

Disequilibrium and Divinity Salience as Invariant Structures in The Halal Executives' Experience of Eudaimonia

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Abstract

The global Halal industry is large and continues to grow as the global Muslim population increases in size and dispersion. There are 1.84 billion Muslims today spread over 200 countries and is expected to increase to 2.2 billion by 2030. The industry will be worth USD6.4 trillion by the end of 2018 with more non-traditional players and emergent markets. The stakes are high with pressures to generate novel and sustainable practices. This goes beyond systems and hard skills as it needs to cut into the self – the person of virtues in virtuous acts, not because they “have to” but because it is the purpose of humankind or his telos - to be “living well” and “acting well” or eudaimonia. This study seek to explore Halal executives' lived experience of “eudaimonia.”. Using Giorgi's descriptive psychological phenomenological method for data analysis, the study elicits two distinct invariant structures – ‘disequilibrium in status quo’ and ‘divinity salience’.

Keywords: disequilibrium in status quo, divinity salience, eudaimonic well-being, Halal executives

Introduction

“And when My slaves ask you [O Muhammad (Peace be upon him)] concerning Me, then [answer them], I am indeed near [to them by My Knowledge]. I respond to the invocations of the supplicant when he calls on Me [without any mediator or intercessor]. So let them obey Me and believe in Me, so that they may be led aright”

(Quran 2:186).

Earmarked as the global Halal center (Aziz, 2018), Malaysia's Halal industry is all geared up to become the country's income generator. The industry contributes RM43 billion in export value that translated to an approximate 7.5 percent of Malaysia's GDP in 2017. In the same year, it attracted RM13.3billion foreign investments and created 28000 jobs. Globally, the Halal industry will reach USD6.4 trillion by the end of 2018 while the Malaysian export is expected to be worth RM50billion in the same year (Rasid, 2018). Halal is however no just a brand. Halal is a gift from the Divine, the divine Will of the all Mighty Creator who lovingly calls upon all his servants: *"O' mankind! eat of what is in the earth lawful and good; and do not follow the footsteps of Satan. Surely he is a manifest foe for you."* (Quran 2:168). Halal food and services must be provided on a deeper spiritual level (Ariff, 2018) for the benefits of the Muslims – a provision that integrates the underlying philosophy of Halal and *tayyib*. In a special address at the World Halal Conference 2018 (WHC 2018), the sultan of Perak Sultan Nazrin Muizzuddin Shah said,

“So, ladies and gentlemen: I hope we can behave by striving to make the world a better place for the entire human race, thereby realizing our full potential and mandate as the Adamic man and woman. We can make a start by understanding that the true philosophy of halal is one that embraces tayyib in all of our end-to-end dealings in this world. Let us take this realization forward in continuing to foster a truly halal economy, an economy in which the sum of its parts is not only in full legal compliance, but is also in divine concord.”

The current trends of researching into regulations and systems alone is no longer sufficient. There is a dearth need for new knowledge that spells out values, beliefs and mindsets of people needed to drive the system. The quest for the divine concord will require more than just systems, procedures and hard skills development. The anticipated 330000 Halal workforce and 15000 positions for Halal executives by 2019 (Bidin, 2016) is a number worthy of exploration. HEs are the most sought after profession in the Halal industry (YADIM, 2019). The industry demands competent food professionals (Riaz & Chaudry, 2018).

The idea of *eudaimonia* though coined up much earlier before Aristotle's (384-322 BC) time, he made it well known through his writings in the Nicomachean Ethics. It is his contention that, *“there is exactly one final end per person, and what's more, it is the same final end for each of us”* - to be “living well” and “acting well” or *eudaimonia*. For the Muslims, *eudaimonia* should not be something that is too alien because Muslims believe that man has been created “in the best of moulds (*fitrah*)”. Allah says, *“And who is better in obedience (in deen) than he who resigns himself to Allah?”* (Quran 4:125). The natural tendency to serve and worship God also referred to as *deen* is a specific signification of the natural state of being, called “*fitrah*” or simply the pattern according to which God has created all things. Submission to it brings harmony, for it means realization of what is inherent in one's true nature; opposition to it brings discord, for it means realization of what is extraneous to one's true nature’ (Al-Attas 1985: 57-58) as cited in Bhat (2016).

Since the consumption of Halal and *tayyib* products is a divine command, its provision is therefore a form of servitude to God and an act of kindness to society. For the Halal executives, the job requires a delicate balance between the worldly demands of commercialism and the divine decree. This can be a real feat in an industry largely owned and managed by non-Muslims (Rashid, 2016) and where commercialization, consumerism and industry practices are unsustainable and non-conforming to the Islamic scriptures (Tieman & Hassan, 2015). For the Halal executives who managed to remain long in an industry where turnover is a concern, understanding the well-being of those who stayed long enough would provide invaluable insights on a knowledge that is largely western dominated. Their experience of *eudaimonic* well-being will provide an avenue for looking at the phenomenon of *eudaimonia* from an Islamic worldview. Though well researched in many parts of the world, the interest on *eudaimonic* well-being has not gain much traction in Malaysia except for but a few (Khaw & Kern, 2014; Momtaz, Hamid, Haron, & Bagat, 2016; Naeemi & Tamam, 2017; Ping¹, Li, & Eu, 2017) despite its phenomenal benefits.

Aristotle postulated that living well and doing well in acts directed towards fulfillment of one's potentials and excellence adorned by virtues are deliberate and conscious efforts. These efforts may incorporate an element of hope in obtaining an appropriate amount of external goods or pleasure (Vittersø, 2017), but is not its main purpose. Aristotle placed virtue and striving towards excellence in achieving one's unique potential as notably higher in ultimate life goods than pleasure. At its foundation, *eudaimonia* is about self-knowledge and self-responsibility : know thyself and become what you are (Carol D Ryff & Boylan, 2016, p. 55). *Eudaimonia*, generally translated as happiness for Ryff (2018a, 2018b) is well-being with soul. This is so because it has the capability to advance graceful transitions of one's life with psychosocial flexibility (Bauer, Graham, Lauber, & Lynch, 2018; Carol D Ryff, 2017; Saunders, Huta, & Sweet, 2018; Straume & Vittersø, 2017; Waterman, 2017). Joshanloo (2018), who studied Muslims' *eudaimonia* is of the opinion that understanding of human well-being will be incomplete without incorporating *eudaimonic* well-being elements, for the (*ἔργον*) *ergon* or function of a human being are consist in activity of the rational part of the soul in accordance with virtue that transcends the self (Belzak, Thrash, Sim, & Wadsworth, 2017; Kraut, 2018).

Modern interest in *eudaimonia* is highly attributed to Waterman (1990). Translating Aristotle's thoughts of *eudaimonia* as an experience, he believes that *eudaimonic* experience can be found in 'personal expressiveness' made up of two fundamental components, 1) activities through which individuals advance their highest potentials, and 2) activities that further their purposes in living (Waterman, 1990, p. 54). Together with Veronika Huta, Waterman clustered eudaimonic well-being into four distinct clusters of research traditions noting that they share four common elements: *authenticity, meaning, excellence* and *growth* (Huta & Waterman, 2014). The four clusters are; First, *experience*: research on experience involves affects and cognitive-affective appraisals and generally assessed through self-reports (Ryan & Martela, 2016; Vittersø, 2016; Waterman, 1990, 2013, 2015). Second, *Orientation*: the orientation tradition seeks to address the 'whys' of behavior and often studied as predictors of behaviours (Huta, 2015, 2016; Huta & Ryan, 2010). Third, *Functioning*: this approach's focus is on the ways of behaving, thinking and functioning and often seen as outcomes (Carol D. Ryff, 2016; Carol D Ryff & Singer, 2013), and lastly *behaviour*: this category of analysis addresses the what of a behavior. It includes the contents of a behavior as well as the characteristics of the activity involved (Deci & Ryan, 2008; Fave, Massimini, & Bassi, 2011; Steger, 2016).

Exploring the phenomenon of *eudaimonia* within the Halal executives will benefit the industry in general and would invariably fill contextual gaps in knowledge about the HEs and theoretical gaps in the theory of well-being. This is a case of faith-based employment to ensure that the food served to the masses is wholesome and good regardless of their faith. Echoing Joshanloo (2018), the findings will better advice policy makers on the direction of the national well-being in general and the Halal industry in particular.

This paper is part of a larger research intent and seek to focus only on the experience of *divergence in equilibrium* and *divinity salience* as emergent and invariant structures in the whole structure of HEs *eudaimonic* well-being experience. We describe HE's lived experience of divergence in equilibrium using Kurt Lewin's (1943) force-field concept as this concept provides a sound method for "analyzing causal relations and of building scientific construct" (Lewin (1943, p. 294)). The elements of divinity salience was traced to various Quranic verses and sayings of the prophet Muhammad s.a.w. Of interest are the ones related to the concept of *taqwa*. Mohsen (2007) submits that the elements of submission to the Divine or *taqwa* is composed of two fundamental dimensions: 1) Islamic spirituality - the relationship of an individual to Allah; and 2) Islamic social responsibility - the relationship or intentional acts of an individual with others or his environment for the sake of Allah. *Taqwa* encompasses the ideal ethical value summed in the Quran. It represents the moral grounding that underlies human action and the ethical conscience that keeps Muslims vigilant of their responsibilities to God and society (Nanji, 1991, p. 3).

Methodology

The goal of this research was to answer the question "what is the experience like?" and was better advised using the person-driven approach; one that is contextual in nature and allow for manifestations of multiple realities of the lived experience of the Halal executives. From the philosophical point of view, phenomenology is a meaning-giving method of inquiry that hinges on the belief that consciousness is both pure and bare. The phenomenological epistemology and ontology guided the study. "The flexibility of the method allows its creative adaptation to diverse topics, research problems,, and styles of researchers" (Wertz et al., 2011, p. 130). This research adopted Giorgi's (2009) phenomenological psychological methodology for data analysis. It is a psychological research method using lifeworld descriptions applicable to the full spectrum of psychological subject matter (Giorgi, Giorgi, & Morley, 2017). The learned Professor Giorgi had confirmed via an email to the researcher on 15 November 2017 as regards flexibility and applicability of the method in the current research. The method provides not only clear description of procedures for collecting concrete, lifeworld psychological phenomena but also the processes for analyzing the structures and meanings of the phenomena.

Three participants who are Halal executives from three different Halal certified food and beverage companies fit and fulfilled the requirements as participants for the research. They each have

served as Halal executives in their respective companies for more than six years and had experienced *eudaimonic* well-being some time in their lives as Halal executives. Sampling was purposive followed by snowballing, a technique best suited to answer questions on lived experiences. The lead researcher approached and interviewed nine participants from different Halal certified food and beverage companies. Selection of participants for full interview depended on their ability to provide rich data. Those dropped were either too shy or had problem in describing the experience. The number of participants selected was three. The search for participants stopped at the ninth HE who became the third selected participant when data reached saturation. There was nothing new that we were able to gain from the third participant. To ensure confidentiality and comfort, we conducted the interviews in a private and quiet room of the HEs place of work. Each interview had lasted for approximately one hour. To ensure transcribed data retain the freshness in the experience described, the researcher had obtained permissions for the interviews to be audiotaped. For the same reason, audio materials were transcribed on the same day. The researchers had adopted two different methodologies for data analysis - NVivo 12 software for qualitative data management to explore salient constructs that describe the experience and Giorgi (2005) 4 steps descriptive psychological phenomenological method for data analysis to determine invariant structures that describe the tapestry of the experience as experienced by the HEs. Together, both methods support a robust analysis of the data collected.

Method 1: Using NVivo12 to explore the data

NVivo is a Computer Assisted Qualitative Data Analysis Software (CAQDAS). The main function of CAQDAS is not to analyze data but rather to aid the analysis process – not to supplant ways of learning from data but to increase effectiveness and efficiency of such learning, and examining the meaning of what is recorded. With the capacity to sort, match and link data, it can assist researchers to answer research questions from the data without losing access to the source data or contexts from which the data had come. The use of the software helps ensure rigour in the analysis process (Bazeley & Jackson, 2013, p. 3). The software helped the researchers manage data, manage ideas, query their data, visualize their data and generate reports from the data. As a qualitative data management software, it allows the researcher to gain richer insights from their data. Word frequencies and key words in context allowed the researcher to identify patterns in the content across their data sources. Miles, Huberman, and Saldana (2013, p. 10) suggest some commonalities in the descriptive analysis that can be easily adopted in phenomenological studies and in many ways supported by NVivo; Assigning codes or themes: theming the data is appropriate for exploring a participant's psychological world, their emotional experiences, identity development and constructs (Giorgi, 2012; Wertz et al., 2011).

Step 1: Word frequency query

The word frequency query is a data-mining tool that conduct searches in selected text and identify the (up to 1,000) most frequently used words in that text. It displays the result as a summary list or tag cloud and serves to also search for stemmed words and synonyms. It is therefore an appropriate strategy for generating ideas for follow up with other interpretive tools. The researchers began with identifying five most frequently used stemmed words with three letters. They then proceeded to review the list of words found and follow up by reviewing particular keywords in their immediate context. The words were found to be useful in surprising ways and had been important for our exploratory work as proposed by Bazeley and Jackson (2013, p. 110). Word frequency query in NVivo is particularly helpful in the early stages of a project. It provides a list of the most frequently occurring words or concepts in the transcripts and helps to identify possible themes. The cluster analysis extracted in Figure 1 was based on five most frequently occurring words made up of a minimum of three alphabets. The words “community”, “acts”, “changed”, “event”, and “think” emerged.

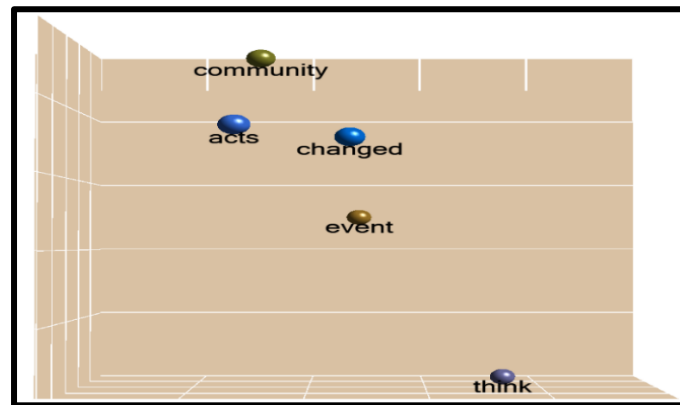


Figure 1 Cluster analysis of the top 5 concepts found in HEs' Eudaimonic well-being experience

Working on the words 'community', 'acts', "change" and "think", we seek to illuminate patterns in the content of HEs' psychological reality from descriptions of their life spaces.

Step 2: Coding and Themeing data using NVivo12

Miles et al. (2013, p. 200) had suggested that the use of inVivo or the act of assigning themes direct from the participants' own language is amicable. The researchers refrain from doing so to maintain trustworthiness of the data and the psychological descriptions provided. Giorgi's descriptive psychological phenomenological method provided the tool needed to uncover themes present in the transcribed text. This method to the researcher is not an option but a necessity due to the nature of the methodology chosen – descriptive phenomenology. Thus, psychological meanings delineated in Giorgi's Step 3 became the basis for identifying emerging themes. The extracted themes were fed into NVivo as nodes for further explication of meaningful results. What emerged were numerous interrelated constituents that were both temporal and spiritual in nature that constitute HEs invariant structure of experience.

Method 2: Giorgi's method for data analysis

Giorg's procedure subscribed to the "nothing is added and nothing is subtracted" (Giorgi, 2009) axiom and hold the researcher to scientific accountability. The procedure provides credible and trustworthy treatment of the transcribed interview in clear steps and control; and guiding discoveries into meanings and structures for describing the life world of psychological phenomena. The analysis is explicit, systematic and accountable (Wertz et al., 2011, p. 131). The four essential steps are outlined in Figure 2.

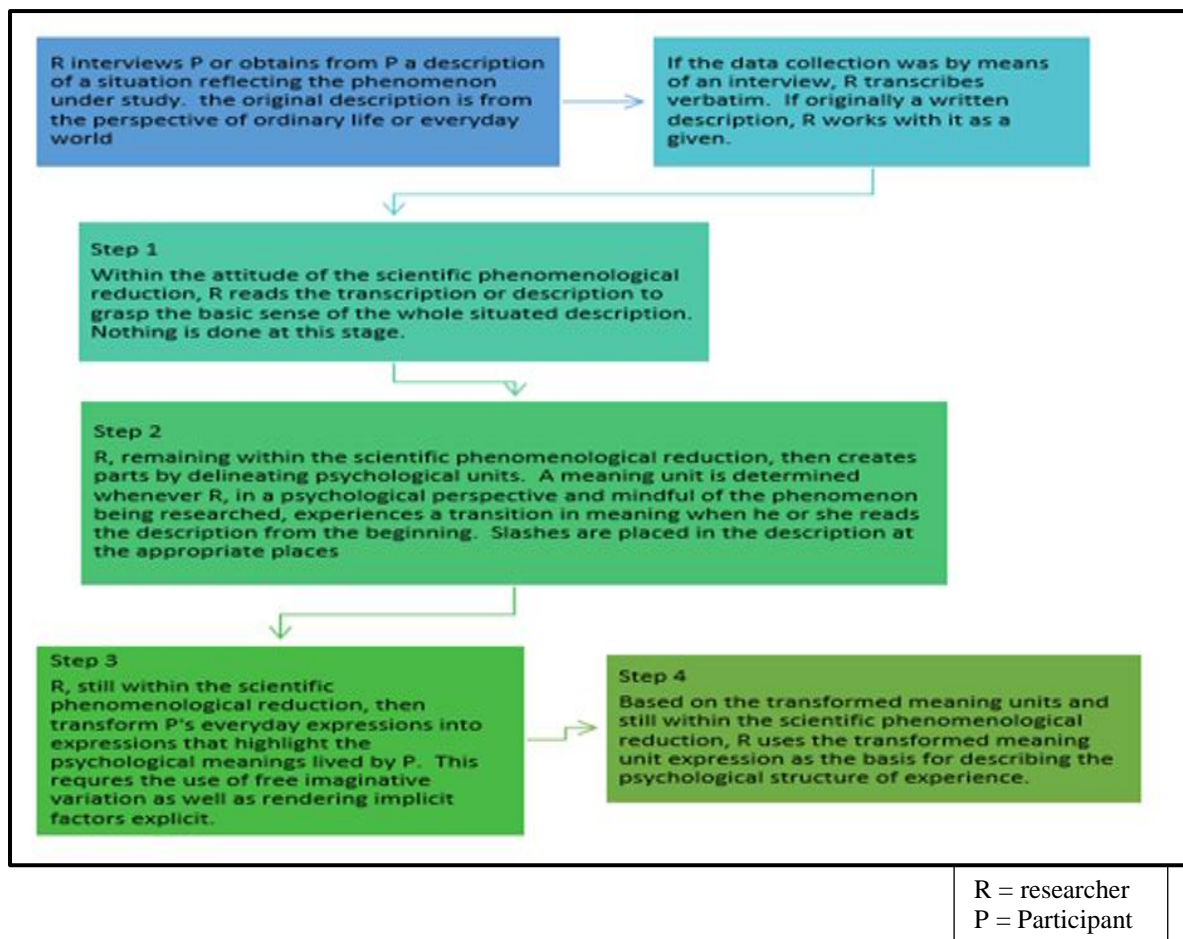


Figure 2: Giorgi's Descriptive Phenomenological Psychological Method
Source: Adapted from Giorgi et al. (2017, p. 182)

Results and Discussion

From patterns in the content of the transcribed data, the five important concepts that emerged provided a sound basis to further discoveries along this line of thought - community, act, change, events and think. We concluded that HEs' experience of *eudaimonia* is essentially the interplay of definite temporal and spiritual processes grounded in the divine and the social structures around them. Following Aristotle's position that *eudaimonia* is an activity, we found that for each of the HEs, it was an activity with an awareness of Allah's power and Will. These activities to the HEs were unexpected, perceived to be novel and complex, and has the capacity to displace their status quo. Even though in a state of disequilibrium, the HEs had proceeded with intent and vigour bolstered by divine faith and clearly defined valuable goals. Figure 3 is the project map of the experience produced in NVivo12. We shall now proceed to describe the invariant structure of disequilibrium in status quo using Lewin's force field theory.

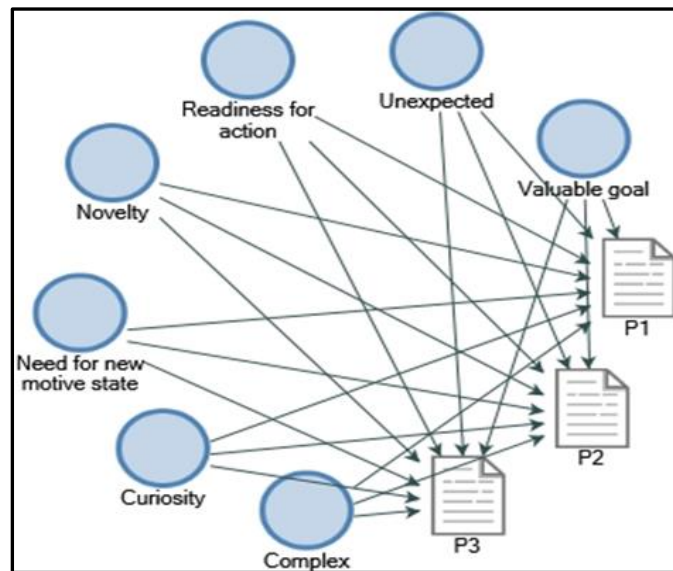


Figure 3: Project map - The invariant structure of disequilibrium in status quo

Lewin suggested that at a differential change in the position dx during a differential time-period dt , the change at the time of t depends only on the situation S^t at that time or;

Equation 1

$$\frac{dx}{dt} = F(S^t) \quad [1]$$

A person's psychological space or his 'life space' that Lewin refers to as a 'psychological field' lies herein psychological locomotion or structural changes for a person. It is worthwhile noting Aristotelian dynamics as cited by Lewin, "*every object tends, so far as not prevented by other objects, toward perfection*" or toward his *telos* while physical events are outcomes of "psychological drives" (Lewin, 1936a, p. 41). Inserting all the elements found in the invariant structure of disequilibrium in status quo produced equation 2. Equation 2 can then be simplified into equation 3 where HEs' behaviour (B) is a function of the person (P) of the HEs themselves and his/her environment (E) or his psychological region defined as 'each part of the life space a region is to be coordinated' (Lewin, 1936b, p. 170). For Lewin, it is a region that everything an object of the life space or in this study the HE has his/her place, a space in which he/she moves and through which he/she carries out locomotions. It is also a space in which the researcher can distinguish several positions or parts at the same time, or which is part of a more inclusive whole. In this sense, the person himself/herself (the HE) is represented as a region in the life space – everything that is shown as a region in representing a situation must be part of the life space. Lewin (1936b, pp. 171-170) stressed that "in psychological investigations one will have to use qualitative properties as well as locomotions in determining psychological regions and their positions." The fact that the HE is in a particular region (RR) at a given moment ($P < RR$) is fundamental for his/her behavioural decisions. The divergence/disequilibrium to HE's status quo is seen as consisting of various forces as perceived by them and illuminated in the project map in Figure 3: Complexity (C_1), Curiosity (C_2), Novelty (N_1), Need for new motive state (N_2), Unexpectedness (U), a valuable goal worth pursuing (V) and the ensuing state of readiness for change (R). Inserting these into Equation 1 produces Equation 2. Equation 3 simplifies Equation 2. The forces at play in the topography of HE's psychological environment as she/he experienced disequilibrium is in Figure 4.

Equation 2

$$\frac{dx}{dt} = F(C_1t, C_2t, N_1t, N_2t, Ut, Vt, Rt)^t \quad [2]$$

Equation 3

$$B = f(PE) \quad [3]$$

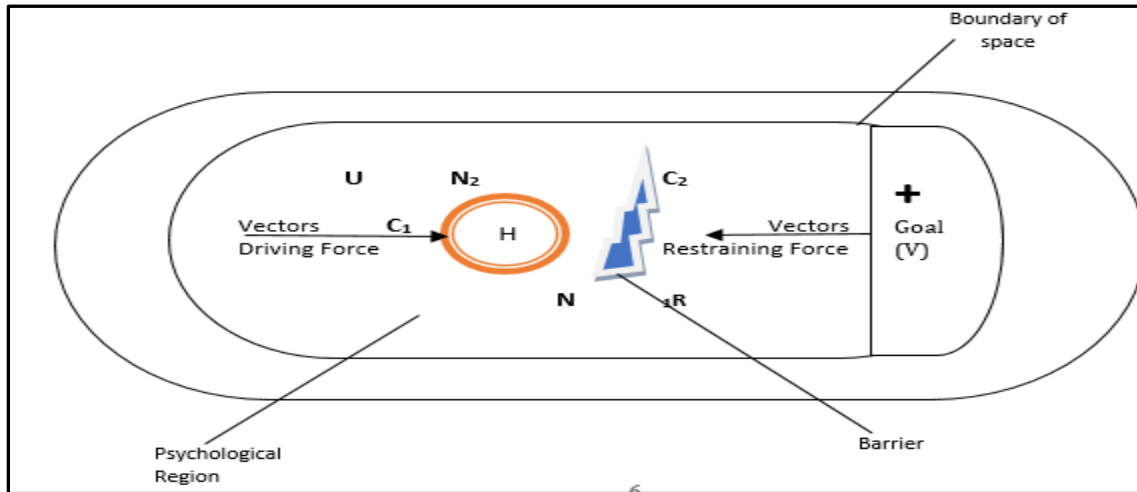


Figure 4: Forces in HEs' psychological environment of disequilibrium in status quo (DSQ)

Sample references from the transcribed data describing the state of disequilibrium and 'valuable goal' is provided;

P1: *The day of the presentation, I wasn't too sure, mufti's office is all man I am a woman trying to convince the ustaz and all (complex – (C₁). [...] No matter what, I need to attract and convince the mufti. (V)*

P2: *I think, when I didn't do like that, they can do anything. Maybe they think just only Muslim. Maybe can bargain. No, not with me" (Unexpected - U). [...] I feel Allah give me that, maybe I must be a strong to do something for halal. Because you are maybe the right person to do. Maybe Allah give me the way. (V)*

P3: *I am not a talkative person. You know ... I am not the type that has influence (Need for new motive state). [...] I tell myself I must try ... for how long will I be just like this. Then I try to compare with my friends in other companies ... not given the opportunity to try and do training (V)*

We will now proceed to describe the invariant structure of divinity salience. Figure 5 is the project map for divinity salience.

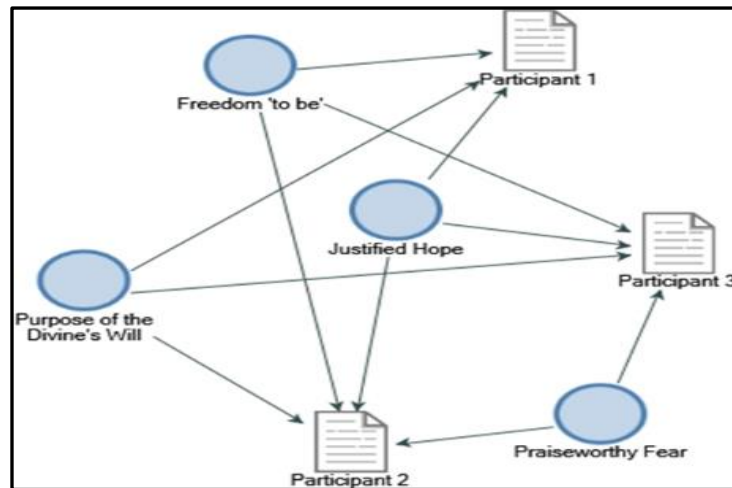


Figure 5: Project map of the invariant structure “divinity salience”

Eudaimonia for the HEs were activities of the soul and of the intellect, manifesting itself in well-defined intent and effort. The experience has a distinct ‘*awareness of the divine*’ and appears to be experienced in various acts of worships illuminated in virtues and desires, and in their “*religious fear and hope*”. Their acts of worship of Allah as they described them are essentially not sheer formalization nor in restricted ways of specific rites or specific devotional acts but are to be found in their descriptions of their beliefs, feelings and their chosen acts of devotion to Allah. Gulen (2017) psychological approach to the concept of worship is commendable and enlightening. Describing human as beings that detest pain and attracted to pleasure, Gulen contends that we are inclined to bind ourselves to the causes of pleasure with hope and ambition. He warned that it is crucial that we strike a balance between them. Hope and fear are identified as “praiseworthy” when associated with God as the ultimate object. The comprehensiveness of the concept of ‘worship’ in Islam is found in two distinct elements that are pleasurable to Him. They are (1) specific beliefs, feeling and visible acts of devotion paid in homage to which He has commanded; and (2) all other acts of goodness generally encouraged in the life of a Muslim since life itself is an interrelated and integrated whole of conscious submissions to Allah (Bahmani, Amini, Tabei, & Abbasi, 2018). Basharat (2009, p. 30) is of the view that Islam, which means ‘peace’ is underscored by peaceful relationship between man and his creator and between man themselves (Badawi, 1989, pp. 95-96).

Divinity Salience as an invariant structure of eudaimonia

For the HEs, the experience of eudaimonia manifested itself in divinity salience. They experienced the heightened awareness of the presence and power of the Divine creator that evoked a sense of ‘fear’ of His wrath or hope for His mercy. They also experienced the awareness of the purpose of the Divine’s wills and patterns; and in the ‘*freedom to be*’ or according to Furqani (2017, p. 141) the freedom ‘to do’ and ‘to act’ within the ‘protective code’ of the Divine will.

Awareness of the purpose of the Divine’s will

Human’s rights according to the *shariah* are a consequence of human obligations while the effect of fulfilling such obligations are the gifts of certain rights and freedoms outlined by the Divine Law. Islam has always considered the positive aspect of the intellect (*'aql*), but it is the *Shari'ah* that guarantees the wholesomeness of the intellect. Pure freedom belongs to God alone, and personal

freedom therefore lies in fact to the surrender to the Divine will (Nasr, 1981, p. 17). Sample references from the transcribed data describing the structure of divinity salience

P1: "That day the PA said, "the mufti will call you after lunch." I got the call from mufti that afternoon. He said, "lets plan to do sesi pencerahan (enlightenment session) we call it, with all the staff in the mufti department and the majlis agama of state A and then you can do your sesi pencerahan at that time." So, because at that time I was wondering what can I do, who should I contact and all. "Somehow mufti ... meaning he might got the message to call me (P1 shakes her head, raises both hands and laughs excitedly). And then I manged to do the sesi pencerahan (enlightenment session) within the next ... he gave me two days to prepare."

For P2, the experience with the serious non-compliance of Halal was the case for it. It was the first of such case ever heard of in her years of service as HE and she describes it as God destined: *"Maybe Allah give me inspiration. Then he ask me why you. Why only you saw the situation, why before this didn't happen, the situation did not happen. I don't know, but today I go the surrounding my feeling not comfortable, I just wait. I want to know."* P3's experience was described in his acceptance that his position as HE was destined by the Divine and in his awe at the discovery of a new potential, which for him was a gift from the Divine. *"You know ... I am not the type that has influence. In a group I always follow. I never thought of becoming a HE but Allah arranged everything" [...]* *"Then I think to myself, wow... I have talent for training that I never knew I had. Actually, I think I am good at it, it is something that Allah gave me, and I did not know."*

Praiseworthy fear

Al Ghazali describes the essence of fear as "the expression of the suffering of the heart and its conflagration by means of the anticipation of what is abhorred as a future contingency" comprised of three conceptual elements: emotional, cognitive and behavioural (Al Ghazali, 1965, p. 25). Fear or *khawf* is identified as praiseworthy when associated with God as the ultimate goal (Bahmani et al., 2018). In the case of P2, the pain of witnessing the sanctity of Halal being molested by irresponsible agents that her company appointed was too unbearable. Her divinity salience was experienced as the fear of God's wrath. To P2, she was duty bound by her role as Allah's vicegerent on earth and with the earthly role of HE to ensure 'Halalness' of the products that her company produce. P2 describes her experience of 'fear'; *"Allah can ask me why you as halal person, why you didn't you do better, why you don't investigate first before this? Why you take third party supplier not Muslim? I feel so sad because I am the person do the audit and I saw the non-compliance?" [...]* *"I feel Allah will punish me. I am khalif of Allah, I must responsible."* P3's fear had been a result of being conscious of his duty towards the Divine and an awareness of his accountability to Him - to spread valid knowledge and to correct those that are not conforming to the *shariah*. *"As a Muslim with the knowledge I must correct the beliefs that were wrong" ... "felt my responsibility in Islam, the knowledge will be spread out [...] as a Muslim, to deliver knowledge, information."*

Justified hope

Hope is described by Al Ghazali (1965, p. 2) as "something desired, with pleasure and relief of heart resulting from the expectation of it and the attachment of the heart to it and the occurrence of its existence to your mind, that relief is hope." It is a future oriented state, to attain pleasure in an expected future (Bahmani et al., 2018). In the Quranic language hope is pleasant. It's object relates to God's attributes of mercy and is founded on the belief in the life to come, and doing righteous deeds with sincere intention (Iizuka, Hosono, & Katz, 2016).

It seems for P1 that all her worldly efforts would not suffice in the face of perceived inferiority before a significant other – the mufti. P1 describes her experience of divinity salience in her hope and in her awareness of His presence and power through her earnest reciting of the *doa* or invocations to the Divine: *"When I got in the car that morning I recite all the doa. I was nervous. [...]* *When I reach the mufti place I stayed in the car to calm down and said all the doa that I can*

remember. No matter what, I need to attract and convince the mufti.” P2 describes her experience of “hope” : “When I think about that, I feel Allah give me that, maybe I must be a strong to do something for halal. Because you are maybe the right person to do. Maybe Allah give me the way.” On the experience of ‘hope’ P3 describes, “I thought if they share the knowledge to others I will get the pahala”(reward from the Divine).

These are experiences of justified hope as described in al-Qahtani (1981) and McKane (1962). A Muslim’s affirmation of faith according to al-Qahtani (1981) affirms four important elements; (1) that the object of one’s worship is Allah; (2) that glorification and love are for Allah alone; (3) that hope and fear are due only to Allah; and (4) that you are aware of Allah’s power and might, this is *taqwa*. For the believer, love is for Allah alone and Hope too, is exclusively in Allah and one fears nothing but Him and will not know hopelessness or despair. Citing the works of the famous imam Al Ghazali, McKane (1962) describes three types of hopes (1) ‘justified hope’ when there are means of obtaining the expected, (2) ‘self-deceit’ when the means are defective or in disorder, and (3) ‘wishful thinking’ when the means are unknown. The hopes expressed by all HEs are indeed justified hope and not self-deceit nor ‘wishful thinking’. They communicated their hopes to the Divine after ensuring the best path to achieving their goal and after much time and energy being spent on it. According to Al Ghazali (McKane, 1962), the essence of hope comprises state, knowledge and deed. The state determines the deed, but knowledge produce the state. The action that succeeds hope is of higher order action that follows fear. Allah says, “do not despair of the mercy of Allah (Quran 39:54). The balance between hope and fear can result in the submission to the Divine and a wholehearted practice of divine law and ethics (Bahmani et al., 2018). The HEs descriptions of their means of obtaining the expected are as follows;

P1: *“First thing I plan was to ensure that the deck for the sesi pencerahan is totally fill up with information, that I want the deck when I present, I want people to believe it, can take it and to ensure it’s the new input to the mufti office that this is what Company X is about”. [...] “I prepared the deck, run through with corporate office to ensure that they are correct, practice a few hours, and a few more hours.” P2: “Then they want to me to do ... to check the documentations first. But I said, I want to see the surrounding, the plant first, the documentation I can review after that. I want to go to cold room first, the plant, logistic first.” [...] “I am feeling ... because before this I didn’t feel brave. I feel nobody can stop what I want to do at that time.” P3: “The preparation not only done in the office, back at home also I prepared. I check the slides again and again, then I tried to give the speech at home in front of my wife. I wanted to try out and test myself”.*

Freedom “to be”

Humans, according to Islam, progress and develop according to the ontological source of human existence and it lies in their surrender to the Divine will. Freedom “to act” and “to do” must succumb to the guidance of the freedom “to be” or the freedom with the necessity to conform to the Divine will which rules both the cosmos and human society, and which alone can prevent men from becoming imprisoned in the narrow confines of their own passions” (Nasr, 1981, p. 20). HEs’ descriptions of their freedom ‘to be’;

P1: *“My aim now I’m not into wanting higher position I’m more into sharing right now. I would like to share.” P2: “I think, “when I didn’t do like that, they can do anything. Maybe they think just only Muslim. Maybe can bargain. No, not with me” P3: “After the experience I believe that new things will increase my value as a person and I can use the value for the benefit of other people around me.”*

This is then translated into a topography of forces in the HE’s psychological environment. We can now show how divinity salience (DS) suppresses the restraining forces and the barrier to bring the HEs (H) closer to their goals (V) in Figure 6.

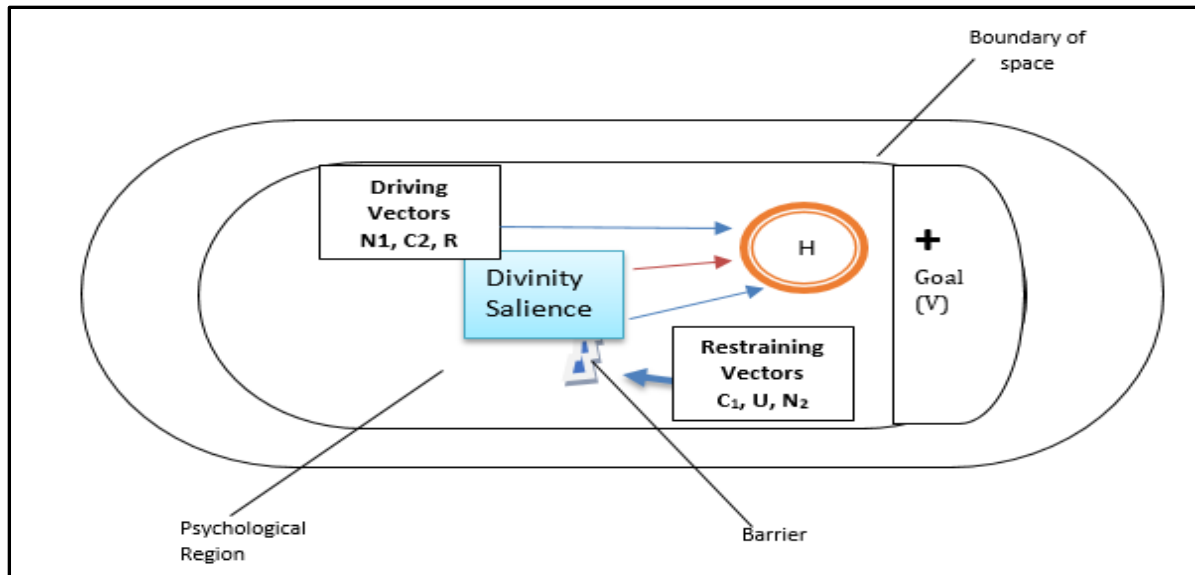


Figure 6: Divinity salience as a driving factor in HE's psychological environment

Conclusions

Extending existing research traditions on eudaimonia, the current research seeks to identify the essence of eudaimonic well-being experience for HEs as Muslims in religious commercial roles. The phenomenon of eudaimonic well-being experienced by the HEs invariably involves the structure of *disequilibrium in status quo* and *divinity salience*. It fills a gap in knowledge on how a Muslim entrusted with the responsibility of ensuring the permissibility and wholesomeness of the food they bring to the society at large experience their eudaimonic well-being. Well-being for them is more than just 'doing well' and 'living well', but a well-being founded on the thoughts, feelings and actions that are pleasurable to the divine, that is Allah. It is our hope that our discovery of the essence of divinity salience as an invariant structure in the eudaimonic well-being experience will open up new interest in understanding eudaimonia in different religion and cultures. In the context of the Halal industry, promoting divinity salience will provide a sound foundation for the Halal economy to integrate business with underlying philosophy of Halal and tayyib managed by people who live virtuously in fulfillment of their purpose or *telos*. We suggest that future research would consider fully operationalizing and developing instruments to measure divinity salience and its correlates, determinants and outcomes.

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