

# Food Purchase by Islamic Youth: When Buying and Selling Contracts and Halal Awareness Ignore by Taste

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**Abstract**—This study conveys an overview of the purchasing decisions made by the younger generation of Muslims in buying trending food and its relation to ignoring sales, purchase contracts, and halal product information. The type of research used in this research is quantitative research. They are collecting research data using a questionnaire or questionnaire. The respondents of this study were 130 Muslim students at Medan State Polytechnic. The Data analysis techniques use descriptive statistics with quantitative descriptive methods. The questionnaire method operates as a source for data collection. The style used is the distribution of frequency tables by displaying the frequency and percentage of the results of the respondents, which are processed using the Microsoft Excel program. The results showed that the younger generation of Muslims, represented by Muslim students at the Medan State Polytechnic, tended to purchase trending foods, in this case, Mie Gacoan, based on their taste for the product and the various variations of Mie Gacoan products offered in restaurants. Sales and purchase contracts and information on the halal food products restaurants offer are sufficient as a reference. However, they are not the primary determinant in purchasing food products. This condition takes a clear picture that in the era of openness and digital like today, buying and selling contracts in service at restaurants are still things that need to be displayed by restaurants so that they can be a reference for consumers in deciding to purchase products, even though the form of the contract is not signed between the consumer and the restaurant owner. Such as a sale and purchase contract, but special conditions or small agreements that are displayed, such as refund conditions or meal replacement policies submitted by the restaurant in writing, become a form of restaurant service initiative to consumers so that these conditions can provide a framework for relationships between customers and restaurants. In the Islamic view, the contract for food in a restaurant can refer to the principles of Islamic law or sharia. These principles include Halal Compliance, Food Quality, Fairness in Transactions, Obligation of Information, Service, and Ethics. In Islamic law, adherence to the above principles is essential to maintaining fairness, integrity, and consumer welfare. But in the end, it is still the consumer who determines the decision to buy or not a product according to this contract, that currently the priority is the basis for consumer thinking to decide to buy more because of the urge of taste. The illustrated in the buying decision of Mie Gacoan by the younger generation of Islam at Medan State Polytechnic.

**Keywords:** Contract; Buy and Sell; Restaurant; Consumer Decisions

## 1. INTRODUCTION

In general terms, contracts are known as agreements (Fariyah Mahmudah, 2019), which in human life activities are always used orally or in writing and are carried out both consciously and unconsciously. In its activities, every action/event involving two or more people where the agreed action gives rise to legal consequences in the form of rights and obligations on each party is a regular actualization that is carried out. One of the forms of this contract is carried out in a sale and purchase agreement, with the main elements being price and goods. The sale and purchase agreement between the seller and the buyer is binding since an agreement (consensus) is reached between the two parties. Akad or contract comes from Arabic, which means bond or not, both visible (hissy) and invisible (ma'nawy) ties.

Buying and selling transactions are considered to occur and are binding when the two parties express a desire to sell and express a desire to buy (Heni Dwi Triana, 2020). This statement contains a commitment to enter into an agreement that results in the obligation for the seller to deliver the goods and is entitled to receive the selling price, thus also the buyer is obliged to pay the price and is entitled to receive goods or services from the purchasing activity (Jamaludin, 2019). In Shariah Economic Law, the basis for an agreement is spoken statements that contain promises between the two parties to carry out specific legal actions. After the realization of a promise, a binding legal relationship arises. Each party must carry it out according to the statement that has been said together (Syarifuddin et al., 2018). Islamic law obliges its people to fulfill every promise they have made voluntarily (Batubara et al., 2023)

Each country has its own characteristics concerning the application of sales and purchase contracts in various business services. In some countries or territories, such as the United States, restaurants have legal requirements to provide a written contract outlining information such as cancellation policies, refund policies, and restaurant responsibilities. In these cases, the restaurant must provide the customer with a written contract and ensure that the customer understands and agrees to the terms before proceeding with the transaction.

In contrast to America for business services in the restaurant business in Indonesia, written contracts in restaurant services are optional, especially for small transactions or generally in fast food restaurants. However, in some cases or for more complex transactions, restaurants may choose to use a written contract to protect both parties' rights and obligations. So far, in many jurisdictions, contracts can be valid and binding in both written and oral form (Sulastris, 2022). So, there is an agreement between the restaurant and the customer regarding the services to be provided and the conditions of purchase. In that case, it can be considered a contract, even if it is not formally written (Prameswary & Suryaningsih,

2020). However, a written contract can provide greater clarity and evidence in the event of a dispute or difference of opinion.

As for the Indonesian context, no specific requirements require a restaurant service contract to be written. However, restaurants and customers still need to understand each other's terms and conditions of service provided. Written documentation, such as a contract, can help clarify and resolve issues more efficiently if there is any ambiguity or dispute. In any case, it is essential for customers to carefully read and understand the terms and conditions provided by the restaurant before making a transaction or order. In case of doubts or questions, it is crucial to communicate with the restaurant for clarification before agreeing or proceeding with the transaction. In Indonesia, there are laws and regulations governing the rights and obligations of restaurants in relation to contracted services to customers. Some of the conditions that restaurants need to consider when delivering contracted services to customers in Indonesia include: 1) Consumer Protection Act: Law Number 8 of 1999 concerning Consumer Protection protects consumers, including in food service transactions in restaurants. Restaurants are required to provide clear and accurate information to customers regarding the services provided, prices, food quality, and other applicable policies; 2) Information on Prices: Restaurants must provide clear and transparent information regarding food and beverage prices. Prices must be clearly stated on the menu or price list available to customers. Restaurants must also avoid misleading pricing practices or uninformed surcharges to customers; 3) Payment and Cancellation Policies: Restaurants must communicate clear payment policies to customers, including accepted payment methods and applicable payment terms. If the restaurant has a cancellation or refund policy, this should also be communicated to the customer; 4) Food Quality and Safety: Restaurants must ensure that the food and beverages meet established safety and quality standards. Restaurants must avoid using expired food ingredients, unhygienic food storage, or practices that may harm customers' health; 5) Restaurant Responsibilities: Restaurants must ensure that they are responsible for the services they provide to customers. If a problem or complaint occurs, the restaurant must respond quickly and provide adequate solutions, such as a meal replacement or refund if necessary; 6) Paying attention to the existing conditions, it is imperative for a customer to pay attention to the contract agreement or service contract provided by the restaurant before making a purchasing decision. For Muslim customers, of course, this is also very important to do, considering that in muamalah, all transactions are carried out based on interpersonal minkum (or the willingness of both parties) with symmetrical information (same information) so that no one feels wronged because of asymmetric information, which is in the form of can be in the form of gharar elements, or even the possibility of the appearance of tadlis.

In consuming food in a Gharar restaurant, information must be clarified on whether the food served is halal. If only part of the food served is halal, what about other foods served in the same restaurant room? This is certainly something that needs to be considered so that it does not become a loss for those who consume it.

The consumption behavior of the Muslim community (Chairunnisyah et al., 2020), including accessing food in restaurants, should pay attention to the provisions that Allah conveys in the Koran, specifically in Surah Al-Baqarah Verse 163, which reads: "O all humans, eat what is lawful and better than what is found in the earth, and do not follow in the footsteps of satan; Because actually, the devil is a real enemy for you. The Indonesian government protects Muslim consumers by making Halal Certification a security guarantee. The halal certification itself is obtained by going through several stages of inspection processes, such as proving that raw materials, production processes, and product halal guarantee systems in a company are in accordance with established standards (Rachman et al., 2022). So, Halal Certification becomes an essential thing in a business in the culinary field, including restaurants.

One of the businesses engaged in the culinary field is Mie Gacoan. Mie Gacoan is a food business that sells spicy noodles (Salsabila & Maskur, 2021). This Gacoan noodle has been around since 2016, carrying spicy noodles no. 1 in Indonesia (Angelia Oktaviani, 2022). Through this jargon, Mie Gacoan, as a subsidiary of PT Pesta Pora Abadi, has now grown to become the market leader (Prasasti & Maisara, 2022) of a restaurant network with 54 branches throughout Indonesia, spread across Java and is now expanding to Sumatra, Indonesia. Gacoan noodles are lovely for consumers, especially the younger generation, to make purchases. It is observed that wherever Mie Gacoan opens, it will be flooded with customers, especially young people, so they are willing to queue to enjoy this spicy noodle (Handayani & Wahyuningsih, 2022). Another uniqueness that arouses customers' tastes is the place Mie Gacoan, which is always aesthetic or attractive and unique for selfies or photos with friends and family. This attraction tempts customers to stop by and make purchases (Kurnianingsih & Achsa, 2022).

Based on pre-research conducted on 30 students who are the younger generation of Muslims at the Medan State Polytechnic, it is known that 73.3% of Muslim students have bought Gacoan noodles and 26.7% of Muslim students have never bought Gacoan noodles. Of the Muslim students who had bought Gacoan noodles, 63.6% already knew that Gacoan noodles had not been halal certified for their products, and 36.4% did not know that Gacoan noodles had not been halal certified for their products.

The condition is that Mie Gacoan officially obtained an MUI halal certificate for its raw materials on December 1, 2022. However, its products' halal certificate and logo have yet to be obtained (Aswar, 2022). Gacoan noodle products cannot get MUI halal certificates because the Gacoan noodle label conflicts with one of the halal food criteria set by the MUI; namely, the choice of product name indicates things that are contrary to Islamic law. The food menu options available and offered by the restaurant are spicy fried noodles with menu choices of "Mie Angel," "Mie Setan," and "Mie Setan." Buyers can choose the noodles' spiciness level from level 1 to level 8. The choices of drinks available are various fruit cubes of ice with unique names such as "Es Genderuwo," "Es Tuyul," "Es Sundel Bolong," and "Es Pocong." Drinks commonly sold in restaurants are also provided, including mineral water, lemon tea, milo, orange, iced tea, pulled tea,

vanilla latte, Thai tea, Thai green tea, and chocolate ice. In addition to main meals and drinks, the Mie Gacoan restaurant also provides a dim sum (snack) menu, including dumplings, rambutan shrimp, cheese shrimp, shrimp spring rolls, fried dumplings, and claws.

Considering the choice of food and drink menu names, it can be seen that some of the menu names presented are contrary to the Shari'a, which most likely leads to Kufr. Islamic teachings recognize the existence of supernatural beings, such as jinn, devils, and devils, but using that name as a food menu choice is inappropriate and not by Islamic law. Ideally, Mie Gacoan seeks to find solutions to existing conditions while striving to obtain the MUI halal label for its products by adjusting product names to be more regular and not synonymous with ugliness. Necessary to retain its customers.

Customers, significantly younger Muslims, should also pay attention to this while consuming halal food and Thoyib. According to Islamic teachings, building a sound body and soul is essential. Currently, as a phenomenon, the younger generation of Muslims at the Medan State Polytechnic continues to buy Gacoan Noodles because the price is low and the taste is good, as well as the curiosity of Muslim students about Mie Gacoan, which is the current trend. This initial phenomenon shows that the awareness of Muslim students in purchasing food that is halal certified is low. The younger Muslims prefer to buy food because it is liked (taste). The condition of the restaurant service contract includes guarantees that the product is halal and is best served by strong tastes and a desire to follow the trends of the young Muslim generation.

Hadi (Guntarayana et al., 2018) said that taste is a way to determine and distinguish food from the taste of the food. *Taste* is a food character that includes appearance, smell, taste, texture, and temperature. Taste is a collaboration of the five kinds of human senses: taste, smell, touch, sight, and hearing. Taste itself results from the work of tastes located on the tongue, cheeks, esophagus, and roof of the mouth, which are part of the taste. According to Siregar, the taste of a product can make consumers addicted so that the product can be in demand and consumers feel satisfied (Pebriantika et al., 2022). This taste turns out to have a strong impetus to move the younger generation of Muslims to choose the latest spicy noodle food according to the trend.

Its validity is significant in buying and selling in Islam (Hamdani, 2019). The validity of buying and selling, among others, is based on fulfilling the provisions that there are sellers and buyers, the goods are apparent, and the contract is clear. In Islam, *Khiyar* is also highly recommended, namely choosing the best goods according to customers so as not to cause disappointment and regret in buying and selling, so caution and thoroughness are essential for customers to know and do (Jamaludin, 2019). In this case, as an implementation of Islamic provisions in buying and selling, the service contract provided by sellers, such as restaurants, is essential for consumers to pay attention to so they are satisfied after purchasing food products at restaurants.

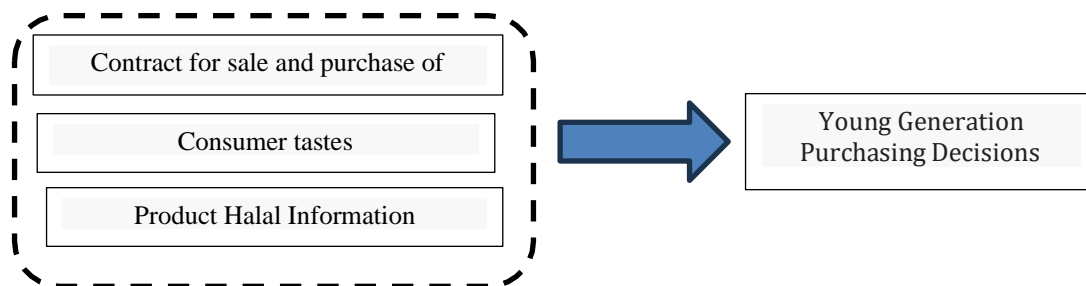
Product halal information is one of the essential things that must always be prioritized for businesses in the culinary field. Provisions regarding halal products are also regulated in the law on halal product guarantees and job creation (Andar Zulkarnain Hutagalung, 2021). Halal product guarantees in Indonesia are facilitated, considering that most Indonesians are Muslims (Elkasasyaf & Hartati, 2022), and for Muslims, the provisions regarding halal and Thoyib consumption are a must.

## 2. RESEARCH METHOD

This study adopts an empirical method that combines descriptive and quantitative methods and library research. The empirical method is to describe the empirical findings of the research object, while the library method is obtained to describe from a literature review. Information and data collection techniques come from literature studies, record keeping, and literature surveys of 130 Muslim students of the Medan State Polytechnic, as well as looking at the relationship between Restaurant Service Purchase Contracts, Product Halal Information, and Consumer Tastes on Purchase Decisions of Young Muslim Generations, in this case, Muslim students Medan State Polytechnic for Gacoan Noodle products. Descriptive data analysis is used to explain the research object. In contrast, quantitative statistical analysis is used to determine and analyze the magnitude of the correlation between variables to obtain a conclusion.

### 2.1 Conceptual Framework

The following is an overview of the conceptual framework that links information about buying and selling contracts, Halal Awareness, and buying decisions of young Muslims toward food products:



**Figure 1.** Conceptual Framework

## 2.2 Research Hypothesis

Based on the conceptual framework, the hypothesis can be formulated as follows: Sales and Purchase Contracts for Restaurant Services, Product Halal Information, and Consumer Tastes will influence the purchasing decision of the Medan State Polytechnic Young Generation of Islam on Gacoan Noodle Products. This hypothesis will be answered by tracing respondents' answers by processing them using Microsoft Excel for descriptive statistics on the distribution of respondents' answers for each question asked.

## 3. RESULTS AND DISCUSSION

### 3.1 Characteristics of Respondents

Based on the data obtained, the characteristics of the respondents are 130 Muslim students of Medan State Polytechnic. In general, in terms of gender, the majority were women totaling 97 people (74.6%), then men totaling 33 people (25.4%). From their financial condition, most respondents are students from middle-income parents. As many as 65 people, 50% of the respondents, were given monthly pocket money in the IDR 500,000 – IDR 1,000,000 range. Then as many as 39 respondents, or 30%, are in the lower middle class with an allowance of <Rp—500,000 per month. Moreover, 26 people, or 20 percent of respondents, are the upper middle class.

With these financial conditions, in general, respondents have financial management capabilities that are in line with their financial resources; this can be seen from the number of respondents in the middle-income group for their pocket money; the amount of spending is relatively in line with their financial condition too, meaning that it tends not to be excessive. From the number of respondents with an expenditure of IDR 500,000 – IDR 1,000,000, as many as 66 people or (50.8%), ideally the number of respondents with pocket money in this value range. Unlike the case with respondents who have middle to lower-class pocket money, the pocket money given is insufficient for their needs, so there is a tendency of 3.8% of respondents to spend more than their pocket money. The respondents with spending <Rp. Five hundred thousand as many as 44 people (33.8%); this number exceeds the number of respondents with pocket money in this range. Whereas in the group of respondents who have pocket money in the middle class and above, one person, or 0.8%, has expenses that exceed their financial resources. The number of respondents who have Rp. 1,000,000 – Rp. Five million as many as 19 people (14.6%) while one person switches to spending above Rp. 5,000,000.-. Around 5.4% of respondents, or around seven, show expenses exceeding their financial resources. This condition also shows that, in general, 93% of respondents are disciplined in managing their finances, so the sources of income and expenses are relatively appropriate.

### 3.2 Experience of Buying Gacoan Noodles

In general, the description of the experience of respondents buying Gacoan noodles looks in the following table: Based on the data obtained, in general, most respondents buy Gacoan Noodles <4 times in one month. There are 102 respondents or 78.5% of respondents. Furthermore, there are still around 20 people (15.4%) who regularly or about once a week stop by Mie Gacoan to consume food at the restaurant, and there are about eight people (6.2%) who stop by more often and consume Mie Gacoan products more than four times in one month. Indeed, access to the location of Mie Gacoan with the Medan State Polytechnic Campus is relatively very close, where the Mie Gacoan restaurant can reach within a distance of 1.6 km, can be accessed in 4 minutes if taken by motorbike or car or can be accessed in 19 minutes when walking together campus friends to the restaurant.

Judging from the respondents' experience when ordering menus at a Gacoan noodle restaurant, it is known that generally, the most ordered menus are MIE IBLIS and MIE SATAN from the statements made by 71 respondents (54.6%) who chose to order the Mie Setan menu. In contrast, another statement stated that 56 respondents (43.1%) ordered the Mie Setan menu.

**Table 1.** Menu That Have Been Ordered by Respondents

Menu	Frequency	Percentage	Menu	Frequency	Percentage
Angel Noodles	28	21,5%	Tea	15	11,5%
Wonton Noodles	17	13,1%	Lemon Tea	21	16,2%
Demon Noodles	56	43,1%	Orange	7	5,4%
Devil Noodles	71	54,6%	Milo	5	3,8%
Siomay	38	29,2%	Tea Tarik	7	5,4%
Cheese Shrimp	55	42,3%	Vanilla Latte	1	0,8%
Rambutan Shrimp	31	23,8%	Thai Tea Ori	5	3,8%
Spring Rolls	18	13,8%	Thai Green Tea	8	6,2%
Chicken Feet	3	2,3%	Mineral Water	25	19,2%
Genderuwo	12	9,2%	Chocolate	6	4,6%
Tuyul	2	1,5%	Pocong	10	7,7%
Sundelbolong	7	5,4%			

For phenomenal drinks, respondents' interest in Genderuwo drinks, Pocong ice, Sundelbolong ice, and Tuyul ice was only for enthusiasts who tried as many as 2 to 12 people with a percentage of 1.5% to 9.2%. This condition illustrates that the experience of ordering Mie Gacoan products from the younger generation of Muslims who are Muslim students at the Medan State Polytechnic is on Mie Gacoan with various levels 1-8, even though the name of the food product does not describe goodness. There is a tendency to grow unkindness and tendencies towards the Devil and Satan. But there are still relatively many enthusiasts. Further experience in choosing a food menu at Mie Gacoan can be seen in Table One above.

**3.3 Description of the buying decision of the Medan State Polytechnic Young Islamic Generation on Gacoan Noodle Products from the perspective of Sales and Purchase Contracts in Restaurant Services, Product Halal Information, and Consumer Tastes**

Viewed from the Sale and Purchase Contract in Restaurant Services, it is essential to convey information to customers through the available menus, restaurant information boards, or direct communication with customers. Ensuring customers understand the service contract and applicable terms will help prevent future disputes and increase customer satisfaction. As a customer, knowledge about contract services by restaurants should also be known before making a purchase decision. Here are some things customers can do in Indonesia. Identifying Needs and Preferences: Before selecting a restaurant, customers should consider what dining experience they are seeking. What kind of food do consumers want, what kind of atmosphere do consumers want in the restaurant, and what kind of budget do Consumers have? By understanding the needs and preferences of customers, they can choose a restaurant that meets their expectations. Read Reviews and Recommendations: Before visiting a restaurant, customers need to find out the opinions and experiences of others through reviews and recommendations. Reviews from previous customers can provide insight into the quality of a restaurant's food, service, and atmosphere. Although reviews are subjective, the information can use as information and guidance. Read and Understand Restaurant Menu and Policies: When in a restaurant, customers are expected to take the time to read the restaurant menu and policies carefully. Please pay attention to information about prices, portion sizes, ingredients used, and payment, cancellation, and refund policies. Understanding these conditions will significantly help customers to avoid disappointment or discrepancies after purchasing.

Ask Restaurant Staff: Being proactive in asking restaurant staff is one of the essential things that need to do. Ordinary restaurant staff will provide assistance with food selection or according to the preferences and needs of customers. Be Flexible: Customers need to know each restaurant's characteristics and peculiarities. Being flexible and open to trying new things will increase the chances of customers having different culinary experiences. Provide Constructive Feedback: For every customer, prepare to provide input if consumers experience problems or dissatisfaction with the service or food provided. Customers can submit feedback politely and constructively. Talking to restaurant staff or managers by explaining perceived complaints and providing constructive input can help restaurants improve service and improve experiences in the future.

In general, most consumers have carried out efforts to conduct searches regarding service contracts provided by restaurants. The consumers who are respondents to the young Muslim generation from Medan's Ngeeri Polytechnic mostly find out about what product services the Mie Gacoan restaurant provides, what products offer for consumers, whether the restaurant has obtained halal certification or not, and whether the products offered by the restaurant have been approved. Meet halal standards or not, including naming culinary products that will meet halal criteria if they do not contain elements in the name that do not conflict with Islamic sharia.

However, the acquisition information received by respondents did not make it the basis for a decision to refuse to buy Mie Gacoan products but still bought Mie Gacoan products. Some wanted to try and then decided to try food according to the trend to find out how it tasted. I am again making repeated purchases because since December 2022, Mie Gacoan, in the raw materials for the product, has met the halal criteria. However, it has yet to receive halal certification for food product certification. After all, the meaning of each product name has a meaning that is not good. Apart from these conditions, the majority of respondents considered that the food served at the Mie Gacoan restaurant complies with halal criteria, so it is safe for consumption by the body. The solid basis for Muslim customers to return and continue consuming products from Gacoan noodles.

The following table also presents positive responses and responses regarding halal information on Gacoan noodle products. In general, the respondents understand the concept of halal, the process of halal products, and the requirements for halal product acquisition. Respondents with less information about product halalness are only around 1-4%.

**Table 2.** Halal Information Product of Gacoan Noodles

Information	Positive Response	Negative Response
Understanding That Muslims Must Consume Halal Food	99%	1%
Understanding That Consuming Halal Food Prevents Harm	99%	1%
Consumers always ensure Halal Products before consumption.	99%	1%
Consumers Understand the Process of Products Obtaining Halal Certification including Product Names that do not conflict with sharia.	99%	1%
Consumers seek information about products before consuming them.	96%	4%
Consumers are looking for Information about Restaurants with Halal Certification	98%	2%

### 3.4 The Purchase Decision of the Young Generation of Islam for Mie Gacoan

Judging from the purchasing decisions of Muslim students at the Medan State Polytechnic for Gacoan Noodle Products, the majority, indicated by numbers from 77% to 92 percent of respondents from a total of 130 young Muslim generations, stated that their decision to purchase Gacoan noodles was due to taste factors, which formed due to Various Gacoan Noodle products, Taste of Gacoan Noodle Products to suit the needs of young customers, many choices of snacks at affordable prices and menu choices the options only in this restaurant. The negative response to Gacoan noodle products is small, only around 8% -23%. The respondent returned to the restaurant to make repeated purchases to re-experience the sensation of consuming Gacoan noodles at the restaurant.

**Table 3.** Consumer Purchasing Decision

Consumer Purchasing Decision to buy Gacoan Noodles	Positive Feedback	Negative Feedback
Gacoan noodles are different from other restaurants.	92%	8%
Affordable Gacoan Noodle Prices	85%	15%
Gacoan Noodles are filling.	77%	23%
Gacoan noodles have a spicy and delicious taste.	92%	8%
Gacoan noodles have many choices of snacks	82%	18%
Gacoan noodles have many choices of snacks	84%	16%

## 4. CONCLUSION

The results showed that the younger generation of Muslims, represented by Muslim students at the Medan State Polytechnic, tended to purchase trending foods, in this case, Gacoan Noodles, based on their taste for the product and the various variations of Gacoan noodle products offered in restaurants. Sales and purchase contracts and information on the halal food products provided by restaurants are sufficient as a reference but are not the primary determinant in purchasing food products. This condition takes a clear picture that in the era of openness and digital like today, buying and selling contracts in service at restaurants are still things that need to be displayed by restaurants so that they can be a reference for consumers in deciding to purchase products, even though the form of the contract is not signed between the consumer and the restaurant owner. Such as a sale and purchase contract, but special conditions or small agreements that are displayed, such as refund conditions or meal replacement policies submitted by the restaurant in writing, become a form of restaurant service initiative to consumers so that these conditions can provide a framework for relationships between customers and restaurants. In the Islamic view, the contract for food in a restaurant can refer to the principles of Islamic law or sharia. These principles include Halal Compliance, Food Quality, Fairness in Transactions, Obligation of Information, Service and Ethics. In Islamic law, adherence to the above principles is essential to maintaining fairness, integrity, and consumer welfare. But in the end, it is still the consumer who determines the decision to buy or not a product to this contract, that currently the priority is the basis for consumer thinking to decide to buy more because it is based on the urge of taste. The Consumers illustrated in the buying decision of Gacoan noodles by the younger generation of Islam at Medan State Polytechnic.

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