

The Implication of Halal Marketing to Human Life

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Abstract: The aim of this study is to determine the implication of halal marketing on human life. The result and analysis was based on the literature review and a focus on the Islamic source of knowledge. The study concluded that humanity should obey and follow Islam to enhance the guidance of Allah (SW) and remain steadfast to do halal and abstain from haram. The success of humanity is within the mercy of Allah and His forgiveness. The destiny of Humanity is under the control of the Almighty Allah (SW) so Islamic or Halal marketing is the way of life where a man can attain felicity and harness the light of guidance, mercy and salvation. The implication of halal marketing in the life of human is committing haram is harmful to his life and consuming halal is the way to gain blessings, mercy and love of Allah (SW).

Keywords: Halal marketing, Implication to human life.

1. Introduction

Halal marketing do exist in the Muslim world trading. Halal is an Arabic terms which means "Lawful." Marketing on the other hand is an English word which means "Trade or Buy and Sale" business. Muslim Traders requires business in the context of Islamic Shari'a. Islam is a peaceful religion. The followers of Islam or Muslims are strictly forbidden to eat haram foods. They are discouraged to earn haram income. Haram means "Unlawful or Forbidden." Haram foods are swine, animal's blood, un-slaughtered animals, Foods from usury, foods from theft, foods bought from corruption, foods bought from the money engaged or involved in game of chance, etc.

Haram "unlawful" income are those money that is earn from haram foods. The earnings from swine raising is haram. The money earned from corruption is haram. The money earned from unjust trading is haram. The money earned from usury is haram. The money earned from theft is haram. The money earned from lies or corrupt conversation is haram. The money earned from holdapping is haram, etc. The Muslims should not be involved in those haram activities. Unfortunate Muslims are those engaged in haram activities. Umar Ibni Al-Khattab (RA) during his Caliphate addresses Muslims by saying "The true jihad is pulling forcefully oneself from haram" (Documented Movie "Omar").

Muslims are encouraged to do halal trading, earns from the halal occupation and eats halal food. Al-Faruqi (2017, p. 290) mentioned in his introduction the verse of the Qur'a in [Surah An-Nisa (4) verse 29] "Oh you who believed, do not consume one another's wealth unjustly but only [in lawful] business by

mutual consent. And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful". Indeed, Muslims are peace loving people. Good Muslim are extra cautious in their trading and daily foods consumption.

Philippines is a Muslim Minority country. Its government exercise the separation of church and state rule as a democratic principles, which give rise to the business freedom. Foods and trading are mutually shared between the Muslim community and the non-Muslim community. There is no control from the government the strictness of halal and haram earnings. Until then the Muslim are demanding the indicator of halal foods through the office of Muslim Affairs. The foods which are recognized as halal bear the trademark "halal" written in Arabic letters. Hence, Muslims are good people while they are eating halal foods and halal earnings. Unfortunately, when the Muslims are exposed to haram foods their behaviors will divert from good to bad "jahil". Foods consumption in the Muslim belief brought changes on their behaviors. Thus, Muslims are extra careful in their food consumption. There was a man during the life time of the Holy Messenger Muhammad (SAW). This man is looking at the sky with his hands open asking the Almighty Allah some probations and sustenance. There upon the Messenger of Allah said: How does his duwa'a be granted when he is eating haram and wearing haram?" (A hadith from Bukhari and Muslim narration). Halal foods and dress attracts halal probation and sustenance that adds more blessings and mercy.

2. The Concept of Halal and Haram

The judgement of Islam religion for Halal, Makru and Haram is based on the Qur'an and Hadith of the Holy Prophet Muhammad (SAW). Halal as specifically described by Islam and Chandrasekaran (2013) is usually understood to refer to the food that is permissible according to Islam religion. However in Arabic, it refers to permissible behavior, speech, dress, conduct, manner and diet (cited Al-Jallad, 2008). Islam and Chandrasekaran (2013) further explained "halal is that which permitted, with respect to which no restriction exists, and the doing of which the Almighty Allah (SW) has allowed, and Haram is that which the Law Giver has absolutely prohibited and the one the commit it is liable to incur the punishment of Allah in the hereafter as well as in this world".

The makru judgement is undesirable act, if one commits once

or twice is not subject for punishment but if it is done several time over and over again it become closer to haram judgement. Makru or detestable is that which disapproved by Allah, the best of making judgement albeit not as strongly and the one who commit is not punished as he is punished for a Haram act (Islam and Chandrasekaran, 2013, p. 3940).

In the Bangsamoro Autonomous Region in Muslim Mindanao (BARMM) gained their autonomy after 40 years long struggle for self-identity and cultural recognition in a quest of a real Muslim community. The women folks wear Muslim dress hijab and some men wear the “qamis” long dress featured as Muslim dress which covers all over the body except the hands and the feet. The used of headdress of Muslim women “Turong” and head cover for men “Kopiya” made them totally different from the non-Muslim who are still living with them in the Mindanao Region. Distinction in terms of dress between non-Muslim and Muslim community become intensely clear and remarkable. Nonetheless, the learning of the Qur’an and Hadith of the Messenger Muhammad (SAW) provide divine guidance that brought Muslim towards Blessings “Barakat” and Mercy “Rahmat” of the Almighty Allah (SW).

3. Implication of Halal Marketing on Human Life

Human are individual or group of people who have belief, values and practice religion. Human also identified according to their culture, religious affinity and tribes. In the Philippines there are several tribes scattered all over the three main islands of Luzon, Visayas, and Mindanao. The Muslim Filipinos were concentrated in Mindanao and rarely found in Luzon and Visayas. The Muslim tribes who are destined to intermarriage with other tribes must be solemnize according to Muslim Marriage rites. They believed any sexual act without solemnization by the Imam “Muslim priest” according to Islamic values and norms is haram. Otherwise, when the bride and groom properly solemnized according to the Muslim rites, norms and values, their marriage is halal.

A child born from pre-marital sex is a bastard because the mother and father are doing haram sexual relation. Unfortunately, the child is unchaste and never become human. The child on his developmental growth exposed undesirable behavior. The child become social delinquency by exposing behaviors contrary to religion. The child would never receive guidance from the divine Lord “Allah.” The punishment of man and a woman engaged in pre-marital sex is specified in the Qur’an Surah Noor (Ch. 24, verse 2-3,) “the [unmarried] woman or [unmarried] man found guilty of sexual intercourse – lash each one of them with a hundred lashes, and do not be taken by pity for them in the religion of Allah, if you should believe in Allah and Last Day. And let the group of the believers witness their punishment”.

Taken-in halal foods and very cautious of the trading activities avoiding those haram and select only those halal business affairs is more rewarding than those who are unmindful of the nature of their occupation. In their writings, Djakeli and Mahdi (2014) pointed out in the introduction of their paper that “in connection with religion, there are some rules associated with food, especially from animal origin, which

are accepted to consume”. They made mention that “the main problem that the research focuses on are finding the best way for Georgian products to enter into the halal market”. Hence, every Muslim in this country are thinking and extending hardwork efforts to make the trades and productions in the country halal and completely abstain from the haram. Because Muslims believed that consumption of haram is a liable consequences to deprive from the blessings and mercy of the Almighty Allah azawajalla.

The effect of eating halal foods and dressing halal garments can be seen in the life styles of the real Muslim in this very life of this world “dunya”. They are avoiding foods that are forbidden for them to consume, in the guidance of Allah (SW) reflected in the Qur’an as in the verse 173 in surah Al-Baqarah reveals “He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah (SW). But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], there is no sin upon him. Indeed, Allah (SW) is Forgiving and Merciful (Al-Qur’an, Ch 2; Al-Baqarah; verse 173) cited by Djakeli and Mahdi, 2014).

4. Necessity of Halal Marketing

The Almighty Allah (SW) created humanity in the same condition. They are all Muslims by birth “fitra”. The Christians became Christian because they are born in the custody of Christian parents who are practicing Christian Religion. The Muslims also born in the custody of the Muslim parents. Both the Muslims and the Christians born into this world naked, innocent, and bearing the quality of man. There is no social distinction in their appearance, activities and life cycle. They are following the cycle of life as mentioned in the Qur’an “Inna Lillahi wa Inna Ilayhi Rajiunw.” From Allah you came to Allah you will return. All humanity are coming from Allah and venture the worldly life to their old age. And they die going back to the Almighty Allah (SW). Both Christians and Muslims believed the day of resurrection. They will be brought back to life in the Hereafter. And then there will be the Day of Judgement. Counting all the good and bad deeds as mentioned by the Almighty Allah (SW) in the Qur’an Chapter 101, Al-Qaria; verse 6-9 reveals that “Then as for one whose scales are heavy [with good deeds]. He will be in a pleasant life. But as for one whose scales are light. His refuge will be in Abyss” (Al-Qur’an, Ch. 101 Al-Qari’a; verses 6-9).

Many people venture their life as if they are doing business. The Qur’an revealed in Surah 103 Al-Asr, verses 1-3 “By time. Indeed, mankind is in loss. Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience (Al-ur’an: Ch. 103 Al-Asr; verses 1-3). Halal trading is required for every men on this earth. They should work according to the commandment of the Almighty Allah (SW) and follow the model of all humanity Messenger Muhammad (SAW) by doing his “Sunnah” life styles. Otherwise, they go back and meet the Almighty Allah (SW) in the state of loss.

Djakeli and Mahdi (2014) emphasize that “imported Halal products from many countries, for example Halal ready meal,

soup, ingredient and etc. In last two years, well known consumer brands and big companies have shown great interest in the Muslims market. The absence of Halal certification requirements has contributed to the consumer disbelief about products labeled as Halal. Thus, the primary challenge is gaining consumer confidence in the Halal designation and also Cultural diversity has led to strict Halal standards". In this write up the writer emphasized the necessity of halal trading. The government made to law the production of foods of any kinds should be labeled halal. Because people in the world are now aware of the implication of eating the haram and the advantage of eating halal.

5. Literature Review

Halal Marketing: Growing the Pie by Tajamalul Islam and Dr. Uma Chandrasekaran (2013) clearly discussed the Islamic marketing or Halal marketing, these authors assumed that religion affects consumer choice and thus, follows Islamic laws, principles and guidelines in strategic marketing decisions of designing, communicating and delivering products and services to customers. In their quotations they mentioned that "Islamic marketing fulfills needs through Halal products and services with the mutual consent and welfare of buyers and sellers for achieving material and spiritual well-being in the world here and the hereafter" (Alom & Haque, 2011). They wrote that "Adding the word 'Islamic' to marketing will be understood to mean Shariah compliant practices i.e., adhering to the teachings of Islam in all facets of trade, applying Islamic business ethics and observing the market manners as dictated by the religion of Islam." They cited the work of Bakr Ahmad Alserhan (2011). Likewise, their quotation of the statement "A school of thought that has a moral compass which tends towards the ethical norms and values of Islam and how Muslims interpret these from their varying cultural lenses" was cited from Wilson (2012). They further wrote that "Islamic marketing is a relatively new area of study in marketing, even though Shariah compliant practices have been in place for a longer time. Muslims around the world have been ensuring that they are consuming Halal products and services by enquiring about ingredients and by avoiding products and services that do not conform to their religious beliefs. With the phenomenon of globalization and liberalization many multinationals are realizing the opportunities and imperatives of studying this growing segment.

The concept of Halal and Haram also clearly discussed in the article of Islam and Chandrasekaran (2013), they posited that Halal and Haram represent Islamic law based on the teachings of The Holy Quran and Sunnah (the prophet's way of life) and regulate every aspect of a Muslim's life. The word Halal is usually understood to refer to the food that is permissible according to Islam. They further support their statement that states "however in Arabic, it refers to permissible behavior, speech, dress, conduct, manner and diet they cited Al-Jallad (2008); They continued to discuss that "Halal is "that which is permitted, with respect to which no restriction exists, and the doing of which the Allah has allowed, and Haram is that which the Law Giver has absolutely prohibited and the one that

commits it is liable to incur the punishment of Allah in the hereafter as well as legal punishment in this world". Haram is the antonym of Halal which means prohibited or forbidden. Besides Halal and Haram, a third category 'Makruh' or the detestable is that "which is disapproved by Allah albeit not as strongly and the one who commits it is not punished as he is punished for a Haram act, except when he does it in excess and in a manner which leads an individual towards what is Haram" a citation from Al Qaradawi (2002).

Siddiqui, Farooqui, Siddiqui and Rosman in their article Halal Marketing (2017) emphasized that after deep study of the theories the void gap has been identified that the Basic Islamic Principles regarding the Marketing mix model have not been addressed. Moreover, there are some variables which are mandatory foundation of marketing before indulging in mix model, like the correction of intentions of the marketer, keenness to legitimate earnings, honoring and fulfilling obligations and leniency in business transactions. These elements are needed to be considered first, and then a competitive marketing strategy is to be developed on the basis of the marketing mix model, which compiles to the Basic Islamic Principles as well. Nowadays, the topic of Islamic Marketing is becoming increasingly important among the researchers as well as the practitioners and become a basis of a heated argument among the Muslims and non-Muslims as well as among the proponents of Islamic and contemporary marketing alike. These are the people who are interested to unearth the differences between the two modes of marketing and unleash why there is a need to switch towards Islamic Marketing [2]. The reason that this switch is needed is that it offers a way of implementation of marketing principles in a morally acceptable way. Where Islam provides guidance on all aspects of life, it does so for conducting the trade and commercial activities as well [3]. About such issues, Allah SWT states in one of the Quranic verses: "O' you who believe! Eat not up your property among yourselves unjustly except it to be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allah is Most Merciful to you."

6. Result Analysis

The halal marketing is only known in the life of Muslim business undertakings. The Muslims were not allowed to take in haram in every aspect of their deeds in this worldly life. They are given guidance in Qur'an and Sunnah to judge the halal activities including their daily life undertakings. The criterion of halal and haram was based on the teaching of Islam. Islam is a peaceful religion directly revealed in the Qur'an and hadith. Significantly, Muslims are confined to do the halal undertakings and abstain in full force from the haram undertakings.

The concept of halal and haram was based on the Qur'an and Sunnah of the Messenger Muhammad (SAW). Haram food consumption, wearing haram garment, and doing haram deeds is punishable by the Almighty Allah. The effect of haram in the life of human deprivation of the blessings, guidance, and mercy of the Almighty Allah. Duwa'a is not accepted. The life of

human devoid of blessings and devoid of the mercy of the Almighty Allah in this dunya and much more in the life in the hereafter. Punishment is due to everyone who are engaged in the haram undertakings.

Comparatively, the life of human who are in the right track of doing halal deeds, consuming halal foods, wearing halal garments, extra-careful in their life styles and fashion designed to halal activities. These people are given blessings, guidance, and mercy in this dunya and rewarded with the salvation and luxury life in heaven in the life hereafter. The Almighty Creator Allah (SW) is the Most Merciful and Most Compassionate. Everything in this world and in the Hereafter is under His control. He is the Majesty, Powerful and the Greatest. Nothing from His Creation can be like Him. He is Alone to be worshipped He has the Power to do what He want. So Muslims should obey the commandments of Allah and remain believers in their entire lives. Whoever enters the mercy and forgiveness of Allah he attained the supreme success.

7. Conclusion

Humanity should obey and follow Islam to enhance the guidance of Allah (SW) and remain steadfast to do halal and abstain from haram. The success of humanity is within the mercy of Allah and His forgiveness. The destiny of Humanity is under the control of the Almighty Allah (SW) so Islamic or

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8. Recommendation

Since life in dunya is transitory, humanity should at once embrace Islam: the only true religion strictly forbidding evil and promote righteousness. Promoting halal and forbidding haram. Because haram greatly affect the life of man in this dunya as well as in the life of the hereafter. Everyone gains blessings “Barakat”, mercy “Rahmat” and guidance “hidayat” if and only if hasten to accept halal and abstain haram. The life of human is under the control of Allah (SW) the Most Merciful and the Most Compassionate.

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