

Halal Industry and Science: Analysis of Epistemological Reasoning of Halal Center Institution UNEJ and Halal Assurance Institution UIN KHAS Jember Integration Interconnection Perspective

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Abstract

The halal industry has experienced significant growth, thus requiring a deeper understanding of the epistemological foundation of halal institutions, especially in Universitas Jember (UNEJ) and Universitas Islam Negeri Kiai Haji Achmad Siddiq (UIN KHAS) Jember. This analysis explores the integration and interconnection of halal science and its institutions, emphasizing the importance of the *tawidik* paradigm in halal research and practice. The halal certification process, influenced by environmental pressures and institutional theory, highlights the need for effective management and adherence to Islamic principles in halal assurance practices. Furthermore, the philosophy of halal science, rooted in the Qur'an, underlines the need to align halal practices with Islamic values, ensuring that innovations in the halal sector do not compromise religiously bound principles. By examining the role of these institutions, this study aims to propose a framework for enhancing scientifically sound and spiritually aligned halal assurance, encouraging a holistic approach to halal industry development. There are two key questions in this study. First, what is the concept of halal industry and science in Indonesia? Second, how is the Analysis of Epistemological Reasoning of the Halal Center Institution of UNEJ and the Halal Assurance Institution of UIN Khas Jember from the Integration Interconnection Perspective? Using a qualitative research approach and observation, interview, and documentation methods to discuss the Epistemological Reasoning Analysis of the Halal Center Institution of UNEJ and the Halal Assurance Institution of UIN Khas Jember from the Integration Interconnection Perspective and the content analysis approach to explain the study of the concept of halal industry and science in Indonesia. So the results of this study are to find out the concept of halal industry and science in Indonesia and the second is the Epistemological Reasoning Analysis of the UNEJ Halal Center Institution of UNEJ and the Halal Assurance Institution of UIN Khas Jember from the Integration Interconnection Perspective.

Keywords: halal industry, science, Halal Center Unej, LPH UIN Khas Jembr, and Integration and interconnection

INTRODUCTION

Muslims in the world and Indonesia in particular in carrying out their activities must be in accordance with what has been stipulated in the 3 legal bases, namely the Qur'an, Sunnah, and ijma ulama. All of these activities include how to worship and socialize such as starting a business, interacting, dressing, etc. And that means that in transactions to produce products in Indonesia will be much better if they are in accordance with Islamic law because the majority are Muslim. Halal is used as a benchmark that the food purchased by consumers is guaranteed. On the other

hand, the government has begun to aggressively promote the halal stamp by encouraging PTKIN to form a halal product institution (LPH) in partnership with BPJPH (Halal Product Guarantee Agency) replacing BPOMMUI. LPH as an inspection institution, BPJPH as a certificate issuer, MU as its halal determination. The basis and principle of the institution is maqashid sharia as a system. To know more about how the principle of maqashid sharia is used as a system, the author bases it on the principle of Jesse Auda, that maqashid as sharia must be surrounded by 6 elements. The first is openness, the second (hierarchy) level related to new empirical phenomena, the third

is multidimensional try (all perspectives are included), the fourth is purposefulness, the fifth is the cognitive nature of the system and the sixth is integrity. So everything must be seen as a whole, not only in part. It should not only be the context but must follow the current developing issues, is it relevant or not? By using the second thought from Abid Al-Jabri, there are 3 concepts of bayan, burhani and ifani. And the main idea to understand and examine openness is with the concept of burhani. So do the institutions in PTKIN function for the campus or even around the campus?(Wicaksono et al., 2023)

The entire discussion in this article discusses how the existence of halal guarantee institutions in ensuring the resolution of social problems around it. Before I wrote this there were several article reviews, and although some experts wrote about halal haram institutions, this very broad and interesting field is still too little discussed even though some experts write on the theme of halal institutions but on the issue that the author raises there is still little discussion. Although much has been written, on the side that we raise there is still no one who discusses it in the sense that there is a gap.

In this study, we want to dig deeper into the halal rationale of institutions in the halal ecosystem in Indonesia, using an interconnected integration approach.

REVIEW

In this study, the author will use the approach of the semantic scholar application to find the right study for a review study with the theme that the author is researching. There are several articles that can be displayed as preliminary research materials in this case, namely:

First, a research conducted by Dwi Agustina Kurniawati entitled "Balance Halal Food Supply Chain: A Mathematical Model Approach For Halal Food Supply Chain Sustainability" in this article provides information related to Along with the increasing demand for halal food and the limited supply of halal food, a strategy is needed to optimize the halal food supply chain. Optimization of the halal food supply chain can support its sustainability. Therefore, a study is needed on the optimization of the halal food supply chain. This paper tries to develop a mathematical model entitled the Balance Halal Supply Chain (BHSC) model. This model proposes a distribution strategy for the halal food supply chain from limited halal slaughterhouses to several halal markets so that the total distribution cost is minimal. It is assumed that all halal market demand must be met so that the shortage cost is zero. This model tries to meet all halal market demand and minimize excess supply and transportation costs. BHSC

is modeled as MILP. Numerical experiments were conducted to validate the model and solved with CPLEX Solver Version 12.6.3. Based on the experimental results, it shows that the model can be used by halal supply chain decision makers as a decision-making tool to design the best strategy in distributing limited halal meat to many halal markets for the sustainability of its supply chain. The BHSC model can minimize the total distribution cost consisting of excess supply and transportation costs, in terms of all halal market demand must be met. In conclusion, the proposed model is an alternative method to support the sustainability of the halal food supply chain.(Kurniawati, 2018)

Second, research conducted by siska et al with the title Workshop and Training on Submission of Halal Certificates for Processed Food Industry Actors UMKM in this article provides information related to Indonesia is a country with a majority of citizens who are Muslims. As Muslims, we are required to consume halal food/drinks. Along with this, the Government has issued Law Number 33 of 2014 concerning Halal Product Guarantee, so all industry players both in the field of processed food/drinks, pharmaceutical products and others are required to have halal certificates. However, until now there have not been many processed industries that have applied for halal certificates, especially in the UMKM industry (micro, small and medium enterprises). The Faculty of Pharmacy and Science (FFS) UHAMKA, which already has the UHAMKA Halal Study Center (PKHU), is obliged to socialize and educate the entire community about the importance of "halal" for a product. The target of this workshop activity is business actors in the field of food/beverage processing of MSMEs in the Duren Sawit area of East Jakarta. The method used is to conduct training/workshops on the procedures for submitting halal certificates and the documents that must be prepared. The workshop began with a socialization of the importance of halal certificates then continued with a pre-test. The pre-test is to see the extent of understanding regarding halal certification. The workshop ended with a post-test, to see the increase in understanding after being given socialization and training related to halal certification. The results obtained were an increase in participant understanding ($p < 0.05$) compared to before and after training. The conclusion of this activity is that the workshop provided is useful for MSME business actors in increasing their understanding regarding halal certification procedures (Siska and et al, 2020)

Third, a research conducted by Wahyu Susilo et al with the title "Implementation of the Halal Assurance System Through Technical Guidance for the Implementation of Has-23000 in the Gipang Tiga Bunda Industry, Cilegon, Banten" in this article provides

information related to the Implementation of the Halal Assurance System (SJH) manual on IKM Gipang products that need to be evaluated and given technical guidance related to compliance with the provisions of HAS-23000. This aims to measure the understanding of the concept of halal products that are in accordance with the criteria and halal policies of LPPOM MUI. Technical guidance for the implementation of the SJH manual can make the Gipang Tiga Bunda production process more consistent in maintaining the halalness of the product. The design of the stages of implementation of this activity is in the form of: a) conducting an evaluation of the HAS-23000-based business management system which is stated in 11 SJH manual criteria, b) increasing product safety and halalness in accordance with the HAS-23000 criteria. The results show that a) SMEs have not implemented SJH consistently, b) The weaknesses of SJH implementation lie in the lack of socialization of halal policies, weak coordination of the internal Halal Management Team, the absence of education and training programs, the absence of written procedures for critical activities, the absence of procedures for handling products that do not meet the criteria, and the absence of management reviews. Recommendations that can be given to SMEs, especially the Gipang industry, are that they need to be provided with continuous assistance and given examples of gradual implementation of SJH so that the stages of achievement of the existing system can be measured (Susihono and Fabianti).

Fourth, a research conducted by Rahmat Husain et al with the title "The Role of Halal Center in Increasing Sustainable Economy in the Halal Industry Sector" in this case provides information related to the Role of the Indonesian Ulema Council (MUI) in halal labeling is considered still ineffective. So the government stipulates Law Number 3 of 2014 concerning Halal Product Assurance. Through this regulation, the authority for halal certification is given to BPJPH, through the Halal Center. The role of the Halal Center in improving the halal economy also has various challenges both in terms of human resources, producer compliance, and the need for cooperation with related institutions. This study aims to determine the role of the halal center in improving the halal economy in the Indonesian halal industry sector. This research is a type of qualitative descriptive research. The research sources used come from books, scientific journals, encyclopedias, literature, works of scientists, and related websites. The object of this research is the role of the halal center in improving the sustainable halal economy in the halal industry sector. The results of this study can be concluded that the role of the halal center through certification, education, product innovation, and supervision is considered effective in improving the halal economy in the halal industry

sector in Indonesia. It was proven that in 2020 the number of halal certification registrations was 11,103 and in 2023 it increased to 155,451 (Lubis and Syibromalisi, 2023) .

With the four studies above, the author's title has many differences, including: First This study conducted a field study of two existing institutions, namely the "Halal Center Institute of Unej and the Halal Guarantee Institute of Uin Khas Jember" and secondly using epistemological analysis and reasoning methods and the third is in the context of interconnected integration.

In addition, this study provides new novelty regarding the epistemological paradigm in the field of Islamic studies with the object of study being halal institutions from the perspective of interconnected integration.

RESEARCH METHODS

In this study, the author uses a mixed research method, namely combining Library research and field research to study "Halal Industry and Science: Analysis of Epistemological Reasoning of the Halal Center Unej Institution and the Halal Guarantee Institution Uin Khas Jember from the Perspective of Interconnection Integration" which is interesting is that there are two things that will be discussed, the first is the concept of halal industry and science in Indonesia, and the second is the Epistemological Reasoning of the Halal Center Unej Institution and the Halal Guarantee Institution Uin Khas Jember from the Perspective of Interconnection Integration. By linking it to the study of interconnection integration theory on the other side. This study will offer a framework and basis for why it is important to study "Halal Industry and Science: Analysis of Epistemological Reasoning of the Halal Center Unej Institution and the Halal Guarantee Institution Uin Khas Jember from the Perspective of Interconnection Integration" in the perspective of interconnection integration.

Epistemological Reasoning Analysis in the Perspective of Integration Interconnection

First, the concept of halal industry and science in Indonesia The concept of halal in the Indonesian food industry is closely related to religious principles and scientific methodology. The core of this framework is the halal certification process, which is systematically audited by LPPOM MUI, the institution responsible for ensuring that food products meet halal standards according to Islamic law (Hasan, 2014a). This certification not only provides legal assurance to consumers but also addresses public health concerns

by protecting Muslim consumers from unlawful products (Paisol, 2015). In order to maintain compliance with sharia provisions, manufacturers are encouraged to implement the Halal Assurance System, which serves as a methodological approach to ensure that their products comply with halal and haram guidelines (Ali, 2015). This system is crucial to foster trust between producers and consumers, especially in areas such as Central and South Sumatra, where halal certification has become a significant social issue (Paisol, 2015). Overall, the integration of scientific processes into the halal certification and assurance system reflects a commitment to upholding the halal concept while addressing the complexities of modern food production in Indonesia.

The halal industry in Indonesia, driven by its Muslim majority, has emerged as a significant sector spanning areas such as food, cosmetics, pharmaceuticals, fashion and tourism. The halal concept not only serves as a measure of compliance with Islamic law but also acts as a universal quality assurance indicator, appealing to Muslim and non-Muslim consumers globally (Fahrudin, 2019). Recent regulations, including mandatory halal certification stipulated by Law No. 33 of 2014, further strengthen the industry framework, encouraging growth and investment opportunities (Hardiwinoto et al., 2021). In addition, the role of electronic word of mouth (e-WOM) in enhancing halal brand image through social media has become important, influencing consumer purchase intentions (Silalahi and Fahham, 2023). As Indonesia positions itself as a leading provider of halal products, the integration of science and technology in halal product development is essential to maintain quality and meet international standards (Ahmad et al., 2019).

The halal industry in Indonesia is growing rapidly, driven by a significant Muslim population and supportive government regulations. The sector covers a wide range of domains, including food, cosmetics, and tourism, presenting a large market opportunity. There are several important elements, namely Potential and Market Growth in this case there are two important elements first Indonesia is among the top ten countries for halal product spending, indicating a strong market for halal goods second (Ahmad et al., 2019). The halal industry is not limited to Muslim consumers; it has gained traction in non-Muslim majority countries, demonstrating its universal appeal. While the second element is the Regulatory Framework in this case there are two important things first The implementation of Law No. 33 of 2014 mandates halal certification for all products in Indonesia, the transition from voluntary compliance to mandatory second (Gunawan, 2022) This regulatory environment fosters a competitive ecosystem, encouraging investment in halal sectors such as food, finance and tourism.

While the third element is the Role of Technology and Social Media in this case is Electronic word of mouth (e-WOM) significantly affects halal brand image and purchase intention, highlighting the importance of social media in promoting halal products. While the halal industry in Indonesia shows promising growth, challenges remain, such as consumer perception and saturation of halal certification, which can complicate brand differentiation in a competitive market. This means that the concept of halal industry and science in Indonesia is moving forward and developing in relation to the studies above. But is this indeed in accordance with the conditions of society in Indonesia which is pluralistic and multicultural in the dimensions of religion and nation that halal certification is important but do not go overboard in dimensions that then provide space for distance between religious relations and interfaith relations that have been established since the arrival of Islam in Indonesia and in the archipelago.

In order to better understand, it is necessary to understand the concept of epistemology in depth. Epistemology is a kind of paradigm of thinking and the basis of thinking in an event or construction of an existing policy building, in this case trying to build the basis of halal epistemology of institutions which are often embedded in institutions under the Ministry of Religion.

Second Epistemological Reasoning of Halal Center Unej Institution and Halal Guarantee Institution Uin Khas Jember Interconnection Integration Perspective. In this case there are two important things, the first is Epistemological Reasoning of Halal Center Unej Institution and Halal Guarantee Institution Uin Khas Jember Halal epistemology is very important for institutions such as Unej Center and Uin Khas Jember, because it supports knowledge and beliefs around halal practices, guides the development of credible halal standards and guidelines that are in line with Islamic teachings. These institutions play an important role in halal certification, ensuring that products and services comply with Islamic law, which is important for maintaining consumer trust and supporting the local economy (Hasan, 2014b). In addition, a strong halal assurance system is needed to maintain the integrity of halal products throughout the supply chain, which is very important for educational environments such as Unej and Uin Khas Jember (Hassan et al., 2015). Understanding Islamic law is essential for these institutions to ensure their certification practices are in line with religious guidelines, thereby strengthening their credibility. In addition, halal education programs are essential to train future professionals on halal practices and compliance, further enhancing the institution's contribution to the halal ecosystem. By integrating these elements, UNEJ Center and

UIN Khas Jember can effectively promote halal practices and ensure compliance with Islamic principles within their communities. The epistemology of halal institutions, such as the Unej Center and the Halal Assurance Institute at Uin Khas Jember, is rooted in Islamic principles and a broader understanding of halal as it relates to various aspects of life. This understanding is essential to ensure compliance with halal standards and promote halal literacy among consumers. There are several important elements, including Halal Literacy and Compliance, in this case there are two important things, first Halal literacy is very important for Muslim consumers to distinguish between halal and haram products, influencing their consumption behavior second (Salehudin, 2010) Institutions play a vital role in educating consumers about halal principles, which encompass more than just food, extending to lifestyle choices (Awang et al., 2014). while the second element is Sharia Compliance and Accounting in this case there are also two important elements, firstly the development of sharia accounting reflects the need for compliance with Islamic law, emphasizing the importance of epistemology in halal practices (Alim, 2014). second This compliance ensures that halal institutions operate within the framework of Islamic teachings, fostering trust among consumers.

While the third element is the Basics of Philosophy. In this case, it is built with the first Philosophy of halal science, which is based on the Qur'an, highlighting the importance of tauhid (monotheism) and wahyu (revelation) in guiding halal practices (Said and Hanapi, 2019). second This philosophical approach is essential to address contemporary issues in halal science, such as the implications of biotechnology and food safety (Adiwibowo, 2026). Conversely, some argue that the application of rigid halal standards may limit innovation in food technology, indicating the need for a balanced approach that accommodates both tradition and modernity.

This is in line with the results of interviews that have been conducted with the two existing institutions, the first with the Unej Halal Center Institution, we were only able to read the vision and mission but have not yet reached an in-depth interview study because it is very difficult to meet the halal leader.

Meanwhile, the interview in front of the Head of the Halal Guarantee Institution of UIN Khas Jember provided several important data,

If we read in the vision and mission contained in the first player is to maintain the independence of LPH and LPH's Partisanship in Certification Activities, and second is to guarantee the handling of LPH's personal competence involved in the certification process and third is to guarantee the handling and resolution of complaints in the halal certification process and

the fourth is to maintain the confidentiality of public information and the fifth is to guarantee the openness and availability of public information,

After the author interviewed the head of the halal center institution UINKHAS Jember. So, according to him, this institution works when there is a report coming in or an application for a halal certificate, and why not socialize because according to him, the halal center institution has the authority, if the halal center is allowed to socialize, and when there is a report coming in then the LPH will then submit it to BPJPH (Body Halal Product Guarantee Organizer) so LPH is the examining body, BPJPH is the certificate issuer, MU is the halal stipulation. And the aim of all this, according to him, is the government's policy to further promote halal certification in the community by partnering with PTKIN to LPH. And with this LPH will become its own icon for PTKIN. And the institute center is not allowed or has no authority to disseminate information to the public because outreach is the job of the halal center. To make it easier for the LPH chairman to provide the existing hierarchy of this program, the first order is UIN to LP2 TO halal center to LP3H (this is free non-meat, small micro) and to LPH (meat-based micro small)

And the second is the Epistemological Reasoning of the Halal Center Unej Institution and the Halal Guarantee Institution of Uin Khas Jember. The Interconnection Integration Perspective. We will read by starting with the concept of interconnection integration introduced by Holmes Roston III, Professor of Philosophy at the University of Colorado, with the term interpenetrating, the basic assumption of integration and interconnection is to understand the complexity of life phenomena that humans face and live, any science (religious, social or humanities) cannot stand alone but rather interpenetrate and seep into each other. There are four variants of Integration of Science. The first is the Islamization of Science. This was popular between 1970-1990. The names that are often juxtaposed with this variant are Ismail Al-Faruqi and Syed M Naquib al-Attas Seyyed Hossein Nars, and Zainudin Sardar. The assumption that is built on the basis of the Islamization of science is that science in principle is not value-free because it is a requirement for values and in it can be influenced by the world view of a civilization, therefore science must be Islamized, namely by removing the values that are attached to a science that is in line with Islamic values. The second scientification of Islam was put forward by Kuntowijoyo as the initiator of this integration typology, the main problem behind the emergence of this idea is that Muslims, until now are still trapped in mystical traditions and ideological thinking, so that Islam loses its identity as a universal religion. In this case there are two theories offered, the first is objectification

and integration, integration is uniting human scientific findings with revelation without isolating God and humans, which objectification displays the idea of Islamic normativeness as a universal public value then justified rationally. Third, Islamic integralism, the figure of a physicist who graduated from the Bandung Institute of Technology, Armehdi Mahzar, is called the initiator. According to Mahzar, integralism unites aspects of psychology, sociology, biology, cosmology and ontology by forming a unity with two hierarchies, namely horizontal and vertical, which are called integral reality. And the fourth, this interconnection integration is called Amin Abdullah's interconnection integration, which comes from the thoughts of Ian G. Barbour Roslton III by combining the interconnection integration, the characteristic of the interconnection integration carried out by Amin Abdullah is trying to respect each other between general science and religious science, aware of their respective limitations in solving humanitarian problems. The following picture 4 (Abdullah, 1996).

The integration of halal epistemology in institutions such as Unej and Uin Khas Jember is essential to building a strong framework that aligns educational practices with Islamic law. Halal epistemology focuses on understanding what is permissible and what is not permissible, guiding these institutions in their operational standards and curriculum development. In addition, halal assurance institutions play a vital role in providing assurance that products and services meet halal standards, thereby increasing credibility and trust in halal certification. The interconnectedness of halal institutions fosters collaborative relationships that are essential to promoting halal standards and practices. This network allows for resource sharing and increases the overall effectiveness of halal education and certification efforts. In addition, understanding the halal certification process is essential for these institutions, as it involves a series of steps that

ensure compliance with Islamic dietary laws, thereby maintaining consumer trust (Razalli et al., 2013). Finally, halal education programs are integral in preparing students for careers in the halal industry, ensuring that they are well-versed in halal principles and practices. Together, these elements create a comprehensive approach to halal integration, benefiting educational institutions and the wider community.

In theory, the above has indeed carried out mutual integration but not interconnection because it seems as if carrying out the Islamization of knowledge is no longer about greeting each other and respecting general knowledge and religion in the context of humanity that is more rational about the Islamization of knowledge or the integralism of knowledge compared to the existing integration of interconnection, what about UIN likes to have a halal and halal tourism master's degree program, this existing way of thinking has not been found in the existing dimensions related to the existing integration and interconnection of science.

CONCLUSION

In this study, the first is that the concept of halal and halal certificates by building a halal ecosystem on campus in the form of BPH UIN Khas Jember and Halal Center at Unej have indeed shown the concept of integration, but the implementation and reality of the use of the two institutions are still not interconnected in the context and efforts in building a halal ecosystem in Indonesia, secondly that this study specifically only contributes to the study of halal institutions in the two campuses, namely UIN Khas Jember and Unej, but the characteristics and results of this study can be considered to read the same symptoms as halal institutions in all campuses that have the same halal institutions as the two campuses we studied.

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