

Analysis of Halal Literacy Level on Halal Awareness and Use of Halal Products

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ABSTRACT

Sambas Regency is a district that has the most extensive Muslim population distribution in West Kalimantan. This research took the research setting in Teluk Keramat District, one of the sub-districts in Sambas Regency, considering the distribution of the Muslim population. The percentage level of Muslims and non-Muslims is also the largest in *Teluk Keramat* District, reaching 97.30% of the population is Muslim. *Teluk Keramat* is a sub-district that is considered the "golden triangle" in the economic sector. This research uses an associative explanatory method or correlational study with a quantitative approach. The population in this study were all Muslim communities in the *Teluk Keramat* District, amounting to 72,470 people. This study found that the halal literacy variable will only have a significant positive effect on the use of halal products if it is through the halal awareness variable. In other words, halal literacy will have a significant positive impact in increasing the use of halal products if halal awareness is well established. But if Halal Literacy cannot increase halal awareness, then halal literacy will not significantly impact the use of halal products.

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Abstrak: Kabupaten Sambas adalah kabupaten yang mempunyai sebaran penduduk muslim terbesar di Kalimantan Barat. Penelitian ini mengambil setting penelitian di Kecamatan Teluk Keramat yang merupakan salah satu kecamatan di Kabupaten Sambas dengan pertimbangan jumlah sebaran penduduk Muslim. Tingkat persentase perbandingan muslim dan non muslim juga terbesar di Kecamatan Teluk Keramat yakni mencapai angka 97,30% masyarakatnya adalah muslim. *Teluk Keramat* merupakan kecamatan yang dianggap sebagai "segi tiga emas" dalam sektor perekonomian. Penelitian ini menggunakan metode asosiatif eksplanatory atau penelitian korelasional dengan pendekatan kuantitatif. Populasi dalam penelitian ini adalah seluruh masyarakat Muslim di Kecamatan Teluk Keramat yakni berjumlah sebanyak 72.470 jiwa. Hasil penelitian ini menemukan bahwa Variabel Literasi halal hanya akan berpengaruh positif signifikan terhadap penggunaan produk halal jika melalui variabel kesadaran halal. Dengan kata lain, literasi halal akan berdampak positif signifikan dalam meningkatkan penggunaan

produk halal, jika kesadaran halal telah terbentuk dengan baik. Tetapi jika Literasi Halal tidak bisa meningkatkan kesadaran halal, maka literasi halal tidak berdampak signifikan terhadap penggunaan produk halal].

Kata kunci: *Tingkat literasi halal, kesadaran halal, produk halal, kabupaten Sambas.*

INTRODUCTION

The halal industry is very much influenced by the halal guarantee system and the halal certification process for a product¹. Halal certification that contains Halal and *Haram Critical Control Points* (HrACCP) on a product, especially food products, significantly affects consumer purchasing power and the quality and safety level of the product or commonly known as HACCP (*Hazard Analysis Critical Control Point*). The halal certification program has a more significant role in increasing demand for global halal products, especially for the Muslim market².

Indonesia, more specifically, Sambas Regency as a Muslim-majority area, should be able to maximize this both as a business strategy and as an obligation to provide guarantees to the Muslim community. Halal certification benefits all consumers, not only Muslim consumers but also consumers in general, because halal certification will guarantee the product's value both in terms of halalness, production ethics, health, and added value of the product.

¹ Misbahul Munir & Muhammad Masyhuri. The Strategy of Trade In The Halal Food Industry In Jember, *IQTISHODUNA: Jurnal Ekonomi Islam* 10.1 (2021), 35-44.

² Panduan Umum Sistem Jaminan Halal LPPOM-MUI, 2008.

The concept of halal will be more pronounced if it is related to the ability of consumers to read and understand a product. Consumers become aware of a picture so that they are motivated to seek further information. With the information they have, consumers can determine their attitude towards certain products. Thus, consumers can change their behavior, so they don't consume a product wrongly. This consumer's ability will make consumers more healthy and financially protected. The above skills are a form and principle of halal literacy. Halal literacy is a person's ability to distinguish between halal and haram items according to their knowledge and understanding of Islamic law³. Halal literacy is beneficial for protecting consumers when traveling anywhere that requires equipment, consumption, and other materials to be used⁴. This literacy gives birth to a caring and sensitive attitude towards the concept of halal.

The concept of halal will be more pronounced if it is related to the ability of consumers to read and

³ Imam Salehudin, Halal Literacy; Concept exploration and measurement validation, *ASEAN Marketing Journal*, No.1, Vol. 2 (Juni, 2010), 2.

⁴ Hadi Peristowo, Role Of Transportation Their Supporting Sustainable Halal Tourism In Indonesia, *IQTISHODUNA: Jurnal Ekonomi Islam* 10.2 (2021), 77-94

understand a product. Consumers become aware of a picture so that they are motivated to seek further information. With the information they have, consumers can determine their attitude towards certain products. Thus, consumers can change their behavior, so they don't consume a product wrongly.

Sambas Regency is a district that has the most extensive Muslim population distribution in West Kalimantan. Based on data from the Ministry of Religion of Sambas Regency in 2019, of the total population of Sambas Regency, as many as 635,379 people, as many as 555,452 are Muslims, or 87.42% of the people of Sambas Regency are Muslims. It means that the opportunity for the Muslim market share that is oriented towards halal food is tremendous.

Geographically, Sambas Regency is a district in West Kalimantan directly adjacent to Malaysia; this has created a separate opportunity for MSME players to conduct cross-country trade⁵. The export-import marketing, which is an opportunity for the economic development of UKMK in Sambas Regency, requires halal certification

in the process of implementing the cross-country trade. The Malaysian government requires that all processed goods, especially export-import goods traded in the country, be certified halal.

This research took the research setting in Teluk Keramat District, one of the sub-districts in Sambas Regency, considering the distribution of the Muslim population. The percentage level of Muslims and non-Muslims is also the largest in Teluk Keramat District, reaching 97.30% of the population is Muslim. Teluk Keramat is a sub-district that is considered the "golden triangle" in the economic sector. Teluk Keramat Subdistrict Market, namely Sekura Market, is regarded as the lifeblood of the economy, which represents the movement of the people's economy in Sambas Regency.

The study of the level of Halal Literacy is one of the most important things carried out by the regional government to provide security to the community, increase the selling value of products and provide an illustration of the understanding of halal in the community.

METHODS

This research uses an associative explanatory method or correlational study with a quantitative approach. Researchers in conducting this research use survey research (survey research) to extract information from the object

⁵ Yuhanis Abdul Aziz dan Nyen Vui Chok, The Role of Halal Awareness, Halal Certification, and Marketing Components in Determining Halal Purchase Intention Among Non-Muslims in Malaysia: A Structural Equation Modeling Approach, *Journal of International Food and Agribusiness Marketing*, No.21, Vol.1, (Desember, 2012), 13.

of this research by distributing questionnaires.

This research took place in Teluk Keramat District, Sambas Regency, West Kalimantan. The choice of Teluk Keramat District was made deliberately because of some of its uniqueness. Considering the number of Muslim communities in Teluk Keramat Subdistrict, consideration of the location and economic turnover of the community, and the number of villages in the Teluk Keramat District, the researchers focused on the Teluk Keramat District as a research location (*locus of research*).

The population in this study were all Muslim communities in the Teluk Keramat District, amounting to 72,470 people. Furthermore, the study determines the research sample. The sample is part of the number and characteristics of the population⁶. The use of research samples is intended not to reduce research and the accuracy of the results or predictions of the problem to be studied. A good sample is a sample taken from the field correctly to provide an idea of the actual population.

Considering that the distribution of the population in the Teluk Keramat District is quite wide (covering 25 villages), the researchers determined a sampling method using the Proportioned stratified random sampling

technique. The sample calculation is based on the Estok Native Cowan formula.

$$n = \frac{Z^2[P(1-P)]N}{Z^2[P(1-P)] + (N-1).E^2} \quad [7]$$

Where:

Z = standard average value with a 95% confidence interval. The value is 1.64.

P = Population diversity in the form of proportions; the proportion is determined when the highest diversity occurs where $p = 99\%$ or 0.99

E = Margin of error is set at 1%

The sample criteria used were the Muslim population in the Teluk Keraman District with an age range between 15-44 years. The selection of age groups as criteria for sampling is based on differences between age groups or generations. This study emphasizes the validation of measurement instruments with additional exploration and in-depth discussion of the construct and validity of the items used to measure Halal Literacy.

Variables and Operational Definition of Research Variables

1. Research Variables

The research variables consist of:

⁷ Rifqi Abi Karami dan Winangsari Pradani, *Aplikasi SMS Gateway Quick Count Pemilu Berbasis PHP*, *Jurnal AL-AZHAR INDONESIA SERI SAINS DAN TEKNOLOGI*, No.2, Vol.4, (September, 2017), 71.

⁶ Sugiyono, (2013), *Metode Kuantitatif, Kualitatif, dan R&D Penelitian*, Bandung: CV. ALFABETA, 243.

a. Independent variable:

1. Literacy (X_1)

Halal literacy is a person's ability to distinguish between halal and haram items according to how high their knowledge and understanding of Islamic law⁸.

2. Halal Awareness (X_2)

Halal awareness is the level of understanding of Muslims in knowing issues related to the concept of halal. Such knowledge includes understanding what halal is and how to process a product according to Islamic standards⁹.

a. Dependent variable (Y)

Use of halal products (Y); The use of halal products in this study is measured from the purchase decision. Purchasing decisions are consumer decisions regarding preferences for brands in a collection of choices¹⁰.

a. Variable Measurement

1. Measurement of the Community Literacy Level variable

According to Salehuddin, "there are two ways to measure literacy in human behavior, namely by measuring self-evaluation using attitude items that produce perceived literacy, while the other is by providing test-based items that

produce actual literacy."¹¹ Suggests that "self-evaluation of competence or self-efficacy may have a more significant influence on behavior than an individual's actual competence, especially when the individual has a lower self-evaluation basic actual level of competence. However, self-evaluation measures to be highly subjective because self-assessment may involve multiple that's that may influence the measurement".

Test for such biases in the concept of Halal Literacy, both self-reported and actual test-based measurements, were used simultaneously.

Referring to the research results of Salehudin "Halal literacy is measured using two different methods. The first method uses a test that is intended to determine the level of knowledge/understanding of the concept of halal¹².

The second method uses a Likert scale with five scales to measure independent evaluation of the level of understanding and knowledge and differentiate halal products.

2. Measurement of the Level of Consciousness Variable

The level of public awareness of halal products is measured using an attitude scale from the Likert (Likert Scale) by lowering the awareness construct into two indicators of attitude and behavior,

⁸ Farah Amalia, The Role of Religiosity on Halal Product Purchasing Decision Case Study: Wardah Cosmetics, *Journal of Digital Marketing and Halal Industry*, No.1, Vol.1, (Desember, 2019), 20.

⁹ Arna Asna Anisa, Kopontren dan Ekosistem Halal Value Chain, *Jurnal Ilmiah Ekonomi Islam*, No.5, Vol.01, April 2019, 2.

¹⁰ Philip Kotler and Kevin Lane Keller, *Marketing Management* 13 New Jersey: Pearson Prentice Hall.Inc, 2012, 240.

¹¹ *Ibid* p.2, 7

¹² *Ibid* p.2, 7

then breaking it into 10 question items. The attitude scale is designed with an interval measuring degree graded from the highest to the shallow answer options. Each answer option is assigned a score between 1 and 5.

1. Variable Measurement of Use of Halal Products

Personal perception of halal products is measured using an attitude scale from the Likert (Likert Scale) by lowering the awareness construct into four indicators of stability in a product, buying products, providing recommendations to others, making repeat purchases, then breaking it into ten items question. The attitude scale is designed with an interval measuring degree graded from the highest to the show answer options. Each answer option is assigned a score between 1 and 5.

RESULT AND DISCUSSION

Descriptive Statistical Analysis

1. Level of Halal Literacy

Measuring public literacy levels towards halal products in Teluk Keramat District uses two measuring instrument approaches test methods and subjective (perceptual) assessment methods. In this section, the researcher only displays test results related to people's knowledge of halal products to get a more accurate and objective picture. The descriptive statistical analysis results are presented visually in the form of a line graph in Figure 1.

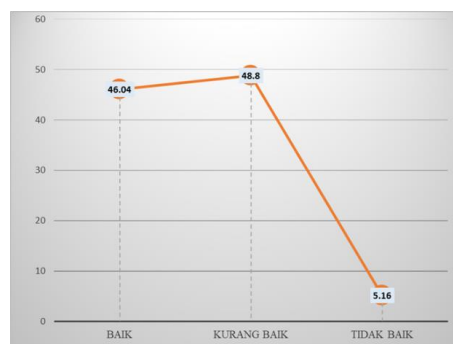


Figure 1. Graph of Public Knowledge Level (Halal Literacy) on Halal Products

Based on the descriptive statistical analysis of the test results related to the knowledge (halal literacy) of the people of Teluk Keramat District in Figure 1, it can be seen that the distribution of respondents' answers is relatively unfavorable or not suitable; this can be seen from the still high percentage of respondents who are still inaccurate/incomplete provide solutions related to halal products, namely; as many as 48.8% and even there were still some mistakes in answering so that they could be included in the category of having a lousy understanding of halal products, namely as much as 5.16%. On the other hand, people who have good knowledge of halal products have reached 46.04%.

2. Level of Consciousness

The level of awareness in this study is measured by two indicators, namely, attitudes and behavior of society towards halal and non-halal products. The attitudes and behavior of association are closely related to knowledge. The dimension of consciousness should not be purely

explained only by the merits of understanding halal products but also inseparable from the religiosity of society in the form of practicing religious teachings.

Primary data obtained from distributing questionnaires were analyzed descriptively and presented visually in bar graphs in Figure 2.

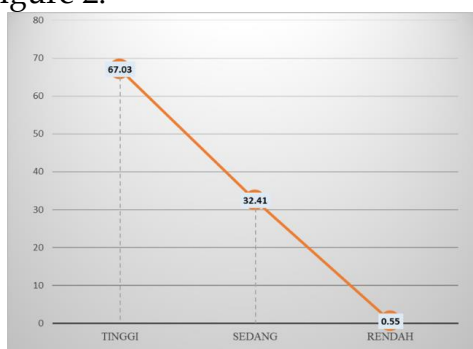


Figure 2. Graph of Respondents' Responses to Public Awareness Levels Regarding Halal Products.

Based on the graph of the Level of Public Awareness of Halal Products in Figure 2, it can be seen that most respondents (67.03%) have a high awareness of halal products in Teluk Keramat District. However, there are still 32.41% who have moderate understanding, and 0.555% is still low. In simple terms, the data obtained from a sample of 543 people in this study can be generalized to the community population in Teluk Keramat District. More than 30% of the community have a moderate or even low level of awareness of halal products.

3. Use of halal products

This study hypothesizes that halal products are influenced by halal literacy, halal awareness, and

personal perception, which is then performed hypothesis testing using SEM-PLS. Halal products in this study were measured through 4 indicators of purchasing decisions developed by Kotler: stability in a product, habits in buying products, providing recommendations to others, and making repeat purchases¹³.

Furthermore, to obtain a complete picture related to halal products in the Teluk Keramat District, the researcher conducted a descriptive analysis and presented the data in the form of a line graph in Figure 3.

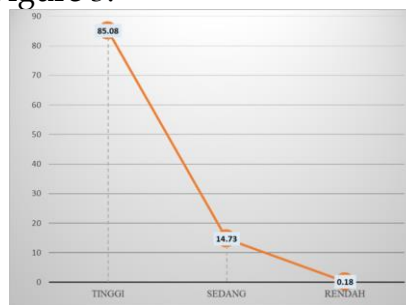


Figure 3. Graph of Respondents' Perception of Use of Halal Products

Based on the graph of respondents' perceptions of the use of halal products in Teluk Keramat District in Figure 3, it can be seen that most of the respondents (85%) stated that they already have stability, good habits, provide recommendations for purchasing halal products and are loyal to repurchase halal products so that it can be categorized as a user with high intensity of halal products. The remaining 14.73% are categorized as

¹³ Philip Kotler, Prinsip-prinsip Pemasaran. Jilid I. Jakarta: Erlangga (2005).

users with moderate intensity, and 0.18% as users with low power. The high, medium and low categories are based on the responses given by respondents regarding the stability of using halal products, the habit of using halal products, and being willing to recommend halal products to their friends, colleagues, friends, and family. They remain committed and loyal to reuse/repurchase. They have previously consumed halal products to fulfill their daily needs.

Halal products are related to halal certification and related to packaging, composition and distribution content, and the process of promoting goods to the public. These efforts serve to inform consumers and be more convincing about the halal products offered to influence purchasing decisions. This study proves that there is a significant positive effect between Halal Literacy on Halal Awareness. This means that the understanding of halal that is owned by the community has a strong influence in shaping the halal awareness of the community itself.

This research strengthens and reinforces the results of research conducted by Octaviawati, that halal awareness has a positive effect on the purchase of halal products¹⁴. Based on the descriptive statistical

analysis of the test results related to the knowledge (halal literacy) of the people of Teluk Keramat District in Figure 3, it can be seen that the distribution of respondents' answers is relatively unfavorable or not suitable, this can be seen from the high percentage of respondents who are still not quite right/incomplete provide solutions related to halal products, namely; as many as 48.8% and even there were still some mistakes in answering so that they could be included in the category of having a lousy understanding of halal products, namely as much as 5.16%. On the other hand, people who have good knowledge of halal products have reached 46.04%. This shows the need for massive socialization related to halal literacy among the people of the Sambas Regency, especially in Teluk Keramat District.

The primary purpose of a Muslim's consumption is as a means of helping to worship Allah in realizing *maslahah*¹⁵. Consuming something to increase stamina in obedience to devotion to Allah will make valuable consumption worship by which humans get reward and maintain *maslahah*. Because things that are permissible, lawful, and good can become worship is accompanied by the intention of approaching oneself

¹⁴ Farokhah Muzayinatun Niswah, Hubungan Persepsi dan Religiusitas terhadap Keputusan Pembelian Kosmetik Tanpa Label Halal, *Jurnal Middle East and Islamic Studies*, No.1, Vol.5, Januari-Juni 2018, 49

¹⁵ Moh Syarifuddin & Nur Kholis. Towards rahmatan lil 'alamin economy: analysis of ukhuwah Islamiyah and ashabiah for economic development in Medina, *IQTISHODUNA: Jurnal Ekonomi Islam* 10 (1) (2021), 59-76.

(*taqarrub*) to Allah, such as: eating, sleeping, and working, if intended to increase the potential in serving the divine. Imam Shatibi uses the term "*Maslahah*" which has a broader meaning than just utility or satisfaction in conventional economic terminology. *Maslahah* is the ultimate goal of syara law. *Maslahah* is also the goal of consuming halal goods by a Muslim. According to Imam Shatibi, *maslahah* is the nature or ability of goods and services that support human life's elements and basic goals on this earth¹⁶.

Halal literacy is an obligation that Muslims must own so that the goods consumed are halal and achieve maximum *maslahah*. Consuming halal products is contained in the holy book and is a direct command from Allah which is intended for the good of humans themselves; information about halal on products sold, especially in Indonesia, has a significant meaning and is intended to protect the Muslim community from consuming products that are not halal (*haram*)¹⁷. Applying halal

standards, products have clear quality standards and provide more functional value to customers. Products that already have halal guarantees directly provide inner peace to consumers because there is no doubt whether the raw materials and the production process of these goods are not carried out correctly.

The analysis of this research also explains a significant positive effect between Halal Awareness on the Use of Halal Products. The variables that have the most dominant influence on the use of halal products are; halal awareness.

This study also explains that the halal literacy variable will only have a significant positive effect on the use of halal products if it is through the halal awareness variable. In other words, halal literacy will have a significant positive impact in increasing the use of halal products if halal awareness is well established. It strengthens the research conducted by Aziz Research¹⁸ *The Role of Halal Awareness, Halal Certification, and Marketing Components in Determining Halal Purchase Intention Among Muslims in Malaysia: A Structural Equation Modeling Approach*. The study found a significant relationship between halal awareness, halal certification, food quality, marketing promotion, and brand on purchase intentions of halal products.

¹⁶ Diah Ayu Legowati dan Farah Nisa Ul Albab, Pengaruh *Attitude*, Sertifikasi Halal, Promosi dan *Brand* terhadap *Purchase Intention* di Restoran Bersertifikasi Halal, *IHTIFAZ Journal of Islamic Economics, Finance, and Banking*, No.1, Vol.2, (Juni, 2019), 42.

¹⁷ Mohd Shahid Bin Mohd Noh, The Economic Thought of Syeikh al Mutawalli Al-Sya'rawi from His Book of 'Tafsir Al-Sya'rawi', *IQTISHODUNA: Jurnal Ekonomi Islam* 10.2 (2021), 1-16

¹⁸ *Ibid* p.3.3

CONCLUSION

Based on the results of the analysis and discussion of the results of this study, it can be concluded as follows:

1. Based on the descriptive statistical analysis of the test results related to the halal literacy of the people of Teluk Keramat District, it is known that the halal literacy of the people of Teluk Keramat District tends to be poor or not suitable; this can be seen from the still high percentage of respondents who are still inaccurate/incomplete in giving answers related to halal products, namely; as many as 48.8% and even there were still some mistakes in answering so that they could be included in the category of having a poor understanding of halal products, namely as much as 5.16%. Only 46.04%, people have good knowledge of halal products.

2. The analysis results show that there is a significant positive effect between Halal Literacy on Halal Awareness.

3. There is no significant positive effect between Halal Literacy on the Use of Halal Products.

4. There is a significant favorable influence between Halal Awareness on Use of Halal Products.

This study found that the halal literacy variable will only have a significant positive effect on the use of halal products if it is through the halal awareness variable. In other words, halal literacy will have a significant positive impact in increasing the use of halal products if halal awareness is well established. But if Halal Literacy cannot increase halal awareness, then halal literacy will not significantly impact the use of halal products.

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