

The Relationship Of Religiosity, Producer's Knowledge, and Understanding Of Halal Products to Halal Certification

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Abstrak

Halal hadir sebagai bentuk tuntutan dari konsumen untuk keamanan dan kesehatan produk yang dikonsumsi. Trend model perilaku konsumen ini harus ditangkap sebagai peluang bisnis oleh para produsen, sehingga melalui UU Jaminan Produk Halal No. 33 Tahun 2014 semua produsen diwajibkan melakukan sertifikasi halal. Kewajiban sertifikasi halal ini diwajibkan bagi seluruh produsen, baik dia paham maupun tidak. Berdasarkan fenomena ini, maka perlu adanya analisis tentang keterkaitan hubungan antara religiusitas produsen sebagai landasan dalam pengambilan keputusan sertifikasi halal, pengetahuan produsen dan juga pemahamannya terkait produk halal. Penelitian ini juga bertujuan mengeksplorasi secara lebih mendalam tentang keterkaitan religiusitas, pengetahuan produsen dan pemahaman produk halal terhadap keputusan sertifikasi. Penelitian ini menggunakan pendekatan kuantitatif dengan pendekatan deskriptif. Hasil penelitian ini menyatakan bahwa jika variabel religiusitas, pengetahuan produsen dan pemahaman produk halal dinji secara parsial tidak memiliki hubungan dengan keputusan sertifikasi halal oleh produsen, namun begitu ketiga variabel ini diujicoba secara simultan, maka memiliki pengaruh pada keputusan sertifikasi halal oleh produsen. Artinya, produsen dalam mengambil keputusan sertifikasi halal tidak dipengaruhi oleh tingkat religiusitas, pengetahuan produsen dan pemahaman produk halal yang mereka miliki.

Kata Kunci: Halal, religiusitas, pengetahuan produsen, pemahaman produk halal, keputusan sertifikasi halal.

Abstract

Halal is present as a form of demand from consumers for the safety and health of the products consumed. Producers must capture the trend of this consumer behavior model as a business opportunity. So, all producers through the Law on Halal Product Guarantee No.33 of 2014, whether they understand it or not. From this, it is necessary to analyze the relationship between producer religiosity as a basis for making decisions on halal certification and the producer's knowledge and understanding regarding halal products. This study also aims to explore the relationship between religiosity, producer knowledge and understanding of halal products on certification decisions. This study uses a quantitative approach with a descriptive type. The results of this study state that if the variables of religiosity, producer knowledge and understanding of halal products are tested partially, they have no relationship with halal certification decisions by producers, but once these three variables are tested simultaneously have an impact on halal certification decisions by producers. It means that producers deciding on halal certification are not impacted by the level of religiosity, producer knowledge and understanding of halal products they have.

Keywords: good corporate governance, return on asset, return on equity, non performing financi

Introduction

According to the Indonesian Ministry of Micro, Small, and Medium Enterprises (MSMEs) and Cooperatives, business or business development, in 2018, there were 64,194,057 MSMEs with 116,978631 workers. The breakdown of data on the number of MSMEs, namely micro businesses, totaling 62,106,900 units, and small businesses, 757,090 units. Medium businesses have 58,627 units, and large businesses have 5,460 units. Based on the data above, there are still many opportunities for the community to develop their business by increasing the creativity and product innovation produced to reach a higher level of business up to the level of large businesses, which will have an impact on increasing turnover or profits that business actors will obtain.¹

As unemployment increases, becoming an entrepreneur is a way to increase creativity and innovations expected to increase income. One of the innovations to create or develop a product is looking at market share or other factors that attract consumer buying interest.² The market potential in Indonesia, where the majority of the population is Muslim,³ is a suitable market if product innovation and creativity are in line with what has been

regulated by Islam.⁴ The market potential in Indonesia, where the majority of the population is Muslim, is a good and suitable market if product innovation and creativity are in line with what has been regulated by Islam.⁵ One of the teachings of Islam is that Muslims must consume food or utilize halal services.⁶ Muslims are prohibited from consuming haraam goods unless there is an urgent need, but Muslims still pay attention to the limits that have been regulated according to Islamic law.⁷

As a Muslim, consuming goods or services must follow what Allah prescribed through His Messenger. The word of Allah in Surah al Baqarah verse 168 and Al Qur'an Surah Al Maidah verse 88 explains that consuming good food or services is an obligation to carry out His commands. Not only in Indonesia, international pressure on the demand for halal products is also increasing.⁸ Demand for halal products is a potential for the Indonesian people to develop a halal product industry with halal product quality and guarantees, as well as halal certification by a halal product guarantee agency.⁹

Based on Law Number 33 of 2014 concerning halal product guarantees, it is stated that halal products are products that have been declared halal following Islamic law. It includes

¹ Wan laura Hardilawati, "Strategi Bertahan UMKM Di Tengah Pandemi Covid-19," *Jurnal Akuntansi Dan Ekonomika*, 10.1 (2020), 89–98.

² Virgia Aida Handini and Wahyuni Choiriyati, "Digitalisasi Umkm Sebagai Hasil Inovasi Dalam Komunikasi Pemasaran Sahabat Umkm Selama Pandemi Covid-19," *JRK (Jurnal Riset Komunikasi)*, 11.2 (2021).

³ Erna Susanti and Dimas Perdana Oskar, "Penerapan Bauran Promosi Pada Saluran Distribusi Bagi Produk UMKM Di Kota Padang," *EKONOMIKA SYARIAH: Journal of Economic Studies*, 3.1 (2019), 56–71.

⁴ Selvia Ramdani, R Deni M Danial, and Nor Norisanti, "Minat Beli Berdasarkan Creative Promotion Dan Inovasi Produk," *BUDGETING: Journal of Business, Management and Accounting*, 2.2 (2021), 462–69.

⁵ Lailatul Khikmawati, "Optimalisasi Potensi Industri Halal Di Indonesia Melalui Peran Pasar Modal Syariah," *Al-Iqtishod: Jurnal Ekonomi Syariah*, 3.1 (2021), 63–74.

⁶ Arina Lintang Iklima, Yayuk Yuliati, and Anif Fatma Chawa, "Between Halal and Haram: The Challenges and Adaptation of Halal Dietary Consumption Indonesian Muslim Immigrants in Japan," *Islam Realitas: Journal of Islamic and Social Studies*, 7.2 (2021), 109–22.

⁷ Nikmatul Masruroh and Ahmad Fadli, "Gerak Kuasa Negara Dalam Perdagangan Komoditas Bersertifikat Halal Di Indonesia: State Power Movement in Halal Certified Commodity Trading in Indonesia," in *Proceedings*, 2022, 1, 151–66.

⁸ M Atho Mudzhar and Choirul Fuad Yusuf, *Fatwa Majelis Ulama Indonesia (MUI) Dalam Perspektif Hukum Dan Perundang-Undangan* (Puslitbang Kehidupan Keagamaan, Badan Litbang dan Diklat, Kementerian Agama, 2011).

⁹ Dani Kusumastuti Kusumastuti, "Minat Beli Produk Halal Di Indonesia: Studi Pemetaan Sistematis," *Mabya: Jurnal Manajemen Bisnis Syariah*, 2.2 (2020), 27–50.

all aspects of the production of halal products that are guaranteed to be halal until they reach the hands of consumers.¹⁰ These aspects include starting from halal materials, halal production, and halal operations to halal marketing.¹¹ The most significant impact from the enactment and implementation of Law Number 33 of 2014, enacted on October 17, 2019, has occurred to MSMEs producers, whose number is more significant than large industries. The extensive industry, which totals 5,460 units, has not had a significant impact since the implementation of halal certification because they already have halal certification and are ready to compete in the market.¹² So it is hoped that small and medium industries can develop and know about halal products to apply for certification or guarantee them. It is hoped that products from MSMEs can also compete with products from large industries.¹³

The urgency of halal certification, in addition to creating competitiveness for producers, the community as Muslims are indeed ordered to consume halal food according to Islamic religious law, nutritious according to health sciences, and indeed ordered to produce from halal businesses. Therefore, producers are expected to have

more in-depth knowledge about halal products.¹⁴ So that in the production process to produce halal products, producers can apply and implement knowledge and understanding of halal products in their businesses.¹⁵ Knowledge from producers about halal products and certification is a very important factor considering that the demand for halal products is increasing.¹⁶ Based on the Global Islamic Economy Report records, Indonesia ranks first in the world in halal spending and consumption, reaching USD 2.2 trillion in 2018.¹⁷ In 2019, the President of Indonesia revealed that the demand for halal products reached USD 3.7 trillion.¹⁸ It shows that the demand for halal products always experiences a significant increase every year.

Knowledge itself is information stored in memory, so the level of knowledge can be seen from how much information a person receives in his memory when receiving information.¹⁹ The producer's knowledge includes various information about the production of goods or services, which in production theory are said to create added value, use value, or produce output from various inputs that can be utilized or consumed by society.²⁰ Besides covering information owned by the producer, the

¹⁰ Arif Rachman Eka Permata, "Harapan Dan Realitas Implementasi Regulasi Jaminan Produk Halal Di Indonesia," *Dinar: Jurnal Ekonomi Dan Keuangan Islam*, 5.1 (2018), 1–10.

¹¹ Reza Tanah Ashari, "Pengembangan Sistem Logistik Produk Halal Di Indonesia," *Halal Research Journal*, 1.1 (2021), 8–19.

¹² Mudzhar and Yusuf.

¹³ Hasan Ikhwani and others, "Sosialisasi Dan Pendampingan Sertifikasi Halal Untuk Usaha Mikro Pemotongan Ayam Di Desa Jetak, Kelurahan Rembun, Kecamatan Nogosari, Kabupaten Boyolali, Jawa Tengah," *Sewagati*, 6.4 (2022), 419–26.

¹⁴ Debbi Nukeriana, "Implementasi Sertifikasi Halal Pada Produk Pangan Di Kota Bengkulu," *Qiyas: Jurnal Hukum Islam Dan Peradilan*, 3.2 (2018), 154–65.

¹⁵ Mega Novita Syafitri, Rania Salsabila, and Fitri Nur Latifah, "Urgensi Sertifikasi Halal Food Dalam

Tinjauan Etika Bisnis Islam," *Al Iqtishod: Jurnal Pemikiran Dan Penelitian Ekonomi Islam*, 10.1 (2022), 16–42.

¹⁶ Masruroh and Fadli, i.

¹⁷ Warto Warto and Samsuri Samsuri, "Sertifikasi Halal Dan Implikasinya Bagi Bisnis Produk Halal Di Indonesia," *Al Maal: Journal of Islamic Economics and Banking*, 2.1 (2020), 98–112.

¹⁸ CNN Indonesia, "OJK Prediksi Risiko Kredit Macet Masih Menanjak. CNN Indonesia," *CNN Indonesia*, January 2022.

¹⁹ Pretty Aprilita Wongkar, "Tingkat Pengetahuan Masyarakat Surabaya Mengenai Brand Baru Indosat Ooredoo," *Jurnal E-Komunikasi*, 5.1 (2017).

²⁰ Feliza Zubair, "Pemahaman Komunitas Terhadap Program Community Relations Di Palimanan Dan Citeureup," *PRofesi Humas*, 5.1 (2020), 98–120.

producer's knowledge also includes the ability to think critically, concepts, and expertise possessed by the producer, namely regarding the production procedures to be carried out.²¹ So producer knowledge is a combination of the theory of knowledge and theory of production, a combination of information owned by producers in producing output or product results.²²

Another factor in implementing halal certification that comes from knowledge is understanding halal products. It is the basis according to Bloom's taxonomy in the cognitive domain, namely that knowledge becomes C1 and Understanding becomes C2.²³ Comprehension is studying or understanding an object or information properly and thoroughly to gain expertise or experience on what is learned. Understanding halal products are essential because it is tied to the mastery of thoughts and the applicability that will result from this understanding.²⁴

In the Halal Supply Chain Development research, it states that "*a New body of knowledge and finding on halal supply chain was much generated and shared among the academicians and institutions of higher learning, but the acceptance and its deployment has yet to be implemented holistically in real business practices and the industry.*"²⁵ Research by Akim et

al. (2018) proves that academics and higher education institutions produce much knowledge and research on halal, but the acceptance and application of this have not been applied holistically to business and industrial practices. However, then, the application of the halal concept will take place slowly in business practices to create business sustainability and competitiveness.²⁶

Regarding halal certification, another supporting factor is the religiosity of the producers themselves because halal products are products that have been prescribed in Islam, so producer religiosity is closely related to the halal products that will be produced.²⁷ Religiosity is an internalization of religious values in a person implemented in life.²⁸ Religiosity relates to belief in religious teachings, which are then actualized in action. So, producers' religiosity includes each producer's beliefs, faith, and devotion to carrying out what they believe.²⁹

So that in this study, religiosity is a religious concept that includes MSMEs producers of the Indonesian Young Entrepreneurs Association (Indonesian: Himpunan Pengusaha Muda Indonesia HIPMI) in the Jember branch area. Based on the research results, it is inevitable that halal science has an axis and originates

²¹ Miftahus Surur, "Teori Produksi Imam Al-Ghazali & Ibnu Khaldun Perspektif Maqashid Al-Syari'ah," *Istidlal: Jurnal Ekonomi Dan Hukum Islam*, 5.1 (2021), 12–23.

²² Andi Fika Widuri and Udin Saripudin, "Analisis Komparatif Pemikiran Imam Al-Ghazali Tentang Konsep Teori Produksi," *Al Maal: Journal of Islamic Economics and Banking*, 3.2 (2022), 181–93.

²³ Dewi Amaliah Nafiaty, "Revisi Taksonomi Bloom: Kognitif, Afektif, Dan Psikomotorik," *Humanika, Kajian Ilmiah Mata Kuliah Umum*, 21.2 (2021), 151–72.

²⁴ Neneng Konety, Chandra Purnama, and Monita Hizma Adilla, "Pemahaman Usaha Mikro, Kecil Dan Menengah (UMKM) Di Jatinangor Terhadap Kewajiban Sertifikasi Halal Pada Produk Makanan," *Kumanwula: Jurnal Pengabdian Kepada Masyarakat*, 1.1 (2018), 31–49.

²⁵ Siti Khadijah Ab Manan, Fadilah Abd Rahman, and Mardhiyyah Sahri, *Contemporary Issues and Development in the Global Halal Industry* (Springer, 2016).

²⁶ Ikhwanie and others.

²⁷ Yulmaida Amir, "Pengembangan Skala Religiusitas Untuk Subjek Muslim," *Indonesian Journal for The Psychology of Religion*, 1.1 (2021), 47–60.

²⁸ Fifi Afiyanti Tripuspitorini, "Pengaruh Religiusitas Terhadap Minat Mahasiswa Politeknik Negeri Bandung Untuk Menabung Di Bank Syariah," *Jurnal Masharif Al-Syariah: Jurnal Ekonomi Dan Perbankan Syariah*, 4.2 (2020).

²⁹ Muhammad Nasrullah, "Islamic Branding, Religiusitas Dan Keputusan Konsumen Terhadap Produk," *Jurnal Hukum Islam*, 13.2 (2015), 79–87.

from religion, nation, and culture, which are disciplines from our ancestors continuously inherited from one generation to another.³⁰ The research Studying the Politics of Global Halal Markets stated that "*Halal as a cultural or religious form has created new fields of potential economic value in new industries and has raised legal and ethical quandaries.*"³¹ This research shows that the decision to obtain halal certification is a form of cultural and religious behavior that can create value and economic potential in the industry and lead to legality and ethics. Research by Nikmatul Masruroh (2020) also shows that branding halal products, which motivates producers to carry out halal certification, is one step toward reinforcing the religious identity of the producers themselves. The halal certification process cannot only be interpreted as product identity but must genuinely reflect the Islamic identity of producers in processing and producing products.³²

The Young Entrepreneurs Association (Indonesian: Indonesian Young Entrepreneurs Association HIPMI) continues to develop MSMEs producers by mentoring young entrepreneurs to develop sound business knowledge while still paying attention to aspects of religiosity as boundaries and rules in Islam in the business world. HIPMI, an independent organization, continues to foster MSMEs to continue developing their businesses with the creative economy industry as the basis for superior products in the economy. As research by M. Shohib (2018) states that religiosity affects a person's behavior in doing business, the Jember branch of HIPMI

currently continues socializing and developing businesses for young entrepreneurs. After the inauguration of the new management for the 2020-2023 period on July 18, 2020, at the Aston Jember hotel, according to the Jember HIPMI database, which was updated on August 16, 2020, Jember HIPMI members totaled 89 members. Each member has their own business or business in various areas, not only in the Jember area but also outside the city of Jember. The population of the Jember HIPMI MSMEs, according to the database, can be divided into producers engaged in the goods or food-producing sector and some engaged in the service sector. Several HIPMI Jember MSMEs engaged in the food industry already have halal certificates, but in the Jember HIPMI database, it is still not correctly recorded for every MSME that already has halal certificates. So it is necessary to update more detailed data, including MSMEs that already have halal certificates and those that have not received them. Some MSMEs that have received halal certificates include UD Primadona, Macarina, Puasin Jember, and others.

The Jember branch of HIPMI is a place for MSMEs to learn as members of an organization, develop soft leadership skills, and learn to work together and be solid in every organizational activity. Also, in HIPMI, MSME actors or producers will gain business experience from members and administrators, as well as commissioners, that can be used as knowledge to develop a business. HIPMI Jember has an autonomous body that operates in universities in the Jember area to inspire and motivate students to participate in

³⁰ Ro'fah Setyowati, Nurdeng Deuraseh, and Nor Surilawana Sulaiman, "Basic Themes Toward Halal Sustainability Management in Brunei Darussalam and Indonesia" (Yoga Pratama, 2020).

³¹ Sufyan Abid, "The Halal Frontier. Muslim Consumers in a Globalized Market" (SLOVENE

ANTHROPOLOGICAL SOC FAK SPORT,
GORTANOVA 22, LJUBLJANA, SI-1000 ..., 2012).

³² Nikmatul Masruroh, "Dinamika Identitas Dan Religiusitas Pada Branding Halal Di Indonesia," *ISLAMICA: Jurnal Studi Keislaman*, 14.2 (2020), 317–38.

entrepreneurship. The autonomous bodies are HIPMI PT Jember University, HIPMI IAIN Jember, and HIPMI Jember Islamic University.

In each area, the East Java HIPMI MSMEs branches owned by members have businesses in various sectors ranging from crafts, agriculture, livestock, plantations, retail, food and beverage industry, service sectors such as travel, educational institutions, photography, videography, and other service fields. It is closely related to consumer demand and interest in halal products. It cannot be separated from producers' understanding of halal products, which are increasingly trending in the economy and are known to influence many aspects, including demand for halal food, halal cosmetics, halal medicines (halal pharmaceuticals), halal clothing (halal fashions), and halal tourism (halal travels). It is interesting to study what things or factors must be possessed by producers (especially for Jember HIPMI MSMEs spread in various regions) to understand halal products and certification. It is done so those producers can meet the demand for halal products and consumers can feel safe because the producers understand very well about halal products and already have halal certification. Halal certification for producers is vital in maintaining the halal products consumed by people every day. Therefore, producers are the root and basis for creating halal products.

This research has the first objective; analyze the relationship of religiosity, producer's knowledge, and understanding of halal products to halal certification decisions by the Jember HIPMI MSMEs producers.

Method

The research approach uses a quantitative approach with survey research types. This type is used to determine the halal certification process carried out by producers under the East Java HIPMI. In this study, religiosity is variable X1, producer knowledge is variable X2, Understanding of halal products is variable X3, and halal certification decisions as a variable Y1. The relationship between the research framework of the four variables can be seen in the following figure:

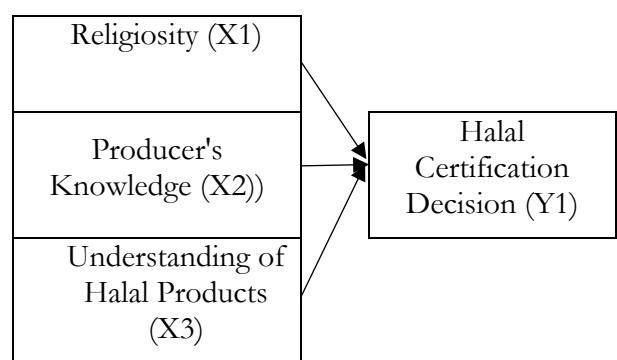


Figure 1. Research Framework

The research assumptions show a significant relationship or influence between religiosity, knowledge, and understanding of halal products on halal certification decisions, either partially or simultaneously.

From the research assumptions above, this study has the following hypotheses:

1. The impact of religiosity on halal certification decisions

Human nature is shaped by its daily activities and by the results it influences, and the most influential of these is the ideal religion.³³ In another reference, Hatta never separated state

³³ Mahmud Abu Saud, *GBEI (Garis-Garis Besar Ekonomi Islam)* (Gema Insani, 1996).

and economic life from religion. Hatta always brought the spirit of religion to life.³⁴

So based on the description above, the hypothesis of the influence of religiosity on halal certification decisions is:

H_a = Producer religiosity partially impacts halal certification decisions by Jember HIPMI MSMEs producers.

H_0 = Producer religiosity does not impact halal certification decisions partially by Jember HIPMI MSME producers.

2. The impact of producer knowledge on halal certification decisions

Human efforts result in the birth and growth of knowledge. Knowledge is used to understand the reality of life and the universe to solve problems and develop and preserve what has previously been obtained.³⁵ Intangible assets include knowledge. Knowledge is limitless and can be expanded.³⁶

Halal certification decision factors include knowledge which in several research results found that knowledge has a significant impact on halal products. One of the studies by Nurdeng Deuraseh in Brunei Darussalam in the application of the Baldatun Thayyibatun Warabbun Ghafur concept in the halal industry stated that "*Recitation and teaching about halal science are important considering that the global community, including ASEAN, has welcomed halal science, this study can accelerate and activate the Islamic community dive into the halal industry*".³⁷ The results of this study prove that knowledge

is very important in creating a halal industry because knowledge can accelerate the development of the halal industry and has been welcomed by the world community, including ASEAN. Another study by Johan Fischer in Halal Training in Singapore stated that "*In Singapore, halal training is mandatory for companies and so is the setting up of the halal team, reflecting how standards can also refer to persons or teams as it were with certain qualifications, knowledge, or skills.*"³⁸ This study proves that knowledge is very important in halal training. Because in Singapore, halal training or training is mandatory for companies and for setting up halal teams, which refer to halal standards as they are with the qualifications, knowledge, or expertise possessed by each person or group.

Based on the description above, the producer's knowledge hypothesis for the Halal certification decision is as follows:

H_a = Producer knowledge partially impacts halal certification decisions by Jember HIPMI MSMEs producers.

H_0 = Producer knowledge does not impact the decision of halal certification partially by the Jember HIPMI MSMEs producers.

3. Impact of Understanding (of halal product) on halal certification decisions.

Not much different from the concept of knowledge which becomes C1 in cognitive indicators according to Bloom's taxonomy, understanding occupies C2 as a factor of mastery of thoughts and is applicable in life. In research at the MUIS Academy (Majelis Ugama

³⁴ Anwar Abbas, *Bung Hatta Dan Ekonomi Islam: Menangkap Makna Maqâsid Al Syari'ah* (Penerbit Buku Kompas, 2010).

³⁵ Abdul Rahman Suleman and others, *Ekonomi Makro* (Yayasan Kita Menulis, 2020).

³⁶ Muhammad Amsal Sahban and M M SE, *Kolaborasi Pembangunan Ekonomi Di Negara Berkembang* (Sah Media, 2018), I.

³⁷ Setyowati, Deuraseh, and Sulaiman.

³⁸ C Michael Hall and Girish Prayag, *The Routledge Handbook of Halal Hospitality and Islamic Tourism* (Routledge, 2019).

Islam Singapore), it is stated that "To understand halal certification, it is imperative to understand halal."³⁹

In this case, to understand halal certification, it is very important to understand halal products. Producers must possess an understanding of halal products to carry out halal certification. It shows that understanding halal products is very important for producers to apply this understanding to make halal certification decisions and maintain their products' halalness.

In research by Harlina Suzana entitled Halal Logistics Versus Halal Supply, it was stated that the "*Halal process should be viewed from a supply chain perspective because a halal product could only be produced when entire activities throughout the supply chain process are based on Islamic practice rather than only focusing on the production.*"⁴⁰ It shows that the halal product process, which is applicable from the understanding itself, must be seen from the product offering, which can only be produced if all production activities are based on Islamic religious practices. It is also a factor in a producer's decision to apply for the halal certification process, as halal products must first comply with Islamic teachings from the production process to the process of providing the halal process.

Based on the description above, the hypothesis of understanding halal products on halal product decisions is:

H_a = Understanding halal products partially impact halal certification decisions by Jember HIPMI MSMEs producers.

H_0 = Understanding of halal products does not impact halal certification

decisions partially by the Jember HIPMI MSMEs producers.

4. The impact of religiosity, knowledge, and understanding of halal products on halal certification decisions

Based on the references to the three assumptions above, each of the variables has a significant influence on the halal certification decision. The variable hypothesis will be tested together or simultaneously in this fourth hypothesis so that it will be concluded whether there is or not a simultaneous influence between the variables of religiosity, knowledge, and understanding of halal products on the decision of halal certification by producers.

Research by Sharifah Kamaliah states that as an Islamic entrepreneur, one must have the characteristics. It is revealed in the statement, "*They are as follows, knowledge, initiative, risk-taking, customer orientation, employee involvement, strategic thinking, innovativeness, excellence, hard-working, patience, vision, optimism, halal earning, honesty and truthfulness, social welfare, morality, economic and fear of Allah SWT.*"⁴¹ Islamic Entrepreneurs must have knowledge, initiative, risk-taking, customer orientation, employee involvement, strategic thinking, innovation, excellence, hard work, patience, vision, optimism, halal income,⁴² honesty and prosperity, social welfare, morals, knowledge economy, and fear of Allah. It shows that Islamic producers, as individuals or as groups who have a level of religiosity, must have knowledge and others to get halal income; of course, this does not escape those producers must have an understanding of halal products and apply for halal certification so that the halal

³⁹ Hall and Prayag.

⁴⁰ Manan, Abd Rahman, and Sahri.

⁴¹ Muhammad Wildan and Fatimah Husein, "Islamophobia and the Challenges of Muslims in Contemporary European Union Countries: Case Studies from Austria, Belgium, and Germany," *Ajkaruna: Indonesian Interdisciplinary Journal of Islamic Studies*, 17.1 (2021), 56–79.

⁴² Sedinadia Putri, "Kontribusi UMKM Terhadap Pendapatan Masyarakat Ponorogo: Analisis Ekonomi Islam Tentang Strategi Bertahan Di Masa Pandemi Covid-19," *EKONOMIKA SYARIAH: Journal of Economic Studies*, 4.2 (2020), 147–62.

product guarantee agency can guarantee halal business standards. Halal certification decisions can therefore be influenced by religion and religious affiliation, as well as the knowledge and understanding of the producers of halal products.

In addition, the research Ethics of Food Handlers Throughout the Supply Chain in the Halal Food Industry states, "*Knowledge and understanding of the legal and halal standard requirements as well as the ethics of food handlers.*"⁴³ Knowledge and understanding of legality and halal standards as ethics for producers. It shows that knowledge and understanding of halal products must be possessed by producers as ethics that become law or legality from submitting decisions on halal certification. It also shows that understanding halal products is very important in applying for halal certification, which is the ethics or corporate values in creating them. In line with this concept, the Assessing Innovation in Halal Service research stated that "*Halal is an Islamic concept which explains act, rule, and manner or a practical system of lie or muamalat which covers shariah, akhlak, and aqidah.*"⁴⁴ This study shows that halal is a concept of Islamic religion which must be applied in actions, rules, and manners or a practical system of life or muamalat, which includes sharia, morals, and aqidah. Based on this concept, the decision on halal certification, the final result or effort of thought in action, includes various factors, including religiosity, knowledge, and understanding of the halal product itself. Based on the description above, the hypothesis of the influence of religiosity, knowledge, and understanding of halal

products on halal certification decisions is as follows:

H_a =Religiosity, knowledge, and understanding of halal products impact decisions on halal certification simultaneously by Jember HIPMI MSMEs producers.

H_0 =Religiosity, knowledge, and understanding of halal products do not impact decisions on halal certification simultaneously by Jember HIPMI MSMEs producers.

Based on the assumptions and research hypotheses, the approach in this study uses a quantitative approach which is research in which the data is in the form of numbers or non-numeric data that is calculated, then analyzed using specific statistical formulas, and interpreted in order to test the hypotheses that have been prepared, and aims to find causes result (causality) of something.⁴⁵ The type of research used is survey research, a primary data collection method widely used in social research.⁴⁶ Survey methods can collect information about the opinions, attitudes, choices, and perceptions of a person or respondent. The researcher will describe the data related to the problems in the research. The way to answer the problem and reveal the research objectives is to determine whether or not the influence of religiosity, knowledge, and understanding of halal products on halal certification decisions by East Java HIPMI MSMEs producers on the psychological state and behavior of producers. Verification research was used using primary data obtained

⁴³ Manan, Abd Rahman, and Sahri.

⁴⁴ Manan, Abd Rahman, and Sahri.

⁴⁵ Mundir Mundir, "Metode Penelitian Kualitatif Dan Kuantitatif" (STAIN Jember Press, 2013).

⁴⁶ Asmaul Husna and Budi Suryana, "Metodologi Penelitian Dan Statistik," Prof. Dr. Asnah Said, Ed.). Jakarta: Pusat Pendidikan Sumber Daya Manusia Kesehatan KeMenKes RI, 2017.

from distributing questionnaires to respondents.

The population taken in this study is the Jember HIPMI MSME producers. The total population obtained from the database and the general secretary of HIPMI Jember is 89 members. Each member has his own business or business in the producer sector or unique production of goods, totaling 51 members and 37 members engaged in the service sector. While the sample is part of the number and characteristics possessed by the population, the sample for this study is each producer from the MSMEs HIPMI Jember. According to the database, the number of samples of producers or members of HIPMI Jember is 89 people, but the sample used in this study is members of HIPMI Jember who have businesses in the producer sector or the production of goods. So the number of samples is 51. The sampling technique used in this study is a non-probability sampling technique using a purposive sampling approach. It is a sampling carried out by making specific considerations and criteria.⁴⁷ It makes it easier for researchers to achieve their desired goals in research patterns. This study uses sample criteria with the criteria that the sample is an official member of HIPMI Jember and a producer that produces products, not as employees, outlet owners, or distributors. To determine the number of samples, according to Roscoe in the book Research Methods for Business in Sugiyono's research book, the number of samples is 30-500 samples or multiples of at least ten multiples of the number of variables tested in multivariate analysis (correlation or multiple regression).⁴⁸ The

number of samples to be tested in this study with four variables is a minimum of 40. According to the Slovin formula to determine the number of samples where the population size is known, they are as follows:

$$n = \frac{N}{1+Ne^2}$$

Note:

n = sample size

N = population size

e = the tolerance Interval of error is 5%, it is known that the total population is $N = 51$, the value of $e = 5\%$ (0.05), then the minimum sample size can be calculated as follows:

$$n = \frac{51}{1 + 51(0,05)^2} = 45.23$$

Therefore, the minimum sample size for this study was 45.

Data collection in this study used a questionnaire or questionnaire distribution technique in which the researcher approached the respondent and submitted a list of questions to be filled out.⁴⁹ Data was collected directly from the respondents or through the internet network. Furthermore, the data collection instrument uses ordinal data types, namely data originating from objects or categories arranged in stages according to a magnitude with certain levels that can be sorted from lowest to highest or vice versa.⁵⁰ Then the assessment of the ordinal data uses a Likert scale. The Likert scale is a data measurement scale used to measure attitudes, opinions, and perceptions of a person or group about social phenomena.⁵¹ Data measurement using a Likert scale of variable data measurement can

⁴⁷ Radjab Enny, "Metodologi Penelitian Bisnis," 2016.

⁴⁸ Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R&D* (Bandung: Alfabeta, 2013).

⁴⁹ W Gulo, "Metodologi Penelitian, Jakarta: PT," Gramedia Widiasarana Indonesia, 2002.

⁵⁰ Enny.

⁵¹ Sugiyono Sugiyono, "(1999). Statistika Untuk Penelitian. Bandung: Alfabeta" (Bandung: Alfabeta, 1999).

be translated into variable indicators, which then these indicators become the starting point for compiling items in the form of statements or questions. Based on Sugiyono's research book, this study uses a Likert scale which has a gradation from very positive to very negative with the notation of words or ratings as follows:

Table 1. Determination of Likert Scale Assessment

No.	Rating	Score
1	Strongly disagree	1
2	Disagree	2
3	Undecided	3
4	Agree	4
5	Strongly agree	5

Data analysis in this study used descriptive statistical analysis based on the data obtained from data collection. Descriptive statistics are statistics that are used to analyze data by describing or describing the data that has been collected as it is without intending to make general conclusions or generalizations.⁵² Furthermore, it will be carried out in several stages of testing using an analysis tool in the form of computer software, Statistical Package for Social Sciences version 17 (SPSS 17). SPSS is software that functions to analyze data and perform statistical calculations, which in this study uses parametric statistical data based on the Windows operating system.⁵³ This way, when using SPSS to test data, we can take the truth into account and recognize the validity of the data.

The research instrument to produce correct data, the instrument must meet the validity and reliability standards of the instrument. Therefore, validity and reliability tests were carried out. Then the classical

assumption test (normality test, multicollinearity test, and heteroscedasticity test), multiple linear regression analysis, t or partial test, f or simultaneous test, and the coefficient of determination.

Results and Discussion

Discussions in this study attempt to answer the formulation of the problem, interpret the research results, modify existing theories or find new theories, and explain other implications of the research results. The answer to the formulation of the problem and the interpretation of the research results can be answered by the following hypothetical results.

The Impact of Religiosity on Halal Certification Decisions by Jember HIPMI MSMEs

The calculated t-value for the religion hypothesis test is 0.382, and the significance value is known to be 0.727. The t table value is 2.01, which can impact when the significance value is less than 0.05 and when the calculated t value is greater than the t table value. This study's results show no impact between religiosity and halal certification decisions by Jember HIPMI MSMEs, as the calculated t-value is smaller than the t-table value and the significance value is greater than 0.05

The religion factor consists of six indices: the level of belief generation, the level of devotion to worship, the level of solemnity, the level of religious knowledge, the level of practice of religious values, and the communicative relationship with others. Those six indices in this survey showed no impact on legitimate certification decisions. This religious factor is so important in life that it should be considered a determining factor for Halal

⁵² Sugiyono Sugiyono.

⁵³ Perdana Echo, "Olah Data Skripsi Dengan SPSS 22," LAB KOM Manajemen FE UBB, Pangkalpinang, 2016.

certification. Some theories suggest that religious factors influence halal certification decisions, but this was not consistent in this study, and no influence was seen between the two.

Based on the results of this study showing no influence between religiosity and halal certification decisions, the study is inconsistent and denies Hatta's theory that he always had a religious spirit in his life. The state and economy will never separate life from religion.⁵⁴ This study also rejects the theory from Studying the Politics of Global Halal Markets, which states that halal marketing, the producers' decision to carry out halal certification, is the essence of Islamic culture and religion,⁵⁵ as well as this research, also contradicts the theory from the research journal; by Nikmatul Masruroh entitled "Dynamics of Identity and Religiosity in Halal Branding in Indonesia," which states that halal product branding is a step to reinforce the religious identity of the producers themselves.⁵⁶

The impact of producer knowledge on halal certification decisions by Jember HIPMI MSMEs

It is known that the calculated t value on producer knowledge is 0.990, and a significant value is 0.328. The value of the t table is 2.01 and can have an impact if the significance value is below 0.05 and can have an impact if the calculated t value is greater than the t table value. This study's results indicate no influence between producer knowledge and certification decisions halal by Jember HIPMI MSMEs because the calculated t value is smaller than the t table value and the significance value is greater than 0.05.

This research's knowledge factor focuses on producers' psychological factors in processing and producing products. Indicators of producer knowledge in this study are information about production, decision-making and problem-solving skills, analytical skills in each producer's production field, ability to conceptualize production, ability to evaluate production, innovation and creativity of producers, ability to use technology, and expertise of each producer. Based on the research results, these indicators did not Impact halal certification decisions by Jember HIPMI MSMEs. However, several theories showed an impact between knowledge and decisions on halal certification.

Based on the research results above. There is no influence between producer knowledge on halal certification decisions. Thus, this research is not in line with Deuraseh, which states that knowledge is very important to create and accelerate the development of the halal industry.⁵⁷ The results of this study also contradict Johan Fischer's theory in research on Halal training in Singapore, which states that knowledge is very important and becomes a qualification in halal training to obtain halal certification.⁵⁸

The impact of understanding halal products on halal certification decisions by Jember HIPMI MSMEs

It is known that the t value calculated on the variable understanding of halal products is 1.813, with a significance value of 0.77. While the t table value is 2.01 and can impact if the significance value is below 0.05, it can impact if the calculated t value is greater than the t table value. The results of this study indicate that there is no influence between understanding of

⁵⁴ Abbas.

⁵⁵ Hall and Prayag.

⁵⁶ Masruroh.

⁵⁷ Setyowati, Deuraseh, and Sulaiman.

⁵⁸ Hall and Prayag.

halal products and halal certification decisions by MSMEs HIPMI Jember because the calculated t value is smaller than the t table value and the significance value is greater than 0.05.

The understanding factor about halal products is closely related to the decision on halal certification itself. Several theories also show an influence between the understanding of halal products on decisions about halal certification, although they do not align with this research. The indicators of understanding halal products in this study focus on psychological states, which are then implemented or actualized in production activities by each producer. The indicators of an understanding of halal products in this research are an understanding of the halal meaning of each producer, the halal production process, the halal buying and selling contract, the halal marketing, the use of halal raw materials, and the halal capital. So based on the results of this study, all of these indicators do not impact the decision of halal certification by producers.

The results of this study also contradict several theories which show an impact between understanding halal products and decisions on halal certification. This research contradicts the theory at the MUIS Academy (Majelis Ugama Islam Singapore) or the Islamic Religious Council of Singapore that understanding or carrying out halal certification requires understanding halal products.⁵⁹ The results of this study also conflict with Harlina Suzana's research entitled Halal Logistics Versus Halal Supply, which states that halal offerings that become halal branding must follow Islamic teachings and practices in halal production

activities, which are the application of the understanding of the halal product.⁶⁰

The impact of religiosity, producer's knowledge, and understanding of halal products by Jember HIPMI MSMEs simultaneously

Determine the influence of the four study variables. The calculated f-value for the ANOVA test is 8.208, and the significance value is known to be 0.00. The f-table value for this study is 2.822, which can affect when the calculated f is larger than the f-table value and when the significant value is less than 0.05. Therefore, the results of this study demonstrate that religiosity, producer's knowledge, and understanding of halal products are influential and worth factoring into the decision variables of halal certification.

The test of the model's accuracy and the contribution of the variable to the coefficient of determination shows that the independent variable has a research factor contribution of 32.5% to the dependent variable, namely the decision on halal certification. It shows that the independent variables in this research are still limited. So in further research, it is necessary to explore and develop research on factors impacting halal certification decisions.

The following discussion of this research is to try to modify the theory or find a new one and explain other research implications. Based on the research results that reject and contradict each of the existing hypotheses, the new theory and other implications of this study will explain the factors that can influence halal certification decisions. Some of these theories and implications include:

- a. Halal market demand segmentation

⁵⁹ Hall and Prayag.

⁶⁰ Manan, Abd Rahman, and Sahri.

This halal market segmentation was revealed in research by Nor Laila and Nurulhuda entitled "*A Halal Governance Structure: Towards a Halal Certification Market.*" They stated, "*The growing consciousness towards halal consumerism makes it inevitable for producers of halal products to ignore the importance of acquiring halal certification.*"⁶¹ This statement shows that the segmentation of demand for halal products by consumers who want them makes it very important for producers of halal products to obtain halal certification. Johan Fischer's "*Halal Training in Singapore*" research also stated that *halal certification's benefits are expanding markets.*"⁶² Thus, consumer demand for halal products becomes the spirit and motivation for producers to carry out halal certification so that their products can be accepted in demand for halal products.

b. Economic development

Economic development is one of the factors in the halal certification decision. It is contained in Florence Bergeaud-Blackler's research entitled "*The Halal Certification Market in Europe and the World: A First Panorama*, " which states that "*Halal Certification as a Tool for Economic Development in Muslim Countries.*"⁶³ Blackler's research states that halal certification is a way for economic development in Muslim countries. This economic development is in line with the goal of a producer; it is to maximize profits.⁶⁴ Blackler also revealed that in Muslim-majority countries, halal certification is also a socio-economic development on a national scale. Thus,

economic development in the halal certification sector can be an impetus for producers to participate in the country's economic development, especially for countries with a majority Muslim population.

c. Government regulations or policies on halal certification

Research by M Syazwan, Abu Hamid, and Ai Chin entitled "*Conceptualizing the Implementation of a Halal Food Certification: an Institutional Theory Perspective*" which states that "*The pressure that originates from the imposed regulatory influences and the act of attaining business legitimacy*".⁶⁵ They stated that the pressure to carry out halal certification was influenced by the authorities' regulations, in this case, the government and the attainment of the law. They also stated that the enforcement of this regulation would encourage the implementation of halal certification and that legitimacy or law would encourage producers to carry out halal certification so as not to be subject to fines or legal sanctions. So in implementing halal certification, producers will carry out halal certification as a form of obedience to the government, as in the discussion of theoretical studies in this study.

d. Company self-image

The company's self-image in carrying out halal certification was also conveyed by M Syazwan, Abu Hamid, and Ai Chin, entitled "*Conceptualizing the Implementation of a Halal Food Certification: an Institutional Theory Perspective*" which stated that "*The pressures arise from the need to conform with industrial norms, in*

⁶¹ Manan, Abd Rahman, and Sahri.

⁶² Hall and Prayag.

⁶³ Hall and Prayag.

⁶⁴ S P Iswardono, "Teori Ekonomi Mikro" (Gunadarma, 1994).

⁶⁵ Faridah Hassan and others, *Contemporary Management and Science Issues in the Halal Industry* (Springer, 2019).

particular, the consumer pressure." They stated that the pressure to carry out halal certification also came to create a company's self-image under the needs of industry norms, specifically to create a halal industry based on consumer needs. They revealed that "This positive image and perception benefits firms in terms of attracting more customers and retaining existing ones."⁶⁶ They revealed that carrying out halal certification will get a positive image and perception, which is very beneficial for the company to attract more consumers and maintain its reputation.

- e. The tendency of companies to imitate other companies.

The tendency of companies to imitate other companies was also expressed by M Syazwan, Abu Hamid, and Ai Chin entitled "*Conceptualizing the Implementation of a Halal Food Certification: an Institutional Theory Perspective*," which stated that "*An Act of survival and uncertainty that pressure firms into mimicking a best practice competitors.*" They state that companies carrying out halal certification can be influenced by actions to survive or continue to carry out activities that can advance companies that pressure companies to imitate the best practices of other companies, in this case, participating in halal certification. "*Mimicking the successful strategies and best practices of other organizations is a convenient approach in formulating a firm's business objectives or strategizing corporate endeavors.*"⁶⁷ They state that imitating or replicating other companies' successful strategies and best practices serves as a convenient approach to formulating a company's business or developing its business strategy. So in this statement, formulating strategies and company goals to achieve progress and

success, the company can imitate other companies to carry out halal certification, too, because other companies can be successful after carrying out halal certification.

Conclusion

Based on the analysis and discussion above, the conclusions of this study are as follows:

Religiosity does not impact halal certification decisions partially by the Jember HIPMI MSMEs producers because the religiosity variable (X1) has a t count value of 0.352 and a significant value of 0.727 while the t table value is 2.01 and a significant level of 0.05. It is known that the indicators of religiosity are the faith of producers, the level of commitment to worship, the level of solemnity, the level of religious knowledge, and the level of implementation of religious values, as well as communication relations with other people. In fact, this research did not show an impact on halal certification decisions, one of the factors in halal certification decisions on questionnaire data and literature review that producers prefer halal certification decisions as obedience to the government and legal regulations on halal certification, so that producers carry out halal certification on this is influenced by the factor of obedience to the government not on obedience to God on the factors of religiosity

Producer knowledge has no impact on halal certification decisions partially by the Jember HIPMI MSMEs producers because the producer knowledge variable (X2) has a t count value of 0.990 and a significant value of 0.328 while the t table value is 2.01 and a significant level of 0.05. This research's knowledge factor focuses on producers' psychological factors in processing and producing products. The

⁶⁶ Hassan and others.

⁶⁷ Hassan and others.

psychological factors contained in the indicator of producer knowledge in producing products in this study have no impact because one of the reasons is that in the decision of halal certification, producers focus more on branding halal products, one of the objectives in the questionnaire data and literature review is to create self-image company and business credibility on the product label and not on the process or management of production.

Understanding of halal products does not impact halal certification decisions partially by Jember HIPMI MSMEs producers because the variable understanding of halal products (X_3) has a t count value of 1.813 and a significant value of 0.077 while the value of t table is 2.01 and a significant level of 0.05. The indicators of understanding halal products in this study focus on psychological conditions which are then implemented or actualized in production activities by each producer, namely the halal production process, halal buying and selling contracts, halal marketing, using halal raw materials, and halal capital. However, in this study, the indicators on understanding halal products above do not impact halal certification decisions, one of which is based on questionnaire data. Some producers are still unsure about understanding halal products on their products, so they carry out halal certification not, based on understanding factors. Halal products, but one of the goals is to expand market segmentation and increase company competitiveness, as shown in the results of data and literature studies.

Religiosity, knowledge, and understanding of halal products influence decisions on halal certification simultaneously by Jember HIPMI MSME producers because the calculated f value has a value of 8.208 and a significant value of 0.000 while the value of f table is 2.822 at a significance level of 0.05. The

results of this study indicate that these three variables deserve to be factored into the halal certification decision variable because these three variables are very closely related to the halal certification decision, one of which is religiosity is existence to produce halal products with the knowledge and management of production at the producer himself with implementing producer understanding of halal products so that it can be expected to carry out halal certification. However, this study's partial test had no significant impact on halal certification decisions.

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