



## **Strengthening the Community Economy Through Halal Law**

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### **Abstract**

A people's economy is interpreted as a democratic economy aimed at the prosperity of the people without exception. The economic system implemented by a country depends on the strength and economic conditions in that country. The halal legal culture approach is currently seen as effective and efficient in resolving people's economic problems. That is why this strategy is being developed in many countries, including Indonesia. Legal culture means the overall attitude of society and a system of values that can determine how the law should apply and provide a proper place for humans with the presence of the law. With in-depth analysis, this work finds two ideals: First, halal or similar terminology is a need for all religious communities so there should be no discrimination; Second, implementing a halal legal culture is a very appropriate strategy to strengthen the sustainability of the people's economy. Halal businesses are essentially the saviors of humanity, where meaningful aspirations and endeavors can promise true salvation. It is worth mentioning that the halal business will deliver tawfiq, which means that the basic requirements for producing items are based on the principles of halal and also set higher quality standards.

**Keywords:** Strengthening the Economy, Halal Legal Culture, People's Economy

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## INTRODUCTION

Indonesia's economy is experiencing significant development, although its conditions vary greatly according to the culture and structure of its society. In general, the economic conditions of the community are influenced by the level of education, economic, social, and cultural. This means that this condition is also seen in the economic behavior of the community, low education will have an impact on simple economic behavior, and high education will have an impact on more complex economic behavior.

Social stratification in society consists of social stratification based on wealth, which is a social stratification that can be fought for, stratification based on honor, meaning that this type generally applies to communities with charismatic leadership. This means that society is led by a community figure, who has the most original position in society, because it is obtained from an assessment of the charisma of the individual himself who is considered worthy of being a leader of power.

The economic movement that is currently experiencing development is certainly also influenced by legal culture where the general response is the same from society to legal phenomena. This response is a unity of view on legal values and behavior. If legal culture is centered on society, then the people's economy is also influenced by the people.

Based on various research evaluations, the right economy for Indonesian society is a people's economy where the traditional economic system is the foundation for people's lives in maintaining their lives. The people's economy is an economic activity carried out by the people with the management of various economic resources independently, such as Micro, Small, and Medium Enterprises (MSMEs) in three sectors, namely, primary, secondary, and tertiary. This economy is aimed at the prosperity of the people by basing it on a system of justice and economic democracy, as well as siding with the people.

Based on this background, the researcher is interested in discussing how far the understanding of religious communities from various religions living in Indonesia is regarding the need for halal products and whether the halal legal culture can be used as a tool to drive and strengthen the people's economy. The purpose of this paper is to examine the current status and growth potential of the halal food market and promote the concept and definition of halal. By identifying specific concerns about halal and their regulatory responses, we can understand that halal law and the existence of large foreign halal food options will help Koreans resolve widespread dietary and quality problems and ultimately contribute to resolving national issues, where the world's markets will also benefit greatly. The truths and needs can be clarified that, among the various complex elements regarding halal law, it is a tool and solution that can promote world economic trade, technological innovation, and the internationalization of the correct food culture, giving future generations the best choice when it comes to halal and non-halal options (Marnita, 2024).

## METHOD

This study uses a qualitative analysis method. This type of research is a legal and normative research. In conducting this research, the data collection method is carried out by library research. Library research aims to collect data from books, laws and regulations, scientific journals and magazines related to the problems of this research, and uses a conceptual approach to legislation.

## RESULTS AND DISCUSSION

Islamic law explains the provisions of legality halal based on the rules set. Halal act gives a sense of touch of goodness, leads to a happy, pleasant, and safe condition. Therefore, the human soul desires for good hards is caused by habituation to the law. The ease and enjoyment

of human life are not out of touch with the importance of halal status because through halal the provisions for sustenance and welfare are maintained and a sustained blessing. Halal law in interpersonal and social relations is a form of obedience to God. In addition, halal law is also a protection from unauthorized rights of others according to the laws of religion.

The field of Islamic commerce has not merely revolved around the concept of goods and fundamental exchanges. There are many other particular applications can be catered to in the area of products and services. Halal products have in fact become a very important and crucial need in Muslim communities as well as having a prominent impact on them. On top of that, the demand for Halal certification for both domestic and international by religious companies not only addresses the concepts of purity and catering to the food quality attributes, but the concept virtually contains fundamental matters related to the Maqasid Syariah of Maslahah al-Hadiriyyah as well. Gladly, the Islamic culture transcends boundaries and has actually proven to have wider capabilities in governing the human aspects (Afendi, 2020).

The term halal comes from Arabic, which means "allowable." Halal, as a word, is related to foods and eating habits. Its understanding is not limited to the phrase itself, which is taken from the Qur'an: "This day are all good things made lawful for you." The lawful is the original meaning of halal as a symbol, representing the concept of halal in Islam. The term halal is not only referred to foods or foodstuffs but is also used widely in all aspects of life. Halal can now be branded on food, cosmetics, drugs, and halal hotels for tourists. Today, the term halal is used not only in Islam but also by other religious believers like Jews, Hindus, and Buddhists. It is used for religious reasons and safety (Elgharbawy & Azmi, 2022).

Religious people, whatever their religion, certainly need the concept of halal in consuming food products, medicines and cosmetics so that its existence has been institutionalized and cultured. Halal legal culture is an effort to create conditions where the concept of halal is actually integrated with everyday human life. Halal legal culture, thus, halal indoctrination that can produce at least 2 (two) possibilities, namely: a) halal values that are indoctrinated, understood, internalized and practiced; b) halal values are applied in life based on one's own awareness. So that there will be a paradigm shift (shifting paradigm), in the expanse of legal institutions from.

To have a halal certification for a product or business requires a company to adhere to a set of strict cleanliness and animal slaughter rules. After successfully fulfilling these regulations, the enterprise is legally capable of labeling their product as halal. It is commonly known that halal certification brings blessings and specific privileges to one's soul and mind, but the economic benefits of these products should not be ignored. The strength of halal law lies in the connection among Muslims, and connection and shared religious or socio-political goals are what build community economy. Consequently, this halal legal regulation strengthens and makes a basis for community economy (Marnita, 2024).

The most useful function of halal law from the perspective of the entire country's business is those acts that contribute both to any enterprise's strength and the economy and the nation as a whole. The greatest profit comes when citizens with diverse goals and beliefs are kept united, and we should protect and not harm the religious structure or beliefs, the main power of these citizens maintaining their group. By regarding the economic impact of the halal system, different areas of halal certification can be evaluated. In doing so, attention is drawn to increasing earnings from halal sales at the enterprise level and upgrading a company's attractiveness, whereby it grows as a whole and aids in strengthening both the national market and the whole economy.

Several success stories in trading show that halal stores in Muslim countries such as the UAE, Saudi Arabia, and Qatar managed to gain substantial profits, rather than halal stores in non-Muslim countries such as Singapore and the United Kingdom. These findings demonstrate that

the market for halal food is restricted by the relevant community. The business would develop prosperously if the halal food business is opened outside the community. This external community determines the growth of halal food, which frames the concept of market premium. A product premium can be defined as an extra sum of money to be paid for a product that has extra value compared to others. The criteria for extra value are significantly altered in accordance with time and space, as well as demographic changes, a new awareness of health, protection of the environment, and the presence or absence of nutritional characteristics. Furthermore, the characteristics of the product premium fluctuate depending on demographics, socio-economic class, lifestyle, and so on. This premium concept is illustrated by a variety of products such as fair trade, organically farmed products, eco-labeling products, and halal products. The excellence of premium products motivates consumers to prioritize a certain product, purchase it at a premium price, and eventually leads suppliers to lessen production costs or increase profits (Azam and Abdullah, 2020).

Recent technological innovation in many different fields has the potential to reduce the cost of Halal certification by a significant amount. Other than reducing costs, innovation might also contribute to standards by making the market more transparent. Understanding that the market could benefit from lower information asymmetry and transaction costs, innovative technological tools could likely significantly enhance product spatial certification technology, company platforms for risk management, and generally the sharing economy. These could be tools for promoting Islamic microfinance and Islamic cooperatives or other legal forms of companies aimed at stakeholder profit maximization. All in all, significant innovation challenges exist with no sustainability throughout by contributing through research to the worldwide Halal space. However, one must also notice a hint that a "greenwashing" effect comes from the innovation in the field of technology.

As we summarize, Halal is providing and regulating multiple food chain operations, which are fully integrated. Global Halal players today are stimulated by expanding consumer middle-class dynamics in Muslim countries, compounded by increasing interest in Halal products in non-Muslim countries. Meeting this demand profitably takes a range of interdisciplinary skill sets that span across animal husbandry, supply chain management, logistics, traceability, sensor technology, robotics, big data processing, smart labeling, unique identification, fraud identification, health certification, and a host of digital data aggregation, storage, and communication control systems. The world market for Halal products is huge and has multiple sectors including food, lifestyle goods, tourism, and intrinsic services. These scenarios altogether create significant opportunities for research and development in this area. Indeed, recent years have seen a massive infusion of scholarly expertise in this field (Syamsiyah and Ardana, 2022).

Diversified products rapidly grow by capturing any chance to be integrated into changing market demand such as halal. Halal is known as a symbol of holistic food safety and security where faith and market share competitiveness are balanced. The number of halal agencies in each country across the globe increases by addressing the significance of a harmonious and fair trade market. Halal certification is often predicted as multifaceted, where there are several stages. Mostly, halal smart packaging will take part in forming communication exchanges of signified values as product appropriateness with the signal values about a market segment of halal community demand. This study aims to describe the convergence and divergence of halal smart packaging of a company in Indonesia according to four countries' perspectives: a Muslim-majority country, a Muslim-minority country, a secular state, and a moderate Muslim country, as well as the largest halal meat-importing country. The halal law has surpassed as an integrated law formulation which creates an Islamic economy, especially halal health food and drugs, in the Department of Religious Affairs (Hehanussa, 2022).

We choose the smart packaging sector because we believe that it may visualize the quality of halal and Sharia-compliant brands. The Islamic law and producer strategies have to utilize halal and Sharia branding for a better position in the existing market demand. Then, we would like to test a hypothesis: there exists divergence of smart packaging toward the four countries: Muslim-majority with Muslim-minority country and for halal import. Furthermore, this paper is also modestly concocted with recommendations and implications for industrial practitioners, future, and related research. Due to the pandemic, it is also interesting to explore many social effects on the economy and industry and increase the economy and investment of Indonesia. Additionally, we also like to examine smart packaging and labeling on the packaging as an indicator of halal. Other studies related to the topic of smart or intelligent packaging for food applications are also of interest to be done.

Legal culture intends to create a social setting that allows for the implementation of halal values responsibly both individually and communally. Therefore, as members of society, individuals also need to realize that interdependence is a prerequisite for the creation of a harmonious social life. As an effort to realize such conditions, consumers are able to adapt to their environment, but do not sacrifice established positive values. If environmental conditions are marked by cruelty, exploitation or unfairness, consumers must have the ability to overcome it. Consumers must have the spirit to modify actions to overcome some of the inhumane business actors (Yosephus, 2010).

With indigenization, the terminology of halal which was originally only related to religious and ascetic issues becomes the empirical daily behavior of society. They realize that behaving and consuming halal means maintaining the hygiene of food products, medicines and cosmetics that are useful for health.

here are seven factors that affect consumers' decisions to buy Halal products. The factors influencing purchase decisions can be classified into two categories: the first category includes project direction history, significant mechanisms of information, good taste, and advertisement spread. The other factor is affirmed business practices, understanding the needs of customers, and regularity of the product. In summary, it is found that both the product's quality and marketing operations are essential, as consumers look for continuous value in solving food problems (Djunaidi et al., 2021),

One of the religious reasons is that the parts are religious. The significant mechanism of information is one of the essential factors influencing people's demand for Halal products. The reason is as follows: when people need to decide whether to buy Halal food, it is tough to determine the ingredients of the product suddenly and directly. The brand name of the product and the label indicating that the product is Halal only guide the customers' choices; therefore, they rely on the brand name and label to assess the need for the product. When consumers plan to select Halal food, they must complete the assembly of the person through the original founding of the assembly from the production cost of hard eggs and then perform the desired behavior.

Halal production acknowledges the need to have an ecological balance in the environment. This balance can be achieved by conserving and preserving the physical environment. The production of food products must not harm the environment and must emphasize good use and stewardship of the environmental resources of air, water, and soil. Producers must ensure animal welfare and control the emissions of untreated waste (Loekman and Perdana, 2024).

The concept of Halal emphasizes the overall welfare of animals and their treatment with dignity during their lifetimes, and emphasizes humane treatment during the animal slaughter processes. The physical and mental integrity of the animal must be preserved, and any man-made defect caused or physical injury inflicted must be avoided. Any form of cruelty, mental torment,

emotional abuse, and harm or distress, including excessive prodding, poking, or restraint techniques that animals may endure as they are being prepared for ritual slaughter methods, must be prohibited. This includes that the treatment of animals before slaughter must avoid causing distress by allowing any animals to witness the actual killing. Prohibited practices include slaughtering animals while in the presence of other animals or allowing other animals to see the stunning and/or bleeding of another until that animal is at rest.

What has primarily brought significant Muslim arrivals to such not naturally attracting sectors like Australia? Fellowship and historical ties, needs for refuge and protection, and asylum from economic and political insecurity in far-away regions: These have all been rationales historically embraced by the host country. Yet, also noteworthy is evidence of local city council initiatives to promote and actively participate in the growth of halal outlets and the availability of halal products in these very sectors, festivals, and halal markets, transforming former shopping streets into halal hubs with listings guiding residents, visitors, and pilgrims to Australian halal specialties (Marnita, 2024).

Halal groceries and dining venues are of great community importance. The competitive survival of evening offerings confirms that their demand is not solely built on neighborhood concentration effects and that future trends and opportunities are nationwide. Knowing the specifics of how these and other Muslim-friendly businesses and services adapt, while maintaining thriving standards, may constitute a first-hand guide for those needing the latest information to optimize sympathy and understanding in their own top sectors of interest.

The indigenization effort is an *ijtihad* whose products are very valuable because (*weltanschauung*) and also religious teachings which are usually displayed deductively dogmatically categorically, in order to become rational and able to provide enlightenment on the development of increasingly complex human life can use a model of scientific development with a grand-theory construct model and falsification testing.

The state guarantees the freedom of every citizen to embrace their respective religions and to worship according to their religion and beliefs. To implement the freedom to worship according to their religion as mentioned above, the state is obliged to guarantee the safety and halalness of food, drinks, medicines, cosmetics, biological chemical products, and genetically engineered products as regulated by law. However, in reality, the regulation of product halalness in various laws and regulations has not guaranteed legal certainty regarding the availability of halal products consumed by the public.

Sociological facts confirm that the implementation of halal product guarantees has been carried out voluntarily by the Indonesian Ulema Council with the moral support of the community, so the duties and authorities stipulated by law should distinguish between duties and authorities that are sharia-compliant and duties and authorities that are administrative in nature. That is why, the government's efforts to recognize LP POM MUI as an institution that has existed to implement halal certification are highly expected. This is because the halal issue is a sensitive issue because it is directly related to Muslim consumers and their religion. Even if it is necessary to carry out regulation, then the distribution of authority must be carried out so that the legal transformation is not interrupted (Rahardjo, 2005).

The phenomenon that has emerged on the surface is difficult to deny that law cannot be separated from politics, even though the existence of law is not free of values. In other words, law from the process of making to its implementation always contains partisanship, even though in a liberal legal order, it is formed by belief, neutrality, objectivity, predictability in law. Basically, the legal transformation process can also be expressed as one of the processes of grounding the law so that it is easy to apply, the culmination of which is the emergence of a legal figure that is *Iustitia Protectiva* and prioritizes progressiveness, namely humanistic, predictive law, capable of encouraging society to be oriented towards progress in a dialectical pattern.

Prof. Satjipto Raharjo presented progressive law as an important icon in solving legal problems that have been positioned as merchandise (business-like). Legal thinking needs to be returned to its basic philosophy, law for humans. With this philosophy, humans become the determinants and orientation points of law. The law is tasked with serving humans, not the other way around. Therefore, law is not an institution that is free from human interests. The quality of law is determined by its ability to serve human welfare. That is why progressive law adheres to the ideology: Law that is pro-justice and Law that is pro-people.

The progressive legal theory above can be used to formulate a system so that the law contained in the halal product certification of LP POM MUI can be down to earth and simply provide new nuances and maximum benefits for human life evenly, not just a few people. Along with this, the Draft Law on Halal Product Assurance intends to integrate the concepts of product halalness so that it can be consumed or used by Muslim consumers into material law and formal law in the form of laws as national law. The halal aspect of a product according to Islamic law in a comprehensive perspective includes raw materials used in processing the product, product process and product marketing. For this reason, this section makes legal provisions regarding raw materials, product locations and production processes for halal products. Determination of halal or haram of raw materials or products is still based on the Fatwa of the Indonesian Ulema Council.

The halal product production process is subject to the provisions of the entire production chain which includes equipment, production space, storage, distribution, and presentation that are halal. The halal production process includes halal production processes with animal raw materials, plant raw materials, and biological chemical processes or genetic engineering. In order to be declared a halal product, production equipment, storage, packaging, distribution, and presentation in the production process must be separated from processed pork materials and/or containing pork elements and other materials that are declared haram by Islamic law. Regarding the halal production of processed animal materials, the method of slaughtering is regulated, either manually, mechanically or stunningly according to Islamic law. In general, the location for producing halal products must be free from dirt, filth, and the possibility of contamination by haram materials. Specifically, the production location for the production process of halal processed materials must be separated from the production location of processed pork materials and/or containing pork elements.

Based on the above considerations, it is necessary to carry out regulation which includes administrative aspects of the implementation of halal product guarantees with a number of necessary authorities.

in carrying out its duties. The MUI's duty is to provide legal certainty regarding the halalness of products according to Islamic law accompanied by the authority to issue halal fatwas. Furthermore, in order to build progressive law on halal, this study offers a new concept as a refinement of the existing one as an effort to develop halal product certification law.

The halal thayyib doctrine (halal and good/nutritious) really needs to be informed effectively and operationally to the public, accompanied by adequate infrastructure. One important means to oversee the halal doctrine in question is the presence of an established, central, humanist, progressive, accommodating, and non-discriminatory legal system, namely the Halal Product Guarantee Law.

Several causal factors that are considered important for the existence of the Law on Halal Product Guarantee include: First, various existing laws and regulations, which regulate or relate to halal products, have not provided legal certainty and legal guarantees for Muslim consumers to be able to consume or use halal products. Such conditions make it difficult for them to distinguish between what is halal and what is haram, causing physical doubt and inner restlessness in consuming or using products. The laws and regulations also only regulate the

halalness of products as far as food is concerned, not yet regulating products that include food, drinks, medicines, cosmetics, biological chemical products and genetic engineering. Second, there is no legal certainty regarding which institution clearly reflects the involvement of the state in guaranteeing halal products. The current system does not provide certainty regarding the authority, duties, and functions regarding or in relation to halal product guarantees, including their coordination. In legal theory, the Fatwa of the Indonesian Ulema Council still has a doubtful legal standing, and the existing system has not provided an answer on how to make the Fatwa of the Indonesian Ulema Council a national law and enter into national legal instruments. Third, the production and distribution of products in the domestic market are increasingly difficult to control due to the increase in food technology, genetic engineering, biotechnology, and biological chemical processes. Fourth, the Indonesian halal product system does not yet have an official halal standard and mark (national halal standard) set by the government like the system practiced in Singapore, Malaysia, and the United States. Business actors set their own Halal Mark according to their own tastes, resulting in various counterfeit Halal Marks, which are difficult to prosecute. Fifth, the halal product information system as a guideline for business actors and the community is inadequate and does not match the level of knowledge and needs of the community about halal products.

The people's economy has a strategic role in the economic system and structure. What we build is the people themselves, not just their economy, economic progress and development must support the progress of the people's dignity.

The people's economy is real and concrete, this economic effort is characterized by Pancadharmas, namely: a. Upholding the power of Almighty God over all its contents (nature). b. In pursuing the economy, science and technology, faith and belief, ethics, aesthetics, and life skills (culture) must be used. c. In running the economy, it is necessary to liberate human thoughts and actions as far as they are able to maintain the peaceful order of unity in living together (independence). d. In running the economy, it is necessary to pay attention to the basic concepts of nationality, namely religious, humanistic, and cultural (nationality). e. In running the economy, it is necessary to pay attention to humans according to their nature, dignity, and dignity (humanity). The understanding and basis of the people's economy are: a. Economic democracy, which is based on the principle of the people, by the people and for the people. b. An economic system that is structured as a joint effort inspired by the principle of family. c. Potential local resources are managed on the basis of independence to be used for the greatest prosperity of the people. d. Distribution of production results prioritizes equality as a driver of the realization of a society with social justice. e. The national economy is structured as a joint effort based on the principle of family. What is meant by "economy" is not only cooperatives but also BUMN, the private sector and the informal sector. f. Cooperatives are the backbone and an integral part of the national economy based on family. Their role in national development needs to be developed and increased.

Halal culture is an effort to create conditions where the concept of halal is truly integrated with everyday human life. Halal indigenization, thus, halal indoctrination that can produce at least 2 (two) possibilities, namely: a) halal values that are indoctrinated, understood, internalized and practiced; b) halal values are applied in life based on one's own awareness. So that there will be a paradigm shift, in the legal system from voluntary action to mandatory action. Halal culture aims to create a social setting that allows for the implementation of halal values responsibly both individually and communally. Therefore, as members of society, individuals also need to realize that interdependence is a prerequisite for the creation of a harmonious social life. As an effort to realize such conditions, consumers are able to adapt to their environment, but do not sacrifice established positive values. If environmental conditions are characterized by cruelty,

exploitation or injustice, consumers must have the ability to overcome them. Consumers must have the spirit to modify their actions to overcome some inhumane business actors.

With culture, the terminology of halal which was originally only related to religious and ascetic issues becomes the empirical daily behavior of society. They are aware that behaving and consuming halal means maintaining the hygiene of food products, medicines and cosmetics that are useful for health. The effort of indigenization is an *ijtihad* whose products are very valuable because (*weltanschauung*) and also religious teachings which are usually presented deductively dogmatically categorically, in order to become rational and able to provide enlightenment on the development of increasingly complex human life can use a model of scientific development with a grand-theory construct model and falsification testing.

Religious teachings are often presented dogmatically, presented with teachings as major premises which are recognized as absolutely true. Minor premises are descriptions of cases, if they match the major premises, the case can be continued by its people because they match its teachings. If not, then life practices that do not match its teachings must be abandoned. History proves that this way of life has never developed, all that happens is improvement. Developing the meaning can be done by expanding the theme of the study, changing the perspective of the study, verifying the data or conducting a completely new *ijtihad*. The problems in the field of consuming halal products are what the author wants to offer so that they can be down to earth and applicable.

Halal Harmony is an effort to synergize the idea of halal gathering with the 3 H Movement in an integrated manner to realize halal behavior. Halal Gathering is interpreted as a communication forum as well as a vehicle to bring together food producers who have received MUI Halal Certificates with sharia economists, such as banking, insurance, marketing, and the sharia economic community. While the 3 H movement is Halal in how to obtain it, Halal in consuming it, and Halal in how to use it.

This halal harmonization idea can be rationalized again to strengthen the offer of the halal indigenization concept in a complete or holistic manner. This is not merely talking about the issue of state law regarding halal products, but further understanding the realistic context and efforts to develop halal product law that is more focused, accommodating, capable, and humanistic. Robert Hutchins, in this case offers the idea of harmony in legal development, namely:

"We have become accustomed to viewing law as something that is repressive, and viewing the constitution as only a container for agreements; so accustomed that we ignore the great power that is actually contained in the constitution and in every legal system, namely the power that is able to enforce the law so that it can be accepted and survive".

The development of national law should strive to create legal harmony as much as possible. Legal harmonization—borrowing the term from Martin Boodman in his book *The Myth of Harmonization of Law*—is a state of law with old elements (which are different) still existing, intact and unchanged, but there is a new combination of "arrangements" which are a whole that is beautiful, elegant, and enjoyable for legal life.

Harmonization will also work well if the legal system can function well. That is why Parsons also offers 4 (four) things that must be resolved first, namely: First, legitimacy. Namely all institutions that are the basis for obedience to the rules. Second, interpretation. Namely the meaning that will concern the determination of the rights and obligations of the subject through the process of implementing certain rules. Third, sanctions. Namely all institutions that confirm what sanctions are, how they are applied, and who applies them. Fourth, jurisdiction. Namely, the institution that determines the authority lines that have the power to enforce legal norms, and what groups are to be regulated by the normative apparatus.

The four elements must run and function (play a role) harmoniously. In addition, it should be understood that old problems will always appear on the legal stage, namely the legal system

will always be related to the political system. Therefore, the practice of harmonious application of the law must also be acceptable to the parties.

As explained above, halal is a religious doctrine in revelation so that its truth is absolute, both to be believed and obeyed. Facing the problems of life that always emerge, the role of scientists is very much needed to dare to do *ijtihad*. Religious doctrines emphasize the obligation of mankind to protect their food from various unlawful influences, both directly and indirectly. The footsteps of the Prophet Muhammad SAW have provided lessons regarding whether or not food and medicine are halal, especially for those of us who live in this technological era. At least, there are lessons that can be learned for the life of society, including being careful, vigilant and carrying out strict supervision, so that the products to be consumed remain guaranteed to be halal.

Indonesian economists' views on the consensus about economic obstacles that the community faces usually emphasize the importance of overcoming these challenges by policymakers. Planning party regulations, creating appropriate public opinion, and using community pressure to increase the political feasibility of plans are also highlighted by some. This is entangled in some detailed and important issues: the interaction of one policy tool with the economic forces that determine this scarcity will affect other resources; whether activating other economic forces, in turn, affects these forces in the intended way often only indirectly impacts scarcity (Wahyudin, 2024).

Talking about halal and haram means studying the law that has become a divine order so that it can be utilized in such a way as to benefit humanity. That is why according to Yusuf Qardawy, the law of halal and haram is a divine doctrine that must be obeyed by every human being to achieve safety in life in the world and the hereafter.

According to Philippe Nonet and Philip Shelznick, the law is devoted to overcoming tension, being able to adapt selectively, responsibly and not haphazardly (Ahmad: 1996). Responsive law strengthens the ways in which openness and integrity can support each other even though the two are not harmonious. Responsive institutions consider social pressures as a source of knowledge and an opportunity to correct themselves. Law as a means of responding to social provisions and public aspirations. In accordance with its open nature, this type of law prioritizes accommodation to accept social changes in order to achieve justice and public emancipation. By utilizing the responsive legal theory above, in a short time there is a strong, solid and established interaction between the law and its society, both producers and consumers (Qardawy: 1999). Based on the results of the analysis of this dissertation, it is reported that in order to realize the consumer behavior and producer behavior require efforts to find common ground and understanding between the two parties who need each other (mutualistic symbiosis). The social behavior paradigm approach is important in order to build public sympathy (producer and consumer communities). Because it will have a good influence on their character development.

## CONCLUSION

the implementation of halal law has demonstrated a profound positive impact on strengthening community economic development across various sectors, from small and medium enterprises to larger businesses. Its benefits include improved income, enhanced cooperation and relationships within the community, business sustainability, better health quality, societal welfare guarantees, increased business potential, local government improvement, and overall community satisfaction. Furthermore, the halal legal culture inspires continuous learning and innovative changes, making it a strategic foundation for sustainable economic growth.

Halal businesses, rooted in divine principles of halal and tayyib, not only promise blessings and sustainability for business owners but also bring extensive benefits to society. Despite these advantages, several constraints still hinder the full development of halal businesses. These challenges include limited public awareness, insufficient support infrastructure, and regulatory or certification bottlenecks.

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