



Analysis of Halal Industry Management From an Islamic Economic Perspective

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ABSTRAK

Tujuan dari bisnis halal, sebagai bagian dari industri pengolahan yang berlandaskan prinsip-prinsip syariah, adalah menghasilkan produk yang tidak hanya halal, tetapi juga thayyib—yakni aman, sehat, dan berkualitas tinggi untuk dikonsumsi atau digunakan. Konsep halal tidak terbatas pada penghindaran bahan-bahan yang diharamkan, melainkan mencakup aspek keamanan, kualitas, serta kepatuhan terhadap prosedur pengolahan, penyimpanan, pengemasan, hingga distribusi. Halal kini dipahami bukan semata sebagai konsep keagamaan, tetapi juga sebagai standar mutu yang menyeluruh. Seiring dengan pertumbuhan industri halal secara global dan nasional, diperlukan manajemen yang profesional guna menjamin keberlanjutan dan daya saing sektor ini. Penelitian ini bertujuan untuk mengkaji integrasi antara prinsip-prinsip manajemen dan hukum Islam dalam pengembangan industri halal. Metodologi yang digunakan adalah pendekatan kualitatif dengan metode studi pustaka, yang bersumber dari artikel jurnal dan buku *Diskursus tentang Teologi Ekonomi dan Industri Halal*. Hasil penelitian menunjukkan bahwa Islam mendorong partisipasi aktif umatnya dalam sektor ekonomi, termasuk pertanian, perikanan, pengelolaan perkebunan, industri, dan perdagangan, dengan tetap berpedoman pada nilai-nilai syariah.

Kata Kunci: industri halal, manajemen syariah, ekonomi Islam, halal-thayyib, studi pustaka.

ABSTRACT

*The purpose of halal business, as a part of the processing industry grounded in Sharia principles, is to produce goods that are not only halal but also thayyib—meaning safe, healthy, and of high quality for consumption or use. The concept of halal extends beyond the avoidance of prohibited (haram) substances; it also encompasses aspects of safety, quality, and compliance with procedures related to processing, storage, packaging, transportation, and distribution. Halal is increasingly recognized not merely as a religious notion, but as a comprehensive quality standard. As the halal industry continues to grow both globally and nationally, effective and professional management is required to ensure its sustainability and competitiveness. This study aims to explore the integration between Islamic legal principles and management practices in the development of the halal industry. The research employs a qualitative approach using a literature review method, drawing upon relevant journal articles and the book *Discourse on the Theology of Economics and the Halal Industry*. The findings reveal that Islam encourages active participation of its followers in various economic sectors—including agriculture, fisheries, plantation management, industry, and trade—while upholding Sharia values.*

Keywords: *halal industry, Sharia-based management, Islamic economics, halal-thayyib, literature review*

INTRODUCTION

Indonesia is a country where the majority of the population is Muslim. According to Islamic teachings, Muslims are required to consume and use halal goods. They must also avoid things that are doubtful, which are conditions that are unclear whether they are halal or haram. Therefore, the Muslim population in Indonesia influences the standards of the halal industry in many ways. Part of the Islamic commitment that is always present in every Muslim is the increasing interest in the halal industry. According to sharia principles, the halal sector itself processes goods to create good products (thayyib) that are safe, healthy, and harmless to use, consume, or enjoy.

The halal sector plays a vital role in boosting the economy and its prospects are growing every year making it a global trend today. Due to its large Muslim population, there are many opportunities for Indonesia to develop its halal sector. Indonesia is rich in various natural resources, including underwater wealth, fertile soil and many mountains that contain various copper, nickel, tin, gold and other metal mines. Several areas in Indonesia have high oil content. Indonesia's abundant natural resources hold great potential to develop and grow various industries, including food, clothing, housing, tourism, medicine and cosmetics, among others. Production includes industry (Fathoni, 2020).

According to Djakfar, happiness is the main goal of every person in life. Happiness can be achieved only by fulfilling the spiritual and material needs of humans in the short and long term. Thus, it is very logical that Allah gives humans blessings that will make them happy (sa'adah) and peaceful (salamah) throughout their lives. This is a universal hope (Djakfar, 2015).

The industrial process plays a pivotal role in determining the final quality and acceptability of a product. In Indonesia, where most of the population adheres to Islam, the demand for halal products has become increasingly prominent. According to Islamic teachings, Muslims are obliged to consume and utilize goods that are halal—permissible under Islamic law—and to avoid products that fall into the category of *syubhat* (doubtful), where the halal or haram status remains unclear. This demographic reality has significantly influenced the implementation and development of halal standards across various industrial sectors in Indonesia. The growing awareness and interest in the halal industry are reflective of the religious commitment of Muslims to ensure that their consumption aligns with Islamic principles (Nahar Nahrawi et al., 2012).

To ensure that the halal sector continues to expand effectively and remains compliant with Islamic values, the application of sound management principles is essential. Management, in this context, refers to the systematic process of organizing activities through planning, coordinating, and allocating resources efficiently in order to achieve specific objectives (Nahar Nahrawi et al., 2012).

LITERATURE REVIEW

IMPLEMENTATION OF HALAL CONCEPT IN THE INDUSTRY

Muslim spending on the halal business and industry sector will increase steadily over time due to several key factors, including the steady growth of the Islamic economy, significant democratic progress, business practicality, and lifestyle choices that adhere to halal principles. One example that comes to mind is a halal business establishment, such as a hotel that follows sharia (Bon, M., & Hussain, 2010). This initiative can be easily adopted by Muslim countries and has great potential to attract Muslim citizens with high purchasing power, thereby contributing to the economic development of various Muslim countries or regions known as Muslim tourist destinations (Murti, 2017).

The idea of halal was initially only a concern for Muslims, but now it has become a global issue affecting all sectors of the economy and industry (Elias, EM, Othman, SN, Yaacob, NA, & Saifudin, 2016). Public interest in halal products shows that Muslims are increasingly aware of the importance of halal

products. The rapid sales of halal food in Russia every year and the increasing demand for halal products by 30 - 40% per year are excellent indicators of increasing consumer awareness (Rychkov, 2019). As a result, it is undeniable that halal is now viewed by all stakeholders as a possible way to improve the economy through increasing the value of trade, tourism, and exports (Halal Industry Development Corporation, 2012). The concept of halal is becoming more widely known, and businesses are reacting quickly to customer demand by offering goods and services. Individual, social, and environmental aspects are among the aspects that influence consumers' understanding, knowledge, and familiarity with the goods they use (Baharuddin et al., 2015).

Currently, both Muslim and non-Muslim countries have a significant need for the industry sector to implement the halal concept. Globally, the halal industry market segment is growing rapidly in a number of countries, including Japan and is starting to attract Muslim tourists, especially from Southeast Asia (Tobergte, DR, & Curtis, 2013). Halal food is also available to Muslim customers in a number of restaurants in the UK, including KFC (Rakhmat, 2022). In late 2013, Dubai reaffirmed its commitment to the halal sector in all Islamic economy initiatives, including the digital economy, Islamic design, family tourism, halal standards and certification, Islamic banking, and halal products (International Trade Centre, 2017).

HALAL IMPLICATIONS FOR INDUSTRY

According to Arabic etymology, the word "halal" means permitted or permissible, in accordance with Islamic teachings and does not conflict with sharia. Halal includes everything that is obtained or done legally (Pustaka, 2023). Apart from that, this term also refers to all actions that can be carried out without being bound by certain prohibitions. In the context of Islamic morality, Al-Qaradawi (1999) states that halal is the antithesis of haram and is one of the five categories of al-ahkam al-khamsah. According to the Indonesian Halal Lifestyle Center, "Halal is a luxury for everyone, but it is also a right for every Muslim." Halal that has safe, healthy, and enjoyable qualities is a gift from Allah to humans. The term "halal" refers to the complete process, not just the end result. Trust, honor, and accountability are the main components of halal.

The halal concept has developed and expanded to the industrial sector. The application of the term "halal" in the formation of the "halal industry" is closely related to the basic meaning of the term. One of the five categories of al-ahkam al-khamsah, used in Islam to categorize the morality of human behavior is the idea of halal. For example, haram or prohibited is the opposite of halal (Al-Qaradawi, 1997). The word "halal" in the Qur'an describes everything that Allah desires and commands as acceptable. In this context, compared to legal classifications such as ja'iz and mubāh, halal is considered purer (Kamali, 2012). All Muslims have a commitment to eat and drink halal food and avoid everything that is forbidden by Allah SWT. Therefore, Muslims are required to follow religious orders to consume food that is halal, pure, and good (tayyib).

As a form of Muslim obedience to the teachings of Islam, every Muslim is expected to follow the teachings of Islam by avoiding everything that is prohibited by Allah SWT and only eating what is halal. This is proven from the word of Allah SWT in verse 168 QS. Al-Baqarah:

“O mankind, eat of the lawful and good things on earth and do not follow the footsteps of Satan. Indeed, he is to you an open enemy.”

In this verse, Allah SWT commands everyone (أَيُّهَا النَّاسُ) to eat and drink only food and drink that is halal and tayyib (good) (Shihab, 2006). Anyone who obeys the command of Allah SWT to only eat and drink that which is halal and tayyib, is guaranteed to be physically and mentally healthy. In this context, tayyib refers to goodness, which includes elements of the environment, justice, safety, health, and balance of nature. Based on QS. Al-Baqarah verse 168, the main rule for a Muslim when choosing food is that it must be tayyiban, which means healthy, safe, nutritious, and of high quality, besides it must also be halal, or permitted by sharia (Alqudsi, 2014).

According to (Riaz, MN, & Chaudry, 2018), the term "halal" is actually very closely related to the principles of Islamic law. The term halal is more often associated with food and drink. However, the meaning of the statement "eat what is lawful and good" (كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا) in the verse is actually more universal, encompassing all behaviors and actions related to all aspects of human life. Therefore, knowledge about halal must be integrated into the way of life of Muslims, which is commonly known as the halal lifestyle.

The halal industry and the halal lifestyle are closely related. As a Muslim, when wanting to use a service or consume something, it is obligatory to ensure whether the activity is permitted by the sharia, that is, halal or haram. This is in line with the principle of fiqh which states: دَرْءُ الْمَفَاسِدِ مُقَدَّمٌ عَلَى جَلْبِ الْمَصَالِحِ (repelling harm or damage is preferred over gaining benefits). Thus, preventing oneself from falling into activities that are contrary to the sharia must be prioritized over simply pursuing economic gain from the activity.

According to (Yousaf & Xiucheng, 2018), Muslims associate the term “halal” with achieving spiritual status through a thorough understanding of the Islamic way of life. Essentially, food and drink are just one component of behavior that falls under the notion of halal and haram. This means that there are actions that are forbidden (haram) and those that are permissible (halal). More broadly, halal refers to anything or any behavior that is tayyib (good) and permitted by Islamic law. (Rofi'i, nd). Therefore, the term "halal" refers to any product that is in accordance with Islamic law, ranging from food and beverages, as well as other industries including technology, banking and finance, employment, travel, cosmetics, pharmaceuticals, and transportation services. Thus, in Islamic teachings, a Muslim is expected to avoid doing things that are contrary to Islamic principles (haram) and act in accordance with the sharia. This confirms that the characteristics of halal are always in line with sharia references.

METHODS

This study uses a normative juridical approach as a qualitative research method. This approach encourages researchers to absorb theories, concepts, and legal principles. The primary data sources of this study are books of fiqh rules and ushul fiqh. Articles in journals related to the theme are also used as

secondary data sources. To collect data, a literature review is used. After the necessary data is collected, the data must be processed and examined in order to draw legal conclusions

DISCUSSION

HALAL INDUSTRY MANAGEMENT

The word "management" comes from Old French and refers to the skill of organizing and executing. Management does not yet have a comprehensive and well-known solution. According to Mary Parker Follet, management is the skill of using other people to get things done. According to this perspective, the job of a manager is to organize and guide people to achieve organizational goals.

Until now, there has been no consistent translation of the term management in Indonesian. However, according to literature research on the subject, this term consists of three meanings, namely:

1. Management as practice
2. Management as a team of individuals involved in management tasks
3. Management as a science and art

The phrase *إدارة - سياسة - تدبير* is often used to refer to management in the Islamic context. S. Mahmudi Al-Hawary claims that management (al-Idarah) can be explained as follows:

"Management is the ability to know the direction of the destination, avoid the difficulties that may arise, understand the various forces and factors that influence, and manage the ship and team members effectively and efficiently, without wasting time in the process."

According to the description above, management is a series of actions, procedures, and processes used to achieve the final goal optimally. This certainly involves cooperation between all parties according to their respective roles. Thus, togetherness and achieving the final goal become the main focus in management.

Every organization needs management to operate more efficiently and achieve goals faster. According to (Heri Sudarsono, 2002), management is always needed in any business for three main reasons, namely:

1. Goal achievement: Management is essential to achieve both collective and individual goals.
2. Maintaining balance: Management plays a role in maintaining balance among the goals, objectives, activities, stakeholders and other elements of the organization.
3. Achieving effectiveness and efficiency: With good management, organizations can operate efficiently and effectively.

As an important component of the Halal Product Guarantee Agency (BPJPH), halal businesses require good management to survive and thrive in Indonesia. Halal businesses can grow faster if they are well managed, supported by adequate human resources and natural resources.

The laws governing the halal industry in Indonesia are Law of the Republic of Indonesia Number 33 of 2014 concerning Halal Product Assurance, Government Regulation of the Republic of Indonesia Number 31 of 2019 which regulates the implementation of the Law, and Government Regulation of the

Republic of Indonesia Number 39 of 2021 concerning the implementation of the halal product assurance sector. Furthermore, Regulation of the Minister of Industry of the Republic of Indonesia Number 17 of 2020 regulates the certification process in the context of creating a halal industrial area, and Regulation of the Minister of Religious Affairs of the Republic of Indonesia Number 26 of 2019 regulates the implementation of halal product assurance.

Article 7 of the Republic of Indonesia Law Number 33 of 2014 concerning Halal Product Assurance does not provide a comprehensive explanation of the halal industry. See Article 5 of the Republic of Indonesia Government Regulation Number 31 of 2019 concerning the Implementing Regulations of the Republic of Indonesia Law Number 33 of 2014 which explains this in more detail, which explains that:

1. As regulated in Article 4 paragraph (4) letter a, cooperation between BPJPH and related ministries is carried out in accordance with the authority of each ministry.
2. The ministry referred to in this paragraph is the ministry that carries out government affairs in the fields of :
 - a. Industrial Sector
 - b. Trading
 - c. Agriculture
 - d. Health
 - e. Small and Medium Enterprises and Cooperatives
 - f. International trade, and
 - g. Field others related to the implementation of JPH.

Based on Article 5 paragraph (2), the Halal Product Guarantee Agency (BPJPH) collaborates with a number of related ministries, including the Ministry of Industry. Similar provisions are also contained in Article 4 of the Regulation of the Minister of Religion of the Republic of Indonesia Number 26 of 2019 concerning the Implementation of Halal Product Guarantees.

In the industrial sector, there are four main areas of cooperation between the Ministry and the Halal Product Guarantee Organizing Agency (BPJPH), namely:

1. Control, direction and industrial supervision of raw materials, processed materials, additional materials and auxiliary materials used in making halal products;
2. Making it easier for small and medium enterprises to obtain halal certification;
3. Building halal industrial areas.
4. Complete additional tasks related to Halal Product Assurance (JPH) in accordance with the responsibilities and roles of each party.

On what basis does the Halal Product Guarantee Agency (BPJPH) supervise and regulate the halal sector? This is because goods produced by the halal sector will be formally recognized. Products that meet the halal requirements set by Islamic law are referred to as halal products (Hida et al., 2021) . By following a series of procedures known as the Halal Product Process (PPH), a product is considered halal. From the

provision of raw materials to processing, storing, packaging, and selling to serving and distributing the product, PPH includes a series of operations designed to ensure the halalness of the product.

In the halal industry, each of these stages is carried out carefully to produce a truly halal product. The Halal Product Assurance (JPH) procedure will be used to ensure legal certainty regarding the halalness of a product. The Halal Product Assurance Organizing Agency (BPJPH) will then provide halal certification to products that have passed this halal assessment. The halal production process in the halal industry involves the use of materials that are guaranteed to be halal. This includes all components, from complementary and auxiliary materials to raw and processed materials. To ensure that the final product is truly halal, all components of the production process must comply with halal requirements.

Funding for halal certification is one way the Halal Product Guarantee Agency (BPJPH) helps small and medium enterprises. BPJPH has funded halal certification for 3,283 Micro and Small Enterprises (MSEs) through a facilitation program. This program reaches MSEs spread across 20 provinces in Indonesia. Currently, MSEs who are participants in this assistance are taking part in the Halal Product Assurance Technical Guidance (Bimtek). This activity aims to ensure that the assistance process can run successfully, efficiently, and in accordance with the predetermined objectives.

According to news published by the BPJPH website, the Ministry of Industry is committed to promoting the development of Halal Industrial Zones in Indonesia. The existing Halal Industrial Zones are expected to develop rapidly. The Ministry of Industry is working with the Halal Product Guarantee Agency (BPJPH), the Indonesian Ulema Council (MUI), and the Ministry of Religion in this effort. To improve Halal Product Assurance (JPH), BPJPH has also signed a Memorandum of Understanding (MoU) with the Ministry of Industry, the Chamber of Commerce and Industry (KADIN), and the National Committee for Sharia Economics and Finance (KNEKS).

BPJPH has done many things to help the growth of the halal ecosystem, such as providing training for prospective halal auditors, encouraging the establishment of Halal Centers and LPHs, and appointing halal supervisors, which are important components in the development of halal industrial areas. The following requirements must be met by business actors who wish to establish a halal industrial area, in accordance with Article 4 of the Regulation of the Minister of Industry of the Republic of Indonesia Number 17 of 2020 concerning Procedures for Obtaining a Certificate of Establishment of a Halal Industrial Area:

1. Industrial area companies are required to fulfill the requirements as referred to in Article 3 in order to build halal industrial areas.
2. The criteria mentioned in paragraph (1) are as follows:
 - a. It is an industrial area that:
 - 1) all of the land is allocated for business actors who produce halal products;
 - 2) some of the land is designated for businesses that make halal products and have infrastructure and facilities in one location; or

- 3) The land area provides integrated distribution facilities for raw materials, auxiliary materials and final products for business activities that produce halal products, even though the infrastructure and facilities are not in one location.
- b. Availability of integrated infrastructure and facilities that support industrial activities and are available functionally and locally in order to fulfill Halal requirements and comply with the provisions of laws and regulations in the field of Halal product assurance; And
- c. Availability of Halal Management Team.

Management of the halal sector in accordance with Islamic economic theory, in particular:

1. Tawhid (Oneness of Allah)

Halal business is a means for humans to show their faith in Allah. Because Islamic law requires that all matters relating to the halal industry must be halal.

2. Adl (justice)

Justice means all parties involved. Activities in the halal sector must be fair and not repressive. In addition, laws and regulations regarding employment have been regulated in Indonesia. Thus, justice for workers in all sectors, including the halal sector, will be more guaranteed.

3. Nubuwwah (prophecy)

Making the Prophet's morals as a model. Human resources engaged in the industrial sector should try to emulate the characteristics of the Prophet as much as possible. For example: honest, responsible, reliable, helpful, patient, etc. If human resources carry out their duties based on good qualities as taught by the Prophet Muhammad SAW, of course the industrial ecosystem will run effectively. A company's industrial activities will slump and can even lead to bankruptcy if its human resources insult each other, lie to each other, and act carelessly.

4. Caliphate (government)

This is proven by the existence of various laws which are the basis for the operation of the halal sector.

5. Ma'ad (result)

The halal sector can generate profits for managers and employees, so it can be used as a source of income to support their families and themselves.

The halal sector is also managed in accordance with the principles of the Islamic economic system, namely:

1. Multi Type Ownership is based on the concept of adl and tauhid. Islam recognizes state ownership, private ownership, and mixed ownership, but Allah SWT remains the legitimate owner.
2. Freedom to act is derived from the values of prophecy, adl and caliphate. This value means that everyone has the freedom to act.
3. Social Justice is derived from the principles of khilafah and ma'ad. This value implies that the state is tasked with fulfilling basic needs and creating social harmony to prevent inequality in society.

Halal industry managers must always implement Islamic behavior in managing business and the economy. Because Islamic morals are like the roof of a building that functions to maintain the structure of the building and its occupants so that they remain safe and peaceful. Here we call Islamic behavior as morality.

THE ROLE OF HALAL INDUSTRY IN ECONOMIC GROWTH

Every year, the halal sector continues to progress. This growth certainly has a positive impact on the Indonesian economy. The sharia economy has been proven to provide an annual contribution of USD 3.8 billion to the Gross Domestic Product (GDP) (Media Keuangan, 2019). This contribution is influenced by the level of consumption of the Indonesian people as well as the import and export activities of halal goods (Adinugrah, 2019) .

Even among other countries in the world, the consumption of halal products by Indonesian people is very large. The amount of halal products consumed by households in Indonesia reached 200 billion dollars in 2017, more than 36% of the total. This is also equivalent to 20% of Indonesia's Gross Domestic Product. It is estimated that the consumption of halal products in Indonesia will continue to increase, with an average growth of 5.3% until 2025.

According to Katadata Publication Team, 2020 As stated by Bappenas, most of this consumption comes from imported goods. However, we can reduce the trade balance deficit by increasing production in the halal industry. There is a great possibility that the halal industry will increase Indonesia's export value. The halal industry was able to generate exports of 7.6 billion USD in 2018. This export value ranges between 5.1 billion and 11 billion USD per year. Globally, Indonesia has a halal product export opportunity of 3.8 percent. If exports increase, production also increases. To increase production, companies need more labor. As a result, exports and labor availability are positively correlated. In addition, the halal sector also has an impact on the economic sector. The halal sector has the potential to create 170,000 to 330,000 new jobs.

This number may be even greater if the halal industry continues to grow. International trade consists of export activities. Financing from foreign exchange reserves is needed for international trade. Foreign exchange reserves are the total value of the government's net foreign assets and foreign exchange banks that must always be updated to meet international transaction needs. According to (Purba, 2016) , foreign exchange reserves indicate a country's ability to trade internationally. Viewed from the balance of payments, the position of foreign exchange reserves is influenced by things in the balance of payments (Harizah & Usman, 2022).

The net export value itself is influenced by the global and domestic economy, as well as foreign exchange rates, and is shown in the balance of payments column under the current account and capital account. The amount of foreign exchange reserves is greatly influenced by the instability of the Indonesian economy. By utilizing all the potential of the halal industry, we can increase the value of foreign exchange reserves (Sayoga & Tan, 2017) . There are several steps we can take:

First, it is important to increase the export value of the halal industry. Indonesia has a lot of potential to export halal goods, especially in the fields of Muslim fashion and halal cuisine. As mentioned earlier,

increasing production of these goods accompanied by improving quality and competitive pricing is necessary to encourage increased export value.

Second, it is important to increase the potential of halal tourism. The growth of foreign exchange reserves can be significantly driven by the halal tourism industry. Moreover, Indonesia has received many awards for halal tourism. Therefore, the steps we need to take are to improve the quality of halal tourism in Indonesia through the formulation of targeted strategies. Some strategies that we can implement include strengthening the integration of tour packages, improving the quality of human resources (HR), creating supportive regulations, and utilizing technological developments.

Muhammad Djakfar said that halal tourism is a combination of the word's "tourism" and "halal." Various recreational activities form tourism, which is supported by a number of facilities and services offered by the community, commercial companies, the federal government, and local governments. However, what is meant by "halal" is the rules set by the sharia. In other words, a person can do an action in a way that is lawful according to Islamic law. Thus, Therefore, travel that complies with sharia law is known as halal tourism. According to the definition, halal tourism requires sufficient infrastructure to meet the needs of tourists. In the development of the tourism industry, there needs to be infrastructure. The tourism industry cannot develop sustainably without adequate infrastructure (Djakfar, 2017) .

Third, the Islamic finance sector must play a bigger role in achieving financial inclusion. Micro, Small, and Medium Enterprises (MSMEs) engaged in the halal sector have many opportunities to obtain funding support from the Islamic banking sector. The funds obtained can be used to develop the company, and of course, production activities will increase along with the growth of MSMEs. Indonesian halal products can be introduced to the global market as a result of this increased manufacturing.

In addition, MSMEs get convenience in payment transactions through financial inclusion programs. The market share of the Islamic financial sector will increase if more MSMEs use it for transactions. As a result, the Islamic financial sector will become stronger to have a greater impact on the welfare of society. To develop the halal industry, MSME actors need support from the government and the general public (Erwina, 2018) .

The government can provide support through halal certification and laws and regulations related to halal companies and products. When entering foreign markets, business actors, especially MSMEs, benefit from these regulations and certifications. Initiatives to increase halal awareness and promote the procurement of halal goods from domestic producers can be a form of public support for the time being. The ideal of "Indonesia as the center of the world's halal industry" can be achieved if all parties work together.

CONCLUSION

The halal industry is a series of procedures that follow sharia law to ensure that the final product is not only good (thayib), but also safe, healthy, and non-toxic. As a result, the product is safe to use, eat, or enjoy. The concept of halal includes safety and quality considerations that cover several stages, including

processing, handling, use of equipment, storage, packaging, transportation, and distribution, as well as avoiding prohibited (haram) materials. This shows that the concept of halal is not just a religious norm, but is also understood as a comprehensive quality standard.

Working for every Muslim is a real manifestation of faith, which is in line with their life goals, namely worship to achieve Allah's pleasure. The work produced is not only to glorify oneself, but also as a manifestation of good deeds or productive work. Therefore, this activity has a very high value of worship. In Islam, appreciation for work is equal to "faith" that grows in the heart. In fact, working can be an opportunity to get forgiveness of sins, as long as the intention is to worship Him. Islam always encourages its people to do work in various forms. Allah's grace will be bestowed upon those who are diligent and hard working. According to Islam, it is very commendable for a servant who lives in abundance and can share it with others. However, Islam also condemns individuals who are lazy in their work because a poor Muslim may lose faith.

Islam encourages its followers to engage in various economic activities, including trade, industry, plantations, fisheries and agriculture. Working is seen as part of endeavor and jihad in the path of Allah, especially if the main purpose of the work is to support the family and part of the income is used for noble endeavors in the path of Allah.

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