

DEBATES ON HALAL ISSUES AS INDONESIAN CONTEMPORARY RELIGIOUS SOCIAL PHENOMENA

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Abstract: *The government obligates halal certification for all products across Indonesia to capture the larger halal market. In 2025, Indonesia's total consumption of goods and services will reach US\$ 330.0 billion. Modernity that requires society to increase economic and religious feasibility is a good combination for capitalists. This modernity has subsequently transformed into a halal lifestyle and has penetrated various sectors of the life of the modern Muslim community. However, Foucault says that power is a determining factor for the discourse that develops in society. The qualitative methods and unstructured observation completed with library data as sources will reveals the practice of power in disseminating the discourse of halal products using the Foucault's power-knowledge. In practice, various efforts have been made by the government as the ruler by issuing various regulations as instruments of discourse. There was a discipline of halal products in the form of supervision carried out by the government in which society became the agent for monitoring halal products. Normalization is also carried out by imposing sanctions on products deemed not under regulations. The examination is the last step in the discipline of halal products by the government. This article concludes that government already makes halal-oriented as the new Muslim behaviour. Hence, the decline of religious diversity becomes a new threat as long as the halal issue is held by the only authority.*

Keywords: *Halal Regulation; Muslim Behaviour; Power-Knowledge*

Introduction

The contestation on halal production carried out by industry players is a response to consumer needs heading towards modernization.¹ The need for high public consumption of a product will also encourage the level of production.² Not only in the production of food or beverages but various aspects of other human needs such as medical, clothing, goods for use and even tourism. Islam, the second largest religion in the world, has a population of 24.1% or 1.8 billion spread across various parts of the world and is expected to become 3 billion in 2060.³ Meanwhile, in the food industry sector, there is an estimated circulation of funds of US\$ 2.1 trillion worldwide.⁴ Indonesia, as the fourth biggest country, has a potential market of food

¹Mian N Niaz and Muhammad M. Chaudry, *Handbook of Halal Food Production: Halal Food Laws and Regulations* (New York: CRC Press, 2019).

²Dani Kusumastuti Kusumastuti, "Minat Beli Produk Halal Di Indonesia: Studi Pemetaan Sistematis," *Mabsya: Jurnal Manajemen Bisnis Syariah* 2, no. 2 (2020): 27-50, doi:<https://doi.org/10.24090/mabsya.v2i2.3929>.

³Ibid.

⁴Niaz and M. Chaudry, *Handbook of Halal Food Production: Halal Food Laws and Regulations*.

industry more than US\$ 50 billion, or Rp. 775 trillion in 2021.⁵ This is undoubtedly a very large market that industry players cannot miss. Modernization which demands economic prosperity and the welfare of individual religiosity, is a perfect combination for industry players to develop their industry which is slowly starting to penetrate and expand into the halal industry. Therefore, it can be assumed that there will be changes in religious practices due to halal wave in the early 21st century.

Halal production has several stages of evolution, namely Muslim companies (purely based on the beliefs of fellow Muslims), halal products (halal certification), halal supply chains, and halal value chains (halal values that have been included in all supply chain sectors).⁶ Indonesia itself is still in the second evolutionary stage, namely halal products or halal certification for products circulating in society after previously going through the first stage, namely Muslim companies or transactions based on trust between fellow Muslims between the seller and the buyer.⁷ Furthermore, the government has launched efforts so that Indonesia can advance to the next stage, namely the halal supply chain, as has been done by Malaysia and Brunei Darussalam. Therefore, the government's role in shaping Indonesia to become a country producing halal products cannot be underestimated.

The government has made various efforts to increase the production of halal products in Indonesia. This is done because Indonesia, which holds the title of the country with the largest Muslim population in the world, cannot remain silent and ignore the currents of modernization that are taking place in society. Indonesia has ambitions to become the world's halal centre.⁸ The labelling of halal products has been intensified, and the socialization of the importance of choosing halal products, which are not only religious orders but has become a lifestyle (halal lifestyle) of modern humans, has also been echoed.⁹

In 2014, the government signed Law Number 33 of 2014 concerning Halal Products Assurance (JPH). Five years later, on October 17, 2019, PP No. 31 of 2019 concerning JPH which has an impact on the mandatory halal certification and was no longer voluntary. The JPH Law also ordained, starting on October 17, 2019, the formation of a new institution called the Halal Product Assurance Organizing Agency

⁵Ayutia Nurita Sari, "Kondisi Industri Pengolahan Makanan Dan Minuman Di Indonesia," *Kemenkeu.Go.Id*, 2022, <https://www.djkn.kemenkeu.go.id/kanwil-suluttenggomalu/baca-artikel/15588/Kondisi-Industri-Pengolahan-Makanan-dan-Minuman-di-Indonesia.html>.

⁶Marco Tieman, "The Application of Halal in Supply Chain Management: In-depth Interviews," *Journal of Islamic Marketing* 2, no. 2 (2011): 186-95, doi:<https://doi.org/10.1108/17590831111139893>.

⁷Ibid.

⁸Warto Warto and Samsuri Samsuri, "Sertifikasi Halal Dan Implikasinya Bagi Bisnis Produk Halal Di Indonesia," *Al Maal: Journal of Islamic Economics and Banking* 2, no. 1 (2020): 98, doi:<https://doi.org/10.31000/almaal.v2i1.2803>.

⁹Ibid.

(BPJPH) under the Ministry of Religion Affairs. Hence, the halal certification, which was previously under the authority of the Indonesian Ulema Council (MUI), was transferred to full authority under BPJPH.¹⁰

Fischer stated that the government is a sector that is also building relationships with halal issues in several countries, such as Malaysia. It also concerns the link between halal and broader global issues. According to him, halal cannot be separated from political interests.¹¹ Kees van Dijk, Kaptein and Nur Ichwan, who conducted a study on the development of Islam after Suharto, also saw that halal had become a new issue that could represent the religious expression of Indonesian society.¹² Kaptein and Ayang also expressed their views that authorities in halal issues, especially in Indonesia, play a very important role. Halal policies issued by the relevant authorities will greatly influence the formation of religious practices in Indonesia.¹³ Syafiq Hasyim, one of the most productive academia on halal studies in Indonesia, stated that halal can not be strict. It demands a very wide perspectives and considerations for issuing halal in Indonesia. He also said that halal is one of the shariatization form in Indonesia.¹⁴

¹⁰Ibid.

¹¹Johan Fischer, *The Halal Frontier: Muslim Consumers in a Globalized Market*, 1st ed. (New York: Palgrave Macmillan US, 2011), doi:10.1007/978-1-137-08286-2; Florence Bergeaud-Blackler, John Lever, and Johan Fischer, eds., *Halal Matters: Islam, Politics and Markets in Global Perspective*, First Edition (London ; New York: Routledge, Taylor & Francis Group, 2016); John Lever and Johan Fischer, *Religion, Regulation, Consumption: Globalising Kosher and Halal Markets* (Manchester: Manchester university press, 2018).

¹²Kees van Dijk and N. J. G. Kaptein, eds., *Islam, Politics and Change: The Indonesian Experience After the Fall of Suharto*, Debates on Islam & Society (Leiden: Leiden University Press, 2016); Moch Nur Ichwan, “‘Ulamā’, State and Politics: Majelis Ulama Indonesia after Suharto,” *Islamic Law and Society Brill* 12, no. 1 (2005): 45–72; Moch Nur Ichwan, “Towards A Puritanical Moderate Islam: The Majelis Ulama Indonesia and the Politics of Religious Orthodoxy,” in *Contemporary Developments in Indonesian Islam: Explaining the “Conservative Turn,”* ed. Martin van Bruinessen (Singapore: ISEAS Publishing, 2013).

¹³Nico J. G. Kaptein, *The Voice of the ‘Ulamā’: Fatwas and Religious Authority in Indonesia* (Éditions de l’École des hautes études en sciences sociales, 2004); Ayang Utriza Yakin and Luois Leon Christian, eds., “Rethinking Halal: Genealogy, Current Trends, and New Interpretations,” in *Rethinking Halal: Genealogy, Current Trends, and New Interpretations* (Leiden: Boston: Brill, 2021).

¹⁴Syafiq Hasyim, *The Shariatization of Indonesia: The Politics of the Council of Indonesian Ulama (Majelis Ulama Indonesia, MUI)*, vol. 52, Studies in Islamic Law and Society (Leiden; Boston: Brill, 2023); Syafiq Hasyim, “Becoming a Global Halal Hub: Is Indonesia Ready?,” *RSIS Commentary*, no. 098 (2019): 1–4; Syafiq Hasyim, *The Halal Project in Indonesia: Shariatization, Minority Rights and Commodification* (Singapura: ISEAS Publishing, 2022); Syafiq Hasyim, “Halal Issues, Ijtihad, and Fatwa-Making in Indonesia and Malaysia,” in *Rethinking Halal: Genealogy, Current Trends, and New Interpretations*, ed. Ayang Utriza Yakin and Louis-Léon Christians (Leiden; Boston: Brill, 2021).

From this phenomenon, we can see how the government has total power in disciplining various sectors of people's lives, including the industrial sector. The role of government as a leader (governmentality) who has power in a state system is in line with the thoughts presented by Michel Foucault.¹⁵ According to him, governance, or more often using the term leadership (government), is an activity that aims to form, guide, and influence individual behaviour.¹⁶ In order to realize this governmental rationality, several instruments can be used, including normalization and discipline. Normalization measures classify and categorize individuals to conform to certain norms or rules.¹⁷ Meanwhile, discipline is a way or technique in which the body can be operated and controlled.¹⁸

Based on the theory of power and discipline put forward by Foucault, the author tries to analyze how the halal product industry occurs, especially in Indonesia. Then describes how the government as the leader (government) socializes halal products to the public through various discourses and jargon normalized to the public. In addition, researchers will also analyze the government's disciplinary practices against the community due to the discourse and normalization carried out by the government (government). In order to conduct this research, the authors used normative qualitative research methods using a library research approach with secondary data as the primary raw material.

Method

This article uses qualitative method with unstructured observation and library research. Beside the observation to some muslim consumer, the information in this research also collected from secondary data such as report documents, books, journals, and other documents related to the discussion object. This article uses sociological approach and utilizing the Foucault's theory of power-knowledge. The descriptive analysis is used to describe the object of study. This paper tries to finding the new perspective of the halal in Indonesia and give the academics and theoretical contribution

Results and Discussion

Halal Legislation

Currently, Indonesia is ranked second in the world in halal food production

¹⁵Konrad Kebung, "Membaca 'Kuasa' Michel Foucault Dalam Konteks 'Kekuasaan' Di Indonesia," *Melintas* 33, no. 1 (2017): 34-51.

¹⁶Ibid.

¹⁷Misbah Mustofa, "Analisis Disiplin Dan Kuasa Tubuh Michel Foucault Dalam Kehidupan Santri Pondok Kebon Jambu Al-Islamy Pesantren Babakan Ciwaringin Cirebon," *JURNAL YAQZHAN: Analisis Filsafat, Agama Dan Kemanusiaan* 3, no. 1 (2017).

¹⁸Michel Foucault, "Discipline and Punish," *A. Sheridan, Tr., Paris, FR, Gallimard*, 1975, 137-53, doi:10.1002/9781118324905.ch5.

as of March 2022, based on data submitted by the State of the Global Islamic Economy (SGIE) Report 2022. Indonesia is also ranked fourth in the world in terms of developing an Islamic economic ecosystem under Malaysia, Saudi Arabia and the United Arab Emirates. The Islamic economic ecosystem includes food and beverages, modest fashion, pharmaceuticals and cosmetics, media, recreation, Muslim-friendly tourism, and Islamic finance.¹⁹ With its potential and market, Indonesia has the opportunity to become the number one country in the sharia economic ecosystem. This can be achieved with the support and cooperation of various parties and elements from the community, business actors, and the government. The actors we mean here are those who have influence even though they are not from the ranks of the government, such as community leaders, clerics, and others. According to Anthony Giddens, the agents are none other than the actors themselves.²⁰

Data submitted by the 2018 Halal Economy and Strategy Roadmap said that in 2017, the total consumption of halal goods or services in Indonesia reached US\$ 218.8 billion and is expected to continue to grow every year with an average growth of 5.3%. Hence, it is predicted that in 2025 the total consumption of halal goods and services in Indonesia will reach US\$ 330.5 billion. Although Indonesia is currently ranked second in food production, it turns out that Indonesia is ranked first in the field of Muslim Food Expenditure with a total of US\$ 170 billion out of a total of US\$ 2.2 trillion globally and is predicted to continue to increase to US\$ 247 billion in 2025.²¹ This is certainly not surprising considering that Indonesia has the world's largest Muslim population, with 87.2% of the total 260 million Indonesian population or the equivalent of 209.1 million Muslim residents.²² In other words, Indonesia's Muslim population reaches 13.1% of the total Muslim population worldwide.²³

Besides food products, textiles and fashion contribute significantly to the Indonesian economy. In 2016, fashion became the main contributor to the creative economy's GDP, achieving 18.01% or the equivalent of 166 trillion rupiahs. Then in 2019, clothing products contributed US\$ 4.48 billion to the country's foreign

¹⁹Sugeng. t.t. Pramuji, "Makanan Halal Indonesia Ranking Dua Dunia, Kemenag: Kita Menuju Nomor Satu," *Kementerian Agama Republik Indonesia*, accessed April 18, 2022, <https://kemenag.go.id/read/makanan-halal-indonesia-ranking-dua-dunia-kemenag-kita-menuju-nomor-satu-zeoly>.

²⁰Haedar Nashir, "Memahami Strukturasi Dalam Perspektif Sosiologi Giddens," *Jurnal Sosiologi Reflektif* 7, no. 1 (2012): 1-9.

²¹Evita Farcha Kamila, "Peran Industri Halal Dalam Mendongkrak Pertumbuhan Ekonomi Indonesia Di Era New Normal," *Jurnal Likuid* 1, no. 1 (2021): 10.

²²Warto and Samsuri, "Sertifikasi Halal Dan Implikasinya Bagi Bisnis Produk Halal Di Indonesia."

²³Ferry Khusnul Mubarak and Muhammad Khoirul Imam, "Halal Industry in Indonesia; Challenges and Opportunities," *Journal of Digital Marketing and Halal Industry* 2, no. 1 (2020): 55-64.

exchange. Even so, Indonesian clothing products in 2020 only controlled around 1.9% of the world market.²⁴

The trend of halal as a lifestyle is no longer just a principle among Muslims but has become a principle for some non-Muslims. In addition, halal products are no longer limited to food or beverages but have expanded to other products such as clothing, cosmetics, real estate, restaurants, hotels, banking and even schools.²⁵ The growing interest in halal products in Indonesia is welcomed by the strength of young people in Indonesia by providing services consumers want, thereby forming a new wave of business.²⁶ A study conducted by Ismoyowati (2015) concluded that one factor influencing people's consumption habits is the halal aspect.²⁷

Indonesia has made a particular regulation regarding the production of halal products as an effort to strengthen and increase Indonesia's competitiveness in the global arena. The issuance of Law no. 33 of 2014 concerning Guarantees for Halal Products is the basis and legal umbrella for the production of halal products in Indonesia, as well as in the context of increasing and accelerating the growth of the halal industry, which so far has not had much impact on both the community and the government.²⁸ Based on the Omnibus Law on Job Creation 2020, the government, through BPJPH, under the Ministry of Religion Affairs, issued various programs to improve the halal ecosystem in Indonesia, one of which is the Free Halal Certificate (Sehati) program. The Healthy Program promoted by BPJPH targets micro and small business actors (UMK) to obtain halal certificates.²⁹ In practice, MSEs do not need to incur costs to obtain the halal certificate by using the Self Declare scheme, in contrast to the regular route, which requires business actors to pay at least 300 thousand rupiahs. However, the drawback of the Sehati program is that it only targets the food and beverage production sector and has not been able to penetrate other production sectors such as cosmetics, medicine, fashion, et cetera. In the following, we describe the potential and opportunities for each industrial sector in Indonesia.

The food and beverage product sector, as we have alluded to before, is the

²⁴Kamila, "Peran Industri Halal Dalam Mendongkrak Pertumbuhan Ekonomi Indonesia Di Era New Normal."

²⁵Mubarok and Imam, "Halal Industry in Indonesia; Challenges and Opportunities."

²⁶Ririn Tri Ratnasari et al., "Halal Food Certification to Improve the Competitiveness of East and Middle Business in Indonesia," in *KnE Social Sciences: The 2nd International Conference on Islamic Economics, Business, and Philanthropy (ICIEBP)* (Knowledge E Publishing, 2018), 1044-56.

²⁷Mubarok and Imam, "Halal Industry in Indonesia; Challenges and Opportunities."

²⁸Mirsa Astuti, "Pengembangan Produk Halal Dalam Memenuhi Gaya Hidup Halal (Halal Lifestyle)," *Iuris Studia: Jurnal Kajian Hukum* 1, no. 1 (2020): 7.

²⁹Benny t.t. Andrios, "Kemenag Luncurkan Sehati, Program Sertifikasi Halal Gratis Bagi UMK," *Kementerian Agama Republik Indonesia*, accessed April 18, 2022, <https://www.kemenag.go.id/read/kemenag-luncurkan-sehati-program-sertifikasi-halal-gratis-bagi-umk>.

sector that has contributed the most to the industrial world in Indonesia. This is due to Indonesia's Muslim population's dominance.³⁰ In addition, halal product certification for food and beverages in Indonesia has also increased since the publication of the Sehati program, in which industry players have the opportunity to process halal certification for their products from 17 October 2019 to 17 October 2024.³¹ The second sector is tourism, where Indonesia has many tourist destinations, one of the factors being that there are 17,508 islands spread all over Indonesia. In addition to the uniqueness of these tourist destinations, the value of tourism religiosity is also able to boost the interest of tourists to choose these destinations, such as pilgrimages to the Walisongo graves, unique mosques, and various other types of Islamic tourism.³² Halal tourism is not only tourism that contains Islamic rituals but tourism that is friendly and fulfils sharia principles. In addition, halal tourism is inclusive (open to Muslim and non-Muslim tourists) and not exclusive.³³

The third sector is halal fashion, where in this industry, Indonesia ranks second in the world. This is a good record where Indonesian fashion industry players can seize opportunities due to a large number of requests (demand) for halal fashion from the people of Indonesia. The fourth sector is media and recreation. In this sector, Indonesia has experienced an increase in the production of various kinds of products, such as film, animation and video, especially since the emergence of the Covid-19 pandemic. However, there has not been a significant increase in the production of halal media and recreation due to the lack of public interest in religious-based films or viewing.³⁴

The fifth sector is pharmaceuticals and cosmetics. This sector has good potential because cosmetics are a fundamental need in this era. High beauty standards make people love cosmetics to maintain their existence in society. In addition, medicines are also a necessity for most Indonesian people due to the complexity of the diseases that people suffer from. In 2018, Indonesia became the fourth country with the highest consumer of medicines globally. It was ranked second in the world as a cosmetics consumer, only to be beaten by India. The last sector is the Islamic economic sector. The Islamic economic sector is vital because it is a determining sector for the halal industry. This is because the halal industry requires an easy, inexpensive, effective, and efficient financial system. Several Islamic financial institutions running in Indonesia include Islamic Banks, Islamic Capital Markets, Non-Bank Islamic Financial Institutions, Philanthropic Institutions, and several

³⁰Mubarok and Imam, "Halal Industry in Indonesia; Challenges and Opportunities."

³¹Mutiara Fajrin Maulidya Mohammad, "Pengaturan Sertifikasi Jaminan Produk Halal Di Indonesia," *Kertha Wicaksana* 15, no. 2 (2021): 149-57.

³²Mubarok and Imam, "Halal Industry in Indonesia; Challenges and Opportunities."

³³Aan Jaelani, "Halal Tourism Industry in Indonesia: Potential and Prospects," *International Review of Management and Marketing* 7, no. 3 (2017): 25-34.

³⁴Mubarok and Imam, "Halal Industry in Indonesia; Challenges and Opportunities."

other institutions.³⁵ All of the above sectors can be improved by improving the role of stakeholders and the community who develop the industry and optimizing policies by maximizing product quality.³⁶

Knowledge and Power in Halal Issues

There are four perspectives in the study of the body by Turner. First, the perspective shows that the body is not a natural or natural phenomenon, but rather it is a social construction. This perspective is most often used than the other three perspectives. Second, the perspective that seeks to reveal the body as the embodiment of power relations. In this case, the body is transformed into a text describing societal power relations. The two perspectives above often appear in Michel Foucault's writings, which are even the primary references for the two approaches. Therefore, it is not uncommon to find Foucault's views scattered in the study of gender or power (governmentality). Third, the perspective that examines the phenomenology of physical experience (lived body) in the daily life of individuals or groups. Fourth, the perspective that examines physical performances in which the technique (body technique) is honed repeatedly.³⁷

According to Foucault, power has a significant contribution to shaping the body. As a product of social construction, the body is heavily influenced by power. Power has everything to be able to construct an individual body. Patriarchal power will be able to order and construct women. Body politics (biopolitics) which are patriarchal, refer to the power of men over women. The theory of discipline and power put forward by Foucault is also not gender-neutral but patriarchal, as in his work entitled 'Discipline and Punish'.³⁸ Power, according to him, comes from power over the body, or is also called biopower, which means body and power, which means power. In addition, power also comes from every micro-activity of the body (micro-physics) and also every institution of body politics.³⁹ So, it can be said that the group in power is the party that can determine the norms and values circulating in society.⁴⁰

Three ways can be done to shape body behaviour to produce a docile or socially constructed body.⁴¹ First, using tiered observation (hierarchical observation). This method is done by observing the object from a distance without having to be

³⁵Ibid.

³⁶Ibid.

³⁷Bryan S. Turner, "The Sociology of the Body," in *The New Blackwell Companion to Social Theory* (United Kingdom: Malden: Chichester, West Sussex, 2011), 513.

³⁸Anthony Synnott, *The Body Social: Symbolism, Self, and Society* (London; New York: Routledge, 1993).

³⁹Anthony Synnott, *The Body Social: Symbolism, Self, and Society* (London; New York: Routledge, 1993).

⁴⁰Kevin Nobel Kurniawan, *Kisah Sosiologi; Pemikiran Yang Mengubah Dunia Dan Relasi Manusia* (Yogyakarta: Yayasan Pustaka Obor Indonesia, 2020).

⁴¹Foucault, "Discipline and Punish."

on the side of the object all the time. This observation is often called panoptic method.⁴² The example put forward by Foucault in this first method is the lamp on the watch's head in the prison. The lights were aimed at the inmates' rooms, and they could not see where the warden was. In this way, prisoners are forced to be disciplined because they do not know whether they are being watched. This panoptical technique has been widely absorbed by modern society. With little power but high effectiveness, modern society is disciplined by the authorities.⁴³

The second method is normalizing or normalizing judgment.⁴⁴ Some academics call it standardization.⁴⁵ In this method, a person's value will be prominent compared to others, not purely from within. This normalization is used to assess, measure and classify individuals according to applicable norms and standards. On the other hand, normalization also impacts the existence of marginalized and alienated categories of society or what Karl Marx called alienation.⁴⁶ So, normalization can determine the abnormal one. What is not under the applicable standards or values is considered abnormal. People with a specific weight are considered abnormal because they have a bodyweight different from the average person, so they are considered obese.

The third method is the exam or examination. By combining the observation and normalization methods, a test method is formed. In the exam, the human body will be overpowered by power based on the exam results. The exam can identify, list, and classify bodies. It can become an instrument of power without the body itself realizing it. People compete in national exams, CPNS, professional certifications, and other tests to get profitable positions. Nevertheless, unconsciously, it is the power that ultimately governs them. Here we can see the role of government and its influence on how an individual runs his body.⁴⁷

According to Foucault, the body is divided into two major concepts: the body as an object and the subject. The body as an object is something that needs to be acted upon. Meanwhile, as a subject, the body is part of a power technology (political technology) that can be present in all aspects.⁴⁸ Meanwhile, according to Parkins, a healthy body is "a state of dynamic balance between body shape and function that can adjust to each other so that it can overcome external factors that try to influence

⁴²Mustofa, "Analisis Disiplin Dan Kuasa Tubuh Michel Foucault Dalam Kehidupan Santri Pondok Kebon Jambu Al-Islamy Pesantren Babakan Ciwaringin Cirebon."

⁴³Arif Maftuhin, "Sosiologi Tubuh Dan Busana Muslimah," *Musāwa: Jurnal Studi Gender Dan Islam* 16, no. 1 (2017): 19-31.

⁴⁴Foucault, "Discipline and Punish."

⁴⁵Maftuhin, "Sosiologi Tubuh Dan Busana Muslimah."

⁴⁶Karl Marx, "Alienation and Social Classes," in *Social Stratification Class, Race, and Gender in Sociological Perspective*, ed. 4 (New York: Routledge, 2014), 1196.

⁴⁷Maftuhin, "Sosiologi Tubuh Dan Busana Muslimah."

⁴⁸Foucault, "Discipline and Punish."

it".⁴⁹ The World Health Organization or WHO, an organization under the United Nations which has the responsibility to provide direction and deal with health-related problems throughout the world, says that health is a perfect state both physically, mentally and socially and not always only free from illness or disability.⁵⁰ The law has also defined health in Law Number 23 of 1992 as "a state of well-being of the body, soul and social that enables productive life socially and economically".⁵¹

Foucault said that knowledge would shape the model of power that the government will run. In carrying out its mission, the government does not always use coercion but spreads knowledge to the people so that it is embedded in their minds. Rulers can shape society's perspective on good and bad things. In other words, the measure of good and bad is in the hands of the authorities. Knowledge unconsciously usurps the individual's authority over his own body.⁵² In this case, the government can disseminate discourse to the public regarding how halal products are not only teachings of religion but are needs that the general public must meet for health reasons. Halal products are transformed into a lifestyle. With this discourse, the market for halal products previously limited to Muslims is now expanding and reaching all people regardless of religion.

Before further discussing the correlation between halal products (in this case, food) and health, we must first explore what halal means. Halal is synonymous with *tayyib*. Not a few discourses recommend consuming products that are not only halal but also *tayyib*. Halal is something that is permitted and permissible by Islamic law to be carried out, used, or cultivated because it has been avoided from things that can prevent it, such as harmful elements obtained in a good way, and not the fruit of prohibited transactions.⁵³

Halal has several indicators that need to be met. The first is clean and holy, both from the manufacturing process and the cleanliness of cooking utensils and production sites. Therefore, to become a halal product, the material must be processed properly and correctly according to sharia requirements, including that it does not contain uncleanness and is not mixed with anything that is haram either from preparation, processing or storage. The second is not damaging physically and mentally. Selection of the right food is an important thing that consumers must do. For people with cholesterol, consuming meat will only damage their health, making it dangerous and prohibited for consumption, even though, at first, meat is an

⁴⁹Muria Herlina, *Sosiologi Kesehatan: Paradigma Konstruksi Sosial Perilaku Hidup Bersih Dan Sehat Dalam Perspektif Peter L. Berger Dan Thomas Luckmann* (Surabaya: Muara Karya, 2017).

⁵⁰Ibid.

⁵¹Ibid.

⁵²Bryan S. Turner, *Regulating Bodies: Essays in Medical Sociology* (London: Routledge, 2002).

⁵³Fauzan Ra'if Muzakki, "Konsep Makanan Halal Dan Thayyib Terhadap Kesehatan Dalam Al-Qur'an (Analisis Kajian Tafsir Tematik)" (Institute Perguruan Tinggi Ilmu Al-Quran Jakarta, 2020).

excellent and halal food if it is appropriately slaughtered. The third is that it does not contain doubts about whether something is lawful or unlawful. So, it is recommended to avoid this. Meanwhile, we can understand that halal certification is an attempt to differentiate products that are halal, haram, and even doubtful.⁵⁴

Like halal, *tayyib* which Mahalli, As-Suyuthi,⁵⁵ and Quraish Shihab interpret as food that has balanced nutrition and is healthy, proportionate, and safe for consumption, also has indicators that consumers need to consider. Among the indicators of *tayyib* food is that it contains protein, carbohydrates, fat, vitamins, minerals and water. In addition, sufficient calories in food are also essential indicators, considering that one of the eating goals is to increase endurance. Furthermore, it is easy to digest, so the fibre content in food is something to pay attention to. Finally, what needs to be considered is that these foods must contain sufficient water because most of the human body contains water.⁵⁶

The discourse said halal is more than just a religious teaching but rather a human need is closely related to the health and survival of humankind continues to be intensified by the government, policymakers, industry players, agents, and even academics. Globalization of halal products will eventually occur because society has been disciplined by the discourse of halal as a lifestyle. Not only food but even daily activities can also be Islamized. The ever-evolving halal lifestyle eventually blends with market needs and, at the same time, generates enormous capitalization opportunities.⁵⁷

Halal Enforcement in Indonesian Context: Regulating Religious Practice

In his writings, Foucault conveys a concept regarding power over the body, called the discipline body. It is an effort to oversee all aspects of an individual's body, including appearance, intelligence and behaviour. The discipline body concept produces a valuable and obedient body.⁵⁸ Foucault says there is a power relation between the body and the institution where the body is under the institution's

⁵⁴Ibid.

⁵⁵Martini Dwi Pusparini and Herman Setiaji, "Investigating Beyond the Label of 'Halalan-Thayyiban': The Halal Guarantee System in Local Restaurant," *IJIBE (International Journal of Islamic Business Ethics)* 4, no. 1 (2019): 551–62.

⁵⁶Muzakki, "Konsep Makanan Halal Dan Thayyib Terhadap Kesehatan Dalam Al-Qur'an (Analisis Kajian Tafsir Tematik)."

⁵⁷Faegheh Shirazi, *Brand Islam: The Marketing and Commodification of Piety* (Texas: University of Texas Press, 2016), doi:<https://www.degruyter.com/document/doi/10.7560/309254/html>.

⁵⁸Mustofa, "Analisis Disiplin Dan Kuasa Tubuh Michel Foucault Dalam Kehidupan Santri Pondok Kebon Jambu Al-Islamy Pesantren Babakan Ciwaringin Cirebon."

supervision. Therefore, body movements are controlled by institutions that have a relationship with the body, and henceforth a normalization is carried out.⁵⁹

The trend of the halal lifestyle, which is increasingly expanding the market for the halal industry, thereby opening the faucet for economic growth, has made the government deploy various ways to accommodate this great opportunity. The nature of halal certification, which was voluntary, was changed to mandatory and fully transferred to the government after this authority previously belonged to the MUI, which was not part of the government. Here we can understand that halal certification aims to boost halal products and improve the country's economy or, in other words, capitalization. Furthermore, Shirazi calls it the commodification of religion, namely changing religious ideas, values, or objects as commodities with economic goals.⁶⁰

According to Yakin, the worldwide phenomenon of the halal lifestyle results from the development of discourse and active dialogue between global and local scientific developments regarding halal or what he calls glocalization.⁶¹ Glocalization is two identical processes in which, first, there is a shift in the scale of institutions or regulations from national up to supranational or global and then back down to the individual, local or regional body scale. Secondly, economic activity becomes regional and transnational simultaneously.⁶² Confidence said that the phenomenon of the halal industry is part of the anthropological revolution, which consists of scientising, standardizing, and normalizing social life. Scientising is a condition where religion must submit to science. Standardization is a standard value formulated by a group and used in the framework of the commodification of religion. Meanwhile, normalization means that norms and standards are formed not only as a reference but also as something that must be done.⁶³

In line with Confident, Foucault, as explained in the previous chapter, said there are three methods of disciplining bodily behaviour: hierarchical observation, normalizing, and examination. Supervision which in this case by Foucault is called the Panoptic method has been running amidst the phenomenon of halal products in Indonesia, although only partially. The government has carried out supervision through the community but has yet to realize it. When people buy a product with awareness of halal products, they will automatically check the product's label. For

⁵⁹Yuris Fahman Zaidan, "Relasi Tubuh Dan Kekuasaan: Kritik Sandra Lee Bartky Terhadap Pemikiran Michel Foucault," *JAQFI: Jurnal Aqidah Dan Filsafat Islam* 5, no. 2 (2020): 134-53.

⁶⁰Shirazi, *Brand Islam: The Marketing and Commodification of Piety*.

⁶¹Yakin and Christian, "Rethinking Halal: Genealogy, Current Trends, and New Interpretations."

⁶²Erik Swyngedouw, "Globalisation or 'Glocalisation'? Networks, Territories and Rescaling," *Cambridge Review of International Affairs* 17, no. 1 (2004): 25-48.

⁶³Yakin and Christian, "Rethinking Halal: Genealogy, Current Trends, and New Interpretations."

information, the level of awareness of halal products (halal awareness) of the Indonesian people has reached a very high level, with an index of 94.91 which is influenced by religious beliefs (96.61), health reasons (89.83), halal logo (84.71), and product popularity (78.72).⁶⁴ The data shows that the government indirectly monitors the halalness of products circulating through the public, who can inspect these products at any time. Business actors whose products are not under statutory regulations will be subject to sanctions as written in Article 25 of Law no. 33 of 2014 concerning Halal Products Assurance.

Monitoring carried out by the public on halal products is what Foucault calls Panoptic. With this supervision, industry players are always disciplined and committed to the halal products they produce. They need to find out who, when, and where the public observes the halal products they distribute. Various cases also reinforce this by dishonest industrial players in their production. Communities that have been disciplined by the discourse on halal products that are continuously disseminated by the government, policymakers, industry players, agents, and academics will decide to select products by considering halal aspects. With that in mind, the products circulating in the community will eventually narrow down to one discipline, namely halal products. This supervision, according to Foucault, is more coercive than just exercising or volunteering as evidenced by the issuance of mandatory halal certification for all products circulating in Indonesia through Government Regulation No. 31 of 2019 and followed by PP No. 39 of 2021 which gives a deadline of 2024.⁶⁵

In addition to observation, the normalization method has also occurred in the phenomenon of halal products. As the halal industry market proliferates, individual life choices to prioritize halal values (halal lifestyle) in each selected product will form a large group that is different from the others. The middle class, who are starting to like the halal lifestyle, are doing a distinction from other community groups. There is a normalization of halal products among the middle class so that individuals who do not follow the trend of a halal lifestyle will be exiled (alienation). They are considered abnormal because they do not follow the norms they make themselves. Halal products become standards and values that need to be followed.

Normalization supported by power produces discipline. Laws and Government Regulations governing provisions for product circulation in Indonesia have played a significant role in normalization. Products that are not halal-certified are considered abnormal products. Industry players whose production is not a halal product will be marginalized. They are marginalized, and as Karl Marx said, alienation occurs. As a result of the abnormality of their products, business actors

⁶⁴Dwi Agustina Kurniawati and Hana Savitri, "Awareness Level Analysis of Indonesian Consumers toward Halal Products," *Journal of Islamic Marketing* 11, no. 2 (2019): 522–46.

⁶⁵Foucault, "Discipline and Punish."

may be subject to sanctions as punishment within the framework of disciplinary action. Punishment serves to train and correct. With this punishment, business actors who previously did not have halal certification for their products will eventually do the same thing with other halal industry players to create uniformity.⁶⁶

The third method Foucault described to discipline the body is the examination. The exam will measure, classify, determine the quality and punish the subject.⁶⁷ In halal production, there is an auditor who has the authority to justify the content contained in a product. The auditor will assess whether the content of the product complies with the agreed terms. The results of laboratory test the auditor has carried out will be fully submitted to the MUI to issue a fatwa on whether the product deserves to be called a halal product or vice versa. In addition, there is also a Halal Product Process Assistant (PPH) who has the same task but with a smaller production scale, namely at the Small and Micro Enterprise (UKM) level. In addition, there is also a Halal Supervisor as an internal industry party responsible for implementing production in the industry.

The various elements above have a role in testing halal products. The test disciplined various parties. It can be understood that the examiners, with their duties, are disciplined in their respective roles. Industry players, auditors, halal supervisors, halal product process assistants, and even the MUI fatwa field are disciplined in their respective roles. It is as if they are regulated and steered by a party with power, namely the government. With this test, halal industry players will do what is considered normal so that their products are accepted, selected, and classified as halal products. This also confirms that the commodification of religion exists, as Shirazi has stated in his book.⁶⁸

Conclusion

The commodification of religion as the embodiment of modernity in society is welcomed by the government (those in power). There are parties that produce knowledge to become the forerunner of the discourse spread and determined by the authorities. The relationship between knowledge and power is the starting point for the direction of social life. The public interest of halal products is the power's success in socializing his discourse. Under the pretext that halal is healthy, the authorities are trying to normalize halal products amidst the onslaught of various products and services competing in the market. Industry interests have now overtaken religious interests. Religious branding is a unique attraction in the hearts of consumers, whether Muslim or not.

⁶⁶P. Sunu Hardiyanta, *Disiplin Tubuh; Bengkel Individu Modern* (Yogyakarta: LKiS Pelangi Aksara, 1997).

⁶⁷Mustofa, "Analisis Disiplin Dan Kuasa Tubuh Michel Foucault Dalam Kehidupan Santri Pondok Kebon Jambu Al-Islamy Pesantren Babakan Ciwaringin Cirebon."

⁶⁸ Shirazi, *Brand Islam: The Marketing and Commodification of Piety*.

Foucault carefully reads and arranges the flow of discourse. The production of knowledge by the human sciences (in this case, ulama and scientists) is passed on to the authorities to be further processed into a discourse that will permeate various aspects of people's lives with instruments of disciplining bodies. This halal discourse then forms a halal-oriented in religious practice and Muslim behavior. The next challenge is how the government can maintain diversity in religious practices. The author suggests that future researchers read aspects of halal production before publishing the discourse, namely the knowledge production process, which plays a role in this process, the intervention from the capitalists, and how the authorities determine and process this knowledge into a discourse. In addition, the author also suggests that future researchers examine how the diversity of religious practices can be maintained after implementing the mandatory halal policy.

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