

The Influence of Family Communication Patterns on Muslim Families in Choosing Halal Food in Thailand

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Abstract: This study aims to determine how to examine how the value of family communication patterns in choosing halal food among Muslims in ethnic minority Thailand. What influence and limitations are there? How is consistency and communication in food choices? Choosing halal food is very important for Muslims. Factors in choosing halal food affected family communication style. In other words, each family has a different way of communicating, here it is mostly consensual communication, although it is open to opinions and discussions, but is subject to parental rules. Nowadays, food is processed in different ways, and the processing process cannot be realized whether it is correct according to Islam or not. Thus leading to food, Shubahat (The suspicion of food), but there are still Muslims eating it. And this is also an obstacle to food choices. For Muslims who do not care about halal or haram, they must admit that they eat everything that has been processed. The method is used as a qualitative approach with a case study strategy. Data were collected by questionnaires, interviews, and direct observation of the research objective. From the results of the study, and it can be concluded that the value and influence on the communication style of Muslim families in Thailand are very important in choosing halal food not only in this country. But in every country with a small number of Muslims, Be careful when choosing food. In each family, the method of communication differs depending on the parent's policy.

Keywords— family communication patterns, influence, halal food, Muslim family, Thailand

I. INTRODUCTION

As is known Islam is the second-largest religion in the world after Christianity, there are about 1.9 billion Muslims worldwide [1]. Thailand is a country located in Southeast Asia which has a population of 66.5 million people, nearly 1 million of whom do not obtain Thai citizenship [2]. In Thailand the population has various religions, Buddhism is the most populous holding religion, Muslims it is an ethnic minority religion which is 4.9% of the population (2019 data). Most of those who are Muslims live in parts of Southern Thailand, namely Pattani, Yala, Narathiwat Provinces, and parts of Satun Province. For Yala Province, the position of the Muslim community is now a problem in choosing halal food, while in Yala Province it is a city that is a lot of Muslims and a small proportion of them are Buddhist and Christian as well as many Muslims. Halal food can be found in every place in the city of Yala, restaurants, etc.), but many non-halal foods have not received a halal logo (halal certificate).

However, as a Muslim, you still have to believe and live according to the teachings of Islam [1] and [3] on the other

hand, the existence of Islam to its adherents not only regulates the procedures of worship but also regulates all aspects of life including the law of food that can be eaten (halal) and cannot be eaten (haram) by its followers. With the word of God that means "Eat of that which Allah hath bestowed on you as food lawful and good, and keep your duty to Allah in Whom ye are believers"[4]. And Allah says also food is forbidden for Muslims [5] intend to "He hath forbidden you only carrion, and blood, and swineflesh, and that which hath been immolated to (the name of) any other than Allah. But he who is driven by necessity, neither craving nor transgressing, it is no sin for him. Lo! Allah is Forgiving, Merciful". Every Muslim must have known about food that can be eaten or not, Gilquin (2002) said that in a country known for its fun (Sanuk) and fun events, Muslims, in general, are absent from public restaurants and bars due to food restrictions. Indeed, in other Muslim minority circles, such as among China's Hui, food issues also help isolate the Muslim community.

Muslims are much more sensitive in terms of diet and drink, in this view, the subject of halal food is very relevant and needs the attention of researchers [7][8] said the food selection process combines not only decisions based on conscious reflection, but also automatic, habitual, and unconscious decisions, Sanjur (1982) said in [9] because food is the focus of social interaction, and the consumption of 'prestige' foods can be an index of social status. So the issue of halal and the purchase of halal food is at a new stage in the context of a non-Muslim country with a sizable Muslim population compared to a Muslim country [7].

Several studies [10] say that religion plays an important role in every field, even in terms of food consumption in both Muslim and non-Muslim countries. Religion is a way of life for every human being. Religion has a great influence on consumers in most non-Muslim countries when buying halal food. Other religious influences can be seen in the life and behavior of everyone. Religious involvement and commitment are the two most important aspects of consumer behavior. To measure the right attitude of consumers, especially Muslims towards purchasing halal food, is still an important thing in conducting research [11].

For the first time in showing the correct attitude of a Muslim in buying halal food, it must start from family habits.[12] Family Communications Patterns being a family system serves as the main socialization agent for children and influences children's behavior after leaving the house. [13] Family communication is characterized by clearly visible

patterns and forms. Analysis of family communication reveals that families develop and sustain a variety of different communication patterns. One way to deal with this diversity theoretically is to create a family typology.

Communicating is not merely a family expert agree and obey but by influencing the conformity of religious and cultural values which must take an interest in daily life especially in choosing halal food, this matter all Muslim families cannot ignore. [13] and [14] say the FCPT argues that conversation and conformity orientation represent a family scheme that is formed early on in the interactions of parents with their children, which tend to be stable over time. Communication in the family [high conformity] reflects obedience to parents and other adults.

The conference has been defined as the extent to which the family communication climate emphasizes the homogeneity of attitudes, values, and beliefs [15]. Families with high conformity work to maintain uniform beliefs and values, while families with low conformity emphasize individual beliefs and opinions. Besides, "parents are expected to make decisions for the family, and children are expected to act according to their parents' wishes". In other words, conformity is characterized by the ability of parents to socialize their children to communicate in a way that is parallel to their communicative tendencies. The dimension of family communication, conformity, has been described as the extent to which the climate of family communication, which is largely controlled by parents, encourages all family members to participate freely in interactions on various topics[13].

To be able to implement a good family communication pattern, it must be under the conditions faced by each family, because each family faces different problems, so there is no fixed way of communication in communicating in every family. The pattern of family communication is very important for Muslim families everywhere, especially in Yala, Thailand. This research can show that the pattern of family communication in choosing halal food is not something that can be ignored anymore. Additionally, there were several studies on halal food in Thailand such as marketing factors that influence belief in the Thai halal logo by Arab consumers in Malaysia [16]. The results of this study indicate that food safety and health factors and brand factors have a positive effect on trust in the Halal Thai logo. Since then, entrepreneurs will need to make some major adjustments based on the aforementioned factors to create business opportunities and expand the market in the future. Research of Thai Consumers on Consumption Behavior in "Halal" Food in the Bangkok Metropolitan Area by [17] the results of the study show that most Thai consumers have high cognition in fundamental religious regulations, the price factor has a low negative correlation with behavior in terms of frequency and cost. So product and cultural values do not correlate.

II. METHODOLOGY

The method used in this research is qualitative with descriptive data, namely by making a real description because the qualitative methodology is a research procedure that produces descriptive data in the form of written and spoken words from people and observed behavior. This research was conducted in Yala Province, Thailand. This study was aimed at family members aged 18-45 years. Communication within the family greatly affects a person in all things such as religion, culture, life system, and so on. The research strategy used in this study is a single study in Yala Province, Thailand, and focuses on one problem, namely the way of conversation and conformity in each family that will lead to family communication patterns. This study uses a single case strategy. Types of data sources used in this study were (1) information or resource persons, in this study there were two kinds of informants, namely key informants, namely parents (mother and father) as providers of communication information in the family either through action. or speakers, children as recipients and actors of further activities both at home and outside. (2) The events or activities selected as data sources in this study are those that affect the choice of halal food by a Muslim every day. (3) Documents, available from a questionnaire for the Muslim population in Yala Province, Thailand for selection. Shop for halal food, be it fresh food, ready-to-eat food, or cooking ingredients. Used as a data source for the analysis of this study, as well as documents on the background of the Muslim population (parents and children). The data collection method uses observation, interview, and document analysis techniques. Then it will discuss the obstacles of family communication patterns in influencing the choice of halal food by the Muslim community in Yala Province, Thailand as mentioned above.

III. RESULTS AND DISCUSSIONS

The communication patterns that affect a Muslim starting from the family communication pattern will become[18] expectations and perceptions of sibling-care behavior partly, if not completely, explaining the relationship between family communication patterns and relationship satisfaction. The factors that influence the intention to buy halal food need to be known which can be improved by several marketing activities [19]. Here it will not be ignored by family members in communicating because money is a big influence in choosing halal food too. To eat halal food [19] is not because Muslims are aware, but it is also an obligation for them. Consuming non-halal food means violating one Islamic rule and is a bad deed, in other words, diet can reflect a level of religiosity. A more religious person, the more he cares about his diet, and the higher the intention to buy halal food.

Family communication patterns that affect choosing halal food can provide examples such as the following (1) don't eat the wrong food. (2) Look at the product, there is no word halal. (3) Do not buy food at non-Muslim stalls, but Muslim

stalls themselves do not necessarily mean that all the ingredients are halal or not. (4) Make examples for them in buying foodstuffs, ready-to-eat food, snacks, drinks, and others. etc. This is only a part of the interview with Muslims in Yala Province, Thailand, and is the main source of communication for every family. Parents also tell family members that if a Muslim eats non-halal food intentionally their life will not be Barakah, so they must avoid food that is not halal and is still wrong. As for the choice of food for children through their food attitudes, preferences, and behavior, [20] Conversely, children influence their parents' food choices by expressing their preferences, negotiating, cajoling, making requests, and refusing to eat food the parents will serve. Apart from that, family communications patterns can make a person live according to Islamic teachings because starting with food can make their life good in every aspect. Then can see how the family communication patterns are formed below:

1. Conformity orientation forms family communication patterns in choosing halal food.

Somyot Abdullah (2013) said in [21] the halal consumption behavior of Muslims has begun to change from Muslim society in the past. Most of them prefer to consume ready-made halal food more. Different from Muslims in the past that is popular to cook food for them, so ready-made foods are widely produced for sale today hence, there may be a risk or contamination with haram, thus affecting the belief in the purchase of halal food among Muslims who believe and want to comply with the Islamic law. Strictly, besides, Muslims today lack knowledge of halal food. It is imperative to learn and understand the behaviors in Islamic law because it makes people more interested in halal food consumption. [22] In most recent research, if it is a family communication style, consistency has only been found in negative research. But actually, parents could conceivably communicate conformity in both positive and negative ways, so that children understand more about halal food choices.

2. Conversation orientation forms family communication patterns in choosing halal food.

In the field of communication, to find the value of family communication, it can be seen that each family has a different communication style [23]

1) *Consensual*: It is the communication characteristic of the family that, despite the importance of adherence to traditions and values that have been cultivated but also allowed family members to express their opinions and assertiveness Acknowledging the opinions of others With a pattern to follow And parents will make important decisions but will explain the reasons for the decisions. This type of communication makes family members feel like cooperating with the set rules. This type of communication has the advantage of allowing children to express their opinions openly and to listen to others, to consider and reflect, have respect for adults, and be known to compromise.

2) *Pluralistic*: It is the communication style of the family that encourages each member to develop. Self-expression, assertiveness, dare to talk, dare to argue, participate in the most important decisions Important in the family has a very flexible communication nature. Do not stick to traditions and values too much this type of communication has the advantages of children being creative, assertive, assertive, and self-assured, and lack of compromise.

3) *Protective*: It is a strict family communication style with the highest authority setting rules and regulations to follow. Children are taught to respect, obey adults, obey adult commands, and must not express their opinions, even if they disagree. This form of communication may lead to silent resistance there are some disadvantages to this type of communication: Children lack warmth and self-confidence, don't dare to comment.

4) *Laissez-Faire*: It is a communication style of a family that has no formalism. It is independent there is no framework or a way for members to be obedient. In the family, there is little communication. Can do anything according to the needs there is a downside to this type of communication, which is the lack of love for members, lack of discipline doesn't trust others.

In Thailand, there will be consensual communication more than any other communication. This makes it known that Thai people can fully think and analyze. But must obey the words taught by my mother here it is said that it must be released, but it must also be in the frame.

The family communication style in choosing halal food is one of the messages in which children are aware of the Islamic rules for food choices, and this form of communication will raise many questions for your children. Is the ingredient contaminated or not? Who made the prepared food? (What religion does the food manufacturer do?) This snack was withdrawn from Halal, but why is there any halal brand? Is it a fake halal brand? Even the beef that is sold at the market is also counterfeited: Mix the pork with red to resemble beef and sell it for a cheap price. (Therefore, every market has to have halal parties to investigate and examine the meat in the plan to find out the truth) and many other things that make Muslims living in non-Muslim cities suspicious. Cultivating habits side the speech and actions of parents, those around, teachers, etc. Until now, there are many ready meals. Food is readily available in the market, but there is a lot of risk of contamination of the hut as well. Communication is the best solution for all Muslims who have to choose the food they consume safely daily.

Here are four things that will highlight the value of family communication looks like in choosing Halal food. And will the child subconsciously choose halal food or not? It depends on how much parents are concerned with communication and practice. Now, I have seen that most of the Muslims in Thailand are focused on choosing halal food for their daily

consumption. Unless you are concerned and also consumed Syubahat food (Something that causes food suspicion).

Muslims are not thoroughly communicated on this issue. The more children in the globalization era, then it is easier to use information through various media. This makes it more difficult for family communication because he will have his thoughts in deciding to choose each food. It is of great concern to youth who see Net Idols as an example of their lives. The parents will follow because they do not know how they choose the food in their daily consumption.

Therefore, the only thing that makes these young people more careful when choosing their food is that. A teacher in the school he is studying or Ustaz, which publishes articles and lectures in the media, as Thailand would use Facebook as the basis for spreading the various lectures of the Ustaz and young people use most of the Facebook in their use of news. Now know that the values and problems of Muslim communication in Thailand take many forms, which comes from the upbringing and using a different way of talking.

3. *The family communication pattern in choosing halal food.*

According to the communication of Halal food as mentioned above, it can be seen that each family places great importance on choosing food for their daily consumption. Parents have different communication styles in families, using a consensual communication style, but there are some families with communication problems, thus choosing halal food to be a problem as well.

The limitations of communication for each family, of course, are different and possibly the same in several cases, in this study the researchers got from the research, namely children in the technology era, which are the main factors in everyday life, become a major obstacle in communicating with family members. There are about 45% of families who cannot direct their members choose halal food, here it is not that they do not eat halal food but they do not care about halal. Whereas already there [24] the Halal signs and symptoms such as Halal brand names, Halal logos, Halal symbols, and Halal certifications, etc. are the important factors to realize the Halal products among all the products in the markets.

This is not a strange matter for Muslims in Thailand, some say because some food has been eaten since childhood, their parents bought it for them. Some say that because there is no halal food it is more delicious and has become a habit for them to eat. So the pattern of communication in several families has become an example of day-to-day behavior for their family members. To talk with family members about buying a food ingredient or snack, just tell them what you want with no feeling to review again that the item is halal or not or the item is no longer halal. Not only that, but they also wanted to buy food which was very popular at that time and could alternately follow advertising from television, Facebook, Instagram, or others.

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65% of Muslim families included in this study, namely they have been educated by their parents from a young age and they live in an Islamic environment that is not and it is also a matter that must be made and chosen to eat halal and good food. In this group, we will not worry about them, because they will choose halal food and also try to find halal food if they live in a place where it is difficult to find halal food and will completely avoid being illegitimate and still mistaken. [25] Shows that subjective attitudes and norms are good predictors of intention, with subjective norms being more influential. So it can be said that a Muslim who is very obedient in choosing halal food starts from the behavior of parents who are taught accidentally to family members and will plant in their mind patterns.

IV. CONCLUSIONS

Based on the analysis carried out above, it is generally concluded that the family communication style is very important to achieve this goal. In this regard, the Muslim family communication style in Thailand is highly consistent and low in communication. Thus causing the lack of communication to move towards youth in the digital era they will make their own decisions and will easily flow according to their surroundings.

Parents are role models in choosing halal food for their children in their daily diet. And parents will be influenced by society Or even teachers who publish lectures on food choices as well It will become a chain of his lifestyle. Each family has a different style of communication. Most of the communication is consensual another obstacle in choosing halal food for Muslims is the issue of processed foods that are mostly in the Shubahat category. Because of each food, we never know what ingredients it contains. But for some foods, we know that they are not halal, but still choose to consume. As a Muslim, you have to be careful when choosing ingredients, ready meals, and snacks, as well as all beverages.

For families who care about food choices, they communicate behaviorally or verbally to family members so they can teach them how to shop everything in-store, at the market, at the supermarket, or more. Likely, family communication styles

did not affect their lives in their choice of halal food. But the environment is very important as well and can make a lot of sense in choosing halal food as well. As a result, as a Muslim, he has to instill the characteristics of choosing halal food and good food to stay fit and not violate religious laws.

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