

Model Development Halal Industry Sector In North Sumatra

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ABSTRACT

Industri Halal merupakan tren untuk menghidupkan kembali ekonomi syariah yang membutuhkan produk yang baik ketika dikonsumsi. Tuntutan industri halal antara lain higienis, aman, dan tentunya halal berlabel pada produk industri tersebut. Tujuan penelitian adalah untuk merumuskan model pengembangan industri halal di Sumatera Utara. Jenis penelitian ini menggunakan penelitian melalui studi kebijakan, wawancara dan observasi. Analisis data dalam penelitian ini adalah analisis kualitatif yang umumnya ditujukan pada data dari hasil diskusi, observasi dan wawancara dengan mengumpulkan dan menganalisis data secara bersamaan, menulis catatan selama dan setelah pendataan, coding untuk menyederhanakan data, penulisan penalaran data, dan pengembangan konsep dan penghubung hasil analisis dengan literatur yang ada. Hasil penelitian untuk Sumatera Utara yang sedang dalam proses industri halal. Dan lihat pola industri halal di Sumatera Utara yang masih mendapat kritik dan masukan untuk daerah khusus mayoritas penduduk non-muslim di Sumatera Utara. Melalui metode ini, diharapkan dapat memberikan masukan kepada pemerintah khususnya kepada pelaku industri halal dalam memanfaatkan potensi sektor industri halal untuk mendukung pertumbuhan dan perkembangan industri halal di Sumatera Utara

The Halal Industry is a trend to revive the Islamic economy which requires good products when consumed. The demands of the halal industry include hygienic, safe, and of course halal labelled on these industrial products. The research objective is to formulate a model for the development of the halal industry in North Sumatra. This type of research uses research through policy studies, interviews and observations. Data analysis in this study is qualitative analysis which is generally aimed at data from the results of discussions, observations and interviews by collecting and analysing data simultaneously, writing notes during and after data collection, coding to simplify data, writing data reasoning, and concept development and connection of analysis results with existing literature. Research results for North Sumatra which is in the process of the halal industry. And see the pattern of the halal industry in North Sumatra which is still under criticism and input for special areas of the majority of non-Muslim population in North Sumatra. Through this method, it is hoped that it can provide input to the government, especially to halal industry players, in utilising the potential of the halal industry sector to support the growth and development of the halal industry in North Sumatra

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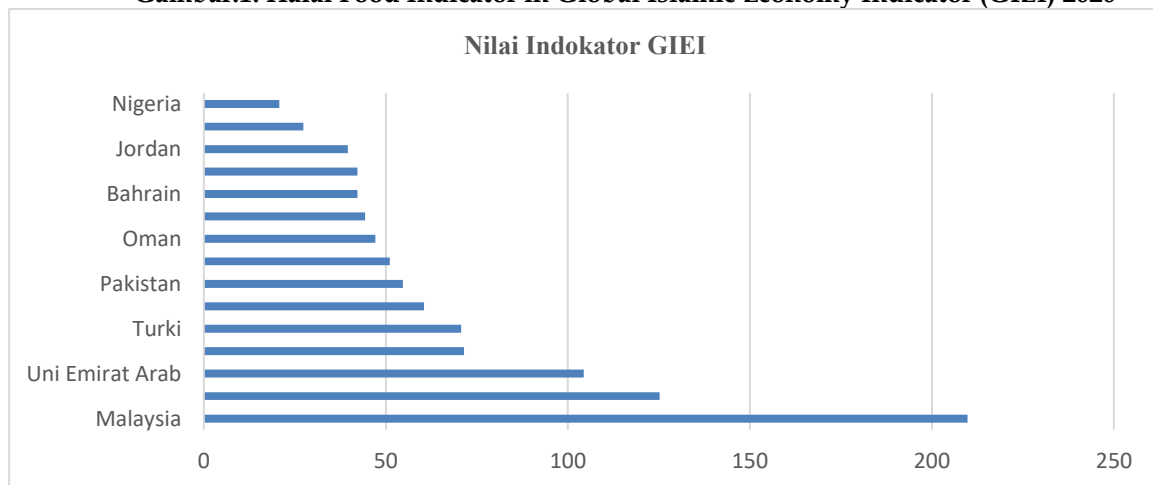
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PENDAHULUAN

The Halal industry is a trend to revive the Islamic economy which requires good products when consumed. Islam offers product requirements for consumption, namely halal and good as stated in the Quran in surah QS. Al-Baqarah verse 168. These offers are intended for the physical and mental welfare of humans, especially believers and pious people. These offers are poorly understood by the wider community, including Muslims themselves and also non-Muslims who are considered as theological (creed) events, even though talking about halal and good is part of human needs which are also stated in religious scriptures. In its development, the implementation of halal products and other indicators is reflected in the Global Islamic Economy Indicator, the following is data on countries included in the Global Islamic Economy Indicator.

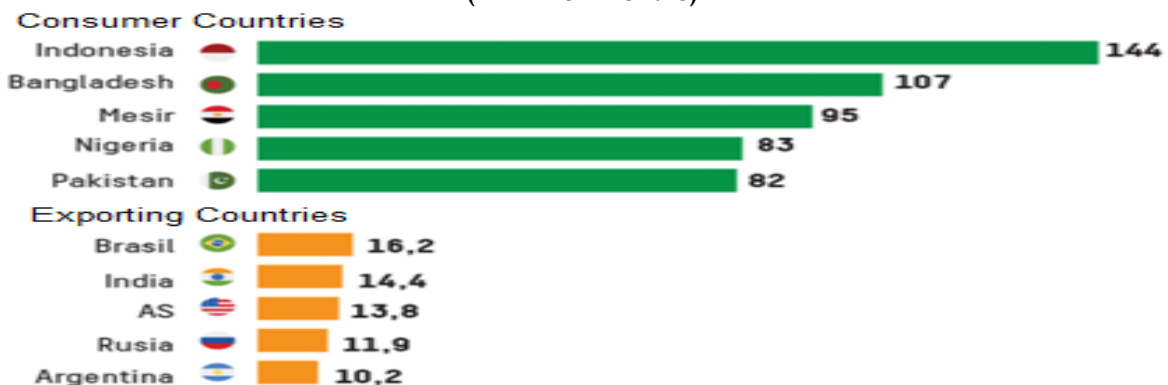
Gambar.1. Halal Food Indicator in Global Islamic Economy Indicator (GIEI) 2020



Source: GIEI, 2020

Judging from the data above, in 2022 Indonesia is in fourth position, and in 2023, Indonesia is in third position. An indication of good improvement and acceptance by the Indonesian people. The Global Islamic Economy Indicator has six main components, including the Islamic finance sector, halal food products, Muslim-friendly tourism, Islamic fashion, Islamic media and recreation, and halal pharmaceuticals and cosmetics. However, there is an assumption that the existence of halal product labelling is considered by a small number of people to be part of Islamisation (Nasution & Lestari, 2024), even though the existence of halal-labelled products means that the products are safe for consumption. In fact, not a few countries where the majority of non-Muslims use halal products and labels for their people and then they distribute them to Muslim countries as exports.

Gambar 2. Halal Consumer and Exporting Countries (In Billion Dollars)



Source: state of global Islamic economy reports 2020-2021

From the data above, it is clear that halal products are in demand by Muslim countries, even though they understand that the exporters are countries with a non-Muslim majority, the indication is that there are demands for all parties, especially non-Muslims, to respond to requests including halal products. In halal products in North Sumatra, of course, it is experiencing quite well, the productivity of halal labelling is a reference for most of the people of North Sumatra not only to the commands of Allah SWT. but also to the desire to maintain health, meaning that people are required to be healthy and clean. The following is the productivity of halal products in provinces in Indonesia.

Tabel.1. Consumption

Province	Food	Catering Restaurant	RPU RPH	Cosmetic and Medicine	Counterfeit Goods	Service	Biology Product	Chemical Product	Others	Amount
Luar Negeri	600		0	13	5	4			88	710
Aceh	382		6	30	0	0			0	418
Sumatera Utara	971		4	32	1	2			5	1,015
Sumatera Barat	1,966		3	32	0	1			0	2,002
Riau	1,54		1	4	6	1			0	1,552
Jambi	998		1	14	0	1			0	1,014
Sumatera Selatan	1,571		1	4	1	1			0	1,578
Bengkulu	400		3	160	0	0			1	564
Lampung	10,868		4	4	0	2			2	10,88
Kep. Bangka Belitung	522		13	23	0	0			0	558
Kepulauan Riau	1,239		16	224	1	4			1	1,485
DKI Jakarta	6,333		46	409	37	23			49	6,897
Jawa Barat	19,77		36	375	48	21			50	20,3
Jawa Tengah	18,386		13	120	11	13			6	18,549
DI Yogyakarta	3,678		21	405	1	1			3	4,109
Jawa Timur	22,691		16	158	34	12			23	22,934
Banten	3,954		9	19	30	21			36	4,069
Bali	303		0	11	1	0			0	315
Nusa Tenggara Barat	662		2	1	0	0			0	665
Nusa Tenggara Timur	98		4	10	0	0			0	112
Kalimantan Barat	427		0	22	0	0			0	449
Kalimantan Tengah	577		1	10	0	0			0	588
Kalimantan Selatan	970		2	8	1	0			0	981
Kalimantan Timur	1,014		1	0	0	1			0	1,016
Kalimantan Utara	126		2	1	0	0			0	129
Sulawesi Utara	131		0	9	0	3			0	143
Sulawesi Tengah	925		8	15	0	0			0	948

Sulawesi Selatan	1,493		0	1	0	0			0	1,494
Sulawesi Tenggara	237		2	2	0	0			0	241
Gorontalo	293		0	5	0	0			0	298
Sulawesi Barat	509		0	7	0	0			0	516
Maluku	154		0	1	0	0			1	156
Maluku Utara	220		0	0	0	0			0	220
Papua	52		0	0	0	0			0	52
Papua Barat	33		1	105	0	0			0	139
Pusat	3,681	372	47	812	386	42	1	2		5,343
Aceh	4	1	0	1	0	0	0	0		6
Sumatera Utara	455	41	15	13	12	2	0	0		538
Sumatera Barat	668	16	3	9	3	0	0	0		699
Riau	437	53	4	11	2	0	0	0		507
Jambi	317	15	2	10	0	0	0	0		344
Sumatera Selatan	759	39	5	18	2	0	0	0		823
Bengkulu	76	6	0	0	0	0	0	0		82
Lampung	345	12	3	5	2	1	0	0		368
Kep. Bangka Belitung	140	38	12	2	0	0	0	0		192
Kepulauan Riau	473	92	11	10	0	5	0	0		591
DKI Jakarta	1,293	200	12	16	12	0	0	0		1,533
Jawa Barat	2,906	223	37	62	28	8	0	0		3,264
Jawa Tengah	2,592	118	43	68	21	2	0	0		2,844
DI Yogyakarta	885	154	37	76	5	1	1	0		1,159
Jawa Timur	3,141	135	27	110	39	9	0	0		3,461
Banten	1,225	161	10	35	25	1	0	0		1,457
Bali	137	10	12	13	0	1	0	0		173
Nusa Tenggara Barat	95	18	3	7	0	0	0	0		123
Nusa Tenggara Timur	21	8	0	0	0	0	0	0		29
Kalimantan Barat	246	10	1	4	3	0	0	0		264
Kalimantan Tengah	37	4	1	0	0	0	0	0		42
Kalimantan Selatan	226	29	4	2	1	0	0	0		262
Kalimantan Timur	244	24	5	4	1	1	0	0		279
Kalimantan Utara	158	4	3	0	0	1	0	0		166
Sulawesi Utara	186	3	0	0	0	0	0	0		189
Sulawesi Tengah	46	4	0	0	0	0	0	0		50

Sulawesi Selatan	416	29	8	9	2	0	0	0	464
Sulawesi Tenggara	27	1	0	1	1	0	0	0	30
Gorontalo	59	2	2	1	0	0	0	0	64
Sulawesi Barat	73	1	0	1	0	0	0	0	75
Maluku	14	4	0	0	1	0	0	0	19
Maluku Utara	32	1	0	2	0	0	0	0	35
Papua	9	0	0	1	0	0	0	0	10
Papua Barat	6	0	0	0	0	0	0	0	6

Source: Badan Pusat Statistik RI, 2024

Indonesia is the country with the largest Muslim population in the world (Jones, 2006), including in North Sumatra as many as 10,334,224 or 66 per cent of the population in North Sumatra. With the largest Muslim population in the world, Indonesia has great market potential for the world halal industry (Peristiwa, 2020), in terms of consumption and exporters. The State of the Global Islamic Economy 2016/2017 report published by Thomson Reuters ranked Indonesia first for consumers of halal food products at \$154.9 billion. (Fachrurrozie et al., 2023) However, the Indonesian government has not been able to maximise this market potential because Indonesia is still ranked 10th in the halal food producer category.

It is very important for people who are consumers to know about halal and haram food that they choose to consume (Ambali & Bakar, 2013). Because in reality it is still often found that people do not have access to sufficient information regarding halal certification and halal brands. Along with the times, consumer awareness of the source, process and content of the food they consume is also a consideration before choosing the food. Islamic law that is known by the Islamic community will automatically affect their decision to determine the food to be consumed that is available in the market. Choosing and consuming halal food has become a must for Muslims who do not rule out the possibility of non-Muslims also paying attention to the halalness of the food they consume.

In implementing Islamic economic development, there are a number of challenges to be faced. Although halal certificate labelling, especially for micro-entrepreneurs. However, not a few industry owners are reluctant to label halal on their products, this is reflected in the low utilization of halal certification by the government, but low knowledge and the assumption that obtaining a halal certificate is very difficult. Furthermore, there is Law No. 33/2014 concerning Halal Product Guarantee, all products sold or marketed must have halal certification which comes into effect five years after the law is enacted.

Business actors who have obtained a halal certificate from BPJPH, must include a halal label on product packaging, certain parts or certain places on the product that are easy to see, read and not easily removed, removed and tampered with (articles 38 and 39). Business actors who do not include the halal label in accordance with the provisions of articles 38 and 39 are subject to administrative sanctions in the form of verbal warnings, written warnings, revocation of halal certificates.

The demands of the halal industry include hygienic, safe, and of course halal labelled on these industrial products (Ahmad et al., 2018). The research objective is to formulate a model for the development of the halal industry in North Sumatra. This type of research used research through policy studies, interviews and observations. Data analysis in this study is qualitative analysis which is generally aimed at data from the results of discussions, observations and interviews by collecting and analysing data simultaneously, writing notes during and after data collection, coding to simplify data, writing data reasoning, and concept development and connection of analysis results with existing literature. Research results for North Sumatra which is in the process of the halal industry. And see the pattern of the halal industry in North Sumatra which is still under criticism and input for special areas of the majority of non-Muslim population in North Sumatra. Through this method, it is hoped that it can provide input to the government, especially to halal industry players, in utilising the potential of the halal industry sector to support the growth and development of the halal industry in North Sumatra.

In Islamic law, there are several rulings to judge a person's actions or behaviour, and only two are commonly known, including halal and haram, even the words mubah, makruh and sunnah are not found in the Quran. And the Hadith introduces them in order to provide information on legal values so that there is no error in understanding, let alone in responding. This includes consumption, which is currently a trend for Muslim countries at home and abroad. Given the importance of consumption symbols, several countries and institutions as institutions that are trusted to receive orders from the public, especially MSMEs, to obtain halal labelling. The Halal label is considered sacred, because its presence is part of the command of Allah SWT. as stated in the Quran.

'O mankind, eat only what is lawful and wholesome from what is found on the earth, and do not follow the steps of the devil, for he is a real enemy to you.' (QS. Al-Baqarah, 2: 168).

For this order, of course this is an input for several instituti(Aji et al., 2021)ons that have the authority to give halal labels to MSME products that have met the requirements.(Latif et al., 2014) However, it should be noted that the halal consumption order is also intended for all human beings, there is no religious element in choosing halal products. So, it is logical that some non-Muslim majority countries also offer halal products not only to Muslim communities, Muslim tourists but also to other communities.(Adinugraha, 2020)

KAJIAN TEORI

The halal industry has developed quite well in North Sumatra, because of the awareness of all parties including non-Muslims. Of course, the development of the halal industry in this province in North Sumatra is full of various religions and cultures, which require security, comfort, and consumer confidence and information from potential consumers to enjoy the halal industry which is considered better than the conventional industry(Yazid et al., 2020). Although the halal industry in North Sumatra is not like in Aceh or in West Sumatra which tends to be easier, considering that the non-Muslim population is higher, which is around 36 percent(*Jumlah Kasus Penyakit Menurut Kabupaten/Kota Dan Jenis Penyakit Di Provinsi Sumatera Utara, 2022 - Tabel Statistik - Badan Pusat Statistik Provinsi Sumatera Utara, n.d.*), this is a challenge for Muslims, especially those who want to enjoy products that are halal for the law and good for the body, so they are encouraged to promote and provide input to the government to intensify the halal industry, not only in banking, but also tourism, halal labelling and others. A law supporting the halal industry is needed, so that trust is not only in Muslims, but also non-Muslims who want to enjoy halalness and goodness.(Izberk-Bilgin & Nakata, 2016)

The halal industry is synonymous with the halal lifestyle by Muslims that spread to various countries, even to countries with Muslim minority populations. Halal has become a universal indicator for product quality assurance and living standards. Halal is usually only associated with material things. However, in Islam halal includes actions and work or commonly referred to as Muamalah.

METODE PENELITIAN

This research is qualitative research. The method used in this research is a literature review of various articles and research that has been done before.(Fariq et al., 2022) The data collection method is secondary data obtained from journals, books, documentation and the internet. Furthermore, data published by authority and credibility institutions, such as North Sumatra government policy data, Indonesian Ulema Council, Financial Services Authority (OJK), Central Bureau of Statistics (BPS), and Thomson Reuters. Methods Data analysis in this study was carried out using descriptive analysis method. The data that has been obtained is then analysed using descriptive analysis method. The descriptive analysis method is carried out by compiling the data obtained then interpreted and analysed so as to provide information for solving the problem at hand.

HASIL PENELITIAN

Based on data from the Global Islamic Economy Report 2016-2017, Indonesia is in the 10th position of halal industry producers globally. Overall, the total world expenditure in the halal industry reaches US\$ 2.97 trillion. US\$ 1.9 trillion or equivalent to Rp 25,270 trillion was contributed by the food sector. Currently, Indonesia is not among the top 10 producers of the halal food industry. The largest producer of halal food is dominated by Malaysia. According to researchers in the field of Islamic Economics, optimising the management of the domestic halal industry can increase the State Budget (APBN). Based on existing data, the halal food industry has a very large market. Based on BPS data, Indonesia has the largest Muslim population in the world. This is a huge economic potential. The halal food industry sector is a great potential to be developed. On average, the industrial sector is projected to grow by around eight per cent in the period up to 2021. It is analogous if Indonesia can control 10 per cent of the potential of the world's halal food industry which reaches IDR 25,270 trillion, it is certain that revenue from the halal food industry only reaches IDR 2,527 trillion. Thus, the increase in the source of state revenue will be higher. (Noerman Syah et al., 2019) The Ministry of Industry has carried out planning for the establishment of a halal industrial area which is targeted to be completed before 2020. This was done as an effort to respond to the increase in the halal food industry. (<http://www.kemenperin.go.id>).

PEMBAHASAN

The development of the halal market requires increased efficiency in the market to keep up with the growth. One approach that can be used is supply chain management or SCM. It can be utilised to improve the productivity and profitability of the halal market. Strategic and systemic coordination of business functions in a company is the key to the successful implementation of SCM in the company. Traditional SCM can be defined as the process of converting raw materials into finished goods for further distribution to end consumers. (Manzouri et al., 2014) In the rapid development of the industry, especially the development of the halal industry, traditional SCM is deemed insufficient to accommodate market needs. Therefore, SCM develops according to the needs of the industry into a halal supply chain. Halal supply chain can be defined as the integration of business processes and activities from raw materials to the end consumer. (Omar & Jaafar, 2011) So, the difference between SCM and halal supply chain is the goal. SCM is applied in companies so that companies can reduce production costs. On the other hand, halal supply chain is used by companies with the aim of maintaining and maintaining product halalness. (Gillani et al., 2016) Product halalness that is maintained (halal integrity) will be one of the goals of the halal supply chain. (Soon et al., 2017)

In halal integrity at every level of the production process and must remain the top priority of business actors. The stages of the process start from raw materials (input), the process after harvest, packaging and labelling, storage/distribution to the hands of consumers. Islamic Financial Planning Islamic financial planning can be defined as the process of achieving goals through financial management in order to increase, create, protect, purify, and distribute wealth or capital in accordance with the provisions of Islamic Sharia. (Daud Awang et al., 2016) Shariah rules and principles are incorporated in the financial planning process. Furthermore, Lahsasna (2010) defines Islamic financial planning as a process of determining financial goals and priorities as well as the resources used to obtain optimal results, with Islamic Shariah as the main parameter. (Aang Yusril M, 2020) The halal food industry is not only related to the production of halal food but also includes Islamic financial services, which prohibit interest (riba), uncertainty (gharar), and gambling (maysir). Islamic financial planning plays an important role in providing funds and investment opportunities, especially for MSME players. Based on Islamic banking statistics published by OJK, in March 2017 financing from Islamic Commercial Banks and Islamic Business Units channeled to MSMEs in the form of working capital amounted to Rp 35,408 billion. This amount is far below the total financing disbursed to MSMEs in the form of working capital of IDR 35,408 billion.

Gambar.3. Supply Chain Management



From various previous literature reviews, it can be concluded that to maximise the development of the halal food industry in Indonesia, there needs to be an active role from financial institutions, especially Islamic banking. The role of Islamic banking is very important in halal integrity. Islamic banking can optimise each halal value chain process which is divided into three stages, namely halal control, halal logistics and halal verification. Figure 3 below is an illustration of the role of Islamic banking as an effort to increase the halal food industry in Indonesia. To maximise the development of the halal food industry in Indonesia, there needs to be an active role from financial institutions, especially Islamic banking. The role of Islamic banking is very important in halal integrity. Islamic banking can optimise every halal value chain process which is divided into three stages, namely halal control, halal logistics and halal verification. Figure 3 below is an illustration of the role of Islamic banking as an effort to increase the halal food industry in Indonesia.

Apart from being related to halal certificate granting institutions, the cause of the small number of products or companies that have MUI halal certificates is due to the ignorance of business actors, especially MSMEs, regarding the procedures for obtaining halal certificates. Moreover, many MSMEs have not been seriously managed even though they have good prospects in the future so that it will be difficult when applying for halal certification. The long procedures that must be followed and the many documents that must be owned to be able to obtain a halal certificate, causing MSME entrepreneurs to be less enthusiastic about halal certification. Like most countries with large Muslim populations, halal certification bodies are less than optimal because there is an assumption that every food product produced in the country is halal so halal certification is not really necessary (Gillani et al, 2016).

The challenges faced by the halal industry can be bridged by Islamic banking. Guidance to companies providing halal logistics services about the importance of maintaining halal products must be carried out. The initial target that must be achieved is the distribution of products from MSME partners under the guidance of the Islamic bank. Thus, the integrity of the halalness of the product can be guaranteed because the entire process of production and distribution of products to the final consumer is under the supervision of Islamic banks. The Role of Islamic Banks in Halal Verification Halal verification is a stage that is no less important because it is related to the process of delivering finished products to end consumers. Quality halal products will not be able to bring profit to producers if they cannot be sold to consumers. What often happens is that the products produced do not always get a good response from consumers even though the products produced have gone through the production process in accordance with the provisions of the halal assurance system and even have a halal certificate. There is an assumption in a country with a majority Muslim population that all products are considered halal, causing halal certification to have no competitive advantage compared to other products that do not have halal certificates. Education related to halal products needs to be done. The public must be given the understanding that consuming halal labelled products is important because the halal label on food products becomes a clock.

PENUTUP

The potential of the halal industry in North Sumatra has developed quite well. There are many factors for the development of the halal industry in North Sumatra, namely the socialisation of the halal industry to all parties continues to be carried out but is still minimal. There is criticism from unscrupulous people regarding the halal industry which is only in the interests of certain religions. Maintaining the quality and capacity of halal food and beverage products (halal food) is one of the ways to be accepted by the wider community. Even the quality and capacity can be competitive with other regions and countries in the halal food and beverage industry. Islamic banking has a major role in growing the halal food industry because it is related to sharia-based financing that is free of usury, maysir, and gharar, but also at all stages of the production process (halal value chain management).

There is a strong relationship between the halal industry owned by companies, especially MSMEs, to the policies of the North Sumatra government and the MUI of North Sumatra Province. Because this institution has the authority in halal labeling of food and beverage products. Of course, halal labeling of food and beverage products consumed is not only an obligation but a need that must be met by every human being. The existence of an integrated role between the government, Islamic banking, business actors, and the MUI is expected that Indonesia can realize its economic potential by becoming an actor in the halal food industry. Islamic banking has an important role in managing the industry indirectly, namely through financing assistance and management consultants at every stage of the halal integrity process. As a country with the largest Muslim population in the world, Indonesia must start playing an active role. Not only as a consumer, but an industry player for both domestic and foreign markets.

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