

## Halal and Haram in The Clothing Industry

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**Abstract:** The development of the industry is entering a new phase, namely the development of the halal industry, one of which is the halal clothing industry. According to the Global Islamic Economy Report 2017/2018, with the largest Muslim-majority population in the world, Indonesia is still inferior to neighboring countries such as Malaysia, which has started to develop the halal clothing industry. So an indicator of halal clothing is needed to compete with the country and stay on the halal path. This research uses data from a literature study which is then analyzed by analytical descriptive analysis. The results of this study found indicators that regulate halal clothing, namely: a) ensuring that the raw materials used are halal raw materials, b) the production process should not be mixed with haram goods, c) after the production process is complete if there is a product storage period must be stored in a separate place with goods that are haram or unclean, d) the distribution of production must be based on the principles of benefit and justice.

**Keywords:** halal, clothing industry, sharia economy.

**Abstrak:** Perkembangan industri memasuki babak baru yaitu perkembangan industri halal salah satunya industri pakaian halal. Menurut Global Islamic Economy Report 2017/2018 dengan penduduk mayoritas muslim terbesar di dunia, Indonesia masih kalah dengan negara tetangga seperti Malaysia yang sudah mulai mengembangkan industri pakaian halal. Sehingga diperlukan indikator kehalalan busana agar mampu bersaing dengan negara dan tetap berada di jalur kehalalan. Penelitian ini menggunakan data studi kepustakaan yang kemudian dianalisis dengan metode analisis deskriptif analitis. Hasil penelitian ini menemukan indikator yang mengatur kehalalan busana yaitu : a) memastikan bahan baku yang digunakan adalah bahan baku halal, b) proses produksi tidak boleh tercampur dengan barang haram, c) setelah proses produksi selesai, jika ada masa penyimpanan produk harus disimpan di tempat tersendiri dengan barang yang haram atau najis, d) pendistribusian hasil produksi harus berdasarkan asas manfaat dan keadilan

**Kata Kunci:** halal, industri pakaian, ekonomi syariah.

## INTRODUCTION

The development of the industry is entering a new phase, namely the development of the halal industry, one of which is the halal clothing industry. According to the Global Islamic Economy Report 2017/2018, with the largest Muslim-majority population in the world, Indonesia is still inferior to neighboring countries such as Malaysia, which has started to develop the halal clothing industry. So an indicator of halal clothing is needed to compete with the country and stay on the halal path. This research uses data from a literature study which is then analyzed by analytical descriptive analysis. The results of this study found indicators that regulate halal clothing, namely: a) ensuring that the raw materials used are halal raw materials, b) the production process should not be mixed with haram goods, c) after the production process is complete if there is a product storage period must be stored in a separate place with goods that are haram or unclean, d) the distribution of production must be based on the principles of benefit and justice.

Indonesia is a country with the largest Muslim population in the world; according to BPS Data, the Muslim population until 2010 reached 87.18% of the total population of Indonesia. With a sizable Muslim population, this has become a market share for the halal industry (Faried, 2019). Market demand for goods and services that meet physical and spiritual needs in line with Islamic values is mushrooming—from halal food, sharia banking, financial services, sharia hotels, tourist destinations, Islamic clothing, etc. The birth of Muslim designers, Muslim fashion shows, and Muslim clothing manufacturers have made the Muslim fashion business ogled by many people today, both local and foreign producers. Fashion is a human need that never runs out, and the demand is always there (Khairawati, 2017).

In maintaining and increasing the consumer market, the image and perception of products and companies are needed. The image needed for a product is if the product can meet consumer wants and needs, namely by making and developing products by consumer expectations and tastes, guaranteeing quality,

and creating a product delivery system so that consumers can quickly obtain these products.

The societal paradigm shift regarding the perception and need for the halal industry is increasingly in demand, so this becomes an opportunity for sharia business players. As a branding tool, halal branding is trendy and accepted by Muslims. The existence of halal status makes consumers feel confident that the product can be consumed according to their religious guidelines. Thus, halal branding is used to reduce cognitive dissonance among Muslim consumers. Although the halal brand was previously only used for food products, the concept has expanded to other fields, such as finance, cosmetics, clothing, hospitality, and banking, following Islamic principles. This implies the importance of halal products and services in the coming days. The halal consumer market is also proliferating, as is the Muslim consumer market.

Based on research conducted by Akin and Okumus on consumer attitudes toward halal food products in Turkey. Consumer attitudes towards halal food products are based on a tripartite model regarding the influence of halal food awareness, risk perception, and behavioral tendencies towards attitudes towards halal food products. His research findings show that attitudes towards halal food are shaped by behavioral tendencies and psychological impulses rather than cognitive elements (Mahmud salami Akin, 2020). Halal brand purchasing decisions are based on brand awareness, product knowledge, and product involvement in purchasing decision-making (Erny Rachmawati, 2020 ). Thailand is a non-Muslim majority country, with only 4.3 percent of Thailand's 69 million population being Muslim, and it is one of the largest exporters of halal-certified food and products in Southeast Asia. The research findings show that Thailand's strong presence in the global halal industry is due to the bustling tourism industry, which helps improve the country's halal branding, uniformity of halal definitions and standards, and practical support for local SMEs (Mohd Saiful Anwar, 2019). Another study by Tuhin et al. showed that consumer attitudes toward halal purchases depend on personal norms and consumer religiosity. Furthermore, the role of consumer attitudes and religiosity in halal buying behavior is significant.

However, personal norms are not a significant predictor of halal buying behavior. Consumer attitudes mediate the relationship between personal norms, halal buying behavior, and religiosity.

Seeing the potential for the development of the Indonesian halal industry, we are interested in examining how halal and haram the clothing industry is. This is because the Muslim population is the largest in the world. Indonesia should be the leading halal industry developer; Indonesia is still the largest consumer of halal food in Indonesia world. This potential has been supported by legislation number 33 of 2014 concerning halal product guarantees. It is just that implementation must be improved again to achieve the target determined.

## **RESEARCH METHOD**

This study uses a qualitative descriptive approach using the library method with secondary data obtained through scientific articles and other relevant documents. Data obtained is then analyzed by producing an explanation analysis of Opportunities, Challenges, and Strategies for the Halal Industry in Indonesia in descriptive form of words, pictures, and symbols connected with this research's object. Data analysis in this study was carried out in three stages: data reduction, categorization, and verification.

Data reduction in this research was done by selecting all data by cutting and simplifying existing data according to the research topic. Furthermore, the reduced data is categorized according to research topics, namely opportunities, challenges, and strategies for developing the halal industry in Indonesia. The last stage is the data verification to draw conclusions which are the researcher's interpretation of data. Verification is done by triangulation, namely comparing one data source with another (Moleong, 2012).

## **RESULT AND DISCUSSION**

### **Definition of Halal and the Concept of Supply Chain Management**

The Islamic concept of halal and haram covers all human economic activities, especially those related to production and consumption, regarding

wealth and food. Muhammad Sharif Chaudhry, *Islamic Economic System: Basic Principles*, (Chaudry, 2016). Indeed, the foundation of Islamic economics lies in this concept. The concept of halal and haram plays a vital role in production and consumption, specific ways and tools to earn a living, and declared haram assets, such as interest, bribes, gambling, speculation, and reducing the size of the weighing scale. The methods and means of searching for illicit assets are strictly prohibited, and a follower of the Islamic religion can choose the lawful and honest one.

Etymologically, halal means things that are permissible and can be done because they are free or not bound by the provisions that violate them. It can also be interpreted as everything free from worldly and hereafter dangers (Ghufron, 1999). The word halal concerns the permissibility of using objects or anything to fulfill physical needs, including food, drink, and medicine. Halal is related to the ability to use, eat, drink, and do something, all of which are determined based on the text. While haram, etymologically, means something that is prohibited from using it. In terms of Islamic law, haram can be viewed from two aspects: first, in terms of its limitations and essence, and second, in terms of its form and nature (Sucipto, 2012).

### **Islamic Clothing**

Aurat is a body part that cannot be seen or must be covered according to Islamic law'. Awra is shameful that must be guarded and hidden so as not to be exposed. It causes someone to be ashamed or embarrassed. This illustrates how important it is for someone to cover their aurat (Shofian, 2004). According to scholars, the aurat is the part of the body that must be covered when praying, both on the front and back for both men and women (Sayid, 1990). According to the opinion that is valid among the Shafi'i sect of women and men, the whole body except the face and the palms of the hands. In the era before the arrival of Islam, women liked to walk around, exposing their genitals, such as the neck, upper chest, and hair. Wear a hood that only covers the top of the head and the back of the neck. When the neck and chest are left exposed to reveal their crowns, they tempt men. If you wear a scarf, the ends are left dangling back to show the

packaging items used. After the arrival of Islam, Allah SWT has warned Muslim women not to be influenced by the attitude and way of dressing of the ignorant society (Shofian, 2004).

### **Halal principles**

The issue of halal and haram is the prerogative of Allah SWT and His Messenger to determine. Therefore, the determination of halal and haram must refer to the sources of Islamic law, both the verses of the Qur'an and the hadiths of the prophet, qiyas, and ijma' ulama. According to N. Nadrattuzaman (2007), the issue of halal is very fundamental in seeking sustenance (investment) because:

1. Sharia's will
2. Something halal contains blessings
3. Inside the halal contains benefits and maslahah
4. Halal will have a positive influence on human behavior
5. Halal will give birth to a person who is istiqamah in goodness, piety, piety, and justice
6. Halal will form a person who is Zahid, *wire*, *qana'ah*, polite, and pure in action

What is lawful will give birth to a compassionate person who dares to uphold justice and defends the truth. On the other hand, illicit investments will birth the opposite attitude and personality (Amran, 2016).

### **Challenges of the Indonesian Halal Industry**

In addition to Indonesia's opportunities in the halal industry also has many challenges that deserve mutual attention, especially from the government and stakeholders. As a country with a majority Muslim population and the world's largest Muslim population, ideally, Indonesia can be at the forefront of all sectors in the country's halal industry. Still, in reality, it is not as easy as imagined. Becoming the center of the world halal industry, as targeted by the government in 2024, has two challenges in general, namely external challenges and internal domestic challenges; as described in the results of research conducted by Fathoni and Syahputri that there are three external challenges faced by Indonesia, namely :

1. The number of competing countries. Competing countries emerge from Muslim countries and non-Muslim countries. Muslim countries consist of Malaysia, Brunei Darussalam, Turkey, Pakistan, Qatar, United Arab Emirates (Ryan, 2021), Jordan, Bahrain, Kuwait, Iran, Oman, Sri Lanka, Egypt, Tunisia, Azerbaijan, Albania, Bangladesh, and Lebanon (Global Economy Report, 2020), Meanwhile, non-Muslim countries include Australia, Thailand, Singapore, United Kingdom, Italy (Fathoni, 2020), Spain, Canada, France, South Africa, Nigeria, and the Netherlands (Global Economy Report, 2020). As a result of the emergence of these competing countries, it will undoubtedly affect the absorption of Indonesian halal products in the global arena, so it is necessary to improve the quality of products and services to be able to compete with these competing countries so as not to become a spectator country or a consumer country of world halal products. In addition, domestic products will also be threatened by reduced consumption absorption levels among the Indonesian people with the presence of foreign products entering the country (Fathoni, 2020).
2. Globally agreed to uniformity of halal certification. One of the reasons is the absence of consensus among countries in the world about halal certification with international standards. In addition, each country has its halal certification standards. The involvement of non-Muslim countries in the world's halal industry, as described above, cannot be separated from the incompatibility of Muslim countries in setting halal product standards so that the non-Muslim majority country plays a significant role in the production of halal products (Soraya, 2021). This condition needs serious attention for Indonesia if it wants to become the center of the world's halal industry; at least Indonesia appears to be a pioneer in initiating world halal certification standards.
3. Incompatibility of Muslim countries in setting halal product standards. The head of the World Halal Union, Ahmet Gelir, quoted by Dea Alvi Soraya and Zahrotul Oktaviani in [ihram.co.id](http://ihram.co.id), stated that the incompatibility of the world's Muslim countries in setting halal product standards is a challenge for

the Islamic world. Making non-Muslim-majority countries take a significant role in producing halal products. Whereas the issue of halal products is a matter of sharia, it should be managed by an organization or accreditation body with experts sensitive to the Islamic faith (Soraya, 2021).

As for the internal challenges faced by Indonesia, which were described by Fathoni and Syahputri, among others;

1. Lack of halal awareness among Indonesian people. Halal awareness is closely related to knowledge, understanding, and the level of religiosity of the community, so it requires more intense socialization by related parties to provide understanding and awareness of the halal lifestyle for the community, especially in consuming halal products. Likewise, socialization to MSME entrepreneurs, especially those engaged in the halal industry, both goods and service products. In today's millennial era, many ways can be done to socialize halal products so that they are easy to reach the public and understand, starting from social media, websites, print media, television, etc. The most effective media for the community can certainly be adapted to the conditions of people living in urban areas; it can be done through online media such as social media, websites, etc. Meanwhile, this can be done in remote areas through television and radio.
2. A problem with Law Number 33 of 2014 concerning the Halal Product Guarantee. Fajaruddin, quoted by Fathoni and Syahputri, explained that since Law Number 33 was enacted in 2014, its implementation has only begun to take effect on October 17, 2019. Even after being enacted in 2019, the JPH Law still takes time because the obligation for halal certification is carried out regularly. Gradually. This shows how slow the enforcement of regulations in the country is, as well as the weakness of the implementation of halal certification for the halal industry in the country.
3. Low awareness of the Indonesian people to compete (Fathoni, 2020). One of the things that are the weaknesses of the Indonesian people is consumptive habits and lack of awareness to become producers of goods and services. So it is natural that the Indonesian market is dominated by imported products,



ranging from home products to large industrial products. Imported products can be found not only in modern markets, such as malls and supermarkets, but also in traditional markets, especially in the online market or e-commerce business which most Indonesian people, especially millennials, love. Based on the results of a survey conducted by We Are Social in April 2021, quoted by Databooks Katadata.co.id, it was stated that Indonesia is the first country out of the 10 countries with the highest number of e-commerce users in the world, with 88.1% of internet users being e-commerce users. -commerce (Andrea, 2021). This is an opportunity as well as a challenge for Indonesia to be able to compete in the world's halal industry.

In addition to the three external and internal challenges mentioned above, an Economist from the Indonesian Core Institute said that the halal industry in Indonesia still faces obstacles; these obstacles are also a challenge for the Indonesian halal industry.

1. Many parties and regulators have not realized halal industry business opportunities. The halal industry business opportunities that have been described above have not been understood and realized by all elements of the nation and state society in the country, so it requires various parties to disseminate information to all levels of society to have awareness and understanding of the opportunities for the Indonesian halal industry which can be wrong—a superior product in the eyes of the world. Ideally, the Indonesian people, predominantly Muslim, have great potential to develop halal products, especially for existing MSMEs. Still, due to their lack of understanding, this has not been optimal, and has not been able to become a superior product in the community. Plus, the business focus, conditions of diverse educational backgrounds, and understanding of the community.
2. There is still a limited understanding of the number of producers accompanied by inadequate infrastructure. The lack of understanding of industrial producers of goods and services on the importance of the halal industry is a challenge for stakeholders, especially the government, in socializing halal products. Likewise, the availability of adequate infrastructure ensures the

halaling cycle implementation in the industrial world. This finally makes it challenging to guarantee that the production chain of goods is truly halal.

3. Differences in standardization and certification of halal products. As previously stated, the uniformity of standardization of halal certification is essential to ensure the halalness of halal products not only domestically but also from abroad. This is in line with what was stated by the Governor of Bank Indonesia, as well as the Chairman of the Expert Board of the Islamic Economic Community (MES), Perry Warjiyo, in the Opening Ceremony Road to ISEF 2021, 1st Indonesia International Halal Fair and 2nd Intercontinental Talk quoted by Ihram.co.id. that Four things are optimizing the Indonesian halal value chain towards global market competition, including halal certification, strengthening the ecosystem of business actors, improving product quality, and maximizing the overall value chain.
4. Several imported products enter Indonesia. In a study by Uswatun Hashanah, one of the challenges of the Indonesian halal industry consists of four, one of which is the large number of imported products circulating in the Indonesian market. The Indonesian Employers Association (APINDO), quoted by mediaindonesia.com, stated that the number of imported goods entering Indonesian territory apart from Batam and the Riau Islands, throughout 2019 was 57.9 million packages, experiencing a drastic increase of around 197% when compared to imports in 2018. The data does not include imported goods traded directly on social media and e-commerce applications—according to the Minister of Trade of the Republic of Indonesia (Mendagri), Enggartiaso Lukita, quoted by Tirto. Id. It was stated that the products traded in the Indonesian e-commerce market are dominated by around 90 percent from imports, with only around 10 percent of products originating from domestic. Of course, this is a separate threat to domestic MSME products, the backbone of the nation's economy.

In addition to the obstacles mentioned above, there are still other challenges in developing the halal industry in Indonesia which are no less important, namely the role of Islamic banks, which is not yet optimal in

encouraging the development and improvement of the halal industry. There are at least seven things that cause the less-than-optimal role of Islamic banks in guarding the halal industry in Indonesia:

1. The lack of human resources who can not only understand the fiqh aspect but can also understand the financial aspect. In fact, in terms of numbers, Indonesia has the world's largest Muslim population. Of course, it can be capital for Islamic banks to create quality resources. However, the largest Muslim population in the world does not seem to guarantee the availability of quality human resources
2. There is still a lack of Islamic bank education for the "lower layer" society, which the holder of an essential role in the MSME sector
3. Less active Islamic banks in financing. This can be shown by the still complex process of managing and submitting financing at Islamic banks
4. There is a moral hazard in the form of information asymmetry between Islamic banks and customers
5. There are still rampant abuses committed by several individuals who work in Islamic banks
6. Islamic banks as partners for MSME actors are considered not optimal because they are only limited to assisting in providing financing but do not participate in helping promote MSMEs in increasing their income.
7. There are still a small number of Islamic banks in Indonesia, which causes Islamic banks not to reach remote areas

### **Halal Industry Parameter**

Halal is defined as anything that is allowed or accepted by Muslims. In Arabic, halal means permissible. Traditionally it has several meanings, such as pure or wholesome related to meat, especially in actual Islamic practices, such as ritual slaughter and avoiding pork. From the Qur'an perspective, Halal is obtained from several verses; for example, Allah commands humans to eat anything on this earth that is lawful and good (thayibah) and leaves food that Allah has forbidden. Allah confirms this in Surah al-Baqarah verses 168 and 173, surah al-Maidah verses 88 and 90, and Surah an-Nahl verses 114. Meanwhile, halal in the

perspective of hadith is based on the search for hadith by using the keyword "halal" in the encyclopedia. The book of 9 hadiths has several closely related to halal. The search found: (1) the book of Bukhari hadith found 111 hadith, (2) the Muslim hadith book found 98 hadith, (3) 103 hadith in the Abu Daud hadith book, (4) the Tirmidhi book found 137 hadith, (5) 413 hadith in the Nasai hadith book, (6) 49 hadith in the book of Ibn Majah, (7) 727 hadith in the Ahmad hadith book, (8) 28 hadith in the Malik hadith book, and (9) 68 hadith in the Darimi hadith book. From a total of 1,734 hadiths found, the Fakhri method was then carried out (Nasrullah, 2007) with the help of a web-based application [http://www.infotbi.com/hadis9/cari\\_open.php](http://www.infotbi.com/hadis9/cari_open.php) which was by the study in the theme of this manuscript, for example in the book of Hadith Bukhari hadith number 5 and 1910 as well as the book of Hadith Ahmad number 17624 whose eyes sound more or less "What is halal is clear, and what is haram is also evident. However, there is a sunhat (vague) case that sunhateople don't know about between them." In modern and global industry development, halal is not only about food but about biotechnology, tourism, and care products. Several Muslim requirements have been met in the international arena, including orders to avoid any substance contaminated with pork residue, alcohol, gelatin, glycerin, emulsifiers, enzymes, and flavors. These requirements set new standards for halal production, preparation, handling, storage, and certification in the global market. The development of the halal industry has experienced an evolution from the food and beverage sector to finance. It continues to develop into the region's financial sector—the oil and gas business.

The Middle East in the 1970s also experienced development, so it needed Islamic banking services to save money without usury. This continues to grow into the lifestyle sector, starting from tourism, fashion, hotel, recreation, cosmetics, and so on (Djakfar, 2017). In addition, halal products are also processed, produced, or stored using tools, equipment, and machines that have been cleaned according to Islamic law. The main idea behind this is that the manufactured product must be free from contamination. It must not come into contact with any unclean substances during its preparation, production, and

storage. In addition, halal ingredients should not be mixed with haram or haram ingredients such as enzymes and emulsifiers derived from pigs or other non-halal animals. The term halal appears more often in the Qur'an and Hadith, while fiqh literature uses *Cuba's* and *ja'iz*. Halal can be defined as an action, object, or behavior above which the individual can choose, and its implementation does not bring either a reward or a punishment (Muhammad Aziz, 2017). The basic guidelines regarding the law of halal food were revealed in the Koran as a holy book from Allah to the Prophet Muhammad for all people. The law of food is explained and practiced through the sunnah, which is reflected in life, words, deeds, and teachings as recorded in the Hadith.

**Table 1.**

Halal Apparel Industry Indicator

| No | Halal clothing industry indicator  | Halal <i>control</i>   |
|----|------------------------------------|--|
| 1  | Halal Supplier                     | <ol style="list-style-type: none"> <li>1. Verifying its halal status through shipping and packaging</li> <li>2. Coordination with the internal halal auditor</li> </ol>  |
| 2  | <i>Halal warehouse</i> (warehouse) | <ol style="list-style-type: none"> <li>1. Verifying its halal status through shipping and packaging</li> <li>2. Placement of halal products, labeling defective or damaged products and good products</li> <li>3. Product placement must be separate from non-halal products</li> <li>4. Coordination with the internal halal auditor</li> </ol> |

| No | Halal clothing industry indicator                        | Halal control   |
|----|--|---|
| 3  | <i>Halal Manufacturing</i><br>(halal production process) | <ol style="list-style-type: none"> <li>1. Doing production according to halal product SOP</li> <li>2. Monitoring the production process so that it is free from unclean materials</li> <li>3. Carry out production activities according to the formulation prepared by the halal auditor and known by the MUI</li> <li>4. Coordinate with halal auditors in the halal production process</li> </ol> |
| 4  | <i>Halal Distribution</i>                                | <ol style="list-style-type: none"> <li>1. Product transportation for shipping must not be mixed between halal and non-halal products on cargo trucks</li> <li>2. Product shipments must be labeled "Halal Products" or "Halal Supply Chain."</li> <li>3. Coordination with the internal halal auditor</li> </ol>  |
| 5  | Delivery to wholesalers or retailers                     | <ol style="list-style-type: none"> <li>1. Refrigeration containers, cargo trucks, or transport carriers must follow hygienic hygiene standards.</li> <li>2. Product filling into containers or trucks must not be mixed with non-halal products in the process</li> </ol>   |

| No | Halal clothing industry indicator | Halal <i>control</i>   |
|----|-----------------------------------|--|
|    |                                   | 3. Label with "halal product" or "halal supply chain"<br>4. Coordination with the internal halal auditor |

In general, everything is permitted to be used and benefited by humans as long as nothing is prohibited except by the authentic and explicit verses of the Quran or the Sunnah of the Prophet Muhammad. Sharia (Islamic law) rules allow people to eat and drink whatever they like as long as it is not haram (forbidden). Food is considered one of the most critical factors for interaction among various ethnic, social, and religious groups. Everyone is concerned about the food they eat; Muslims want to make sure their food is Halal, Jews want their food to be Halal, Hindus, Buddhists, and certain other groups whose diet is vegetarian. Muslims follow clear guidelines in choosing their food. There are five fundamental pillars of belief in Islam:

1. Believing that there is no god but Allah and Muhammad is his last prophet;
2. Pray five times a day;
3. Paying zakat to the poor;
4. Fasting in the month of Ramadan;
5. Perform the pilgrimage once in a lifetime (if able). Moreover, the guidelines direct the daily life of a Muslim. These guidelines include a set of dietary laws intended to promote health. This law is binding on the faithful and must be obeyed at all times, even during pregnancy, sickness, or travel. The life of a Muslim revolves around the concepts of halal and haram. The law is quite comprehensive, as it applies to eating, drinking, earning a living, dressing, and dealing with other people.

According to Malboobi (2012), as quoted by Elasrag, the basic principles of halal products are as follows:

1. Halal or Haram products are halal or haram functions concerning God's order,
2. Determining halal or haram, respectively, depending on the advantage or disadvantages,
3. The orders stipulated in sharia are fixed and variable rules based on the state of the subject at a particular time and place,
4. Orders in sharia are ranked according to the degree of advantage or disadvantage, while the best option is preferred whenever necessary
5. Some controls and regulations governing such as "La hire" (no harm to humans), Maharaj (there is a threat), and so on.

The findings of the research conducted by Muflihin in determining halal fashion indicators, including the certainty of halal raw materials used, not mixing the ingredients used with haram materials during the production process, separating from haram or unclean goods during storage or warehousing, and distribution of production results must be based on the principles of benefit and justice. Therefore, Muslims, in particular, are responsible for embracing this order more than anyone else. Since this is a matter of the Muslim faith, non-Muslims will never be able to deal with Halal and Tayyib standardization and certification. It is, therefore, essential for the world community, both Muslim and non-Muslim, to recognize the potential of the Halal industry. This is because learning about the billions of dollars estimated to emerge in the Halal industry could help develop the economy further, as well as help solve some longstanding problems facing the Muslim community. There is a reason why the halal industry is essential to the growth of the world as a multi-racial society. Many Muslim and non-Muslim consumers still do not understand the spirit of sharia in regulating this product. Halal principles are not limited to strict religion but involve health, hygiene, and safety (Elasrag, 2016).

### **Halal Criteria in Clothing**

There are two purposes of clothing in the view of Islam, namely, to cover the genitals and to decorate (Yusuf, 1993). As the Word of God in QS. Al-'Araf verse 26 means:



*" O children and grandchildren of Adam, indeed, We have sent down for you clothes that can cover your nakedness and for adornment."*

Based on the verse directly illustrates that ignoring one of the two things, namely dressing to cover the genitals or decorating, is deviating from Islamic teachings, and Allah strictly forbids those who are naked and do not want to be adorned. Covering the aurat is obligatory for every Muslim, according to his nature, who will be ashamed if his genitals are exposed.

Islam does not forbid people to decorate and wear good things. However, specific criteria must be maintained for the perfect covering of genitalia. It can be concluded that men and women must obey 5 criteria in wearing halal clothing (Jamal, 1989).

1. Covering all the aurat according to the purpose of the genitalia itself

Every Muslim woman must not only cover her head with a hood but even cover her chest, including her neck so that the slightest places that carry this slander are not exposed to allow others to see. The word of Allah SWT in QS. An-Nur verse 31 means:

"They should put their hoods up to their chests."

The meaning of human (hood) is all tools that can be used to cover the head, while what is called juyub, the word jama' (many) from the word jaibun, is an open cleavage, not covered by clothes or clothes (Yusuf, 1993)

2. Clothing should be loose so as not to reveal the body's shape and not too thin and sparse to reveal the color of the skin. Islam forbids women to wear clothes that are thin and thin so that their skin is visible. This includes clothes that can sharpen body parts, especially those with slanders, such as breasts and thighs. So on (Yusuf, 1993), Aisyah once reprimanded Hafsa's hood, her sister's daughter, when she came with a hood covering her neck, but the material was fragile. Aisyah said, "it's fragile, can't close it" (Shofian, 2004). Clothing like this also demeans the woman who wears it so that men see her as a sex object. The cloth is also not a type of cloth that is too slippery and soft so that it can be attached to the body and reveal the shape of the body. For example, chiffon and lycra clothes on the market today are the choice of

Muslim women. The clothes should also be clothes that do not arouse male lust (Sarimah, 2016)

3. Clothing design is not in a form that can attract the attention of others  
These criteria are coupled with several things, such as the user, the viewer, the intention, and the image. Halal or haram, a garment, depends on the wearer. A hijab is clothing that is lawful to be used by women, but it will be unlawful if a man wears it. Clothing that resembles a man and vice versa. Rasulullah SAW once stated that women are prohibited from wearing men's clothes, and men are prohibited from wearing women's clothes. In addition, it also curses men who resemble women and vice versa. This includes conversation, gestures, how to walk, dress, and so on (Yusuf, 1993). It is lawful for a woman to wear short clothes if only seen by her mahram in the house. The law is forbidden when seen by others other than the mahram because Allah has ordered women to cover their aurat except for the face and the palms of the hands.
4. The following criterion is related to the intention and motive for using halal clothing. Verily, all actions depend on intentions. Halal clothing must be intended because Allah is to worship and get His pleasure. There should not be the slightest intention to humiliate others because Allah does not like arrogant people, especially those who oppress others.
5. The final criteria in determining halal clothing are designs and images. Halal clothing worn is not only limited to covering the genitals but also must be sharia in the motif of the clothes. Muslims are not allowed to wear pictorial clothing that violates Islamic sharia. Including symbols that are of no use to the viewer. In applying halal clothing, a Muslim must choose the motif of the clothes worn (Hijab world, 2017)

## CONCLUSION

From the results of research analysis conducted on several sources and the discussion above, the halal industry must: 1) Ensure that the raw materials used are halal raw materials, 2) In the production process, prohibited items should not be mixed, 3) After the production process is complete, if there is a storage period,

the product must be stored separately from the forbidden or unclean items and 3) Distribution of production must be based on the principles of benefit and justice.

The indicators for the halal clothing industry that the halal clothing industry must meet are: 1) Halal Supplier, 2) Halal Manufacturing (halal production process), 3) Halal Warehouse (halal product storage), 4) Halal Distribution (delivery or distribution of halal products or materials) and 5) Halal Transportation.

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