

Strengthening of Islamic Principles in The Halal Industry for Sustainable Development Goals

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In the current era of globalization, the development of the halal industry is an important agenda for planning the development strategies of countries in the world. Even in some countries that are *minority* Muslim countries also have a level of awareness and concern for Islamic principles in the halal industry. The halal industry in the global era continues to experience very significant growth, the halal industry also offers the concept of goodness for consumption, so it has a guarantee that products and services produce the best quality. The superiority of the halal industry lies in sharia values, such as social responsibility, environmental friendliness, preserving nature, avoiding usury, and ethical investment. In Indonesia itself, it actually has the potential to capture market opportunities for the halal industry, but there are several factors that result in a lack of application of Islamic principles in it, this is due to a lack of strengthening policies from government sectors. This type of research uses qualitative or descriptive research. This research aims to determine the effect of the development and growth of the halal industry on sustainable development. The results of the study show that the biggest challenge in the development of the halal industry is first, social diversity that influences the consumption pattern of the halal industry. Second, the low capacity of industry players such as MSMEs in understanding the supply chain of the halal industry. Third, the low level of literacy in halal industry products.

Keywords: Halal Industry; Sustainable Development; Globalization Era; Literacy

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BACKGROUND

The development of the halal industry has now become the main agenda for planning development strategies in various countries, especially in the country of Indonesia where the community is predominantly Muslim, even in our neighboring countries where the community is a minority of Muslims also have a high level of awareness and concern against the integrity of halal status (Zulfakar et al., 2014, hal. 58). The definition of halal refers to *halal* and *slip*, as well as everything that is permissible in Islam and good for humans. The halal industry also adheres to sharia principles such as avoiding usury, equal distribution of wealth, ethical investment and social responsibility.

The halal industry has experienced rapid development in recent years. The halal lifestyle which is synonymous with Muslims spread to various countries. Halal is a universal indicator for product quality assurance. (Khan et al., 2019, hal. 68) So that it can be explained that the awareness and market potential of the halal industry includes a variety of sectors, such as food and beverage, health, fashion, tourism, marketing, print media, logistics, financing, and various other sectors (Zein Lokot, 2020, hal. 34). Strengthening the halal industry is needed to improve the economy, so it is necessary to strengthen the halal industry sectors and institutional strengthening as an integral part of strengthening the integration of the halal industry supply chain.

Various efforts have been made by the government to meet the needs and guarantees of halal products. Halal product guarantees were realized by the government and MUI by establishing the Indonesian Ulema Council's Food, Drug and Cosmetic Assessment Institute (LPPOM-MUI) on January 6, 1989 which was tasked with inspecting and issuing halal certificates (Komite Nasional Keuangan Syariah, 2022, hal. 14).

The policy strategy in Indonesia still needs to be improved so that it can further optimize the market potential of the halal industry at the global level. Strengthening the halal industry is needed to improve the economy, so it is necessary to strengthen the halal industry sectors. Apart from the food sector, Indonesia still does not have the best index for other types of halal industrial sectors, especially those related to *life style*. besides that, there is also that the community and stakeholders do not yet have a high awareness of the urgency of developing the halal industry which incidentally has very improved prospects.

In the halal management process put forward by the IBRA ministry in the publication of the 2019-2024

Indonesian Sharia Economic Masterplan, the halal concept which is based on Islamic sharia is processed, namely *halal* and *slip* become a new paradigm in the world industrial sector, which is expected to be able to provide a concept of economic growth that has sustainable development goals (Pujayanti, 2020, hal 21).

In writing this scientific paper, the author has the aim of making awareness of the importance of halal as a standard of living, giving new preferences regarding halal as sustainable economic development and the role of the halal industry in the running of *sustainable development goals*.

LITERATURE REVIEW

Understanding Halal and Haram

Halal means something that is used does not result in punishment (sin) (Hidayat & Siradj, 2015, hal. 202). Halal is not limited to food, but also extends to life, wealth, objects and social status. Haram is something that is not permissible or prohibited by Islamic religious law. In the Al-Qur'an and Hadith, it is also stated that halal matters can provide benefits while unlawful things cause damage and destruction to humans. (Mat Awal et al., 2021, hal. 190) Halal encourages a positive meaning for every human life, but haram is also associated with mistakes and activities that violate the law.

Halal Industry

The halal industry in Indonesia is currently growing and expanding, not only in the food and beverage sector, the halal industry includes various sectors such as fashion, cosmetics, media and recreation, travel and so on. The halal industry is a group of companies that carry out productive economic activities by processing raw materials, both goods and services. Halal is now the main indicator that is universal as a guarantee of the quality of a product and standard of living.

In 2018 the KKNS launched the 2019-2024 Indonesian Sharia Economic Masterplan (MEKSI) as a reference document for the development of a comprehensive Islamic economy covering the real sector (halal industry) and finance. The following is the vision of the Indonesian halal industry, namely:

"Making the halal industry and sharia economy the main pillars of the national economy and an important part in realizing the aspirations of the nation as a sovereign, independent, just, prosperous and civilized country."

As a follow-up, activities were carried out to formulate a national strategy for the development of the

Indonesian halal industry in 2019. The stages of preparation were through collecting primary and secondary data, mapping basic conditions through activities *focus group discussion* (FGD) regional and

national. From this process, 5 national strategies for the development of the Indonesian halal industry, abbreviated as GRIPS, were formulated, namely:

Figure 1: Development of the Indonesian Halal Industry



In line with government policies in developing an advanced and prosperous Indonesian society, the government encourages progress in sharia economics and finance for economic recovery and sustainable development which according to the OJK, sharia economics and finance grows to reach 17.32% year on year. Aqil Irham also explained his opinion that Indonesia is ranked fifth in terms of sharia economic power out of 73 countries in the world.(www.uin-suka.ac.id, n.d.) From the other side, the Indonesian economy is dominated by MSME actors who have a large contribution. Free halal certification for MSMEs is the first step to continue supporting MSMEs to continue to exist domestically and globally in the sharia-based industrial world.

K.H. Ma'ruf Amin said that the global economic recovery was due to the economy experiencing three gaps, namely: gaps in vaccine access, energy price inflation, and supply chain disruptions. To overcome global challenges or problems that occur in the halal industry collaboration is needed to solve problems and sustainable economic development. Islamic principles and values are also very much needed in the halal industry such as helping each other, *ta'awun*, helping each other, being able to play a role in the growth of the

halal industry in accordance with Islamic law. In this case, Islamic economics and finance also contains the principles of justice and balance which are in line with sustainable development and awareness to maintain harmony between development and environmental sustainability. In essence, the ideals to be achieved through sharia principles are increasing welfare, benefiting, and avoiding harm.

RESEARCH METHODS

This research includes qualitative research, which is looking for meaning, understanding, understanding of a phenomenon, event, or human life that is directly or indirectly involved in the research. The qualitative research method is an inquiry strategy that emphasizes the search for meaning, understanding, concepts, characteristics, symptoms, symbols, and descriptions of a phenomenon that is natural and holistic, and is presented in a narrative manner (A. Muri Yusuf, 2014, hal. 329).

Research Data Sources

The data sources obtained by researchers are through intermediary media in the form of evidence,

notes, and historical reports arranged in documentary archives/data, both published and unpublished. The data obtained is accessed from books, journals, articles, magazines, news, theses, and other libraries.

RESULTS AND DISCUSSION

At this time, the world community is competing to work on business in the halal industry. This is because consumer behavior towards demand for halal products is also getting higher. Based on reports Global Islamic Economy Report 2016/2017, demand for food and lifestyle (food and lifestyle sector expenditure) is expected to continue to rise to US\$ 3 in 2021.

The halal industry shows quite significant developments every year. In reports State of The Global Islamic Economy in 2018, that the world's Muslim community consumed around US\$2.1 trillion in 2017. This report estimates that in the Islamic financial sector there are US\$2.4 trillion of total assets. The food and beverage sector spent US\$1.3 trillion, the clothing needs sector US\$270 billion, media and entertainment US\$209 billion, travel US\$177 billion, and spending on medicines and cosmetics each US\$87 billion and US \$61 billion.

Consumer opportunities in the halal industry are increasing by 5.2% annually with total consumer spending reaching USD 2.2 trillion. This number is expected to continue to increase every year. From projection Compound Annual Growth Rate (CAGR), states that the halal industry will increase to reach 6.2% in the period 2018 to 2024. The total funds spent by consumers of the halal industry will also increase to reach USD 3.2 trillion in 2024.

In line with the development of the world's halal industry, the development of the halal industry in Indonesia also continues to show increasing development. This development is of course supported by the fact that the majority of Indonesia's population is a Muslim community. Indonesia contributes as much as 12.7% of the world's Muslim population. When viewed from the quantity, of course business in the industrial world in Indonesia has a great opportunity to be developed. The total population in Indonesia is estimated at 273 million people, so the total Muslim population is equivalent to 87.2% of the total population in Indonesia. So, it can be said that Indonesia can be a form of embodiment of the halal industrial market. This can be proven by the total spending that Indonesia spends on spending on halal products amounting to USD 218.8 billion in 2017.

Sustainable Development is a program that aims to integrate the economy, social and environment for the benefit of the whole community. The concept of sustainable development which is defined as development for the present and which does not require compromises for future generations, emerged at the meeting of nations in Norway chaired by the Prime Minister of Norway, Gro Harlem Brundtland in 1987. It was at that time that it seemed as if a revolution had taken place. 2nd (two) in the field of national development which states that economic development does not merely damage the environment, but instead economic development and environmental development can synergize with each other, so that a true and coveted prosperity can truly be achieved. Economic development will create an increase in national income which gives a country the ability to maintain its environment so that it does not suffer damage, but on the contrary good environmental conditions will not absorb development funds but instead support or sustain human life and other living things. Sustainable Development is defined into 2 (two), namely sustainable development in the sense of strong (strong definition) and sustainable in a soft sense (weak definition). Sustainable development in a strong sense requires that the value of all development capital; namely the value of human capital (human capital) plus the value of ecosystems as natural capital (natural capital) plus man-made capital (human made capital) remains constant or does not decrease. Meanwhile, in a soft sense, sustainable development allows substitution among the three types of development capital; especially if the reduced value of natural capital can be offset by an increase in the value of human capital and man-made capital.

SDGs (Sustainable Development Goals) is the successor of the MDGs (Millenial Development Goals) which has the same philosophy of responding to development challenges on a global scale. The SDGs themselves are a global development agenda that was first proposed by the governments of Colombia, Peru, Guatemala and the United Arab Emirates prior to the 2012 Rio+20 conference. According to the National Development Planning Agency in the 2030 Sustainable Development agenda, SDGs are a new development agreement that encourages changes to shift towards sustainable development on the basis of human rights and equity to promote national, economic and environmental development.

The halal industry in Indonesia can contribute greatly to realizing sustainable development or SDGs

which include 3 (three) technology-based dimensions in equalizing economic, social and environmental development. The positive contribution of the Indonesian halal industry is shown through the Gross Domestic Product (GDP). The halal industry has contributed to the Gross Domestic Product (GDP) of USD 3.8 billion annually (Ministry of Finance of the Republic of Indonesia 2019).

This contribution is based on large consumer demand for halal products so that it has a positive effect on imports and exports which will affect the country's per capita income. The halal industry in Indonesia has also contributed USD 1 billion in investment from foreign investors and created 127 thousand jobs per year. If this continues to be optimized, the halal industry can increase the value of exports and foreign exchange reserves. In terms of exports, the halal industry has a strong opportunity to advance development. The export value that can be generated from the halal industry ranges from USD 5.1 billion to USD 11 billion annually. In 2018, the halal industry generated USD 7.6 billion. Indonesia has halal export opportunity halal products by 3.8% globally. The halal industry also has an economic influence on employment. In terms of employment, the halal industry is able to open 170,000-330,000 jobs, which if it continues to be developed will result in even wider employment opportunities (Indonesia Halal Lifestyle Center 2019).

Judging from its development, the halal industry has provided a lot of positive income to the State which can be utilized as a source of State revenue. The halal industry has penetrated into sectors in Indonesia, such as in the 2019-2024 Indonesian Sharia Economic

Masterplan, where the cluster of the halal industry itself includes halal food and beverages, halal tourism, fashion muslims, halal media and recreation, halal pharmaceuticals and cosmetics, sharia banking, renewable energy, sharia capital market, social security, and zakat waqf.

According to Global Islamic Economy (GIE), Indonesia occupies the top 10 positions in the consumer ranking in the halal industry sub-sector. The details are as follows:

1. First rank on top food muslim expenditure
2. Fifth rank on top muslim travel expenditure
3. Third rank on top muslim apparel expenditure
4. Fifth rank on top muslim media expenditure
5. Sixth rank on top muslim pharmaceuticals expenditure

However, of the five industries above, Indonesia occupies the top 10 according to the GIE Index ranking only in the halal and halal categories fashion Muslim. Meanwhile, the halal food, media and Muslim recreation sectors in Indonesia have consistently never been ranked in the top 10. From the Islamic financial sector, although it has always been in the top 10 rankings, the progress given has been stagnant at ninth and tenth ranks in the last 5 (five) years. Indonesia has a stagnant trend in ratings from 2017-2018, this is due to the presence of 6 (six) halal industry sectors which are part of its composite measurement, namely: halal food, halal travel, modest fashion, Islamic finance, halal pharmaceuticals and cosmetics, halal media and recreation. Meanwhile, a significant increase was shown by the halal tourism sector. This sector is ranked fourth in 2017 and 2018.

Figure 2: Comparison of Scores Between Halal Sectors in Indonesia in 2014-2018



Source: Global Islamic Economy Gateway (2018)

If we look deeper, the halal industry sectors above have had a positive impact on Indonesia's development resources. As in the halal food sector, where this sector has spent USD 173 billion for consumption of halal food. This makes Indonesia the largest market for halal food and beverages in the world. In the Islamic financial

sector, since the formation of Bank Muamalat Indonesia in 1992, the Islamic financial sector has shown quite good progress for the Islamic financial industry as evidenced by the fact that Islamic financial assets continue to experience growth every year and Indonesia ranks seventh in the Islamic financial asset market in the

world, with a total asset value of USD 86 billion. In 2018, sharia financial assets increased by 13.97% (yoy) to IDR 1,287.65 trillion.

The halal tourism sector itself has also had a positive impact on state revenues and is very likely to be able to survive and compete. There are several factors that make the potential for halal tourism in Indonesia so great, namely: the relatively fast growth of the Muslim population, growth *middle-class income*, the large Muslim population is still young and likes to do *travelling*, access to rapidly growing tourism information, friendly and satisfying facilities and services, the existence of Ramadan travel that attracts tourists.

From the Muslim fashion sector, the Muslim fashion industry continues to experience growth from year to year. In 2019, exports of the Muslim fashion sector exceeded USD 9.2 billion, equivalent to 9.8% of total exports from the processing industry. When viewed from the domestic market, the consumption of Muslim fashion products has reached USD 20 billion with an average growth rate of 18.2%.

Seeing from the development of the halal industry above, of course it will be very convincing that the halal industry is able to support *sustainable development* in the era of globalization. This is because the halal industry keeps up with the times with its various sub-sectors which are based on consumer demand which is driven by lifestyle needs. The halal industry is the best alternative for the government to obtain development resources, this is because the majority of Muslim communities in Indonesia will continue to rotate on the need for halal products so that the demand for halal products will never be interrupted. In addition, the lifestyle of modern society which tends to social desires such as prestige, supports global demand where the influence of technology provides promotions for halal products to consumers around the world.

The potential for economic sustainability of the halal industry is reflected in its recent economic growth. In addition to the economic benefits from business expansion and business opportunities, around 1.6 trillion Muslims worldwide, non-Muslim countries also have the opportunity to share from the halal product and service market which is estimated at US\$ 1 trillion. The halal industry incorporates scientific research and shariah compliance requirements based on merit and wholeness which promote equitable, sustainable economic growth and benefit sharing for all without harming the environmental elements. Indonesia can achieve sustainable development goals through local and global investment, and economic distribution among

people and countries with the highest consideration for creating a green ecosystem. An average Muslim individual and family is meant to pay attention to the halal (halal) of what they consume. The world's Muslim population is approximately 1.8 billion, which represents one third of the entire world population. The world population in 2014 was 7 billion people, while Muslims were around 2 billion people. Population growth expectations show that the Muslim population will increase by 10% percent and the implication means that the income of the halal industry, especially in Muslim countries, will increase automatically. However, the concept of halal is not limited to what people eat and drink; rather it includes economic transactions, social enterprises of dress and clothing, and political relations between people. The halal industry has also experienced rapid growth in recent years among Muslims due to increased awareness about the sanctity of the Muslim faith, while non-Muslims are interested in the halal industry because it promises sustainable development goals. The prospect of the halal market has triggered many non-Islamic countries to take advantage of potential halal market opportunities by producing halal products and encouraging halal certification institutions in these countries.

The 21st century witnessed the fastest growth in the halal industry. Halal in this industry includes livestock, food and logistics to pharmaceuticals, cosmetics and finance. The underlying agenda is to ensure all these sectors work according to Islamic rules (sharia) in that their sources of funding, production procedures, materials used in manufacturing, logistics management and end products must all comply *halalan tayyiban* as a concept. The halal industry agenda remains one of the best and fastest growing means of achieving sustainable development goals.

However, in its development the halal industry is increasingly scratched by exposure to the influence of globalization. Basically, the halal industry is all forms of production activities that prioritize halal and benefit for all consumers. In accordance with the rules of fiqh, Halal in the Rules of Fiqh (حلال, *halal*) is an Arabic term in Islam which means "permitted" or "permitted". This term in everyday vocabulary is more often used to refer to food and drinks that are permitted to be consumed according to Islam. Halal is something that is permissible (permissible), which is free from the restrictions and permitted by the Maker of Shari'at to do it. Imam Al-Ghazali in giving meaning *election thayyiban* seems to differ from the opinion above. He thinks something was said *election thayyiban* in terms of the substance itself, it is

obtained in a good way, not dangerous, not intoxicating and is done according to religious law. So halal is everything that Allah has made lawful. Meanwhile, in a broader context, the term halal refers to everything that is permissible according to Islamic law (activities, behavior, ways of dressing and so on).

Judging from the above understanding, what is meant by the growing halal industry is an industry that should run in accordance with Islamic principles of the entire process, starting from processing, operations, production, distribution, entry into the market, up to the hands of consumers. However, what is a big challenge for the halal industry is the presence of influences from non-Muslim cultures that have penetrated into the halal business.

In Indonesia itself, it is difficult to achieve halal industry from upstream to downstream due to social diversity. With so many cultures incorporated in one region, each culture blends with one another. Ideally, the product integrity of the halal industry should be protected by all means and all necessary steps and must be taken by all parties involved in the supply chain. The aim is to avoid cross-contamination which will cause the product to become non-halal (haram). Halal industrial products must not only be halal at the starting point, but throughout the supply chain until they reach their final destination. The problem is, not all industry players and regulators understand the concept of halal integrity. The problem of the integrity of the halal industry supply chain is caused by the lack of references to the literature which so far has focused on consumer studies.

There are many misunderstandings in the regulation of the halal industry, even though basically the government has issued Law Number 33 of 2014 concerning Guarantees for Halal Products (JPH). Apart from that, the Halal Product Assurance Agency (BPJPH) has also been formed, whose functions are (Law Number 33 of 2014): (i) establish policies on halal product guarantees; (ii) establish norms; (iii) establish standards, procedures and criteria for guaranteeing halal products; (iv) issue and revoke halal certificates on foreign products; and (v) registering halal certificates on foreign products as described in the law on halal product guarantees. However, the lack of literacy makes industry players seem ignorant of the halal integrity of the product, and even seem to ignore it because the expected business goal is profit to the exclusion of benefit.

Several studies have shown that transactions and strengthening of the halal ecosystem are strongly influenced by the element of trust in the supply chain,

thus influencing the buying behavior of consumers. So far, there is still a need to strengthen comprehensive and strict halal quality assurance practices in the production departments of each halal industry player. Halal quality assurance also includes financing aspects, where the regulations for submitting halal products in Indonesia itself have not yet led to the use of Islamic financial institutions in terms of certification assessment. Financial indicators must be one of the indicators in halal product certification because finance is one of the initial sources (upstream / input) for the creation of halal products.

Another challenge is establishing internationally recognized halal standards and accreditation, especially in the food sector. The absence of halal standards causes market conditions to be biased, both at the producer and consumer levels. Until now it is considered that there is still no international scheme to accredit Halal Certification Bodies in each country, including in Indonesia. Too many standards development bodies create confusion over which one will provide market access, and in many cases multiple certificates are required for exporters. This challenge is often experienced by various countries which state that there is a gap in capacity and capability between halal certification issuing institutions. In this case, halal standards and accreditation are issues that occur at the global level, but have an impact on the development of the halal industry in Indonesia.

Until now, the solution provided by the government to maintain the halal value of the halal industry is to promote *Halal Value Chain*. *Halal value chain* is an ecosystem or halal supply chain from upstream to downstream industries. *Halal value chain* covers four industrial sectors, namely the halal tourism industry, halal cosmetics and medicines, the halal food industry and the halal financial industry from upstream to downstream. The strategy to achieve Indonesia's vision as the world's leading Islamic economic center is strengthening the halal value chain (*halal value chain*). Inside there are a number of industries related to the needs of the Muslim community which are divided into several clusters, namely (1) the first is the halal food and beverage cluster; (2) halal tourism; (3) Muslim fashion; (4) halal media and recreation; (5) halal pharmaceuticals and cosmetics and (6) renewable energy. The six clusters above are the main strategy in introducing a halal lifestyle to *Halal Value Chain* is expected to be able to create true halal value from the currently developing halal industry. Modern society in the era of globalization with its various advantages in various aspects can become an

opportunity and a driving force in the ecosystem *halal value chain*. Modern society is considered to have the capacity to form opinions regarding various inner clusters *halal value chain* by utilizing social media and utilizing an understanding of halal product regulations.

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CONCLUSIONS AND SUGGESTIONS

Conclusion

Indonesia has tremendous potential to develop the halal industry. These potentials include the abundant Muslim population, the growth of various sectors of the halal industry, especially the financial, tourism and fashion sectors, the recognition of Indonesia's achievements in the eyes of the world, Indonesia's geographical conditions and demographic bonuses, technological developments, and the ratification of the Halal Product Guarantee Act. number 33 of 2014. This potential can encourage economic growth through increasing the value of exports and foreign exchange reserves. The concept of Islamic values which is a fundamental aspect in the halal industry; halal and *thoyyib* are not only associated with products and services, but also in the form of a new paradigm of human lifestyle. Sustainable development and the halal industry have the same philosophy of formation, especially in the economic field, namely efforts to bring human welfare in meeting the necessities of life by utilizing and maintaining the potential possessed by natural resources, as well as humans.

But on the other hand, Indonesia also has challenges in developing this halal industry. Indonesia is

also still faced with various challenges, especially in increasing the competitiveness of halal industry players. The emphasis on competitiveness is mainly aimed at MSMEs or halal industry suppliers as the main target of government policy. The majority of MSMEs still have low business capacity, such as financial capacity, human resources, partnerships and marketing networks. In addition, it still needs assurance that the products produced actually meet halal standards. The quality of the supply chain for the halal industry has so far been low, in addition to the lack of knowledge of industry players related to maintaining the assurance of the halal process from upstream to downstream.

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Suggestion

The government needs to re-enact regulations on the halal industry. For consumers, actually consuming halal products is an effort to protect themselves from false and unlawful things. Consumers' trust in the products they consume is a form of endeavor towards their faith. So, each party should maintain these spiritual values because the main goal of halal is safety for every member of the community. The government and society need to pay special attention to the halal industry. Because, in the halal industry it is not only limited to consumption needs but also concerns the value of trust. For this reason, there needs to be seriousness and serious intentions in oriented in the world of the halal industry.

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