

The increasing trend of "Halal media," persistent issues, and possible solutions in the context of Islamic values

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ABSTRACT

The phrase "halal media" has come into being in the modern day in response to the demand for media content that upholds Islamic values, as stated in the Quran (Qur'an 49:06). This concept, originating as early as 1978, emphasizes compliance with Sharia. The three guiding principles and goals of halal media are the recognition of God's supremacy, the development of the well-being of society, and the advancement of human dignity. By 2024, the halal media market is expected to grow to a value of USD 270 billion worldwide. The halal media sector faces many obstacles, such as Diversity in Culture and Linguistics, Understanding Islamic Principles, Internationalization and Western Influences, Regulation and Censorship, Quality and Competitiveness, Stereotyping and Misrepresentation, Investment and Financing, Technology Difficulties, Youth Involvement, Entertainment, Kid-Friendly Content and Mobile Applications. This article will seek to draw attention to the difficulties Halal media faces and provide light on potential solutions in the context of Islamic teachings. This article will utilize a qualitative research method, utilizing reviews, primary and secondary sources, observations, and interviews with subject-matter experts.

Keywords: Halal Media, Islamic Values, Entertainment, Islamic Teachings, God's Supremacy, Quran

Introduction

Media encompasses various channels for communication and information dissemination, such as television, radio, print, and the World Wide Web, playing a pivotal role in societal survival and development. The term "Halal media" emerged in the modern era, first used in 1978 during the First Asian Islamic Conference in Karachi organized by MWL (Abdul Ghani, 2020). However, its foundational principles are found in the Holy Quran, specifically in Sura Al-Hujraat verse 49:06, emphasizing the thorough inquiry into the truth of news to prevent causing harm unknowingly.

The concept of Halal media revolves around providing content and communication aligning with Islamic principles, crucial for Muslim-majority regions where adherence to religious and ethical guidelines is essential. Halal media spans various forms, including print, broadcast, online, and social media, aiming to deliver content permissible in Islam. The Al-Qalam Institute in Pakistan defines "Halal media" as outlets, publications, and content adhering to Islamic jurisprudence (Sharia) and avoiding anything contrary to Islamic teachings. According

to the State of the Global Islamic Economy report 20/21, halal media, or Islamic media content, is a growing industry projected to reach USD 270 billion in 2024 after a slight decline to USD 214 billion in 2020 during the pandemic (ICDT, 2022).

Media, in its various forms such as television, radio, print, and the World Wide Web, is an integral part of societal survival and development. In the modern era, the concept of "Halal media" has emerged, rooted in the foundational principles found in the Holy Quran. This term, first used in 1978 during the First Asian Islamic Conference in Karachi organized by MWL (Abdul Ghani, 2020), emphasizes adherence to Islamic principles, with its roots traced to Sura Al-Hujraat verse 49:06. This verse underscores the importance of a thorough inquiry into the truth of news to prevent causing harm unknowingly.

Halal media is a multifaceted concept aimed at providing content and communication that aligns with Islamic principles. This becomes particularly crucial in Muslim-majority regions where adherence to religious and ethical guidelines is deemed essential. The scope of Halal media spans across diverse mediums, including print, broadcast, online, and social media, with the overarching goal of delivering content that is permissible in Islam. The Al-Qalam Institute in Pakistan offers a comprehensive definition, describing "Halal media" as outlets, publications, and content adhering to Islamic jurisprudence (Sharia) while avoiding anything contrary to Islamic teachings.

The State of the Global Islamic Economy report for the year 20/21 highlights the significant growth and potential of the Halal media industry. Despite a slight decline to USD 214 billion in 2020 attributed to the global pandemic, the industry is projected to rebound and reach a remarkable value of USD 270 billion by 2024. This growth signifies the increasing demand for ethical and Islamic content on a global scale. (ICDT, 2022)

To understand the evolution of Halal media, it is crucial to delve into its historical context. The term's inception in 1978 marked a turning point, reflecting a concerted effort within the Muslim community to have media align with Islamic principles. This historical background provides insight into the cultural significance of Halal media as a means of preserving religious and ethical values in a rapidly evolving media landscape.

At the core of Halal media are the foundational principles rooted in Sharia, the Islamic law. The industry strives to adhere to these principles, ensuring that content is in accordance with the ethical guidelines laid out in the Quran. The emphasis on Sharia compliance sets the standard for Halal media, distinguishing it from mainstream media that may not necessarily align with Islamic values.

Main features of halal media

The definitions and explanations of "Halal Media" provided above highlight a number of important characteristics. Islamic principles provide rules for what types of media are considered halal, based on these features:

- Appreciation of Shariah Law (al-Ma'idah, 5 : 3)
- Tawhid-Focused Perspective (al-An'am, 6 : 162)
- The advancement of societal well-being (at-Tawbah, 9 : 71)
- Maintaining Human Dignity (al-Isra', 17 : 70)
- Refraining from Immorality and Obscenity (al-Furqan, 25 : 72)
- Sincerity and Information Verification (al-Hujurat, 49 : 6)
- Encouragement of Positive and Constructive Content (an-Nahl, 16 : 97)

- Promotion of Justice and Fairness (an-Nisa, 4 : 135)
- Encouragement of Fraternity and Unity (Al-i-Imran, 3 : 103)
- sensitivity to cultural differences (al-Hujurat, 49 : 13)
- Promoting Knowledge and Education (al-‘Alaq, 96 : 1-5)
- Encouragement of Harmony and Preventive Measures (al-Isra’, 17 : 33)

Strict commitment to Islamic precepts, which guarantees that content complies with Shariah law and moral standards, characterises halal media. It respects human dignity and cultural diversity while advancing society well-being, harmony, and justice. Halal media avoids immorality and vulgarity and places a strong emphasis on veracity, honesty, and careful information verification. It promotes knowledge and education, builds harmony and brotherhood among Muslims, and supports positive and constructive content that serves society. Furthermore, in keeping with Islamic teachings, halal media is dedicated to averting conflict and advancing peace, helping to create a stable and morally upright community.

Research Methodology

The research methodology employed in this article follows standard procedures. To gather data, a combination of interviews, literature review, and personal observations was utilized. After identifying the challenges in the realm of Halal media, an inferential approach was adopted. The findings were then analyzed to propose valid solutions, acting as a barrier against these issues. Recommendations were presented based on research evidence, aiming for further improvements while keeping the research's methodological rigor intact.

Persistent issues in the halal media

The term " Halal " (حلال):

The biggest and fundamental issue facing "Halal Media" is the term "Halal" itself. Due to a lack of understanding, not only individuals from other faiths but also Muslims object to it. Generally, it is assumed that when the term "Halal" is used, it refers only to dietary practices. Consequently, when this term is employed in other sectors, such as "Halal Media", it often encounters severe criticism. Therefore, to comprehend this industry, it is crucial to clarify the concept of "Halal."

The issue of the accuracy and authenticity of news:

The issue of the accuracy and authenticity of news is another challenge facing the media industry. This pertains to verifying whether the news reaching the public is true or not. How can the accuracy and authenticity of news reaching the public be ensured?

Unethical commercials:

Another prevalent issue in the media industry is the unethical nature of commercials. This refers to the dissemination of content in commercials that promotes obscenity, vulgarity, and nudity. Additionally, products are presented in such an exaggerated manner that directly impacts the lives of the younger generation and individuals in their domestic environments.

Cultural influences:

The media industry faces significant challenges due to Western influences, as the complete control of the media industry lies in the hands of the West. Consequently, no content

contrary to their will or conditions can be shared. Through the media, Western culture, which often includes various elements against Islamic teachings, is being disseminated worldwide.

Negative portrayal:

Negative portrayal is another issue in the media industry. In the modern era, the media industry is engaged in shaping negative perceptions against Islam through various means. A notable example is the production of two films, "The Kingdom" and "Rendition," following the events of 9/11. These films make an attempt to portray Islam and Muslims as terrorists.

Entertainment:

Entertainment is also a challenge within the media industry, and its fundamental issue stems from religious sensitivities. Some scholars assert that entertainment is not permissible in Islam, while others consider it permissible. Therefore, it is crucial to clarify the aspect of entertainment in Islam.

Structure of halal media hub:

When discussing Halal media, questions arise about its structure and whether it will be restricted to various media channels such as QTVs. Due to limited familiarity with Islamic regulations, these questions become pertinent.

Friendly content for children:

Children are precious assets of any nation and play a pivotal role in the nation's future. Therefore, unless content is provided according to their mental level, the risk of losing this asset increases. A deficiency of child-friendly content is also a challenge within the Halal media industry.

Preservation of cultural values:

The term "Halal media industry" is gaining recognition in the media industry, leading to concerns about its impact on the employment of the younger generation. This aspect is considered an important issue within the challenges faced by the media industry.

Protecting Future Generations:

The emergence of the "Halal media industry" as a new term raises questions about the involvement of the younger generation in this sector. Limited knowledge among young individuals about the industry and its potential impact on employment chains becomes a significant challenge. Educating and informing the younger generation about the opportunities within Halal media is essential for their meaningful involvement and the industry's sustained growth.

Possible solutions in the light of Islamic values

Theory of halal and haram in Islam:

The concept of halal and haram itself is by the criteria contained in the commands of the Al-Qur'an, which Allah SWT revealed. Several other reasons show the importance of this understanding, such as our love for Allah SWT, avoiding the prohibition of prayer, and preventing the dangers of hell based on the verses in Qs. Tahrim: 6, refuse to follow Satan's steps, and prevent disease from occurring in our bodies (Agustina et al., 2019). In the Qur'an letter An-Nisa: 4, halal is permissible in Islam, while haram means something prohibited. Allah SWT has explicitly explained this concept. Everything halal is good, but there is still a lack of knowledge and understanding among Muslims, especially among halal business entrepreneurs.

The term halal originates from Arabic, the root word HallaYahullu-Hallan wa Halalan, which means leaving harm, permissible or permissible (Saleh et al., 2022). The word changes meaning when associated with a product that can be consumed or used if it is useful.

Theory of Halal Lifestyle:

Lifestyle refers to how a person uses, understands, and appreciates material cultural objects in a particular social context. Lifestyle can also be considered a symbol of the existence of these objects to show one's identity. In this case, lifestyle is a pattern of investment in various aspects of life (Agustina et al., 2019). One popular lifestyle type is the Halal Lifestyle, which includes various components such as fashion, food and beverages, tourism or recreation, pharmaceuticals, cosmetics, Islamic finance, and halal media, among others. The Halal lifestyle focuses on using halal products in life because they relate to the needs of human life. Halal lifestyle refers to a lifestyle that prioritizes products that are considered halal and by human needs. There are several definitions of a halal lifestyle which include:

- a. Muslim consumption, wisdom in Islam
- b. Halal products that are tayyibat
- c. And well-being and prosperity
- d. In Islam, the halal lifestyle is considered as part of a strategy to achieve the desired life goals.

Halal products must be useful, pure, safe, and by halal principles based on verses in the Qur'an such as Qur'an 2:172 and 2:168. A halal lifestyle's ultimate goal is to achieve prosperity, as explained in the Al-Qur'an Surah Al-Baqarah verse 2:201.

Islamic Ethics in Information Dissemination:

With today's sophisticated technology, finding information is no longer difficult because nearly everything can be found online. Fake news has grown to be a significant problem, particularly when it makes someone feel ashamed or uneasy in public. Islam is thought to encourage respect for all living things, especially treating non-human animals with justice.

Information literacy, which is the collection of abilities required to find, assess, understand, and use information correctly and truthfully, is a prerequisite for the Islamic ethics of information dissemination. Information distribution can be divided into three phases with regard to these abilities: gathering, assessing, and sharing.

A Muslim must confirm the reliability of their sources as the initial step in the information gathering process. It is imperative that newsreaders and reporters properly investigate the credibility of their sources prior to accepting or rejecting information. (Ahmed, 2018). The Qur'an says (17:36): "Never follow something about which you are ignorant. The second stage involves assessing the data, or how Islam directs Muslims to look for explanation. When someone receives knowledge, they ought to look into it before acting on it. The verse "O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful" gives this command in the Qur'an. (Qur'an 49:6). It's best to evaluate news without biasing yourself. The third stage requires that news be disseminated in accordance with Islamic ethics after the first two stages of gathering and evaluating information. Islamic doctrine holds that human reason, knowledge, and wisdom are gifts from Allah (amanah) and are not to be exploited to the detriment of another person's soul. Therefore, Muslims have an obligation to think about the potential effects of any material before disseminating it. "A Muslim is the one from whose

tongue and hand the people are safe, and the believer is the one from whom the people's lives and wealth are safe", the Prophet (pbuh) is claimed to have remarked". (Sunan an-Nasa'i, Vol. 6, Book 47, Hadith 4998).

Advertisements/Commercials in Islam:

In the current competitive climate, an organization's ability to succeed largely depends on how well its advertising plan works (Akhter et al., 2011). The same rationale underlies both local and international businesses' substantial advertising expenditures. Many advertising companies employed contentious photos of movie stars, adventure photos, and other strategies to draw in viewers and get the biggest possible market share (Rice et al., 2002). Because it is misleading, this commercial is regarded as unethical in Islam. "He who cheats is not a single one of us," the prophet Muhammad once declared." (Ziadeh et al., 1995). Furthermore, it is forbidden Islamic business ethics to use deception to promote a product.

Islam forbids deception since the verse "Give just measures and cause no loss" appears clearly in the word of Allah. And use accurate, upright scales while weighing, and don't withhold anything only because of men." (Quran, 26:181)

In the Islamic ethical framework, the advertisement's fairness is also a crucial factor. To be fair, a product should have the qualities and attributes that consumers are drawn to from advertisements.

Lying in order to sell a product is completely against Islamic business ethics. "The signs of a hypocrite are three," stated the prophet of Allah. 1. He lies every time he speaks. 2. He consistently breaks his promises. 3. If you give him your trust, he turns out to be false". (Al-Bukhari, 1.32)

An additional important issue raised by this ethical approach to advertising is the role that women play in these campaigns, which is to enhance the glamour by exposing their body parts. The issue of body parts being shown in advertisements is one that is currently a global concern, including Muslim countries. While Islam does not prohibit women from engaging in business, the goal of such activities should not be to deceive people through emotional stimulation. In Islam, a woman is not permitted to show any part of her body other than her face, hands, or feet. (Al-Olayan & Karande, 2000). Any other portion, save the ones listed, is regarded as a sexual stimulant and should not be shown in public. (Chachuła et al., 2009). Say to the believing men that they restrict their looks and guard their private parts, the Quran says. They find that more pure. Additionally, believing women should cover their private areas and control their appearance. (Quran, 24:31,32)

The Islamic ethical philosophy forbids doing evil and requires its adherents to do right. "You are the best people, evolved for mankind, enjoying what is right," the Quran states.

Promotion of Positive Values:

The halal media sector has the power to influence society in a constructive way. Positive ideals, harmony in society, and inclusivity are all factors that can contradict unfavourable representations of Islam and help create a more fair picture. Halal media can work as a catalyst for social cohesion and understanding by actively promoting positive values.

Entertainment:

In Islam, entertainment is a natural human desire to be enjoyed within Allah's boundaries, not the sole goal. The key differences with the West lie in Muslims seeing it as a blessing from Allah, not a goal in itself, and having strict limits set by Allah. Practicing Muslims earn rewards

for obedience, while the average Westerner risks Allah's wrath by forgetting Him and exceeding permissible limits. This distinction stems from the purpose of existence. General proofs affirm the permissibility of entertainment, aimed at dispelling misconceptions that label most forms as forbidden, unnecessarily complicating Islam for some.

The Prophet Muhammad did not disapprove when his companions engaged in permissible entertainment. An example is the incident narrated by Aisha, where two girls sang songs about the Battle of Bu'ath in the Prophet's home. Abu Bakr scolded them for having musical instruments, but the Prophet defended them, allowing the entertainment. It was the day of Eid, and Abyssinians played in the mosque with shields and lances. The Prophet, accommodating Aisha's curiosity, permitted the enjoyment, demonstrating his acceptance of innocent songs and play. This hadith illustrates the Prophet's tolerance and encouragement of permissible forms of entertainment among his companions.

The attainment of entertainment is permissible, but if certain conditions are met in any form of entertainment, it may be deemed prohibited.

- Anything involving or promoting shirk (associating partners with Allah) or kufr (disbelief), (Qur'an 2: 102)
- Fornication, adultery and whatever leads to it (Qur'an 17: 32)
- Gambling and that which leads to it (Qur'an 5: 90)
- Intoxicants (Qur'an 5:9)
- Sinful speech (Qur'an 49:12)
- Excessive laughter (Qur'an 49:11)
- immoral songs (Qur'an 31:6)
- Celebrating the festivals of the disbelievers
- Time wasting games

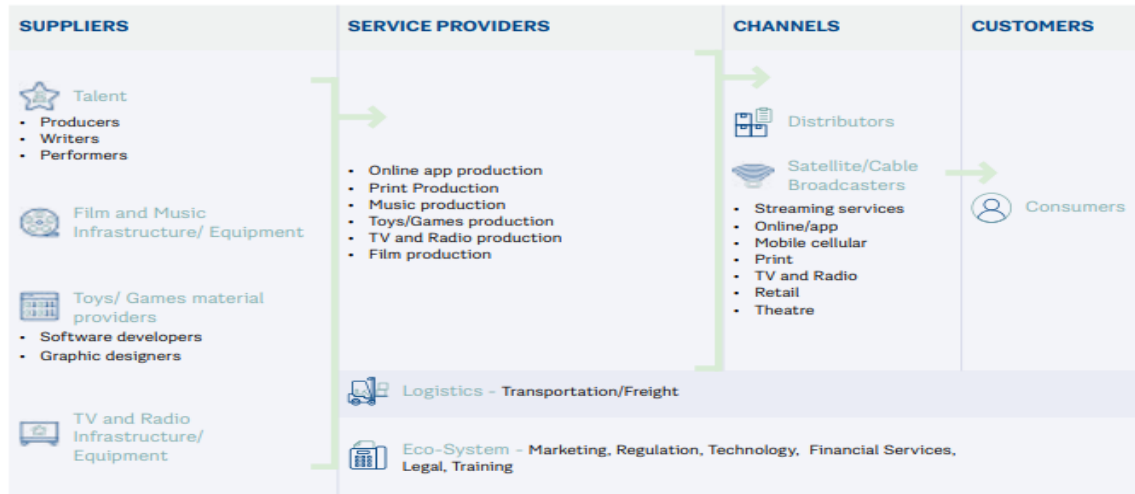
Structure of Halal Media Hub:

Halal media is an industry in and of itself, not merely a concept that can be found on forbidden channels like QTvs. According to Deloitte and Noortel (2015), there are five areas into which the required Islamic media content in the digital age falls: infotainment; music and nasheed (Islamic song); filmed content; TV and radio channels; and games and applications. The increasing demand for Islamic media material, particularly for games, e-learning, music, TV shows, and films, is seen to be driving an increase in Islamic media entrepreneurship. For instance, a business by the name of Alchemiya offers video on demand (VOD) services to urban Muslims worldwide. The services are available on any connected device, such as a TV, laptop, tablet, or smartphone. The company's goal is to become the premier TV service by creating, growing, and utilising a worldwide network of top producers while also presenting the greatest content related to Muslim life. The startup also hopes to become the Netflix of the future for Muslims, and it is already gaining a lot of traction with users, particularly from the Muslim diaspora in the US, UK, Australia, Japan, and Sweden. The construction of halal media should be guided by three principles: the recognition of God's supremacy, the establishment of the welfare of society, and the advancement of human dignity.

Halal Media value chain:

The supply chain, providers of services, and channels are the main elements of the halal media value chain. They are assisted by an ecosystem of support and logistical services.

HALAL MEDIA AND RECREATION VALUE CHAIN



Friendly Content for Children:

Children's media with Islamic themes is still in high demand worldwide from Muslims as a market niche. Muslim parents want their kids to watch morally sound content, ideally with an Islamic ethos, as they are more conscious of the impact of media on their kids.

On March 19, 2021, the Canadian-based MuslimKids.TV made its successful debut in Malaysia and a number of significant non-OIC nations before expanding to Indonesia. By July 2021, the Islamic cartoon Omar & Hana from Malaysia had received over 3 billion views across 50 nations. The US-based children's content company Noor Kids waived its programme cost for its 2022 Digital Ramadan Camp, which drew 80,000 kids from all over the world, including nations that are members of the Organisation of Islamic Cooperation (OIC) like Uzbekistan and Pakistan.(ICDT, 2022).

Islamically-compliant child-friendly content follows moral and ethical standards to guarantee that it is appropriate and advantageous for kids from an Islamic standpoint. Here are some important factors to take into account while producing kid-friendly entertainment that adheres to Islamic principles:

- Positive Values and Morals
- No Violence or Harm
- Educational and Informative
- Appropriate Language
- Inclusivity and Diversity
- No Idolization or Shirk
- Entertaining and Engaging
- Parental Involvement

Preservation of Cultural Values:

Islamic culture encompasses a rich and diverse set of values, traditions, customs, and practices derived from Islamic teachings and principles. It includes aspects such as Islamic art, architecture, literature, music, dress, and social norms. Promoting Islamic culture through Islamic media involves presenting content that reflects and upholds these values while respecting the diversity within the global Muslim community.

Here are several ways Islamic media can contribute to the promotion of Islamic culture:

- Educational Programs
- Cultural Shows
- Islamic Art and Literature
- Islamic History
- Islamic Festivals and Celebrations
- Cultural Dialogues
- Islamic Fashion Shows
- Islamic Cuisine
- Community Stories
- Youth Engagement

Protecting Future Generations:

The primary reason for the lack of interest in Halal media among the younger generation is the preservation of their future. Therefore, it is essential to highlight the opportunities available for young individuals in Halal media so that they can ascertain the extent of prospects accessible to them. There are various opportunities for young individuals in the field of Islamic media, allowing them to contribute their skills and creativity while aligning with Islamic values. Some potential opportunities include.

Content Creation: Young individuals can contribute to content creation across different media platforms, including writing articles, creating videos, producing podcasts, and designing graphics. This can involve topics related to Islamic teachings, current events, and lifestyle within an Islamic framework.

Social Media Management: With the rise of social media, there is a need for young individuals skilled in managing and creating content for platforms like Instagram, Twitter, and YouTube. They can help share Islamic messages, promote positive values, and engage with diverse audiences.

Digital Marketing: Expertise in digital marketing can be utilized to promote Islamic media content effectively. This includes skills in search engine optimization (SEO), online advertising, and social media marketing.

Graphic Design and Multimedia Production: Young individuals with graphic design and multimedia skills can contribute to the creation of visually appealing and engaging content for websites, apps, and other digital platforms that adhere to Islamic principles.

Website and App Development: Building and maintaining websites and applications dedicated to Islamic content and resources is another valuable opportunity. This includes developing user-friendly interfaces for educational materials, Islamic news, and interactive platforms.

Podcasting and Radio: Young individuals can explore opportunities in podcasting and radio, discussing various Islamic topics, interviewing scholars, and creating informative and entertaining content for listeners.

Journalism and Reporting: Aspiring journalists can cover Islamic events, share inspiring stories, and provide news updates adhering to ethical journalism standards.

Islamic Publishing: Young writers can contribute to the publication of Islamic books, articles, and educational materials. This could involve writing for children, young adults, or a general audience on topics related to Islamic teachings and values.

Event Management: Organizing Islamic events, conferences, and webinars provides opportunities for young individuals to contribute their organizational and planning skills.

Educational Platforms: Young professionals can contribute to the development of online educational platforms, creating courses, lectures, and interactive materials that offer Islamic education to a global audience.

Overall, the dynamic and evolving landscape of Islamic media offers a range of opportunities for young individuals to make meaningful contributions, leveraging their skills and talents while staying true to Islamic principles.

Conclusion

In conclusion, the rise of "Halal Media" reflects a global demand for content that aligns with Islamic values, as outlined in the Quran. The exponential growth of this industry, expected to reach USD 270 billion by 2024, underscores its significance in today's media landscape. However, the path to establishing a robust and ethical Halal media sector is fraught with challenges.

The term "Halal" itself poses a fundamental challenge, often misunderstood as limited to dietary practices. Addressing this misconception is crucial for fostering a broader understanding of the concept within and beyond the Muslim community. Additionally, ensuring the accuracy and authenticity of news remains a persistent issue, requiring adherence to Islamic principles of truthfulness and verification.

Unethical commercials, cultural influences, negative portrayals, and the challenge of entertainment within the Islamic framework further complicate the Halal media landscape. The industry also grapples with structural questions, such as defining the scope of Halal media and the need for child-friendly content. Preserving cultural values, protecting future generations, and fostering youth involvement emerge as critical considerations.

In light of these challenges, potential solutions rooted in Islamic values can guide the development of a Halal media ecosystem. Embracing the theory of Halal and Haram, promoting a Halal lifestyle, and adhering to Islamic ethics in information dissemination are foundational steps. Ethical advertising practices, coupled with fairness and the prohibition of deception, can address concerns related to commercials.

Entertainment in Islam, when aligned with permissible limits, can contribute positively, as demonstrated by the Prophet Muhammad's tolerance of innocent forms of entertainment among his companions. The structure of a Halal Media Hub, encompassing diverse categories such as infotainment, music, filmed content, TV and radio channels, and games and applications, provides a comprehensive framework.

Creating child-friendly content in accordance with Islamic teachings, preserving cultural values, and protecting future generations involve a commitment to positive values, inclusivity,

and educational components. Young individuals can play a pivotal role in this evolving landscape, contributing to content creation, social media management, digital marketing, and various other facets.

In essence, the challenges faced by Halal media are opportunities for growth and improvement. By staying true to Islamic principles and embracing innovation, the industry can navigate these challenges, providing a rich and diverse media landscape that upholds the values of Islam. As the demand for ethical and Halal content continues to rise, the Halal media industry has the potential to become a global force for positive change, fostering understanding and unity across diverse communities.

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