

Halal Economy A Concept of Life or A Normative Habit: Study of Postgraduate Islamic Economics Student at UIN UIN K.H. Abdurrahman Wahid

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Abstract

The life of a Muslim in the economy cannot be separated from the sharia rules that regulate halal and haram. It is natural for a Muslim to choose a halal economy compared to an unlawful way. This study aims to determine the degree of inclusiveness of the halal economy in the lives of postgraduate students in Islamic economics at UIN K.H. Abdurrahman Wahid, used a qualitative descriptive approach with interviews as a way to collect information from informants. The results of this study indicate that the reason for having a halal economy is based, among other things, on the concept of life that arises from religious awareness that is installed from an early age and is influenced by dynamic environmental developments. While some reasons for the halal economy are due to normative habits that grow from the environment and the rules that are made.

Keywords: Halal economy, life concept, normative habits.

A. INTRODUCTION

The halal economy as a concept that was born from Islamic law has been present amid society as an option that is inherent in social life. Halal economics is not only related to Islamic finance on the profit side such as Islamic banks, Islamic insurance, and Islamic pawnshops, or the non-profit side such as zakat, infaq, alms, and waqf but also concerns how one has an economy following Islamic sharia (Shahar et al., 2019).

In the industrial realm, the halal economy has become a lifestyle that is in demand by the younger generation (millennials generation) where the halal economic sector can participate in moving the wheels of the country's economy (Purnama Sariati, 2020), the financial, food, cosmetics and tourism sectors are sectors that participate actively in increasing state income (Jailani & Adinugraha, 2022). In the sharia industry, products or services with halal branding are a popular business trend today. This increase cannot be separated from the role of entrepreneurs. Entrepreneurs use sharia business trends to attract the interest of the Indonesian population, especially Muslims. As a result, people develop the belief that halal labels are mandatory or important and become a factor in purchasing decisions (Nasrullah, 2015).

The community's concentration on the halal economy is still focused on the production and consumption side, various products are produced to fulfil

market opportunities for halal products, and the consumption of the halal industry also continues to increase along with the increasing diversity of halal products. The development of the halal industry is inseparable from the growing literacy about halal products in society, Pratama & Hartati (2020) found that increased literacy about halal consumption has a close correlation with increasing consumption of halal products. Apart from being halal, consideration of the *tayyib* (good) factor also impacts people's selective consumption patterns (Hayati & Putri, 2021).

From the perspective of the Indonesian people, it must be balanced by improving halal literacy and community religiosity for halal products. The public's understanding of halal law is still rather low. The general population believes that halal or haram products are only found on the label; nevertheless, a product with a halal mark is not always halal verified. With contemporary advances, there are more and more products that do not bear the halal designation. Snack products, for example, which are frequently marketed online, rarely employ halal labels, even though products that are not labelled halal are not always halal. (Pratama & Hartati, 2020).

Halal and *tayyib* factors are separate considerations when consuming something, halal labels and Islamic branding are considered when making choices (Ahyani et al., 2021; Hayati & Putri, 2021; Pratama & Hartati, 2020). This is a small picture of the halal economic practices that occur in society.

The closeness of a Muslim to the halal economy is inseparable from the awareness that having a halal economy is an obligation that is regulated by the Islamic religion through the Sharia conveyed by the Prophet Muhammad as stated in the Quran and narrated through hadiths. The closeness between sharia law and the concept of life makes the halal economy a habit that is considered the norm in society. So that people find it difficult to accept the new halal economic concept because they are used to the customary norms that have been applied (Siburian et al., 2021).

This study aims to find out the motives behind the inclusiveness of the halal economy postgraduate students of Sharia economics at UIN. K.H. Abdurrahman Wahid.

B. Method

This research is included in the category of field research whose data sources were obtained directly from informants (Sugiyono, 2017). This study uses a descriptive qualitative approach using primary data from interviews with students of the Islamic economics master's degree at UIN K.H. Abdurrahman Wahid class of 2022, the sample of Islamic economics master's students was chosen because students are academics who should understand the halal economy, with this research the realm of inclusiveness of the halal economy can be well known through the information obtained from the interviews. The data analysis

used is deductive to analyze the information obtained and then conclusions are drawn (Maharani & Yusuf, 2020).

C. Discussion

Community literacy regarding the halal economy and Islamic sharia law is the main benchmark in carrying out the process of production, distribution and consumption, this affects daily life, and from the information obtained it is grouped into two parts.

The economic halal economy as a living concept

Based on interviews conducted with informants, information was obtained that knowledge about the halal economy is an economic process based on Islamic rules, halal contains good and *mashlahah* but what is good is not necessarily halal. This literacy leads to economic decisions based on the provisions of Islamic law, transactions in an Islamic way, carrying out an Islamic lifestyle, Islamic recreation, being selective in consuming goods and food with a halal label, carrying out economic processes promoting *mashlahah* and avoiding harm, and avoid committing injustice to other people, these things are intended to achieve the pleasure of Allah SWT, so that the economic process carried out is a worship activity that is worth rewarding.

The role of literacy regarding the halal economy as a life concept makes every decision decided based on the necessity of becoming a Muslim, on the other hand, the principles of halal law, haram and *syubhat* are separate reasons for implementing the halal economy because consumption can affect one's personality and process of worship, the implementation of the halal economy aims to be reassuring day and soul as well as a motive for self-preservation from all evil (Hayati & Putri, 2021; Pratama & Hartati, 2020).

The halal economy as a normative habit

Based on interviews conducted with informants, information was obtained that halal economics as a normative habit could not be fully included as a normative habit because according to the information obtained, the halal economic practices carried out had gone through a process of personal awareness arising from the sharia which regulates daily life.

Processes that have occurred over a long time give rise to habit patterns that influence decisions indirectly. Decisions taken affect the process of production, distribution and consumption. In practice, it is often felt in the consumption process where habitual patterns influence consumption without being excessive and consuming according to needs to obtain blessings that lead to peace of mind and inner satisfaction. In other practices, this pattern has an impact on placing *mashlahah* as one of the main considerations in the economy to avoid harm.

D. Conclusion

The role of literacy in the halal economy as a concept of life influences every decision taken based on the necessity of becoming a Muslim; but the legal principles of halal, haram and *syubhat* are separate reasons for implementing a halal economy because consumption can affect one's personality and process of worship; The implementation of the halal economy aims to calm the body and soul as well as motives to defend oneself from all evil.

The halal economy has become a pattern in people's life which is formed from binding rules and creates habitual patterns. Processes that occur over a long time produce habit patterns that affect decisions indirectly. In practice, it is often felt in the consumption process where habitual patterns influence consumption without exaggerating and consuming according to needs to obtain blessings that lead to peace of mind and inner satisfaction. In other words, this pattern has an impact on making *mashlahah* one of the most important considerations in the economy to avoid harm.

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