# *Fiqh al-awlawiyat* is the basis for education on halal food and beverage
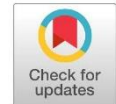
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**ABSTRACT**

This study aims to elaborate on the conception of halal and its education in the contemporary context and explain how *fiqh al-awlawiyat* can be applied as a basis for halal education in food and beverage products. After explaining halal as Islamic ethics and morality at different levels, it is explained how *fiqh al-awlawiyat* is highly urgent in its operation. In the final section, by parsing several *fiqh al-awlawiyat* rules, four recommendations are given, namely: (1) qualitative indicators of halal achievements need to be proclaimed as a foundation for quantitative indicators that have so far been applied, (2) halal educators need to be equipped not only with practical knowledge about the administrative aspects of halal certification, but also more sophisticated scientific tools such as *fiqh al-awlawiyat*, *fiqh al-waqi'*, *fiqh al-maqasid*, and so on, (3) in the education process, educators need to pay attention to the gradual process by directing business partners to take care of their compliance with halal values respectively starting from reciprocal ethics, tolerant ethics, and altruistic ethics based on their abilities, and (4) the education process should not end when halal certification has been obtained but continued so that it can reach a higher level.

## INTRODUCTION

Massive efforts to ensure the halal integrity of food and beverage products that the public consumes carry the risk of producing what Sencal & Asutay (2021) called delusional *maslaha*. In the context of halal discourse, the "application of capitalism with Islamic metaphors" is manifested by the positioning of pragmatism characteristics as a methodology for carrying out policies on behalf of the interests of Muslims. This can be seen in the government's encouragement of forming a halal ecosystem through providing certified halal assistants with prestigious achievement targets such as a million halal certifications by 2023 and an ambitious mission to make Indonesia the global halal center by 2024.

The intention behind the halal policy, primarily to guarantee halal products, is undoubtedly appreciable and needs to be supported. However, it is constrained by the disproportionate understanding that is commonly circulated about halal itself. Halal, as a religious, moral principle that covers the breadth and diversity of human interactive actions, seems to have turned into a quality standard that – at a certain level – is operated scientifically-positivistic ally, led to binary options (*halal* or *haram*) and associated with negative characteristics such as exclusive, inefficient, and expensive. Food and beverage products, which in the context of *fiqh* are categorized into aspects of *muamalah* so that the principle of "everything is halal except that there is evidence regarding its prohibition," in social practice turns into "everything is haram except that which has been certified halal," or in Yakin et al. (2021) "Everything is considered non-halal unless proven otherwise." It is at this point that there has been a misperception of halal.

This misperception is evident; for example, Ningrum (2022) study found that in addition to the passivity and apathy of MSE actors, one obstacle to obtaining halal certification is their pessimism that it only applies to large companies. The reason is that the prerequisites for obtaining "halal" certification require too much effort. Like Haryanti (2024) finding, business actors are constrained in processing self-declare, and the halal supply chain is not sufficiently prepared. Those facing the problems above may feel burdened and stop their efforts to provide halal products. Furthermore, when the certification standard is decided to change its nature from voluntary to mandatory and begins its enforcement in October 2024, meaning that non-compliance with Sharia-based rules results in criminalization, the need for a more proportional understanding of halal discourse becomes considerably higher. Otherwise, the impression that Islamic morality, instead of achieving the expected Islamization, can cause suffering that leads to deislamization. This is where the approach provided by *fiqh al-awlawiyat,* or *jurisprudence of priorities* in the halal education process, finds its relevance.

As for the halal food and beverage education discussed in this paper, it does not take its general and comprehensive meaning but a specific one and is limited to what is contained in the efforts that may be made by halal centers that have recently begun to circulate to educate the public. The reason is that this work is aimed primarily at improving the quality of their halal education.

**RESEARCH METHOD**

This is a juridical-normative (qualitative) research with a conceptual approach that examines, analyzes, and compares several Sharia morality norms in food and beverage education. At least two main questions will be discussed. First, how is the conception of halal and its education explained in the contemporary context? Second, how can *fiqh al-awlawiyat* be the basis for the halal education process? To answer those questions, first of all, the concept of halal and its education will be elaborated along with the levels that exist in it. Second, *fiqh aulawiyah* and its urgency in halal discourse will be discussed. In the final section, after the conception of halal and *fiqh* aulawiyah has been established, how *fiqh* aulawiyah can be used as a basis for halal food and beverage education will be discussed.

**RESULT AND DISCUSSION**
**Halal, halal education, and its levels**

The main questions that need to be answered first when wanting to do halal education and its relation with *fiqh al-awlawiyat* are (1) what is meant by "halal," and (2) what is meant by "halal education." Understanding halal can be obtained by first elaborating on at least two views. First, halal was interpreted by classical Muslim scholars before the infusion of secular worldviews, colonization, and modernization. Second, halal, as understood by the general Muslim scientists after the colonial era, who, despite receiving Western-style education, still tried to implement the values of sharia morality as best they could. Although the second view has differences, it is still rooted in the first.

The first view relies directly on the knowledge sources in Islam that recognize "true reports" *(khabar sadiq),* namely the Qur'an and Sunnah. In the Qur'an, to begin with, halal is mentioned no less than 51 times, with all its derivations relating to various matters such as food, family, trade, and so on. Derived from the verb *halla-yahullu*, which means to release or unravel, and halla-yahillu, which means to descend, stop, or fall, it is generally interpreted with several meanings. For example, Surah al-Maidah verse 88 (*kulu mimma razaqakumullahu halalan tayyiban*) is interpreted as food that can be consumed. In Surah, al-Maidah verse 2 *(wa idza halaltum fa-stadu)* it is interpreted as the completion of *ihram* after performing pilgrimage, while in Surah al-Balad verse 2 *(wa anta hillun bi-hadza'l-balad)* means to live freely without restriction. However, indications of the permissibility of action are not limited to the word "halal" but also include some other expressions, such as *laysa 'alaikum junah* (you have no sin), *la junaha* (there is no sin), *la itsma* (it is not a sin), etc. In its development, scholars more often use the terms *mubah* (permissible) and *ja'iz* (allowed) in various *fiqh* and *ushul fiqh* literature to express this meaning. According to Kamali (2013), the term halal is quite sensitive because it is listed in the Al-Qu'ran, which means it tends to be God's prerogative in its determination.

Several verses in the Qur'an, such as Surah al-Maidah verse 6 and al-Baqarah verses 168 and 172, are the basis for jurists to establish permissibility as a basic principle of Islamic ethics and morality. The postulate saying "everything is permissible unless there is evidence for its prohibition" *(al-aslu fi*

*al-asyya' al-ibahah ma lam yadulla ad-dalil 'ala tahrimihi)* reflects the normative position of the sharia on food and drink, the status of animals on land and in the sea, and other matters of *muamalah* (Arif, 2019). Consequently, in principle, establishing the permissibility of something for consumption does not require presenting supporting evidence beyond what is outwardly visible. Plant and animal food products are clean when the procurement process does not contain obvious signs of impurity (Kamali, 2013)

In addition to these normative positions, scholars have established several ethical scales to judge human actions. The most widely referenced scale, especially by the Shafii school, is the five rules *(al-ahkam al-khamsah)*, which contain *haram*, *makruh*, *mubah*, *mandub*, and *wajib*. However, other scholars, such as Ibn Hazm of the Zahiri school, reduced it to just three: the obligatory, the prohibited, and the permissible (Kamali, 2013). On the other hand, Hanafi scholars provide at least nine types of rulings on human actions: *haram, makruh tahriman, makruh tanzihan, mubah, mandub, mustahab, sunnah, wajib,* and *fardhu* (Şentürk, 2018). From time to time, the scholars always direct their community to stay in the corridors of sharia by providing fatwas on various issues that arise with these various laws.

In the first view, Halal appears not as a discourse but as a quality of value in Islamic ethics and morality. Islamic ethics and morality are represented by *adab*, *akhlak*, *sharia*, *futuwwah*, etc. They are closely related to Sufism as a discourse that contains knowledge and action simultaneously and their degrees. Muslim societies before the modern era did not attach halal – and even "Islamic," "sharia," or other terms expressing the ethical qualities of Islam – to their products because the Islamic characteristics in them were mainstream.

The second view that emerged in the modern era as a discourse stems from the growing awareness among Muslims who took Western-style education and were not equipped with basic Islamic sciences. Even so, they try to practice what they know from religious texts that are generally limited. This phenomenon is common in almost all parts of the world where Muslim communities exist.

In the case of Indonesia, the development of the phenomenon of halal assessment – or, more specifically, halal food – emerged from the initiation of several scientists at Brawijaya University in 1988 who attempted to examine the content of several food ingredients. The findings revealed many pork-derived elements, which caused a stir among the public. On the one hand, the Soeharto government responded by issuing several regulations related to halal products. On the other hand, MUI, in collaboration with Bogor Agricultural Institute (IPB), established LPPOM, which started the era of halal certification in Indonesia (Chao, 2021). Thus, scientific findings that justify the absence of haram elements with religious texts that are read in a limited way become mainstream. Among the hadiths that are often referred to is the one narrated by Nu'man bin Bashir which reads, *"Innal-halal bayyin wal-haram bayyin wa baynahuma umurun musytabihat la ya'lamuhunna katsirun minan-nas fa man ittaqa asy-syubuhat faqad istabraa lidinihi wa 'irdhihi wa man waqa'a fisy-syubuhat waqa'a fil-haram…"*[1] The principle of permissibility that applies so far has reversed and turned into "everything is forbidden except that which has been certified halal," or in another language "everything is considered non-halal unless proven otherwise (Yakin et al., 2021).

In its further development, halal has come to be connoted with terms such as "market" and industry. The Muslim consumer market, which is supposed to consume only products that are acceptable in sharia morality, is dominated by non-Muslim countries. In response, several countries, as members of the Organization of Islamic Confederation (OIC), are competing to dominate this "halal" market by providing products of high quality to compete with the previous market rulers. This high quality then characterizes halalness, which is at least categorized into five sectors, namely halal food and beverages, halal tourism, halal fashion, halal media and recreation, and halal pharmaceuticals and

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[1] Meaning: "What is lawful is clear, and what is unlawful is also clear. And in between them are matters of doubt. The majority of people do not know about them. So whoever leaves what is doubtful has purified himself for his religion and honor. And whoever falls into what is doubtful has fallen into what is unlawful." (HR Bukhari no. 52 and Muslim no. 1599).

cosmetics (Komite Nasional Keuangan Syariah, 2016). Halal discourse in this second view appears as a response to mainstream conditions that are deemed "un-Islamic."

After considering the concept of halal from both the first and second views, we can conclude that halal, initially as a quality, has developed into a discourse of Islamic ethics. Therefore, halal education generally means education of Islamic ethical values. The problem is that apart from not being built based on binary options and not directing humans to choose only between two options, namely halal and haram, Islamic ethics also has levels and degrees. In terms of dealing with crime, for example, divides the response to it into three ethical levels: (1) reciprocal ethics, (2) tolerant ethics, and (3) altruistic ethics (Şentürk, 2022).

Reciprocal ethics sets minimum standards for ethical values that provide a common ground for all members of society. It provides the Islamic legal and ethical basis for applying the principle of reciprocity in all areas of life and social relations so that all Muslims, without exception, must abide by it. Surah al-Baqarah verse 179 (*wa fi'l-qisas hayatun ya ulil-albab*) exemplifies this principle.[2] The ethic of tolerance calls on Muslims not merely to reciprocate or to reply in kind but to go beyond both by voluntarily granting forgiveness. An example of this appears in Surah al-Syuara verse 42 *(wa jazâ'u sayyi'atin sayyi'atum mitsluhâ, fa man 'afâ wa ashlaḥa fa ajruhû 'alallâh, innahû lâ yuḥibbudh-dhâlimîn).*[3]

While altruistic ethics is the opposite of reciprocal ethics, it calls on one to prioritize others over himself. Altruistic ethics is considered the highest level of Islamic ethical practice because although the Qur'ān calls on Muslims to forgive evil, it calls for an even higher level of responding to evil with good. The practices of the apostles, prophets, saints, and righteous people, called sunnah, are at this level. Several verses in the Qur'an such as Surah al-Mu'minun verse 96 *(idfa'billatî hiya aḥsanus-sayyi'ah, naḥnu a'lamu bimâ yashifûn)*[4] and surah al-Qashash verse 54 *(ulâ'ika yu'tauna ajrahum marrataini bimâ shabarû wa yadra'ûna bil-ḥasanatis-sayyi'ata wa mimmâ razaqnâhum yunfiqûn)*[5] Indicates the command to uphold this altruistic ethic.

According to Zarkasyi (2020), in his book *"Minhaj, Ber*islam *from Ritual to Intellectual," he* also attempts to explain the levels. After showing the difference between a person's "*Iman*" and "Islam" with the argument of surah al-Hujurat verse 14, which indicates that a person's Islamicity is not monolithic and static but dynamic and has various degrees and levels, then by citing the hadith of Jibril he elaborated that Islam itself has a trilogy of levels, namely Islam, *Iman*, and *Ihsan* or *Ilmu*, *Iman*, and *Amal*. Various practices in it, ranging from prayer, fasting, performing charity, and so on, all have their respective levels. The higher the level of one's practice should be accompanied by a higher understanding of Islam.

A Muslim can move to higher levels from Islam to *Iman*, and it is by practicing at the level of *Iman* that he can reach the level of *Ihsan*. Suppose this is connected to responding to non-conformity with Islamic ethics. In that case, reciprocal ethics can be connected to the level of Islam, tolerant ethics can be connected to the level of *Iman*, and altruistic ethics can be connected to the level of *Ihsan*. The illustration is as in Figure 1.

Regarding sizing, Sencal & Asutay (2021) reject the use of binary options while proposing the use of fuzzy logic. Instead of determining whether a product is halal or haram, this mechanism moves beyond the dichotomy. It aims to determine to what degree a good or service conforms to Sharia morality by considering various substantial matters related to the decision, such as the environment, the employer's relationship with workers, the production process, etc. For example, labeling a product as

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[2] Meaning: "There is security of life for you in the law of retaliation, O people of reason, so that you may become mindful of Allah."

[3] Meaning: "The recompense for an evil is an equal evil. But whoever forgives and does good (to the wrongdoer), his reward is from Allah. Verily, He does not love the wrongdoers."

[4] Meaning: "Repel (their) evil with (better) deeds. We know better what they attribute."

[5] Meaning: "They were rewarded twice (the reward of believing in the Torah and Qur'an) for their patience. They repel evil with good and spend some of the sustenance We have bestowed upon them."

"vegetarian compliant" is a form of dichotomy, while providing a 1-100 scale to assess the level of energy efficiency in a house is a form of fuzzy logic.
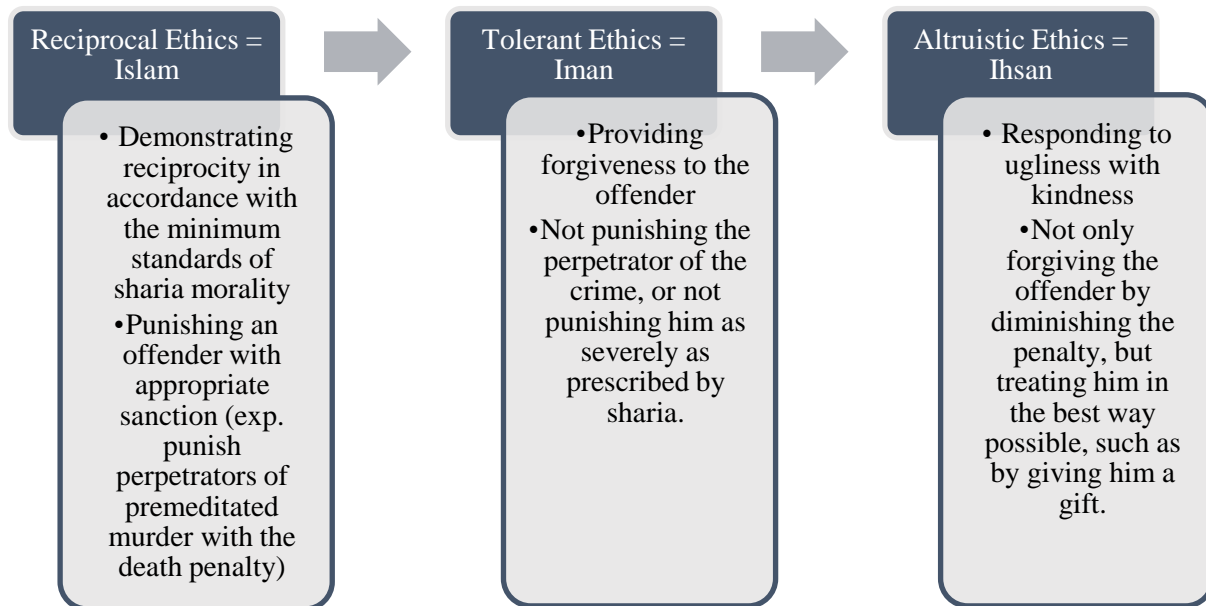


**Figure 1.** Illustration of the 3 levels of Islam*ic* ethics.

Islamicity that only stops at the initial stage, that is, at the minimum level of Sharia morality, will not lead Muslims to realize the many great titles that God has pinned on them, such as the best people *(khayra ummah)*. Therefore, practicing the morality of sharia, which contains various degrees and levels, especially in the modern era where problems are increasingly complex while the basics of Islamic knowledge are not sufficiently taught, requires several contemporary Islamic scientific tools. One of them is *fiqh al-awlawiyat*.

### *Fiqh al-awlawiyat* and its urgency in halal discourse

This section will elaborate on the concept of *fiqh al-awlawiyat* and its relationship with halal discourse. It was originally called *fiqh maratibul-a'mal* (jurisprudence of the order of work). However, by its originator, Yusuf al-Qaradhawi, it was revised to *fiqh al-awlawiyat* because it is more encompassing, broad-meaning, and focused on context. He explains that *fiqh al-awlawiyat* is "putting everything in its proper position, whether it is a law, value, or action. Then, giving precedence to the best of the best according to the correct Islamic scales as directed by the light of revelation and reason; it is light upon light."

The purpose of *fiqh al-awlawiyat* is to adjust and control between the two extremes of excess and deprivation. In addition, he also elaborated on its function by saying: "So that the unimportant does not take precedence over the important, nor is priority given to the less important over the more important. Things that are not more correct *(marjuh)* do not take precedence over the more correct things *(rajih)*. The ordinary does not precede the main or the most important." (Al-Qaradhawi, 2014).

To achieve this goal, *fiqh al-awlawiyat* must also be linked to several other concepts including *muwazanah* (comparison), *fiqhul waqi'* (*fiqh* of reality), *fiqh al-maqasid*, and *at-taarudh wa at-tarjih* (contradiction and verification) (Al-Karbuli, 2016). The phase of utilizing *muwazanah* concept is preliminary because the matters to be assessed for their primacy first need to be compared. Then, to prioritize, it is necessary to have a perfect understanding of the current reality in terms of time, place, circumstances, and the individuals involved. In this regard, it should be emphasized that *fiqh al-waqi'* means knowing reality perfectly and understanding the actual situation, whether it is troublesome or pleasant, and not knowing it the way we want it to be, as most people describe it (Al-Qadharawi, 1997).

After comprehensively understanding the reality, prioritization needs to be adjusted to the benefit of the purpose of Islamic rulings or *maqasid shariah*. In this case, Al-Qaradhawi (2000) emphasizes that "the *maslaha* recognized by sharia is stratified; *maslaha* which is emergency or more essential *(dharuriyah)* takes precedence over *maslaha* which is needs *(hajjiyah)* and embellishment *(tahsiniyah)*, *maslaha* which is needs takes precedence over *maslaha* which is embellishment. Moreover, the *maslaha* relating to the society and its needs should be prioritized over the *maslaha* relating to individuals when the issues are contradictory." In this case of contradiction, the concepts of *ta'arudh* and *tarjih* apply, i.e., when there are two contradictory matters, one must be eliminated and the other taken as a guide. Al-Karbuli (2016) states that *fiqh al-awlawiyat* proceeds when the contradiction has been eliminated. Since the *maslaha* of remaining matters have been verified, they need to be reviewed further with this tool to determine which is more important. In addition, according to Hassan (2023), *fiqh al-awlawiyat* can only be established if six fundamental principles apply, namely the concepts of priority *(awlawiyat)*, ranks *(maratib)*, sequence *(al-tartib)*, gradualism *(tadarruj)*, centrism *(wasatiyyah)*, and balance *(muwazanah)*.

After elaborating on the concepts above, understanding *fiqh al-awlawiyat* is essential in dealing with today's complicated social reality. This is because the complexity of the problem not only contains diversity but also multiplexity. Although it can be faced with Islamic ethics and morality that contain the corresponding complexity, diversity, and multiplexity, it needs to be read with more sophisticated scientific tools and, simultaneously, not separated from the roots of Islamic tradition. That is where *fiqh al-awlawiyat* plays its role.

Moreover, Al-Qaradhawi (2014) divides their application into several topics and rules. These rules are found in his book *Fi Fiqhil-Awlawiyyat; Dirasah Jadidah fi Dhaw'il-Qur'an was-Sunnah*. He first mentioned the rule of (1) prioritizing quality over quantity and then prioritizing knowledge over action. In this case, he mentions at least five rules, namely: (2) the priority of understanding over memorization, (3) the priority of intent and purpose over external appearance, (4) the priority of ijtihad over *taklid*, (5) the priority of study and planning in worldly affairs, and (6) priority in legal opinions.

In terms of fatwa and *dakwah*, he outlined at least five rules, namely: (7) Prioritizing light and easy issues over heavy and difficult ones; (8) Recognition of emergencies; (9) Changing fatwas due to changes in time and place; (10) Maintaining the law of gradualism; and (11) Straightening the culture of the Muslims. In terms of practicing various good deeds, he mentioned six rules, namely: (11) continuous deeds over intermittent ones; (12) prioritizing more beneficial deeds than less beneficial ones; (13) prioritizing deeds that are more beneficial and last longer; (14) good deeds during the time of tribulations and trials; (15) prioritizing deeds of the heart over deeds of the limbs and senses; and (16) different levels of virtue according to the different times, places, and circumstances.

As for the divine commandments, he mentioned six things that take precedence over six other things, namely: (17) principal over subsidiary matters; (18) *fardhu* over *sunnah* and *nawafil*; (19) *fardhu 'ain* over *fardhu kifayah*; (20) servant's rights over Allah's rights alone; (21) community rights over individual rights; (22) *wala'* (loyalty) to the Muslim society over *wala'* to a tribe or individual. In the next section, although not all, we will use these rules to apply *fiqh al-awlawiyat* to halal food and beverage education.

## Application of *fiqh al-awlawiyat* on halal food and beverage education

Education on halal food and beverage in its application in Indonesia, as discussed in this paper, takes its meaning, which is limited to what is contained in the efforts that halal centers can make to increase public awareness of halal products and promote their implementation. In this context, there are two levels of education regarding the objects. First, halal centers affiliated with universities and non-government organizations generally educate educators, such as halal assistants and supervisors. Second, education to business actors is carried out by actors resulting from the first level. That way, halal assistants will assist business actors from MSEs, and halal supervisors will assist business actors on a larger scale.

*Fiqh al-awlawiyat* can be used as a basis for halal food and beverage education in the context of principles such as prioritizing quality over quantity, prioritizing knowledge over action, prioritizing light and easy issues over heavy and difficult ones, and prioritizing deeds that are more beneficial and

last longer. The selection of the four rules is based on their relevance to halal discourse and the limited space in this paper. Beyond these four rules, many other rules can be added in the following works.

## Prioritizing quality over quantity

The first rule mentioned by Al-Qadharawi (1996) is the priority of quality over quantity, and this shows the essentiality of this matter over others and how precarious the condition of Muslims is in this case. The halal discourse is inevitably not separated from it. In Indonesia, for example, massive efforts to ensure the integrity of the halalness of food and beverage products that the public consumes run the risk of not being in line with the main objective of applying Islamic ethics because the element of quantity is positioned above quality. This can be seen in the government's encouragement of the availability of certified halal assistants with prestigious achievement targets such as a million halal certifications by 2023.

Institutions and universities with halal centers are encouraged to conduct halal assistant training in as many quantities as possible to achieve this prestigious goal. Based on the statement made by Aqil Irham, chairman of BPJPH, from 2019 to 2022, 864,014 halal certificates have been issued. This means that around 300,000 halal certificates have been issued annually for three years. In 2023, the million-halal certification program (SEHATI) was implemented to meet an even bigger target 2024. The issuance of no less than 10 million halal certificates is targeted (Yana, 2023). There are six strategies taken to realize this ambition, namely: (1) training 30 thousand halal assistants, (2) a halal canteen program, (3) partnerships with institutions and ministries, (4) halal certification facilitation, (5) halal mandatory campaign, and (6) continuous supervision (Indah, 2023).

At the end of 2023, BPJPH also reported that they had made various achievements, including 1,118,490 new products certified, 603 halal canteens certified, no less than 30,000 new halal assistants trained, and 4,462 new halal supervisors certified (BPJPH, 2023). However, qualitative reports that should cover more substantial matters, such as the relationship between these data and the welfare of business actors or society in general, do not receive adequate space. Other data, such as the level of awareness of consumers and business actors in carrying out religious obedience, such as paying zakat and even doing endowment, are also untouched. These achievements are then used to argue for Indonesia's readiness to become the largest global halal center by 2024.

Alongside these claims of achievement came several criticisms. For example, (Haryanti, 2024) said that the self-declared application provided by BPJPH contains major problems for business actors and supply chains that are not ready, especially for the slaughterhouse sector, which should be able to provide halal meat ingredients. Furthermore, he also encourages the postponement of mandatory status for halal certification so that it does not take effect in 2024 for the above reasons. Policymakers need to consider the above issues.

However, the most important thing to consider is the purpose of the benefits to be pursued. If the purpose shifts from the ideality, the risk of producing what Sencal & Asutay (2021) called delusional *maslaha* has increased. In halal discourse, the "application of capitalism with Islamic metaphors" is manifested by the positioning of pragmatism characteristics as a methodology for carrying out policies on behalf of the interests of Muslims. Therefore, it is in the interest of the relevant parties to remain focused on quality. If, in the future, there is an increase in quantity, then it is a legitimate follow-up effect to be claimed. By focusing on quality, real *maslaha* can be achieved.

## Prioritizing knowledge over action

In discussing the rule of prioritizing knowledge over action, Al-Qaradhawi quotes in Al-Jauziyyah (2017) warned: "A person who does (good) deeds but does not know about it is like someone who takes a step but does not follow the right path. He who does something without knowledge will do more harm than correction."

The knowledge of halal is important above its practice, and halal education for the public must be carried out based on this comprehensive knowledge. In the previous section, we explained the meaning of halal and its development trends in the modern era. However, one more thing that needs to be straightened out is the change in the normative position of sharia from upholding the principle of permissibility with the postulate "everything is halal unless there is evidence of prohibition" to the

opposite, namely "everything is haram unless being halal-certified " or "everything is considered non-halal unless proven otherwise." As a result, the process of educating people about halal food and beverages has also changed. If people were previously taught to know things that should be avoided, today, they must know things that must be achieved. Problems arise because the things that need to be achieved contain levels while, in most cases, the conception of halal is pegged at the highest scale.

In fact, as with Islam, which contains the trilogy of Islam-*Iman-Ihsan*, the value of halal, although it has the highest scale, which is ideal at the same time, also has the lowest scale, which is still considered valid. If the level of halal is pegged directly on the highest scale, the effort to achieve it will appear not easy. The problem gets bigger when the misperception arises that the absence of a halal logo indicates the forbiddenness of a product. At this point, Al-Qaradhawi (2000) warning applies that "forbidding things that are not haram involves danger."

However, it should also be understood that due to the circulation of pragmatism that encourages people to put aside Islamic ethical values in the procurement of products in the name of gaining more profit, various products available in the market are produced without considering the presence of haram elements such as pork, alcohol, and so on, either directly or indirectly. Reading with the *fiqh al-waqi* approach reminds us how precarious the situation is. As a result, the change in normative position is acceptable, although not absolutely. It is necessary to consider various rules in other *fiqh al-awlawiyat* rules in its operation. Therefore, the key is how halal educators can master this basic understanding of halal discourses.

With this consideration, halal educators must position themselves as preachers *(da'i)* or teacher (*murabbi*). They cannot just be trained from instant training organized in just a few days. Because the conditions surrounding the community, both consumers and business actors, can be very complicated, educators need an intellectual capacity that is no less complex. Rather than merely having the practical ability to manage several administrative aspects of halal certification, halal educators must be equipped with various scientific tools, including *fiqh al-awlawiyat*. Thus, they can realize halal education's rank (maratib) principle.

**Prioritizing light and easy issues over heavy and difficult ones**

As mentioned earlier, there is a tendency in Indonesia to peg halal practices at the highest scale and how they negatively impact society. Ningrum (2022) research evidences that in addition to the passivity and apathy of MSE actors, one of the obstacles to halal certification is their pessimism that it only applies to large entrepreneurs. This is because the prerequisites for obtaining "halal" certification require too much effort. In this case, business actors are required to be able to undergo an inspection process for their products and take care of administrative stages to obtain halal certification. Those facing the problems above may feel burdened and stop their efforts to provide certified halal products.

At this point, the recommendations from Sencal & Asutay (2021) to apply fuzzy logic in halal certification become relevant. That is, instead of applying binary options by providing halal criteria points so that those not included in the category seem haram, it is more appropriate to provide levels in it. Even if the application of fuzzy logic still cannot be realized immediately due to its complexity, understanding this in halal educators will greatly help relieve business actors to strive to achieve the highest halal scale, although gradually starting from a lower scale according to their abilities.

Let us take the Islamic trilogy along with three levels of ethics in the context of halal education. The explanation is as follows: (1) At the reciprocal ethical level or "Islam," business actors are directed to meet the minimum limit of halal standards by assessing food and beverage products as they appear on the outward aspect. The outward aspect means that if the composition does not directly contain haram ingredients, it is acceptable and does not require further examination through the laboratory. If it has reached this level, it can be considered halal. Even so, considering his intellectual, spiritual, social, and financial readiness, it is gradually necessary to be educated about the next higher level, namely the ethics of tolerance. (2) At the level of tolerant ethics or "*Iman*," business actors are directed to fulfill advanced ethical criteria that exceed the minimum halal limit, such as *tayyib*, *tahir*, etc. At this level, examination through laboratory equipment is required. Apart from not containing unclean ingredients, the entire series of providers need to follow the criteria that make it entitled to "halal certified." Due to the need for the latest technology and high costs, business actors must be educated to do it willingly.

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At the two levels above, business actors strive to be able to fulfill the highest possible halal quality but still the profit motive. This condition is acceptable, but Sharia morality still provides room for improvement, namely (3) altruistic ethics or "*Ihsan*." This level reaches more than halal and *tayyib* in food and beverages; it also matters in other aspects such as economics, social affairs, etc. Business actors understand that their activities are social worship that contributes to maintaining the quality of life of the community with higher quality. Therefore, it is not performed merely to pursue profit from the products provided. Instead, the products they provide are services for the community. Profits still need to be pursued, but after meeting the workers' needs and ensuring the business's sustainability, as much as possible is given to the community, especially in the form of *waqf*. Please see Figure 2 for a better understanding.
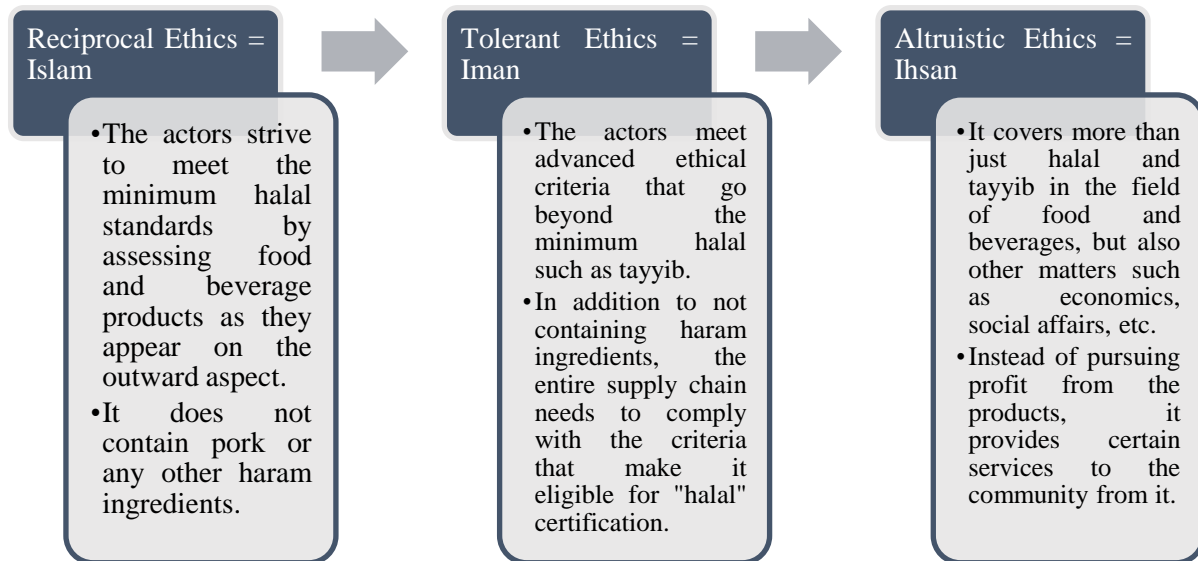
| Reciprocal Ethics = Islam | Tolerant Ethics = Iman | Altruistic Ethics = Ihsan |
|---|---|---|
| • The actors strive to meet the minimum halal standards by assessing food and beverage products as they appear on the outward aspect.<br>• It does not contain pork or any other haram ingredients. | • The actors meet advanced ethical criteria that go beyond the minimum halal such as tayyib.<br>• In addition to not containing haram ingredients, the entire supply chain needs to comply with the criteria that make it eligible for "halal" certification. | • It covers more than just halal and tayyib in the field of food and beverages, but also other matters such as economics, social affairs, etc.<br>• Instead of pursuing profit from the products, it provides certain services to the community from it. |

**Figure 2.** Islamic trilogy and three levels of ethics in the context of halal education.

The above scheme is in line with Al-Qaradhawi (2014) expression when explaining the rule of prioritizing the obligatory over the *sunnah* and *nawafil*. He said: "We must give precedence to the most obligatory over the obligatory, give precedence to the obligatory over the *mustahab*, and we should take the easy things of the *sunnah* and *mustahab* as well as the hard things of the *fardhu* and *wajib*." Educators need to educate business actors according to their level of readiness, successively starting from the most obligatory, obligatory, mustahabb, sunnah, and so on. These stages need to be taken one after another so that the principle of gradualism applies. The hope is that by doing so, they will continue to comply with the morality of Sharia, which means Islamization, and not conversely avoid it, which means de-Islamization.

**Prioritizing deeds that have longer benefits and lasting effects**

It is common knowledge that halal certification in food and beverages will be mandatory by October 2024. This means non-compliance with "sharia" will result in criminalization containing a certain penalty. This then becomes part of the main content delivered in education to business actors with the aim that they participate in the halal certification process. Thus, their motive for engaging in such efforts is, on the one hand, to obtain added value for the products they provide and, on the other hand, to avoid the threat of certain sanctions. However, the halal discourse is an effort to improve the practice of Islamic ethics and morality.

Halal education should not only be carried out in obtaining halal certification, which only lasts days, weeks, or, at most, months. This means that after business actors carry out various stages that give them the right to include a halal logo, education still needs to be continued. Because there will always be dynamics in the business process, such as changing product composition as part of innovation, as we

have said above, their ethical process can still be moved again to the altruistic level after moving from the reciprocal to tolerant ethics level. Halal educators who master various scientific tools are expected to direct them gradually. That way, the benefits they feel and produce can last as long as possible and simultaneously give a more lasting impression.

**CONCLUSION**

The halal discourse, which is the latest development of the concept of Islamic ethics and morality, basically contains degrees and levels. To accommodate *fiqh al-awlawiyat* as a contemporary tool can be used so that various risks of deislamization can be minimized as much as possible. Its application in halal food and beverage education is at least through four rules, namely the priority of quality over quantity, the priority of knowledge over charity, the priority of light and easy issues over heavy and difficult ones, and the priority of deeds that have longer benefits and lasting effects. Specifically, this study concludes four recommendations, as follows: (1) qualitative indicators of halal achievements need to be proclaimed as the basis for quantitative indicators that have so far been applied, (2) halal educators need to be equipped not only with practical knowledge about the administrative aspects of halal certification, but also more sophisticated scientific tools such as *fiqh al-awlawiyat, fiqh al-waqi', fiqh al-maqasid*, and so on, (3) in the education process, educators need to pay attention to the gradual process by directing business partners to take care of their compliance with halal values successively starting from reciprocal ethics, tolerant ethics, and altruistic ethics based on their abilities, and (4) the education process should not end when halal certification has been obtained but continued so that it can reach a higher level. Thus, efforts are being made to guarantee that halal products can produce true *maslaha*.

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