

Halal Business Practice: An Islamic Business Ethics Perspective

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Introduction

Humans are social creatures who need each other to fulfill their needs, one of the basic human needs is the economic aspect, starting from fashion, the financial sector, and doing business. Business is one of the business activities in developing a country's economy. Moreover, economic growth in Indonesia has the potential for positive growth in terms of business fields. Margo Yuwono, the head of BPS, said that Indonesia's economy is currently able to grow impressively, proving that the trend of economic recovery will continue and get stronger (Ramadhan, 2022). This proves a large number of business activities in all ways used by business managers to sell goods or services to the public. Business activities as an effective economy are carried out by business managers in trading to attract customers and generate profits, this aims to make a profit by trading the needs of clothing, food, and shelter. This leads to a focus on maximum profit without considering ethics in business activities. It is essential to run a business following rules and ethics to ensure not only profit but also blessings, ensuring sustained success by adhering to ethical business practices (Fauziah et al., 2019).

With this, Indonesia has a majority of Muslims (86,93 %), which is equivalent to 238,09 million people with a total of 273 million people according to the Directorate General of Population and Civil Registration (Dukcapil) as of the end of 2021 (Kusnandar, 2021). The potential of the *halal* industry among the majority of Muslim communities in Indonesia is an opportunity for business people to run their businesses following the main needs of the community and following the teachings of Islamic religious ethics, and one of them is by paying attention to *halal* in meeting the needs of the people in Indonesia today (Aziz, 2013). A business labeled *halal* and *thayyib* is a business that produces food that is *halal* for consumption, good for the soul, and contains substances necessary for the human body (Hasan, 2015). This is reflected in the large number of Indonesian people consuming *halal* products.

Indonesian consumption of *halal* products is huge and among the largest in the world. The total expenditure on *halal* food and beverages amounted to US\$ 135 billion in 2020, contributing to an overall consumption value of US\$ 1,19 trillion in the same year. This makes Indonesia the largest consumer of *halal* food and beverages in the world (Pahlevi, 2022). This presents a significant opportunity for entrepreneurs to establish businesses, particularly in the food and beverage processing industry, that ensure *halal* standards (Nurmaydha et al., 2019). The presence of restaurants committed to *halal* practices further enhances the appeal, making the restaurant business an attractive option for business ventures.

Based on the Central Statistics Agency (BPS) publication, there are 11.223 culinary businesses spread throughout Indonesia, 72 % with a total of 8.042 businesses in the form of restaurants, 26 % with a total of 269 businesses in the form of catering businesses, and the remaining 2 % with a total of 2.912 businesses in other categories (BPS, 2022). This shows that the current development of the restaurant business has increased greatly and has become a potential for business people to establish their business in the form of restaurants for various reasons ranging from hobbies to life pressures to meet daily needs in general (Ajunanie, 2018). Seeing the current growth of the *halal* restaurant business, there are more and more competitors for other restaurant businesses (Usman, 2022). Therefore, the widespread restaurant business has not denied the business actors in its application. The implementation of *halal* business in the most important restaurant business must be *halal* standardized because it sees the needs of the Muslim community for *halal* and *thayyib* food and is expected to establish ethical guidelines in doing business, meaning that business people are not only looking for profit but blessings from Allah Swt.

Methodology

This research uses a type of field research with a qualitative approach. This research is designated to describe and analyze phenomena that occur, social activities, attitudes, beliefs, and thoughts of a person or group. The purpose of qualitative research is to find answers to a phenomenon that occurred using a descriptive process of observation and interviews (Sidiq & Choiri, 2019). To determine the accuracy and feasibility of information to be obtained, researchers must understand the source of research data, because the source of data in research is the subject where the data will be obtained and processed and has information and clarity about how the data is taken and processed (Arikunto, 2014).

Results and Discussion

Halal in Islam

The definition of *halal* in most people has not been able to understand the exact meaning of *halal*, merely leading to the permissibility that exists in the norms of community life, but *halal* is a provision of Allah Swt. *Halal* means *jaza* which means permissible (Manik & Zuhirsyan, 2022). A Muslim must eat *halal* food and Allah Swt. prioritizes good food over righteous deeds. Therefore, the concept of *halal* in business has a significant meaning, with business actors interpreting *halal* as a product that does not contain prohibited ingredients, and not only prohibited ingredients but also in a social context. In addition, when requiring *halal* business, Islam prioritizes *thayyiban*

business, which is good and provides benefits to the community (Sutan, 2018). Based on aforementioned, Allah Swt. in a special command to the believers ordered them to eat the good food that Allah Swt. has given them on this earth, and the verse explains that Allah Swt. forbids carrion, blood, pork, meat or animals slaughtered other than mentioning the name of Allah Swt. (Qaradawi, 1984).

In Arabic, food is *tha'am*, *aklun*, and *ghida'un* which means tasting something and putting something into the stomach through the mouth. The definition of food in terms can be interpreted as everything that can be consumed, whether it comes from the land or the sea, *halal* food is food that is permitted in Islamic law to be consumed by the Al-Quran and the Hadith of the Prophet Saw., namely everything that harms the body, it is forbidden (Qaradawi, 1984). *Halal* and good food and drink have a great influence on the purity and radiance of the soul, purity, and enlightenment of the heart, strength of insight, as well as the acceptance of worship, prayer, and so on, therefore unlawful food will hinder everything, according to Ibn Kathir in the Hadith, namely, eating from what is permitted is the reason for the acceptance of prayer and worship, as eating from what is forbidden will hinder the acceptance of prayer and worship. As Allah Swt. commands the believers He commanded the messengers to eat good and lawful food and to do righteous deeds (Qaradawi, 1984).

يَا أَيُّهَا الرَّسُلُ كُلُوا مِنْ طَيِّبَاتٍ وَأَعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ

"O messengers, eat from good food and do righteous deeds, surely I know what you do" (Al-Qur'an surah Al-Mu'minun verse 51).

Halal is everything that is allowed in sharia to be done, consumed, cultivated, and used because it has been decomposed with ties that prevent it or harmful elements accompanied by attention to how to obtain it not the result of *muamalah* which is prohibited in sharia. In addition to *halal*, Allah Swt. determines the standard of *thayyib* (good) for the food he legalizes, namely useful for the body, not damaging, not disgusting, delicious, not expired, and certainly not contrary to the commandments of Allah Swt. (Ridwan, 2019). According to Ibn Kathir and Shabuni, *halalan thayyiban* refers to what has been legalized by Allah Swt., and *thayyiban* is *halal* following a person's dignity that does not cause harm to his body and mind (Muzakki, 2021).

Seeing the explanation above, it can be concluded that *halalan thayyiban* is food and drink that is legalized and brings goodness to humans which can provide health to the body and mind. From the explanation of the verse, it is explained that Islam encourages its people to eat *halal* and good food, *halal* food is food that is recommended and approved by Allah Swt., and good food is food that is nutritious and healthy for the human body (Nurmaydha et al., 2019).

The *halal* categories in food include: (1) *Halal* in substance, which does not contain elements that are prohibited by Islamic law, and is food that is *halal* to eat; (2) *Halal* by the way it is obtained, is food that is obtained in a good and correct way (buying, working, and other *halal* ways); (3) *Halal* by processing, everything is allowed and will become *haram* if by processing it, for example, grapes are originally *halal*, but can become *haram* if processed into liquor because it can damage the mind so that intoxicating; (4) *Halal* in its presentation, *halal* and *thayyib* food to be eaten must follow the way it is presented, namely not mixed by ingredients or foods that are *najis* according to the Al-Quran and Hadith, not mixed between foods that are *halal* with foods that are not clear about their halalness (*syubhat*) (Kita et al., 2023).

Halal and good food requirements: (1) The cleanliness and sanctity of the food, including the manufacturing process, the cleanliness and sanctity of the ingredients, cooking utensils, and the place; (2) How to obtain the food, if imported food such as meat from non-Islamic countries is *halal* to eat but, with two conditions, namely, *first*, the meat includes meat that meets the criteria of *halal*, *second*, the meat is slaughtered in a *syar'i* manner (Edison & Lestari, 2020); (3) All kinds of food that do not cause harm to physical health, morals, and intellect (Mulyati et al., 2023).

Business Ethics in Islam

Historically, ethics is a branch of philosophy that seeks the essence of good and bad values related to a person's deeds and actions, which are carried out with full awareness based on the consideration of his thoughts. Ethical issues are issues related to God, with fellow humans and themselves, as well as human relationships with nature around them, both to human existence in the social, economic, political, cultural and religious fields (Aziz, 2013). Ethics in Arabic "*akhlaq*" is the *jama'* form of the *mufrad* "*khuluq*" which means character. Both can be interpreted as habits or customs in the behavior of society itself, or actions that are considered right or good (Hasan, 2015).

While terminologically the scholars of *akhlaq* formulate their understanding of *akhlaq* with different reviews, including, according to Imam Ghazali, "*Akhlaq is a trait embedded in the soul (human), which can give birth to an action that is easily done without going through the intention to think (longer). So if this trait gives birth to an action that is commendable according to the provisions of reason and religious norms, it is called good morals, but when it gives birth to evil actions, it is called bad morals*". Whereas according to Muhammad Bi Ilaan Ash-Shadiqy, "*Morals are a carrier in humans that can cause good actions, in an easy way (without encouragement from others)*" (Aziz, 2013). As a religion *rahmatan lil alamin*, *rahmat* for all nature, which is sourced from the teachings of God's revelation, making ethics (morals) a vein in all aspects of the life of a Muslim who

cannot be separated from the teachings of morals, including in economic activity (business), no doubt the validity and true (Djakfar, 2012).

In Islamic economics, business is one of the best ways to gain wealth and prosperity, which of course in its application must be based on Islamic law and moral values (Zulfa & Melina, 2022). Here morality refers to human behavior itself, thus ethics is a systematic investigation or study of behavior. Man as the *khalifah* of Allah Swt., he is given completeness in living this life with his mind. This intellect is what gives the ability to organize, *khalifah* is nothing but a creature that regulates and manages other creatures and its own life (Aziz, 2013). Islamic business ethics is a set of principles or norms that business people must commit to in their transactions, behavior, and relationships to achieve their business goals safely (Badroen, 2015).

The concept of Islamic business ethics tends to be dynamic and contextual. Therefore, ethics in Islam comes from the teachings of sharia which has a legal basis from the Al-Quran and Hadith. And the philosophical basis of Islamic ethics itself, namely, the conception of man as a caliph on earth, with this conception that humans must be responsible for what is done, and will encourage humans to behave ethically in life (Astuti & Rukiah, 2020). The definition of Islamic business ethics is several ethical business behaviors (*akhlaq al-Islamiyah*) covered by Islamic value and prioritizing *halal* and *haram*. So ethical behavior is behavior that follows the commands of Allah Swt. and stays away from his prohibitions. Therefore, Islam never separates between economics and morals, the relationship between economics and morals is seen in the activities of production, distribution, circulation, and consumption (Qaradawi, 1984). So Islamic business ethics is an effort that can distinguish between good and bad, wrong or right, allowed or not allowed in doing something in the business world based on the principles of morality that are carried out in doing business according to Islamic law, because business ethics are very important in the world of business in today's modern era to realize healthy competition so that the business being run does not harm others and does not come out in the norms determined in Islam.

Therefore, the purpose of human life in this world is to realize virtue as his caliphate is equipped with free will to be able to choose between good and evil, between right and wrong, between *halal* and *haram*, with this human being can realize the theriomorphic virtue of his existence as God's representative, and reject this position by doing wrong, so humans will be responsible for the choices they make (Naqvi, 2003). Islamic business ethics focuses on the study of a person who conducts business or business for mutual benefit by the values taught in Islam so that the rules contained in Islamic business ethics itself must be in harmony with the Al-Quran and

Hadith to realize a business goal, therefore business ethics in Islam discusses the basic principles in a transaction (Ahmad, 2021). The standard for judging an act as good or bad can be measured by how to perform an act, referring to the criteria of Al-Qur'an provisions (Aisah et al., 2023).

قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعُهَا أَذٌ وَاللَّهُ غَنِيٌّ حَلِيمٌ

"A good word and forgiveness are better than charity accompanied by something that hurts (the feelings of the giver), Allah Swt. is All-Rich, All-Merciful" (Al-Qur'an surah Al-Baqarah verse 263).

According to Sumarni, business ethics is related to the problem of assessing business activities and behavior that refers to truth or honesty in business (Sikki et al., 2023). The purpose of business ethics is to organize the company to be more effective, create business in healthy competition, implement superior performance, regulate and establish the work area establish working relationships with business partners, and implement a transparency system without covering up (Usman, 2022). As well as being able to arouse moral awareness and provide limits for business people to run good business and not do monkey business or those that can harm the parties involved in the business (Mulyono, 2021).

Characteristics of the Prophet Muhammad Saw. in Business Activities

The success of the Prophet Muhammad Saw. in doing business is to get profit, and blessings simultaneously, but must pay attention to seriousness, discipline, and confidence in carrying it out. This is a principle that can be modeled for Muslim business people so that in its application it is a necessity (Ghozali, 2018). One of the main missions of the Prophet Muhammad Saw. is to perfect human morals, so how the Prophet's business practices are shown to us, in essence, cannot be separated because of Allah Swt., therefore indirectly God has taught us how to do ethical business, namely through business practices run by the Prophet Muhammad Saw., for approximately 25 years (Djakfar, 2012).

First, *shiddiq* (honest), means true (honesty), not only true words but actions that are in line with their words. Honest means broad, not lying, not cheating, not betraying, and not making up facts, *shiddiq* can be interpreted as conformity, harmony between what is said or conveyed with what is done (Trisnawati et al., 2021). Honesty is one of the conditions for achieving predetermined goals, this honesty is related to the morale of employees who must be attached to it, the enforcement of honesty must start from the superiors, namely superiors who have the greatest authority because honest managers will be emulated by their subordinates (Ghozali, 2018). Because there are very logical reasons why we should try to be honest, of course, we do not like to

be lied to, therefore we should not lie, this kind of perspective is very emphasized in our minds because people who are never honest usually never consider themselves that they also do not like to be lied to (Anwar, 2020). In the business world, honesty is displayed in the form of sincerity and determination of good behavior including, timeline, service, acknowledging weaknesses and shortcomings without covering up, and abstaining from lying and cheating. The Prophet Saw. made honesty the essence of religion because the Prophet Saw. said that honest traders would join the Prophets, the *shiddiq*, and the martyrs in the hereafter (Handayani, 2018). Therefore, a businessman must be open, and transparent in conducting transactions by explaining the shortcomings of his goods to consumers and must not hide any information related to his business (Darussalam et al., 2020). This honesty must be upheld as an effort to emulate the morals and characteristics of the Prophet Muhammad Saw. who was very honest when doing business.

Second, amanah (trustworthy), the struggle of Islamic economics is not only the goal of business to business and sich but must be able to realize the goal of a noble vision, namely creating an economy of justice and welfare. *Amanah* is the opposite of betrayal, which is trustworthy, and responsible, and can be interpreted as a desire to fulfill something following the provisions of the law (Trisnawati et al., 2021). As for maintaining a commitment of trust in doing business is not only the trust of the owner of the goods but also customers and people around who are related to the business, this practice is mutually sustainable with the principle of honesty because as a fulfillment of the terms of the agreement that will be held accountable for the actions taken (Adzkiya', 2018). In conducting business activities, a person must be trustworthy so that economic and business activities can run well. Therefore, a businessman must be responsible for the business he runs so that he can maintain the trust (*amanah*) of the surrounding community. The teaching of trust is what gave birth to the principle of authority and responsibility, namely authority and responsibility, therefore each employee in the company has the authority in his job that he must carry out, therefore the smaller the authority the smaller the responsibility, and vice versa. In practice, the measure of responsibility lies with the leader or manager, because the failure of a business does not lie with its subordinates alone, but lies at the top of its leadership because it has the greatest authority, therefore if the manager is not *amanah*, then the authority that exists in him does not provide any good (Ghozali, 2018).

Third, fathanah (intelligent), is a teaching that gives birth to the principle of initiative, is a principle inherent in a manager who always gives initiative to his partners, and can plan, think, listen, argue, coordinate, and propose something constructive because it is a motion that is achieved (unity of direction) (Ghozali, 2018).

Intellectual, emotional, and spiritual intelligence in building a business, we need to train our intelligence, because the business world at this time has so much competition and various kinds that require us to think smart, but it needs to be considered following Islamic corridors. Therefore, before building a business, it is necessary to know all the things so that the business being run will not be outdated and without harming others (Zainal et al., 2022). Moreover, a business person must have the ability to see things from a different perspective, then creativity, ideas, and insights so that the products produced become superior (Kholifah, 2021).

Fourth, tabligh (conveying), what we must do is convey something true to all humans. In doing business, the *tabligh* principle is useful for coordinating business forces in one force, one goal, and one ideal from one command, the command of the leader or manager can provide clarity of command (unity of command) which must be communicated either directly or indirectly (Ghozali, 2018). Like the story of the Prophet Muhammad Saw., his communication skills in changing the business map in Medina which was previously dominated by Jews who were attached to *ribawi* business practices into business practices that glorify morality and ethics in doing business. This concluded that Prophet Saw. communicating directly and (continue) or sustainable to provide information to people in need so that it can provide benefits (Sya'bana et al., 2023).

Conclusion

Based on the results of research and discussion conducted by researchers, conclusions can be drawn as follows answers to the formulation of the problem as follows, *halal* business practices carried out in business activities follow the business guidelines in Islamic teachings, which can fulfill the characteristics of sharia business by emulating the four characteristics of the Prophet Saw. as a reference for business practices carried out in all aspects of the business activities, including *shiddiq*, *amanah*, *tabligh*, and *fathanah*.

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