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Global Awareness Of Halal Products In Indonesia In Era 4.0

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Abstract

Global awareness of halal products in Indonesia today in the era of 4.0 (disruption) is very important, this is because Indonesia has the opportunity to become the largest sharia economy in the world. This research aims to uncover and explore the urgency of Global Awareness of Halal Products in Indonesia in Era 4.0, where this is useful for strengthening Global Synergy to Realize Indonesia as a World Halal Center. This research belongs to the category of library research. The results of the study prove that the potential for attractiveness of Halal food in Indonesia in the era of disruption (4.0) varies, so that in terms of non-Islamic destinations it can be utilized to meet the demand for halal products such as halal food for Muslim tourists, meaning halal labeling on halal products in Indonesia. is indispensable. Global Awareness of Halal Products in Indonesia today is a necessity where the level of trust, satisfaction, and intention of recommendations for halal food by the Indonesian people, this can be seen from the general risks that have a significant and positive effect on trust, satisfaction, and intention to recommend halal products to enjoy.

Keywords: *Produk Halal, Syariah, Era 4.0*

Abstrak

Kesadaran global akan produk halal di Indonesia dewasa ini di era 4.0 (disrupsi) sangatlah penting, hal ini dikarenakan Indonesia berpeluang menjadi ekonomi syariah terbesar di Dunia. Riset ini bertujuan menguak serta menggali tentang urgensi Kesadaran Global Produk Halal Di Indonesia Di Era 4.0, dimana hal ini berguna untuk memperkuat Sinergitas Global untuk Wujudkan Indonesia sebagai Pusat Halal Dunia. Penelitian ini termasuk kategori penelitian kepustakaan. Hasil Penelitian membuktikan bahwa potensi Daya Tarik Makanan Halal di Indonesia di era disrupsi (4.0) bervariasi, sehingga dalam hal destinasi non-Islam dapat dimanfaatkan guna memenuhi permintaan produk-produk halal semisal makanan halal untuk wisatawan Muslim, artinya pelebelan halal pada produk halal di Indonesia sangat diperlukan. Adapun Kesadaran Global Akan Produk Halal Di Indonesia dewasa ini adalah menjadi sebuah keniscayaan dimana tingkat kepercayaan, kepuasan, dan niat rekomendasi untuk makanan halal oleh masyarakat Indonesia, hal ini terlihat dari risiko umum yang memiliki efek signifikan dan positif pada kepercayaan, kepuasan, dan niat untuk merekomendasikan produk-produk halal untuk dinikmati.

Kata Kunci: *Produk Halal, Syariah, Era 4.0*

INTRODUCTION

Global awareness of halal products in Indonesia today is very important This is important, this is because Indonesia has the opportunity to become a sharia economy largest in the world. One of the important indicators of global awareness of the product Halal in Indonesia is consumer behavior towards halal products by non-Muslims Muslim. Furthermore, consumers also consider halal food, although they put it second after taste in food what he bought. In terms of bridging Halal Ecosystem Literacy in Indonesia, it is not necessarily halal food but also Islamic Finance and Halal Literacy, this is aimed at ensuring the existence of halal products circulating in Indonesia. Research launched by (Antara, Musa, dan Hassan 2016) that Halal business is not only about halal ingredients and production. In addition to focusing on halal production, the

right halal business actors must also concentrate on adopting halal financing called sharia financing. However, an assessment of the level of awareness, knowledge and skills of halal and sharia financing among business actors must be prepared. In order to bridge Halal Literacy and Islamic Financial Literacy on the attitude of Halal business producers towards the adoption of Islamic financing.

In addition (Al Banna Choiruzzad and Nugroho 2013) in their research explains that this development highlights the fact that the interaction between Islamic economic movements, Islamic scholars, the state and business actors has been influential in shaping the process of 'coalition building' between Islamic economic movements and Islamic scholars. So the concept of global awareness of halal products in Indonesia and its implementation today deserves to be questioned. From the background above, the researcher intends to uncover and explore the concept of global awareness of halal products in Indonesia and its implementation today.

Indonesia is currently a large market for halal products, and has just legalized regulations regarding halal product guarantees (Ismoyowati 2015). Recent dynamics have urged the importance of knowledge about consumer behavior towards halal products. Therefore, it is necessary to make the Indonesian people aware of the importance of halal products through illustrating and outreach to consumers, especially the consumption of chicken-based foods which are very popular in Indonesia. Exemplified by (Ismoyowati 2015) in his research that consumers consider halal food, even though they place it second after the taste of the food they buy. Consumer knowledge about halal seems to differ among consumer groups, but they agree on the perception that religion and nutrition are factors that influence their decision to consume halal food.

This is as research by (Mahbubi, Uchiyama, and Hatanaka 2019) that there is a change in Indonesian consumer behavior over the last few decades, and therefore reviewing consumer values is very important for the halal industry (halal beef). Referring to a survey of meat consumers conducted through face-to-face interviews with 440 middle-class Muslim households in ten big cities in Indonesia, it was proven that the important attributes of halal beef in order of priority are red color, zero residue, latest production, position of the halal assurance label for each product. cluster, clean, tender, and 3 flavors (p -value = 0.000). So that beef consumers consist of four clusters consisting of purity, clarity, quality, and safety. This is based on the demographic characteristics of the location where the cattle are kept.

The Indonesian Islamic Economics and Islamic Scholars Project as research launched by (Al Banna Choiruzzad and Nugroho 2013) that in order to understand the dynamism surrounding the development of attitudes and roles of ulama, in the Indonesian Ulema Council (MUI) and Islamic organizations such as Nahdhatul Ulama and Muhammadiyah, in the growth project Islamic economics in Indonesia. Following the public controversy following the campaigns of the Islamic economics movement in the 1980s to establish Islamic economic projects (including "Islamic Banks" and the prohibition of interest), Islamic clerics in various organizations have mixed views. In the 1990s, proponents of the Islamic economic movement succeeded in convincing Islamic clerics at the MUI (and ICMI) to support the establishment of the first Islamic bank in Indonesia. The role of MUI in this development has given special privileges to MUI and Islamic scholars in it in the governance of the sharia economic industry. Along with the growth of the sharia economic industry after 1998, the attachment of ulama, especially within the MUI, to sharia economic projects is also getting stronger.

Another research by (Suryawan, Hisano, and Jongerden 2019) The rapid growth in the global halal market in recent years has invited scholars to pay attention to the development of halal standards. However, the actual process behind the formulation of the criteria specified in the halal standard is still not explored. The competing arguments and narratives behind the formulation of halal regulations regarding pre-slaughter and mechanical slaughter in the new state-led halal standard in Indonesia. Based on the notion of 'backstage politics', the results show that the criteria in halal standards are no longer determined exclusively by the Islamic dietary laws that define them. The inclusion of various actors in the formulation of halal standards has paved the way for non-religious problems, namely the shortage of meat production and protection of the poultry sector. As a result, halal standards not only operate as a tool for economic development and international trade facilitation, but also serve as safeguards to address food safety issues and a mechanism to protect national economies from the adverse consequences of global markets.

Opinion (Briliana and Mursito 2017) explains that Religion is an important cultural factor to study, because it is one of the most universal and influential social institutions that have a significant influence on attitudes, values and behavior of society, both at the individual and community level. Indonesian Muslims who live in a multi-religious society are considered to be more aware of permissible or halal products, so that the halal cosmetic market becomes important for both producers and consumers. The existing literature focuses on halal food products, and there is little research on halal cosmetic products. Empirical evidence from in-depth interviews and data collected from 350 surveys is integrated into a conceptual model that attitudes towards halal cosmetic products are an important antecedent of intention to purchase halal cosmetic products and mediated the influence of knowledge, religiosity and subjective norms. So it's about a strategy to encourage marketers to adopt halal cosmetic products in the future. As for the contribution by providing a comprehensive framework of antecedents and consequences of attitudes towards halal cosmetic products on purchase intention.

Another thing is that regional specialties can potentially become halal food in order to improve the economy of the surrounding community in West Java and Central Java Provinces including Lakbok District, Kedungreja District, and Wangon District. In the field of halal food or halal food in Indonesia, especially in the Industrial Revolution Era 4.0 as it is now a necessity. As a result, halal food in the three sub-districts is able to boost the economy of the people in the area, as evidenced by the sufficient daily needs needed by the people in the three sub-districts. Various foods that can be used as halal food in these three sub-districts vary, including cassava chips, Tape, Cimplung or Kulub and Ciu, from soybeans including Sule and Tempe Mendoan, from legen (coconut water) can be made into brown sugar/brown sugar and can also be used as a mixture to make apem/cake food. However, from the potential of halal food, some have been labeled halal and some are not labeled halal. 5 This is what makes halal food in these three sub-districts attractive to consumers (Ahyani, Mahfud, Waluyo, et al. 2021). Other research proves that Halal food (food labeled as halal) is able to boost the economy in certain areas, such as in Banyumas, Cilacap, and Ciamis Regencies. Halal labeling includes various foods that have been labeled halal and have not been labeled halal (Ahyani, Mahfud, Rohmat, et al. 2021).

As for the new tool for quality control to monitor contamination in non-halal meat in the food industry, it can be done using multiplex high resolution melting analysis (HRMA) (Denyinghot et al. 2021). The food industry is widely regarded as an

effective sector because of its contribution to the national economy, job creation, and people's welfare. As an example, Malaysia is an effective country in the food industry and a leading country in halal food brands emphasizing the importance of food quality in both operations and supply chains. Despite the importance of the halal food industry to the economies of countries including Malaysia, the industry faces many challenges. Moreover, the halal food literature is still in its infancy despite the rapid growth of this important industry. Therefore, this review study aims to identify the challenges that surround the worldwide halal industry in general and Malaysian companies in particular. As a result, potential solutions to overcome the challenges of halal food include studying the challenges surrounding the halal food industry in the operations, marketing and certification processes as well as increasing the efficiency of the halal industry in the ASIA arena where Indonesia has been included in the category of the Islamic Economic Community (MES) (Al-shami). and Abdullah 2021).

Global awareness of halal products in Indonesia today is very important, this is because Indonesia has the opportunity to become the largest sharia economy in the world. One of the important indicators of global awareness of halal products in Indonesia is consumer behavior towards halal products by non-Muslims. Furthermore, consumers also consider the halalness of the food, even though they place it second after the taste of the food they buy. From the background above, the researcher intends to uncover and explore how the concept of global awareness of halal products in Indonesia and its implementation in today's era (Era 4.0) is Disruption.

LITERATURE REVIEW

The development of the Safe Halal Food Management System (SHFMS) can also be used to label foods that are considered permissible under Islamic law. The alliance of Islamic Law's views on Diet and HACCP values on matters such as hygienic, halal and safe food has become increasingly important in the global food supply system. This paper explores the potential 6 application and application of Islamic dietary criteria according to the principles of HACCP (Critical Control Points of Hazard Analysis) for food safety and to make it work in practice, especially considering the current need as to the need for practicality required by food manufacturers. If such methods are able to align food safety and Halal Food Production Control with HACCP, this could lead to the acceptance and development of a complex exchange environment for the introduction, compliance and enforcement of Halal product standards (Kohilavani et al. 2021).

Thus, there is a lot of potential for halal products that exist in Indonesia, this is mentioned as stipulated in the Law of the Republic of Indonesia Number 33 of 2014 concerning Halal Product Guarantee as stated in Article 1 Point 1, that the so-called Products are goods and/or services related to food, beverages, drugs, cosmetics, chemical products, biological products, genetically engineered products, as well as goods used, used, or utilized by the public. Furthermore, in Point 2, Halal Products are Products that have been declared halal in accordance with Islamic law. Then in Article 1 Point 3, that the Halal Product Process, hereinafter abbreviated as (PPH) is a series of activities to ensure the Halalness of the Product including the supply of materials, processing, storage, packaging, distribution, sales, and presentation of Products. The halal ecosystem will reach a wide and varied market. There are halal food, Muslim fashion, halal tourism, hajj and umrah, zakat, alms, and waqf. This halal ecosystem boosts the market share of Islamic banking. Halal food has a potential of IDR 2,300

trillion, Muslim fashion has a potential of IDR 190 trillion. Meanwhile, halal tourism is around IDR 135 trillion, Hajj and Umrah is IDR 120 trillion (Mastuki 2021).

The icon of halal tourism (halal tourism) is increasingly recognized by the Indonesian public. This sector does not only offer recreation or tourist sites, but also culinary delights, the provision of Muslim-friendly hotels, Islamic financial services, the need for goods, worship facilities, to the real sector economy. Even though it was disrupted by the Covid-19 pandemic, this sector is still believed to strengthen the growth of the halal industry in Indonesia. The public's interest and interest in organizing Hajj and Umrah or religious tourism encourages the halal tourism industry in the country. Improvements in regulations, supervision, financing, and services carried out by the Ministry of Religion have positive implications for revamping this industry that combines elements of religion and tourism. Indonesian pilgrims of 231,000 (in 2019) are the largest number of pilgrims in the world. Industrially, Hajj is big business. Umrah business is no less tempting. Umrah pilgrims recorded no less than 1.2 million per year. Organizers of special pilgrimages and pilgrimages (PPIU/PIHK) usually combine this holy trip with various additional facilities, such as halal food or tour packages to other countries (Turkey, Egypt, or Palestine). Religious tourism packages in Indonesia, for example, the Wali Sanga pilgrimage are still popular with the Muslim community of Java and Kalimantan. Pilgrimages like this involve crucial business sectors. Such as travel agents, ticketing, transportation, education, culinary, sharia services, pilgrimage mentors, and the real sector economy in the communities around the pilgrimage sites. Historic mosques and beautiful architecture in various cities are the target of travelers who want to quench their spiritual thirst. The graves or graves of the saints and propagators of Islam are never deserted from daily pilgrimages. Cultural artifacts, including museums, did not escape the shots of foreign tourists who immediately uploaded them via social media. Intertwined with that, the Muslim fashion market continues to climb. Currently, Indonesia is the mecca of Islamic fashion in the world (Mastuki 2021).

Indonesian Muslim fashion designers have a fairly large market in Asia, even the world, including the United Arab Emirates. According to the 2019-2020 State of the Islamic Economy Report, in this sector Indonesia is the second highest country after the United Arab Emirates. One more sector that is being boosted by the government is the halal industrial area (KIH). This area cares about the halal supply chain that involves business actors for various food and beverage products, drugs, cosmetics, the creative economy, and garments. In line with this model, in 2019, President Jokowi inaugurated Halal Park as the embryo of the Halal District project at the Gelora Bung Karno (GBK) complex, Jakarta. The Halal District is planned to become the center of the halal lifestyle in Indonesia, in addition to an ecosystem for business people engaged in the halal industry. The industries involved in this project range from fashion, food and beverage, tourism, banking, to sharia financial technology (fintech). In terms of productivity, the initiation of Halal Park and KIH provides an easy way to downstream various halal products that already have their respective segments. Completely built ecosystem from upstream to downstream. Stimulus to business actors is carried out through adequate halal supply chain management. The downstream side involves multi-stakeholder halal through the construction of various facilities, such as the Halal District and the like. If we succeed in integrating this concept, we are optimistic that all the forces to elevate Indonesia's halal industry to the world level will be realized. In this way, the halal ecosystem is expected to become a motor of economic growth, a field of

creativity and productivity, and to promote the halal industry as a source of people's welfare (Mastuki 2021). Likewise with the existence of religious tourism objects in Indonesia which are unique and interesting destinations and have the potential to be developed optimally as early as possible (Abdulahanaa 2021).

METHOD

This research belongs to the category of library research where this research will uncover and explore how global awareness by the public regarding Halal products exists in Indonesia, especially in the era of disruption (4.0) as it is today where the potential attractiveness of the halal industry such as halal food in Indonesia is varied, In addition, the largest Muslim population in Indonesia makes this research necessary so that the advantages that exist in Islamic Economics need to be developed, one of which is by tracing the development of the Islamic economy which becomes a Brand and becomes one of the contributions to the Indonesian state in developing the economy in Indonesia. However, regulations related to halal food also need to be used to create awareness of the importance of halal products such as halal foods. This research is a literature study where the data sources are obtained from various literatures from books, journals and the internet related to the importance of global awareness in terms of the halal industry in Indonesia.

RESULT AND DISCUSSION

The Attraction of Halal Food in Indonesia

Turning strength into attraction: A supplier's perspective on halal food in non-Islamic destinations (Jia and Chaozhi 2021) explains that Muslim demand for tourism is increasing, with their main concern being halal food. Nevertheless, there is still a dearth of empirical studies in this domain, particularly in non-Islamic contexts. In terms of non-Islamic destinations can meet the food demand of Muslim tourists from a supplier perspective. Based on interviews with 33 food suppliers in four research sites in China, revealing the '4As' (Awareness of Halalification of food, Assurance of true Halalness, Association with other Muslims, and Availability of diverse and varied foods) as the main theme, with 14 different attributes underlying it. Hence the study of halal tourism from a food perspective and provides valuable insights for turning religious barriers from food into attraction.

Furthermore, in terms of halal tourism (Satriana and Faridah 2018), explained that in terms of the tourism sector, it has become one sector that is able to increase employment and economic growth. Currently, halal tourism (halal tourism) is starting to be in great demand. This is in line with the increase in Muslim tourists from year to year. The development of halal tourism has begun to be carried out by various countries, both countries with a majority of Muslims and non-Muslims. This article will explore the development of halal tourism in several countries, review the concepts and principles of halal tourism, and discuss the opportunities and challenges. This is also as expressed by (Ahyani, Muharir, and Ulya 2021) that halal tourism is a unique and interesting trend. The same thing as expressed by (Mahardika 2020) that halal tourism is a form of culture-based tourism that puts forward Islamic and Sharia values and of course the expected end is the emergence of a superior moral personality as the basic foundation. Likewise with the existence of halal tourism villages in Indonesia, which need to be developed so that

awareness of the importance of the current halal industry needs to be developed (Ahyani, Muharir, Mahfud, et al. 2021).

Regarding the attractiveness of Halal Food in Indonesia, it is experiencing great potential, where halal food in Indonesia is labeled as halal from the MUI, the selling value will quickly sell out in the market (Ahyani, Mahfud, Rohmat, et al. 2021). To make halal food attractive in Indonesia, it is necessary to standardize as ISO HAS 2300, this standard is a halal certification standard for LPPOM MUI (Indonesian Ulema Council). HAS 23000 consists of 2 (two) parts, namely: Part I regarding Halal Certification Requirements: Halal Assurance System Criteria (HAS 23000:1) and Part (II) concerning Halal Certification Requirements: Policies and Procedures (HAS 23000:2). ISO HAS 2300 consultant helps companies engaged in the processing industry (food, medicine, cosmetics), Slaughterhouse (RPH), restaurants, catering, kitchens, to fulfill the halal certification requirements as stated in the HAS 23000 document (sertiso.com tt) . The criteria for the halal assurance system in HAS 23000 include the halal certification requirements set by LPPOM MUI for halal certification of a product. These requirements contain criteria for the Halal Assurance System (SJH) and other requirements, such as policies and procedures for halal certification. There are 11 HAS criteria covered in HAS 23000. All of these criteria must be met by companies wishing to obtain halal certificates for their products. The following are the 11 criteria for HAS (www.halalmui.org 2018):

a. Halal Policy

Halal Policy, namely Halal policy which is a written commitment to consistently produce halal products. Halal policies must be established and disseminated to interested parties.

b. Halal Management

Team Halal Management Team, namely the halal management team which is a group of people who are responsible for planning, implementing, evaluating and improving the halal assurance system in the company. Top management must establish a halal management team accompanied by written evidence. The responsibilities of the halal management team must be clearly outlined. Top management must provide the resources required by the halal management team.

c. Training

In terms of training, it is an activity to increase knowledge, skills and attitudes to achieve the desired level of competence. The company must have a written procedure for the implementation of the training. Training must be provided by personnel who have competence in planning, implementing, evaluating and improving the halal assurance system in accordance with the requirements of halal certification. Training should be held at least once a year. The results of internal training must be evaluated to ensure the competence of the trainees.

d. Ingredient

The so-called materials include: 1) raw materials, namely the main materials to produce products; 2). additives, namely additives to improve product properties; 3). processing aids, namely materials used to assist production but are not part of the product composition (ingredient); 4). packaging that is in direct contact with materials and products; 5). lubricants/greases used for machinery and may be in direct contact with materials and products; 6). sanitizers and cleaning materials for sanitation of facilities/equipment handling materials and products; 7).

validation media of washing results that are in direct contact with the product. Materials can be grouped into two, namely non-critical materials and critical materials. Non-critical ingredients are materials that are included in the Halal Positive Ingredients List. The list can be downloaded here. Critical materials are materials outside the list of ingredients. Critical materials must be accompanied by sufficient supporting documents.

e. Production

Facilities In this case the production facilities include buildings, rooms, main machinery and equipment as well as auxiliary equipment used to produce products.

1) Food Processing Industry, Medicine, Cosmetics

In this case, it is necessary to pay attention to the following matters: a) All factories, both owned and rented from other parties, to produce products that are registered and marketed in Indonesia must be registered. b) Halal production can be carried out at a halal dedicated facility or sharing facility. c) Cooling facilities (chiller/refrigerator and freezer) used to store materials from slaughtered animal body parts and their processed products must be halal dedicated. d) Facilities other than those mentioned in point c) above may be sharing facilities. If halal production is carried out at a sharing facility, then all facilities that are in direct contact with the ingredients or products must be free of pork and its derivatives (pork/porcine free). e) For the sharing facility in point d) above, the company needs to ensure that the facility is cleaned first when the production changes from the production of uncertified products to the production of certified products if there are animal-derived ingredients (other than pork) for products that are not certified.

2) Restaurant/Catering/Kitchen

In this case, it is necessary to pay attention to the following matters: a) All kitchens, warehouses and outlets used to produce products, whether owned or rented from other parties, must be registered. b) The following facilities must be halal dedicated facilities: Restaurant outlets, refrigeration facilities (chiller/refrigerator and freezer) in the kitchen or in a warehouse outside the outlet used to store meat or its processed products c) Facilities other than those mentioned in point b) above can be a sharing facility. If sharing facility is used, then all facilities that are in direct contact with materials or products must be pork free.

3) Slaughterhouse (RPH)

In the case of Slaughterhouses (RPH) it is necessary to pay attention to the following matters: a) RPH facilities are only devoted to the production of halal animal meat (not mixed with slaughtering for non-halal animals – halal dedicated facility). b) The location of the RPH must be significantly separated from the RPH/pig farm, i.e. the RPH is not located in the same site as the pig abattoir, is not adjacent to the pig abattoir site, and is at least a 5 km radius from the pig farm, and there is no cross-contamination between halal abattoirs. and RPH/pig farming. c) If the deboning process is carried out outside the abattoir (eg Meat Handling Unit), it must be ensured that the carcass only comes from halal abattoir. d) Slaughterer must meet the following requirements: (1) Sharp; (2) Not from nails, teeth/fans or bones; (3) The size is adjusted to the neck of the animal to be cut; and (4) Not sharpened

in front of the animal to be slaughtered. For mechanical slaughtering equipment, it must meet the halal slaughter requirements.

f. Product

Products registered can be in the form of retail products, non retail, final products or intermediate products (intermediates). Product naming guidelines can be found here. The sensory characteristics/profile of the product must not have a tendency to smell or taste that leads to haram products. The product form does not use the product form, packaging form or label that depicts erotic, vulgar or pornographic characteristics. Especially for retail products, if a product with a certain brand/brand is registered, then all variants or other products with the same brand/brand that are marketed in Indonesia must be registered.

g. Critical Activity Written Procedure

Critical activities are activities that can affect the halal status of the product. In general, critical activities include: a) use of new materials for certified products, b) formulation and product development, c) inspection of incoming materials, d) production, e) washing of production facilities, f) storage of materials and products, g) transportation of materials and products. The scope of critical activities may vary according to the company's business processes. Written procedures can be in the form of SOPs (Standard Operating Procedures), work instructions or other forms of work guidelines. This written procedure can be combined with other system procedures implemented by the company.

h. Traceability

The company must have a written procedure that guarantees the traceability of the certified product which ensures that the product can be traced from materials approved by LPPOM MUI and produced in a facility that meets the facility criteria.

i. Handling Products That Do Not Meet The Criteria

The company must have a written procedure for handling products that do not meet the criteria which guarantees that products that do not meet the criteria are not reprocessed or downgraded and must be destroyed or not sold to consumers who need halal products. If the product has already been sold, then the product must be withdrawn.

j. Internal Audit

The company must have a written procedure for internal auditing the implementation of HAS. Internal audits should be conducted at least once a year. If weaknesses are found (non-fulfillment of criteria) in the internal audit, the company must identify the root cause and make improvements. Improvements must be made with a clear time target and must be able to resolve weaknesses and prevent their recurrence in the future.

k. Management Review

The company must have a written management review procedure. Management reviews should be conducted at least once a year. In addition to auditing according to the HAS criteria (HAS 23000), LPPOM MUI will also pay attention to aspects of food, drug and cosmetic safety in accordance with applicable regulations in Indonesia.

l. HACCP Implementation Check (Specifically For Clients Who Will Export Halal Products To The United Arab Emirates (UAE))

Especially for products that will be marketed to the UAE and will be claimed to be halal, the auditor will check the fulfillment of HACCP implementation during the audit.

With the attraction of Halal food in Indonesia, it will create global awareness for Muslims, especially in Indonesia, and this does not rule out the possibility of being used by non-Muslims. As an institution mandated by Law Number 33 of 2014, the Halal Product Assurance Administration Agency (BPJPH) marks a new era of halal product assurance in Indonesia. Previously, the guarantee of halal products (JPH) was carried out by the community and was voluntary, through Law 33/2014, the task of JPH shifted and became the responsibility of the state (government) and was mandatory. Prior to Law 33/2014, the guarantee of halal products was carried out on individual or organizational awareness, now it is a collective responsibility (jama'i). The consequences of the obligation to be certified halal for products (both goods and services) are very crucial. On the one hand, this mandatory ensures that the products consumed and used by the public are guaranteed to be halal. But on the other hand, this "obligation" diction is a big job for the government to connect the various halal value chains that are currently scattered into various sectors. Luckily, Indonesia already has a roadmap for developing the sharia economy and the national halal industry. One of the important points of the roadmap is to make Indonesia a global halal hub or center. The expectation of making Indonesia a global halal hub and the largest producer of halal products in the world is actually very rational. We have what I call halal capital. In terms of religious and demographic capital, Indonesia has the largest number of Muslims in the world, reaching 209.1 million people or approximately 13.1 percent of the world's Muslim population.

With this number, the need for halal products will certainly increase and become more challenging. Moreover, globally, the need for halal products, both processed food, agricultural products, fisheries, cosmetics, drugs and pharmaceuticals, as well as fashion and added-use goods is increasing from year to year. Halal products have become a part of the world's business with very large and promising value, not only among the Muslim community but also non-Muslims. Not only the center of attention of Islamic countries but also countries "secular" or Muslim minorities. Other halal capital is social and cultural capital. The emergence of halal lifestyle trends; community creativity in making various products; culinary wealth and superior or regional specialties throughout the archipelago; community resilience in the face of adversity; the tradition of gotong royong; and so on are some of the buffers for the Indonesian halal industry that have the potential to be improved in our country. No less important is human capital. We have colleges with thousands of halal academics, researchers and practitioners. Halal industry players, halal auditors, halal supervisors, halal butchers, halal chefs, halal supervisors, not to mention halal assistants or coaches are the driving force and leverage for implementing halal certification on a massive scale. This human capital is a combination of knowledge, abilities, experience, networking, and skills which are very important in supporting the development of the halal industry in the country (Mastuki 2021).

Looking at the attractiveness of Halal food in Indonesia, we can do this by looking at tourist destinations that have the potential to become sharia tourism, this is supported by an assessment of the four aspects of tourism objects which include

attractions, amenities, accessibility and ancillary (Noviarita, Kurniawan, and Nurmalia 2021), where tourist destinations in Indonesia have the potential to become sharia tourism with an assessment of four aspects that exist in tourism objects which include (attractions, amenities, accessibility and ancillary). Tourist destinations have advantages including adequate attractions by presenting scenic spots, facilities and infrastructure supporting tourists, the availability of information that is easily obtained, as well as the uniqueness of the sharia concept in managing existing tourist locations (places). However, when it comes to guaranteeing the halalness of food products, there are still several weaknesses, namely the absence of a halal label from the Indonesian Ulema Council, in addition to the unavailability of adequate public transportation to tourist attractions, and the absence of optimal cooperation between the government and managers. The same thing as expressed by (Hanifah 2020) that tourism is a prestigious sector that can boost a country's economy in a sustainable system. With the spread of Halal Lifestyle globally, Halal Tourism also appears in countries, especially countries with a majority Muslim population, as is the case in Indonesia.

In terms of creating the attraction of halal food in Indonesia that needs to be developed and realizing halal tourism, there are several things that tourist destinations need to have. For example, the provision of halal food, supporting facilities for worship: prayer rooms and ablution places, to other Muslim-friendly services. This is also supported by the vice president of the republic of Indonesia (KH. Ma'ruf Amin). In which Vice President Ma'ruf Amin specifically asked the Ministry of Tourism and Creative Economy/Tourism and Creative Economy Agency (Kemenparekraf/Baparekraf) to develop the potential of halal tourism in Indonesia. This request was welcomed by all levels of Kemenparekraf/Baparekraf considering that halal tourism in Indonesia has great potential to be developed (Kemenparekraf RI and Baparekraf RI 2021). The potential Halal Tourism Destinations in Indonesia include: Aceh, Riau Islands, West Sumatra, Jakarta. In addition, the attraction of halal food in Indonesia is for the development of Micro, Small and Medium Enterprises (MSMEs), where this is alluded to by (Monika and Oktafia 2017) that Sharia Tourism Through Halal Culinary Tourism can be used for UMKM Development. In addition, this culinary tourism can also be used as a strategy for developing the halal food industry in order to support the development of the exotica of syriah tourism through going halal food. In addition, the attraction of halal food in Indonesia is the potential and prospects of halal tourism in improving the regional economy (Nuraini, Saputra, and Kholisiah 2019). The same thing was also expressed by (Harahap, Ibrahim, and Yunus 2020) that sharia tourism is an activity that is supported by various facilities and services provided by the community, entrepreneurs, government, and local governments that comply with sharia provisions. This Sharia tourism initiates sharia values and ethics related to the concept of halal and haram in Islam. Halal means justified, while haram means prohibited. The halal concept can be viewed from two perspectives, namely a religious perspective and an industrial perspective.

Another view is the urgency of halal food which is used as an economic attraction in Indonesia, it needs to be supported by all circles, where the halal lifestyle has become a trend for world needs. Indonesia took this opportunity through the development of halal tourism. Halal tourism is part of the tourism industry that provides tourist services by referring to Islamic rules (Sayekti 2020).

Besides that, halal food in Indonesia needs to be regulated to create awareness and its own attraction in the economic field (Supriyadi and Asih 2021). Halal products are products that have been declared halal in accordance with Islamic law. So that the halalness of a product is a mandatory requirement for every consumer, especially Muslim consumers, halal certification and guidance is something that needs special attention from the government, especially in food products which are primary needs. and consumed massively. This is in line with the view (Hidayatullah 2020) that halal certification and labeling is a form of renewal in the food and public consumption sector. Halal certification and labeling on circulating food, especially food that is instant, is something that did not exist in the past, but now its existence is something that is considered important. This is also expressed by (Ali 2016) that Sharia provisions regarding halal and haram food, drinks, and goods are an inseparable part of Islamic teachings. Halal and haram food has also become a necessity related to the comfort and safety of Muslims as the largest consumers in Indonesia.

Furthermore (Yunita 2018) explained that the halal food industry is one of the most potential economic sectors. This industry is experiencing rapid global development. Indonesia is one of the countries with the largest Muslim population in the world. In addition, this country also has great potential in developing its halal food industry in the global arena. However, various problems and existing regulations have made Indonesia unable to compete with other countries. and more importantly, in order to increase the attractiveness of halal food so that it can be developed in Indonesia, it is through the halal certification program, where later used goods will become part of the provisions for product obligations that are certified halal as stipulated in Law Number 33 of 2014 concerning Product Guarantees. Halal and its derivative regulations are mentioned in Government Regulation number 31 of 2019 and Minister of Religion Regulation Number 26 of 2019. The requirements used in halal certification of used goods refer to the provisions of halal certification criteria from the Indonesian Ulema Council and LPPOM MUI as stipulated in the Decree of the Minister of Religion Number 982 of 2019 and Decree of the Head of BPJPH Number 117 of 2019. Meanwhile, the criteria used in halal certification of used goods require the fulfillment of the 11 Halal Assurance System Criteria according to the HAS 23000 standard which must ensure that products certified as halal can be maintained safely. its halal persistence during the validity period of the halal certificate (Jumiono and Rahmawati 2020). This was also revealed by (Warto and Samsuri 2020) in their journal that the implications of the halal certification program for the halal product business in Indonesia have become a halal issue that has become viral globally marked by the presence of halal certification bodies in various parts of the world. Where this halal product certification program has positive implications in building a halal business climate in Indonesia. This is the attraction of halal food in Indonesia.

Digitizing Halal Certification is a Common Interest

The digitization of Halal certification is of common interest, this is as expressed by (Mastuki 2021) as the Head of the Center for Halal Registration and Certification, BPJPH, that Halal certification cannot only be interpreted as a certificate that marks the product has been determined to be halal. He explained that there are three contexts of halal certification that are the concern of BPJPH.

First, halal certification is an important pillar of building Indonesia's halal ecosystem. Halal certification is in an intermediate position between the halal product chain which is very important in determining the certainty and guarantee of halal products circulating and consumed by the public. Because of its "middle" position, the implementation of halal certification is highly dependent and interdependent with other factors. Halal products (in the form of goods and services, namely food, beverages, drugs, cosmetics, biological products, chemical products, genetically engineered products, and goods and services for slaughtering, processing, distributing and serving) can be certified if the ingredients and processes for the halal product are clear (PPH). In addition, there is a commitment and responsibility of business actors to guarantee halal products through the halal product guarantee system (SJPH) that is implemented. At the same time, halal-certified products need to get other conveniences and concessions so that they can be produced, circulated, and traded without significant obstacles. Halal ingredients are crucial in the halal product chain. The availability of halal raw materials cannot be provided without the involvement of the industry and halal-oriented business actors. Especially regarding additional materials and auxiliary materials, which so far are still widely imported from abroad (imported) to meet the needs of the domestic industry. In some cases, the cosmetic and drug industry has difficulty obtaining halal ingredients both from within the country and abroad. With regard to the need for halal materials, the domestic market is dominated by micro and small business actors (UMK) whose number is almost 65 million business units. About 70% of that amount is engaged in food, beverage, and culinary. This means that raw materials are a crucial problem to produce halal products. As is known, the food and beverage industry has developed in such a way with patterns, variety, appearance, packaging, food additives, and increasingly sophisticated processing, including the use of technology. But therein lies the problem. Processing of the food and beverage industry is prone to critical points (medium and high risk) on materials and processing methods. This relates to the halal product process (PPH) which is a concern of halal certification.

The availability of materials and the guaranteed process of halal products will make it easier for business actors to guarantee that their products are halal. The certainty of halal materials in the production process will also reduce the process that must be carried out by halal auditors in carrying out inspections and/or testing of product halalness. This condition will speed up the halal certification process, especially the product audit stage carried out by the Halal Inspection Agency (LPH). In addition to the clarity of raw materials and PPH, the principle of halal certification adheres to the principles of traceability and authentication. The purpose of traceability is to know exactly where the product is produced, how the production process is, what ingredients are used, from which manufacturer, and what is the halal status. While authentication is to ensure that there is no counterfeiting of halal products with haram products, there is no mixing or cross-contamination between haram materials and or into halal products through laboratory analysis. At this level, government support is very important to ensure the supply chain runs well and is available from upstream to downstream. The commitment of large and medium industries to certify halal products is a solution to overcome the difficulties of halal raw materials, especially for small and micro industries. For example cooking oil, flour, sugar, and meat. No less important is the

halal research and development carried out by universities or research institutions in supporting the industry. Researches on non-halal substitutes for cosmetic or medicinal products are still open enough to be developed.

Second, building a halal ecosystem requires great collaboration and synergy between halal stakeholders. The implementation of halal certification (as part of the guarantee of halal products) includes a long chain, from upstream to downstream. Halal-value chain halal certification is also related to multi-stakeholders. Determination of product halalness requires the role of other institutions: religious authorities (MUI) and product inspectors or testing (LPH). The product supervision function is carried out by BPOM, the circulation of goods/products is under the authority of the ministry of industry, trade, agriculture, and customs. International cooperation with state halal institutions is the authority of the ministry of foreign affairs. Not to mention the type of business consisting of large, medium, small and micro companies under the coordination and guidance of other ministries/institutions (Ministry of Health, Kemenkop UKM, Local Government, and Ministry of Trade). Many parties are involved in the halal certification process. Moreover, the halal self-declaration scheme by UMK actors must involve religious organizations, Islamic religious institutions, universities, local governments, associations, associations, and other strategic partnerships, including e-commerce and digital platforms. To ensure that halal certification services are prepared optimally, internal consolidation and coordination as well as cross-agency communication must be carried out.

Third, international cooperation guarantees halal products. One of the important issues of product halalness is the entry of products from abroad into Indonesia. So far, halal certification of foreign products is carried out B to B (business to business cooperation). However, with Law 33 of 2014 and Job Creation Law 11 of 2020, as well as Government Regulation No. 39 of 2021, international cooperation is built on the basis of mutual recognition and acceptance of halal certificates (mutual recognition and agreement, MRA). At the level of bilateral and multilateral relations between countries, the existence of a halal certification body plays an important role in ensuring that foreign products entering Indonesia comply with halal standards. Or vice versa, with mutual acceptance, domestic halal products (exports) can be accepted in various countries because there are already common halal standards. International cooperation in the halal sector covers many fields, such as halal quality assurance, development of halal resources, technology in the halal sector, and recognition of halal certificates (ref. PP 39 of 2021, Article 119). Indonesia has the potential to become a 'world-level halal leader'. Indonesian halal standards (which have been implemented by MUI and LPPOM-MUI) have received recognition from dozens of countries. Another advantage of this cooperation is halal investment from other countries. In addition to increasing the closeness of bilateral relations, the recognition and acceptance of halal products that have been obstacles will be easy to parse and overcome. Profits for national entrepreneurs and business actors will also increase with technology development cooperation in the field of halal, diversification of products that are in demand and become a necessity in investor countries, in addition to business contacts, encouraging the export of halal products from Indonesia in accordance with Indonesia's obsession as the largest halal producer in the world (Enter 2021).

Global Awareness of Halal Products in Indonesia

If we analyze that the Conceptual Framework for Improving the Integrity of the Halal Food Supply Chain, especially in Indonesia, it makes awareness of halal products in Indonesia very necessary. It is proven that Halal food consumers are now more aware and concerned about the integrity of Halal status and also want to know about all activities involved along the supply chain whether the products they buy are truly Halal. Although the issue of Halal integrity has been highlighted a lot in the existing Halal industry publications, the factors that affect the integrity of the halal food supply chain which include halal certification, halal standards, halal traceability, halal-specific assets, trust among supply chain members, commitment of chain members supply; and the role of government, in enhancing the integrity of the halal food supply chain in today's complex food trade scenario. For this reason, an in-depth study of the importance of protecting the Halal integrity of food products is necessary (Zulfakar, Anuar, and Talib 2014).

Then if we compare Kosher (Jewish) food with Halal (Islamic) it can be concluded that the Halal and Halal food regulations regulate the dietary requirements of devout Jews and Muslims. This law requires that food companies and food service providers wishing to serve this market also comply with these regulations. In return, most seek to obtain certification which allows them to advertise products and services that have met the relevant requirements of the certifier (MUI). Although in some cases certification requires complete and ongoing facility coverage, most certification is carried out by a random visit inspection system. Thus, given the complexity of the global food supply and the potential for fraud in the absence of inspectors, it would be beneficial to conduct analytical chemistry tests to determine potential halal compliance issues (Regenstein 2019).

In Malaysia and Singapore on Halal food, halal certification and tourism as research by (Henderson 2016) has proven the issue of halal food and its role in halal tourism with particular reference to Malaysia and Singapore which have majority and minority Muslim populations respectively. A section devoted to the halal tourism market and the nature of halal food in general, which includes regulatory matters, is followed by an explanation of the conditions relating to halal food and certification in the two destinations. The attention paid to the availability of halal food in the tourism promotion of these countries is then considered, revealing common interests as well as some differences in relation to the wider circumstances. So that Global Awareness of Halal Products in Indonesia also needs to be developed, one of which is by socializing the importance of 8 halal labeling, especially in areas where there is still minimal understanding of halal labeling.

A glimpse of the halal food control system in Malaysia that Awareness of the complexities of the global food chain combined with several problems and scandals of halal food then this is the main thing, is the impetus for major changes in the halal food control system in Malaysia. Malaysia occupies a special position in the global halal market as the first country to commission a government agency to regulate its halal issues and certification. Thus discussing the halal food control system in Malaysia which is framed by five important components for an effective national food control system which includes the halal food law; control of halal food management; inspection; laboratory; and education, communication, and training (Ahmad et al. 2018). So Indonesia, which in fact has a majority Muslim population but is not an Islamic country, needs to follow the example of other

countries in developing a sharia economy, especially in the field of halal food as a real scientific contribution.

This is exemplified by (Karahalil 2020) that the principles of fermentation that meet halal requirements: Microbial alternatives for the halal food industry can be done through Religion and the lifestyle of a Muslim which is a determining factor in the food consumption preferences of different people. People who follow a religion or philosophy of life, such as Islam, ask about the microbial content of the food they eat. For the Muslim community, which follows Islam, it is very important that the microbial products conform to the Islamic dietary criteria. Therefore, they require some basic principles to be followed in the production of bioproducts.

A study found that there was a general risk effect on trust, satisfaction, and recommendation intention for halal food, namely a general risk that had a significant and positive effect on trust, satisfaction, and intention to recommend halal food. In addition, the results of the mean difference test show that satisfaction and intention to recommend halal food differ significantly between male and female customers and trust varies significantly among halal customers with different educational backgrounds and marital status. This study adds a valuable contribution to the current literature on halal food consumption by carrying out a series of symmetrical analytical approaches to assess the desired response from halal food customers (Al-Ansi, Olya, and Han 2019).

Regarding the optimal design for the halal food logistics network, it can be determined through optimally used locations and the allocation of the halal food logistics network, which includes farms, butcher shops, and food factories that follow strict Islamic food regulations. A mathematical model was developed reflecting the chain effect of Haram facilities and a solution procedure, using CPLEX and a hybrid genetic algorithm, was suggested to obtain an optimal design for the halal food logistics network. Research conducted by (Kwag and Ko 2019) proves that numerical experiments show that the entire Halal food logistics network is well developed in accordance with Halal regulations. So when we observe together that the chain effect of Haram facilities is more intense when the allowed distance is extended. Therefore, Global Awareness of Halal Products In Indonesia today it is very easy to spread (socialize) about the importance of products released by Indonesia in order to support the standardization of halal food, especially in remote areas.

Another research by (Amir et al. 2021) proves that Comparative database search engine analysis on massive tandem mass spectrum of pork-based food products for halal proteomics is very important because halal analysis often uses commercial meat samples that have undergone various processing, which further complicates the analysis. . Research by (Mostafa 2020) on the knowledge domain visualization review of thirty years of halal food research proves that visually the field of halal food research and its different schools of thought (the so-called 'invisible colleges') cause productivity in halal food to be examined by good. For this reason, in addition to building awareness for the community about the importance of halal food, further research or scientific research is also needed that is continuous. In addition, it is also possible to verify halal products, such as those carried out using the determination of ethanol in food and beverages, which can also be used for the purpose of standardizing halal products (Mansur et al. 2022). In other cases, for example, in order to change barriers into attractions by suppliers of

halal food in non-Islamic destinations, it is very valuable as an additional insight to change religious barriers rather than making halal food an attraction for non-Muslim tourists to consume halal food (Jia and Chaozhi 2021).

CONCLUSION

From the discussion on Global Awareness of Halal Products in Indonesia above, it can be concluded that the attractiveness of Halal food in Indonesia is very varied so that in terms of non-Islamic destinations, those that meet the food demand of Muslim tourists from suppliers are the superior ones. This means that halal labeling of halal products in Indonesia is very necessary. Global Awareness of Halal Products in Indonesia today is a necessity where the level of trust, satisfaction, and intention of recommendations for halal food by the Indonesian people can be seen from the general risks that have a significant and positive effect on trust, satisfaction, and intention to recommend food lawful. Theoretical implications of the Global Awareness of Halal Products in Indonesia In Era 4.0, this makes it important to learn sharia economics which is useful for realizing integrity as a Muslim who is kaffah so that there is no doubt about his Islam. In addition, with the awareness of halal globally, the sharia economy in Indonesia will make Muslims not only dwell on conventional economic development. So that global awareness for the Muslim community in Indonesia in particular will make the integration of the economy sustainable through the development of the sharia economy as a whole.

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