is with peers that adolescents spend most of their time, and thus, various adolescent behaviors are created (Anugraheni, 2018). According to Maharani and Ampuni (2020), peer factors influence adolescent behavior more than family factors. Peer characteristics will shape the teenager's character; if a teenager lives in a peer environment that often commits crimes, the teenager will likely follow suit. With the invitation from these peers, Muslim teenagers who were originally not curious or did not want to try the drink became interested. Muslim teenagers carry out this symbolic behavior because they feel that by following the behavior of peers, they will become proper members of the group and gain recognition, which is why many Muslim teenagers do not dare to refuse the invitation of their friends even though the invitation is not always in a positive direction. This finding shows that peers greatly influence adolescents; they feel close to each other to form a group with a high sense of solidarity (Sam, 2019).

In addition, Muslim teenagers also stated that they became interested in consuming 0% alcohol because of the influence of their social, college, and work environments. Seeing the number of people who consume these drinks encourages the emergence of perspectives in adolescents that these drinks are permissible and halal consumed by Muslims. The ease of access to 0% alcohol drinks is the main trigger for many Muslim consumers who consume these drinks. Muslim teenagers in transition and looking for their identity are also easily influenced and curious about things that they think are new and unique. Rori (2015) revealed that the influence of the environment causes liquor consumers to continue to grow. The existence of environmental influences seems to provide an opportunity for them to try to consume liquor or drinks that are forbidden to the extent of addiction and always consume these drinks.

Based on the findings of this study, low halal awareness in Muslim adolescents is the main cause of many Muslim adolescents consuming 0% alcohol even though the drink is not halal certified. Halal awareness is a Muslim's level of understanding regarding the concept of halal (Hendradewi et al., 2021). Susilowati et al. (2018) found that Muslim halal awareness still varies. Religious beliefs significantly influence the halal awareness of Muslims in Indonesia; the higher a person's religious belief, the higher his halal awareness (Febriandika et al., 2023). The low halal awareness of teenagers who consume 0% alcohol is shown by several statements they expressed in the interview session. Low halal awareness contradicts the study conducted by Millatina et al., (2022), which shows that the awareness of halal Muslims in Indonesia has increased.

First, they stated that they bought and consumed 0% alcohol without first confirming their halal certification. Second, they stated that they already knew that 0% of alcoholic drinks were not halal certified, but they still buy and consume them now. Third, they state that 0% alcohol drinks can still be drunk by Muslims even though they are not certified halal because they do not contain compositions contrary to Sharia. Fourth, they stated they would still consume 0% alcohol even though the drink was not certified halal. Some of these statements are enough concrete evidence that until now, many Muslim



communities still have low halal awareness. A Muslim with high halal awareness will have the conscience to consider what products can be consumed, including the halal status and always prioritize halal products for consumption (Siregar & Alam, 2018).

In discussing the philosophy of prohibiting alcoholic drinks, it is commendable to highlight the clarification offered by al-Zamakhsharī, a top exegete of Arabic grammar, about the connection between *khamr*, gambling, offering sacrifices to deities other than Allah, and the practice of divination using arrows. The final two were considered polytheism and were outright forbidden by Islam from its earliest days. Associating newly forbidden items like *khamr* and gambling with previously forbidden ones serves to further emphasize the prohibition of new items.

## Conclusion

From the results of the study, it can be seen that there are internal and external motives behind the large number of Muslim teenagers who consume 0% alcohol drinks. Internal motives that arise from Muslim adolescents include curiosity and a desire to try strong, as an alternative to substitute drinks, and to relieve stress and refresh themselves at certain times. In addition to internal motives from adolescents, external motives operate to strengthen internal motives, namely invitation from peers and environmental influences that show many of the closest people to Muslim adolescents consuming these drinks. Low halal awareness in adolescents is the main trigger for the emergence of motives that encourage adolescents to consume 0% alcohol drinks. Muslim teenagers also need to improve their knowledge of the broader concept of halal food and beverages to avoid easily falling into things that are haram in the eyes of Islamic law. The role of related institutions, namely the Indonesian Ulema Council, is also necessary to voice and reaffirm the importance of halal certification on food or beverage products, especially on 0% alcohol beverage products.

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