

STRATEGY TO DEVELOP THE HALAL PRODUCTS AND TOURISM IN INDONESIA WITH THE ANSHAR MARKET CONCEPT

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Abstract: Indonesia as a country with the largest Muslim population has the potential to become the world's halal centre. The increase in demand for halal products is due to the increasing world Muslim population and demand among non-Muslim consumers. Strengthening the halal industry is one way to develop the Islamic economy and improve the welfare of the people in Indonesia. However, halal product assurance is not only sufficient through certification. Therefore, a more concrete strategy is still needed to increase public trust in halal products. This research is a qualitative research with a literature review approach. The type of data used is secondary data or data that has been processed. The analysis technique used is qualitative descriptive analysis, which analyses data, facts, and social phenomena that occur to draw a conclusion. A strategy that provides more halal guarantees to the community is needed, namely by emulating what the Prophet Muhammad did in Medina. Morals are one of the important factors in developing the halal industry. The concept of the Anshar market and the Prophet's Mosque can be developed as a strategy for developing halal products and tourism in Indonesia.

Keywords: *Halal products, tourism, anshar market*

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1. Introduction

Indonesia as a country with the largest Muslim population has the potential to become the world's halal centre. However, Indonesia's halal industry is still lagging behind Malaysia (Mujahidin, 2020). Head of The Halal Product Assurance Organizing Body (BPJPH) of the Ministry of Religious Affairs (Kemenag) Muhammad Aqil Irham when he was a guest speaker at the Halal Value Chain Traceability webinar organised by Bank Indonesia said that "Currently, Indonesia got a second position in the halal food and beverage industry. Malaysia retains its top spot," (Indah, 2022) (<https://kemenag.go.id/nasional/indonesia-optimistis-jadi-pusat-industri-halal-dunia-dfddcv>). Meanwhile, in the State of the Global Islamic Economy Report 2020/2021, Indonesia managed to rank fourth of the halal industry.



Figure 1. Global Islamic Economy Indicator Score Rank 2020 (Dinar, 2020)

The increase in demand for halal products is due to the increasing number of Muslim population in the world (Asri & Ilyas, 2022). In addition, the increasing demand for halal products is also due to the demand among non-Muslim consumers, particularly from developed countries, such as America and Europe (Laluddin et al., 2019). They realized the importance of food quality assurance. Halal products are an alternative choice to get good quality assurance, cleanliness, and safety. The cause of the increasing demand for halal products is due to three factors, including the growth of the Muslim population, the increasing purchasing power of Muslims, and the demand for halal products among non-Muslim countries lately (Azam & Abdullah, 2020). However, there are still many who think that the concepts of Halal (permissible) dan Haram (forbidden) as potentially limiting economic development due to restrictions on certain activities or products. This kind of misunderstanding concepts must be corrected.

Strengthening the halal industry is one way to develop the Islamic economy and improve the welfare of the people in Indonesia. For this reason, the halal industry ecosystem must be strengthened by building a halal value chain. A product is declared halal if it meets the criteria from the beginning to the end of its lifecycle, starting from the source of capital, materials,

production processes, product packaging, and sales. In addition, it will completely good with the support from government policies.

So far, the efforts to develop halal products have been carried out through halal product certification which is regulated in Law Number 33 of 2014 on Halal Product Assurance and Law Number 2 of 2022 on Job Creation (Omnibus Law on Job Creation). However, halal product assurance is not only sufficient through certification. The halal certification process cannot be expected to achieve the highest goal of the precept itself (Sulistyo Prabowo, 2021). The perception of entrepreneurs still think that halal certification is only a calculation of profit and loss. Halal assurance should pay attention to the suitability of halal criteria required in Islamic law when certification is carried out and afterwards consistently. Therefore, a more concrete strategy is still needed to increase public trust in halal products.

2. Literature Review

2.1. Halal

Linguistically, Halal means allowed, permitted, and legal. According to terminology, halal means any object or activity that is allowed to be used or consumed under Islamic law. The term halal is contrasted with the term haram (prohibited). According to Law Number 33 of 2014 states that, "Halal products are products that have been declared lawful in accordance with Islamic Law. Meanwhile, a halal certificate is the recognition of product issued by a written kosher BPJPH based on fatwa issued by the Indonesian Ulema Council (MUI).

Islam regulates the behaviour of its people in living life in this world. There are allowed behaviours and prohibited behaviours. Islam strongly emphasizes the importance of halal in all aspects of life (Nurrachmi, 2017). The condition for having an enlightened soul is by paying attention to the health of the body, which is obtained from halal food (Biglari et al., 2020). Allah says in Al Maidah verse 4;

"They ask you (O Muhammad) what has been made lawful for them. Say, 'Lawful for you are (all) good foods and (game caught by) what you have trained of hunting animals which you train as Allah has taught you. So eat of what they catch for you, and mention the name of Allah upon it, and fear Allah. Indeed, Allah is Swift in account."

There are many evidence in the essential Islamic texts, Qur'an and Hadith, that provide clear guidelines on halal. Moreover, Islam specifically commands believers to choose food that is *Thayyib*. *Thayyib* means more than just halal, but good for physical and spiritual health, and contains blessings. Halal and *thayyib* are guarantees of cleanliness, safety, and quality (Noordin et al., 2009; Nurrachmi, 2017).

2.2. Islamic Market (*Suqul Anshar*)

The Anshar market (*Suqul Anshar*) was the first market of Muslim community, which was established by Abdurrahman bin Auf under the guidance of the Prophet Muhammad PBUH. This market has an area almost the same as the Prophet's Mosque (Suwandi et al., 2018). The *Suqul Anshar* market is governed a hundred percent according to Islamic Law. Traders are not subject to any taxes, rents and fees, all are treated fairly. The presence of the market with this Islamic concept has brought the economy of Muslims to be more successful. Muslims are more economically prosperous and happier inwardly so that the goal of *maqashid sharia* is truly achieved. The *Suqul Anshar* market, which was regulated one hundred percent using Sharia Law at the time of the Prophet Muhammad PBUH, actually became a model of an Islamic market in accordance with Shari'ah (model of economic civil society).

The Islamic market at the time of the Prophet Muhammad PBUH implemented five main indicators, namely: the market is similar to the mosque, there is no claim or booking of places, no private ownership, no tax and rent fees, and in the market there are no barriers or barriers between shops (Isnaini, 2021). A market similar to a mosque means that the sunnah in the market follows the sunnah in the mosque. If a Muslim arrives early at the mosque, he is entitled to the first row. This also applies in the market, where whoever arrives early has the right to choose the position he wants. There is no claim to a place from any trader because the stalls or selling places are determined based on the order of arrival at the market.

One of the characteristics of an Islamic market is the absence of private ownership. This is because the Islamic market is a waqf market. Which is intended for the benefit of the ummah, not for private interests. Among the interesting features of the Islamic market is the absence of rental fees, tax collection and free of any fees so that traders can sell in peace without being burdened by these costs. The Islamic market built by the Prophet Muhammad PBUH also adheres to the principle of no barriers or barriers between shops. This adheres to the concept that the market is opened on open land without any permanent buildings on it.

The mechanism that occurs in the Islamic market is in accordance with what was carried out by the Prophet Muhammad PBUH, where he left the market price to the power of supply and demand so that he firmly rejected price intervention as long as the price that occurred was fair.

3. Research Method

This research is a qualitative research with a literature review approach. The type of data used is secondary data or data that has been processed. Data collection is done by studying various literature, such as journals, reference books, books, documents, and related literature. The analysis technique used is qualitative descriptive analysis, which analyses data, facts, and social phenomena that occur to draw a conclusion.

4. Results and Discussion

The concept of halal and haram in Islam is a concept that requires that human life bring *maslahat* and avoid *madharat*. In Islamic teachings, people who are accustomed to eating haram property, then their behaviour can resemble the nature of the devil. As Allah's Word in Surah Al Baqarah verse 275, "Those who eat (transact with) usury cannot stand, except like a person who stands staggering because of a demon possession". For this reason, a halal product development strategy is needed that can be implemented in society in real terms. So as to create a better and more prosperous social life. To find the right halal product development strategy, we can learn from the history of the Prophet Muhammad, especially during the *da'wah* phase in Medina.

The early *da'wah* of the Prophet Muhammad PBUH in Makah received strong opposition from the Quraysh, even several assassination attempts were made. The Prophet Muhammad had travelled to Habashah and Thaif. But did not find a community that could accept the message of Islam well. Until finally the order came down to *hijrah* to Medina (Yastrib). When he arrived in Medina, the Prophet Muhammad was greeted with joy. The Prophet Muhammad succeeded in making peace between the Muhajirin and Anshar. The Prophet Muhammad then built the Prophet's Mosque and the Anshar Market (Suqul Anshar).

The Anshar market is fully regulated using Islamic law, such as only trading halal products, prohibiting usury, hoarding, cheating, *gharar*, reducing scales and other sharia rules. The anshar market system is a perfectly competitive market. Where the government does not intervene in price determination. Prices are fully determined through market mechanisms. The Prophet Muhammad refused to set prices even though they were rising. The government only places market supervisors

(muhtashib) to ensure that there is no violation of sharia in the market. Everyone is free to enter and exit the market without having to be burdened with rent.

The Anshar market is also built on noble morals. Where honesty, trust, transparency, accountability, justice, and other noble values are upheld. To ensure that noble morals and sharia-justified *muamalah* are properly implemented in the market, the Prophet Muhammad PBUH was involved in supervising. He did not hesitate to reprimand and punish those who violated.

The Ansar market became the most convenient market for buying and selling in Medina. So many residents of Medina flocked to fulfil their daily needs. Friendly service and guaranteed quality of products and prices made them interested in doing business in this market. The Ansar market also became a bridge for the people of Medina to know Islam and eventually embrace Islam because of the beauty of the teachings they saw and felt for themselves in the market. The people of Medina were amazed by the morals and ways of dealing with Muslims so that they also flocked to embrace Islam voluntarily.

The Prophet's Mosque and the Ansar Market became one of the important concepts of the Prophet Muhammad PBUH in *da'wah* and the development of Islamic Economics. Where we do business for the glory of life without forgetting to remember Allah SWT a lot, namely by carrying out worship in the mosque (Surah Jumu'ah, chapter number 62, verses 9-11). This concept was then carried out by the companions in introducing Islam to various parts of the world. History has proven that Islam developed through trade routes. Where Muslims at that time as a community carried out cross-country trade. They showed noble morals and good manners wherever they visited. So that the local population was interested in doing *muamalah*, until in the end they were also interested in the teachings of Islam that they brought.

Islam and trade have a close relationship. In fact, Allah describes His interaction with humans in the world as trading (Al Baqarah; verses 16, Faatir; verses 29, and As Saff; verses 10-11). The success of the Prophet Muhammad PBUH in building Medina by making the Prophet's Mosque and the Ansar Market as the centre of community activities. Then developed as a concept of preaching the message of Islam through trade. So that the world recognises that Islam spread to various parts of the world through trade.



source: (Sasongko, 2022)

<https://ihram.republika.co.id/berita/rm57ry313/jalur-sutra-dan-masuknya-dakwah-islam>

Based on the previous discussion, the Prophet's Mosque and the Ansar Market are ideal concepts to develop the Islamic economy and the halal industry. Researchers recommend several steps to develop the halal industry, both in the domestic and international markets.

Domestic Islamic Market

1. Providing waqf land adjacent to The Great Mosque (Masjid Agung) which will be used as an Islamic market so as to help entrepreneurs to be more efficient because they are not burdened with rental costs. Therefore, the opportunity to obtain business profits will be greater. The location of the market adjacent to The Great Mosque will facilitate everyone in the market to perform obligatory prayers on time, with the aim of maintaining a balance between aspects of business and worship. The strategic location and attractive layout can make it a halal tourism destination.
2. Providing the necessary halal financial resources to entrepreneurs. In this aspect, Islamic Financial Institutions have a role to provide easy access to halal capital resources for entrepreneurs to start and grow their business in the Islamic market, particularly through *musyarakah* and *mudharabah* contracts.
3. Selecting entrepreneurs who will be involved in buying and selling in the Islamic Market based on sharia criteria to ensure that entrepreneurs who will trade in the Islamic Market have a commitment to sharia and *muamalah* in an Islamic way.
4. Conducting *tarbiyah* to selected entrepreneurs through activities, workshops, seminars, mentoring, coaching and the kind of. This aims to strengthen entrepreneurs' commitment to compliance with Sharia and a deeper understanding of how to do business with noble morals.
5. Establishing market operational policies. The policies are implemented by observing the prayer times and providing market guards (*Al Hisab*) to ensure that business is conducted in accordance with the provisions of the Sharia.

Provision of Supporting Environment for Halal Products and Tourism

To develop halal products and tourism, a supporting environment is needed. The supporting environment referred to in this case is an environment or a place with social engineering to influence the behaviour of people in the future who have awareness and interest in halal products and halal tourism. Because it is related to halal tourism, the supporting environment that will be built must be located around tourist destinations.

The supporting environment that is built applies the concept of the *anshar* market as applied in Medina, which must have elements of the market, mosque, and residence, which in this case is a place of accommodation for tourists. So that this supporting environment is able to provide the daily needs of halal tourists, accommodation, and a comfortable places of worship. Thus, it is expected that the supporting environment will be able to attract halal tourists and influence more people to be aware of halal products and tourism

International Islamic Market (Halal Product Exports)

1. Mapping Indonesian halal products that are widely demanded in the international market and superior halal products that have the potential to be demanded by the international market. Indonesia has a diversity of halal products that have the potential to be of interest to the international market, such as herbal products for medicine and cosmetics and a variety of regional speciality foods and drinks.
2. Making every Indonesian ambassador a marketing agent to introduce Indonesian halal products.

3. Opening the Indonesian Islamic market at every Indonesian Embassy abroad.

5. Conclusion

Indonesia has the potential to become the world's halal centre with the highest Muslim population. However, the halal product development strategy is not only limited to halal certification. Because halal certification cannot guarantee halal products consistently. Sometimes halal certification is only profit-orientated for business people. A strategy that provides more halal guarantees to the community is needed, namely by emulating what the Prophet Muhammad did in Medina. Morals are one of the important factors in developing the halal industry. The concept of the Anshar market and the Prophet's Mosque can be developed as a strategy for developing halal products and tourism in Indonesia. To provide halal guarantees in Muslim communities, we need to build an Islamic market. Where those who trade in the Islamic market are Muslims who have been selected based on their morals and knowledge of muamalah.

Based on the explanation described above, the researchers recommend the following policies;

1. Build an Islamic market (*anshar*) adjacent to The Great Mosque (Masjid Agung) in each district and city using waqf land to relieve businesses from rental costs. Islamic markets fully implement Islamic law starting from the source of capital, raw materials, production processes, packaging, to transaction contracts, as well as upholding morals in doing business.
2. Islamic financial institutions provide halal capital sources for businesses with Sharia-compliant contracts.
3. Building Islamic markets in tourist attractions to support the development of halal products and tourism, which consists of The Great Mosque (Masjid Agung), markets, and Sharia-compliant lodging places.
4. Mapping Indonesian halal products that are in demand by international consumers for the needs of halal product exports.
5. Making Indonesian ambassadors as marketing agents for halal products.
6. Building Islamic markets in every Indonesian embassy abroad to market Indonesian halal products.

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