



# Understanding Halal For Traders In The Raden Fatah State Islamic University, Palembang

Nilawati <sup>1)</sup>; Rudi Aryanto <sup>2)</sup>; Nurhalifa <sup>3)</sup>

<sup>1,2,3)</sup> Faculty of Economics and Business, Universitas Islam Negeri Raden Fatah Palembang, Indonesia

Email: <sup>1)</sup> [nilawati\\_uin@radenfatah.ac.id](mailto:nilawati_uin@radenfatah.ac.id) ; <sup>2)</sup> [rudiaryanto\\_uin@radenfatah.ac.id](mailto:rudiaryanto_uin@radenfatah.ac.id) ; <sup>3)</sup>

[nurhalifaa111@gmail.com](mailto:nurhalifaa111@gmail.com)

## How to Cite :

Nilawati, N., Aryanto, R., Nurhalifa, N. (2025). Understanding Halal for Traders in the Raden Fatah State Islamic University, Palembang. EKOMBIS REVIEW: Jurnal Ilmiah Ekonomi Dan Bisnis, 13(1). DOI: <https://doi.org/10.37676/ekombis.v13i1>

## ARTICLE HISTORY

Received [07 November 2024]

Revised [08 January 2025]

Accepted [10 January 2025]

## KEYWORDS

Food Vendors, Understanding, Halallan Thayyiban.

*This is an open access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license*



## ABSTRACT

It's crucial to discuss food and drink in daily life. The aforementioned food and beverage must meet the requirements set down by sharia, which include being pure, beneficial, and harm-free. Thus, it is crucial for traders to comprehend this in the food and beverage industry. This study discovered that, out of 51 samples of respondents, 25 food and drink vendors at the Sudirman Campus setting of the Raden Fatah State Islamic University of Palembang did not comprehend halallan thayyiban, while 13 traders did. Even so, the majority of them were just aware of what halal meant; they had no idea what thayyiban meant. Compared to food and beverages that are purchased already prepared and then resold, processing food to meet halal and thayyib regulations requires more capital. So that providing for a resilient family's everyday necessities is still challenging.

## INTRODUCTION

In Islam, the concept of halal is not limited to food or beverages but encompasses all aspects of life, including economic and trading activities. Understanding the concept of halal is particularly important among economics students, such as those at Raden Fatah State Islamic University (UIN) in Palembang, as many of them are preparing to enter the business world. In Indonesia, where the majority of the population is Muslim, the principle of halal in trade holds a crucial position. This concept functions not only as an ethical guide but also as a competitive advantage in the market, particularly within the rapidly growing global halal industry (Iswanaji et al., 2024).

Students who have a deep understanding of halal principles can develop businesses aligned with Sharia values and Islamic ethics. This principle encourages business practitioners to avoid transactions that involve riba (interest), gharar (uncertainty), and maysir (gambling), which are prohibited in Islam (Sasongko et al., 2024). A study by Harahap et al. (2018) emphasizes that introducing halal principles to future traders in Islamic universities, such as UIN Raden Fatah, provides an essential foundation in building business ethics based on Sharia.

Understanding the concept of halal in trade not only provides ethical financial guidance but also opens up business opportunities in the rapidly growing global halal sector. According to an industry report by Thomson Reuters, this sector is expected to continue expanding, especially in food, pharmaceuticals, and tourism (Bakhri et al., 2022). Thus, it is crucial for students to understand halal principles to compete in the global market and capitalize on growth potential within this sector.

Discussions on halal products and several related aspects have become interesting topics to study in today's society, both nationally and globally. Halal products are rapidly gaining recognition worldwide as a new standard for human safety and product quality assurance and sustainability (Iriani, 2019). Islam teaches its followers that the basis of every action must be worship, namely worship to Allah SWT, including the behavior of consuming food which can have the value of worship if it is carried out according to the rules and procedures according to sharia.

It is important for food traders, especially Muslim traders, to ensure that the food they sell complies with the provisions set out in sharia, because one of the requirements for goods in a sale and purchase is that they are pure, can provide benefits and do not cause harm (Meliani, 2023). Indonesia already has a legal basis that regulates halal as regulated in Law Number 39 of 2021 concerning the Implementation of the Halal Product Assurance Sector, which was previously established by Law Number 33 of 2014 concerning Halal Product Assurance.

Food and beverage traders from light to heavy categories are abundant around the Sudirman campus of Raden Fatah State Islamic University, Palembang, which averages more than 100 traders every day. These traders are targeted by academics as buyers. This study focuses on the understanding of food and beverage traders in the Raden Fatah State Islamic University environment about halal and is related to the resilience of their families.

## LITERATURE REVIEW

This research is based on several theories, the first is the theory of economic empowerment, this term refers to initiatives that aim to help communities obtain fair compensation and benefits as well as information, expertise and skills to improve economic outcomes (Mubyarto, 2002). Economic empowerment according to sharia adheres to the basics of the Qur'an and hadith as well as the opinions of the fuqoha. Allah SWT gives humans a gift in the form of a source of livelihood and wisdom, namely understanding and intelligence so that humans remain trusting and grateful to Allah SWT. This is done by paying attention to what he does (management in life), and working without violating the provisions of Allah SWT so that he will be safe in the world and the hereafter. Muhammad Nasib Ar-Rifa'ih (1999) providing the legal basis for economic empowerment based on the Qur'an.

The two theories about halallan thayyiban. In the Qur'an, Surah Al-Baqarah verse 168, it is contained the meaning that Muslims are encouraged to consume food that is halal and also Thayyib (good). Related to this verse, not all halal food will be Thayyib for its consumers. Thayyib can be interpreted as food that is not dirty or damaged in terms of its substance that is not mixed with impure objects with a good meaning (Zulham, 2012). Allah permits and forbids things for reasons that are reasonable, clear and strong for the benefit of humanity itself (Q. Yusuf, 2007). Indicators of halal food and drinks are: a) Substance content: How to obtain it. Food or drinks are obtained in a halal way, not stolen or fraudulent; b) Balanced healthy food: Food that is beneficial for personal health, both physically and mentally; c) Proportional: Food or drinks consumed must be within reasonable limits. It should not be excessive. Especially for those who suffer from certain diseases, there are some foods and drinks that are halal but not Thayyib for them; and d) Safe: Food or drinks do not contain harmful substances.

These three studies use the theory of family resilience. According to Government Regulation of the Republic of Indonesia Number 21 of 1994, family resilience also refers to the ability of families to grow and live harmoniously and prosperously, both mentally and physically.

Legally, Law Number 10 of 1992 concerning Population Development and Family Welfare Development states that "Family resilience functions as a tool to measure how far families have carried out their roles, functions, tasks, and responsibilities in realizing the welfare of their members". Then, the importance of the role of the family is recorded in Government Regulation of the Republic of Indonesia Number 21 of 1994 concerning the Implementation of Family Welfare Development. According to this government regulation, the family, which is the smallest social unit, has a very important role in national development. In addition, families must be fostered and supported well so that they grow into prosperous households and valuable human resources for national development (KPPPA, 2016). Regulation of the Minister of PPPA Number 6 of 2013 concerning the Implementation of Family Development states that the concept of family resilience and welfare includes: 1) Legal Basis and Family Integrity, 2) Physical Resilience, 3) Economic Resilience, 4) Social Psychological Resilience, and 5) Social Cultural Resilience.

## **METHODS**

This study is an empirical research project using a survey method, conducted within the Sudirman campus environment of Raden Fatah State Islamic University (UIN), Palembang. The research subjects consist of food and beverage vendors operating around the campus area. The sample of respondents was selected through a combination of random sampling and purposive sampling techniques, resulting in a total of 51 participants. Data collection was carried out through questionnaires and interviews, allowing researchers to gather both quantitative and qualitative insights. Data analysis was conducted using descriptive analysis methods, which involve systematically summarizing and interpreting the collected data to provide an overview of the characteristics and trends observed among the respondents.

## **RESULTS AND DISCUSSION**

To answer the first problem of this study, namely about the respondents' opinions/understanding of the meaning of halallan thayyiban, the results of data processing in the field found (three) groups/types of respondents' answers. The first group is those who do not understand the meaning of halallan thayyiban. The second group is a group that understands the meaning of halallan thayyiban quite well and the third group is a group of respondents who already understand the meaning in question.

The first group who do not understand the meaning of halallan thayyiban is because they have never received information. Their capital is only to believe and be sure that the raw materials they process to make food and drinks that they will sell or ready-made food and drinks, which are purchased from other places are clean and healthy. This condition is very worrying because the issue of eating and drinking from healthy sources is something important. And what is more important is that consuming halal products according to religious beliefs (Islam) is a citizen's right guaranteed by the 1945 Constitution of the Republic of Indonesia.

The second group is a group of respondents who answered that they understand the meaning of halallan thayyiban quite well. This group is also divided into 2 more groups, namely a group that understands the meaning of halallan thayyiban and another group that understands the meaning of halal but does not really understand the meaning of thayyiban. While the third group is one that understands the meaning of halallan thayyiban because they have participated in several socialization activities. So they understand that halal thayyiban food is permissible to be consumed according to religious teachings, healthy and does not harm the body and by paying attention to the ingredients, how to obtain and how to process it. In practice, they ensure that every ingredient used is safe and halal. Some of them have also received assistance from UIN Raden Fatah lecturers to have halal certificates.

The second question of this study looks at and examines the relationship between the income from the food and drinks they sell and the fulfillment of life's needs to become a resilient family. From the data processing, several conditions were found.

The first group said that the results of the sale of their merchandise were not sufficient for their daily needs. They have not been able to save and it is still difficult to realize family resilience. The second group answered that the results of the sale of their merchandise were on average sufficient to meet their daily needs. (clothing, food, electricity, PAM, rent for those who rent, and school needs of children), However, they cannot save. To realize family resilience, there are still many shortcomings/not optimal. The third group is respondents who did not provide an answer.

Furthermore, it was found that from the group of respondents who understand the meaning of halallan thayyiban but have not been able to set aside to save, because the capital to buy raw materials to be processed is quite high compared to buying ready-made ones. Another reason for the lack of interest in buyers is because they are more dominant in choosing food that prioritizes satiety, pleasure and deliciousness that is temporary, and sometimes ignores quality, legality and how to get commodities. The important thing is only to meet their needs for a moment without realizing that the food they consume greatly affects their health now and in the future.

Respondents who know the meaning of halal and haram but do not know the meaning of thayyib, their way of only paying attention to the criteria for halal and thayyib food in general is by paying attention to cleanliness and health according to them. Almost all respondents feel that the motivation and benefits of consuming halal and thayyib food are to fulfill their obligations as Muslims and for health. Most respondents believe that the food they consume is halal and thayyib even though the food they consume does not have a halal certificate from MUI and a distribution permit from BPOM and the majority of respondents still do not understand the critical halal points in the food they consume.

The findings of this study reveal three groups of respondents based on their understanding of the term "halallan thayyiban." The first group comprises respondents who do not understand its meaning, primarily because they have never received relevant information. They rely on the belief that the ingredients they use are clean and healthy. The second group consists of respondents who have a moderate understanding, divided further into those who understand the concept of "halal" but have a limited grasp of "thayyiban." The third group includes respondents who fully understand the concept of "halallan thayyiban" because they have participated in socialization activities. They know that "halallan thayyiban" food is food that meets Islamic guidelines, is safe, healthy, and properly processed. In practice, this group ensures that every ingredient used is safe and halal, with some even obtaining halal certification.

The study also highlights the relationship between income from food and beverage sales and family resilience. It was found that the first group is unable to meet daily needs from their sales, while the second group can cover basic needs but is still unable to save. Lastly, it was discovered that respondents who understand "halallan thayyiban" are constrained by the high cost of raw materials, making it difficult to save. Some buyers also prioritize taste and immediate satisfaction over quality and legality. Generally, respondents consume what they believe is halal and thayyib food to fulfill religious obligations and maintain health, even though these foods lack official halal certification from the MUI or distribution permits from BPOM, and most respondents do not understand the critical halal points related to the foods they consume.

The findings of this study can be contextualized within prior research on the understanding and application of the concept "halallan thayyiban" among food and beverage vendors, especially in Muslim-majority contexts. Prior studies have consistently shown variability in awareness and understanding of halal and thayyib standards among small-scale food vendors, particularly regarding the concept's religious and health implications. This study's segmentation of vendors into three groups based on their knowledge levels aligns with findings

in similar research, which has highlighted differing levels of understanding and practice based on exposure to halal education and certification processes.

For example, research by Ahmad et al. (2018) found that a significant portion of small food vendors lacked adequate understanding of "halal" and "thayyiban," primarily due to limited formal education and infrequent access to training on halal standards. Similarly, respondents in the first group of the current study lacked understanding because they had never been exposed to relevant information, relying instead on a general assumption that their ingredients are clean and healthy. This echoes Ahmad et al.'s (2018) finding that, without formal education, vendors often rely on subjective judgments rather than adhering to specific halal standards.

In the second group, respondents with a moderate understanding mirror finding from a study by Sulaiman and Rahman (2019), which demonstrated that partial knowledge of halal practices often leads vendors to focus solely on whether their products are halal-certified, overlooking "thayyib" aspects such as cleanliness, safety, and nutritional quality. This limited understanding impacts not only their ability to meet full "halallan thayyiban" standards but also their business practices, as they may lack a comprehensive view of the significance of safe, healthy, and lawful food processing in Islam.

The third group, comprising respondents with a complete understanding of "halallan thayyiban," underscores the positive impact of socialization and education on compliance with Islamic food standards. Prior research, such as that conducted by Yusuf and Haris (2020), supports this finding, showing that awareness programs significantly enhance vendors' ability to identify and adhere to both halal and thayyib standards. Vendors who participate in such activities, as found in Yusuf and Haris's research, often make deliberate efforts to ensure ingredient quality, safety, and certification, even at higher costs, underscoring a commitment to Islamic dietary principles.

Additionally, this study's findings on the economic challenges faced by vendors connect with research examining the economic dimensions of adhering to "halallan thayyiban" standards. Studies by Ibrahim et al. (2021) suggest that the higher cost of certified halal and thayyib ingredients can strain low-income vendors, which is echoed in the current study's observation of financial constraints among respondents who are fully aware of halal standards. The economic burden of maintaining "halallan thayyiban" standards often makes it difficult for vendors to save or maintain financial stability. Ibrahim et al. further noted that vendors frequently face consumer pressure to prioritize taste and price over certified quality, which can discourage vendors from investing in high-quality, certified ingredients.

In summary, this study's findings are consistent with previous research showing that the level of understanding of "halallan thayyiban" among vendors varies widely based on access to information and resources. Economic factors and consumer preferences further complicate vendors' adherence to these standards, highlighting an ongoing challenge for ensuring that food and beverage vendors not only understand but also have the means to consistently implement halal and thayyib standards in their practices.

## **CONCLUSION AND LIMITATION**

The knowledge of food vendors in the Sudirman campus environment of Raden Fatah State Islamic University Palembang about Halalan Thayyiban needs to be improved. Considering that food and drinks in the view of Islam must be food and drinks that meet several criteria or requirements of sharia.

Furthermore, there is a relationship between the amount of income and the resilience of their families. Traders who sell food and drinks according to sharia require more capital, so their income is not yet sufficient to meet the needs of family resilience.

**REFERENCES**

- Ahmad, R., Nordin, N., & Daud, F. (2018). Understanding of Halal and Thayyib among Small Food Business Owners in Malaysia. *Journal of Islamic Studies and Culture*, 6(1), 45–54. <https://doi.org/10.15640/jisc.v6n1a6>
- Bakhri, S., Saiban, K., & Munir, M. (2022). Peran Lembaga Keuangan Syariah dalam Industri Halal Sudut Pandang Maqosid Syariah. *Tasharruf: Journal of Islamic Economics and Business*, 3(1), 11–29.
- Harahap, D., Farizal, N., & Nasution, M. (2018). Pengaruh Labelisasi Halal Terhadap Keputusan Pembelian Produk Mi Instan Pada Mahasiswa Jurusan Ekonomi Syariah Institut Agama Islam Negeri Padangsidempuan. *At-Tijarah: Jurnal Ilmu Manajemen Dan Bisnis Islam*, 4(2), 185–204.
- Ibrahim, S. B., Zainudin, Z. N., & Mohd Noor, S. (2021). Economic Challenges in Halal Compliance for Small-Scale Food Vendors: A Study on Raw Material Costs and Consumer Preferences. *Journal of Halal Research*, 3(1), 67–75. <https://doi.org/10.11591/jhr.v3i1.2021>
- Iriani, S. S. (2019). The effect of religiosity on the purchasing decision of halal labeled food product. *East African Scholars J Econ Bus Manag*, 2(10), 621–628.
- Iswanaji, C., Aziz, A., Rizki, M., Zulfkar, A. L., Romli, N. A., Saftri, D., Mahardika, S. G., Kurnia, R., Hasan, D. H., & Nurhasanah, S. (2024). Perkembangan Industri Halal & Penguatan Lembaga Keuangan Syariah. Penerbit Adab.
- KPPPA. (2016). *Pembangunan Ketahanan Keluarga*. Kementerian Pemberdayaan Perempuan dan Perlindungan Anak.
- Meliani, A. (2023). PERSEPSI PEDAGANG MAKANAN TENTANG HALALAN THAYYIBAN DALAM JUAL BELI MAKANAN PERSPEKTIF HUKUM EKONOMI SYARIAH (Studi pada Pedagang Street Food di Kota Payakumbuh). UNIVERSITAS ISLAM NEGERI SULTAN SYARIF KASIM RIAU.
- Mubyarto, M. (2002). Peran ilmu ekonomi dalam pemberdayaan ekonomi rakyat. *Journal of Indonesian Economy and Business (JIEB)*, 17(3).
- Rifa'i, M. N. (1999). *Kemudahan dari Allah: Ringkasan tafsir ibnu katsir*. Gema Insani.
- Sasongko, D. F., Budianto, E. W. H., Arkaan, D. U., & Herawati, A. (2024). Internalisasi Nilai Moderasi Beragama Dalam Sistem Ekonomi Syariah Pada UMKM Halal Melalui Produk Pembiayaan Syariah. *Martabe: Jurnal Pengabdian Masyarakat*, 7(4), 1303–1320.
- Sulaiman, M., & Rahman, N. A. (2019). Challenges in Complying with Halal and Thayyib Principles among Small Food Vendors. *International Journal of Islamic Business Ethics*, 4(2), 29–41. <https://doi.org/10.15575/ijibe.v4i2.4768>
- Yusuf, I., & Haris, S. (2020). The Impact of Halal Education Programs on Compliance with Islamic Food Standards among Street Vendors. *Journal of Islamic Marketing*, 11(4), 1257–1273. <https://doi.org/10.1108/JIMA-01-2019-0015>
- Yusuf, Q. (2007). *Halal dan Haram dalam islam*. Surabaya. PT. Bina Ilmu Surabaya.
- Zulham. (2012). *Hukum Perlindungan Konsumen*. Kencana Prenada Media.