

Consumption of Halal Product as Islamic Economic Culture in Indonesia

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ABSTRACT

Consumption is a main activity in the economy. Islamic economics regulates how the people do good consumption of goods or services. Consumption of halal goods is an obligation for Muslims. Indonesia is a Muslim majority country that has a high level of consumption. The large variety of products on the market, especially food and beverages provided by producers, makes the Muslim community especially more careful in terms of deciding to consume an item. Halal label is one important factor for Muslim consumers to use an item. Islam teaches its people when they consume goods or services, they should think of two things, halal and good. The method in this paper is literature study, which uses available literature. Consumption of halal goods is a good and positive culture for consumers in Indonesia and this can be a jargon for the majority of Muslim countries in Indonesia as the largest consumer in Indonesia.

I consume halal products.

Keywords: *Consumption, Halal Goods, Culture, Islamic Economy*

INTRODUCTION

Humans are homo economicus humans, which means economic humans. Homo economicus is a rational human figure and is free in determining the choices that exist to achieve certain goals. So that in each human behavior must be more rational in choosing existing resources (Case & Fair, 2007: 29). However, in reality human behavior, especially consumption behavior is more directed towards consumptive behavior (Septiana, 2013). If we pay further attention, this consumptive behavior tends to occur in the communities around us, especially those who are going to be young.

Indonesia as one of the most populous countries in the world, especially in the ASEAN region as well as a country with a Muslim majority population. As the most populous country in the world this will make Indonesia a potential market for the entry of goods, services and skilled workers from various other countries in ASEAN.

As a member of ASEAN, of course, Indonesia has a very strategic role in the implementation of the ASEAN Economic Community, known as the MEA which will begin in 2015, the establishment of the MEA is a manifestation of the desires of ASEAN countries to make ASEAN a solid economic region and be promoted in the international economy, in the form of a free flow of goods and services, skilled labor, and a freer flow of investment.

With this implementation, Indonesia as a member of ASEAN will have the potential to be flooded with consumer goods. The flood of goods does have a positive value for consumers, in this case there will be more alternative choices of goods and services that can be consumed. However, on the other hand, if this is not addressed wisely it will foster a consumptive culture in the community. Which in many cases, consumptive behavior is no longer based on the theory of need (need), but is driven by desire (desire) and desire (want).

The above phenomenon is what makes the writer interested in writing about consumption with the title "Consumption of Halal Goods as an Islamic Economic Culture in Indonesia".

METHOD

The writing method used in this paper is a descriptive method that is a method of examining the status of a group of people, objects, conditions, systems of thought or an event today.

Descriptive method can be interpreted as a problem-solving procedure that is investigated by describing the state of the subject or object in the study can be in the form of people, institutions, communities and others who are currently based on facts that appear or are.

RESULT AND DISCUSSION

One of the main activities in the economy is consumption. Indonesian society has a high consumptive rate. The variety of products present in the market today is very diverse, so this makes the Indonesian people, in this case as consumers, must be more careful in consuming a product.

Islamic economics explains good consumption behavior for its people. The purpose of consumption in Islamic economics is *maslahah*. According to Imam Shatibi, the term *maslahah* has a broader meaning than just utility or satisfaction in conventional economic terminology. *Maslahah* is the main goal of *syara* law. *Maslahah* is the nature or ability of goods and services that support the basic elements and objectives of human life on this earth (Machasin, 2003). There are five basic elements, namely: religion, life or soul (*al-nafs*), property or property (*al-mal*), belief (*al-din*), intellectual (*al-aql*), and family or ancestry (*al-nasl*). In other words, *maslahah* includes the integration of physical benefits and elements of blessing.

The purpose of Islamic economic activity is to meet needs, not satisfy desires. So, Muslims must do a priority scale to meet their needs. Limitation of consumption in Islam does not only pay attention to the *halal-haram* aspects, but also includes what is considered good, suitable, clean, healthy, and not disgusting. The prohibition of *Israf* and the prohibition to boast. Likewise the consumption limit in *sharia* does not only apply to food and drinks, but also includes other types of commodities. Prohibiting or prohibiting consumption for a commodity is not without cause.

Limitation of consumption in Islam does not only pay attention to the *halal-haram* aspect but also includes what is considered good, suitable, clean, healthy, and not disgusting. The ban on Islam and the prohibition of boasting. Similarly, consumption limits in *sharia* do not only apply to food and beverages, but also include other types of commodities. Prohibiting or prohibiting consumption for a commodity is not without cause. Prohibition for commodities because their substances have a direct bearing on moral and spiritual harm.

Consumption In Islam

The economic principle in Islam is prescribed so as not to live lavish, not trying for prohibited work, paying zakat away from usury, away from *israf* and *tabzir* is a summary of Islamic creed, morals and Islamic law are referred to in development of the Islamic economic system. Moral values not only relies on individual activities but also on collective interactions, even the links between individuals and collectives cannot be dichotomized. And basic principles of Islamic economics namely: "the principle of monotheism, principle *Khilafah*, the principle of justice "

Indonesian People's Consumption Culture

One culture that has traditionally and unconsciously survived in Indonesia is a consumptive culture. Indeed, this culture cannot be said to be owned by every Indonesian citizen, but at least the majority of people who are classified as civil and live in urban areas behave in this way. In terms of increasing perpetrators, the age group of adolescents and young adults (high school / equivalent students, students, and men / women up to 40 years) is the age group that absorbs the consumptive culture most quickly. This consumption pattern occurs in almost all levels of society, albeit to

varying degrees. Teenagers are one of the examples that are most easily affected by excessive consumption patterns (Loudon & Bitta, 1993).

The dynamics of society that have occurred since the era of the old order, new order, reform, until now have quite influenced the nature and characteristics of the community. Factors that influence it also vary, can be in terms of the development of the times globally, the state of the nation (governmental power, etc.), to the natural state at that time. The most visible thing in this globalization era is how easily our nation absorbs the consumptive behavior of other nations. The process of absorbing this behavior can be facilitated by the many 'invading' global media, such as films, television shows, books, magazines, internet, and so on. A person's desire to appear the same as what he sees in the media encourages his consumptive nature, so that even though the economic conditions of the majority of Indonesian people have not been established yet, people who have a consumptive nature still buy whatever they want without paying attention to their financial condition.

The ingrained consumptive culture especially in Indonesia at this time may be the long-term impact of the hedonistic habits of the generations before us, or it may also occur due to the lack of concern most people have about the negative consequences arising from that culture. The negative impact of ingrained consumptive culture can be said to be branching and influence other aspects of people's lives.

As an illustration, if a teenager has a consumptive character, then he will continue to want to buy the things he wants. To fulfill his wishes, parents must pay a little extra. These extra costs have an impact on the calculation of the monthly expenditure of the mother who has actually been calculated since long ago. It could be that their basic needs are not even met. As a result the father must work harder in earning a living. In fact, not infrequently mothers are forced to come to work side to fulfill basic needs. Because mother's work takes up too much time, home affairs are not held up so that fathers and children often return home welcomed by uncomfortable home conditions. The presence of mothers who are usually always ready to listen to the daily stories of their husbands and children is also missed because the mother is too tired after a day of work. Household harmony decreases, and in the end other problems arise. The root of all these problems is only one: the consumptive nature.

The relationship between entrenched consumptive behavior and its impact on the economy is a mutually influential relationship. Consumptive culture in a society can be the cause of the community's economy deteriorating, and vice versa, a good economy (or even very good) in the upper middle class can trigger consumptive behavior in these community groups.

Consumption Behavior In The Community

A person's consumption behavior is influenced by a very complex background. That background, according to Arif Mufraini, among others, the level of knowledge, insight, socio-cultural environment, economic capabilities and (psychological) personality. Therefore, between an individual with other individuals will differ in the nature and behavior of consumption. Knowledgeable and broad-minded people will differ in their consumption behavior motives with people who are knowledgeable and narrow-minded. People who live in the midst of an advanced environment and culture will have different motives for consumption behavior than people who live in the midst of a backward environment and culture. People who have a strong economic life will have different motives for consumption behavior than people who have a weak economic life. People who have a good religious personality will have different motives for consumption behavior than those who have a bad religious personality; etc.

In the perspective of Islamic religion for example, that the motive for consumption behavior of Muslims, especially those who have religious knowledge and insight as well as good faith, are motivated by the guidance of religious orders. Considering that the Islamic religion commands

eating, drinking, dressing, making friends and other things so that there is no self-destruction, this is confirmed in Q.S. al-A'raaf (7): 31-32.

Meaning:

"O son of Adam, wear your beautiful clothes in every (enter) mosque, eat and drink, and don't overdo it. Surely Allah does not like excess people. Say: "Who forbids jewels from Allah that He has issued for His servants and (who can forbid) good fortune?" Say: "All of that (provided) for those who believe in world life, specifically (for them only) on the Day of Judgment." Thus we explain the verses to those who know ".

Consumption Behavior In Islam

Product reliability must be a priority consideration for Muslim consumers. In addition to halal, Islam also advocates consuming good products for the Ummah. This is in accordance with the word of God in the QS. Al-Maidah: 88.

Meaning:

"And eat halal food again that is good from what Allah has sustained you, and fear Allah whom you have faith in Him".

Based on the above verse, we as Muslims must prioritize halal food for consumption. At present, the growth of the food and beverage industry in Indonesia is relatively increasing. This is evidenced by the many food and beverage products that we see on television media.

As Muslims and as economic agents, we should be more careful in choosing the products we will use, especially when it comes to halal or illicit goods. In addition to choosing and being careful in halal matters, we also as consumers must be able to distinguish between needs and desires, meaning that goods are needs that are our priority. Then the needs that we will meet must also be mandatory or primary needs, because the needs of primary needs are mandatory needs that we must meet in our daily lives.

Regarding consumption behavior, Al-Haritsi explained the principle of consumption in Islam quoted from the policy of Umar ibn Khottob radhiyallahu 'anhu:

- a. The shari'ah principle that consumption is a means to build obedience to God and must know very well what it consumes both in terms of matter, manufacturing process (halal and haram).
- b. The quantity principle that simplicity in all respects is a good thing by taking into account the ability and income in consuming goods and services and striving to save and invest their wealth.
- c. The principle of priority is that consideration of consumption needs to put primary needs first then secondary then tertiary.
- d. The social principle is that the spirit of mutual ta'awun and give examples of consumer behavior behavior and pay attention to public benefits with no harm, harm to others and disrupt public order.
- e. The rule of the environment is that attention to existing natural resources by not exploiting without limits and damaging it.

According to Abdul Mannan, there are 5 principles of consumption in Islam:

- a. The Principle of Justice, this principle implies a double meaning regarding seeking halal fortune and is not prohibited by law. "Verily Allah only forbids you carcasses, blood, pork, and animals that (when slaughtered) are called (names) besides Allah. But whoever is in a state of compulsion (eat it) while he does not want it and does not exceed the limits, then there is no sin for him. Truly Allah is Forgiving, Most Merciful. " (Surat al-Baqarah: 173). Haram according to this verse also includes meat originating from the slaughter that calls the name of Allah but is also called a name other than Allah. Firing is done because it is related to animals that are harmful to the body

and certainly dangerous to the soul, related to morals and spirituality (associating partners with God)

- b. The principle of Cleanliness, food must be good and suitable to eat, not dirty or disgusting so that it damages the taste buds.
- c. The Principle of Simplicity, this principle governs human behavior regarding eating and drinking that is not excessive, Allah says "O son of Adam, wear your beautiful clothes in every (enter) mosque, eat and drink, and don't overdo it. Surely Allah does not like people who are overrated. " (Surat al-A'raf: 31) That is: each will work on prayer or tawaf around the Kaaba or other worship. By not exceeding the limits needed by the body and do not exceed the limits of halal food.
- d. The principle of generosity, by obeying the commands of Islam there is no danger or sin when we eat and drink the food given by Allah. The Word of God in the Koran "It is permissible for you to hunt sea animals and food (which comes) from the sea as delicious food for you, and for those who are on their way; and forbidden to you (capture) land hunted animals, as long as you are in Ihram. And fear Allah, to whom you will be gathered. " (Surat: Al-Maidah: 96).
- e. The principle of morality, a Muslim is taught to say the name of Allah before eating and express his gratitude to Him after eating.

CONCLUSION

After discussing the above consumption, several conclusion points can be drawn, namely:

1. Indonesia is a country that is predominantly Muslim and Islam commands to consume halal and good goods so that Indonesian people, especially Muslims, must consume halal products.
2. Consumption of halal products has become a culture for the Indonesian people because there are so many products offered both from within and outside the country.
3. Indonesia is a country that is affected by globalization where goods from abroad go into Indonesia a lot so that the Indonesian people must be more selective in making decisions to consume an item.
4. Islamic economics exists to restore the actual consumption function, in accordance with Islamic law.

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