

## **A New Paradigm of Islamic Dakwah on Food and Halal Products for Non-Muslims**

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### **Abstract**

Halal food and products have long been only an issue and monopoly of Muslims because they are related to religion. However, in the current era of globalization, this is a necessity among non-Muslims because, in halal food and products, there are benefits for health. Producers and consumers of halal food and products are not only *Islamic countries* that care, but non-Muslim secular-based countries that are Muslim minorities also make this halal issue a *competitive advantage*. In various non-Muslim countries are, halal food and products a promising business opportunity because of halal marketing and consumers who are Muslim and non-Muslim citizens. These facts, information, and data are reasons to research products among non-Muslims as an area of Islamic proselytizing. This descriptive research is carried out qualitatively to answer social phenomena to the enthusiasm of non-Muslim people for the needs and interests of halal food and products. The study of scientific theory in Islamic principles considers that food and products are very positive for producers and favorable without knowing religious differences. The survey results can study halal food and products based on scientific studies and from an Islamic perspective are formed and consumed by Muslim-based and non-Muslim countries. Based on this, the new paradigm of Islamic proselytizing today and in the future can be carried out and aimed at Muslims and non-Muslims as findings of this study show that halal foods and products benefit producers and consumers in adhering to religion and health benefits.

**Keywords:** *Dakwah Islamiyah, Halal Food, Halal Products, Non-Muslims*



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### **INTRODUCTION**

Halal food and products have long been the case only among Muslims, which is considered very important. This is because it is related to Islamic law that commands Muslims to eat and produce halal food so that it is accepted for worship by Allah subhanahuwata'ala to get salvation in the world and the Hereafter. So important is halal, proselytizing activities in halal food is only aimed at Muslims accompanied by the requirements and types of halal food, procedures for obtaining halal food, and procedures for slaughtering animals to maintain halalness.

In the era of globalization, halal food and products are no longer a monopoly for Muslims. Still, they will become a necessity among non-Muslims because there are benefits for human health. Food and halal products will continue to develop in the future and even become a need for humanity globally without knowing religious identity. The demand for food and halal products in the international world, in addition to the business sector and food production, is also increasingly

**A New Paradigm of Islamic Dakwah on Food and Halal Products for Non-Muslims**  
Ibdalsyah, Abdu Rahmat Rosyadi, Hafiz Taqwa

---

expanding to other products such as drugs, chemicals, hospitality, beverages, transportation, axils, fashion, cosmetics, and so on.

Indonesia's halal food and products are ranked 2nd in the international world based on a 2022 report from *the State of the Global Islamic Economy /SGIE*. Irham (2022) reported that the Indonesian standard ranking in the second position is Malaysian. As for *the modest fashion* category and pharmaceuticals and cosmetics, Indonesia is ranked 3rd and 9th. The Indonesian government is trying to catch up with this to win halal food products in 1st place to surpass Malaysia. Likewise, according to this regulation, in 2022, Indonesia is still ranked 4th in the world in terms of developing a solid and healthy Islamic economic ecosystem. The Islamic financial ecosystem ranking includes Islamic finance, halal food/beverages, modest fashion, pharmaceuticals and cosmetics, Muslim-friendly tourism, media, and recreation.

Based on facts, data, and information that develops about halal food and products, it is necessary to pay attention that halal food and products are no longer just studies of Islamic law (sharia) and positive law but have become economic trends in the local, regional, and international business sectors. Halal food and products have become part of the world's business of enormous and promising value. Producers and consumers of halal food and products are not only in Islamic countries that care about halal products but non-Muslim "secular" based countries, and Muslim minorities also make this halal issue a *competitive advantage*. Secular countries that care about halal food and products, such as Japan, are one of the countries with the most ambition to become a *role model* for halal products in the world. The Japanese government is very aggressive in building various facilities to develop halal product businesses, such as one of the cities in Japan, namely Fuji, which has declared itself as a halal city.

Indonesia can take advantage of the huge market potential because it holds the title of the majority of Muslims in the world, so that halal *food* must become a wider world market domestically and abroad. Market tension can be obtained apart from Muslims, as well as from non-Muslims who choose halal food because of the quality, cleanliness, health, and safety that are guaranteed spiritually and materially. Based on these facts, research on food and halal products is focused on two questions. WhatWhat Indonesia's position as a Muslim-majority country in halal food and production? What about Islamic proselytizing among non-Muslims based on Islamic principles and la , and regulations? Research on the topic "The new paradigm of Islamic proselytizing on food and halal products among non-Muslims."

## **LITERATURE REVIEW**

### **1. Halal, An Islamic Perspective**

The definition of halal in the Encyclopaedia of Islam is defined as something that is "not forbidden" and "allowed" to do or take advantage of it. Halal related to food, monument, products, and procedures from an Islamic perspective has been established in the Quran and As-Sunnah. This is in the sense that everything that Allah and His Messenger halal, as long as there is no prohibition from Him, is halal and can be used, although it is not affirmed halal in the Qur" an and Sunnah, then something belongs to the category of halal or mubah. (Aaron Nasution 1992: 289-290).

**A New Paradigm of Islamic Dakwah on Food and Halal Products for Non-Muslims**  
Ibdalsyah, Abdu Rahmat Rosyadi, Hafiz Taqwa

---

The word "halal" from Arabic comes from the word "halla" which means allowed, allowed or not forbidden. (Louis Maluf, *Al-Munjid fi al-Lughah*, 1986: 147). Ahmad al-Sharbasiy said, halal is everything that is not punished for the perpetrator for his treatment, then halal is everything that Shari" at allows for his deeds. (Ahmad al-Sharbasiy, 1981: 19). Yusuf Qardawi mentioned that halal is something that is mubah (allowed/allowed/allowed) that escapes the bonds of prohibition, and is allowed by the makers of shari" at to be done.

The issue of orders in Islam related to halal food and products, so humans are commanded to consume. Any food that is affirmed halal or not affirmed, but there is also no prohibition, the food is kosher. However, in the case of consuming food, the law is mandatory and the subject of the law (mukallaf) is asked with a sentence of command (amar) to consume halal food is mandatory aini. So consuming halal food is legally mandatory (*obligatory*), this is very clear in the Quran as follows:

That is to say: *Then eat the lawful again both from the sustenance that God has given you; and be thankful for the favor of God, if you are only to Him to worship.* QS. Al-Nahl [16]: 114

*"O you who believe, eat among the good provisions that We have given you, and give thanks to Allah, if you worship Him.* (QS. Al-Baqarah [2]: 172).

The idea of the concept of halal in Islamic syariat, of course, can be explained that something halal is if it is mentioned by formulation and lafaz command (amar) then the law becomes mandatory. Just as consuming kosher food, it is formulated in the postulates of Shari'a with lafaz command (amar). To get a more comprehensive understanding of the concept of halal in Islamic law, as well as its relation to the obligation to consume halal food, it must also be explored one of the other types of hukm taklifi, namely mandatory.

Furthermore, if viewed from the side of the culprit, then consuming halal food is legally mandatory, because the order to consume halal food is mandatory and applies to all mukallaf individually. This is evident from the postulates about halal food, in Arabic rules it is called using the word command for everyone. (*Al-Maktabah al-Asriyyah*, 1995:151) i.e. "eat ye all". That way the institution of certification and labeling of halal laws can be said to be mandatory as well, as God explains as follows:

*"O people, eat the lawful, the good of what is on earth, and do not follow the steps of Satan, for he is indeed a manifest enemy to you.* (QS. Al-Baqarah [2]: 168)

## 2. Sertifikasi Halal

Islamic Law promotes consumer protection not as a civil relationship but concerns the public interest at large, even concerning the relationship between humans and Allah Almighty. In the Islamic sharia concept, protection of the body is related to vertical (Human with Allah) and horizontal (fellow human beings) relationships as a principle that must be upheld. In Islam, protecting people and also society is already the obligation of the state so that protecting consumers for goods that are in accordance with Islamic rules must be considered. Based on this, the Islamic community (consumers) must get protection for the quality of the quality of goods and services as well as the level of halalness of a good and service offered by business actors (producers).

**A New Paradigm of Islamic Dakwah on Food and Halal Products for Non-Muslims**  
Ibdalsyah, Abdu Rahmat Rosyadi, Hafiz Taqwa

---

Consumer protection is the right of citizens which on the other hand is the obligation of the state to protect its citizens, especially for halal and good products, namely for Muslim consumers. Allah's command to consume halal (*halalan*) and good (*Thoyyib*) food has been found in the Quran. For Muslims the issue of food receives important attention and in the books of jurisprudence the issue of food and drink (*khamer*) is a separate part of its discussion. The important thing that Muslims must pay attention to in consuming food is that the food is halal and good (*halalan-Thoyyib*), as Allah commands in the Qur" an.

Hesaid: *"O people, eat the lawful, the good of what is on earth, and do not follow the steps of Satan, for he is indeed a manifest enemy to you."* (Q.S. 2, Al-Baqarah: 168).

Regarding halal in terms of substances, Yulkarnai Harahab (Desty Anggie Mustika, 2020: 34) said that all foods in this nature that come from plants or animals are halal to eat except those that are clearly forbidden in Islamic law. Specifically foods of plant origin (plant foods) there is no problem in Islamic law, unless it is changed and processed in such a way that it becomes an intoxicating drink, because it can eliminate memory, damage reason, weaken and damage the body, such as marijuana and so on is a type of vegetable that is prohibited or illegitimately eaten. As for food of animal origin (animal-type food), some are prohibited (haram) to be eaten by Muslims.

Consumer protection is legally strengthened again by the state through laws and regulations to ensure legal certainty for consumers and, at the same time, for producers. Pangan must meet health standards (*Thoyyib* in Islamic law terms) and must also meet the halal standards marked by halal labels for traded food which provides instructions on the halalness of these food products because this hal is quite important for Muslim consumers.

Halal food processing is food that does not contain elements or materials that are haram or prohibited for consumption by Muslims, both regarding food raw materials, food additives, auxiliary materials, and other auxiliary materials, including materials processed through the process of genetic engineering and food irradiation and processing is carried out in accordance with the provisions of Islamic law which is proven through the halal certification process and halal labeling.

Certification of halal is a detailed examination of the halalness of the product, which is further decided on its halalness in the form of an MUI fatwa. "Halallabeling" is a license for the installation of the word halal on the product packaging of a company, the Ministry of Health. The regulations that form the legal basis for consumer protection are Law Number 8 of 1999 concerning Consumer Protection, Law Number 7 of 1996 concerning Food, Law Number 36 of 2009 concerning Health, Government Regulation Number 69 of 1999 concerning Food Labels and Advertisements, and Decree of the Minister of Religion Number 518 of 2001 concerning Guidelines and Procedures for Inspection and Determination of Halal Food.

The definition of Consumer consists of three parts (Heri Tjandrasari) explained as follows: (a) Consumer in the general sense, namely the user, user, and/or utilization of goods and/or services for certain purposes, (b) Consumers between, namely users, users, and/or users of goods and/or services to be produced into other goods/services or to trade them, for commercial purposes. These consumers are the same as business actors; and (c) End consumers, namely users,

**A New Paradigm of Islamic Dakwah on Food and Halal Products for Non-Muslims**  
Ibdalsyah, Abdu Rahmat Rosyadi, Hafiz Taqwa

---

users, and/or users of goods and/or services to meet the needs of themselves, their families, or households and not to be re-traded. (Journal of Binoculars of Scientific Law. Vol. II, No. 8, 2003: 21).

The halal certificate is a halal fatwa from the Indonesian Ulema Council for food products, medicines, and cosmetics made in writing. Thus, there are two formats of written fatwas produced by the MUI, namely halal fatwas and halal certificates. Halal fatwas are made with the format of MUI fatwas in general, whose format follows laws and regulations and is prepared using legal language that is easy to understand.

After the enactment of Law Number 33 of 2014 concerning Halal Product Guarantee, it is emphasized that products that enter, circulate, and are traded in the Indonesian Territory must be halal certified. The government is responsible for intermitting halal product guarantees by establishing a Halal Product Guarantee Organizing Agency (BPJPH) which is domiciled under and responsible to the Minister of Religious Affairs. In case of need, BPJPH can form representatives in the regions. Provisions regarding the duties, functions and organizational structure of BPJPH are regulated in a Presidential Regulation stated in Article 5 Paragraph (5) of Law Number 33 of 2014.

According to the regulations about the guarantee of halal products stated in Article 6, the implementation of halal product guarantees, BPJPH has the authority to formulate and determine JPH policies, establish JPH norms, standards, procedures, and criteria, issue and revoke halal certificates on foreign products and register halal certificates on foreign products. The implementation of the authority of BPJPH can cooperate with relevant ministries and /or institutions, the Halal Inspection Agency (LPH), and the Indonesian Ulema Council (MUI) stated in Article 7 of the regulation about the guarantee of halal products.

The inspection and/ or testing of halal products is carried out by halal auditors at the business location during the production process. In the halal examination of the product there are ingredients whose halalness is doubtful, can be carried out testing in the laboratory. Furthermore, LPH submits the results of the inspection and/or testing of the halalness of the product to BPJPH to be submitted to the Indonesian Ulema Council (MUI) to obtain a determination of the halalness of the product. MUI will hold a halal fatwa session to determine the halalness of the product no later than 30 (thirty) working days from the receipt of the results of the inspection and/or product testing from BPJPH. The decision to determine halal products is submitted by MUI to BPJPH to be the basis for issuing halal certificates no later than 7 (seven) working days from the time the product halal decision is received from MUI.

### 3. Principles of Islamic Da'wah

The word *al-dakwah etymologically* is an isim mashdar (noun) form of fi'i l (verb) *da'a* which means *al-thalab* (invitation or demand). The terminological definition of proselytizing: (a) invites humans to receive Divine instructions or messages derived from the Qur'an or delivered by the Messenger of Allah SAW in the form of words, deeds and decrees; and (b) preventing people from doing deeds that are devastating and exceeding the limits of the rules of Allah (*Islamic shari'a*) as stated in the Quran.

*And there should be among you a group of people who call to good, enjoin what is ma'ruf and prevent from the evil. (Q.S. 3, Ali Imran: 104)*

**A New Paradigm of Islamic Dakwah on Food and Halal Products for Non-Muslims**  
Ibdalsyah, Abdu Rahmat Rosyadi, Hafiz Taqwa

---

In this context Al-Ghazali (Ibdalsyah, 2021: 49-59) asserts that proselytizing is an obligation of every Muslim, not a work of a whether or not nature is permissible, because the essence of proselytizing leads man to the straight path (*shirath al-mustaqim*) to obtain the rays of Allah's blessings, for those who ignore it get a stern rebuke or threat. In delivering proselytizing, there are principles that are the basis for the purpose of proselytizing to be achieved as follows.

*First*, memberi ease and keeping away difficulties is a prophetic proselytizing principle, where the Messenger of Allah SAW gives instructions to every preacher to deliver his proselytizing by displaying ease, both from attitude, words and in terms of material delivery. *Secondly*, to introduce the teachings of Islam not directly conveying the commandments that are the imposition of the rules of Shari'a, but starting with something fundamental, namely straightening out perceptions in looking at life, introducing to the public about the oneness of Allah and the evidences of His omnipresence that can be witnessed in a very amazing natural phenomenon.

*Third*, to strengthen the optimism of the community by conveying messages that give hope and encouragement, this is what is called *bisjarah* or *targhib*. Before delivering messages containing threatening charges or *nadzarah* or *tarhib*. *Fourth*, it is based on the meaning and urgency of proselytizing, the realities of proselytizing in the field, and looking at the aspects of the norms contained in the Qur'an and the Sunnah. *Fifth*, determine the material or content of proselytizing faced by Muslims by providing the right formulation.

The principles of proselytizing need to be carried out with the aim of making man a real human being, where his life is always related to virtue and produces perfect ethics. So that human value is not measured by social status, ethnicity or race, but man is seen by the extent to which the mandate has been fulfilled, rights are fulfilled and the validity of ransoms against blood shed due to human depravity and greed. Protecting man from kufur disease, fasiq by awakening his mind and conscience and making him aware of his position and glory as a person, and so that he maintains the value of *human being*, so as not to fall into the abyss of despicable animality. With the efforts of the da'i to fight for Islamic values in this life and Islamic shari'a became the law that applies to the spreaders of proselytizing to always be optimistic in delivering their proselytizing, because behind the efforts he made there is the help of Allah.

## **RESEARCH METHODOLOGY**

Research on halal food and issues of halal products among non-Muslims as a new paradigm in Islamiyah indictments is carried out normatively with a focus on researching the need for consumption halal food and products among non-Muslims in various countries. The data used is sourced from Islamic principles about halal food and products, laws and regulations and other regulations related to halal food and products, consumer protection, and halal certificates. The analysis technique is descriptive-deductive with steps: re-checking the existing data, doing categorization of the information obtained and explaining categorization, explaining the categorization relationships, and general conclusions.

## **FINDINGS AND DISCUSSION**

1. Indonesia's position in halal food and production

**A New Paradigm of Islamic Dakwah on Food and Halal Products for Non-Muslims**  
Ibdalsyah, Abdu Rahmat Rosyadi, Hafiz Taqwa

---

Food is a primary need for every human being prepared by God on earth to be used by humans as producers and consumers. Humans who act as producers in producing halal food or products must ensure that the food and production they market must adhere to the principle of "*halalan-thoyyiban*". This is the right for consumers to consume halal food and products to get guarantees and protection for their halalness. The consumption of halal food and products as a necessity is very large and promising in the economic and business sectors that are local, national, and international. In the calculation of a country's real Gross Domestic Product (GDP) on the consumption of food and halal products can also be influenced by the level of consumption, including the consumption of food needs. Therefore, the level of production and consumption of foodstuffs can be used to measure the economic welfare of a country. (Innaka Leshinta, 2020). Indonesia is the country with the most Muslim majority in the world which has the highest level of halal food consumption in the world. Based on the data reported in the article "Halal Industry for All", pada in 2017, Indonesia was ranked first in *Muslim Food Expenditure* with a value of US\$ 170 billion. PublishedD ata (Statista.com), states that this figure is projected to increase to US\$ 247.8 billion by 2025. Various other non-Muslim countries halal food and food products are quite promising business opportunities in Muslim minority countries such as Thailand, New Zealand, South Korea, China, Australia, France, the United States, and Europe. The halal market or consumers are not only foreigners who are Muslims, but non-Muslim citizens are also the target of their marketing. This is in line with the growth of the Muslim population in these countries has also triggered the need for halal consumption. As an illustration, the world's Muslim population is estimated to reach 2.2 billion by 2030 or 23% of the world's population. Of those, the most are in the Asia-Pacific, then the Middle East, Subsistestry Africa, Europe, to North and Latin America. Asia-Pacific as the largest region of the world's Muslim population, reaching 62% of Muslims, is a potential market for halal products. It is recorded that Indonesia, India, Pakistan, and Bangladesh are the largest contributors to the population. In addition, in Muslim minority countries the halal market is growing significantly. For example, the country of Thailand has long promoted itself as a halal food center with the tagline *buffer zone halal kitchen of the world*. New Zealand is the world's largest exporter of halal meat, distributing 65% of halal meat to non-Muslim countries. China positions itself as *the highest modest (halal) clothing export*, while South Korea is obsessed with becoming a leading halal tourist destination. Europe as the world's fourth largest Muslim population area also has a great opportunity as a market for halal products. The demand for halal products in Europe is increasing by an average of 15% per year. *The Baby-Boom Du Halal era* that hit France a decade ago, triggered a very rapid growth of halal products. The meat market occupies the highest demand among other kosher foods in this country known for its Eiffel Tower. The growth of the world's halal market and pro-duk has triggered a halal lifestyle that is on a world scale or global halal *lifestyle*. According to Innaka Leshinta (2020) with these facts, the Indonesian nation should feel sad and sad because the country with the largest Muslim majority in the world is a low-cost halal food exporter country. This is certainly counterproductive because on the other hand as a country the highest level of halal food consumption in the world, but on the other hand as the lowest exporter. According to *The Global Economic Report* (2018-2019), Indonesia's Sharia economy is ranked 10th

**A New Paradigm of Islamic Dakwah on Food and Halal Products for Non-Muslims**  
Ibdalsyah, Abdu Rahmat Rosyadi, Hafiz Taqwa

---

in the world. As the country with the largest Muslim population, it was supposed to occupy the highest place, but Indonesia instead became the world's largest consumer for halal products.

The Ministry of Finance's Financial Media Magazine in 2019 (Innaka, 2019) stated that the Islamic economy contributes US\$ 3.8 billion to gross domestic product (GDP) per year. Investor from abroad will invest US\$ 1 billion because he is interested in the existence of the Islamic economy so that every year it will create 127 thousand new job vacancies. Quibbling with this data, the Indonesian government should be more aggressive in increasing the production of *halal food* and marketing it in the national and international markets so that Indonesia is not only the largest consumer, but also the largest producer. This is intended so that Indonesia's real GDP can increase so that people's welfare also increases as a result.

In these sectors, indonesia should be the world halal market is still open. Based on the *State of Global Islamic Economy Report (SGIE) 2020*, Indonesia is in the top three countries with the highest investment value for halal products which reached USD6.3 billion or grew 219% from the previous year. In addition, Indonesia also has a demographic advantage with a total of 209.1 million Muslim population, so Indonesia is *the big opportunity* in the development of the halal industry. The halal food market share is in the range of IDR 2,300 trillion, while Islamic fashion has a potential of up to IDR 190 trillion. Halal tourism is estimated at IDR 135 trillion, the potential for Hajj and Umrah is IDR 120 trillion, and education has increased to IDR 40 trillion. So, just playing in the local market, Indonesia can actually win the competition of the halal industry in the international world.

## 2. Dakwah Islamiyah di Kalangan Umat Non-muslim

Islamic proselytizing among non-Muslims should be carried out based on Islamic principles and laws and regulations. In Islamic principles, that halal food and production is not a monopoly of Muslims but is also charged to non-Muslims. Halal food and production for Muslims is indeed a principle that must be maintained because it relates to religious law issues and han worship which is based on the principle of *"halalan-thoyyiban"* which can be interpreted as the principle of halal islamically. Establish the principle of thoyib according to health that applies to all mankind without distinction of religion, ethnicity, custom, and social status. As an indicator of halal food and products, it must be proven by halal certification as legitimacy in applicable laws and regulations. Please note that halal food is halal food and thoyib which means it is allowed in islamic sharia and is good for the body. In addition to being an obligation of religion, a Muslim also consumes halal food because he has realized that halal and thoyib food is beneficial for the health of the body, not only Muslims, but also non-Muslims also prefer halal food and products because of the quality, cleanliness, and safety that are guaranteed by the existence of halal labels. Rata-average non-Muslim resident of Malaysia shows a positive attitude towards halal food by giving a value of 4 out of 5 to the concept of halal in food. Although this is not necessarily the case in Indonesia, at least it can be a reference that many non-Muslims actually also choose halal food because of the guaranteed quality and cleanliness. (Mathew, 2014)

Sertification of halal is a detailed examination of the halalness of the product which is further decided on its halalness in the form of an MUI fatwa. "Halal labeling" is a license for the installation of the word halal on the product packaging of a company by the Ministry of Health. The regulations that form the legal basis for consumer protection are Law Number 8 of 1999 concerning Consumer



**A New Paradigm of Islamic Dakwah on Food and Halal Products for Non-Muslims**  
Ibdalsyah, Abdu Rahmat Rosyadi, Hafiz Taqwa

---

Protection, Law Number 7 of 1996 concerning Food, Law Number 36 of 2009 concerning Health, Government Regulation Number 69 of 1999 concerning Food Labels and Advertisements and Decree of the Minister of Religion Number 518 of 2001 concerning Guidelines and Procedures for Inspection and Determination of Halal Food.

The principles in Islamic proselytizing are related to halal food and products other than based on Islamic teachings must also be based on the provisions of laws and regulations in force in a country or region. The development of food and halal industry in Indonesia has become more conducive after the enactment of Law Number 33 of 2014 concerning Halal Product Guarantees. Some articles were then revised revised with Undang-Undang Number 11 of 2020 concerning Job Creation. Industry players engaged in the halal sector now realize the importance of halal certificates and halal labels to ensure the certainty of halal products that are marketed and consumed by the public. In addition to food and beverages, those affected by halal certification obligations include goods and services, for example obat, cosmetics, biological products, chemical products, genetic engineering, animal slaughter, logistics, to goods such as household appliances and medical devices, in addition to banking and non-banking transactions.

Other facts that occur in Indonesia as a phenomenon of consumers choosing halal food, shopping for halal products, wearing Muslim women's clothing, recreation to Muslim-friendly destinations (*Muslim friendly*), or transacting using sharia products are common. It turns out that this awareness opens up new opportunities in the halal product sector that expand to meet daily needs such as culinary, fashion, pharmaceuticals, personal care products, media, tourism, education, Hajj and Umrah, zakat / infak / alms / waqf, to Islamic financial preferences, even property, hotels, and hospitals are now squirming into challenging and promising halal business land.

All these behaviors are as a halal lifestyle because they are based on the awareness that halal is not only due to religious orders, but is very good and useful for a healthy human life physically (*fiscal*) and ruhaniah (*spiritual*). This individual and communal awareness of halal behavior is followed by a collective movement to build a better life with standards, principles, and values relevant to the demands of Islamic law. This gives rise to a form of social piety for Muslims and non-Muslims in life, work, behaving, consuming food and drink, wearing clothes, body care, channeling interests. Likewise, in spending money and allocating time to sectors, food, and industry with the principle of *halalan thoyyiban*.

Dakwah Islamiyah in facing the halal industry has a very large opportunity during the Covid-19 pandemic in the application of the halal lifestyle as a daily routine to find its relevance. Maintaining the body's immunity, for example, opens up opportunities for food products, beverages, drugs, and halal vaccines. The habit of a Muslim to bathe and wash his hands, gargle and wash his nose at least five times a day while in the form of at least needing bath soap, hand sanitizer, toothpaste or dental products, shampoo, lotion, beige, sunscreen, fragrances, and household items. This new habit then gave rise to a clean, neat, environmentally friendly lifestyle, caring for personal health that is relevant to the principles of a halal lifestyle.

This consumer protection is legally strengthened again by the state through laws and regulations to ensure legal certainty for consumers and at the same time for producers. Pangan must meet health standards (*Thoyyib* in Islamic law terms) must also meet halal standards marked by halal labels for food traded to provide instructions on halalness of food products, because hal this is

**A New Paradigm of Islamic Dakwah on Food and Halal Products for Non-Muslims**  
Ibdalsyah, Abdu Rahmat Rosyadi, Hafiz Taqwa

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important for Muslim consumers and non-muslims. Halal food processing is food that does not contain elements or ingredients that are haram or prohibited for consumption by Muslims, both regarding food raw materials, food additives, auxiliary materials and other auxiliary materials including materials processed through the process of genetic engineering and food irradiation and processing is carried out in accordance with the provisions of Islamic law which is proven through the certification process halal and halal labeling.

The new paradigm in Islamic proselytizing today and in the future must apply to all Muslims and non-Muslims to maintain obedience on the one hand and on the other hand to become a Health that must be carried out by producers in providing and guaranteeing consumer protection guaranteed by the state through the rules and regulations in force in a country. The success of the ranking in the third position, Indonesia is below Malaysia, Saudi Arabia, and the United Arab Emirates. According to Aqil Irham, that SGIE 2022 also recorded a number of significant progress that has been made by the Government of Indonesia in terms of adjusting the Halal Product Guarantee regulation in order to speed up, simplify and clarify the process, reduce processing time, and facilitate halal certification for micro, small, and medium enterprises.

Other efforts made by BPJPH in improving halal certification services are digital transformation in the form of codification and digitization of halal certificates, as well as *online capacity building* training to support halal certification targets. A digitally codified halal certificate will facilitate access to information on the value and volume of halal products. BPJPH also develops a halal information system (*Sihalal*) that combines all halal procedures and programs, and has been integrated with the halal market, applications, and electronic money providers. Indonesia has promising prospects for investors of food and halal products since the halal product guarantee law came into force. Dakwah Islamiyah can be carried out in collaboration with BPJH and producers, so that Indonesian halal food and products go to the 1st international ranking in 2024 which is supported through system integration halal product information by recording export and import activities of food and halal products.

## **CONCLUSION**

Based on the background and literature review, it can be concluded, that Indonesia as the largest majority country of Muslims in the world has a very large opportunity for halal food and products because this is not a monopoly of Muslims, but rather a primary need for every human being because in halal food and products contain elements of health for humans physically and spiritually. Food and halal production for Muslims is indeed a principle that must be maintained because it is related to religious law issues and worship according to the principle of "halalan-thoyyiban". Dakwah Islamiyah about halal food and products needs to be done to non-Muslims based on religious principles and applicable laws and regulations. The Government of Indonesia has strengthened the obligation of halal certification and labeling for manufacturers as an indicator of halal food and products to guarantee and protect against consumers.

## **LIMITATION & FURTHER RESEARCH**

This research is only limited to social phenomena in Islamiyah indictments aimed at producers about food and halal production being traded to ensure protection of consumers.

**A New Paradigm of Islamic Dakwah on Food and Halal Products for Non-Muslims**  
Ibdalsyah, Abdu Rahmat Rosyadi, Hafiz Taqwa

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Further research can be carried out on the certification, labeling, and marketing processes of halal food and products as a proof sample.

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