



Prospects Of Halal Production: A Study At Am Al-Washliyah

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Abstract

The need for Muslims for halal products is a necessity, because this is directly related to the commandments of the Islamic religion, namely eating food from sustenance that is halal, good and blessed. This research aims to determine Al-Washliyah's efforts in halal production. This research method is a literature study approach. This research is a type of field research because researchers go to the field. The results of this research show that halal production in Indonesia has good prospects, including those managed at Al-Washliyah.

Keywords: Al-Washliyah, Production, Halal, Prospekt.

1. Introduction

An article entitled Halal Product Industry Development Strategy " Halal Products Industry Development Strategy", explains that the strategic emphasis is carried out by prioritizing the development of domestic and halal product industry aspects creating a business network in the global market that will develop the Indonesian halal product industry to dominate the global market. (Lady Yulia Ministry of Religion of the Republic of Indonesia email: lady.yulia17@gmail.com jurnal Bimas Islam Vol.8. No.I 2015).

In the context of halal products which are an absolute necessity for the Muslim community, this is a challenge for the proliferation of products that do not use the halal label. For this reason, the readiness of the Muslim community is needed to present, manage and develop the production of halal products. Human civilization will continue to be influenced by advances in science and technology, as illustrated in the era of industrial revolution 4.0 and society 5.0. The question is, are Islamic community organizations in Indonesia ready to face this? Japan presented its vision of Society 5.0, along with exhibitions by supporting companies from Japan, at CeBIT 2017, the European business festival for innovation and digitalization that covers the digitalization of business, government and society from all angles. (Source : <https://ee.uui.ac.id/2020/07/06/mengenal-society-5-0-sebuah-upaya-jepang-untuk-keamanan-dan-kesejahteraan-manusia/>)

Thus, there is a need for production planning for halal products which are really needed by Muslim communities wherever they are. . Therefore a strong focus is maintained on building a society

that makes people happy and provides a sense of value. In this case, the position of Islamic community organizations is strategic, which has charitable efforts, including education, da'wah and other social causes. Islamic community organizations such as Al Jam'iyatul Washliyah are certainly expected to play a role in contributing to society both physically and spiritually. This article will discuss how to plan the management of the halal product industry.

2. Literature

1. Maqashid Syariah.

Islamic Sharia comes from Allah SWT by sending down the holy book Al-Quran al-Karim and was perfectly conveyed by the Prophet Muhammad SAW. That is why Islamic economic philosophy is at-Tauhid wa al-"is, wa al-maṣlahah. Thus, Islamic economics is essentially perfect, fair, fair and prioritizes benefit. The expected economic behavior both when starting the process, during the process and after the process still refers to maqasid sharia. In the rules of fiqh it is stated: "al-umûru bimaqâsidihâ, every matter depends on the intention (what is meant). The word maqâsid syari'ah consists of two words idalamaf and mudfun ilaihi. Maqâsid is a plural word which means aim and purpose. Thus, economic activity in an Islamic perspective, starting from planning production, distribution and consumption, requires concepts as a basis for acting, or in order to act based on concepts. The concept in question is the concept of sharia which originates from the Koran and hadith. The concept of maqasid sharia is a theory of legal formulation (istinbât) that uses the aim of establishing sharia law as its reference, in this case the theme is maṣlahah. This is in line with what Abdul Wahab Khalaf said, understanding and

comprehending maqasid sharia can be used as a tool in understanding the editorials of the Koran and Sunnah, helping to resolve conflicting arguments (ta'arudal-adillah), and it is very important to determine a law in a case whose legal provisions are not stated in the Koran and Sunnah if using semantic (linguistic) studies.

Regarding the discussion on managing the production of halal products, where halal is important in maintaining the achievement of maqasid sharia. At the theoretical level by leading scientists (ulama) such as Al-Imam al-Ghhazali and the peak of maturity of maqasid sharia occurred in the 8th century AH, namely in the hands of al-Syathibi with his book called al-Muwâfaqât which was developed through an analytical-inductive approach (tahlîlî-istiqrâ'i). These include al-Syathibi's contribution; (a) building ushul fiqh on the foundations of maqâshid; (b) the first figure who added maqâshid al-mukallaf (the goals of amukallaf) to the maqâshid theme; (c) figures who offer a methodology by which God's purposes will be known comprehensively, explicitly do not allow ijthad before mastering Maqâshid al-mukallaf, and many others.

This Maqasid sharia is commonly known and is summarized in 5 parts; hifdzu al-din (religion), al-nafs (soul), an-nasl (offspring), al-mal (treasure) and al-'aql (reason). In this case, it is hoped that the people will comply with the maqasid sharia, so that prosperity and happiness in this world and the hereafter can be realized.

2. Strategy

According to Mamduh, strategy is the determination of the basic long-term goals of an organization and the selection of alternative actions and the allocation of resources needed to achieve these goals. everything related to the implementation of ideas, a plan within a certain period of time. This needs to be had in many things and affairs, including production management.

3. Management.

Management in the Big Indonesian Dictionary (KBBI) contains four meanings: a. processes, methods, actions of managing; b. the process of carrying out certain activities by mobilizing the energy of other people; c. processes that help formulate organizational policies and goals; d. a process that provides oversight of all matters involved in implementing policies and achieving goals. The word management comes from the word manage which means a process that helps formulate organizational policies and goals; the process of carrying out certain activities by mobilizing the energy of other people; a process that provides oversight of all matters involved in implementing

policies and achieving goals. Managing also means controlling or organizing. Management is a translation of the word "management". This English term was then Indonesianized to become "management". Management is a process that provides supervision over all things involved in implementing policies and achieving goals, the process of carrying out certain activities by mobilizing the energy of other people.

Thus the word "management" has the same meaning as management, which means arrangement or management. Many people define management as organizing, administering and administering, and that is the definition that is currently popular. On the one hand, management is said to be management because it is a process of planning and decision making, organizing, leading and controlling an organization's human, financial, physical and information resources to achieve organizational goals efficiently and effectively. On the other hand, management is an effort to achieve a certain goal through the activities of other people. Managers coordinate a number of other people's activities which include planning, organizing, placing, directing and controlling

Another version of the use of the term "management" comes from the verb to manage, meaning control, the noun "management" or management can have various meanings. Firstly as management, control or handling ("managing"). Second, skilled treatment to handle something in the form of skillful treatment. Third, a combination of these two meanings, namely those related to the management of a company, household or a form of cooperation in achieving a certain goal. These three understandings support the agreed assumption that management can be viewed as both a science and an art. Management as a science means that management meets the criteria of science and scientific methods which emphasize concepts, theories, principles and management techniques. Within an organization, management means an activity carried out by an organization in order to control, maintain, organize and systematize the resources within the organization. Management is always related to all elements within an organization, such as management relating to personal, administration, administration, equipment or infrastructure within the organization, financial/fund management, human resources, marketing and others (Depdikbud, 1995/1996 :1-2).

Thus, it can be concluded that management is the organization or administration so that something managed can run smoothly, effectively and efficiently. In other words, management is an important part of the management process, so that in managing a business you will find a management model.

According to Hughes in Riyadi (2004:280) Strategic Planning includes components as follows: Mission statement and general objectives (overall mission and goals statement), formulated by management leaders (executives) and emphasizes strategic thinking developed with targets forward.

- a. Environmental analysis (environmental scan or analysis), with identify and assess and anticipate external factors and conditions that must be taken into account for formulating materials organizational strategy.
- b. Check the state and internal resources (internal profile and resources audit), by evaluating the strengths and weaknesses of the organization, so that can be considered in preparing strategic planning.
- c. Formulate, evaluate and select strategies (the formulation, evaluation, and selection of strategies).
- d. Implement and supervise the strategic plan (the implementation and control of the strategic plan).

4. Sharia Demands For Halal Products

Islam is a religion that regulates all things in life, in the Koran and Hadith as the main source of Islamic teachings, instructions are explained so that humans prepare themselves and their families for a better and eternal afterlife to avoid the torment of hellfire, and enter heaven, the peak of pleasure. which is incomparable in the afterlife. The Word of Allah SWT in Surah at-Tahrim : 6 :

أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ
وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا
أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ٦

“O you who believe, protect yourselves and your families from the fire of hell whose fuel is people and stones; The guardians are angels who are rough, tough, and do not disobey Allah in what He commands them and always do what they are commanded.” (Q. S. Al-Tahrim: .(6 ;66).

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا
خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ١٦٨

“O people, eat of what is lawful and good from what is on earth, and do not follow the steps of the devil; because actually the devil is a real enemy for you” (Q. S. Al-Baqarah : 2; 168).

It can be clearly understood from these two verses as a command to obey the commands and prohibitions of Allah Swt, to protect oneself from the torment of hellfire. Then the order is to eat what is halal and good. Of course, to obtain means of satisfying needs in the form of products and services is through industrial production. It's just

that industrial and production activities required by sharia are halal and good.

5. Al Jam'iyatul Washliyah

Various tactics and strategies are commonly found in organizations in an effort to achieve the desired goals by both profit and non-profit organizations, such as Islamic community organizations, abbreviated as Ormas Islam. This shows how important it is to choose and determine a business management strategy within an organization. The phenomenon of Islamic social organizations (mass organizations) growing from time to time generally still needs strategies to face developments in the era where science and technology continue to develop rapidly. One of the Islamic mass organizations in question is Al Jam'iyatul Washliyah, abbreviated as Al-Washliyah. Al-Washliyah is the largest Islamic social organization in North Sumatra Province, and the third largest in Indonesia after Nahdlatul Ulama (NU) and Muhammadiyah. (Source: www.kabarwashliyah.com). The progress and existence of NU, Muhammadiyah and Al-Washliyah as the largest mass organizations in Indonesia is beyond doubt. Through various charities, Al Jam'iyatul Washliyah since its birth on 30 November 1930 in Medan has continued to develop until now, including in the fields of education, da'wah, social and economic improvement of the people.

3. Metodology

The research carried out is classified as a literature and field study. Therefore, research objects are objects in the field that are able to provide information about research studies. In this case, Al Jam'iyatul Washliyah is the object of research with a focus on halal production management planning. According to Danial and Warsiah (2009:80), Literary Study is research carried out by researchers by collecting a number of books, magazines related to the problem and research objectives.

4. Results and Discussion

The main finding produced in this research is that up to now, in the era of globalization, the halal product business has undeniably become a sector that contributes greatly to the world economy. The halal product sector is an area that also dominates the global trade business. With a large market potential, namely the world's Muslim community now exceeding 1.6 billion, also supported by the development of the halal lifestyle of non-Muslim communities, causing the market potential for halal products to increase. From the results of this research, it is hoped that the Al Jam'iyatul Washliyah organization, as the third largest Islamic community organization in Indonesia after

Nahdlatul Ulama and Muhammadiyah, can develop its charitable efforts in the halal products industry. Halal industrial products will be accepted and sought after by the community itself and can become a mainstay of export commodities, capable of driving the real sector.

Islam regulates all matters concerning human life. Everything contained in the Alquran, a guide to living life for The Ummah, as rahmatan lil alamîn, includes internal regulations consume something. This is in line with Allah's words in the Koran, surah at-Tahrim: 66; 6

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"O people, eat of what is lawful and good from what is on earth, and do not follow the steps of the devil; because indeed the devil is a real enemy for you" (Q. S. Al-Baqarah: (168 ;2)

"O people, eat what is halal and good on earth, and do not follow the steps of the devil." For Muslim communities, it is necessary to have and run the halal industrial process. In Islam, halal and good are two things that cannot be separated. Both have a big influence on psychological formation and human physique, as well as behavior and moral formation. This matter becomes a benchmark for reflecting the initial assessment that influences it a person's behavior, because of food and drink for Muslims not just to meet external needs, but it is also part of a spiritual need that is absolutely fulfilled. The Hadith of the Prophet SAW explains this, as narrated by a friend Abu Hurairah RA, that the Messenger of Allah said: "The stomach is a lake for the body body. Blood vessels end in it. If the stomach is healthy, the vessels the vessels will be healthy. On the other hand, if the stomach hurts, so will the blood vessels get sick." (HR Thabrani).

In this regard, Imam al-Ghazali gave an example of an affair Food in religion is like the foundation of a building. According to him, If the foundation is strong and sturdy, then the building will stand tall and sturdy. Likewise, if the foundation is weak and fragile, the building will undoubtedly collapse and collapse. Etymologically, halal means releasing, breaking down, dissolving, resolve, liberate and

allow. Meanwhile terminology, the word "halal" is something with which dangerous knots are removed, and Allah allows it to be done. 4 Halal can also be interpreted as something that is free from components that are prohibited for Muslims to consume. Law no. 33 of 2014 concerning Halal Product Guarantees contains several definitions that can be used as references in interpreting halal products. Products are goods and/or services that related to food, drinks, medicines, cosmetics, chemical products, biological products, genetically engineered products, as well as valuable goods used, used or exploited by the public. Meanwhile, halal products are products that have been declared halal in accordance with Islamic sharia. As science and technology develop, products processed from various raw materials using various modern techniques and methods so that the halal quality of the finished product is difficult to trace. For this reason, product halal inspection and certification is very important. Through halal certification, the halal status of a product can be known with certainty so that it is important. Muslim consumers will be guaranteed to choose products according to Islamic sharia. Halal certification is also a form of protection.

Therefore, in the context of industrial development planning strategies, halal products are important, including those carried out by Islamic community organizations themselves, as well as those that have passed halal certification.

What are the inhibiting factors in planning the development of the halal industry? To answer the question asked, based on research (Tika Widiastuti Center for Public Communication and Information, Airlangga University, 2020), the results of the ANP analysis show that the main problem in developing the halal industry is the human resources aspect which will have a good impact on the rapid development of the halal industry because it provides better perception and understanding of the market. Apart from human resources, the next obstacles are infrastructure and production. Infrastructure is an obstacle in the development of the halal industry. Infrastructure barriers relate to the implementation of JPH such as regulations, systems, procedures, and the number of halal guarantee institutions. The next priority is policy and outreach. Next, formulate a strategy for developing the halal industry based on mapping the obstacles that have been carried out. This strategy is called the Halal Industrial Integration Strategy which has the aim of maximizing the role of each economic actor. These economic actors include government, consumers, investors and industry.

Then the role of industry, where the minimal involvement of Muslims in the industry can reduce the country's image as a country that has great

potential to become a major player in the halal industry, especially in the long term. Muslim workers and producers are expected to have a deeper understanding of halal practices, as well as Islamic legal and ethical standards. This can encourage the growth of the number of products and companies trying to obtain halal certification. (Source: Author Tika Widiastuti. Detailed information from this article can be seen at: <https://giapjournals.com/hssr/article/view/2906> (Obstacles and Strategies in Developing Halal Industry: Evidence From Indonesia)

In the context of Islamic community organizations, what are the efforts of the organization so that devices and the public can not only get to know halal products but also become part of the halal industry players in their activities? This is useful for business development and socialization of industrial development. By having good literacy from the community regarding the importance of the halal industry, it will make it easier for both organizations and the community to plan mutually beneficial cooperation, and the principle of mutual assistance (ta'awun) to do so.

How is the management of this halal production planned by the Islamic community organization Al Jam'iyatul Washliyah?

To answer the questions asked, we pay attention to the condition of the Al-Washliyah organization, for example Al-Washliyah North Sumatra in 2023 plans to produce clean, ready-to-drink water which is still in the laboratory testing stage. However, innovation is the keyword for developing an industry that has competitiveness. in Indonesia, which must be supported by three elements, namely: 1) Government Policy, 2) Continuous Industrial Community Involvement, and 3) Industry-based Higher Education Research.

From the description above, it can be understood that the halal industry, from simple small situations and conditions to large businesses, still involves the role of Islamic community organizations. In the context of Al-Washliyah, which has five Al-Washliyah charities that can be used as planning with the five types of business charities and activities carried out by the organization called Panca Amal Al Washliyah, namely:

- 1) Education and culture.
- 2) Da'wah and cadre formation.
- 3) Amar makruf nahi munkar.
- 4) Orphanages and the poor.
- 5) Economy and people's welfare.

Through educational and cultural institutions, from Kindergartens to Universities, Al-Washliyah can prepare santri, santriwati and others, who are

expected to add to the body of knowledge related to the halal industry so that it will be beneficial for the development of halal product production by the organization. In terms of da'wah and cadre formation, through Da'i and Human Resources trainers, it is hoped that they can increase the literacy of understanding sharia, including the halal industry sector, and socialize it among the Washliyin and society in general. In terms of amar makruf nahi munkar, through enforcing discipline and organizational rules in accordance with Al-Washliyah's Articles of Association and Bylaws (AD/ART), it is hoped that it can add to the treasury of motivation to practice religion. Likewise in the field of economics and welfare of the people, through Bank PT. BPRS Al-Washliyah is expected to be able to advance the sharia economy, where the halal industry is an important part supported by large financing. In this way, optimizing the strategic role of what is called Al-Washliyah's five charities can be a strategy for planning the development of the halal industry. In other words, the five Al-Washliyah five charities can be called special for the Al-Washliyah organization as an Islamic community organization. This could be a strategy for Al-Washliyah to build and develop the organization to become larger and more successful in managing the production of halal products.

5. Conclusion

Islamic community organizations in Indonesia can take a contributing role to the halal industry, as part of the rise of a sharia-based employment system. The halal industry is the answer to all forms of people's needs for halal products that can respond to the challenges of the modern era. It is hoped that the Al Jam'iyatul Washliyah organization, as the third largest Islamic community organization in Indonesia after Nahdlatul Ulama and Muhammadiyah, can develop its charitable efforts in the halal products industry. Halal industrial products will be accepted and sought after by the community itself and can become a mainstay of export commodities, capable of driving the real sector. The halal product industry is the answer to all forms of work in the field of providing the needs of the people who need it and can respond to the challenges of this modern era.

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