

Penulis:
Khadijah Mohd Khambali @ Hambali, Mohd Zaidi Daud, dkk.

ISLAM & PERADABAN MELAYU PASCA COVID-19

PROSPEK DAN TANTANGAN

Buku I Prosiding ICON IMAD XI Tahun 2022

Kata Pengantar:

Prof. Dr. H. Mahmud, M.Si., CSEE.
(Rektor UIN Sunan Gunung Djati Bandung)

Islam dan Peradaban Melayu Pasca Covid-19: Prospek dan Tantangan

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Editor:

Ajid Thohir | M. Yusuf Wibisono | M. Taufiq Rahman

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Islam dan Peradaban Melayu Pasca Covid-19: Prospek dan Tantangan

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KATA PENGANTAR

Prof. Dr. H. Mahmud, M.Si., CSEE.

(Rektor Universitas Islam Negeri Sunan Gunung Djati Bandung)

Assalamu'alaikum Warahmatullah Wabarakatuh.

Para Penulis dan Pembaca yang terhormat,

Dengan kepuasan yang mendalam saya menulis Kata Pengantar Prosiding Konferensi Internasional tentang Islam di Dunia Melayu (*International Conference on Islam in Malay World*) ke-11 ini yang diadakan di Bandung, Indonesia pada tanggal 26-27 Oktober 2022 dengan UIN Sunan Gunung Djati Bandung sebagai penganjur Tuan Rumahnya.

Konferensi ini secara khusus mendorong interaksi para peneliti dengan para akademisi se-wilayah Asia Tenggara yang mendalami kajian bangsa Melayu dari berbagai perspektif. Hal ini penting bagi semua yang terlibat dalam mempresentasikan dan mendiskusikan karya mereka. Kontribusi mereka membantu menjadikan konferensi ini luar biasa seperti yang sudah diadakan sebelum-sebelumnya.

Selain makalah kontribusi dari para peserta, ada beberapa kata sambutan dari perwakilan para penganjur ICON-IMAD. Mereka adalah Prof. Dr. H. Supiana, M.Ag., CSEE dari UIN Sunan Gunung Djati Bandung, Indonesia; Prof. Dr. Fauzi Hamat, MA dari Universiti Malaya Kuala Lumpur, Malaysia; Prof. Madya Dr. Roflee Waehama dari Prince of Songkla University (PSU) Thailand; dan Prof. Madya Dr. Hjh Sri Rahayu @ Nurjanah binti Hj Dollah dari Universiti Islam Sultan Sharif Ali (UNISSA), Brunei Darussalam. Kami berterima kasih kepada semua penulis dan peserta atas kontribusi mereka pada dunia keilmuan Melayu.

Prosiding ini akan melengkapi para ilmuwan dunia dengan buku referensi yang sangat bagus. Saya juga percaya bahwa ini akan menjadi pendorong studi dan penelitian lebih lanjut di semua bidang tentang Islam di dunia Melayu ini.

Demikian, semoga buku ini menjadi penanda bahwa secara ilmiah, bangsa Melayu tidak hilang di dunia.

Semoga bermanfaat dan terimakasih banyak.

Wassalamu'alaikum Warahmatullah Wabarakatuh.



Prof. Dr. H. Mahmud, M.Si., CSEE.
Ketua Dewan Penyantun ICON-IMAD XI

KATA SAMBUTAN

Assalamu'alaikum Warahmatullah Wabarakatuh.

Bismillahirrahmanirrahiem.

Segala puji bagi Allah SWT. yang telah memberikan kita kesempatan untuk bertemu di acara ICON-IMAD XI ini. Shalawat dan salam semoga dilimpahkan kepada Nabi Muhammad SAW, kepada para Sahabatnya, dan pengikutnya hingga akhir zaman.

Terima kasih kepada semua hadirin yang berada di sini bersama kami hari ini. Kami sangat senang dapat menyambut Bapak/Ibu/Saudara/Saudari yang telah lama bersama kami maupun yang baru bergabung dalam International Conference on Islam in Malay World (ICON IMAD). ICON-IMAD ini didukung selama ini oleh empat perguruan tinggi di rantau Asia Tenggara, yaitu: UIN Bandung (Indonesia), Universiti Malaya (Malaysia), Universiti Islam Sultan Sharif Ali atau UNISSA (Brunei Darussalam), dan Prince of Songkla University (Thailand).

Hari ini menandai pertemuan konferensi tahunan ke-11 dan kami bangga dapat menyelenggarakannya hari ini di sini, di tempat yang indah ini bersama Bapak/Ibu/Saudara/Saudari semua. Sebelum kita mulai, kami ingin menyampaikan penghargaan yang tulus kepada Bapak/Ibu/Saudara/Saudari semua yang dengan murah hati membantu kami membuat acara ini bersama-sama menjadi sukses. Terimakasih kami ucapkan kepada Prof. Dr. Fauzi Hamat beserta rombongan dari Universiti Malaya; Prof. Madya Dr. Sri Rahayu @ Nurjannah binti Haji Dollah beserta rombongan dari UNISSA Brunei Darussalam; dan Prof. Madya Dr. Muhammad Roflee Waehama beserta rombongan dari Prince of Songkla University atas kerjasama mereka dalam kesuksesan acara ini. Kami tidak dapat melakukannya tanpa Bapak/Ibu/Saudara/Saudari semua.

Dalam pertemuan hari ini, kami juga mengucapkan terimakasih pada semua peserta yang bergabung dengan kami dalam konferensi yang diselenggarakan pada hari ini dan besok (26-27 Oktober 2022). Bapak/Ibu/Saudara/Saudari semua telah terpilih untuk menjadi bagian dari konferensi ini karena semangat bersama untuk menambah kajian tentang Islam di Dunia Melayu. Gairah Bapak/Ibu/Saudara/Saudari telah membantu kita semua untuk bersatu dan memunculkan energi yang kita ciptakan dapat memungkinkan kita untuk mencapai tujuan individu maupun kita semua. Mudah-mudahan kami dapat memberikan kontribusi pada karier Bapak/Ibu/Saudara/Saudari semua. Begitu pula kepada Bapak/Ibu/Saudara/Saudari, kami memerlukan dukungan penuh. Itulah mengapa kami bersyukur Bapak/Ibu/Saudara/Saudari bergabung dengan kami di konferensi ini (ICON-IMAD XI).

Melalui ICON-IMAD ini kita dapat belajar tentang berbagai inisiatif melalui kegiatan yang direncanakan, seminar, dan acara khusus di mana kita akan dapat bergabung dan mendapatkan pengalaman langsung dalam percaturan intelektual di rantau Asia Tenggara. Kami harap konferensi ini akan membantu kita tumbuh menjadi lebih produktif dan cerdas sekaligus dapat dibanggakan.

Selain Bapak/Ibu/Saudara/Saudari sebagai peserta dan utusan dari universitas-universitas pendukung ICON IMAD, kami perlu mengucapkan terimakasih kepada universitas-universitas baik di luar negeri seperti Monash University of Malaysia, Universiti Teknologi Malaysia, Universiti Teknologi MARA Perlis Malaysia, dan Universiti Antarabangsa Islam Malaysia maupun di dalam negeri yang meluangkan waktu untuk menghadiri kegiatan konferensi ini seperti UIN Syarif Hidayatullah Jakarta, Universitas Islam Indonesia (UII Yogyakarta), Universitas Islam Bandung (UNISBA), Telkom University Bandung,

Universitas Katolik Parahyangan Bandung, Universitas Buana Perjuangan Karawang, Universitas Pancasakti Tegal, UIN Sultan Maulana Hasanuddin Banten, IAIN Metro Lampung, Universitas Islam Nusantara (UNINUS Bandung), Universitas Muhammadiyah Bandung (UMB), STAI Babunnajah Pandeglang, IAI Cipasung Tasikmalaya, STAI Al-Falah Cicalengka, dan perguruan-perguruan tinggi lainnya. Kami sungguh mengapresiasi keterlibatan Bapak/Ibu/Saudara/Saudari semua dalam konferensi ini.

Dalam konferensi ini pun kami mengundang Bapak Direktur Jenderal Pendidikan Islam Kementerian Agama Republik Indonesia, Prof. Dr. H.M. Ali Ramdhani, ST, MT. sebagai *Keynote Speaker*. Semoga ucap tama beliau dapat semakin memotivasi sekaligus menyemangati untuk kegiatan kita ini. Selain itu, kami juga mengundang Prof. Dr. Irwan Abdullah dari Universitas Gadjah Mada untuk mendorong kita agar lebih mahir lagi dalam pembuatan artikel pada jurnal internasional bereputasi. Dan yang sangat utama adalah terimakasih kami kepada Bapak Rektor UIN Sunan Gunung Djati Bandung, Prof. Dr. H. Mahmud, M.Si., CSEE. yang telah memberikan bantuan moril dan materil untuk kegiatan ICON-IMAD XI ini.

Terimakasih juga yang sebesar-besarnya bagi semua pihak yang berpartisipasi dalam ICON-IMAD ini. Semoga banyak hikmah dan berkah dari acara konferensi ini bagi kita semua. Khususnya, semoga kita semua diberi kesehatan dan kesempatan untuk berkarya yang lebih baik lagi setelah *event* konferensi internasional ini. Aamiin.

Wassalamu'alaikum Warahmatullah Wabarakatuh.



Penanggung Jawab ICON-IMAD XI
Prof. Dr. H. Supiana, M.Ag., CSEE.

KATA ALU-ALUAN

Alhamdulillah, segala kesyukuran dipanjatkan kepada Allah SWT di atas segala nikmat kurniaan, nikmat kesihatan dan nikmat masa serta ruang yang diberikan kepada kita semua pada hari ini. Selawat serta salam buat junjungan mulia Nabi Muhammad SAW, serta kepada seluruh ahli keluarga dan para Sahabat baginda yang dikasihi sekali.

Pertama sekali, marilah kita memanjatkan kesyukuran kita kehadiran ilahi kerana dengan limpah kurnianya kita dapat meneruskan Seminar ICON-IMAD XI 2022 yang bertemakan, “**Malay Civilization Facing the Global Challenges of Covid-19**” pada kali ini. Tema ICON-IMAD XI 2022 pada kali ini amat sesuai dengan suasana kita yang berada pada fasa pandemic Covid-19 dan sedang menghadapi cabarannya sepanjang tahun 2020 hingga kini.

Tidak dinafikan bahawa pandemic Covid-19 telah menjadikan kita semua terasing, jauh antara satu dengan yang lain, tidak dapat bersemuka dalam satu majlis secara fizikal dan mengekang segala pergerakan kita. Namun, itu bukan merupakan halangan untuk kita terus bersama-sama dalam menjalankan segala aktiviti ilmiah bergantung kepada keterbatasan yang ada.

Seperti mana yang kita ketahui, tahun 2020 penganjuran ICON-IMAD X terpaksa ditangguhkan kerana beberapa masalah tertentu, namun pada tahun berikutnya, pendekatan penganjurannya secara online (dalam talian) digunakan sepenuhnya bagi menjayakan kesinambungan seminar ini Tahniah kepada pihak UNISSA, Brunei yang berusaha untuk mengendalikannya ICON-IMAD X pada tahun 2021 yang lepas.

Pada tahun ini, Pihak Akademi Pengajian Islam, Universiti Malaya ingin menyampaikan penghargaan kepada pihak penganjur iaitu UIN Sunan Gunung Djati yang menjemput rombongan daripada APIUM untuk terlibat sama dalam seminar ICON-IMAD X dengan penyertaan mereka sebagai pembentang kertas. Turut terlibat sama ialah beberapa orang calon pasca siswazah dan alumni pasca siswazah daripada APIUM. Mereka akan membahaskan tajuk-tajuk kertas kerja yang sesuai dengan tema seminar pada kali ini. Saya juga berbesar hati untuk mendengar beberapa pembentangan kertas kerja yang saya difahamkan akan disampaikan oleh tokoh-tokoh ilmuan terbilang seperti **Prof. Dr. M. Ali Ramdhani, S.TP., M.T.**, Direktur Jenderal Pendidikan Islam Kemenag RI, **Prof. Dr. H. Supiana, M.Ag., CSEE**, Direktur Pascasarjana UIN Sunan Gunung Djati Bandung, **Dr. Hajah Sri Rahayu @ Nurjanah binti Haji Dollah**, Dekan Fakulti Usuluddin, Universiti Islam Sultan Sharif Ali, Brunei Darussalam, **Assoc. Prof. Dr. Muhammad Roflee Waehama**, Dekan Faculty of Islamic Sciences Prince of Songkla University, Kampus Pattani, **Prof. Dr. Irwan Abdullah, Ph.D.**, Fakultas Ilmu Budaya, Universitas Gadjah Mada, Yogyakarta dan lain-lain lagi.

Semoga hasil daripada seminar ini akan dapat diterbitkan dalam jurnal-jurnal ilmiah berimpak tinggi atau pun dalam bentuk buku ilmiah yang akan menjadi rujukan masyarakat dalam mendepani cabaran pasca Covid19 ini di rantau ini. Terima kasih diucapkan atas sambutan dan layanan istimewa yang diberikan oleh pihak penganjur kepada para peserta seminar dari seluruh rantau ASEAN dan usaha gigih yang dicurahkan dalam menjayakan ICON-IMAD pada kali ini. Semoga Allah SWT akan memberi balasan yang sebaiknya atas usaha amal soleh yang mulia ini.

Yang benar

Profesor Dr. Mohd Fauzi Hamat,
Pengarah, Akademi Pengajian Islam, Universiti Malaya, Kuala Lumpur.

Kata-Kata Aluan

Dr Hajah Sri Rahayu @ Nurjanah binti Haji Dollah
Dekan Fakulti Usuluddin
Universiti Islam Sultan Shari Ali, Negara Brunei Darussalam.

يحرر لا نحمر لا الله مسب

هتكاربو الله تهمرو كمي لع ملاسلا

دعب اما، ينعمجماً هبصو له ألعو ينلسرلماو ءايننلا فشرأ لع ملاسلاو ءلاصلاو ينلماعلا بر لله دلحما

Terlebih dahulu, saya ingin mengucapkan rasa Syukur ke hadrat Allah *Subhanhu wa Taala* kerana dengan limpah kurnia-Nya dapat saya menukikan kata-kata aluan sempena Konferens Antarabangsa Islam di Alam Melayu atau Icon Imad XI 2022 yang dijalankan dengan jayanya setelah melangkaui Era Pandemik. Saya juga ingin merakamkan ucapan setinggi-tinggi penghargaan terima kasih dan tahniah kepada warga UIN Sunan Gunung Djati selaku Tuan Rumah serta rakan institusi bagi penganjuran bersama Konferens ini dengan Universiti Malaya, Universiti Prince Songkla dan Universiti Islam Sultan Sharif Ali yang telah sedia menjalin kerjasama erat dalam merealisasikan wacana ilmiah ini.

Kita sedia maklum bahawa akar umbi Tamadun Melayu adalah Tamadun Islam. Nilai-nilai Islam meliputi akidah, syariah dan falsafahnya telah berjaya merubah kepercayaan, pemikiran, cita rasa dan tingkah laku orang Melayu sehingga tercerna dalam *world view* masyarakat Melayu. Kedatangan Islam telah mempengaruhi semua aspek kehidupan orang Melayu mengatasi pengaruh lain yang lebih dulu muncul sebelumnya;

Sejarah mencatatkan kejayaan dunia Melayu dalam aspek budaya, sosial, ekonomi dan pendidikan yang berpaksikan ajaran Islam dalam melawan arus fahaman Barat dan anasir agama yang bertentangan dengan ajaran Islam. Namun kini, tamadun Melayu berdepan pula dengan cabaran pandemik Covid yang menggugat kehidupan masyarakat Melayu dan dunia sejabat. Justeru setiap individu dan organisasi perlu memainkan peranan masing-masing bagi menjamin kedayatahan tamadun Melayu dan Islam agar sentiasa terpelihara daripada apa jua ancaman mendatang.

Akhir kata, saya mendoakan semoga kejayaan konferens ini menjadi titik positif kepada kesinambungan kerjasama semua pihak dalam usaha mengangkat tamadun Melayu di mata dunia. Bagi pihak UNISSA, saya sekali lagi mengambil kesempatan untuk mengucapkan tahniah dan Syabas serta ucapan terima kasih buat tuan rumah penganjur atas jemputan berkolaborasi dalam Icon Imad XI 2022. Selamat Bersidang!!!

هتكاربو الله تهمرو كميلع ملاسلاو.



Dr Hajah Sri Rahayu @ Nurjanah binti Haji Dollah
Dekan Fakulti Usuluddin
Universiti Islam Sultan Shari Ali, Negara Brunei Darussalam.

Introduction Speech

Dean, Faculty of Islamic Sciences
Faculty of Islamic Sciences
Prince Songkla University
Muhammad Roflee Waehama, Ph.D.


بسم الله الرحمن الرحيم،
الحمد لله رب العالمين وبه نستعين، اللهم صل على محمد وعلى آله وصحبه أجمعين
السلام عليكم ورحمة الله تعالى وبركاته

First of all, Alhamdulillah and thanks to almighty Allah, for allowing us to gather here today in Bandung for the 11th International Conference on Islam in the Malay World (ICON-IMAD XI 2022). With no doubt, we are currently living in the era of twin disruptions, the period of digitalization and the Post-Covid-19 pandemic, both of which have significantly influenced our everyday lives. As Muslims in the Malay World, we face numerous new obstacles that are unlike anything we have faced in the past. For instance, we are challenged with a new normal living system, educational equality, political challenges, Shariah-phobia, gender concerns, health difficulties, domestic violence, and economic issues that continue to plague several Muslim communities. Interacting with reality, changing and updating the Islamic and Muslim education approach to dealing with reality is desperately required, not only in terms of teaching technique, but also in terms of the ability to adapt to specific future problems and possibilities. This conference will provide another opportunity for us to get together to exchange information and discover answers to the aforementioned concerns in order to work together to take society, particularly the Malay world, firmly, strongly, and sustainably ahead.

Finally, on behalf of the Faculty of Islamic Sciences (FaIS), Prince of Songkla University (PSU), Thailand, I would like to offer my profound appreciation to the distinguished keynote speakers, presenters, and participants. My special thanks and gratitude go to the School of Postgraduate UIN. Sunan Gunung Djati, Bandung, Indonesia, for hosting ICON IMAD XI this year, also to the organizing committees, who have worked tirelessly to ensure the success of this conference. I wish that this conference will provide many useful outcomes and that we will be able to apply the debates, ideas, and research findings to our own organizations and institutions in the near future. Last but not least, my very much thank you goes to Academy of Islamic Studies, UM, Malaysia, and UNISSA, Brunei Darussalam as member and co-host of ICOM IMAD. We do hope that ICON IMAD will be continued to enhance the quality of our Ummah in Malay world. I now conclude with:

الحمد لله الذي بنعمته تتم الصالحات

May Allah grant us the good of this world and the good of hereafter!



Muhammad Roflee Waehama, Ph.D.

Dean, Faculty of Islamic Sciences

Faculty of Islamic Sciences

Prince Songkla University

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The Impact Of Halal Certification On Business In Indonesia: Can Halal Certification in Indonesia Make it Easy for Business Actors?

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ABSTRACT

Purpose of the study: The academic problem of halal certification which has recently been implemented in Indonesia in particular, makes it an obligation for business actors in Indonesia, where talking about halal certification becomes a necessity, in which case there are legal repercussions that arise. Methodology: The research method in this article uses a qualitative research approach through literature studies, where data sources are obtained from various primary and secondary data in the form of literature reviews from journals, books, and other relevant sources regarding halal certification, especially in Indonesia. Applications of this study: Halal product certification that applies in Indonesia has positive implications to build a halal business climate, especially in Indonesia, where halal certification contains Islamic business ethics values. Novelty/Originality of this study: The impact of halal certification in Indonesia is expected to make it easier for business actors to make their products easily certified through easy stages. In addition, the incessant halal certification in Indonesia has resulted in the presence of the world halal congress which includes 9 resolutions, of which these 9 resolutions also have an impact on the establishment of the halal industry as a booster for the Indonesian economy so that it also generates incentives for MSME business actors in Indonesia.

Keywords: Halal Certification, Business Actors, Regulations.

INTRODUCTION

The issuance of the Minister of Religion Regulation (PMA) No. 20 of 2021 on September 14, 2021, regarding halal certification for Micro and Small Business Actors (UMK), which in this PMA requires all business actors to process their business products by Islamic law and have proof of halal certificate. The implementation of this policy certainly faces various problems, especially those felt by MSEs (Ningrum, 2022). Law Number 33 of 2014 concerning Halal Product Guarantee, which is an important regulation to be considered by business actors in Indonesia, is a necessity, the article is that this Law can guarantee comfort, security, safety, and certainty of the availability of halal products for the public in consuming and use products that business actors in Indonesia want to distribute (Widyawati, 2022). In addition, in terms of the Micro and Small Business Criteria, it is a small business that has a business capital of more than Rp. 1 billion up to a maximum of Rp. 5 billion, excluding land and buildings where the business is located (Rahazlen, 2022). Furthermore, the importance of halal certification in Indonesia, can increase the selling value of an MSE product (Julvirta et al., 2022), this is because there are values of Islamic business ethics in these business services (Ahyani, Putra, Slamet, et al., 2022), (Wirakurnia et al., 2021). The importance of a regulation whose purpose is to make a guideline in the implementation of business activity (Effendi et al., 2021).

Indonesia is a country with a Muslim population reaching 87.18% of a population of 232.5 million people (Charity, 2018). This indicates that the Muslim market in Indonesia has enormous potential through the development of the Islamic economy. The halal lifestyle in Indonesia also shows a high trend. Halal symptoms spread in various commodities that are the needs of people's lives, not only in food and beverage products (Hosen et al., 2022), medicine, cosmetics, fashion, hotel

(Mutmainah, Ahyani, et al., 2022), touristst (Ahyani, Putra, Muharir, et al., 2022), and financial and investment business (Fathoni, 2020), (Darajatun, 2018). This proves that the halal concept has economic value and has a great opportunity to be developed, especially in Indonesia (Tumanger, 2022).

Thus, the importance of real encouragement and assistance to motivate businesses to obtain halal certification for products for Micro and Small Business Actors (UMK) in Indonesia needs to be done immediately (Anzellyta & Fittria, 2022), (Mutmainah, Hapidin, et al., 2022), (Abdurohman & Ahyani, 2022), (Sudarmiatin et al., 2020). The non-compliance with the halal labeling obligation for business actors in Indonesia is due to the lack of knowledge and awareness by small and medium enterprises (SMEs) in Indonesia, besides that, there is no halal policy and halal supervision, and there is no special training on halal certification for business actors in Indonesia (Ramadany & Pratiwi, 2022). In Indonesia, the problems that often arise today in the implementation of halal certification for business actors include; 1) lack of socialization and information about the existence of the program; 2) the role of stakeholders has not been maximized; 3) PPH (Halal Product Process) assistants are less thorough in verifying files; 4) small and medium enterprises (SMEs) in Indonesia are less responsive to regulations; 5) assistance in the halal certification process of halal products has not been maximized (Kasanah & Sajjad, 2022).

After the implementation of the obligation for halal certification as stipulated in Article 4 of Law no. 33 of 2014 concerning Halal Product Assurance, which explains that products that enter, circulate, and are traded in the territory of the unitary state of the Republic of Indonesia, therefore small and medium enterprises (SMEs) in Indonesia need to implement it, but there are still many UMK-M (Micro, Small and Medium Enterprises) actors. Small, and Medium) who do not have a halal certificate due to cost constraints and so on (Sabran et al., 2022). Law Number 33 of 2014 concerning Halal Product Guarantee has been amended by Law Number 11 of 2020 concerning Job Creation, where in the amended Articles there is an article that requires micro and small business actors to have halal certificates for their processed products.

Explicitly, in Article 1 (3), Law of the Republic of Indonesia Number 11 of 2020 concerning Job Creation, Micro, Small, and Medium Enterprises are abbreviated (UMK-M). Furthermore, Article 3 (1) of the Regulation of the Minister of Religion (Permenag) No. 20 of 2021 concerning UMK Halal Certification (micro and small businesses), micro and small business actors are grouped based on business capital or annual sales results. Article 1 (10) of the Law of the Republic of Indonesia Number 11 of 2020 concerning Job Creation also explains that a Halal Certificate is an acknowledgment of the halalness of a Product issued by BPJPH based on a written halal fatwa issued by the MUI. Furthermore, in Article 25 of the Law of the Republic of Indonesia Number 11 of 2020 concerning Job Creation for Business Actors who have obtained a Halal Certificate, they must: a). include Halal Label on Products that have obtained Halal Certificate; b). maintain the halalness of Products that have obtained Halal Certificates; c). separate location, place and slaughter, processing equipment, storage, packaging, distribution, sale, and presentation between Halal and non-halal Products; d). renew the Halal Certificate if the validity period of the Halal Certificate expires; e). report changes in the composition of Materials to BPJPH. Article 26 (1) Law of the Republic of Indonesia Number 11 of 2020 concerning Job Creation for Business Actors producing Products from Materials derived from Prohibited Materials as referred to in Article 18 and Article 20 are excluded from submitting applications for Halal Certificates. Article 26 (2) Business Actors as referred to in paragraph (1) are required to include non-halal information on the Products. Furthermore, in the Law of the Republic of Indonesia Number 11 of 2020 concerning Job Creation, Article 27 (1) explains that: Business actors who do not perform the obligations as referred to in Article 25 are subject to administrative sanctions in the form of: a). written warning; b). administrative fines; or c). revocation of Halal Certificate. Article 27 (2) Business Actors who do not perform the obligations as referred to in Article 26 paragraph (2) are subject to administrative sanctions in the form of; a). verbal warning; b). written warning; or c). administrative fines. In addition, in terms of halal certification, it is very

important for business actors. This is to increase consumer confidence in the products sold (Tumangger, 2022).

From the background above, the researcher wants to uncover and explore how the impact of halal certification on business actors in Indonesia.

LITERATURE REVIEW

Various kinds of literature found that the impact of Halal, especially in Indonesia and even in parts of the world, has become a profitable demand and trend, the article is due to a large number of requests for services, especially for halal products, which are increasing on a large scale, especially in terms of industrial and economic frameworks (Septiani & Ridlwan, 2020). In addition, the existence of the Halal Label in Indonesia, consumer has increased customer demand, especially in terms of Halal Food Purchase Decisions by the majority of consumers in Indonesia (Millatina et al., 2022). So in terms of halal labeling and certification applied in Indonesia, it is hoped that it can make people aware of the importance of halal products circulating in Indonesia (Giyanti & Indriastiningsih, 2019). In addition, regarding the importance of global awareness of halal products in Indonesia, this has a great opportunity to develop it, where through being aware of the importance of halal products in Indonesia will make Indonesia the largest sharia economy in the world (Abdurohman & Ahyani, 2022). Literature as proclaimed by (Churiyah et al., 2020), proves that the Indonesian people reject the so-called Halal concept, this is because the understanding of the Halal concept is still low among the people in Indonesia. Regarding the impact of halal certification in Indonesia, especially on products and entrepreneurs, is very possible to make these business actors become halal entrepreneurs or what has now become a trend is "Halal Preneurship" (Deuraseh & Sufredin, 2021). Research conducted by (Widjaja, 2021), that the problem of halal labeling in business practice is that halal label certification is a problem that guarantees the features and quality of a product that is recommended by Islamic rules, namely with the Indonesian government policy in ensuring halal products in Indonesia is carried out by the Ulema Council or Ulama who allow the use of the Halal label. This is mainly applied to halal labeling and certification of foods such as meat and other products such as milk, as well as packaged (canned) foods, cosmetics, as well as snacks, and substances containing additives.

Moreover, Halal certification is important and will be beneficial for food industry players (Perdana et al., 2019). Meanwhile, halal awareness for business actors is influenced by knowledge, halal certification, and religiosity. As a result, with halal traceability that fails to moderate the relationship between halal awareness and purchase intention, consumers also need to be given knowledge of the importance of being aware of halal products (Jannah & Al-Banna, 2021). Furthermore, food companies, such as companies engaged in halal packaging, need to develop the promotion of halal packaged foods by prioritizing Islamic nuances, including Islamic symbols that are more elegant and modern so that they are more attractive to consumers buy these products (Wirakurnia et al., 2021). Then consumers customers in Indonesia, today are still loyal by relying on halal marketing, which can make it the dominant determining factor (Devi & Firmansyah, 2019). What needs to be underlined in terms of halal, is that the current halal economy industry has developed at a global level, so that the global economic sector is not only limited to the sharia finance sector and halal food, but also halal cosmetics, so that existing halal cosmetic companies need to once to design the right marketing strategy to increase Indonesia's halal product exports, so that it can help the national economy well (Adiba, 2019).

Today, considering the target of the Indonesian state to be able to lead the halal industry around the world, what is needed is to maintain halal governance, and also direct practice to preserve halal products currently in Indonesia (Hudaefi & Jaswir, 2019). In addition, the existence of Halal certification is important in Indonesia, and this will benefit the food industry players in Indonesia (Perdana et al., 2019). Meanwhile, one of the leading products in Indonesia is Micro, Small, and Medium Enterprises (MSMEs) (Qoyum & Fauziyyah, 2019). In sharia economics, encouraging

poverty alleviation and economic growth, it can be done through the development of sharia economic institutions, such as sharia finance (Y. I. Sari & Cokrohadi Sumarto, 2019). The impact of halal and *thayyib* (good) as well as consumption ethics on economic growth in other countries such as Nigeria is the need to launch more halal products (sharia), where this can maintain the uniqueness that exists in the business environment around the country that prioritizes halal the product (Insani et al., 2019). Meanwhile in Indonesia, Islamic finance has the potential to spur Indonesia's national economic growth, especially in the development of technological infrastructure in Indonesia so that it will be able to compete globally in the future (Al-Banna, 2019). In addition, the existence of halal products in Indonesia, this needs to be considered (which means it is important for the halal business sector such as the sale of halal cosmetics), this is because halal products will contribute to the theoretical and management literature on superior and good marketing strategies and guaranteed halalness (Jalil et al., 2021). Especially in terms of halal food standards in neighboring countries such as Malaysia, establishing MS1500 (Management of Halal Food), where this management was established aims to strengthen Malaysia's role in the global halal market (D. P. Sari et al., 2021). As for one of the determinants of Muslim tourists in Indonesia, nowadays one of them is Muslim tourists look first at the perception attributes of easy-to-find access, then communication, as well as a comfortable environment, as well as excellent service for Muslim tourists who come to Indonesia (Yusuf et al., 2021).

Furthermore, about halal, this has to do with human health (Sholeh & Helmi, 2021), wherewith the existence of halal, then this can guarantee the safety of people's lives, especially in Indonesia (Sangaji et al., 2021). As for halal, in Indonesia, this is urgent to be disseminated through the Fatwa of the MUI (Indonesian Ulema Council) to build an Islamic Economic Law System in Indonesia (Fariana, 2017), where the sharia economy will bring blessings (increasing goodness) according to Islamic law. However, in Indonesia itself, related to Islamic law, there have been socio-political dynamics, for example in the formation of regulations on laws and regulations regarding Halal Product Guarantee (Jahar & Thalbah, 2017). With the regulation on halal product guarantees in Indonesia, namely the implementation of the obligation to be certified halal for products that enter, circulate, and trade in Indonesia since October 17, 2019, where this regulation is contained in Law Number 33 of 2014 concerning Guaranteed Halal Products, This invitation or regulation has been amended by Law Number 11 of 2020 concerning Job Creation, where in the amended Articles there is an article that requires micro and small business actors to have halal certificates for their processed products, as in Article 44 paragraph (2) Law Number 11 of 2020 concerning Job Creation which reads: "If the application for Halal Certification submitted by Micro and Small Business Actors is free of charge". With the issuance of the Act, there are no more obstacles in terms of cost. Another thing that must be considered is that there are requirements that must also be met by micro and small business actors as regulated in the provisions of Article 21 and Article 22 paragraph (1) so that business actors who do not separate the location, place, and tools of PPPH as referred to in Article 21 paragraph (1) is subject to administrative sanctions, in which the article states that the location, place, and equipment of PPPH must be kept clean and hygienic, free from unclean things and free from non-halal goods. As we all know that micro and small business actors with a home industry scale for the location, place, and equipment of PPPH are still one with the main house of business actors. About the two things above, how can the purpose of implementing Law Number 33 of 2014 concerning Halal Product Guarantee as amended by Law Number 11 of 2020 concerning Job Creation be achieved and the implementation of halal certification on processed food products for micro and small business actors? can increase in scope and run properly, it is the obligation of all parties, both from the central government, regional governments, business actors, and the community to carry out the provisions of the legislation by their duties and functions properly.

Some people argue that the implementation of mandatory halal certification for business actors, both small and large entrepreneurs, can be categorized as similar to the implementation of the Sharia Perda, where its emergence is based on the regional autonomy law which allows local

governments to issue regional regulations (perda) as long as they do not conflict with a higher law, so in terms of the obligation of halal certification is a natural thing because the majority of the Indonesian population is Muslim and they need public rules and morality for their lives (Fanani, 2017). Meanwhile, halal products, especially in Indonesia, this is a halal issue that is currently a global trend. It has even become a lifestyle for Muslims around the world, where the presence of the halal industry can increase consumer interest (Sukezi & Hidayat, 2019). Furthermore (Pratami et al., 2021) explained that a healthy lifestyle (halal) is a lifestyle that can affect a person's consumption.

METHODOLOGY

The purpose of this paper is to find out about the impact of halal certification on business actors in Indonesia. This research is qualitative research whose data is obtained by conducting library research directed at understanding the messages contained in a text (Abdurohman et al., 2022). In terms of halal labeling in Indonesia, this cannot be separated from the religion of Islam itself, where Islam teaches peace (rahmatan lil 'alamin), so the Islamic view of the importance of halal certification for business actors is intended as a tool or media to boost the selling value of a product so that it superior and quality (Ahyani et al., 2021). The importance of halal certification for business actors in Indonesia can be useful for maintaining stability (competition) amid an increasingly advanced and developing era. A company can be said to be developing well if the company has superior products and distinctive and unique characteristics (Muthmainnah et al., 2019). Meanwhile, halal is one of the halal lifestyles as an effort to get closer to Allah SWT, by practicing halal, there are principles and basic Islamic law as a guideline. The principles and basics of Islamic law are not only applied to the system alone, but also apply to business actors alone, and the products they offer must also be certified halal.

This qualitative research approach is designed to obtain information about the impact of implementing halal certification for the Muslim community, especially in Indonesia. In this study, the authors analyzed various data obtained at the time the research was conducted. As for the nature of the research in this article, when viewed from its nature, the research that will be carried out by the author uses a qualitative approach. A qualitative approach is a process of research and understanding based on a methodology that investigates a social phenomenon and social problem (Moleong, 2012, p. 34). In this approach the author describes in a complex manner, examines words, reports detailed data and conducts literature studies. Indonesia has a great opportunity to become the largest producer and exporter of halal products in the world. This is supported by the available resources, including the potential of the industrial sector in Indonesia. The Ministry of Industry encourages these potentials and opportunities so that they can grow optimally. Indonesia is a big market for Muslim product, because as a country with the largest Muslim population, it reaches 229 million people. This figure represents 87.2% of Indonesia's population of 276.3 million or 12.7% of the world's Muslim population. Vice President of the Republic of Indonesia KH. Ma'ruf Amin explained that the halal industry sector is part of an ecosystem with enormous economic potential for now in Indonesia and the future. Based on a report from the State of Global Islamic Economic Report 2020-2021, the consumption level of the world's Muslim community reaches USD 2.02 trillion which is absorbed in the food, pharmaceutical, cosmetic, fashion, travel and halal media/recreation sectors. This level of consumption is projected to continue to increase to reach USD 2.4 trillion in 2024 with an average annual growth rate of 3.1%. Referring to the same data source, the ranking of Indonesia's Islamic Economy, as measured by the Global Islamic Economic Indicators, has also increased. In 2019, Indonesia was ranked fourth in the world after Malaysia, Saudi Arabia and the United Arab Emirates. This indicator is measured by six sectors, namely 1) food and beverage, 2) financial services, 3) Muslim-friendly travel, 4) modest fashion, 5) pharmacy and cosmetics, and 6) media and recreation. This increase in ranking is inseparable from the enactment of Law Number 33 of 2014 concerning the Halal Product Guarantee (Amin, 2022).

Thus, this research is qualitative, using a literature/literature study approach. Where the data (primary and secondary) collected related to the research "impact of halal certification for business actors in Indonesia", was taken from several literature sources including; 1) scientific journals, 2) books, and related articles that have been published in online media, as well as other sources relevant to related research (Putra & Ahyani, 2022).

RESULTS/FINDINGS

Impact of Halal Certification: Improving the Competitiveness of Business Actors and Consumer Protection Efforts

One of the impacts of halal certification on products that are ready to be sold in Indonesia is 1) it can increase the competitiveness of business actors and 2) efforts to protect consumers (Wulandari, 2018). A halal certificate is a form of government protection for Muslim consumers. With halal certification, consumers will be calmer in consuming or using a product and avoid products that contain haram elements. The inclusion of the halal label is important not only for consumers but also for producers. The purpose of this halal label is to provide a sense of security for consumers. Also, as a guarantee for them so that the products they consume are safe from elements that are not halal and are produced in a halal and ethical manner. So with the guarantee of halal products, business actors can increase added value to produce and sell their halal products. In addition, Halal Product Assurance also increases product competitiveness in the global market, so that it can contribute to the improvement and growth of the country's economy.

Impact of Halal Certification: Guaranteed Safe Products for Consumption

As previously mentioned, a product that already has a halal label in Indonesia means that the safety and halalness of the product have been guaranteed. To obtain a halal certificate, the product must go through various strict stages. Law Number 33 of 2014 concerning Guaranteed Halal Products, which has been merged into the Omnibus Law (Cipta Kerja) or Law of the Republic of Indonesia Number 11 of 2020 concerning Job Creation which mandates that products circulating in Indonesia must be certified halal. The obligation for halal certification is regulated in stages. For food and beverage products, the mandatory halal provisions must be fully implemented on October 17, 2024. This means that fewer business actors in the food and beverage sector are required to complete their business with halal certification. This provision is excluded food and beverage products that cannot be certified halal. This type of product is also required to include information that the product contains haram ingredients (Heryani, 2022, p. 8).

Impact of Halal Certification: Providing a Sense of Security and Trust for Consumers

The Muslim community has the assumption that halal products are the safest and most comfortable products for consumption or use so that with the existence of halal certification of a product, it will provide a sense of security and trust for consumers in consuming the product. This means that the product already has halal certification, then which makes the quality of the product superior, so that it is guaranteed to be halal, this has a positive impact on consumer loyalty. This also means that the better the quality of food products that have halal certification, the higher consumer loyalty (Susetyohadi et al., 2021).

The Impact of Halal Certification for the Indonesian Economy

The application of halal certification in Indonesia is a necessity, where Indonesia's majority population is Muslim, it is an obligation for business actors to products produced by pocketing halal certification, the products sold without realizing it has a positive impact on economic development in Indonesia. The Minister of Religion of the Republic of Indonesia is of the view that in examining from a macro angle, the halalness of a product remains a trend in many countries. The halalness of a

product that is marketed as an economic opportunity. The presence of Law No. 33 of 2014 concerning Halal Product Guarantee as amended by the Job Creation Law or the Law of the Republic of Indonesia Number 11 of 2020 concerning Job Creation becomes the legal umbrella for the state in the implementation of halal product guarantees in Indonesia. However, the Indonesian people must be able to take it seriously. Especially Muslims who need legal certainty for the products they consume. Consumers are required to provide correct information about halal. The trend of the halal industry, especially halal products, is currently experiencing a panic, where all products must have a halal certificate. Halal-based SMEs provide economic improvement (Siregar & Razali, 2022).

Impact of Halal Certification: Increasing Consumer Confidence

Because most consumers in Indonesia are Muslim, the halal logo on a product is highly considered. Thus, consumers will usually have more confidence in products that have received halal certification. Moreover, halal certification can only be obtained from a trusted government institution, namely by the MUI (Indonesian Ulema Council) through the BPJPH (Halal Product Guarantee Agency), so indirectly this (halal-certified products) can increase consumer confidence (Susetyohadi et al., 2021).

Impact of Halal Certification: Providing Peace to Consumers

Quoted to the Indonesia Halal Training & Education Center (IHATEC), products that have been certified halal can also give consumers a sense of calm when they consume these products. The halal label listed on the product will give you peace of mind regarding the halalness of the product you consume. Indirectly, so that this (halal-certified products) can increase sales by taking care of halal certification, because consumers do not hesitate to buy halal-certified products (IHATEC, 2021).

Impact of Halal Certification: Products Have Unique Selling Points (USP)

Furthermore, the impact of benefits when having halal certification for a business actor/company is that the resulting product will have a Unique Selling Point. This can be useful as a way to compete with competitors, of course having a halal certification can be a USP power, this is because when a product is certified halal then this business actor will have advantages that other competitors do not have. With this, products that have been certified halal will be the main choice for consumers. This will also not only be the main choice for consumers, by having a USP, but halal certification can also make potential consumers and even competitors' consumers in business easier to turn away if business actors do not provide unique benefits for them (IHATEC, 2021).

Impact of Halal Certification: Can Expand Global Market Reach

The impact or benefit of halal certification for business actors/companies is that it can expand the reach of the global market. Basically, every company would want to continue to develop its product marketing even to penetrate the global market. For every product that has reached the global market or that has been exported abroad, sales will certainly increase rapidly. By already having a halal certification, your products can be exported and will be easily accepted by other countries, especially countries where the majority of the population is Muslim. Increasing product markets abroad will have a high impact on product sales turnover for business actors in Indonesia (IHATEC, 2021).

The Impact of Halal Certification: Can Accelerate the Development of the Halal Industry and Halal Tourism As An Important Pillar Of National And Global Economic Growth

The next impact of Halal Certification is that it can accelerate the development of the halal

industry and halal tourism as an important pillar of national and global economic growth, this is based on the birth of 9 World Halal resolutions as follows (Ahmad, 2022):

1. Increasing the acceleration of the development of the Halal Industry and Halal Tourism as an important pillar of national and global economic growth after the pandemic. One of them is through a joint movement to make Indonesia the World's Leading Halal Producer starting in 2024, ranking first in the Halal Food sector in the Global Islamic Economy Index in 2023, and ranking first in the Global Muslim Travel Index in 2023, and ranking in the top 10 in Muslim-friendly tourism. in the Global Islamic Economy Report 2023.
2. Realizing the halal certification process that is easy, inexpensive, professional, and with integrity, including upholding ethics. We support halal certification according to Sharia Governance standards, namely the MUI fatwa, which follows international quality standards for Halal Certification Agencies and complies with international quality standards for halal testing laboratories, to increase the acceptance of halal products in global trade.
3. Agree to carry out a Joint Movement between the Government and the community in improving the guidance, assessment, and supervision of the competence and professionalism of halal certification governance both at the national and international levels.
4. Improving the competence of human resources through the development of a market-oriented curriculum for the Halal Industry and Halal Tourism, at all levels of Education, especially universities, as a real contribution in the field of Education supporting Indonesia as a World Halal Center.
5. Encouraging strengthening collaboration and synergy between supply elements in the halal ecosystem consisting of community participation, halal industry, commercial finance, and social finance to obtain strong connectivity and dependencies to increase added value and accelerate the growth of competitive halal products oriented to national and export markets.
6. Encouraging innovation and the growth of the creative economy sector that is adaptive to digital technology at every stage of the halal value chain to accelerate and strengthen the integration of elements of the Halal Industry ecosystem and Islamic Financial Economy.
7. Encouraging adequate incentives for halal industry business actors including MSMEs and Halal Industrial Estates to stimulate the growth of export-oriented products and halal tourism industry players.
8. Encouraging the acceleration of the development of Halal Tourism by maintaining inclusiveness as a mainstream tourist destination for various tourists through strategic and comprehensive actions by stakeholders (Academics, Business, Community, Government & Media) using global benchmarks and leading practices in tourism industry, especially the tourism industry halal to create sustainable halal tourism nationally and globally.
9. Encouraging the MUI fatwa as a reference for global halal standards in the context of harmonization of standards so that the increase in the growth of trade in halal products and halal tourism can continue to increase.

DISCUSSION / ANALYSIS

Increasing the number and types of food products to meet human needs, not only in terms of nutritional value and safety but also from the halal aspect (Rahayu & Ningtyas, 2021). Indonesia is known as the country with the largest Muslim population in the world. In addition to having the largest Muslim population in the world, Indonesia is the largest halal consumer in the world. The large market for halal products, coupled with the largest Muslim population, makes Indonesia a country that has great potential in the world halal product producer sector. This prompted the Vice President of the Republic of Indonesia (Vice President of the Republic of Indonesia), Ma'ruf Amin, who opened the 2022 International Halal Congress (KHI) at the Novotel Bangka Hotel and Convention Center, Pangkalan Baru District, Bangka Belitung Islands Province, where he called for the Organizing Body to Halal Product Guarantee (BPJPH) to optimize halal product certification

(Prayogi J & Asti P, 2022).

In addition, according to the Vice President of the Republic of Indonesia and Chair of the Advisory Council of the Indonesian Ulema Council (MUI), the certification of halal products is a protection for the people against guarantees for consuming halal products. He said that "The obligation of halal certification will provide added value in the halal supply chain, thereby increasing the competitiveness of Indonesian exports of products,". "I also ask for the target of 10 million halal certifications for MSEs by BPJPH to be realized so that more Indonesian products will be ready to fill the global halal market," he said. Furthermore, the Vice President of the Republic of Indonesia wants Indonesian sharia economic and financial actors to strengthen mutually beneficial cooperation with friendly countries, especially in the development of the halal industry, halal tourism, and halal business. "Cooperation and collaboration must be strengthened. We must eliminate sectoral egos. We are on the same ship towards the same goal, namely the World Halal Center,". In addition, RI Vice President Ma'ruf Amin hopes that Bangka Belitung Province can become an example of a world tourism destination area. "I hope that Bangka Belitung will become one of the world's pilot Muslim-friendly tourism destinations".

To ensure the comfort, security, and safety of the public, the state has also established special obligations for entrepreneurs who manufacture or distribute non-halal products through several points in Government Regulation no. 31 of 2019. Article 2 paragraph (2) "Products originating from prohibited materials are excluded from the obligation to be certified halal." Article 2 paragraph (3) "The product as referred to in paragraph (2) must be given a non-halal statement." Article 2 paragraph (4) "Business actors are required to include non-halal information on the product as referred to in paragraph (3)." The non-halal information referred to in the obligation can be in the form of pictures, signs, and/or writing. This is explained in the Attachment of Law no. 33 of 2014. The existence of a product obligation that is halal certified is an effort by the government to protect its people in fulfilling their life needs by what is required by religion. When viewed from a business perspective, product certification can also be a factor that supports business growth because it will encourage public trust so that they buy the product. The types of products intended are quite limited and are reviewed from several aspects according to Islamic law, both goods and services.

Meanwhile, the Deputy Chairperson of the MUI, Marsudi Syuhud, revealed that the implementation of halal affairs in Indonesia is carried out by three main actors, namely the Halal Product Assurance Agency (BPJPH), the Halal Inspection Agency (LPH), the Indonesian Ulema Council (MUI). Marsudi hopes that the 2022 International Halal Congress can be a medium for strengthening synergies and collaboration between institutions that handle halal product affairs in Indonesia. Through this forum, MUI encourages and emphasizes the importance of improving coordination, collaboration, and synergy between these three actors. The International Halal Congress was attended by Deputy Chairperson of the Indonesian Ulema Council Marsudi Syuhud, Deputy Governor of Bank Indonesia Juhana Sudrajat, Chairman of the MUI Bangka Belitung Province Zayadi, and participants of the 2022 International Halal Congress. Vice Presidents Masykuri Abdillah, Robikin Emhas, and Lukmanul Hakim, Expert Team of Vice Presidents Farhat Brachma and Johan Tedja Surya, and Head of BAZNAS Noor Achmad. The presence of participants in the 2022 International Halal Congress (KHI) from abroad is seen as very important. The halal industry and foreign halal tourism are closely related to the development of Muslims and other nations in the world. This is because the halal industry and halal tourism are also of concern to the non-Muslim world community (Al-Aiyub, 2022).

From the discussion above, there are several impacts of halal certification in Indonesia which include: 1) increasing the competitiveness of business actors and efforts to protect consumers; 2) ensuring that the product is safe for consumption; 3) providing a sense of security and trust for consumers; 4) develop the Indonesian economy; 5) Increase Trust for Consumers; 6) Providing Peace to Consumers; 7) make the Product Have a Unique Selling Point (USP); 8) Expanding Global Market Reach; 9) Can Accelerate the Development of the Halal Industry and Halal Tourism as Important

Pillars of National and Global Economic Growth, so the nine impacts are expected to make it easier for business actors to make their products easily certified through easy stages.

The demand for food additives in Indonesia is currently experiencing an increasing number of market shares, where this is an increase in halal products along with the increasing need for durable and ready-to-eat food. Some foodstuffs are concerned about their halal status due to the source of the ingredients and the technological process. Halal is not only related to religious motives but also to food integrity (Mariyam et al., 2022). Especially in priority issues in the development of the halal industry such as halal tourism in Indonesia is an infrastructure problem. The solution is that can be solved by starting to build adequate road infrastructure, and also needing to repair damaged roads, and also in this case the local government in Indonesia needs to complete road signs for halal tourist sites in every region in Indonesia. Halal tourism destinations in Indonesia can be realized by implementing functional synergies between the government and local communities living around halal tourist sites (Huda et al., 2022).

In the era of civilization that has developed today, the processing of food and beverages, as well as medicines and cosmetics has involved a complex process and contains a variety of mixing materials, so this is not a simple matter anymore and is certainly very vulnerable. In food products themselves, there are various types. Currently, there are many types of food in the form of ready-to-eat food, as well as processed ones that are processed in a modern and traditional way. In the production of food processing, gelatin, enzymes, animal fats, meat-based raw materials, and so on are widely used. These materials are very vulnerable in terms of halalness because they can be made or contain ingredients that are forbidden or come from halal animals that are not slaughtered according to Islamic law, and other haram elements. For example, in products made or produced by Micro, Small Enterprises. That what we must pay attention to is how the product is processed and processed without being mixed with non-halal ingredients. Since the beginning of the production process, the halalness of a product must be considered (Sarifah, 2021).

Meanwhile, in the constitution of the Republic of Indonesia, namely "Pancasila", it is explained that Indonesia is a religious country. In Indonesia, there are various religions and beliefs held by the Indonesian population. In the 1945 Constitution of the Republic of Indonesia, as stated in Article 29 paragraph (2), it is explicitly stated that: "The state guarantees the independence of every citizen to embrace their religion and to worship according to their religion and beliefs." Furthermore, the laws and regulations in Indonesia have also guaranteed that every consumer has the right to obtain all information about everything related to the product, this is as stipulated in Article 4 letter c of Law Number 8 of 1999 concerning Consumer Protection, that consumers have the right to correct, clear, and honest information regarding the conditions, and guarantees of goods and or services. Apart from consumers, business actors also must provide correct, clear, and honest information regarding the conditions and guarantees of goods and/or services and provide explanations.

Thus, to ensure that every religious person worships and carries out his religious teachings and beliefs, the Indonesian state is obliged to provide protection and guarantees regarding the "halalness of products" consumed and used by consumers who are Muslim in particular. One of them is stated in the regulation regarding the regulation of halal certification, where this regulation has been stated in Law Number 33 of 2014 concerning Halal Product Guarantee. Furthermore, halal certification is an activity or process carried out to meet or achieve certain standards. The ultimate goal of this halal certification is a formal legal acknowledgment that the products issued have complied with halal provisions. Every business actor who will include a halal label on the packaging must first obtain a certificate. Determination of halal certification is very necessary as the principles of Islam that halal and haram are the most important things in Islamic law, and are also included in the substance of Islamic law. This requires the public to know the clarity of information about the level of halal food itself, as a form of guaranteeing the safety of Muslims.

Therefore, it is important for business actors (large and small entrepreneurs) to apply for halal certification for a product to be sold in the market. So far, the MUI halal certificate is still not fully effective in protecting Muslim consumers, because according to previous regulations, applications for product halal certification by business actors are only "voluntary" (philanthropy). So far, business actors' concern for halal certification is still limited to large-scale business actors. Meanwhile, small and medium enterprises (SMEs) have not made halal certification the main thing. For SMEs (micro, small and medium enterprises) themselves, there are still several processed food products, including household products that have not been labeled halal, and only use the P-IRT number (Household Industrial Food) which can be issued by the Health Service. Whether it's sold in small shops or stalls to minimarkets. Only including the P-IRT label on food product packaging has made consumers feel safe, because for consumers there is already a label that gives a sense of security because it has passed the health test process.

The obligation for halal certification applies to all food and beverage products explicitly in Article 4 of Law Number 33 of 2014 concerning Halal Product Guarantee, which reads "products that enter, circulate, and is traded in the territory of Indonesia must be certified halal." This means that it is clear that for business actors who produce and trade food products in Indonesia, the law is "must be certified halal" and has a "halal logo on the packaging" and is absolutely necessary as a strong legal umbrella (regulation) for the government authorized to regulate halal products in Indonesia, especially for large and small entrepreneurs).

Furthermore, halal certification is a written fatwa issued by the Indonesian Ulema Council (MUI). MUI halal certificate is a certificate that states information in the form of a written statement regarding the halalness of the products mentioned in the certificate. This halal certificate is included in the requirements for business actors to obtain a permit to include a halal label on product packaging from the authorized government agency. Article 1 Number 10 of Law Number 33 of 2014 concerning Halal Product Guarantee states: "Halal certification is an acknowledgment of the halalness of a product issued by BPJPH based on a written halal fatwa issued by the MUI". As we all know, MSMEs are a group of business actors, mainly business actors, mostly in carrying out the production process until the sale is carried out in a simple way or a business with a housing business scale, especially in food processing. The application of mandatory rules for halal certification applies to all food and beverage products, including those produced by Micro, Small, and Medium Enterprises (MSMEs) as regulated in Law Number 33 of 2014 concerning Guaranteed Halal Products.

Furthermore, in Law Number 33 of 2014 concerning Guaranteed Halal Products, in this Law it is only mentioned in general terms, namely "business actors", not specifically mentioning business actors, while in the case of products produced by MSMEs are products that are made/processed with a home industry scale (IRT). Meanwhile, Law Number 33 of 2014 concerning Halal Product Guarantee has been amended by Law Number 11 of 2020 concerning Job Creation, where in the amended Articles there is an article that requires micro and small business actors to have a halal certificate. for processed products. To have/include a halal label on processed products, of course, there must be a certification stating that a product can be declared halal. In issuing certificates, based on Article 44 of Law Number 33 of 2014 concerning Guaranteed Halal Products, the financing of halal certification is borne by business actors, while in the case of micro and small business actors it can be "facilitated by the government and related institutions".

The criteria for micro and small businesses are based on the provisions of the laws and regulations governing the relationship in the field of micro and small enterprises (UMK). In terms of charging fees for business actors with large businesses, it is no longer a problem in submitting applications for halal certificates both in terms of costs and conditions that must be met. This is inversely proportional to this (application for halal certificates) associated with micro and small business actors (UMK). Only most of them can apply for the halal certificate. This is due to 1) the costs they have to pay in the management, and 2) the conditions that must be met to get the halal certificate.

In connection with the imposition of fees, with the issuance of Law Number 11 of 2020 concerning Job Creation, that nowadays it is not a problem because Article 44 of Law Number 33 of 2014 concerning Guaranteed Halal Products has been amended by Law Number 11 of 2020 concerning Copyright Work "Article 44 paragraph (2) in the event that the application for Halal Certification submitted by Micro and Small Business Actors (UMK) is free of charge or "free". Meanwhile, with the issuance of the Law in terms of "charging fees to small business actors" there are no more obstacles. However, what needs to be considered is "there are requirements that must be met for micro and small business actors (UMK), namely as stipulated in the provisions of Article 21 and Article 22 paragraph (1) of Law Number 33 of 2014 concerning Halal Product Guarantee that " Business actors who do not separate the location, place, and equipment for Halal Product Processing (PPH) as referred to in Article 21 paragraph (1) are subject to administrative sanctions, in which the article states that the location, place and equipment of PPH must be kept clean and hygienic, free from unclean and free from illegal goods. As a result, micro and small business actors (UMK) with a home industry scale for the location, place, and equipment of PPH are still one with the main house of the business actor. Thus, the purpose of implementing Law Number 33 of 2014 concerning Guaranteed Halal Products as amended by Law Number 11 of 2020 concerning Job Creation can be achieved and the application of halal certification to processed food products for micro and small business actors can increase in scope and running properly, it is the obligation of all parties, both from the central government, regional governments, business actors and the community to carry out the provisions of the legislation by their duties and functions.

CONCLUSION

From the above discussion, there are several impacts of halal certification in Indonesia which include: 1) increasing the competitiveness of business actors and efforts to protect consumers; 2) ensure that the product is safe for consumption; 3) provide a sense of security and trust for consumers; 4) develop the Indonesian economy; 5) Increase Trust for Consumers; 6) Providing Peace to Consumers; 7) make the Product Have a Unique Selling Point (USP); 8) Expanding Global Market Reach; 9) Can Accelerate the Development of the Halal Industry and Halal Tourism as Important Pillars of National and Global Economic Growth, so the nine impacts are expected to make it easier for business actors to make their products easily certified through easy stages so that business actors, both large and small entrepreneurs, and also the public can carry out statutory provisions according to their duties and functions, especially in relation to the application of halal certification in Indonesia in order to facilitate the application of halal certification for business actors.

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