

Halal Food Market Based on the Meaning of Alumni of Shariah Economic Major at University in Samarinda and Makassar

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ABSTRACT

This study aims to formulate the halal food market based on an interpretation of the contemporary conditions of the halal food market. Data was collected through interviews with 3 (three) informants who are alumni of the shariah economic major at university in Samarinda and Makassar. The implementation of data analysis uses an interactive model data analysis component approach. This study concludes that the halal food market is a market consisting of the intentions, worship, and falah of market participants. A strong intention is manifested in the form of repentance, while worship is through honesty, generosity, fairness, and responsibility to achieve falah for market participants, namely the formation of trust, blessing, and safety.

Keywords: market, halal, food.

INTRODUCTION

Secinaro & Calandra (2021) revealed five research groups related to halal food, namely halal food and the role of certification, halal food and awareness, production and quality of halal food, halal food in tourism management, and halal food and the supply chain, mostly from Asia. Most of the research related to halal food also focused on the point of view of consumers, both Muslim and non-Muslim. Religious considerations for Muslims are the main determinants in determining the decision to purchase halal products. Religious considerations for Muslims are the main determinants in determining the decision to purchase halal products (Amalia et al., 2020; Awan et al., 2015; Azam, 2016; Hanafiah & Hamdan, 2021; Iranmanesh et al., 2021; Muflih & Juliana, 2021; Muslichah M et al., 2020; Parvin Hosseini et al., 2020; Shahzad et al., 2021; Suhartanto et al., 2020; Usman et al., 2021; Vanany et al., 2020). Other aspects that a Muslim considers include halal marketing, personal and community perceptions, halal certification (Awan et al., 2015), level of education (Wibowo et al., 2021), the logo of halal (Azam, 2016), attitude, and moral obligation (Shahzad et al., 2021; Vanany et al., 2020). For non-Muslim consumers, the quality of halal products, knowledge about halal, acculturation, and animal welfare are considerations in consumption (Ayyub, 2015). Halal is considered a sign of trust, comfort, and safety to provide peace of mind when consuming food products labeled as halal (Bashir, 2020). The trend of increasing consumption of halal products, including food labeled as halal, increases the efforts of various parties to improve the management and value chain of halal products as part of efforts to increase the halal industry. The demand for halal markets, government support, and business benefits play an important role in implementing the halal food value chain (Azmi et al., 2020; Zailani et al., 2015). The value chain and the application of halal food certification are also highly dependent on the existence of a certification body that owns and operates according to written halal standards (Fuseini et al., 2021). Likewise, institutions consisting of government

regulations, Muslim demands for halal food, and intense industrial competition encourage the application of halal food certificates (Ab Talib et al., 2016). In fact, Thailand's strong presence in the global halal industry is due to the uniformity of halal definitions and standards (Mohd Nawawi et al., 2020). The application of halal food standards is a function of organizational commitment, operational improvement, marketing, government intervention, and consumer pressure (Ab Talib & Ai Chin, 2018), which ultimately has a positive effect on business performance (Ab Talib et al., 2017). This condition shows the potential for developing the global halal food market. Naeem et al. (2020), even emphasizing the importance of this fastest-growing global food market, triggers many qualitative research questions that are still at an early stage in this field, and more papers need to be published in reputable journals. Therefore, this article seeks to explore the meaning of the halal food market from the point of view of alumni of the sharia economics major. This research has a novelty that can explore in-depth and subjective meanings that are directed at the trend of the halal food market. Therefore, this study aims to formulate the halal food market based on the interpretation of the contemporary conditions of the halal food market.

METHOD

This study uses a qualitative approach, which means that the data collected is qualitative data that is not quantified. The data was obtained through in-depth interviews with 3 (three) informants who are alumni of a shariah economic major. 2 (two) informants are alumni from Master of Shariah Economics Major, Alauddin State Islamic University Makassar, while 1 (one) informant is an alumni of the Shariah Economics Bachelor Major, University of Mulawarman Samarinda. The determination of informants considers that alumni who are or have studied in the shariah economics major already have knowledge and experience related to the halal food market, so they are considered to have awareness about the importance of Islamic values in the halal food market. In-depth interviews were conducted in June 2023. Documentation of the results of the interviews through a voice recorder was then transcribed verbatim. The transcription data is processed through the process of condensing and presenting data as well as drawing conclusions that adopt the interactive model introduced by Miles et al. (2014) with the following sequence:

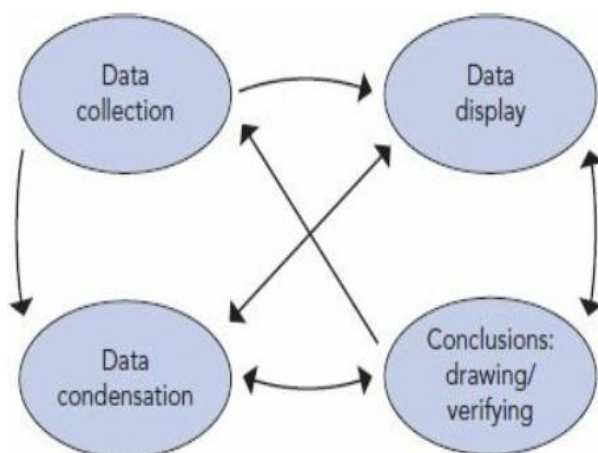


Figure 1. Interactive Model: Data Analysis Component

RESULTS AND DISCUSSION

The results of discussions by informants were produced purely without changing the meaning of what was conveyed. The data analysis based on the interactive model resulted in several conclusions based on the informant's meaning of keywords regarding the halal food market, as presented in Table 1. Various keywords were obtained through the process of condensing interview data with informants.

Table 1. Summary of the Informant Meaning Informant

Informants	Keywords
Herman	Honest, generous, fair, responsible
Khalishah Ulfah	Honest, tawakal, blessing, responsible
Chairunnisa	Honest, repentance, safety, responsible

Responsibility is the keyword expressed by each informant. Herman revealed that the government is responsible for providing halal food standards, as emphasized below.

“This is also a form of accountability for the products and foods produced, so the halal label and BPOM are the government’s responsibility...”

A similar expression was conveyed by Khalishah Ulfah, who said that labels are very important as a form of responsibility of the Majelis Ulama Indonesia (MUI) as the following regulator.

“The term is that if there is something that’s not halal, naah... that is no longer our responsibility, and it is not our fault either, like that if we are punished by religion because it is the responsibility of the MUI to make sure everything is halal.”

Informants not only interpreted responsibility as the duty of the government or other regulators, but responsibility is an Islamic value that should be embedded in the halal food market. Chairunnisa emphasizes the value of Islam in buying and selling transactions in the form of responsibility as individual awareness.

“...it’s more like that, and the most important thing is the individual’s awareness that everything we do will be accountable to God.”

Khalishah Ulfah also interpreted responsibility as a value that must exist in all parties in the halal food market environment with the following expression.

“...not because you already have a halal certificate, the seller sometimes doesn’t follow the usual halal process, and this is also a responsibility that it can’t be done arbitrarily...”

Responsibility is a form of internalizing Islamic values in the halal food market. Herman underlined that the halal food market should describe Islamic values such as responsibility with the following expression:

“Then the internalized values in Islam can be reflected in forms or behaviors such as honesty, responsibility, fairness, and so forth...”

“How can this halal food market realize sharia values in practice such as honesty, justice, responsibility, and so forth?”

In addition to responsibility, honesty is also a key word expressed by all informants in interpreting the halal food market. Honesty is an Islamic value that should be found in the halal food market. Khalishah Ulfah revealed the importance of honesty in the following halal food market.

“Islamic values themselves are certainly carried out in practice, such as the value of honesty... honest in the sense that the food sold is in accordance with halal standards.”

Furthermore, Herman explained that honesty is a very important Islamic value and should be present in every party who makes a transaction. Herman relates honesty as part of the internalization of Islamic values in the following halal food market.

“... this morality is like the nature of honesty, generosity, the main thing is that it is commendable in muamalah between one person and another...”

“...so that other traders are considered as enemies not partners, even though Islam teaches to respect each other, be honest, be ethical in commerce, be generous, then, do not oppress one another...”

“...then the internalized values in Islam can be reflected in forms/behaviors such as honesty, responsibility, fairness...”

“... this halal food market can embody sharia values in practice such as honesty, justice, responsibility, and so forth...”

Honesty is an attitude that must be owned by traders in traditional markets according to the following of Chairunnisa.

“Well, what is certain is that traders in traditional markets have to be honest, for example, in terms of measurements or scales, not deducting and not exaggerating unless the intention is really to give, just like selling fish or chicken?”

There are two different keywords in each informant, which indicates that the informant interpreted the halal food market in a unique way. Herman interpreted the halal food market as generously and fairly, Khalishah Ulfah has a unique meaning in the form of tawakal and blessings, and Chairunnisa interpreted the halal food market with repentance and safety.

Herman explains generosity as part of moral enforcement in the halal food market with the following description:

“Well... in terms of the halal food market, there are ethics that regulate it, the name is morality, this morality is like honesty and generosity, the main thing is that it is commendable in muamalah between one person and another...”

“Even though Islam teaches mutual respect, honesty, ethics in trade, and generosity, don’t act arbitrarily toward each other...” Like the description of responsibility and honesty, Herman considers fairness as a form of internalizing Islamic values in the halal food market, as explained below.

“...then the internalized values in Islam can be reflected in forms or behaviors such as honesty, responsibility, and fairness...”

“So the point is that the hope for the future is how the halal food market can realize sharia values in practice such as honesty, fairness, responsibility, and so forth...”

Khalishah Ulfah explained tawakal as a form of belief that traders sell halal goods and the process is halal, with the following expression:

“The important thing is to just put your trust in the traders and believe that what they sell, Insyallah is halal for consumption...”

“As for the halal food process itself....., I’ll come back again with my principles, I can only believe and trust that.”

The expression of repentance from Chairunnisa as an entry point for transactions only on halal food and

processes, with the following plain description.

“...that’s the fall of stolen goods, but now I’ve repented, haha... basically, I really avoid what is prohibited in Al-Qur’an and hadith, but for restaurants that are not labeled halal, as long as the quality is good, I still eat.”

Chairunnisa revealed the importance of halal labels on food because it can make people feel safe, according to the following explanation.

“If it’s packaged food, I definitely prefer the one with the halal label, just in case, if there’s already a halal label on it, it’s definitely checked from the processing to the result, so we as ordinary people feel safe.”

“I think it’s really necessary, because we are the majority Muslim population, so at least it makes us feel more secure with the food we consume.”

The results of the meaning of each informant illustrated the existence of a relationship, both the linkage of individual meanings and the linkage of the meaning of the informants as a whole. The relation of meaning from Herman with the keywords honest, generous, fair, and responsible is a series of Islamic values that must be contained in the halal food market. Slightly different, Khalishah Ulfah’s meaning of the halal food market can be classified as a series of Islamic values based on the keywords honesty and responsibility, while tawakal and blessing can be classified as the result of honesty and responsibility. Similarly, the meaning of Chairunnisa, which consists of the keywords honest, repentance, safe, and responsibility. The meaning of honesty and responsibility can be classified as a series of Islamic values in the halal food market, while repentance is the beginning of Chairunnisa’s alignment with the halal food market, while the meaning of safe can be classified as the result of repentance, honesty, and responsibility. The relationship of meaning to each informant can be classified based on the classification of individual meaning, which consists of three components, namely the components of intention, worship, and falah. The beginning of siding with the halal food market can be considered goodwill. This component can be found in the meaning of Chairunnisa with the keyword repentance. Second, the process component in the halal food market can be considered a component of the implementation of worship in the halal food market. This component can be found in the meaning of the three informants in the form of honesty, generosity, fairness, and responsibility. Finally, the result of the component is a form of falah (winning), or the goal of good intentions and the implementation of worship in the halal food market. This falah component can be found in the meaning of the keywords tawakal, blessing, and safe. These relationships can be presented in the following table.

Table 2. Interrelationship of Informant Meaning

Component	Element
Intention	Repentance
Worship	Honesty, generosity, fairness, and responsibility
Falah	Tawakal, blessing, and safety

The informant’s interpretation of repentance shows that partiality and initial steps are needed to enter the halal food market. The initial step is repentance, which can be considered a good intention to start getting involved in the halal food market. This is because repentance is one of the important keys that must be owned by every human being living this life (Raya, 2021c). Repentance can bring victory, as Allah says in the Qur’an Surah Hud verse 52: “And, O my people, ask forgiveness of your Lord and then repent to Him. He will send [rain from] the sky upon you in showers and increase you in strength [added] to your strength. And do not turn away, [being] criminals.” (Al-Qur’an, surah Hud verse 52). Raya (2021) affirms that people repentance for their mistakes and sins are lucky people in their life because their sins are removed by Allah

swt. Repentance can bring of winning (falah) in the form of sustenance as emphasized by Ulumiyah (2020) that repentance can bring God’s grace in the form of blessings of sustenance. Honesty, generosity, fairness, and responsibility based on the meaning of the informants can be classified as worship activities in the halal food market. Honest by Raya (2021a) considered a way to happiness in the halal food market, which research classified as falah in the form of tawakkal, blessing, and safe. Honesty is the embodiment of commitment (intention) to worship Allah SWT. (Arifuddin, 2021). Generosity or humility is a trait that is taught in various verses of the Qur’an, one of which is Surah Al-Furqan verse 63 which means “And the servants of the Most Merciful are those who walk upon the earth humbly, and when the ignorant address them [harshly], they say [words of] peace” (Al-Qur’an, surah Al-Furqan verse 63). Therefore, clearly, the verse teaches that generosity (humility) will lead people to salvation (falah). Fair behavior in carrying out transactions is a manifestation of the implementation of worship in the halal food market. Fairness in the halal food market is very important because it can reduce distortion and fraud (Ainur, 2021). The last element of the worship component is responsibility. The implementation of the food market, both for traders, buyers, and regulators is a form of responsibility to meet needs and carry out Allah’s commands. Every human action, including activities in the halal food market, will be accounted for on the last day (Al-Qur’an, surat Al-Muddassir ayat 38). The verse has the consequence that the halal food market is carried out with full responsibility to fellow human beings to Allah Swt will bring falah (winning and happiness) in the hereafter. Therefore, responsibility is an important element in the component of worship in the halal food market, which makes it easier for humans to achieve falah. The component of falah consisting of tawakal, blessing, and safety is a goal that needs to be emphasized in the halal food market. Tawakal is one of the keys to achieving happiness (Raya, 2021a) or falah which is placed at the end of a business that has been done before (Raya, 2020) as a form of submission to Allah Swt. Blessings and safety in the halal food market are the result of good intentions carried out with honesty, generosity, fairness and responsibility. In fact, for non-muslim consumers, halal is considered a sign of trust, comfort, and safety so as to provide peace of mind when consuming food products labeled halal. (Bashir, 2020). The interrelationship of various components and elements resulting from the meaning of the informants can be described as follows.

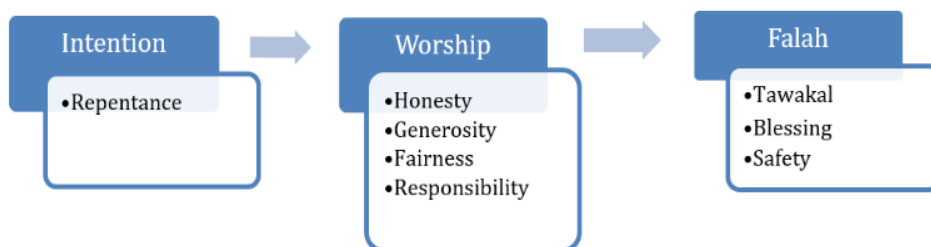


Figure 2. Intention, Worship, and Falah of The Halal Food Market

The figure implies that the intention or alignment with the halal food market is the first step to carry out worship in the halal food market. This intention is a strong intention in the form of repentance. A strong intention will make it easier for every halal food market participant to carry out worship through honesty, generosity, fairness, and responsibility. The implementation of worship is a form of attitude and moral obligation (Shahzad et al., 2021; Vanany et al., 2020) that can shape personal and community perceptions (Awan et al., 2015). Falah as in the picture is the goal of implementing the halal food market. The halal food market should be able to form winning or happiness for market participants (traders, buyers, and regulators) which is reflected in the submission (tawakal) of market participants to Allah’s provisions, as well as a sense of blessing and security for halal food market participants.

CONCLUSION

This research succeeded in formulating the halal food market based on the interpretation of the

contemporary conditions of the halal food market. The halal food market is a market that consists of the intentions, worship, and falah of market participants. Market participants need to take sides with the halal food market through a strong intention that is manifested in the form of repentance. As a muamalah activity, the halal food market is a place for non-ritual worship through honesty, generosity, fairness, and responsibility. The existence of the intention and implementation of the worship of the halal food market participants will automatically produce falah (winning or happiness) for market participants, namely the formation of trust, blessing, and safety.

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