

# Labelizing of Manufacturing Halal Industry Products for Achieving Customer Satisfaction In The Perspective of Maslahah Daruriyah

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## Abstract

Maslahah are all forms of goodness with worldly and hereafter dimensions that bring goodness in all aspects that do not cause harm in production, distribution and consumption activities. The labeling of halal products in the manufacturing industry from the perspective of maslahah daruriyah focuses on halal guarantees, customer protection is marked by halal symbol on the packaging. The purpose of this study was to determine the categorization of maslahah daruriyah on the labeling of halal products and consumption satisfaction with the labeling of halal products. The method is descriptive qualitative. The results of the study prove that the labeling of halal products is categorized as maslahah daruriyah which of course the obligation of halal labeling is carried out in stages because its existence is needed by human life for the benefit of maintaining religion, soul, mind, lineage and property. Consumption satisfaction known as maslahah with the understanding that the needs are fulfilled both physically and spiritually. Islam attaches great importance to physical and non-physical balance based on sharia values.

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## 1. Introduction

Globalization and free trade which are influenced by advances in telecommunications and information technology have provided space for the flow of goods and services transactions connecting countries to one another, so that the goods and services offered vary, both foreign and domestic production. Such conditions on the one hand have benefits for customers because the customer's needs for the desired goods and services can be fulfilled and the freedom to choose various types of quality goods and or services according to the wishes and abilities of customers is increasingly wide open. On the other hand, the conditions and phenomena mentioned above can result in the position of business actors and customers becoming unbalanced and customers in a weak position (Sadar, 2012).

Economic activities, including production, consumption, and exchange related to maslahah, must be carried out as a religious duty or worship. The goal is not only for satisfaction in this world but also prosperity in the hereafter. All these activities that have maslahah for mankind are called needs or needs and all these needs must be met (Toyo, 2019). The MUI fatwa that is determined conceptually always comes from the objectives of shari'ah (maqāsid syarī'ah) which aims to provide maslahah (goodness) and eliminate harm (adversity). In other words, the consideration of maslahah in MUI fatwa is a priority footing for the introduction and development of an Islamic economy, especially for products whose status is not halal certified. (Hatoli, 2020)

A state guarantees religious adherents to worship and carry out their religious teachings, especially for Muslims, it is very necessary to guarantee the halalness of all food products, beverages, drugs, cosmetics and goods that are traded and of course consumed by many Muslims. The halal guarantee is not only stated by the producer, but must go through a process of objective

inspection and assessment by the halal inspection agency (Ministry of Religion, 2003). The guarantee of halal products is important to pay attention to considering the rapid development of science and technology that has given birth to various ready-to-eat products which of course affect the processing and utilization of production materials. So, it is possible that something halal will mix with haram and become difficult to distinguish when it becomes a legal product (Djakfar, 2013).

Consuming halal products is the right of every individual to fulfill their daily needs. It is not surprising that Indonesia, with the largest Muslim population in the world, through the Ministry of Religion encourages industry players to provide halal products which are the basic needs of Muslims, resulting in a flood of these products from within and outside the country. (Windisukma, 2015). If a product does not clearly include a halal label, then it is very likely to have a fatal impact on the individual and the company that produces it.

The practice of Islamic branding has received considerable attention among academics and practitioners in recent years. Some experts argue that the concept of Islamic branding is increasingly in demand by manufacturers. This is because the Muslim population in the world is growing. The producers are aware that Muslim customers are an easy target for marketing their products, one of the strategies they apply is Islamic branding, namely using Islamic identity (with Islamic words, sharia, Islamic names, halal labels) in marketing their products, Islamic branding consists of from 3 classifications, namely: Islamic brand by compliance, by origin and by customer. Examples of Islamic branding are: Nestle, KFC, CFC, which come from non-Muslim countries but for consumption by Muslims. They are willing to pay high fees to register their products to get halal certificates. Muslim customers are required to be selective in choosing products to consume. The halal label on the product package does not necessarily guarantee the halalness of the product (Nasrullah, 2015)

Some Muslim communities are not paying attention to the importance of knowing the ingredients for making products, whether in the form of food or beauty products, resulting in many individuals who intentionally mix halal and non-halal ingredients. There are still many customers in Indonesia who continue to buy food in stores without any halal label attached. Many food products that have not been certified halal, should be a homework for the government to protect the Indonesian Muslim community, besides that the Indonesian Islamic community must also be good at choosing the types of halal and haram foods, so as to reduce the case of "haram food" (Izzuddin, 2018). Based on this, research is needed in terms of product labeling of the manufacturing industry to achieve customer satisfaction in the perspective of *maslahah daruriyah*.

*Maslahah* can be categorized into two forms, the first to realize benefits, goodness and pleasure for humans called *لب المنافع* (bringing benefits). There is goodness and pleasure that is immediately felt by those who do it when they do what they are told to do. Second, avoiding mankind from damage and evil is called *المفاسد* (rejecting damage). Some of the damage and ugliness he felt immediately after doing the prohibited acts, there were also those when he did it, he felt it as something pleasant but after that he felt the damage and badness. The distribution of benefits are: (Syarifuddin, 2008).

#### a. Al-Maslahah Daruriyyah

Benefits related to the basic needs of mankind in this world and in the hereafter. Included maintaining religion, preserving the soul, preserving reason, maintaining offspring and maintaining property, hereinafter termed *al-masalih al-khamzah*. For example, maintaining

the mind is a factor in determining his life, so Allah makes reason the main thing. For that Allah prohibits drinking liquor, because it can damage the mind and human life.

b. Al-Maslahah Hajjiyah

Maslahahal-hajjiyyah, namely the benefits needed in perfecting the previous basic or basic benefits in the form of waivers to maintain and maintain basic human needs. For example, in muamalah, it is permissible to cooperate in muzaraah agriculture.

c. Al-Maslahah Tahsiniyah

Complementary benefits are in the form of flexibility that can complement the previous benefits. For example, it is recommended to eat nutritious food.

The benefits from the sharia side can be divided into three, some are mandatory, some are sunnah and some are permissible and some are forbidden to do and some are makruh to do. (Abd al-Salam, 1980)

Labels as information function: firstly, changing customer behavior towards products, secondly accommodating customer preferences and increasing food safety and thirdly, as a guarantee that the State is considering the interests of customers. (Zulham, 2013)

Products are goods and services related to food, beverages, drugs, cosmetics, chemical products, biological products, genetically engineered products, as well as goods used, used or utilized by the public. Halal products are products that have been declared halal in accordance with Islamic law. Halal certification is an acknowledgment of the halalness of a product issued by a halal product guarantee agency based on a written halal fatwa issued by a panel of scholars. Halal labeling is a sign of the halalness of a product (Law No. 33).

Maslahah is defined as benefits or work that contains benefits. According to Imam al-Gazali, maslahah is taking advantage and rejecting harm in order to fulfill the objectives of the Shari'a. Maslahah was put forward by Usul fikh scholars in discussing the method used when performing istinbat, namely establishing the law based on the arguments contained in the texts. (Encyclopedia, 2001)

Maslahah can be used as a proof, the impact of benefit and mafsadah is not only in the world, but also has an impact on the hereafter, so work that produces something good even though the results are not directly included in the category of righteous deeds. Any work that is believed to produce good results in the present and in the future is considered a benefit. Benefits are not judged by material enjoyment alone, but everything that is a necessity for the human body, soul and spirit. The benefit of religion is the basis for other benefits, and its position must take precedence (Fausia, 2015). The types of maslahah daruriyah are:

1. Keeping Religion. Embracing religion is a basic human right regarding human nature and instincts from birth. Therefore, freedom of religion must be protected and maintained (Firdaus, 2017). Humans need religion even religion is the most important need of all basic needs.
2. Nurturing the Soul. Humans are creatures of God, there are two things that distinguish humans from other creatures. First, Allah has made humans in the best form, compared to the forms of other creatures from various other creatures (Yumni, 2016). Caring for the soul is intended to maintain the right to live with dignity and to protect the soul to avoid acts of persecution in the form of murder, cutting off limbs or injuring, including consuming foods that can damage the body or excessive consumption.
3. Keeping Intellect. To maintain the mind from damage, it can be done by guaranteeing freedom of thought, learning, including professionalism in work and making decisions according to the level of interest. (Ilyas, 2014). Shari'a views human reason as a gift from

Allah. which is very important. With the human mind can distinguish what is good and what is bad.

4. Caring for offspring. Maintaining offspring is a basic need for human benefit. Aa form of maintaining human sustainability and fostering the mentality of generations so that a sense of friendship and unity can be established between humans. and prevent acts that damage self and offspring, such as damaging the health of babies, pregnant women and so on (Abu Zahrah, 1958)
5. Maintaining Assets. Wealth in the Islamic economic system is an important capital or production factor, but not the most important. The most important thing is humans themselves, and places nature as capital and a second factor of production. Capital should not be ignored, but must be used properly so that the productivity and benefits of assets continue to exist (Iswandi, 2018)

## 2. Research Method

This research is a qualitative research. The research method used in this study is a literature review (literature review) of various studies that have been done before. The data collection method used is secondary data obtained from journals, notebooks, and the internet. Among them namely data published by institutions that have trusted credibility, such as data from the Religion Departement, Journal of Mendeley and Google Scholar. Methods Data analysis in this study was carried out using descriptive analysis methods. The data that has been obtained were then analyzed using descriptive analysis methods. Descriptive analysis method is carried out by compiling the data obtained then interpreted and analyzed so as to provide information for solving the problems encountered.

Maslahah requires ijthad in solving various kinds of problems regarding the halal concept in the industry, especially in matters relating to everyday life such as the problem of consuming halal products. One of the efforts made is to make regulations on the Halal Product Labeling Guidelines. The government and national sharia institutions make rules in providing halal certification and labeling of a product in order to guarantee protection and increase customer satisfaction with products from the industry.

Guidelines and implementation of halal product certification and labeling, refer to the law number 33 of 2014 concerning halal product guarantees, hereinafter referred to as JPH starting from the implementation based on protection; Justice; legal certainty; accountability and transparency; effectiveness and efficiency; and professionalism. The JPH implementation aims to: a. provide comfort, security, safety, and certainty of the availability of Halal Products for the public in consuming and using the Products; and b. increase added value for Business Actors to produce and sell Halal Products. This is because products that enter, circulate, and are traded in the territory of Indonesia must be certified halal. The mandatory phrase in the law requires reinterpretation if it is related to masalah daruriyah.

**Table 1.** Categories of Maslahah Daruriyah Based on Category Impact

Category	Impact of Category	Aim	Score
Keeping Religion	Maintaining religious elements brings spiritual and material balance. However, if removing the religious element results in bankruptcy/badness	Protection for Religious People	A

Preserving Intellect and Wealth	Maintaining the elements of reason and wealth brings good in this world and the hereafter. However, if eliminating the elements of reason and wealth results in a low customer decision to buy the product	Regulatory Certainty (Legal)	A
Nurturing the Soul and Descendants	Maintaining the elements of the soul and offspring brings worldly and hereafter safety. However, if removing the elements of soul and lineage results in damage and evil	Halal Guarantee	A

Source: processed data

**Table 2.** Impact Matrix of the Dimensions of Maslahah Daruriyah

Maintaining Maslahah Daruriyah (A)	Maintaining Maslahah Daruriyah (A)	Maintaining Maslahah Daruriyah (A)
Does not clarify the elements of maslahah daruriyah (D)	Need to pay attention to other elements apart from the maslahah element (C)	Is identifying the elements of maslahah (B)
Eliminate the element of maslahah daruriyah (E)	Eliminate the element of maslahah daruriyah (E)	Eliminate the element of maslahah daruriyah (E)

Source: Compiled by Author

How to assess the Score:

1. If you get an impact score of E then the total score becomes E
2. If you get an impact score of D then the total score becomes C
3. If you get an impact score of B then the total score becomes B

### 3. Results and Discussions

There are two forms of Muslim customer thinking concepts that are present in the economic world. The first is utility, present in conventional science. The concept of utility is defined as the concept of customer satisfaction in the consumption of goods or services. The second concept is that mashlahah is defined as the concept of mapping customer behavior based on needs and priorities, which is very different from utility which has unlimited plural mapping. (Bahsoan, 2011)

Maslahah basically an integration of thought and remembrance by describing the motives of individual simplicity in each form of customer decisions. In this case, because mashlahah aims to give birth to benefits, perceptions are determined according to need. The concept of mashlahah is not in harmony with harm, which is why it gives birth to the perception of rejecting harm such as forbidden goods, including syubhat, a form of consumption that ignores others and endangers oneself.

The number of products in circulation has no clear legal status, halal or haram and sometimes even doubtful. Thus, consuming and utilizing and using halal products is recommended that is certified and have halal labeling in order to avoid harm, namely non-halal products which result in doubts for the public customers which affect their satisfaction in buying products.

**Table 3.** Maslahah dharuriyah in certification and labeling of halal products include:

<b>Function/Aim of Halal Certification and Labeling</b>	<b>Category Maslahah dharuriyah</b>	<b>Explanation</b>
Protection for Religious People in Implementing Religious Teachings	Keeping Religion	The number of cases that arisen that really hurt Muslims in Indonesia which will ultimately cause huge losses for customers and the business world, namely: the case of meatballs containing pork in Bandung 1984, the case of food containing pork ingredients in 1988 (Amen, 2013) and the case of the pilgrims' meningitis vaccine which contains pork enzymes (Focus, 2009) Responding to this is certainly very detrimental to Muslims. Although certification and labeling of halal products shows protection for Muslims to carry out their teachings, but at the same time other people because all need products that are halal and good for their survival, because halal and tayyib bring goodness and benefit, implementation of the rules of benefit, while reducing the possibility of prohibited or even forbidden immorality.
Regulatory Certainty (Legal)	Preserving Intellect and Wealth	Law number 33 of 2014 concerning halal products has been established, but certification and labeling of halal products is still carried out voluntarily, so that the justice desired by Muslims is still difficult to obtain because of doubts, for example in public places that are widely sold. However, it is often a question mark whether the product is halal or not so that people hold back their wealth to buy or feel disadvantaged after buying a product that has not been labeled halal. Therefore, the implementation of halal products is based on protection, justice, legal certainty, accountability and transparency, effectiveness and efficiency as well as professionalism.
Halal Guarantee	Nurturing the Soul and Descendants	In fact, the parties who are often harmed by the dishonesty of producers regarding the information on the contents of the product are babies and pregnant women. It is clear that these two factors will become the backbone of the Indonesian state going forward (Ministry of Religion, 2003) Some diseases caused by consuming non-halal products, for example consuming pork

which have an impact on health, cause disease for humans because they contain germs and parasites (W. Al Hafidz, 2007). Halal guarantees provide comfort, security, safety in using halal products. In addition to preventing fraud to maximize their choices in choosing products and so that customers act in accordance with the interests of achieving satisfaction.

Source: processed data

Halal labeling and certification are mandatory. The halal product guarantee law is a form of ijtihad legal action from the government and national sharia institutions through legal construction so that product labeling and certification is mandatory. The mandatory nature of halal certification means that the law on halal product guarantees has been separated from the moral principles and influences based on the voluntary principle. This means that the law on halal product guarantees has established new rules as the basis for the mandatory product labeling law. However, before the obligation to be certified, the kinds of products that must be certified halal are regulated in stages, government regulations must be stipulated as the basis for the next step.

The halal product labeling program is held to provide certainty of halal status, so that it can reach customers in consuming goods (products) from the manufacturing industry. The producers guarantee the sustainability of the halal production process by implementing a halal guarantee system based on the guarantee of halal products from the government. Customer satisfaction is termed in *maslahah* with the understanding that the fulfillment of both physical and spiritual needs is fulfilled. Islam attaches great importance to physical and non-physical balance based on sharia values. Physical satisfaction through food sourced from halal, nutritious and healthy ingredients. Meanwhile, non-physical satisfaction through obtaining blessings is worth worship in the sight of Allah.

**Table 4.** Score Measurement Results of Dimensions of *Maslahah Daruriyah* to Achieve

Category <i>Maslahah</i>	Incident	Category Score	Impact Score	Total Score
Keeping Religion	The production process to distribution contains haram elements	A	E	E
	Halal production raw materials that are still in the certification process	A	B	B
	Food and drink sourced from halal and good ingredients	A	A	A
Preserving Intellect and Wealth	There is no halal symbol	A	E	E
	Information about the product is not detailed	A	D	C
	Damaged products can be complained	A	A	A
Nurturing the Soul and Descendants	Fake stuffs	A	E	E
	Have an age limit in consuming the product	A	C	B
	The product lasts a long time and is useful in everyday life	A	A	A

Source: processed data

Based on the table above that in terms of labeling to achieve customer satisfaction it is necessary to involve elements of *maslahah daruriyah* and apply them to the production, distribution and consumption processes which include production raw materials that must be halal and good, beneficial to human life, currently in the process of auditing certification by the National Certification Agency or Institute, the product can also be complained about if it is found that something is damaged, the industry must complete information about the product including the composition of the material, industrial address, halal symbol, product expiration time and instructions for use as well as production code. Thus customers or the general public will feel safe,

Halal product labeling regulations have been developed but its implementation is undeniably still not widely disseminated and also still low, so that people are still introspective to get products that are truly guaranteed halal. This happens because most of the products that label the halal symbol illegally, food and non-food processing are also still mixed with doubtful elements, so the halal status of products circulating in the market is very vulnerable to consumption by the public. The production process to distribution in the industry must involve various internal and external stakeholders, both raw materials, additional materials and auxiliary materials, which are imported from other suppliers. The food processing process in its production uses enzymes, shortening, animal fat, meat-based raw materials, flavors and so on. These materials are very vulnerable from halal because they can contain ingredients that are forbidden. Therefore, the role of *maslahah daruriyah* in labeling and certifying halal products is very necessary to have a very large impact so that people get the benefits of goodness that are *ukhrawi* and worldly, and develop public awareness to consume, use and utilize halal products and selectively choose products that have been labeled. and certified halal. To inform the public that the products sold are halal, the government has regulated legal regulations relating to Law No. 7/1996 on food, Law No. 8/1999 on customer protection, Law No. 69/1999 about labelling and food advertisement and Law 33/2014 about local products guarantee.

#### 4. Results and Discussions

The labeling of halal products from the perspective of *maslahah daruriyah* is the goal of sharia in protecting Muslims in fulfilling their needs and providing legal certainty for the halalness of a product as evidenced by the labeling of halal products. Halal product labeling is categorized as *maslahah daruriyah*, the obligation of halal labeling is carried out in stages because its existence is very much needed by human life. For the benefit of meeting needs in order to maintain religion, soul, mind, lineage, and property. The labeling of halal products is very urgent to do because all of them can provide guarantees to customers, and the existence of *maslahah daruriyah* in labeling halal products can solve people's problems about halal products and add insight into the scientific treasures of Islamic law perspectives.

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