



ACTIVITIES OF SELLING AND BUYING NON-HALAL CERTIFIED MEAT IN REVIEW OF ISLAMIC BUSINESS ETHICS AND FIQH MUAMALAH

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Abstract

This study aims to determine the activities of buying and selling non-halal certified meat in terms of Islamic business ethics according to Syed Nawab Haider Naqvi and Fiqh Muamalah. Because in buying and selling activities in the Kukun Traditional Market, Rajeg District does not pay attention to halal certification on the goods it sells or buys. Many meat traders do not have halal certification and meat buyers who do not make sure whether the meat they buy is cut according to Islamic law. So this research discusses business ethics according to Syed Nawab Haider Naqvi which has 4 principles, namely: Tawhid (unity), Balance, Freewill, and Responsibility. When viewed from Islamic business ethics, meat traders have implemented Islamic business ethics such as Tauhid (unity), Balance, Freewill, and Responsibility in their business activities. However, when viewed from fiqh muamalah which is seen from the side of non-halal certified meat traders in the Kukun Traditional Market, Rajeg District, it is still allowed. It's just that the slaughter process is in accordance with Islamic law and the meat is not contaminated with haram substances. However, meat traders in the Kukun Traditional Market should obtain halal certification, because in line with Sadd Adz-Dzari'ah halal certification can protect consumers from consuming haram meat or bringing Mufsadah. And when viewed from the side of consumers who do not ensure that the meat is slaughtered according to Islamic law, the meat they buy may be consumed, it's just that it's better for consumers to buy meat that has pocketed halal certification so that the slaughter process is in accordance with Islamic law. If consumers doubt that meat traders do not say Basmallah, consumers only need to be prejudiced and then when they want to eat it, they must recite Basmallah.

Keywords: *Islamic Business Ethics, Buying and Selling Activities, Halal Slaughter, Halal Certification.*

1. INTRODUCTION

Indonesia is the largest Muslim majority country in the world. Based on data from the Central Statistics Agency (BPS) at the end of 2022 the number of Muslim residents in Indonesia was 277.75 million people or around 87.02% of the population in Indonesia (Rizaty, 2023) . When viewed from these data, this will affect the demand for halal products, especially in food and beverage products in business activities in Indonesia. Head of the Halal Product Guarantee Agency (BPJPH) M. Aqil Irham stated that there were 2.9 million halal-certified products in 2023 (Bpjph.halal.go.id, 2023) where this figure has increased previously in 2022 there were 749,971 halal-certified products (Yana, 2023). In 2024 the Ministry of Religious Affairs targets halal-certified products in Indonesia to total 10 million products. Indonesian people, especially Muslims, are increasingly aware of the importance of consuming halal-certified products (SertifikasihalalIndonesia, 2023) This statement is reinforced by research conducted by Arasyd Agus Nurhadi (2022) Halal certification has a significant effect on purchasing decisions for chicken meat at the New Trade Center Market in Bandung City where it produces R^2 of 0.579 or 57.6%, which research means that H_a is accepted because there is a significant influence. Research conducted with 96 respondents in choosing chicken meat, consumers see halal certification on the products purchased.

Halal product knowledge is very basic for Muslims in making daily decisions when they want to consume food and drinks (Musthofa & Buhanudin, 2021). Because as a Muslim trader and consumer it is important to have knowledge related to halal products that have been permitted by law to be consumed. The halalness and forbiddenness of a product that we consume has been stated in the Al-Quran or Hadith which is the main guide for Muslims. One way that traders can inform consumers that the goods sold are halal and thayyib is by registering the products sold to the Halal Product Guarantee Organizing Agency (BPJPH) to obtain a halal certificate. In addition, as a consumer, you must also ensure that the goods you buy are halal certified.

As a majority Muslim country, Indonesia has made regulations that every business is required to have halal certification in accordance with Law Number 33 of 2014 concerning halal product guarantees (UUJPH) which emphasizes that in the production chain from business actors to the hands of consumers and consumed by consumers in it must question the halal and haram of a product (Nadzifah et al., 2022). One of the things that can make it easier for Muslim consumers to identify products according to Islamic Sharia is by looking at halal certification or halal labels issued by the Halal Product Guarantee Organizing Agency (BPJPH). Based on research conducted by (Rizkitysha & Hananto, 2022) halal certification has helped billions of Muslim people to buy and consume a product. As Muslim consumers, of course, we



must ensure the halal and haram of a product that we consume, one of which is meat. The Head of the Halal Registration and Certification Center of BPJPH, Mr. Mastuki, explained that "according to the mandate of the law, products are goods and / or services related to food, beverages, medicines, cosmetics, chemical products, biological products, genetically modified products, and goods used, used or utilized by the public. Therefore, slaughterhouses are clearly included and must have halal certification" (Setya, 2022). As Muslims, we must buy meat from traders who have halal certification in order to minimize buying meat from traders whose slaughtering process is not in accordance with Islamic sharia.

In the production process at the slaughterhouse, there are several critical points of halalness that are of concern to business actors. Starting from the origin of raw materials, the slaughter process, the production process / equipment in which there is a possibility of contamination with non-halal objects, packaging to distribution to consumers. In addition, based on Fatwa of the Indonesian Ulema Council (MUI) Number 12 of 2009 concerning halal slaughter certification standards, it explains that in general provisions: "Slaughter failure is an animal that is slaughtered that does not meet the standards of the halal slaughter process. And regarding the legal provisions of the standard part of the slaughter process, namely ensuring that the death of the animal is caused by the slaughter". Based on the MUI Fatwa, the perfect slaughter should be carried out by people who are in accordance with Islamic law and understand the rules of shara'. Islam has taught that the goods sold must be halal for consumption and the goods are pure.

On the other hand, based on observations and interviews conducted by researchers, many Muslim traders and consumers in the Kukun Traditional Market, Rajeg District, meat traders do not want to register their products to obtain halal certification, reinforced by the statement of Muhammad Aqil Ilham as the Head of the Halal Product Guarantee Agency (BPJPH) that more than 85% of slaughterhouses in Indonesia do not have halal certification and also halal butchers. In addition, based on the observations of researchers, many consumers only focus on fulfilling their meat needs, affordable prices to good quality meat without seeing whether the meat has been slaughtered according to Islamic law or not.

Based on this phenomenon, researchers are interested in examining the activities of buying and selling non-halal certified meat at the Kukun Traditional Market in Rajeg District in terms of Islamic Business Ethics and Fiqh Muamalah. Kukun Traditional Market is one of the traditional markets operating on Jalan Raya Cadas No. 26, Sukatani, Rajeg, Mekarsari, Rajeg District, Tangerang Regency, Banten. Until now, the Kukun Traditional Market is still operating and has become a place for buying and selling activities of the local community. The majority of transaction actors in the market are Muslim and come from the Rajeg area, but many meat traders are not halal-

certified and meat consumers are not concerned about how the meat is slaughtered whether it is in accordance with Islamic law or not in accordance with Islamic law. Of course, this is the problem that will be raised by researchers. And the author is interested in conducting research with the title Selling and Buying Non-Halal Certified Meat Activities in Review of Islamic Business Ethics and Fiqh Muamalah.

2. THEORETICAL

2.1 Islamic Business Ethics

The term ethics, akhlaq comes from Arabic which means the plural of Al-Khuluq, which is the meaning used to describe the word Khair. Al-Khuluq means an attitude or behavior, but behavior that must be applied in everyday life so that it becomes a habit (Desy Mustika Ramadani, 2020). Business is an economic activity that occurs in everyday life in which there are buying and selling activities. The definition of business according to KBBI is "A commercial business in the world of trade, business, or trade business" (KBBI.web.id, 2024). So it can be concluded that business ethics is a set of norms and principles for business people to commit to each other in transactions so that the goals in their business are achieved. Business ethics in the Islamic view are norms that run business in accordance with Islamic values (Wati et al., 2019). The Principles of Islamic Business Ethics according to Syed Nawab Haider Naqvi (NAQVI, 1981), the principles of Islamic business ethics are: Tawhid (Unity), Balance, Freewill, and Responsibility.

2.2 Buying and selling activities

According to the Hanafiah, buying and selling has two meanings, namely a specific meaning and a general meaning. Selling and buying specifically means exchanging objects with two currencies (gold and silver) or the like in a special way. Meanwhile, the meaning of buying and selling in general is the exchange of property for property which includes goods or money (Azqia, 2022). Meanwhile, according to the Shafi'iyah, buying and selling is a contract that contains an exchange of property for property on terms that are explained by the contract maker to obtain ownership of goods with benefits for a permanent period (Azqia, 2022).

2.3 Halal Slaughter

Slaughter is the act of cutting the food and drink channels (Mari'), the respiratory tract / throat (trachea), and two blood vessels (carotid arteries) (Husna, 2021). When viewed from this understanding, slaughtering cannot be equated with killing because if killing needs to do something cruel such as hitting animals using weapons, being scalded or burned. Quoted from the book of Imam Taqiyuddin Abu Baakar Al Husaini in (NAYAN, 2019), explains that according to the Hanafi and Maliki madhhabs, what is meant by slaughter is the act of cutting the veins of life in animals which include the throat, esophagus and two veins located next to the neck. The location of slaughter is located between the lower part of the neck and the lower jaw bone.



In addition, what is meant by slaughter in the view of the Shafi'i and Hambali madhhabs is the act of slaughtering an animal that is lawful to eat by cutting the throat and esophagus. The location of slaughter is done at the top of the neck or the bottom of the neck or stabbing to death in any part of the animal's body. It can be concluded from the four madhhabs that to perform perfect slaughter, four parts must be severed, namely the esophagus, the food and drink channels, and the two veins flanking the esophagus.

2.4 Halal Certification

Certification can be defined as the process of providing certification or formal evidence as recognition given by an institution to a product (Atiah et al., 2022). The term halal comes from Arabic which means permitted, allowed, released or something that causes someone not to be punished if they use it (Rahmi, 2021). However, in food and beverages, halal is defined as food and beverages that are permitted for consumption according to Islam. As Muslims we are required to consume food and drinks that are halal and thayyib (Nadzifah et al., 2022). In Indonesia, to ensure that goods and services are halal and thayyib, it can be seen from the sign of the halalness of a product, namely the Halal Label. Halal certificate is "recognition of the halalness of a product issued by the Halal Product Guarantee Agency (BPJPH) based on a written halal fatwa issued by MUI" (Badan Penyelenggara Jaminan Produk Halal, 2024). Halal certification is focused on the raw materials included in the product and consists of thayyib criteria applied in the production process (Najmudin & Syihabudin, 2022). In order to guarantee a halal slaughterhouse requires three parties who must take part such as business actors, halal butchers, and BPJPH as a regulator.

3. RESEARCH METHODS

The method used in this research uses a way to obtain data with specific purposes or uses (Sugiyono, 2009). In this study, researchers used a qualitative descriptive method. Descriptive research method is the nature of research that describes a phenomenon with accurate data that is systematically researched (Sahir, 2021). According to (Fadli, 2021) a qualitative approach is a research process to understand human phenomena by creating a complex picture which will be presented through words, presented in detail and obtained based on informant sources and natural settings. According to Bennet & Elman in the book (Sahir, 2021) "Qualitative methods have comparative advantages in the internal development of measures with valid concepts". The type of research used by the author is qualitative research using field data (Field Research). This research explains in depth about a matter under study whose results will provide a broad and in-depth picture related to a matter under study (Damin, 2002). In this case the researcher acts as a key instrument that makes observations for research and interacts actively with data sources to obtain objective data.

Researchers also conduct data analysis by collecting research data from data sources



that have previously become research subjects where the end result is that the behavior of the research subject is observed by the researcher himself, which begins with finding problems through field observations at the Kukun Traditional Market, which are then associated with existing theories, namely the theory of Syed Nawab Haider Naqvi's Islamic Business Ethics system and Fiqh Muamalah Review.

The population in this study were traders and consumers in the Kukun Traditional Market, Rajeg District. Then the sample in this study were Muslim traders and consumers who bought non-halal certified chicken meat at the Kukun Traditional Market while the number of informants used in this study were 5 non-halal certified meat traders and 10 non-halal certified meat consumers.

4. RESULTS AND DISCUSSION

Review of Islamic Business Ethics and Fiqh Muamalah on the activities of buying and selling non-halal certified meat

Overview of Islamic Business Ethics

a. Tawhid (Unity)

In the overall system of Islamic business ethics, it is always reflected in the concept of tawhid which relates to God (NAQVI, 1981). In the Islamic view of the unity of the world is not limited to the Muslim community but includes all humanity which is seen as one community. This concept is not intended to reduce human freedom, but only to show the best way to apply freedom in the best way, namely as a trustee of what actually belongs to God and occurs according to the sunatullah (NAQVI, 1994).

Based on interviews conducted by 5 non-halal certified meat traders, they started preparing their merchandise after they performed the morning prayer, which was around 05.00 to 10.00 WIB. The majority of meat consumers in the Kukun Traditional Market are people in the Rajeg area. Because the market is located in the Rajeg area. As stated by Mr. Ahmad and Mr. Iqbal representing the Merchants' statements.

Looking at the buying and selling activities carried out by traders and consumers of halal non- certified meat in the Kukun Traditional Market, Rajeg District. The traders have applied the principle of tawhid which can be seen from the traders who prepare their merchandise after they pray at dawn. As stated by Mr. Ahmad who represents the traders.

"I prepare the merchandise after the dawn prayer until 10:00 a.m. because usually at ten o'clock the buyers are already quiet," said Mr. Ahmad. "You have to pray five times, it's a pillar of religion," added Mr. Ahmad.



This is in accordance with Business Ethics in accordance with Syed Nawab Haider Naqvi in the point of tawheed (unity) where we as traders must continue to carry out our obligations as Muslims, namely praying five times.

In addition to carrying out the obligations as a Muslim, namely running the five daily prayers, the meat traders also slaughter land animals in accordance with Islamic law. That is slaughtered by mentioning the name of Allah and slaughtered by people who are Muslims as seen from the statement that the Traders apply the five daily prayers.

In the process of slaughtering, some are done by themselves or by their employees, which certainly begins with mentioning the name of Allah SWT. As stated by Mr. Ratno who represents the traders.

"To slaughter the chicken, first read Bismillah and then cut the neck until 3 veins of the neck are cut. If you don't cut it, the chicken will be red and not good. Then we leave it until the blood is gone. After that, just pour hot water to make it easy for the feathers to come off, after that, the feathers are pulled out using a machine," said Mr. Ratno.

In surah Al-An'am verse 121 explains that you should not eat from meat that when slaughtered is not called the name of Allah, that act is truly an unfaithfulness, out of the provisions of Islamic teachings and obedience to Allah (Quran.nu.or.id, 2024). Quoted from the book of Imam Taqiyuddin Abu Baakar Al Husaini in (NAYAN, 2019), explaining that according to the Hanafi and Maliki madhhabs, what is meant by slaughter is the act of cutting the veins of life in animals which include the throat, esophagus and two veins located next to the neck. The location of slaughter is located between the lower part of the neck and the lower jaw bone.

In addition, what is meant by slaughter in the view of the Shafi'i and Hambali madhhabs is the act of slaughtering an animal that is lawful to eat by cutting the throat and esophagus. The location of slaughter is done at the top of the neck or the bottom of the neck or stabbing to death in any part of the animal's body. It can be concluded from the four madhhabs that to perform perfect slaughter, four parts must be severed, namely the esophagus, the food and drink channels, and the two veins flanking the esophagus.

Based on Fatwa of the Indonesian Ulema Council (MUI) Number 12 of 2009 concerning halal slaughter certification standards, it explains that in general provisions: "Slaughter failure is animal that is slaughtered that does not meet the standards of the halal slaughter process. And regarding the legal provisions of the standard part of the slaughter process, namely ensuring that the death of the animal is caused by the slaughter". Based on the MUI Fatwa, the perfect slaughter should be carried out by a person who is in accordance with Islamic law and understands the rules of shara'.



In addition, in cutting meat, it must be cut according to sharia, which can be seen from the halal certification owned by the Slaughterhouse (RPH). Because we as Muslims must consume animals that are slaughtered in the name of Allah.

b. Balance

When serving consumers in the market, traders serve consumers fairly without reducing the scales and weighing transparently using electronic scales so that consumers see the dose directly. In addition, in setting prices for consumers equally, no one is differentiated. As stated by Mrs. Siti and Mr. Ratno.

"We never play with the scales, if the buyer buys half a kilo, we give half a kilo. So that buyers trust and see how much the scale is, we use electronic scales so that buyers can also see from there the scale is appropriate or not. For the price, we definitely equalize everything, if it's different, it's a pity for those who get expensive," said Mrs. Siti.

"The price must be the same for all, for example, half chicken fillet is twenty-four thousand, so everything is given that price. We never reduce the scales, we give our products according to the buyer's request. I'm afraid if I reduce the scales, it will be a sin and the buyer won't want to buy here anymore" said Mr. Ratno.

This is in accordance with Islamic Business Ethics according to Syed Nawab Haider Naqvi with the Principle of Balance. Which is where we as Muslims must be fair, must not play the scales. It is stated in surah Al-Isra verse 35 that when we measure do not reduce the measure and do not exceed it for yourself. Weigh correctly according to the established measure. That is what is better for you, because then people will trust you and be at ease in dealing with you (Quran.nu.or.id, n.d.).

c. Free Will

In buying and selling transactions between traders and consumers, based on the observations of researchers, there is no coercion in the transaction. Which is where traders do not force consumers to buy the products being sold. This is certainly in accordance with the principles of Islamic business ethics in accordance with Syed Nawab Haider Naqvi on the principle of Freewill.

d. Responsibility

One of the responsible behaviors carried out by traders is that if there are consumers who want to exchange meat because it does not match what the traders bought, they are willing, except that the meat sold must come from them. As stated by Mr. Ahmad.



"If someone wants to exchange because they entered it wrong, it's rare. But if there is and want to exchange, it's okay as long as the product is bought here. If other people's products ask to exchange here, it's a loss, "said Mr. Ahmad.

Just like Mr. Ahmad, Mrs. Siti also agreed if there were consumers who wanted to exchange their products. So that traders try to meet consumer needs.

"You can if you want to ask for an exchange. Most of the time, if we are wrong, it's because we've switched people's orders, for example, they asked for all thighs but they switched and it became all wings, then if they ask for a swap, it's okay, they will be swapped according to the order," said Mrs. Siti.

This is certainly included in the responsibility behavior carried out by merchants to consumers. because of the merchant's unintentional negligence, the merchant is willing to exchange it for an order that matches the consumer's request. of course this is in accordance with Islamic business ethics in the principle of responsibility.

It was already midday, and the market was quiet. The merchants close their stalls to return home. But before returning home, consumers clean their tools and stalls first.

"The tools are washed at home, but here they must be clean too. So later at home we wash them with sunlight and clean the stall with soap," said Pak Ratno.

Just like Mr. Ratno, Mrs. Siti also cleans her stall and tools before closing it. "I clean the tools at home, but here the stall is cleaned first with carbolic acid and then the tools are cleaned with soap," said Mrs. Siti.

What merchants do by washing the tools used for selling is a good thing. Because we as Muslims must maintain cleanliness. In addition, by using clean tools, the meat sold is also good for consumption.

Fiqh Muamalah Review

Along with the times, currently the Indonesian government has made it easier for Muslim communities in Indonesia with halal certification. With this halal certification, it makes it easier for people to buy products that are in accordance with Islamic law, you can see with the halal certification from BPJPH (Halal Product Guarantee Organizing Agency). Halal certification has helped billions of Muslims to buy and consume a product. As Muslim consumers, of course, we must ensure the halal and haram of a product that we consume, one of which is meat. Head of the BPJPH Halal Registration and Certification Center, Mr. Mastuki, explained that "As mandated by the law, products are goods and or services related to food, beverages, medicines, cosmetics, chemical products, biological products, genetically modified products, as well as goods used, used or utilized by the public. Therefore, slaughterhouses are clearly included



and must have halal certification" (Setya, 2022). As Muslims, we must buy meat from traders who have halal certification in order to minimize buying meat from traders whose slaughtering process is not in accordance with Islamic sharia. However, if we look at Fiqh Muamalah related to the behavior of traders who do not register to obtain halal certification from the Halal Product Guarantee Agency (BPJPH) and the behavior of consumers who do not ensure that the meat purchased has been slaughtered in accordance with Islamic law, it is as follows:

Based on researcher interviews with traders, meat traders in the Kukun Traditional Market, Rajeg District who did not register to obtain halal certification from BPJPH (Halal Product Guarantee Organizing Agency) as stated by Mr. Ahmad and Mrs. Siti when interviewed by researchers, namely: "There is no halal certification yet, but I cut it by reading bismillah, so God willing, it is in accordance with Islamic law," said Mr. Ahmad.

Supported by Mrs. Siti's statement, namely: "There is no halal certification for the slaughter, but my husband once found out about halal certification, he said it could not be done because some did not meet the requirements," said Mrs. Siti.

When viewed with fiqh muamalah, the behavior of traders who sell non-halal certified meat is permissible as long as the cutting process is in accordance with Islamic law, because if we look at halal certification or halal labeling it is only to help Muslims to consume halal and thoyyib food and drinks (Mui.or.id, n.d.). In Islam, the original law in everything is permissible, where Allah created everything on earth. As long as there is evidence that indicates a change, then something is permissible according to its original nature (Khallaf, 2004). However, it is better if meat traders have halal certification, in addition to ensuring that animal slaughter is in accordance with Islamic law and with halal certification it can attract consumers to increase sales turnover, supported by the statement of Mustafa Djamaluddin, Chairman of the West Java MUI, that based on the results of research on halal-certified products, turnover has increased by around 5% per year (Rahayu, 2020).

However, if in the process of slaughtering animals contaminated with haram substances such as animal cages that are put together with pig pens, then the tools used to cut are not replaced, and the storage of slaughtered meat is in the same place, then the meat is forbidden to eat because it is not in accordance with Islamic law. So with halal certification and halal labeling can minimize the presence of substances that are prohibited in Islamic law. Because traders have a responsibility for the halalness of the products offered to consumers. With the halal certification of business actors, specifically for non-halal certified meat traders, it can prevent harm to consumers in line with the concept of sad adzari'ah which closes the path that leads to mufsadah or things that are prohibited (Hidayatullah, 2020). Because in applying for halal certification for slaughterhouses, it is not only the animals that will be examined, but

the process from pre- to post-slaughter is also examined, such as the location, the tools used, the cutting process to the storage of the slaughtered meat so that it is not contaminated with haram substances (lhatec.com, 2023).

Of course, with halal certification, business actors such as meat traders must follow the regulations made by the government as ulil amri (Power Holder) in a country. It has been explained in surah An-Nisa 'Verse 59 that in order for the determination of the law with justice to be carried out properly, it is necessary to obey who the legal determinant is. In this verse instructs Muslims to obey legal decisions which hierarchically start from the legal provisions of Allah SWT, the Commands of the Apostles and the provisions issued by ulil Amri (Holders of Power) among you as long as the provisions do not violate the provisions of Allah and His Apostles. The government as the holder of power forms regulations to provide comfort for the community in using certain products so as not to consume products that have forbidden content such as pork (Kemenag.go.id, 2017). The regulations made by the government are also a form of mashlahah mursalah, due to environmental demands or the fact that many foods in the production process are contaminated with haram substances. With halal certification, consumers can feel safe, because halal certification indicates that the product is halalan thayyiban. As Muslims we are commanded to consume products that are halalan thayyiban.

What is explained in surah Al-Baqarah verse 168 that the halal food in this verse is intended for every human being on earth, both believers and non-believers. Not all halal food or drinks are also thayyib, because it all depends on the condition of each human being which can also be seen from the health condition of each person both physically and mentally. Therefore, the food that is highly recommended is food that is halal again thayyib for every human being to consume. In addition, this letter also emphasizes that halal and haram things come from Allah SWT, so humans should not legalize what has been forbidden by Allah SWT or vice versa. Because if humans eat it will easily fall into the actions favored by Satan.

With the halal certification and halal labeling issued by the government, it can limit the public from consuming substances that are prohibited in Islamic law. The basis for the determination of the fatwa carried out by the Indonesian Ulema Council (MUI) in determining the legal istinbath used by the salaf scholars is because they think about the benefit of the people (Wijayanti, 2019). In line with the concept of Sadd Adz-Dzari'ah which closes the path that leads to mufsadah or things that are forbidden (Hidayatullah, 2020). So halal certification is needed for meat traders to provide certainty that the process of slaughtering animals is carried out according to Islamic law so that Muslims in Indonesia are protected from consuming meat that is haram or brings mufsadah so that meat is purchased halal and thayyib which is consumed by Muslims in Indonesia.

Based on researcher interviews with Meat Traders in the Kukun Traditional Market, Meat Traders have fulfilled the requirements stated in the Decree of the Head of the Halal Product Guarantee Agency Number 77 of 2023 such as animals slaughtered alive and healthy, the tools used are sharp and in accordance with food safety, the location of the farm and slaughter is not mixed with haram animals (pigs), the slaughter process that recites Basmallah, to storage and distribution is not contaminated with haram substances. However, traders do not have halal certification for several reasons such as: (1) Not knowing how to get halal certification Like Mr. Ali's statement, namely:

"I don't know how to get halal certification. The other ones also don't have halal certification so I don't think about that," said Mr. Ali.

(2) Not having a turnover of 500 million per year, which is indicated by his statement of independence. As stated by Mr. Iqbal:

"I sell approximately one hundred to one hundred and fifty chickens a day. Then I buy them from the farm for thirty thousand each. Just multiply it," said Mr. Iqbal.

In addition, (3) The cost of applying for halal certification is expensive for halal slaughterhouses (RPH) so that business actors discourage registering themselves to have halal certification.

So it can be concluded that the review of muamalah fiqh on the behavior of non-halal certified meat traders is permissible as long as the slaughter process is in accordance with Islamic law. However, if the process of slaughtering animals is not in accordance with Islamic law, such as being contaminated with haram substances, then the meat is prohibited for consumption by consumers. With the *istinbath* law used by the salaf scholars because of thinking about the benefit of the people. In line with *Sadd Adz-Dzari'ah*, halal certification is needed for meat traders to provide certainty that the process of slaughtering animals is carried out according to Islamic law so that Muslims in Indonesia are protected from consuming meat that is haram or brings *mufsadah*. So it would be better if the meat trader has halal certification from BPJPH (Halal Product Guarantee Organizing Agency), in addition to ensuring the slaughter of animals in accordance with Islamic law with halal certification can attract consumers to increase sales turnover and affect the application of Muslim consumption ethics for consumers who are Muslim. As a meat trader, of course, you must follow the orders or regulations of *Ulil Amri*, namely the government as the holder of power in a country. In addition, it provides a sense of security for the meat sold to consumers that the meat sold has passed the slaughter process according to sharia and the meat sold is halal again *thayyib* and not contaminated with haram substances in the products sold.

Muhammad Aqil Ilham as Head of the Halal Product Guarantee Agency (BPJPH)



stated that more than 85% of slaughterhouses in Indonesia do not yet have halal certification and also halal butchers. It is hoped that Halal Slaughterhouses will immediately obtain halal certification from the Halal Product Guarantee Organizing Agency (BPJPH) halal certification is needed for meat traders to provide certainty that the process of slaughtering animals is carried out according to Islamic law so that Muslims in Indonesia are protected from consuming haram meat or bringing mufsadah so that the meat marketed by consumers is guaranteed halal. In addition, based on (Bpjph.halal.go.id, 2024) business actors are required to register their products to have halal certification from the Halal Product Guarantee Organizing Agency (BPJPH) which in the first stage of the halal certification obligation will end on October 17, 2024. If not, business actors will be given sanctions in the form of written warnings, administrative fines and withdrawal of goods. Where these sanctions are in accordance with the provisions in PP Number 39 of 2021.

In addition to traders who are not halal certified, researchers also interviewed meat consumers in the Kukun Traditional Market not seeing whether the meat trader had been slaughtered in a slaughterhouse that had halal certification but saw that the trader sold cheap, clean meat and was a consumer subscription when buying meat. As stated by Tami that:

"Look at the traders who are clean, halal, look fresh, trusted" This was also said by Chess who said that: "Subscription meat, the kind that is often bought, and it's clean and still fresh"

This is in line with the Ethics of consumption according to M. Abdul Mannan that in the Al- Quran and sunnah about food and drink must be good for consumption, not dirty and disgusting so that it can spoil the taste. Therefore, not all food is recommended to be eaten or drunk by a Muslim in all circumstances, but food and drink that is clean and beneficial for consumption (Furqon et al., 2018). However, Hari and Chess in buying meat should see that the meat has been slaughtered according to sharia, which can be seen from the halal certification owned by the Slaughterhouse (RPH). Because we as Muslims must consume animals that are slaughtered in the name of Allah as explained in surah Al-Maidah Verse 5.

According to the fatwa of the Indonesian Ulema Council (MUI) Number 12 of 2009 concerning halal slaughter certification standards, the person who slaughters must be Muslim, of sound mind, have reached puberty or mumayyiz and be competent. It is not valid if the slaughter is carried out by a madman, a person who likes to be drunk, immature children and infidels. In addition, the tools used must be sharp and not come from nails, teeth or fangs and bones (Halal MUI, 2024).

In Indonesia, to ensure that goods and services are halal and thayyib, it can be seen



from the sign of the halalness of a product, namely the Halal Label. Halal certificate is "recognition of the halalness of a product issued by the Halal Product Guarantee Agency (BPJPH) based on a written halal fatwa issued by MUI" (Badan Penyelenggara Jaminan Produk Halal, 2024). According to the Head of the Halal Product Guarantee Agency (BPJPH), Mr. Muhammad Aqil Irham, "The slaughterhouse must have halal certification, the butcher must also be halal certified. Thus, they must understand how to slaughter good animals according to Islamic law" (Setya, 2022).

When buying meat at the Kukun Traditional Market, consumers do not see whether the meat has been certified halal and have not even thought of consumers to buy halal-certified meat because the informants buy meat on the basis of believing that the meat has been cut by mentioning the name of Allah. As stated by Sutris, namely: "I don't know if it's halal-certified or not, but I buy it on the basis that I already believe that the slaughter reads bismillah."

In addition, Yamtini knows that halal certification is only for packaged food, as she stated: "I don't know whether the merchants are halal certified or not because I haven't thought about it, because what I know is that halal certification is in packaged food."

The fiqh muamalah law related to consumers who buy non-halal certified meat based on (Mui.or.id, n.d.) is permissible, as long as the food does not indicate something that is prohibited by the nash. As the hadith narrated by Ibn Hajar which means: "Everything that is obtained from the Muslim market is halal. The same applies to their slaughter, because those who slaughter them are Muslims who understand the necessity of reciting basmallah when slaughtering. Therefore, Ibn 'Abdil Abrr said: "The meat of a Muslim is permissible to eat, and we presume that he recited bismillah when slaughtering it."

From this hadith we can know that if we buy meat from a Muslim and have a good presumption that the merchant has recited basmallah when slaughtering the meat, it is permissible to consume. If the consumer doubts whether the meat he buys is slaughtered without saying the name of Allah SWT, then as a good Muslim consumer, it is only enough to read basmallah before eating it. As the hadith of the prophet which means: "From Siti Aisyah that a people asked the Messenger of Allah: "O Messenger of Allah, a people came to us with meat while we did not know whether the meat was slaughtered by saying basmallah or not?" The Messenger of Allah replied: "Say Basmallah and eat it."

So it can be concluded, the review of muamalah fiqh related to the behavior of consumers who buy meat without seeing that the meat has been halal certified is that when viewed from the behavior of consumers of non-halal certified meat, the meat consumed may be eaten, because halal certification is only to make it easier for

Muslims in Indonesia to consume food and drinks that are halalan thayyiban. In addition, as a Muslim consumer when buying meat, it is better to buy meat from a halal-certified or Muslim trader because the trader must have known how to cut land animals in accordance with Islamic law. Even if consumers doubt whether the trader when slaughtering said Basmallah or not, consumers only need to have a good prejudice that the trader slaughtered by mentioning the name of Allah and when we eat it we must read Basmallah.

5. CONCLUSIONS

Based on the results of the research and discussion that has been carried out, conclusions can be drawn regarding Islamic business ethics according to Syed Nawab Haider Naqvi and how the review of Islamic business ethics and fiqh muamalah on the activity of buying and selling non-halal certified meat in the Kukun Traditional Market, Rajeg District.

The results of research on Islamic business ethics according to Syed Nawab Haider Naqvi are 4, namely: Principle of Tawhid (Unity), Principle of Balance, Principle of Freewill, and Principle of Responsibility. The review of Islamic business ethics on the behavior of non-halal certified meat traders is as follows:

- a. The principle of Tawhid (Unity), the results show that the principle of tawhid has been applied by non-halal certified meat traders as seen from the statements of traders who explain that traders prepare products to be sold after dawn prayers and traders always pray five times. In addition, the process of slaughtering animals is in accordance with Islamic law, namely by reading basmallah before slaughtering it then cutting 3 veins of the neck of the animal to be slaughtered then letting all the blood come out and finally putting the animal (poultry) into hot water and then plucking the feathers using a feather plucking machine.
- b. The principle of balance, the results show that the principle of balance has been applied as seen from the behavior of meat traders who are fair and transparent in weighing the scales to consumers. In addition, traders are equal in setting the same price for each consumer.
- c. The principle of free will, the results show that the principle of free will has been applied as seen from traders who do not impose the will of consumers to buy non-halal certified meat they sell.
- d. The principle of Responsibility, the results show that the principle of responsibility has been applied as seen from the trader being responsible for the mixed meat when given to consumers if the consumer buys meat at his place. So that traders try to fulfill consumer requests as a form of responsibility. In addition, traders clean tools and kiosks so that the tools used to serve consumers are clean.

In addition to being reviewed from Islamic business ethics, the activity of buying and selling halal non-certified meat is also reviewed from muamalah fiqh. If you look at the behavior of non-halal certified meat traders, it is permissible as long as the slaughter process is in accordance with Islamic law. However, if the process of slaughtering animals is not in accordance with Islamic law, such as being contaminated with haram substances, then the meat is prohibited for consumption by consumers. With the *istinbath* law used by the *salaf* scholars because of thinking about the benefit of the people. In line with *Sadd Adz-Dzari'ah*, halal certification is needed for meat traders to provide certainty that the process of slaughtering animals is carried out according to Islamic law so that Muslims in Indonesia are protected from consuming meat that is haram or brings *mufسادah*. So it would be better if the meat trader has halal certification, in addition to ensuring the slaughter of animals in accordance with Islamic law and with halal certification can attract consumers to increase sales turnover and affect the application of Muslim consumption ethics for consumers who are Muslim. As a meat trader, of course, you must follow the orders or regulations of *Ulil Amri*, namely the government as the holder of power in a country. In addition, providing a sense of security for the meat sold to consumers has gone through the slaughter process according to *sharia* and the meat sold is halal again *thayyib* and not contaminated with haram substances in the products sold.

When viewed from the behavior of consumers of non-halal certified meat, the meat consumed can be eaten, because halal certification is only to make it easier for Muslims in Indonesia to consume food and drinks that are *halalan thayyiban*. In addition, as a Muslim consumer when buying meat, it is better to buy meat from a halal-certified or Muslim trader because the trader must have known how to cut land animals in accordance with Islamic law. Even if consumers doubt whether the trader when slaughtering said *Basmallah* or not, what consumers do is only *perl u* have a good prejudice that the trader slaughtered by mentioning the name of Allah and when we eat it we must read *Basmallah*.

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