

UMKM PARTICIPATION IN HALAL INDUSTRY: THE LEGAL FRAMEWORK AND OPPORTUNITIES

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Abstract

Economic growth is an indicator used to see development success in a country, including Indonesia. The Covid-19 pandemic has a significant impact on economic growth, such as a decline in each quarter of 2020. It also affects the income and level of consumption of the community. UMKM, as the spearhead of economic affairs, can certainly provide solutions to the problems faced. The tendency of the halal industry, especially in halal products, is currently experiencing a panic, where all products must have a halal certificate. This study aims to analyze the potential of halal-based UMKM on the economy after the Covid-19 pandemic. The research method is qualitative with a literacy approach, referring to the findings that correlate with the studied variables. The result of this research is that halal-based UMKM provides economic improvement. The population of Muslims in Indonesia reached 229.62 million people, and it has an impact on the level of consumption of foods and drinks labelled as halal, especially during a pandemic. The tendency that occurs determines consumption in society. Therefore, halal-based UMKM have the potential to improve the economy during the pandemic and post Covid-19 pandemic.

Keywords: *UMKM; Halal Industry; Legal Framework*

Abstrak

Pertumbuhan ekonomi merupakan indikator yang digunakan untuk melihat keberhasilan pembangunan di suatu negara termasuk Indonesia. Pandemi COVID-19 memberikan dampak yang sangat signifikan terhadap pertumbuhan ekonomi yaitu penurunan di setiap kuartal pada tahun 2020. Hal tersebut juga berdampak pada pendapatan dan tingkat konsumsi masyarakat. UMKM sebagai ujung tombak perekonomian tentunya dapat memberikan solusi terhadap permasalahan yang dihadapi. Tendensi industri halal terutama pada produk halal pada tahun-tahun ini sedang mengalami panikan, dimana semua produk harus memiliki sertifikat halal. Tujuan penelitian ini untuk menganalisis potensi UMKM berbasis halal terhadap perekonomian pasca pandemi COVID-19. Metode penelitian yaitu kualitatif dengan pendekatan literasi yaitu merujuk pada hasil temuan yang memiliki korelasi terhadap variabel-variabel yang diteliti. Hasil penelitian ini yaitu UMKM berbasis halal memberikan peningkatan ekonomi. Jumlah penduduk muslim yang ada di Indonesia mencapai 229,62 juta jiwa, hal tersebut memberikan dampak pada tingkat konsumsi masyarakat terhadap makanan dan minuman berlabel halal terutama pada masa pandemi. Tendensi yang terjadi menjadi penentu konsumsi di masyarakat. Sehingga UMKM berbasis halal berpotensi untuk meningkatkan ekonomi pada masa pandemi dan pasca pandemi COVID-19.

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Kata kunci: *UMKM; Industri halal; kerangka hukum*

مستخلص

النمو الاقتصادي هو مؤشر يستخدم لمعرفة نجاح التنمية في بلد ، بما في ذلك إندونيسيا. يؤثر جائحة Covid-19 بشكل كبير جدًا على النمو الاقتصادي ، وهو انخفاض في كل ربع من عام 2020. وهذا له أيضًا تأثير على الدخل ومستوى استهلاك المجتمع. UMKM باعتبارها رأس الحربة للشؤون الاقتصادية يمكن بالتأكيد تقديم حلول للمشاكل التي تواجهها. يشهد اتجاه صناعة الحلال ، وخاصة في المنتجات الحلال ، حالة من الذعر في السنوات الأخيرة ، حيث يجب أن تكون جميع المنتجات حاصلة على شهادة حلال. الغرض من هذا البحث هو تحليل إمكانات المشروعات المتناهية الصغر والصغيرة والمتوسطة القائمة على الحلال في الاقتصاد بعد جائحة Covid-19. يعتبر أسلوب البحث نوعيًا مع منهج محو الأمية ، والذي يشير إلى النتائج التي لها علاقة بالمتغيرات المدروسة. نتيجة هذا البحث هي أن UMKM الحلال توفر تحسینًا اقتصاديًا. يصل إجمالي تعداد المسلمين في إندونيسيا إلى 229.62 مليون نسمة ، وهذا له تأثير على مستوى الاستهلاك العام للأغذية والمشروبات الموصوفة بأنها حلال ، خاصة أثناء الوباء. الاتجاه الذي يحدث يحدد الاستهلاك في المجتمع. بحيث يكون للمؤسسات الصغرى والصغيرة والمتوسطة القائمة على أساس الحلال القدرة على تحسين الاقتصاد أثناء الجائحة ووباء ما بعد Covid-19.

الكلمات الرئيسية: *UMKM ; صناعة الحلال ; إطار قانوني*

A. INTRODUCTION

The success of development in a country can be seen through economic growth. It is in line with Ida's opinion that economic growth is still used to indicate aggregate economic progress. According to Nuraini, economic growth increases goods' production and services in an economy. Therefore, economic growth is one of the crucial indicators in conducting an economic development analysis.¹ Indonesia is experiencing a weak economic system due to the COVID-19 pandemic.

Previously, the estimation of Indonesia's economic growth in 2020 was at 5.3% due to the Covid-19 pandemic. However, some people predict the growth was below 2%, as mentioned by Hadiwardoyo.² On the other hand, the Central Statistics Agency claimed that Indonesia's economic growth was at minus 5.32 per cent for the August period. As a result, Finance Minister Sri Mulyani Indrawati ensured that the Indonesian economy is entering the brink of recession with the projected economic growth in the third quarter in the range of

¹ Ida Nuraini, "KUALITAS PERTUMBUHAN EKONOMI DAERAH KABUPATEN/KOTA DI JAWA TIMUR," in *Seminar Nasional & Call For Paper, FEB Unikama "Peningkatan Ketahanan Ekonomi Nasional Dalam Rangka Menghadapi Persaingan Global"* (Malang, 2017), 15.

² Hadiwardoyo, W. (2020). *Kerugian Ekonomi Nasional Akibat Pandemi Covid-19. BASKARA: Journal of Business & Entrepreneurship*, 2(2), 83-92.

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minus 2.9% to minus 1%. Meanwhile, for the entire year 2020, it was in the range of minus 2.0 7% to minus 0.6%. Thus 2', Indonesia will experience a recession, which can be seen from economic growth minus two consecutive quarters.

One of the reasons is the activity restrictions imposed by the government. The Covid-19 pandemic restricted community activity and mobility, which caused losses to the national economic sector. According to Hadiwardoyo, if we can end the crisis, we will cover the loss before causing mass business bankruptcy.³ The Covid-19 pandemic that occurred inevitably impacted sharing schools. It has also significantly affected every developed and developing country at the world economic level.

In that regard, the world has made efforts to find solutions to reduce and stop the spread of the pandemic. One of them is by implementing social restrictions. Social restrictions are one of the steps to advise healthy people to limit visits to crowded places or avoid direct contact with other people. For instance, according to Hafizah, *social distancing* is commonly done by 1) working from home, 2) learning at home *online* for school students and college students, 3) postponing meetings or events such as conferences, seminars, and workshops, or changing it into *online* via video conferencing or *teleconferencing*, and 4) not visiting people who are sick unless via telephone or *video call*.⁴ Such social restrictions have influenced the activities and the circulation of the overall economy.

Economic activity occurs in the form of consumption levels of existing consumers. Most people tend to avoid direct purchases. They choose to buy online instead. Such changes in consumption occurred due to restrictions imposed by the government. Therefore, the appeal of the producers or traders has to adjust to the current conditions. It also applies to UMKMs.

UMKM's are the spearhead of the economy both in Indonesia and in other countries. This is because UMKM's are targeting consumers who are at the middle and entry level. UMKM's are able to open up large enough job opportunities and attract a large enough workforce . UMKM's provide opportunities for business actors to develop and compete with companies that use large capital. According to Sedyastuti, the existence of UMKM's cannot be doubted because they have proven to be able to survive and become the driving force of the economy, especially after the economic crisis.⁵ The workforce generated from the number

³ Hadiwardoyo.

⁴ Gia Dara Hafizah, "Peran Ekonomi Dan Keuangan Syariah Pada Masa Pandemi COVID-19," *LIKUID: Jurnal Ekonomi Industri Halal* 1, no. 1 (2021): 55–64.

⁵ Kristina Sedyastuti, "Analisis Pemberdayaan UMKM Dan Peningkatan Daya Saing Dalam Kancah Pasar Global," *INOBI: Jurnal Inovasi Bisnis Dan Manajemen Indonesia* 2, no. 1 (2018): 117–127, <https://doi.org/10.31842/jurnal-inobis.v2i1.65>.

of UMKMs is also very influential in reducing the unemployment rate in Indonesia. It is in line with data from the Ministry of Cooperatives and Small and Medium Enterprises (UMKMs), showing that in 2018 there were 64,194,057 UMKMs in Indonesia and employed 116,978,631 workers. Pakpahan said that Indonesia is dominated by UMKMs, which are the backbone of the national economy and were seriously affected not only in terms of their production and income but also by the number of workers who had to be reduced due to the pandemic.⁶

The Central Statistics Agency reported that the number of UMKMs and the turnover generated in 2020 has decreased due to the Covid-19 pandemic. The decline in UMKMs was around 48.2% of the total UMKMs in Indonesia. UMKMs lack resilience and flexibility in dealing with this pandemic is due to several things, such as the low level of digitalization, difficulties in accessing technology, and lack of understanding of strategies to survive in business.⁷

Of the number of UMKMs in Indonesia, 60% are food and beverage products. The level of public consumption of this amount can be classified as high. The product provided must guarantee both the material and the manufacturing process. The guarantee provided is in the form of a guarantee of halal products. The guarantee of Halal Products is essential due to the high level of public consumption and many Muslims in Indonesia. Halal certainly guarantees the level of cleanliness of the food and drinks that will be consumed. The level of cleanliness provided is, of course, critical in reducing the spread of Covid-19. So, advances in science and technology should provide more guarantees for halal products, especially food and beverage products. The street is full of all human activities, such as trading activities and activities associated with the consumption of halal and haram. The relationship between halal and haram in trading activities is seen based on being clean from elements of usury, Mayshir, Gharar, Tadlis and so on. The legal basis regarding the halalness of a thing is found in the Qur'an and Hadith.⁸ Halal certification and marking that has been carried out so far has only

⁶ Aknolt Kristian Pakpahan, "Covid-19 Dan Implikasi Bagi Usaha Mikro, Kecil, Dan Menengah," *Jurnal Ilmiah Hubungan Internasional* 0, no. 0 (2020): 59–64, <https://doi.org/10.26593/jihi.v0i0.3870.59-64>.

⁷ "SME Policy Responses," <https://www.oecd.org/coronavirus/policy-responses/coronavirus-covid-19-sme-policy-responses-04440101/>, 2020.

⁸ Nurul Huda, Hulmansyah Hulmansyah, and Nova Rini, "Faktor Yang Mempengaruhi Perilaku Konsumsi Produk Halal Pada Kalangan Mahasiswa Muslim," *EKUITAS (Jurnal Ekonomi Dan Keuangan)* 2, no. 2 (2018): 247–270, <https://doi.org/10.24034/j25485024.y2018.v2.i2.3944>.

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reached a small number of food products, beverages, drugs, cosmetics, and other halal-use products circulating in the community.⁹

This research was conducted to answer how the potential of halal-based UMKMs to the economy after the Covid- 19 pandemic. The purpose of this study is to analyze halal-based UMKMs to deal with an economy that is experiencing a decline causes.

B. DISCUSSION

The type of research is qualitative, namely a series of activities relating to collecting library data, reading and taking notes and processing research materials.¹⁰ This study uses a qualitative approach because the nature of the research is descriptive, which systematically describes the data obtained as they are. This research also carried out an in-depth investigation of a particular subject to provide a complete picture of it. In this study, the data used are secondary data, namely data obtained from literature such as dictatorial websites and books related to Islamic banking. The data collection technique in this study uses a library research, the collection of data derived from library data. The data obtained were then analyzed using descriptive analysis techniques. In this study, the author read and examined various sources related to the topic for analysis and drew conclusions outlined in writing.

The ability of UMKM is reliable and capable and has a vital role in economic growth and development from year to year. The impact given is tremendous. The number of UMKM has a proportion of 99.99% of the total business actors in Indonesia each year. This existence has continued to grow from 1998 until now compared to large companies. In this case, the coverage described is from 2015 to 2019. The development from year to year continues to increase by an average of 2%. It can be seen in the table 1 below: 19_SME_Policy_Responses

Table 1. Number of UMKM in 2015-2019

Tahun	Jumlah UMKM
2015	59.262.772
2016	61.651.177
2017	62.922.617
2018	64.194.057
2019	65.477.938

Source: <http://umkm.depkop.go.id/>

In 2020 the number of UMKM in Indonesia decreased by 48.2% in 2019. This decline was due to the Covid-19 pandemic at the beginning of 2020. The government has made

⁹ Dharu Triasih, B. Rini Heryanti, and Doddy Kridasaksana, "Kajian Tentang Perlindungan Hukum Bagi Konsumen Terhadap Produk Makanan Bersertifikat Halal," *Jurnal Dinamika Sosial Budaya* 18, no. 2 (2017): 214–225, <https://doi.org/10.26623/jdsb.v18i2.571>.

¹⁰ Zed Mestika, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Bogor Indonesia, 2004), 3.

various efforts to maintain one of these economic drivers to provide input on country development. UMKM in the food and beverage sector has a reasonably large proportion, namely 60% of the total UMKM in Indonesia.

Different views occur with halal products. Nevertheless, the existence and tendency of halal products continue to increase every year without any significant obstacles. It can be seen from the exposure table 2 below:

Table 2. Number of Halal Products in 2015-2019

Tahun	Jumlah Produk Halal
2015	77.256
2016	114.264
2017	127.286
2018	204.222
2019	274.296

(Source : <http://www.halalmui.org/>)

The increase in products from 2015 to 2019 is more than 30% annually. It is because guarantees are given to the community regarding the products consumed, such as food and medicine. Giving this guarantee increases consumer confidence in the product to be consumed. Other findings also support it. For example, the Rating of the Indonesian Islamic Economic Indicator (GIEI) has increased from 5 to 4 globally. One of the reasons for the rise in halal food, which ranks fourth in the world with 71.5. An illustration shows in the graph below:

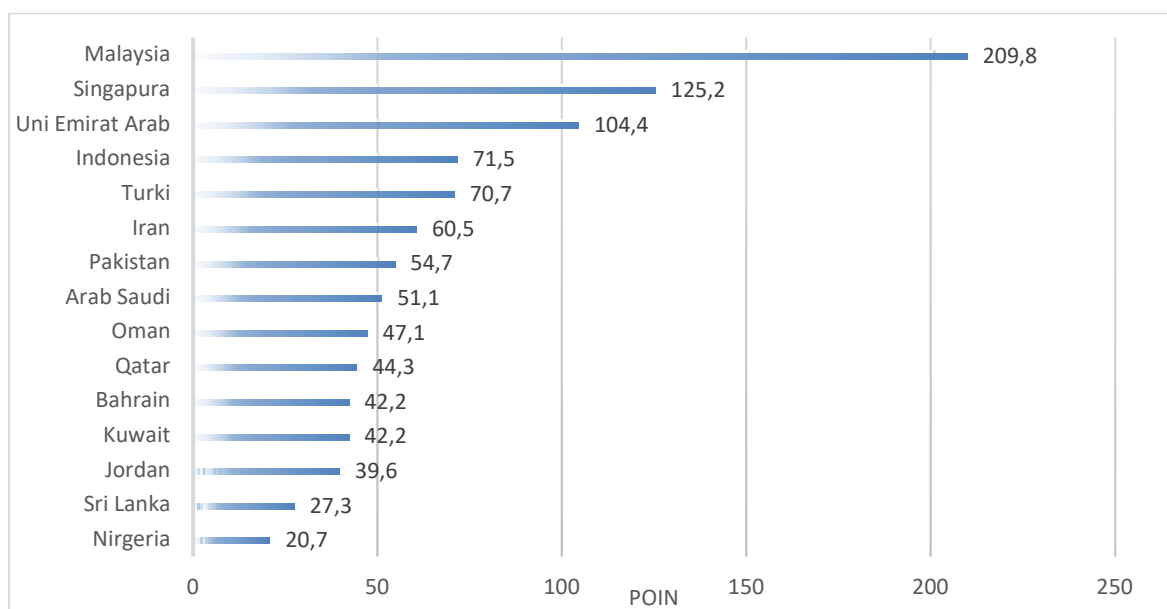


Figure 1. Halal Food Indicator from Global Islamic Economy Indicator (GIEI) 2020

Malaysia has 209.8 points, making it the first country to guarantee halal food products. The Malaysian state is very focused on providing this guarantee, the impact of which every food and beverage product to be produced must have a halal guarantee. Followed in second

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place by Singapore with 125.2 points. It is in stark contrast to the number of Muslim populations. Muslims in Singapore are not more than 15%, but they can occupy the second position. The fact is that the people in this country view halal products in terms of halal and haram and the cleanliness of these foods.

Based on data obtained from a credible sources, Indonesia is in the fourth position. The halal lifestyle has recently developed or has become a new trend in Indonesia.¹¹ Guarantee of halal products in Indonesia, especially halal food, has become a tendency in society. The halalness of a food product is very important. Therefore, regulations and institutions must be implemented consequently. These regulations and institutions are expected to provide comfort to consumers, primarily Muslims. There is no doubt about the halalness of food products consumed.¹² When consumers want to buy goods for consumption or use, always pay attention to the item label printed on the item. The existing halal label is a guarantee in terms of law and cleanliness. The halal label is one of the factors that can influence consumer purchasing decisions. The halal label is important because it gives confidence to consumers for decision making.¹³

In Indonesia, three institutions or agencies handle this matter: BPJPH, LPH, and MUI. The Indonesian Ulema Council has carried out the halal certification (so far) through the LPPOM MUI and the Fatwa Commission. The Halal labelling activities managed by the POM are exact and provide guarantees of protection and legal certainty for halal food products because they have gone through a long process, including the existence of a halal assurance system by companies, audits by the LPPOM and the Fatwa Commission..¹⁴

This section presents the result of the data analysis. In addition, detailed information is presented in an elaboration form and related discussions.

¹¹ Hendri Hermawan Adinugraha and Mila Sartika, "Halal Lifestyle Di Indonesia," *An-Nisbah: Jurnal Ekonomi Syariah* 5, no. 2 (2019): 57–81, <https://doi.org/10.21274/an.2019.5.2.layout>.

¹² Yuli Mutiah Rambe and Syaad Afifuddin, "Pengaruh Pencantuman Label Halal Pada Kemasan Mie Instan Terhadap Minat Pembelian Masyarakat Muslim (Studi Kasus Pada Mahasiswa Universitas Al-Washliyah, Medan). *Jurnal Ekonomi Dan Keuangan*, 1(1)," *Jurnal Ekonomi Dan Keuangan* 1, no. 1 (2012).

¹³ Ahmad Ulil Albab Al Umar et al., "Pengaruh Label Halal Dan Tanggal Kadaluarsa Terhadap Keputusan Pembelian Produk Sidomuncul," *Jesya (Jurnal Ekonomi & Ekonomi Syariah)* 4, no. 1 (2021): 641–647, <https://doi.org/10.36778/jesya.v4i1.348>.

¹⁴ KN Sofyan Hasan, "Kepastian Hukum Sertifikasi Dan Labelisasi Halal Produk Pangan," *Jurnal Dinamika Hukum* 14, no. 2 (2014): 227–238, <https://doi.org/10.20884/1.jdh.2014.14.2.292>.

1. Halal Product Regulation

Halal refers to what is allowed in Islamic law or sharia. Abdul said that for pharmaceutical products, food and beverages, halal could be interpreted as pharmaceutical products, food or drinks that are allowed to be consumed by a Muslim.¹⁵

Problems regarding the provisions of halal products have existed since the 90s in Indonesia. In government regulation, PP No. 69 of 1999 article 1 paragraph 5, states that halal food is food that does not have elements/contents or ingredients that are haram or prohibited for consumption by Muslims, both concerning food raw materials, auxiliary materials and other auxiliary materials, including food ingredients that are processed through genetic engineering and food irradiation and the legal provisions of Islamic teachings carry out the management. Decree of the Minister of Health and Minister of Religion No. 427/me.kes/VIII/1985 and No. 68 of 1985 Article 1 states that halal food is all types of food that do not contain elements or materials that are prohibited/haram and or processed/processed according to the teachings of Islam. Furthermore, the law on halal products was issued in 2014 with Number 33 of 2014, which requires a halal certification for all halal products.

Internationally, regulations on halal products have been regulated in the Halal-Codex GENERAL GUIDELINES FOR USE OF THE TERM “HALAL” CAC/GL 24-1997. Meanwhile, in Indonesia, if we look closely, the regulation of halal products has been regulated.¹⁶

2. Halal Product Guarantee Agency

Three institutions regulate the issuance of halal certificates for all products in terms of food, medicine and cosmetics, namely:

Halal Product Guarantee Agency (BPJPH)

BPJPH is a news agency in the Ministry of Religion that has the authority to issue halal certification and supervise every product certified as halal after previously being under the Indonesian Ulema Council (MUI). With the presence of BPJPH as a new agency at the Ministry of Religion under the mandate of Law Number 33 of 2014 concerning Halal Product Guarantee, a significant change will be a good thing, especially in the halal product industry.

Halal Inspection Agency (LPH)

¹⁵ Abdul Rohman, *Pengembangan Dan Analisis Produk Halal* (Yogyakarta: Pustaka Pelajar, 2012), 1.

¹⁶ Rahmah Maulida, “Urgensi Regulasi Dan Edukasi Produk Halal Bagi Konsumen,” *Justicia Islamica* 10, no. 2 (2013), <https://doi.org/10.21154/justicia.v10i2.153>.

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LPH is an institution that carries out inspection and/or testing activities for the halalness of a product. The government or the community can establish these institutions. The community in question is a legal Islamic religious institution.

LPPOM MUI

The position of LP POM MUI is as a semi-autonomous institution with a particular task in the field of food safety for Muslims from additives. Structurally, the position of LP POM MUI can be at the Central MUI and Regional MUI. There is an obstacle since realizing halal certification requires experts and the support of laboratory facilities to carry out the legal process. Thus, for the time being, the position of LP POM MUI is only at the central and provincial MUI.¹⁷

The Fatwa Commission determines the fatwa regarding the halalness of food, medicinal and cosmetic products after an audit by LP POM MUI and reports to the Fatwa Commission. After the report of LP POM MUI was brought to the Fatwa Commission hearing, the Fatwa Commission then determines whether the product is halal or not based on the research report submitted by LP POM MUI. After that, then a halal certification is issued for the product.¹⁸

The vision of LP POM MUI is to civilize Muslims to consume halal products and teach all business actors to produce halal products. Meanwhile, the missions are 1. Intensifying inspection of food, medicinal and cosmetic barriers circulating in the Indonesia territory; 2. Increasing the awareness of Muslims in consuming halal products through counselling and educating with related agencies; 3. Increasing producers' awareness of halal products by providing counselling and educating about halal products with other agencies; 4. Accelerating and expanding cooperation with national and international Islamic institutions that are oriented towards Islam.¹⁹

3. Potential of Halal-based UMKM

UMKM, as the spearhead or backbone of the economy, of course, must continue to develop with all available efforts. Economic development is an indicator of a country's success in sustainable development. With all its efforts, the Indonesian government has made efforts so that UMKM in Indonesia continues to develop.

¹⁷ Sheilla Chairunnisyah, "Peran Majelis Ulama Indonesia Dalam Menerbitkan Sertifikat Halal Pada Produk Makanan Dan Kosmetika," *Jurnal EduTech* 3, no. 2 (2017): 64–75.

¹⁸ SOFYAN HASAN. H. KN., *Sertifikasi Halal Dalam Hukum Positif Regulasi Dan Implementasi Di Indonesia* (Yogyakarta: Aswaja Pressindo, 2014).

¹⁹ KN.

The number of UMKM in Indonesia cannot be underestimated with the potential that continues to want to grow. Every year, all types of UMKM continue to increase, especially food and beverage products, amounting to 60% of the total. This is also due to the increasing number of population so that the level of consumption of food and beverages will certainly increase, including the growing millennial generation.

The number of UMKM in Indonesia continues to grow. Every year, all types of UMKM continue to increase, especially food and beverage products, amounting to 60% of the total. It is also due to the increasing population so that the consumption of food and beverages will undoubtedly increase, including the growing millennial generation.

Indonesia, which has the largest Muslim population globally with 229.62 million people, can innovate by involving halal-based UMKM. Halal-based UMKM with halal products will guarantee cleanliness and are accepted from a religious perspective, of course. The halal label is one of the most important criteria that can be used to differentiate. It also aims to help consumers, especially Muslim consumers, to evaluate products and convince them of the quality of the product.²⁰ Not only Muslim residents but also non-Muslim residents, as happened in Singapore, which has a higher level of non-Muslims. The residents of Singapore view that halal products have been guaranteed in terms of materials and hygienic production processes. The perception of the halal label is concluded as an impression that has been analyzed, interpreted, and evaluated by an individual. Whatever is labelled halal has been guaranteed its halalness and is permitted according to Islamic law.²¹

Indonesia can run halal-based UMKM, where every existing UMKM continues to register products produced to have a halal certificate. The guarantees provided by halal-based UMKM can increase the country's income and economy. So that Indonesia can rise from the economic downturn in 2020, which was impacted by the Covid-19 pandemic. In the following years, UMKM can rise again and give this nation and country the best. Development growth will advance in the future due to an ever-increasing economy. Halal will be important in marketing studies in Indonesia because, currently, consumers will pay attention to the halal label printed on products traded on the market.²²

²⁰ Shilachul Alfinul Alim, M. Kholid Mawardi, and Aniesa Samira Bafadhal, "PENGARUH PERSEPSI LABEL HALAL DAN KUALITAS PRODUK TERHADAP KEPUTUSAN PEMBELIAN PRODUK FESYEN MUSLIM (Survei Pada Pelanggan Produk Zoya Muslim Di Kota Malang)," *Jurnal Administrasi Bisnis* 62, no. 1 (2018): 127–134.

²¹ Alim, Mawardi, and Bafadhal.

²² Premi Wahyu Widyaningrum, "Pengaruh Label Halal, Kesadaran Halal, Iklan, Dan Celebrity Endorser Terhadap Minat Pembelian Kosmetik Melalui Variabel Persepsi Sebagai Mediasi (Studi Pada Civitas Akademika Universitas Muhammadiyah Ponorogo)," *Capital: Jurnal Ekonomi Dan Manajemen* 2, no. 2 (2019): 74, <https://doi.org/10.25273/capital.v2i2.3984>.

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C. CONCLUSION

Halal-based UMKM provides economic improvement. The total Muslim population in Indonesia reaches 229.62 million. It influences the level of public consumption of food and beverages labelled halal, especially during the pandemic. The tendency that occurs determines consumption in society. Thus, halal-based UMKM can potentially improve the economy during the pandemic and post-COVID-19 pandemic. For this reason, it is recommended that MSME actors provide guarantees to consumers in the form of halal certificates for food and beverage products produced. The government should provide services or regulations to MSME players so that it is easier to get halal certification for these products. Therefore, the economy in Indonesia can increase.

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