

A Content Analysis of the TikTok Account @amiirahanugrah: The Representation of Halal Food at 7-Eleven Stores in Thailand


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Article Info	ABSTRACT
Keywords: TikTok, Content Analysis, Seven Eleven, Halal Food, Thailand.	The rise of TikTok is particularly relevant in the food industry, where engaging visual content communicates product appeal. This study analyzes how halal food is represented in the TikTok account @amiirahanugrah, specifically regarding 7-Eleven Thailand products. The purpose is to identify the main themes and strategies used in presenting halal food. Using qualitative content analysis on three selected videos, the study reveals that the creator effectively acts as a "micro-halal ambassador" by integrating Islamic values into lifestyle content. The main findings indicate that halal perception is co-constructed through three key strategies: (1) the use of verbal religious expressions (e.g., Bismillah, Alhamdulillah) in non-ritual contexts; (2) visual transparency by displaying halal logos and ingredients; and (3) the demonstration of Islamic etiquette (adab) such as handwashing. Furthermore, audience analysis shows a mechanism of "social halal validation," where followers rely on trust in the creator's consistent persona and emotional tone rather than demanding formal verification, thereby effectively promoting cross-cultural halal tourism.
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INTRODUCTION

Consumer behaviour in the digital era has recently been influenced by the power of social media in the form of public opinion (Kurniawati & Savitri, 2020). The emergence of the short video platform TikTok has emerged as a significant marketing hub for brands and influencers to capture consumer attention and loyalty. (Brooks et al., 2022; Haeo et al., 2023). TikTok allows users to create short videos that are between 3 and 60 seconds. Users can like, comment, and share the short video with supporting music (Omar & Dequan, 2020). This presents a challenge for creators in developing their creativity through the features available on TikTok in sharing content in a short time.

The TikTok application supports its content creators with a varied and sophisticated music library. This feature enables users to craft performances involving dance and freestyle, effectively encouraging their creativity as they produce engaging content (Bulele & Wibowo,

2020). Content creators often build a very close relationship with their audience, a bond that is especially strong with millennials. This is because millennials are digital natives who inherently understand the mechanics and value of online content distribution (Oey-Gardiner et al., 2017). TikTok presents a powerful new advertising space for marketers. On this platform, creators develop promotional content that not only reaches a broad audience but also strongly affects their intention to buy. This use of content marketing is widely recognized as an effective way for companies to enhance their brand value and secure a competitive edge. (Dwivedi et al., 2021).

The rise of TikTok is particularly relevant in the food industry, with engaging visual content effectively communicating the appeal and quality of food products (Manzil & Vania, 2023). The representation of halal food on social media platforms like TikTok holds particular importance, especially in Muslim-majority Indonesia (Rohman & Ulinnuha, 2022b). Representations of halal food on social media not only influence consumer awareness but also contribute to a broader understanding of Muslim culture and practices. Food is a fundamental human need, and its fulfilment is a fundamental human right for every Indonesian (Hasan & Pasyah, 2022).

Halal food is not only available in Indonesia, as a Muslim country, but is also a consideration for Indonesian Muslims when travelling. Thailand is one of the tourist destinations for Indonesians (Suhartadi, 2024). For Muslim tourists, access to information about halal food in non-Muslim-majority countries is crucial, leading to a growing demand for halal food. Thailand faces unique challenges in providing halal food. The presence of convenience stores like 7-Eleven, which offer halal products, is a particular draw.

The TikTok account @amiirahanugrah is one account that consistently shares content about halal culinary tourism, including halal food at 7-Eleven Thailand. 7-Eleven is an international minimarket chain that operates in various parts of the world, offering a diverse range of products and services to meet the needs of consumers in each country. Known for its 24-hour service and easy accessibility, 7-Eleven has successfully built a strong brand image (Wang, 2018). In Thailand, this minimarket has managed to engage with the community and become an integral part of daily routines. Thai people rely on 7-Eleven not only for everyday necessities but also as a social gathering place, further deepening its connection with consumers (Tachasrisukko, 2019).

The TikTok account @amiirahanugrah provides an interesting case study for understanding how halal food is represented and perceived by online audiences. Content analysis of this account can provide valuable insights into effective communication strategies for promoting halal food (Ruangkanjanases & Sermsaksopon, 2021). Content analysis of these accounts also has the potential to reveal how halal food is presented within the broader context of tourism and cultural experiences in Thailand (Mujahidin, 2020).

This study attempts to analyse how halal food is represented in the TikTok content of @amiirahanugrah. The research problem is formulated as follows: How is the representation of halal food at 7-Eleven Thailand presented through the TikTok account @amiirahanugrah? The purpose of this study is to identify the main themes and strategies used in presenting halal food representation in the content. Academically, this research is expected to enrich

communication studies, particularly in the context of social media representation and halal food promotion. Practically, this research provides insights for Muslim tourists and culinary industry players.

METHODS

Researchers employ qualitative research methods, and the results from data collection can be analysed using a descriptive approach to derive conclusions that address existing problems (Creswell & Creswell, 2018). To obtain the data needed in the research using data collection techniques in the form of a documentation Study. The primary data source for this research is documents in the form of 3 (three) TikTok videos from the @amiirahanugrah account, especially those discussing halal food at 7-Eleven Thailand.

Researchers use qualitative content analysis to investigate the meanings embedded within various texts. This analytical method is versatile, capable of handling materials beyond written words, including visual data such as photographs and advertising images, as well as audio data like music (Leavy, 2017). Media like movies, TV shows, videos, and web series are defined as audiovisual data because they are composed of multiple layers, containing both visual information and audio/textual components (Rose, 2000). The researchers identified and analysed the three most popular videos uploaded during 2023–2024 with a similar theme. The analysis focused on visual elements, narrative structure, and the use of symbols and halal labels.

RESULTS AND DISCUSSION

This study examined three TikTok videos from the account @amiirahanugrah, each documenting her experience consuming and reviewing halal food from 7-Eleven outlets in Thailand. The videos were analysed based on narration, visual elements (such as halal logos), religious expressions, and follower comments. The key findings can be grouped into two main aspects: (1) representation of Islamic and halal values in the videos, and (2) follower interpretations and emotional reactions.

Analysis of The First Video

The first video from the @amiirahanugrah account is 2 minutes and 57 seconds long and was uploaded on September 10, 2021, at <https://vt.tiktok.com/ZSBXm2MBv/>. It has garnered over 83,500 likes, 658 comments, and 161 shares.

Table 1. 1st Video Description

Time	Summary of Narration	Islamic Value
00:00 00:23	– Friendly greeting, mentions “Ya Allah”, invites viewers to eat together	Religious expression, Islamic etiquette (cleanliness before eating as a Sunnah)



	Time	Summary of Narration	Islamic Value
	01:00 01:30	– Says “Alhamdulillah ya Allah”, explains contents: chicken, mushroom, cheese	Expression of gratitude to Allah, transparent mention of ingredients aligned with halal norms
	01:39 01:56	– Reviews second food: bread with chicken and garlic	Ingredients are mentioned (chicken & garlic), with no indication of haram content; assumed safe for Muslim consumption
	02:18 02:41	– Says, “Ya Allah... last bite”	Emotional religious expression

Table 1 illustrates that the creator seamlessly integrates Islamic values without overtly preaching. The inclusion of halal logos, mention of ingredients, and adherence to eating etiquette (such as prayer and handwashing) reflect a lived halal lifestyle. Her content demonstrates how a Muslim identity can be expressed casually and consistently within a modern, digital format.

Table 2. Comments from Followers on 1st Video

Main Theme	Comment Examples		Meaning
	Bahasa Indonesia	English	
.Admiration	“MasyaAllah cantik banget”	“MasyaAllah, so beautiful”	Creators are perceived as inspiring, polite, and positive → strengthening trust & appeal.
	“senyum kak Aul bikin mood naik”	“Her smile lifts my mood”	
Reactions to the food	“ngiler banget” jadi pengen ke Thailand	“I'm drooling!” Now I want to go to Thailand.	Food is represented as delicious and tempting → triggers interest in consumption.

Main Theme	Comment Examples		Meaning
	Bahasa Indonesia	English	
Religious expressions & implicit halal	“alhamdulillah ya Allah”	“Alhamdulillah, oh God”	Religious language becomes a trusted halal marker without explicitly mentioning halal.
Positive and emotional feedback	“mood booster”	“Such a mood booster”	The viewing experience is perceived as enjoyable, strengthening the credibility of the content.

Table 2 shows audience comments reveal admiration, emotional connection, and spiritual resonance. Viewers trust the halal nature of the food, based not on formal certification but on the creator’s consistent Islamic behaviour. This reflects a form of community-based halal validation, where personal trust replaces formal authority.

Analysis of The Second Video:

The second video from the @amiirahanugrah account is 2 minutes and 59 seconds long and was uploaded on January 8, 2022, at <https://vt.tiktok.com/ZSBXmJSrb/>. It has garnered over 90,400 likes, 460 comments, and 117 shares.

Table 3. The Second Video Description

	Time	Summary of Narration	Islamic Value
	00:00 - 00:26	“Let’s wash our hands first” “Let’s eat Sevel food again”	Depicting Islamic manners before eating & the consistency of the creator’s Muslim identity.
	00:27 -00:49	“This has a halal logo.” “This was heated and also has a halal logo”	Demonstrating transparency and verbal halal assurance strengthens the trust of Muslim audiences.


	Time	Summary of Narration	Islamic Value
	01:00 - 01:28	“This is just vitamin C and it has a halal logo” “sausage sour cream sauce”	Creators convey detailed ingredient/brand information to support audience understanding and trust.

Table 3 illustrates how the creator incorporates Islamic values into her content through simple, everyday practices. She begins by washing her hands, reminding viewers to pray before eating, and shows the halal logo on the products. These acts reflect Islamic eating etiquette and reinforce her Muslim identity without being instructional. She also clearly names ingredients and brands, providing transparency and building trust with the audience regarding the food’s halal status. By doing so, she embodies lifestyle-based halal communication, which resonates with young Muslim viewers who seek both authenticity and spiritual alignment in content.

Table 4. Comments from Followers on Second Video

Main Theme	Comment Examples		Meaning
	Bahasa Indonesia	English	
Admiration	Lagi sedih nonton kak auls langsung happy	“I was sad, but watching Kak Aul made me happy”	The creator is perceived as a comforting presence and source of emotional support.
Reactions to the Food	“pizza nyaa lembutt bangetttt	The pizza looks sooo soft	Food is perceived as very appealing and triggers desire.
Implicit Halal & Lifestyle Trust	“jangan ngences ya nak liat bu guru makan di kantin sevel”	“Don’t drool, kids, watching teacher eat at Sevel’s canteen”	light humour that affirms trust in the food shown as familiar and acceptable.

Table 4 indicates that the audience responses suggest followers feel emotionally uplifted by the creator’s presence and content. They describe her videos as comforting and enjoyable. Comments also reveal interest in the food shown, with users reacting to its

appearance and taste appeal. Some comments, through light-hearted humour, imply confidence in the halal status of the food, even without direct questioning. This indicates that followers perceive the creator’s consistent behaviour as a sufficient indicator of halal assurance.

Analysis of The Third video:

The third video from the @amiirahanugrah account is 2 minutes and 32 seconds long and was uploaded on August 15, 2021, at <https://vt.tiktok.com/ZSBXaTCHp/>. It has garnered over 82,500 likes, 670 comments, and 145 shares.

Table 5. The Third Video Description




	Time	Summary of Narration	Islamic Value
	00:00 - 00:29	Greets viewers, explains that she doesn’t eat instant food often, thanks followers for their health reminders, and shows the halal logo on the product.	Acknowledging Muslim peer advice on health and halal consumption. Visual proof of halal label builds audience trust.
	00:57 - 01:26	Shows the seafood burger’s filling and emphasises its authenticity (“real fish”).	Visual food transparency supports halal awareness and honest food representation.
	02:03 - 02:32	Says “Bismillah” before eating the snack, gives an honest opinion (“just like regular seaweed chips”), and ends with goodbye.	Saying “Bismillah” and giving honest reviews reflect core Islamic values: gratitude, humility, and integrity.

Table 5 describes how the video showcases halal values naturally through the creator’s expression and habits. She begins by addressing her audience sincerely, assuring them that she doesn’t often consume instant food, and thanks them for reminding her to take care of her health. This exchange reflects Islamic values of mutual care and modesty, while her visual display of the halal logo reinforces religious transparency. Before tasting a snack, she says

“Bismillah”, and offers a candid review, even when the product doesn’t meet her expectations. This approach reflects gratitude, humility, and honesty, all of which are foundational Islamic ethics, especially in food-related content.

Table 6. Comments from Followers on Third Video.

Main Theme	Comment Examples		Meaning
	Bahasa Indonesia	English	
Admiration	“senyumnya tuh nular banget gasii”	“Her smile is so contagious”	The creator spreads positive energy and warmth through her appearance and expressions.
Reactions to the Food	“eh enak banget yakult segitu, yg kecil kurang puas ya”	“That Yakult looks so good. The small one is never enough”	Viewers express interest in the food, showing craving and recognition of taste.
Cultural Connection	“jadi pengen ke thailand ”	“Now I wanna go to Thailand ”	Content inspires cross-cultural interest and connection.

Table 6 shows follower comments reflect a high level of emotional connection and admiration for the creator. Viewers respond positively to her expressions and demeanour, describing her as uplifting and comforting. This emotional appeal enhances her credibility and makes her content more engaging for both Muslim and non-Muslim viewers. Comments also demonstrate strong reactions to the food being shown, indicating interest, craving, and recognition of familiar flavours like Yakult. Additionally, her presence in Thailand sparks a sense of cultural curiosity and cross-border connection, with viewers expressing a desire to travel or revisit similar experiences. These responses suggest that the audience places trust in the creator’s taste, behaviour, and values, often interpreting her actions as adequate halal assurance without needing explicit clarification.

Representation of Halal Values in Video Narratives

Across the three videos, the creator seamlessly integrates Islamic values. As shown in the tables, expressions such as “Bismillah”, “Ya Allah”, and “Alhamdulillah” were used in non-ritual contexts, functioning not only as religious affirmations but also as narrative cues of sincerity and gratitude. She also displays halal logos on packaging and mentions ingredients that are essential practices supporting halal transparency and trust-building for Muslim audiences.

Furthermore, simple Islamic etiquette such as washing hands before eating, inviting audiences to join meals, and responding to viewer comments about health reflects the broader adab (Islamic manners) associated with everyday halal living. These actions are not framed as religious preaching but are deeply embedded in the creator’s expression. This supports the concept of “everyday halal”, where faith-based values are communicated casually through lifestyle content (Trisakti, 2025).

In comparison to Miele et al. (2024), who found that halal consumption is often shaped through socially shared knowledge in digital spaces, this case further affirms that halal perception does not solely rely on institutional certification. Instead, it is co-constructed through trust in the creator's character, visual cues (e.g., halal labels), and the emotional tone of the content. The creator acts as a micro-halal ambassador, not by preaching, but by demonstrating.

Follower Interpretation and Emotional Resonance

The comments analysed across the three videos revealed recurring themes: admiration for the creator's personality, strong reactions to the food's visual and taste appeal, and casual use of Islamic expressions that affirm the content's religious compatibility.

Importantly, followers rarely question the halal authenticity of the food. Instead, their trust is shown implicitly through light humour, expressions of longing, and religious remarks, such as "Alhamdulillah ya Allah." These interactions reflect what Rohman & Ulinnuha (2022) refer to as social halal validation, a system in which viewers rely on parasocial trust and creator consistency rather than formal halal authorities. The sense of emotional connection is heightened by the creator's tone, visuals, and demeanour, emphasising the growing influence of Muslim digital influencers as credible halal lifestyle role models (Mutmainah & Romadhon, 2023). Moreover, the videos generate cultural curiosity and travel aspiration, as seen in comments expressing a desire to visit Thailand. This indicates that the content not only promotes food but also encourages cross-cultural halal tourism, making Islamic values portable across global contexts (Deti, 2025). Her halal content reflects Muslim cosmopolitanism, in which Islamic identity is preserved even as she engages with diverse culinary environments.

CONCLUSION

For Indonesian Muslims, halal food is a significant concern, particularly when visiting Thailand. With its selection of halal goods, 7-Eleven has become a popular hangout for Thai customers. A case study investigating how halal food is presented and perceived by online audiences is the TikTok account @amiirahanugrah, which posts content related to halal culinary tourism. Using phrases like "Bismillah," "Ya Allah," and "Alhamdulillah" in non-ritual contexts, the account creator skillfully integrates Islamic values into video narratives. Islamic protocols, like washing hands before eating and inviting guests to join meals, are also included in the content. Trust in the creator's personality, visual cues, and emotional tone all contribute to the co-construction of halal perception. The comments on the videos show a robust appreciation for the creator's character. However, this study has limitations that should be acknowledged. The research focused exclusively on a qualitative content analysis of a single TikTok account with a limited number of video samples. Consequently, the findings may not be generalizable to all halal food influencers or other digital platforms. Future research is recommended to expand the scope by analyzing a broader range of content creators and comparing representations across different social media platforms. Furthermore, subsequent studies could employ quantitative methods to measure the direct impact of such content on the

purchasing decisions of Muslim tourists, thereby providing a more comprehensive understanding of digital halal marketing.

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