



Halal certificate: supporting a green economy for a better and healthier lifestyle

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ABSTRACT

Established regulations the Indonesian government requires that goods and services entering and circulating in Indonesia are mandatory halal certified. Where is this halal-certified product? must undergo audits on halal product processes. Problem in research This is about obligation halal certificate, halal product process, and product certified halal according to businessman roadside stall eat, as well style halal life that supports economy green. Research objectives This For learn How obligation halal certificate, halal product process, product certified halal according to businessmen roadside stall, as well as How style halal lifestyle supports economy green for more life good and healthy. Study This manifold qualitative descriptive. Data collection techniques through interviews with 135 entrepreneurs at roadside stalls in Tana Luwu and its surroundings. Obtained information from 135 entrepreneurs amount Woman is 83 or 1.6 compared to men. Knowledge about Republic of Indonesia Law no. 33 of 2014, that products traded in Indonesia are mandatory halal certified only known by 46 (34.07%) entrepreneurs. Information halal certificate ever found 67 (49.63%) entrepreneurs. Management flow easy halal certificate according to 78 (57.78%) entrepreneurs. Understanding businessman About the halal product process only 13 (9.63%) understand, however very committed businessmen implementing halal product processes 108 (80%) entrepreneurs. View businessman about product halal certified related halal certificate program is very good, important aspects complex, must be delivered to entrepreneurs and become a sustainable program 62 (45.93%) entrepreneurs, related to products halal certified is guarantee Quality halal products, materials, and processes must be halal as many as 54 (40%) entrepreneurs are concerned benefit for consumer is trust consumers and protect consumer Muslim as many as 19 (14.07%) entrepreneurs. Based on the fact that it is halal good, and through a halal product process that must be spared from unclean, dangerous health,

intoxicating, as well spared from dirt and disgusting style halal living is very decent made style life for all over ummah man without looking at ethnicity, religion, and race. And through style life, this will support the economy green get more life good and healthy both in this world and in the afterlife.

Keywords: Code of ethics; philosophy of law; professional ethics

1. INTRODUCTION

Economy is defined as an organization activity economy people improving humans well being society, guaranteeing justice social and, at the same time, socially substantial reduce risk environment and its degradation (Glazyrina, 2018) . Green economy by UNEP has 3 main pillars, namely pillars or dimensions economic, social, and environmental pillars live. On the social pillar, there is variable eradication of poverty; development community; development education; and standard more life Good (Murniningtyas et al., 2014) .

On the other hand, society globally needs halal products as one style more life good. Halal according to the provision of Islamic law is something good, holy/clean, and not dangerous. The halal certificate works as one _ tool for MSMEs to increase mark plus products produced, as well as give calm to consumers, especially Muslim consumers. Apart from that, MSMEs are challenged To apply System Halal guarantee so quality and quality products even the integrity of a business unit become more good on the eyes of consumers. That thing is condition moment This is what researchers use. Researchers facilitating food MSMEs to increase awareness of will importance of halal rules for its products through the GEMESH campaign (Movement Towards Halal Certification) which is integrated with Sociodigio ie e-commerce consultants who accompaniment social media marketing services to increase brand awareness of Indonesian MSMEs (Putro et al., 2022).

Making Indonesia as center of the world's halal industry is not something impossible thing, even Indonesia has it very big opportunity To get it, that is through instrument halal certification supported by the JPH Law. Several indicator has fulfilled that Indonesia has amount resident very large number of Muslims around 260 million people or around 87% of the total population of Indonesia. Amount This will become an attractive market share. Additionally, the level of consumption public Indonesia is very high even supreme number one in the world. Then no there is the most potential market surpassing Indonesia. Next, stay on How Indonesian people manage it. To develop potency Halal business in Indonesia needs some strategies as effort acceleration optimization, including; 1). There must be a role maximum and mixed hand government. 2). Constitution Number 33 /2014 concerning Guarantee Halal Products (UU JPH) must become tools that can engineer change. 3). There is strong human resource development

and halal industry. 4). Make halal certification part from excellent service (Warto & Samsuri, 2020).

Regulations rule law to product Halal food is regulated in Constitution Number 18 of 2012 concerning Food, Law Number 33 of 2014 concerning Guarantee Halal Products, Regulations Government Number 69 of 1999 concerning Food Labels and Advertisements, as well as in Constitution Number 8 of 1999 concerning Protection Consumer. Represents answers and provides certainty law to halal food for public Muslims (Tarigan et al., 2020) . PP number 39 of 2021 concerning maintenance field guarantee halal products Article 2 paragraph (1) Products entering, circulating, and being traded in Indonesian territory are mandatory halal certified. (2) Originated products from prohibited substances excluded from obligation halal certification. (3) Products as referred to in paragraph (2) are mandatory given information not halal (Indonesia, 2021).

Based on the paragraph above, the world demands the development sustainable economy using the draft economy green on the social pillar For the standard more life good, and the development of a global community that desperately needs it Halal products are one of the standards live. Well as with regulations that have been made by the Indonesian government regarding food, security halal products, in Law Number 33 of 2014 Article 4 and PP number 39 of 2021 concerning maintenance field guarantee very strictly halal products oblige halal certified, especially Article 2 paragraph (1) states that products entering, circulating and being traded in Indonesian territory are mandatory halal certified. On the other hand, the facts show that as many as 97% of traders food Still do not understand about regulations government regarding the halal product process (PPH) as well obligation halal certificate for traded products. So it's a very necessary study with the title Certificate Halal: Supporting a Green Economy for a Better and Healthier Lifestyle.

2. METHODS

This research uses a qualitative approach. Studying qualitative is something approach to doing research that is oriented towards phenomena or symptoms of a nature natural. Approach qualitative characterized by purpose research effort To understand such symptoms appearance does not need quantification or because symptoms the not possibly be measured in a way appropriate (Abdussamad, 2021) . Descriptive research is research that is directed at providing symptoms, facts, or events systematically and accurately, regarding the characteristics of a particular population or area. In descriptive research, there tends to be no need to look for or explain interrelationships and test hypotheses. There are several types of research which include descriptive research, including (1) survey research; (2) case research; (3) developmental research; (4) follow-up research; (5) document analysis research/content analysis; (6) time and motion studies; (7) trend studies (Hardani et al., 2020) .

Population is the totality of all objects or individuals that have certain, clear, and complete characteristics or characteristics and then from that population, various materials will be obtained for research. The population is not only people but also objects

and other natural objects. Population is also not just the number of objects/subjects that can be studied but also includes all the characteristics/distinctive traits possessed by the subject or object. These characteristics are materials that can be studied in the form of scientific studies, such as through a qualitative research process (Haryoko et al., 2020). The sample in qualitative research is all people, documents, and events that are examined, observed, or interviewed as sources of information that are considered to be related to the research problem. Qualitative research samples are referred to as sources or participants, informants, and friends in research. Purposive sampling where this method is carried out based on certain considerations (Sahir, 2021).

The qualitative research method is a research method used to examine the condition of natural objects, where the researcher is the key instrument, data collection techniques are carried out in a triangulated manner, data analysis is inductive, and qualitative research results emphasize meaning rather than generalization. In qualitative research, data collection is not guided by theory but is guided by facts discovered during field research. Therefore, the data analysis carried out is inductive based on the facts found and can then be constructed into a hypothesis or theory. So in qualitative research, data analysis is carried out to build hypotheses, while in quantitative research, data analysis is carried out to test hypotheses (Abdussamad, 2021).

Not only in quantitative research, but in qualitative research there are also research instruments. As with quantitative research, research instruments in qualitative research are also tools needed or used to collect information. In qualitative research, the researcher himself collects information by coming to the field to ask sources directly or ask people for help in collecting data using the same procedure. To collect information from sources, the following tools are needed: 1. In-depth interview guidelines in the form of a list of information that must be collected. 2. Voice recorder (Sahir, 2021).

Data collection can be done in various settings, various sources, and various ways. If we look at the setting, data can be collected in a natural setting, in a laboratory using experimental methods, at home with various respondents, at a seminar, in discussion, on the road, and so on. When viewed from the data source, data collection can use primary sources and secondary sources. Primary sources are data sources that directly provide data to data collectors, and secondary sources are sources that do not directly provide data to data collectors, for example through other people or documents. Furthermore, when viewed in terms of data collection methods or techniques, data collection techniques can be carried out by observation, interviews, questionnaires, documentation, and a combination of the four. (Abdussamad, 2021).

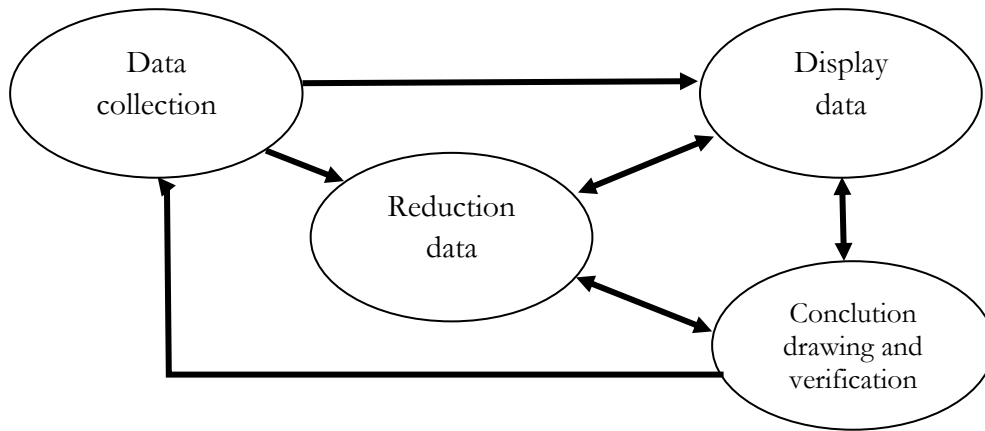


Figure 1. Interactive Model Data Analysis Components

The results of data collection of course need to be reduced. The term data reduction in qualitative research can be equated in meaning with the term data management (starting from editing, and coding, to data tabulation) in quantitative research. A set of data reduction results also needs to be organized into a certain form of data presentation (data display) so that the figure can be seen more fully. It resembles a kind of table or diagram creation in the quantitative research tradition. It can be in the form of a sketch, synopsis, matrix, or other forms, this is very necessary to facilitate efforts to explain and confirm conclusions. (Purwanza et al., 2022).

3. RESULTS AND DISCUSSION

After carrying out research and getting data, the data is shared into several sub-discussion groups presented below:

A. Characteristics of Food Stall Entrepreneurs

The characteristics of the informant are made in tabulated form as in the table below:

Table 1. Gender of Entrepreneurs

Gender	Σ	%
Man	52	38.52
Woman	83	61.48
Total	135	100

Source: Research results after processed

Table 1 shows that the number of male entrepreneurs is 52 (38.52%) compared to 83 (61.48%) female entrepreneurs. This value is comparable to female entrepreneurs 1.5 times higher than male entrepreneurs. These results are in line with data on the

development of micro, small, medium, and large businesses in Indonesia in the 2014-2018 period, as many as 99.99 percent of the 64 million business units in Indonesia are Micro, Small, and Medium Enterprises (MSMEs). Around 60% of the number of MSMEs are managed by women. Meanwhile, research based on LPEM FEB UI in 2020 revealed that the number of women MSME activists who started businesses from scratch online during the pandemic was almost 1.5 times more than men, in the culinary, home, and fashion business categories (DKP3A, 2021). There are far more women entrepreneurs than men, this is because male entrepreneurs after marriage will allow their wives to run a food stall business located at home or close to home. Then the husband will look for another job outside the home. It can also be seen that the potential of women to drive the economy in the informal sector is very large and requires support from the general public and the government.

Table 2. Business Locations Based on Regency/City

Regency/City	Σ	%
Palopo	81	60.00
Luwu	31	22.96
Luwu Utara	11	8.15
Luwu Timur	7	5.19
Tana Toraja	4	2.96
Wajo	1	0.74
Total	135	100

Source: Research results after processed

The results of the table above show that the number of food stalls is very different between districts and cities. This is because the researcher chose a location that met the requirements and was affordable for the researcher.

Table 3. Year of Business Establishment

Years Period	Σ	%
1988 - 1992	1	0.74
1993 - 1997	3	2.22
1998 - 2002	10	7.41
2003 - 2007	7	5.19
2008 - 2012	22	16.30
2013 - 2017	25	18.52
2018 -2022	67	49.63
Total	135	100

Source: Research results after processed

The table above shows the tendency for the number of food stall entrepreneurs to increase every year. The data above also shows that there has been a very large increase in food stalls between 2018 - 2022 which could be caused by the Covid'19 pandemic. Where Covid'19 caused many layoffs and a reduction in formal employment, the community responded to this by opening their businesses, including food stalls.

As many as 87.5% of MSMEs in Indonesia were affected by the Covid-19 pandemic. Then only 12.5% of MSMEs can feel a fairly small impact. Even though it has been affected, the Covid-19 pandemic should also be able to strengthen MSMEs to recover and reap profits. One source of the cause is digitalization (Sebekti & Yolanda, 2021). The technology used, including digitalization, has an influence of 37% on the vulnerability of MSMEs (Lisna, 2022). The PEN program to support MSMEs in 2020 was recorded as having succeeded in providing a cushion of support for the business world, especially for the informal sector and MSMEs to survive the impact of the pandemic. Apart from that, this can also help in reducing workforce decline. Reporting from BPS data as of August 2020, there was the creation of new job opportunities with the addition of 0.76 million people opening businesses and an increase of 4.55 million informal workers. (Limanseto, 2021).

Data shows that MSMEs, especially micro businesses, in this case food stalls, are businesses that are very strong in facing even severe trials, such as the economic recession in 1998 and the Covid'19 pandemic in 2020. This sector needs to receive attention from the government so that it can grow and develop so that The country's economic strength can remain stable even in the face of a severe recession. Apart from that, a PEN-level program is needed which targets a 99% share for MSMEs, thereby supporting MSMEs to grow and develop more quickly. It takes initiative from MSMEs to develop themselves individually by using technology, capital, training, and business expansion, which can make businesses exist and develop.

Table 4. Jobs other than food stall entrepreneurs

Other Jobs	Σ	%
Gardening	2	1.48
Worker	2	1.48
Employee	2	1.48
Online goods business	2	1.48
Stall business mixture	2	1.48
Palopo council member	1	0.74
Midwife	1	0.74
Lecturer	1	0.74
Teacher	1	0.74
Consultant	1	0.74
Fisherman	1	0.74
Beak time	1	0.74
Trader around	1	0.74

Counter	1	0.74
Farmer	1	0.74
Craftsman	1	0.74
Market workers	1	0.74
Leaf business sago	1	0.74
Padding business broken split	1	0.74
Minimarket business	1	0.74
Electronics Shop	1	0.74
Bilal Grand Mosque	1	0.74
Organizing business wedding	1	0.74
Self-employed	1	0.74
None / IRT	106	78.52
Total	135	100

Source: Research results after processed

The table above shows that the food stall business is a very potential job with quite attractive income. This can be seen from 135 businesses, there are 106 businesses that depend on their income solely from the food stall business. Where the income from this food stall can be used for daily needs, school and health needs, and the profits can be used for business development so that it can be sustainable.

Table 5. Whether the entrepreneur is affiliated/sympathetic to a religious organization

Answer	Σ	%
Affiliated/Sympathetic	48	35.56
Non Affiliated/Sympathetic	87	64.44
Total	135	100

Source: Research results after processed

The table shows that of the 135 entrepreneurs, it turns out that only 48 or 35.56% of entrepreneurs are affiliated or sympathizers of religious organizations, while there are a very large number of those who are not affiliated/sympathizers, namely 87 or 64.44% of entrepreneurs.

Table 6. Entrepreneurs affiliated/sympathetic to religious organizations

Religious Organization	Σ	%
Nahdatul Ulama	32	55.17
Muhammadiyah	16	27.59
Jemaah Tabliq	5	8.62
Wahdah Islamiyah	2	3.45
LDII	1	1.72
Salafi	1	1.72

Paguyuban warga Jawa	1	1.72
Total	58	100

Source: Research results after processed

Table 6 further explains table 5 where 48 entrepreneurs are affiliated/sympathetic to 58 religious organizations. The number exceeds 48 because there are several entrepreneurs who mention more than one religious organization to which the entrepreneur is affiliated/sympathetic.

Nahdlatul Ulama (NU) is the largest mass organization in Indonesia with 91.2 million members as of 2019 and spread throughout the country. You could say, NU is also the largest Islamic mass organization in Indonesia and in the world. Muhammadiyah is also the largest mass organization in Indonesia with the number of members reaching 60 million people as of 2019. This mass organization is also the largest Islamic organization in Indonesia which is spread across various regions. (Nasional, 2022). It can be seen that entrepreneurs affiliated with religious organizations are 55.17% NU and 27.59% Muhammadiyah with a total of 82.76% for these two organizations. This is a very large number, so these two religious organizations have great potential to become partners in education regarding halal certificates. So that it will have an impact on the success of the government program so that by 2024 all products, both goods and services circulating in Indonesia, will be certified halal.

B. Entrepreneurs' Understanding of Halal Certification

Table 7. Knowledge about Republic of Indonesia Law no. 33 of 2014., Article 4 Products entering, circulating, and traded in Indonesian territory must be halal certified

Answer	Σ	%
Know	46	34.07
Don't know	89	65.93
Total	135	100

Source: Research results after processed

It turns out that there are still 89 (65.93%) entrepreneurs who do not know about the regulation that products circulating and traded in Indonesia must be halal certified. Data shows that many entrepreneurs use the halal label without halal certification because they feel that the raw materials for making the product are halal so they immediately put a halal label on their product packaging. The function of the halal label on product packaging is to provide certainty of halal status so that it can reassure people's minds in consuming food by their faith. This happens because entrepreneurs lack understanding and knowledge about the halal certification process and entrepreneurs have never even participated in socialization programs about halal certification (Husna & Caniago, 2022).

Table 8. Get information about the halal certificate processing process

Answer	Σ	%
Ever	67	49.63
Never	68	50.37
Total	135	100

Source: Research results after processed

Quite surprising results are presented in Table 8 above, where of the 135 entrepreneurs, there are 67 (49.63%) entrepreneurs have heard about the process of obtaining a halal certificate, and the remaining 68 (50.37%) entrepreneurs have never heard of information about obtaining a halal certificate. These results show quite a tough challenge for the Ministry of Religion, in this case, BPJPH, to require 100% of entrepreneurs to certify their products as halal, by the mandate of Law number 33 of 2014 concerning halal product guarantees, Article 4 which states that products enter, circulate and are traded in the territory of Indonesia must be halal certified. Article 67 paragraph 1 of the obligation to be halal certified for products circulating and traded in the territory of Indonesia as intended in Article 4 comes into effect 5 (five) years from the promulgation of this Law. This law was enacted on October 17, 2014. So all products circulating in Indonesia should have been certified halal starting from October 18, 2019 (Indonesia, 2014), the implementation of which was then postponed again to 2024.

Knowledge about regulations and processing halal certificates which is still very low is a challenge in itself for the Ministry of Religion, in this case BPJPH, which must maximize its full potential through policies and regulations that stimulate an increase in the number of LPH which can have an impact on the success of halal product regulations. The Ministry of Religion can join hands with the Ministry of Cooperatives and SMEs, the Ministry of Industry, the Ministry of Education, and other ministries. As well as synergizing with business associations engaged in goods and services. So that the target of all halal-certified products can increase drastically to close to 100%.

Table 9. Media information about the halal certificate processing process

Media information	Σ	%
Television	28	28.87
Social media	23	23.71
Friend	15	15.46
Internet	13	13.40
MUI	6	6.19
Newspaper	5	5.15
Religious lectures	3	3.09
Book	1	1.03
Family	1	1.03
Magazine	1	1.03

Internship student	1	1.03
Total	97	100

Source: Research results after processed

Of the 67 or (49.63%) entrepreneurs, these 67 entrepreneurs were able to mention more than one source from which they obtained information about the halal certificate processing process. Their answers were: television was mentioned by 28 (28.87%) entrepreneurs, social media was mentioned by 23 (23.71%) entrepreneurs, friends were mentioned by 15 (15.46%) entrepreneurs, the internet was mentioned by 13 (13.40%), MUI was mentioned by 6 (6.19%) %, Newspapers were mentioned by 5 (5.15%) entrepreneurs, religious lectures were mentioned by 3 (3.09%) entrepreneurs, books, family, magazines, and student internships were each mentioned by 1 (1.03%) entrepreneur.

Search for information must be from complete, reliable and actual information sources. Sources of information include: social media; television; radio; website and internet; printed book; seminar activities; entrepreneurship exhibition; business community; entrepreneur experience; magazine; newspaper; relationship network (Reza, 2021). These results show that television and social media are the greatest combination because they have a total of 51 or 52.58% of mentions as media sources of information about the halal certificate processing process found by 67 entrepreneurs. So television and social media must be used as the main reference in disseminating information about halal certificates, so that halal certificates can be well socialized to all entrepreneurs in Indonesia.

Table 10. Entrepreneurs' opinions regarding the flow of halal certification

Entrepreneurs' opinions	Σ	%
The flow is easy	78	57.78
The flow is moderate	13	9.63
The plot is complicated	44	32.59
Total	135	100

Source: Research results after processed

The table above shows that of the 135 entrepreneurs, 57.78% stated that the process for obtaining a halal certificate was easy, 9.63% stated that the process was moderate, then 32.59% stated that the process was complicated. According to 58.09% of entrepreneurs, the process is easy because the processing system can be done online by creating an account at SIHALAL then submitting a proposal for a halal certificate. Next, entrepreneurs just have to wait for confirmation for the next process. However, there are also 32.59% of entrepreneurs who think that the process is complicated, this could be because there are still many entrepreneurs who are still confused about using the online system, apart from that, it is also because the path outlined will seem long because it is tiered from entrepreneur to BPJPH, to LPH/HC, to BPJPH, back to entrepreneurs, then to BPJPH, LPH, to MUI, back to BPJPH, finally back to entrepreneurs. Where after being

sorted, the halal certificate flow reaches eleven (11) stages, and this also causes entrepreneurs to see that the flow is very complicated.

Ownership of halal certificates is still very minimal and there are still many areas where MSMEs do not have halal certificates. Even though this halal certificate is needed for certainty for Muslim consumers (Anshori, 2020). The findings of the causes of the lack of halal certified MSME products are: 1) Aspects of knowledge and information, 2) Aspects of economic, financial and accessibility adequacy due to limited use of information technology, 3) Aspects of minimal availability of production facilities, and ownership of business legality documents, 4) From the mindset aspect that halal certification is only for businesses with large incomes (Ningrum, 2022). Apart from that, entrepreneurs think that halal certificates are not yet an urgent need to have (Maksudi et al., 2023).

The solution that can be offered regarding halal certificates is to collaborate with ministries and associations related to MSMEs to socialize the obligations of halal certification, and the eleven stages of halal certification are fully accompanied by LPH, in this case the PPH companion, where the entrepreneur only prepares the required files and the PPH companion is help download and monitor the stages of halal certification that he accompanies, and continue to coordinate with entrepreneurs. On the other hand, entrepreneurs still have to complete business legality documents which are expected to make things easier because the Ministry of Religion has collaborated with ministries related to business legality. Then entrepreneurs also need to have halal supervisors or study PPH so that the production process is protected from haram.

C. Entrepreneurs' Understanding of the Halal Product Process

Table 11. Entrepreneurs' understanding of PPH

Answer	Σ	%
Very Understand	0	0.00
Understand	13	9.63
Enough to understand	105	77.78
Do not understand	17	12.59
Total	135	100.00

Source: Research results after processed

The table above shows that there are no entrepreneurs who really understand the halal product process, then 13 (9.63%) entrepreneurs understand, 105 (77.78%) entrepreneurs understand quite well, and 17 entrepreneurs (12.59%) don't understand. The results show that not a single entrepreneur is able to explain the halal product process, which starts from providing raw materials to product presentation. Entrepreneurs who are part of the group understand because they have mentioned and explained several stages of PPH so that they can be called halal at that stage. Entrepreneurs who are part of the group are quite understanding because they only mention a few things

related to halal and haram, such as not containing pork and being free from uncleanness. Then the entrepreneurs who entered the group did not understand because they answered that they did not know what the halal product process was.

Meanwhile, the PPH series is sequentially mentioned in Law Number 33 of 2014 concerning halal product guarantees. The Halal Product Process, hereinafter abbreviated to PPH, is a series of activities to guarantee the halalness of products including the provision of materials, processing, storage, packaging, distribution, sales and presentation of products. (Indonesia, 2014). Meanwhile, those in charge of auditing the halal product process (PPH) are halal auditors as revealed in Article 40 paragraph 4 which states that Halal Auditors who have fulfilled the provisions as intended in paragraphs (1) to paragraph (3) are tasked with: a) Checking and reviewing materials. used; b) Check and review the product processing process; c) Check and review the slaughtering system; d) Research product location; e) Examining equipment, production space and storage; f) Check product distribution and presentation; g) Checking the Entrepreneur's halal guarantee system; and h) Report the results of inspection and/or testing to LPH (Indonesia, 2019).

Table 12. Entrepreneur commitment to PPH

Answer	Σ	%
Very committed	108	80.00
Commitment	23	17.04
Just commit	4	2.96
Total	135	100

Source: Research results after processed

The table above shows that 108 (80%) entrepreneurs are very committed to carrying out halal product processes. What needs to be considered is the commitment of entrepreneurs in implementing the Halal Guarantee System. Improvements were made to the production unit so that it was separate from the household (Widayat et al., 2020). Halal policy is a company's commitment to produce halal products, using only materials that have been approved by BPJPH and LPH and produced using equipment that is free from unclean (BPJPH, 2021). This very high commitment to implementing PPH is meaningless if there is no understanding and implementation, so it is hoped that entrepreneurs will independently appoint halal supervisors in their businesses or learn about what PPH is like. So that high commitment is implemented in the right way due to a proper understanding of PPH.

D. Entrepreneurs' Views on Halal Certified Products

Table 13. Entrepreneurs' views on halal certified products

Entrepreneurs' views	Σ	%
Program Related		

1. Very good	41	30.37
2. Mandatory	15	11.11
3. The aspects are complex	4	2.96
4. Sustainable program	2	1.48
Sub-total	62	45.93
Related Products		
1. Quality products	51	37.78
2. Halal materials and processes	3	2.22
Sub-total	54	40.00
Regarding Consumers		
1. Consumer trust	12	8.89
2. Protect Muslim consumers	7	5.19
Sub-total	19	14.07
Total	135	100

Source: Research results after processed

Table 13 shows the views of 135 entrepreneurs where 62 (45.93%) entrepreneurs think that the halal certificate program is good, mandatory, has complex aspects and is a sustainable program, then 54 (40%) entrepreneurs have an opinion regarding products where halal certified products are quality and halal products, and 19 (14.07%) entrepreneurs were of the opinion regarding consumers that a halal certificate would increase consumer confidence and protect consumers, especially Muslim ones. In general, business actors are of the opinion that halal certification is a mandatory program, very good, and must be an ongoing program. Products that are halal certified are products that are guaranteed to be halal and quality, then products that are halal certified will increase consumer confidence in the product and protect consumers, especially Muslims, from consuming haram products.

By implementing the SJH required in the halal certificate, the company gets 5 benefits and advantages: 1) guaranteeing the halalness of the product as long as the halal certificate is valid; 2) internal awareness arises and the company has sustainable guidelines for halal product processes; 3) provide security and peace for the community; 4) prevent cases of non-halal certification of halal products; 5) get a reward, for companies that have received SJH status with an A grade three times in a row, they will get an SJH certificate which has convenience, one of which is that the audit is carried out ondesk (Nadha, 2022). SMEs that have halal certification for their products will certainly have plus points and competitive advantages compared to their competitors. Not only that, the benefits that SMEs obtain after obtaining halal certification include the following: 1) quality assurance; 2) provide peace of mind to consumers; 3) increase consumer confidence; 4) add unique selling points; 5) gain access to local and global markets; 6) increase business networks (Anastasya, 2022).

E. Halal Lifestyle Supports a Green Economy for a Better and Healthier Life

The popularity of the halal lifestyle is partly triggered by the increasing population of the Muslim middle class who are always up to date on lifestyle trends, but at the same time want products and services that can reflect spirituality according to Islamic teachings. From the Muslim community, gradually the halal lifestyle is attracting interest from various groups, because it is universal and in accordance with human nature which always prioritizes health, cleanliness and comfort. Halal lifestyle adherents will be increasingly selective in choosing the products they use, because they must meet halal criteria, not just the source but from the production process to distribution (ISEF, 2021). The increase in halal lifestyle causes increased opportunities in the economy for halal products, in sectors: food and beverage industry, fashion, pharmaceuticals, cosmetics, electronics, tourism, hospitality, finance (Ekspor, 2015).

The verse that underlies a halal lifestyle is verse

وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ

"And (Allah) has permitted everything that is good for them and has forbidden everything that is bad for them." (QS-Al-A'raf, 7:157)

The Prophet Muhammad made lawful by Allah's command everything that was good for them, including what was previously halal and then was made haram as a sanction for them, such as fat. And forbid, also based on the word of Allah, everything that is bad for them, such as carrion, blood and pork. And the Prophet Muhammad no longer had a heavy burden to bear on the Children of Israel, such as requiring suicide to make repentance valid, obligatory punishment for murder whether intentional or not, without being allowed to pay diyat (compensation), cutting off the limbs of those who commit a mistake, throw away or cut cloth that is unclean, and so on (Agama, 2022b).

A green economy is an economy that significantly improves human welfare, social equality, and reduces environmental damage. This green economy uses its resources efficiently, produces little environmental damage, and is open to everyone. Ability to reduce poverty, and manage environmental risks effectively. Some proponents of a green economy argue that the biosphere is a closed system with limited resources and a weak capacity to regulate and renew itself (Annisa & Harahap, 2023). Green economy is an economic development model based on sustainable development (SDGs).

The benefit of muamalah between humans is to gain economic prosperity, based on social equality, with attention to environmental sustainability. One of the principles of muamalat above is contained in the surah:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا

*"Do not (also) do damage to the earth after repairing it."*¹ (QS-Al-A'raf, 7:85)

The presence of the halal industry in the global economy participates in the Sustainable Development Goals megaproject event. The halal industry as part of the Islamic economy can play a role in the goals of (1) no poverty; (2) zero hunger; (3) good health and well being; (4) quality education; (5) gender equality; (7) affordable and clean energy; (8) decent work and economic growth; (9) industry, innovation and infrastructure; (10) reduced inequalities; (12) responsible consumption and production; (13) climate action; (14) life below water; and (15) life on land. The concept of halal and thoyyib Islamic values is not only in the form of goods and services, but also in the form of a paradigm of human lifestyle. The halal industry in the world economy should be used as a paradigm, especially in world production and consumption practices (Pujayanti, 2020). The era of society 5.0 is an era where human interaction cannot be separated from technology as a tool in various human activities, especially in the economic field, SDGs with the aim of welfare of the people without oppression and halal industry with the concept of halalan tayyiban is a collaboration that perfects the comfort of human life in the current era of society 5.0 (Hikmatul, 2022).

The halal value chain can be society's answer to consuming goods or using services that are safe and profitable for all components. The existence of a halal value chain is a guarantee of how a product can be managed, distributed and consumed in a clean, safe and quality manner. This refers to the basic principles of the halal value chain as a way of life, namely god consciousness, spirituality, family values, education, just and equitable financing, social responsibility, modesty, and health. This principle has universal properties for human self-control and just survival. This value of essential usefulness is what underlies the creation of human life security. Human life security is a primary human need physically and mentally. By consuming halal products, humans can strive for a healthy life that is quality and useful. This must be encouraged by halal awareness among the public, that halal products are more than just a business project (Conversation, 2022).

SDGs hope that public safety and health can be achieved with a halal lifestyle. Where a halal lifestyle prioritizes cleanliness, health, safety, and makes the individual's physical and spiritual condition better maintained. Based on data from the Global Islamic Economy Report 2020/2021, the consumption value of Indonesian halal products in 2019 reached US\$ 2.02 trillion. With this potential, of course products circulating in Indonesia must have halal certification. Because halal certification is an important factor for consumers to increase trust and provide a sense of security when using products that comply with sharia (CNN, 2022).

Halal products were previously seen only as a necessity for Muslim communities, but are now developing into a part of a lifestyle with good values and becoming a global

¹ Namely improvements through the Shari'a and rules brought by the prophets and continued by their successors (Agama, 2022a). Where the Shari'a and rules that have been corrected and perfected by Allah should be guided by humans in practicing muamalat so that sustainable prosperity occurs

trade trend. A halal lifestyle pays great attention to standards of suitability, cleanliness, and functional effects for humans. A Muslim who implements a halal lifestyle in his daily life needs consumer goods and goods that are halal and thoyyib or good (Henry, 2022).

The development of a halal lifestyle must also involve the wider community by providing education regarding the meaning of a halal lifestyle which not only binds the Muslim community but can also be practiced by the wider community because it has so many halal benefits. Apart from that, people who are involved in halal lifestyle must also know information related to halal products and their standards, so that halal lifestyle is not just an expression, but can really bring blessings to themselves and the people around them (Mursidah & Fartini, 2023).

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