

## HALAL INDUSTRY: RELIGION AND ECONOMY

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### ABSTRACT

Recently, the halal industry has become a world trend. This is proven by the prospect of the halal industry, which continues to grow from year to year. Halali industry when viewed from a religious aspect gives an understanding that the label "halal" which is attached to the industrial dwarf does not only become a pseudo identity. This research aims to understand the labeling of halal industry from religious and economic aspects. The method used is literature review. The results of this study indicate that the halal industry in the religious aspect is one of the uses of the name "halal" in popularizing the industry that is currently being undertaken and in the economic aspect it contributes to the effectiveness of the national economic development.

**Keywords:** Halal, Industry, Religion, Economy, Prosepect

### INTRODUCTION

As of April 2025, the world's Muslim population reached 2,043,430,516 people (approximately 2.04 billion), which is 25% of the world's total population of 8.17 billion. (Alserhan, 2017). This indicates that the world's Muslim population will be the largest, influencing all communities worldwide. As the world's largest religion, Islam is unique in all aspects of life. Islam is not only about prayer, fasting, zakat, and so on. Islam also addresses life, from law, psychology, politics, culture, society, and even economics. (Majid, 2016). In Islam, there are clear and strict rules in muamalah, which regulate interactions between fellow humans so that they do not bring each other down and compete in crime. These rules are stated in the holy book by following applicable Sharia/Islamic law (Alserhan, 2017).

Recently, the halal industry has become a global trend. This is evidenced by the prospects of the halal industry which continue to grow from year to year. Based on the latest data, the global halal market in 2024 reached a value of USD 2.71 trillion and is projected to grow at a compound annual growth rate (CAGR) of 8.92% from 2025 to 2033, with an estimate of reaching USD 5.91 trillion in 2033 (IMARC Group, 2024). According to another report, even more optimistic projections are shown, with estimates that the global halal market will reach USD 9.45 trillion in 2034 with a CAGR of 12.42% (Precedence Research, 2024). This number is expected to continue to increase annually. From this data, it can be seen that the halal industry has very bright prospects for the future (Fathoni & Syahputri, 2020).

In line with that, data up to March 2020, the total value of the global halal industry is estimated to reach USD 2.3 trillion (not including the Islamic finance sector). There are at least eight sectors with the highest value of halal industry producers, where the value in 2021 is estimated as follows: first, the financial industry is estimated at USD 2 trillion; second, the halal food industry is estimated at USD 1.17 trillion; third, the healthcare industry is estimated at USD 436 billion; fourth, the education industry is estimated at USD 402 billion ; fifth, the fashion industry is estimated at USD 243 billion; sixth, the media and entertainment industry is estimated at USD 189 billion; seventh, the travel industry is estimated at USD 151 billion; and eighth , the pharmaceutical and cosmetics industry is estimated at USD 78 billion (Azam, SE, & Abdullah, 2020) . Through these eight sectors, the halal industry is becoming increasingly hotly discussed among academics and practitioners and is then utilized as a public discourse.

Discussions about the halal industry have now attracted the attention of many countries,

both those with Muslim and non-Muslim majorities . Several Muslim countries have implemented the halal industry , such as the Middle East (Perdana et al., 2019) and the United Arab Emirates (Randeree, 2019). (Mannaa, 2020) Turkey (Akin & Okumuş, 2020) Palestine (Amer, 2023) , North Africa (MY Yusuf et al., 2021) , Malaysia (Choi & Jeong, 2020) (Wibowo et al., 2021) (Marmaya et al., 2019) (Lim et al., 2022) (Haque. et al., 2017), Brunei Darussalam (Deuraseh, 2020) , Singapore and the Philippines (Setyaningsih, 2022) . Countries with a non-Muslim majority have also shown great interest in developing the Halal market, such as China (Akhtar, N. et al., 2019). (Shahzad et al., 2021) , South Korea (Nayeem et al., 2020) , (Yasar, 2021) , Japan (Hariani, 2017) , (Nayeem et al., 2020) (Saville & Mahbubi, 2021) , Vietnam (Battour & Ismail, 2016) Russia (Gabbrakhmanov, NK, Biktimirov, NM et al., 2016) Japan (Yasuda, 2017) , and Thailand (Nurdiansyah, 2018) (Mohd Nawawi et al., 2020) , Europe (Ardiani Aniqoh & Hanastiana, 2020) , Spain (Pradana et al., 2021) Germany (Sherwani et al., 2018) Italy (De Boni & Forleo, 2019) . The development of the halal market sector is a sign that the halal industry is not only accepted in countries with a Muslim majority population but also in non-Muslim countries. (Destiana, AR and Tairas, 2021)

Indonesia, with a Muslim population of 244.7 million, or 87% of the total national population, is strategically positioned as both a consumer and producer of the halal industry. The global halal market has grown significantly from US\$1.62 trillion in 2012 to US\$2.29 trillion in 2022, driven by a young and rapidly growing Muslim population (Salaam Gateway, 2025). This positive momentum is reinforced by Indonesia's achievement in the Global Islamic Economy Indicator (GIEI). At the end of 2023, the State of the Global Islamic Economy Report released, showing Indonesia's position rising to third place, one place higher than the previous year (BPJPH, 2024). This ranking improvement demonstrates the Indonesian government's serious commitment to building a sustainable halal economic ecosystem. However, it is unfortunate that Indonesia's halal industry potential has not been fully realized. Field data shows that Indonesia's halal industry output is still very limited.

The euphoria surrounding the halal industry generally focuses solely on the potential and challenges facing Indonesia, but neglects to examine the halal industry from a religious and economic perspective. When viewed from a religious perspective, the halal industry demonstrates that the "halal" label attached to the industry is not merely a superficial identity. Religion should not be used merely as a medium or means to boost a company's popularity and attract consumer interest. Accordingly, brands / labels having a very close relationship with consumer emotions, especially when it carries the name of religion, and being able to distinguish halal products and understand their religious implications is very important to study and analyze regarding the brand concept. (Jumani & Sukhabot, 2020).

The halal logo on product packaging in the halal industry is proof that a product has received halal certification from the Indonesian Ulema Council (MUI ) , which has undergone several stages of the certification process . The halal logo on product packaging is intended to provide consumers with accurate and clear information about each food or beverage product, including its origin, safety, quality, nutritional content, and other necessary information. (Wanda et al., 2020) . There are more than just logos in the halal industry a symbol or sign that is recognized as being related to religious obligations, but is a way to inform and reassure consumers about the contents of the product (Rafiki & Wahab, 2016) . Religiosity plays a significant role in determining human choices regarding consumption and decisions . The higher the level of religiosity, the greater the effort people make to obtain halal food and avoid haram food and things . (Wirakurnia & Nuanmark, 2021).

Likewise, the halal industry has economic implications. Indonesia, as a country committed to developing the Sharia economy and the national halal industry, is capable of analyzing, assessing, and streamlining existing halal industry programs. This is due

to the increasing contribution of the halal industry to the national economy, as evidenced by the halal sector's market share of GDP, rising from 24.3% in 2016 to 24.86% in 2020. (Ministry of Finance of the Republic of Indonesia, 2021) . One of the opportunities and potentials in the halal industry is to make Indonesia a global halal hub or destination by 2024 according to the Global Islamic Economy Index (Kartasasmita, 2021) .

Thus, there are two main interrelated issues that we attempt to address. First, understanding the halal industry label, as embodied in the term "halal industry" itself. The "halal" label within the halal industry is expected to be more than just a mere cosmetic statement. Rather, the religious values embodied in the halal label are applied by all human resources involved. Second, the halal industry's role in economic development.

## **METHODS**

This research design uses a literature review. A literature review is a method used to collect data or sources related to a specific topic, which can be obtained from various sources such as journals, books, the internet, and other libraries. In this study, the author explains the problem and its solution.

## **RESULTS**

### **Halal Industry: Commodification of Religion**

The word halal comes from the Arabic words halla, hillan, yahillu , and wahalalan, which mean permitted or permitted by Sharia law. Etymologically, halal means something that can be done freely or is not bound by things that prohibit it. Based on the concept of Sharia, anything consumed by Muslims, both food and non- food, must come from halal sources, and Islam pays great attention to the health of the people. The purpose of the halal industry according to Law Number 33 of 2014 concerning Halal Product Guarantee is that the State must provide protection and guarantees regarding the halal status of a product. Halal labeling of industrial products plays an important role in assessing the quality of a product, because halal reflects the goodness of intrinsic value, both from the process and the final results of the goods or services produced (Nasution, 2020).

Halal is used in food products, cosmetics, medicines, fashion, and even tourism. The benefits of the Halal concept have been felt by all groups, both in the health and business sectors. Therefore, many products have the Halal brand. A Halal brand can make a product more special than products that do not have a Halal brand. To obtain Halal certification, producers must certify their products to obtain a Halal label from a Halal certification body, such as LPPOM MUI. Products with Halal certification have a relatively high sales value because Halal products are currently trending in trade ( A. Rachman, 2020).

Additionally, some countries set additional guidelines to ensure that halal products come from reliable sources. In Thailand, all halal product suppliers are required to appoint a halal team consisting of authorized personnel capable of controlling and monitoring the halal product production process . (Arief et al., 2022) . Meanwhile, in Malaysia, every halal industry player is required to form a Halal Internal Committee (HIC) consisting of at least four members, two of whom must be Muslim at the management level: one responsible for purchasing/procurement and the other responsible for purchasing/procurement. The IHC coordinator will be responsible for managing halal matters for the company. This coordinator, primarily known as the Halal Executive/Supervisor, must have good knowledge and training in Halal standards and certification requirements. (Hub Division, 2014) . Despite the placement of Halal representatives within the industry itself, there are still several cases of violations of Halal regulations and producing or importing questionable sources of raw materials/meat reported in Malaysia (South China Morning Post, 2020). This can occur due to limited

decision-making ability/lack of sense of authority given to them (Ahmad, AN et al., 2018) and bribery among local government officials in carrying out their duties with integrity and honesty. (Basyir, 2020).

Religion has been a part of human nature for centuries. To some extent, most religions provide lifestyle guidelines to their followers as part of their devotion to their beliefs. This lifestyle extends beyond prayer and communication to food preparation. Food consumption among certain groups is both an obligation and a taboo topic for debate (Rahim et al., 2017). For example, Hinduism believes in the idea of ahimsa (non-harm to all living beings), fostering the concept of vegetarianism among its adherents. (Fischer, 2016) which encourages its followers to consume only vegetables and plant-based foods in line with this idea. Apart from that, according to the Bible, which is a guide for adherents of this Christian religion, food that is classified as clean includes firstly, food that comes from the meat of animals with cloven hooves and ruminants such as cows, goats, sheep, deer, antelope. Second, food from animals with fins and scales in the water, crawling, and having wings, and jumping like fish and grasshoppers.

In Islam, consuming halal products is obligatory. For a Muslim, consuming good food is a form of obedience and piety to their religion. Knowledge of the concept of halal is crucial for the community, especially Muslims, as it is regulated in the Qur'an and the Sunnah. According to Islamic teachings, food that is halal for consumption is divided into two categories: halal food based on its substance and halal food based on how it is obtained. Halal based on its substance means that the food itself is permissible for consumption according to sharia law. An example of a food that is haram based on its substance is pork. An example of a food that is haram based on how it is obtained is food obtained through stealing. (Janah, 2020). As Allah SWT says in Surah Al Baqarah verse 168 as follows:

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٦٨﴾

*"O people! Eat from the halal and good (food) found on earth, and do not follow the steps of Satan. Indeed, Satan is a real enemy for you."* (QS Al Baqarah: 168)

From a religious perspective, the halal industry is a platform for exploiting the name of religion to achieve specific goals. This trend is called the commodification of religion. The commodification of religion is not a new movement that contradicts existing religious practices and beliefs, but rather refers to a way of thinking about religion as a commodity with a religious function that can be consumed appropriately by consumers. Practically, religious commodification is the distribution of spiritual values that believe in God and is used as a guide in making decisions in the industrial sector. Certain values can be converted into exchange value. The process of commodifying religion in the industrial sector can proceed smoothly through the freedom of each individual to determine their religious rights and obligations. Religion is transformed into a product that can be bought and sold and enjoyed by the general public. Religion is a structured assembly used as a tool to satisfy capitalist desires. (Ahmad & Zulies, 2016). The modification of religion is A strategy employed by industry players that leverages religion as a selling point to gain consumer attention. Industry players compete to obtain sharia or halal labels for their products to compete with their competitors (Husna, 2018). Religion and economics are two sides of the same coin that cannot be separated and complement each other. In the commodification of religion in the economy, religion is used as a medium or means to boost the popularity of a company and attract consumer interest. The commodification of religion in the halal industry is one way the name "halal" is used to popularize the industry.

The halal industry is a unified industry with sub-sectors such as the halal food industry, finance, travel and tourism, fashion, and so on. Religion is a sacred and holy law that cannot be violated by any science. Meanwhile, business or industry is a human endeavor to fulfill physical and spiritual needs and desires through buying and selling, exchange,

and the goal of profit. Religion and business are beliefs and sciences that, when combined, complement each other. In the case of this modification of religion in the halal industry, religion is used as a vehicle, medium, or tool to sell the industry's products. This is a strategy used by company owners or those in authority to increase sales. In a religious context, this does not violate religious rules, as religion itself emphasizes the primary duties of a human being as a servant, namely worship (abd) and muamalah (religious interaction). Abd is a servant's belief in God or a servant's communication with God. Muamalah, on the other hand, is a human relationship with other humans. The case of modifying religion in business falls under the category of muamalah, or human relations with other humans. This is evident in the goal of commodifying religion in business, which is to increase sales. (Baharun & Niswa, 2019).

### **Halal Industry Ecosystem: Effectiveness of National Economic Development**

An ecosystem is a comprehensive and complete system that mutually influences all elements of the environment. The halal industry ecosystem can be defined as the environmental conditions that influence the dynamics of the development and growth rate of the halal industry, encompassing guidelines, controls, arrangements, governance procedures, stakeholder characteristics, and regulations. The halal industry ecosystem is also defined as a set of institutional and organizational arrangements, policies, processes, procedures, regulations, and laws that guide organizations or companies operating in the halal industry toward Sharia compliance. (Annisa, 2019). In addition to these components, the halal industry ecosystem is influenced by several aspects, as follows (Fauzi et al., 2017): the development of Muslim demographics, a community lifestyle driven by sharia principles that prioritize goodness and avoid evil, the growth of sharia-based trade, the development of halal industry players, the development of regulations that can provide strong opportunities for the growth of supply and demand for the halal industry, the development of information technology, including Financial Technology or Fintech.

The halal industry ecosystem is considered a logistical instrument that enhances the competitiveness of the halal industry, ensuring its success. A good ecosystem must be able to transform comparative advantage into competitive advantage. Comparative advantage is an advantage based solely on ownership, but lacking innovation and increased added value. Competitive advantage, on the other hand, is an advantage that increases added value based on innovation and technology, as well as superior human resources. In this context, the halal industry ecosystem is defined as an institutional and hierarchical arrangement to ensure proper autonomous oversight of the consistency of Sharia-compliant principles oriented toward competitive advantage. (M. Rachman & Syamsuddin, 2017).

Essentially, the strategy for strengthening the halal industry ecosystem in Indonesia has become part of the framework for developing the Islamic economy and finance. This framework encompasses four elements: the basic values and principles of Islamic economic and financial development, the basic framework for Islamic economic and financial development policies, strategies and action plans for Islamic economic and financial development, and cooperation and coordination with both internal and external parties to accelerate the development of the Islamic economy and finance. This framework demonstrates that the halal industry cannot develop in isolation and therefore requires support from other sectors, particularly Islamic finance. Therefore, the halal industry is one of the main pillars of the framework for developing the Islamic economy and finance. (Ahyar & Wibowo, 2019).

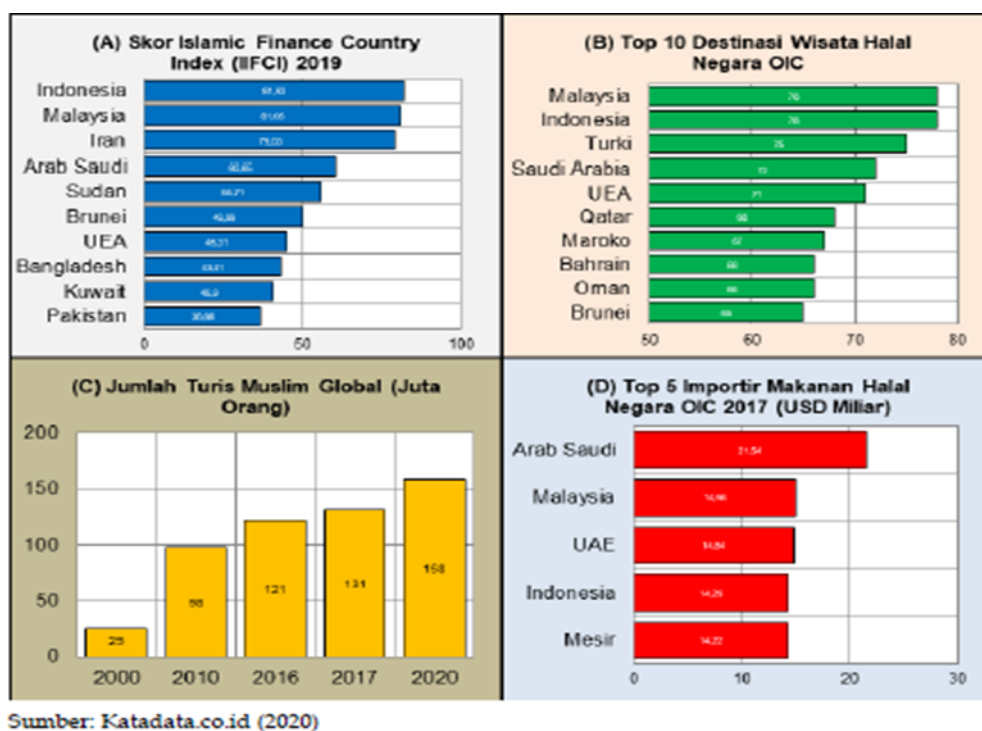
Indonesia has a National Committee for Islamic Finance (KNKS) that has established six strategies for developing the halal industry as follows: First, global trade in halal products, which aims to establish Indonesia as an international hub in global halal trade and production. Second, competitive MSMEs, which aims to create superior-quality MSMEs that can produce halal products of international standards and business

sustainability with Islamic finance. Third, industrialization of halal products, which aims to create halal industrial areas with sustainable quality, quantity, and continuity as well as improving the quality of superior human resources. Fourth, halal research that supports the industry, namely developing research into non-halal substitute materials and increasing halal awareness in the community. Fifth, halal preferences, namely a social approach to increasing halal preferences with a social approach and social engineering. Sixth, regulatory and policy support, namely a strategy to strengthen regulations and policies for the development of the Islamic economy and the halal industry.

Various studies have shown that one of the key factors in strengthening the halal industry ecosystem in national economic development is the condition of the Islamic financial sector, which serves as a basis for financing and investment. In 2019, Indonesia ranked first in Islamic financial development (Islamic Finance Country Index) with a score of 81.93. Indonesia's success is due to the support of government regulations and the participation of the private sector. The progress of national Islamic finance is inextricably linked to the contribution of the Islamic economy in Indonesia, which contributes approximately USD 3.8 billion to GDP annually. Furthermore, it has attracted USD 1 billion in foreign direct investment and created 127,000 jobs annually. This data demonstrates that the supporting ecosystem for the halal industry in Indonesia, from a sharia financial perspective, is highly supportive.

Strengthening Islamic finance-based financing is needed to improve export performance and for the sectoral development of various halal industries. Currently, two halal industries have shown promising growth trends globally: the halal tourism industry and the halal food and beverage industry. Of these, Indonesia is one of the countries producing the most halal tourism destinations globally. As of 2020, Indonesia and Malaysia topped the list with 78 halal tourism destinations. Indonesia surpassed other leading halal tourism destinations in the world, including Turkey, Saudi Arabia, the United Arab Emirates, and Qatar. The number of Muslim tourists reached 158 million in 2020 and is projected to reach 230 million by 2026. Halal tourism is expected to accelerate economic growth, given its significant potential.

Besides tourism, one type of halal industry that must be developed is food and beverages, considering its significant role in the total halal market. The food and beverage sector is a top priority for halal certification implementation because it directly relates to the basic needs of the community and has the largest contribution to the Indonesian halal industry. The halal food and beverage industry's contribution to the total sharia market in Indonesia reaches an average of USD 169.95 billion annually, far exceeding the clothing industry (USD 16.75 billion), tourism (USD 9.85 billion), media (USD 9.3 billion), pharmaceuticals (USD 5.45 billion), and cosmetics (USD 3.8 billion), which have traditionally been the main sources of halal industry revenue (Indonesia Halal Market Report, 2021).



**Figure 1. Indicators of the Development of the Halal Industry in Indonesia**  
**Source: Katadata. Id (2020)**

Support for the halal food and beverage industry has been demonstrated by significant progress in the issuance of halal certifications. In 2015, the number of halal certifications reached 8,676, reaching 15,495 in 2019. Subsequent developments have shown significant acceleration, with 31,529 businesses applying for halal certification by November 2021, with the majority being micro-businesses (19,209, or 60.92%). The latest data shows that the issuance of halal certificates by the Food and Beverage Supervisory Agency (BPJPH) for all product types since 2019 reached 4,418,343 products as of May 2024, out of a target of 10,000,000 products, a new achievement of 44.18%. Since January 2023, BPJPH has issued 2,171 halal certificates covering 38,480 products (BPJPH, 2024)

## CONCLUSION

The commodification of religion in the halal industry is one way the name "halal" is used to popularize the industry. The debate about religion being used solely for profit in the halal industry is a strategy used by company owners or authorities to increase sales. In a religious context, this does not violate religious rules, as religion itself emphasizes the primary duties of a human being as a servant, namely *abd* (deed of worship) and *muamalah* (transactions). *Abd* is a servant's belief in God or a servant's communication with God. Meanwhile, *muamalah* is the relationship between humans and other humans. Cases of religious modification in business fall into the category of *muamalah*, namely relationships between humans and other humans. This is evident in the goal of commodifying religion in business, which is to increase sales.

The halal industry ecosystem, from an economic perspective, that contributes effectively to national economic development is the halal tourism industry and the halal food and beverage industry. Both industries contribute to national economic development by accelerating economic growth.

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