**The Potential of UMKM based Halal Against Economy After Covid-19 Pandemic**

**Fitri Ana Siregar**

Fakultas Ekonomi dan Bisnis Islam, IAIN Padangsidimpuan, Sumatera Utara.

[Fitrianasiregar88@gmail.com](mailto:Fitrianasiregar88@gmail.com)

***Abstract***

*Economic growth is an indicator used to see the success of development in a country, including Indonesia. The Covid-19 pandemic has a very significant impact on economic growth, namely a decline in each quarter of 2020. This also has an impact on 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*. The purpose of this study is to analyze the potential of halal-based UMKM on the economy after the Covid-19 pandemic. The research method is qualitative with literacy approach, which refers to the findings that have a correlation with the variables studied. The result of this research is that halal-based UMKM provide economic improvement. The population of Muslims in Indonesia reached 229.62 million people, it gives an impact on the level of consumption of foods and drinks labeled as halal, especially during a pandemic. The tendency that occurs determines consumption in society. So that halal-based UMKM have the potential to improve the economy during the pandemic and post Covid-19 pandemic*

**Keywords** *: UMKM, Halal Industry, Economy, Covid-19.*

**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 masyatakat. UMKM sebagai ujung tombak perokomian tentunya dapat memberikan solusi terhadap permasalahan yang dihadapi. Tendensi industri halal terutama pada produk halal pada tahun-tahun ini sedang mengalami panaikan, 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.

**Kata kunci** : UMKM, Industri halal, Ekonomi, Covid-19.

**ﺺﻠﺨﺘﺴﻣ**

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 UMKMالحلال توفر تحسينًا 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** **المفتاحية** :UMKM ، صناعة الحلال ، الاقتصاد ،Covid -19.

1. **Introduction**

The success of development in a country can be seen through economic growth. This is in line with Ida's opinion that economic growth is still used as an indicator of aggregate economic progress. According to Nuraini that economic growth shows an increase in the production of goods and services in an economy, so that this economic growth is one of the important indicators in conducting an analysis of economic development.[[1]](#footnote-1) Indonesia is experiencing a weak economic system due to the COVID-19 pandemic.

Indonesia's economic growth in 2020 was originally estimated at 5.3%, but this figure was corrected as a result of the Covid-19 pandemic , and some people predict growth below 2% as stated by Hadiwardoyo.[[2]](#footnote-2) The Central Statistics Agency released Indonesia's economic growth in this August period stating that Indonesia's economic growth was at minus 5.32 percent. 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 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%. In this way, Indonesia will experiencerecession, which can be seen from the condition of economic growth minus two consecutive quarters.

One of the reasons is because of the activity restrictions imposed by the government.  Restrictions on community activity and mobility are caused by the Covid-19 pandemic which causes losses to the national economic sector. According to Hadiwardoyo, the loss will only be covered if the crisis can be ended before causing mass business bankruptcy.[[3]](#footnote-3) The Covid-19 pandemic that occurred inevitably had an impact on sharing schools . At the world economic level, the Covid-19 pandemic has also had a significant impact on every country, both developed and developing countries.

Solutions or efforts have been submitted by the world to reduce and stop the spread of the epidemic. One of the efforts that can be done 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 . According Hafizah example of the application of *social distancing*commonly done is like 1) work from home *( work from home )*, 2) learning in the home *online*for school students and college students, 3) to postpone meetings or events attended by many people, such as conferences, seminars , and meetings, or do it *online*via video conferencing or *teleconference*and 4) not visiting people who are sick, but simply by telephone or *video call*.[[4]](#footnote-4) The impact of the implementation of social restrictions of this influence the decline in activity and the circulation of the overall economy.

Economic activity that occurs in the form of consumption levels of existing consumers. Purchase online from becoming mainstream among the con s ume n although purchase directly too much. This change in consumption occurred due to restrictions imposed by the government. The appeal of the producers or traders have to adjust to the current conditions, it also applies to UMKM’s.

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]](#footnote-5) The workforce generated from the number of UMKM’s is also very influential in reducing the unemployment rate in Indonesia. This is in line with data from the Ministry of Cooperatives and Small and Medium Enterprises (UMKM’s) showing that in 2018 there were 64,194,057 UMKM’s in Indonesia and employed 116,978,631 workers. Pakpahan said that Indonesia is dominated by UMKM’s which are the backbone of the national economy and were seriously affected not only in terms of their production and income, but also on the number of workers who had to be reduced due to this pandemic.[[6]](#footnote-6)

The number of UMKM’s and the turnover generated in 2020 has decreased due to the Covid-19 pandemic. The decline that occurred in UMKM’s was reported by the Central Statistics Agency, which was around 48.2% of the total UMKM’s in Indonesia. UMKM’s lack resilience and flexibility in dealing with this pandemic due to several things, such as the low level of digitalization, difficulties in accessing technology and a lack of understanding of strategies to survive in business.[[7]](#footnote-7)

The number of UMKM’s in Indonesia, of the total, 60% are food and beverage products. The level of public consumption of this amount can be classified as high. The product provided must of course provide a guarantee of 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 very important considering the high level of public consumption and followed by the large number of 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 very important in the process of reducing the spread of Covid-19. So that  advances in science and technology should be able to provide more guarantees for halal products, especially in food and beverage products . Se street with h al the types of human activities, namely trading activities as well as 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]](#footnote-8) Halal certification and marking that has been carried out so far has only reached a small number of food products, beverages, drugs, cosmetics, and other halal-use products circulating in the community.[[9]](#footnote-9)

This research was conducted to answer how the potential of halal-based UMKM’s to the economy after the Covid- 19 pandemic . The purpose of this study is to analyze halal-based UMKM’s to deal with an economy that is experiencing a decline caused by the Covid-19 pandemic. So that UMKM’s in Indonesia can also provide halal guarantees for the majority Muslim community and the largest in the world.

1. **METHOD**

This type of research is qualitative, namely a series of activities relating to methods of collecting library data, reading and taking notes and processing research materials.[[10]](#footnote-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 certain subject in order to provide a complete picture of that subject. In this study, the data used are secondary data, namely data obtained from literature literature such as data from dictatorial websites and books related to Islamic banking. The data collection technique in this study uses a research library, namely the collection of data derived from library data. The data obtained were then analyzed the data using descriptive analysis techniques. In this study, the author will read and examine various sources related to the topic for analysis and drawing conclusions that will be outlined in writing.

1. **FINDINGS**

The ability of UMKM is reliable and capable and has an important role in economic growth and development from year to year. The impact given is very large, 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 in the range of 2015 to 2019. The development from year to year continues to increase by an average of 2%. This can be seen in the table below:

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/**](http://umkm.depkop.go.id/)**)**

In 2020 the number of UMKM in Indonesia decreased by 48.2% of the total in 2019. This decline was due to the Covid-19 pandemic at the beginning of 2020. Various efforts have been made by the government in maintaining one of these economic drivers so that it can still provide input on country development. UMKM in the food and beverage sector have a fairly large proportion, namely 60% of the total number of UMKM in Indonesia.

Different views occur with halal products, the existence and tendency of halal products continues to increase every year without any significant obstacles. This can be seen from the exposure table 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/**](http://www.halalmui.org/)**)**

The increase in products from 2015 to 2019 is more than 30% annually. This is because guarantees are given to the community regarding the products consumed in terms of food and medicine. Giving this guarantee increases consumer confidence in the product to be consumed. This is also supported by other findings, the increase in the Rating of the Indonesian Islamic Economy Indicator (GIEI) has increased from 5 to 4 in the world. One of the reasons for the increase is from halal food which ranks fourth in the world with a score of 71.5. An illustration of this can be seen 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 in providing this guarantee, the impact of which every food and beverage product to be produced must have a halal guarantee. Followed in second place by Singapore with 125.2 points, this is in stark contrast to the number of Muslim populations. The population of Muslims in Singapore is not more than 15%, but they can occupy the second position. The fact is that the population in this country has a view of guaranteeing halal products not only in terms of halal and haram but also in terms of the cleanliness of these foods.

Based on data obtained from sources that have credibility, Indonesia is in the fourth position. The halal lifestyle has recently developed or has become a new trend in Indonesia.[[11]](#footnote-11) Guarantee of halal products in Indonesia, especially in terms of halal food, has become a tendency in society. The halalness of a food product is very important, therefore regulations and institutions that regulate the matter must be implemented consequently, so that these regulations and institutions are expected to be able to provide comfort to consumers, especially those who are Muslim, so that there is no doubt about the halalness of food products consumed.[[12]](#footnote-12) When consumers want to buy goods for consumption or use, always pay attention to the item label printed on the item. Because 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]](#footnote-13)

In Indonesia, there are 3 institutions or agencies that handle this matter, namely BPJPH, LPH, and MUI. That the halal certification (so far) has been carried out by the Indonesian Ulema Council through the LPPOM MUI and the Fatwa Commission. The Halal labeling activities managed by the POM are very precise 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]](#footnote-14)

1. **DISCUSSION**

This section presents the data that has been collected from references according to the themes coded during the data analysis. Detailed data is presented in an elaboration form along with related discussions

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 can be interpreted as pharmaceutical products, food or drinks that are allowed to be consumed by a Muslim.[[15]](#footnote-15)

Problems regarding the provisions of halal products have existed since the 90s in Indonesia. According to 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 their management is carried out in accordance with the legal provisions of Islamic teachings. 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. Meanwhile, the Law on halal products was issued in 2014 with Number 33 of 2014 which requires 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 you look closely, the regulation of halal products has clearly been regulated.[[16]](#footnote-16)

1. **Halal Product Guarantee Agency**

There are 3 institutions that regulate the issuance of halal certificates for all products in terms of food, medicine and cosmetics, namely:

**2.1 Halal Product Guarantee Agency (BPJPH)**

BPJPH is a new agency in the Ministry of Religion that has the authority to issue halal certification and supervise every product that is 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 in accordance with the mandate of Law Number 33 of 2014 concerning Halal Product Guarantee, a big change will be a good thing, especially in the halal product industry.

**2.2 Halal Inspection Agency (LPH)**

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

**2.3 LPPOM MUI**

The position of LP POM MUI is as a semi-autonomous institution that has a special task in the field of food safety for Muslims from additives. Structurally, the position of LP POM MUI can be established both at the Central MUI and Regional MUI. There is an obstacle, namely because the process for the realization of halal certification requires experts and the support of laboratory facilities to carry out the legal process, so for the time being the position of LP POM MUI is only at the central and provincial MUI.[[17]](#footnote-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. The report from LP POM MUI was then 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]](#footnote-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 territory of Indonesia; 2. Increase the awareness of Muslims in consuming halal products through counseling and education with related agencies; 3. Increasing awareness of producers in producing halal products by providing counseling and education about halal products with other agencies; 4. Accelerate and expand cooperation with national and international Islamic institutions that are oriented towards Islam.[[19]](#footnote-19)

1. **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 certainly an indicator of a country's success in sustainable development. The Indonesian government with all its efforts has made efforts so that UMKM in Indonesia continue to develop.

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.

Indonesia, which has the largest Muslim population in the world with 229.62 million people, can certainly innovate by involving halal-based UMKM. Halal-based UMKM with halal products will guarantee the level of 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, so it also aims to help consumers, especially Muslim consumers, to evaluate products and convince them of the quality of the product.[[20]](#footnote-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 which results in a meaning that whatever is labeled halal has been guaranteed its halalness and is permitted according to Islamic law.[[21]](#footnote-21)

Indonesia can run halal-based UMKM, where every existing UMKM continues to register products that are produced in order to have a halal certificate. From the guarantees provided by halal-based UMKM, it 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 the best to this nation and country. 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]](#footnote-22)

1. **CONCLUSION**

Halal-based UMKM provide economic improvement. The total Muslim population in Indonesia reaches 229.62 million, this has an impact on the level of public consumption of food and beverages labeled halal, especially during the pandemic. The tendency that occurs determines consumption in society. So that halal-based UMKM have the potential to 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 a halal certificate for these products. So, the economy in Indonesia can increase .

**BIBLIOGRAPHY**

Adinugraha, H. H., & Sartika, M. (2019). Halal Lifestyle Di Indonesia. An-Nisbah: Jurnal Ekonomi Syariah,5(2), 57–81. <Https://doi.org/10.21274/an.2019.5.2>.

Al Umar, A. U. A., Mustofa, M. T. L., Fitria, D., Jannah, A. M., & Arinta, Y. N. (2021). Pengaruh Label Halal dan Tanggal Kadaluarsa Terhadap Keputusan Pembelian Produk Sidomuncul. *Jesya (Jurnal Ekonomi dan Ekonomi Syariah)*, *4*(1), 641-647.

Alim, S. A., Mawardi, M. K., & Bafadhal, A. S. (2018). 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*(1), 127-134.

Chairunnisyah, S. (2017). Peran Majelis Ulama Indonesia Dalam Menerbitkan Sertifikat Halal Pada Produk Makanan Dan Kosmetika. *EduTech: Jurnal Ilmu Pendidikan dan Ilmu Sosial*, *3*(2). <https://doi.org/10.30596/et.v3i2.1251>

*Hadiwardoyo, W. (2020). Kerugian Ekonomi Nasional Akibat Pandemi Covid-19. BASKARA: Journal of Business & Entrepreneurship, 2(2), 83-92.* DOI: <https://doi.org/10.24853/baskara.2.2.83-92>

*Hafizah, G. D. (2020). Peran Ekonomi Dan Keuangan Syariah Pada Masa Pandemi Covid-19. Likuid: Jurnal Ekonomi Industri Halal, 1(1).*

Hasan, K. S. (2014). Kepastian hukum sertifikasi dan labelisasi halal produk pangan. *Jurnal Dinamika Hukum*, *14*(2), 227-238.

Hasan, K. S. (2014). *Sertifikasi halal dalam hukum positif: regulasi dan implementasi di Indonesia*. Aswaja Pressindo.

Huda, N., Hulmansyah, H., & Rini, N. (2018). Faktor Yang Mempengaruhi Perilaku Konsumsi Produk Halal Pada Kalangan Mahasiswa Muslim. *EKUITAS (Jurnal Ekonomi dan Keuangan)*, *2*(2), 247-270. DOI:  <https://doi.org/10.24034/j25485024.y2018.v2.i2.3944>

Maulida, R. (2013). Urgensi Regulasi Dan Edukasi Produk Halal Bagi Konsumen. *Justicia Islamica: Jurnal Kajian Hukum dan Sosial*, *10*(2). DOI: [10.21154 / justicia.v10i2.153](https://doi.org/10.21154/justicia.v10i2.153)

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

*Nuraini, I. (2017). Kualitas pertumbuhan ekonomi daerah kabupaten/kota di jawa timur. Jurnal Ekonomi Pembangunan, 15.*

OECD. (2020). *SME Policy Responses*. <https://read.oecd-ilibrary.org/view/?ref=119_> 119680di6h3qgi4x&title=Covid-19\_SME\_Policy\_Responses

Pakpahan, A. K. (2020). Covid-19 Dan Implikasi Bagi Usaha Mikro, Kecil, Dan Menengah. *Jurnal Ilmiah Hubungan Internasional*, 59-64. DOI: <https://doi.org/10.26593/jihi.v0i0.3870.59-64>

Rambe, Y. M., & Afifuddin, S. (2012). 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), 14866.

Sedyastuti, K. (2018). Analisis Pemberdayaan UMKM dan Peningkatan Daya Saing Dalam Kancah Pasar Global. *INOBIS: Jurnal Inovasi Bisnis dan Manajemen Indonesia*, *2*(1), 117-127. DOI: <https://doi.org/10.31842/jurnal-inobis.v2i1.65>

Triasih, D., Heryanti, B. R., & Kridasaksana, D. (2017). Kajian Tentang Perlindungan Hukumbagi Konsumen Terhadap Produk Makanan Bersertifikat Halal. *Jurnal Dinamika Sosial Budaya*, *18*(2), 214-225. DOI: <http://dx.doi.org/10.26623/jdsb.v18i2.571>

Widyaningrum, P. W. (2019). 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*(2), 74-97.

1. *Nuraini, I. (2017). Kualitas pertumbuhan ekonomi daerah kabupaten/kota di jawa timur. Jurnal Ekonomi Pembangunan, 15.* [↑](#footnote-ref-1)
2. *Hadiwardoyo, W. (2020). Kerugian Ekonomi Nasional Akibat Pandemi Covid-19. BASKARA: Journal of Business & Entrepreneurship, 2(2), 83-92.* [↑](#footnote-ref-2)
3. *Ibid* [↑](#footnote-ref-3)
4. *Hafizah, G. D. (2020). Peran Ekonomi Dan Keuangan Syariah Pada Masa Pandemi Covid-19. Likuid: Jurnal Ekonomi Industri Halal, 1(1).* [↑](#footnote-ref-4)
5. Sedyastuti, K. (2018). Analisis Pemberdayaan UMKM dan Peningkatan Daya Saing Dalam Kancah Pasar Global. *INOBIS: Jurnal Inovasi Bisnis dan Manajemen Indonesia*, *2*(1), 117-127. [↑](#footnote-ref-5)
6. Pakpahan, A. K. (2020). Covid-19 Dan Implikasi Bagi Usaha Mikro, Kecil, Dan Menengah. *Jurnal Ilmiah Hubungan Internasional*, 59-64. [↑](#footnote-ref-6)
7. OECD. (2020). *SME Policy Responses*. https://read.oecd-ilibrary.org/view/?ref=119\_119680di6h3qgi4x&title=Covid-19\_SME\_Policy\_Responses [↑](#footnote-ref-7)
8. Huda, N., Hulmansyah, H., & Rini, N. (2018). Faktor Yang Mempengaruhi Perilaku Konsumsi Produk Halal Pada Kalangan Mahasiswa Muslim. *EKUITAS (Jurnal Ekonomi dan Keuangan)*, *2*(2), 247-270. [↑](#footnote-ref-8)
9. Triasih, D., Heryanti, B. R., & Kridasaksana, D. (2017). Kajian Tentang Perlindungan Hukumbagi Konsumen Terhadap Produk Makanan Bersertifikat Halal. *Jurnal Dinamika Sosial Budaya*, *18*(2), 214-225. [↑](#footnote-ref-9)
10. *Mestika Zed, Metode Penelitian Kepustakaan, (Jakarta: Yayasan Obor Indonesia, 2004), hlm. 3* [↑](#footnote-ref-10)
11. Adinugraha, H. H., & Sartika, M. (2019). *Halal Lifestyle Di Indonesia*. An-Nisbah: Jurnal Ekonomi Syariah,5(2), 57–81. Https://doi.org/10.21274/an.2019.5.2.layout [↑](#footnote-ref-11)
12. Rambe, Y. M., & Afifuddin, S. (2012). *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), 14866. [↑](#footnote-ref-12)
13. Al Umar, A. U. A., Mustofa, M. T. L., Fitria, D., Jannah, A. M., & Arinta, Y. N. (2021). *Pengaruh Label Halal dan Tanggal Kadaluarsa Terhadap Keputusan Pembelian Produk Sidomuncul. Jesya (Jurnal Ekonomi dan Ekonomi Syariah)*, *4*(1), 641-647. [↑](#footnote-ref-13)
14. Hasan, K. S. (2014). *Kepastian hukum sertifikasi dan labelisasi halal produk pangan*. *Jurnal Dinamika Hukum*, *14*(2), 227-238. [↑](#footnote-ref-14)
15. Abdul Rohman, *Pengembangan dan Analisis Produk Halal*, (Yogyakarta: Pustaka Pelajar, 2012), hal. 1. [↑](#footnote-ref-15)
16. Maulida, R. (2013). Urgensi Regulasi Dan Edukasi Produk Halal Bagi Konsumen. *Justicia Islamica: Jurnal Kajian Hukum dan Sosial*, *10*(2). [↑](#footnote-ref-16)
17. Chairunnisyah, S. (2017). Peran Majelis Ulama Indonesia Dalam Menerbitkan Sertifikat Halal Pada Produk Makanan Dan Kosmetika. *EduTech: Jurnal Ilmu Pendidikan dan Ilmu Sosial*, *3*(2). [↑](#footnote-ref-17)
18. Hasan, K. S. (2014). *Sertifikasi halal dalam hukum positif: regulasi dan implementasi di Indonesia*. Aswaja Pressindo. [↑](#footnote-ref-18)
19. Hasan, K. S. (2014). *Sertifikasi halal dalam hukum positif: regulasi dan implementasi di Indonesia*. Aswaja Pressindo. [↑](#footnote-ref-19)
20. Alim, S. A., Mawardi, M. K., & Bafadhal, A. S. (2018). 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*(1), 127-134. [↑](#footnote-ref-20)
21. Alim, Shilachul Alfinul., M. K. Mawardi., dan A. S. Bafadhal., 2018. Pengaruh Persepsi Lbel Halal dan Kualitas Produk Terhadap Keputusan Pembelian Produk Fesyen Muslim (Survei Pada Pelanggan Produk Zoya Muslim di Kota Malang). Jurnal Administrasi Bisnis, 62(1): 127 134. [↑](#footnote-ref-21)
22. Widyaningrum, P. W. (2019). 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*(2), 74-97. [↑](#footnote-ref-22)