

LITERACY HALAL LIFESTYLE POST PANDEMIC COVID-19

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Abstract	<p><i>Nowadays, the halal lifestyle has become important around the world, and the challenge of halal industry development is strengthening its position in the global halal industry. This study aims to investigate the literacy of halal lifestyle in pandemic COVID-19; as we know, Covid-19 start from non-halal food consumption. The halal industry has become a new commodity that is favoured by all countries around the world, including Indonesia. The main challenge of halal industry development is strengthening its position as a producer in the global halal industry market. This study uses a qualitative study approach, with literature review, observation, and interview as data collection methods. The results obtained from this study include several things; specifically focus of economic development in Indonesia is fundamentally still focused on the processed industry, which incidentally is dominated by imported raw materials. Based on the results of the analysis of the discussion, the implications of these studies are providing input for authorities such as BPJH, MUI and related ministries to adjust the regulation that addresses the main business challenge of the halal industry. Besides, the government should give special authority to state-owned and private sharia banks to finance the halal industries and agriculture to support their sustainable development.</i></p> <p><i>Keywords: Halal, Lifestyle, Challenge, Industry, Covid-19.</i></p>
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INTRODUCTION

Covid 19 of Corona was first known to infect humans in December 2019 in Wuhan, China. Research published in the international medical journal, The Lancet found that 27 of the first 41 infected people had interacted directly with the Hunan marine animal market in Wuhan. Based on the findings of the results, the sources of the disease came from food consumed. Further, it has impacted various sectors of life in several countries globally, one of which is halal food and beverages. The picture below shows COVID-19 data in the world.

Figure 1: Cases COVID-19 Positive Death Dan Cure COVID-19 Global

#	Country, Other	Total Cases	New Cases	Total Deaths	New Deaths	Total Recovered	Active Cases	Serious, Critical	Tot Cases/1M pop	Deaths/1M pop	Total Tests	Tests/1M pop	Population
	Asia	1,906,405	+5,581	48,365	+109	1,207,978	650,062	16,059					
1	India	426,910		13,703		237,252	176,955	8,944	309	10	6,950,493	5,038	1,379,641,143
2	Iran	204,952		9,623		163,591	31,738	2,887	2,441	115	1,422,407	16,941	83,962,509
3	Turkey	187,685		4,950		160,240	22,495	803	2,226	59	2,945,240	34,932	84,314,334
4	Pakistan	181,088	+4,471	3,590	+89	71,458	106,040	111	820	16	1,102,162	4,993	220,756,890
5	Saudi Arabia	157,612		1,267		101,130	55,215	2,027	4,529	36	1,284,653	36,918	34,797,730
6	Bangladesh	112,306		1,464		45,077	65,765	1	682	9	615,164	3,736	164,645,344
7	Qatar	87,369		98		68,319	18,952	221	31,116	35	320,792	114,260	2,807,805
8	China	83,396	+18	4,634		78,413	349	10	58	3			1,439,323,776
9	Indonesia	45,891		2,465		18,404	25,022		168	9	639,385	2,338	273,445,068
10	UAE	44,925		302		32,415	12,208	1	4,544	31	3,038,000	307,270	9,887,063
11	Singapore	42,095		26		34,942	7,127	1	7,197	4	576,189	98,508	5,849,157
12	Myanmar	38,650		326		31,280	8,084	186	9,288	76	364,378	83,017	4,268,717

Source: Worldometers.info (2020)

The world must bear a devastating socio-economic crisis after the COVID-19 pandemic in over 180 countries for more than a half year. The apparent crisis is observed in the increasing number of death cases, which, by early June 2020, already reached the number of 371.000 from over six million confirmed COVID-19 cases globally (WHO, 2020). Unfortunately, the crisis worsens with the rising number of job losses, homeless people, and xenophobia (United Nations, 2020). Such detrimental impacts are caused by SARS-CoV-2, which specifically attacks the respiratory system and is mainly transmitted through droplets from the infected person (Zabetakis et al., 2020).

For a long time, religiosity heavily influences consumer values, attitudes, and actions in their daily lives, including the consumption pattern (Agarwala et al., 2019; Tey et al., 2018). Due to its importance, today, the food industry even has accommodated religious consumer groups, such as Kosher and halal food. Amongst all religious foods, Halal food is currently receiving worldwide attention as it yields a significant market value of US\$ 1,303 billion and may keep increasing (Reuters & Standard, 2018). This is because it predicts that the largest population worldwide will happen in Muslims by 2050, and their economic growth is also getting stronger (Amalia et al., 2020).

Figure 2: Indonesian Muslim Population

Country	Muslim Population	Population 2020	Muslim % of Total Population	Muslim % of World Popul
Indonesia	229,000,000	273,523,615	87.20%	12.70%
Pakistan	200,400,000	220,892,340	96.50%	11.10%
India	195,000,000	1,380,004,385	14.20%	10.90%
Bangladesh	153,700,000	164,689,383	90.40%	9.20%
Nigeria	99,000,000	206,139,589	49.60%	5.30%
Egypt	87,500,000	102,334,404	92.35%	4.90%
Iran	82,500,000	83,992,949	99.40%	4.60%
Turkey	79,850,000	84,339,067	99.20%	4.60%
Algeria	41,240,913	43,851,044	99.00%	2.70%
Sudan	39,585,777	43,849,260	97.00%	1.90%

Source: GIEI (2020)

Indonesia has a good market share; even 87.20% or around 229,000,000 million people in Indonesia are Muslims. Based on data from the State of the Global Islamic Economic Indicator (GIEI) in 2019/2020, Indonesia ranks fifth globally in the halal industry sector; this is certainly far behind that of neighbouring Malaysia, which has succeeded in ranking the one world. However, Indonesia is still lagging in the halal industry sector because the demand for halal products from domestic and foreign markets is very significant, not yet accompanied by support from the government.

One of them is that the government organization that is not yet operational is BPJPH, which handles halal product certification. For halal industries in Indonesia to compete in the domestic and global halal product markets, it is necessary to have product certifications that guarantee the halal products produced by halal industries. In addition, every halal industry requires a halal supply chain essential to ensure halal integrity up to consumption (Tieman, 2011).

Moreover, there is no guarantee that halal products are truly halal at consumption without implementing Halal supply chain services (Abdul H. N., Yuserri Z., & Ramayah T., 2013). One of the things that are very vital in business is capital or financing. Under the halal supply chain concept, the capital applied in the halal industry must also be halal and follow Islamic financial principles. Implementing the Islamic financial system will be easier for halal industries to apply for certification because they manage businesses by sharia principles that should be applied.

Indonesia has become at the forefront of the halal industry globally (Detik Finance, 2011; Republika, 2010; Safari, 2018; Satria, 2012). In this regard, the issue is reasonable due to at least several factors; the country has the most significant Muslim population, thus creating high demands for a halal product, and the global confidence toward the halal certificate of the Indonesian Council of Ulama (MUI) as claimed by its respective authority (Kemenag - Ministry of Religious Affairs, 2018; Republika, 2009; Setiaji, 2018). However, one may further inquire about Indonesia's objective: how exactly has halal governance been carried out? To what extent are the critical issues currently arising in the practices?

By studying this comprehensively, a lesson can be learned for further advancement and hopefully better assist the country in accomplishing its goals. Unfortunately, to the best of the Authors' knowledge, the previous studies on the halal topic in Indonesia have not dealt with halal governance. However, the existing literature on this subject has discussed the followings; issues on halal certification (Anwar et al., 2018; Prabowo et al., 2015; Rafiki, 2014), issues related to the current halal Act (Limenta et al., 2018), customers' psychological response to a halal product (Maison et al., 2018), factors influencing awareness of a halal product (Nusran et al., 2018), developing a model of a halal logistics (Lestari et al., 2018), online traceability of a halal product (Sayogo, 2018), analysis of halal tourism and brand image (Surya et al., 2018) and a massive study on halal and science.

A detailed discussion on halal governance in Indonesia has suffered from the current scholarly works. However, Indonesia has a target to lead the halal industry worldwide; therefore, a comprehensive systematic discussion on halal governance. The present paper aims to review the relevant literature discussing the subject matter. The novelty credited by this work shall highlight the practice of halal governance in Indonesia and the issues associated. This study shall come out with hands-on advice for future improvement of the national practices.

The role of the Indonesian Islamic economy as a new source of economic growth is supported by a significant potential prospect of consumption by the global Muslim community and satisfaction of domestic needs in various halal industry sectors xx. The focus of the halal industry development, which aims to encourage economic growth, is also becoming strategies of various countries, including those not a country with a majority population of Muslims. The potential of the global Islamic economy provided great opportunities for Indonesia to become a significant player in the halal industry global. The demographic bonus opens up ample opportunities for the national halal industry players

to increase production and become significant global industry players. The production increase can increase the export of halal products in Indonesia to the global market and substitution imports.

LITERACY HALAL AND RELATED ISSUES IN INDONESIA

Halal refers to the Muslim faith, which means permissible or accepted by Islamic law, and its inverse term is haram, which means forbidden or non-halal. Between halal and haram is *mashbooh* or uncertainty (Ahmad et al., 2018; Saad et al., 2016; Wilson & Liu, 2010). In Islam, halal in food is followed by *thoyyib*, which refers to nutrition, quality, and safe (Ahmad et al., 2018). However, Nasaruddin et al. (2011) explained that its concept is not limited to consumable goods; instead, it covers the life system.

Halal is mentioned in al-Qur'ān surah (chapter) al-Baqarah:168 and in *al-Hadīths* (words of the Prophet), some of which are narrated by Abū Hurairah (Saad et al., 2016). In the last few decades, halal in the global industry has grown significantly, covering both food and non-food industry, such as cosmetics, fashion, financial services, and even tourism (Saad et al., 2016). Studies have highlighted that the potential of the global halal market is at US\$150 billion, according to Fischer (2012) and E. Rios et al. (2014) and is at US\$3.1 trillion per year, as informed by Jaswir (2018). Specifically, in Indonesia, the potential market is at US\$10 billion (Sugiarti, 2016).

Parallel with Indonesia's halal potential, some related issues have been arising. Prabowo et al. (2015) addressed the factors hindering halal certification in the local context. Considering the perspectives of the local stakeholders, they explained that a lack of information and insufficient supervision, a lack of public awareness, a lack of competent human resources, and even government-related agencies were less aware of their role were among the issues occurring in the local halal industry (Prabowo et al., 2015). Further, Limenta et al. (2018) highlighted several substantive issues of Indonesia's Halal Act. They recommended an amendment and clarification for halal products governed in Article 4 of the current halal Act.

Halal literacy was defined by Salehudin (2010) as the ability to differentiate halal and haram goods and services based on sharia (Islamic Law). Salehudin measured halal literacy using two ways that are self-evaluation and test-based. Halal literacy is essential because before consumers are ready to adopt a product or service, they will go through knowledge, persuasion, decision, and confirmation.

In the pursuance of Indonesia's target to lead the halal industry worldwide and the above issues, a review of the current practices of halal governance in the country becomes critical. Therefore, a comprehensive understanding of the practices will be well documented scientifically and a germane recommendation. Moreover, to some extent, this shall be relevant for the related government agencies to either establish or further improve the existing halal related policies.

HALAL LIFESTYLE

Based on a Pew Research Center Forum on Religion & Public Life (2017) report, the population of Muslims worldwide is expected to increase by around 35 percent in the next 20 years, up from 1.6 billion in 2030. Surkes (2017) states that between 2010 and 2050, the Muslim population's projected growth rate is around 73 percent. Its growth will be faster than the global population growth average of 37 percent. If this growth rate continues until 2050, the global Muslim population will match Christianity by 2060. As the Muslim population grows, demand and halal commodities will increase. Global Islamic Economy Report 2018/2019 data states that halal food and drinks hold the largest share in the global halal industry. The value is USD 1.30 billion. Halal food and drinks are projected to reach USD 1.86 billion by 2023.

In Indonesian halal certificate is a written fatwa from MUI, which states the halalness of a product following Islamic law. This halal certificate is a condition for obtaining permission to include halal labels on product packaging from authorized

government agencies. Procurement of halal certification in food products, medicines, cosmetics, and other products aims to provide certainty of the halal status of a product to reassure the Muslim consumers. However, ignorance often makes the company lack awareness to register to obtain halal certificates (Burhanuddin, 2011: 143).

Halal in Islam is something that *thoyib* can consume, both food and drink consumed daily to survive; the issue of halal nowadays is fundamental. In the Al-Qur'an surah Al-Baqarah verse 168, it is explained as follows:

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

"O humankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy," (al-Quran. al-Baqarah: 168)

The MUI halal certificate holder is responsible for maintaining the products' halalness, which cannot be transferred. The validity period of a halal certificate is two years, which can then be renewed. This provision is intended to maintain the consistency of producers during the enactment of the certificate. Certificates that have expired, including photocopies, may not be used or installed. Whereas for meat exported, halal certificates are given for each packing.

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَأَشْكُرُوا نِعْمَتَ اللَّهِ إِنَّ كُفْرَكُمْ إِيَّاهُ تَعْبُدُونَ

"Then eat the lawful again from the provision that God has given you, and thank God for the blessing, if you only worship Him." (al-Quran. An-Nahl: 114)

For Muslims, consuming halal and suitable (*thayyib*) manifests devotion to Allah SWT. One thing that is very important to be believed by every Muslim is that anything that Allah SWT has allowed in food, there is enough for them (humans) not to consume unclean food. As a result of eating unclean food and being harmful to one's health, the perpetrators of the threat of hell are also punished (Burhanuddin, 2011: 143).

The term halal shows the meaning of being allowed to be used or consumed (Yunos et al., 2014). Simultaneously, halal products have been declared halal following Islamic law. So, it can be concluded that the halal industry is a company that runs economic activities based on permissible laws according to shariah. Researchers (Christopher, 1998; Van Amstel & Van Goor, 2001; van Assen et al., 2010) in Ngah, Abdul Hafaz et al. (2014) stated that halal requires a supply chain approach to the value chain and all activities are indeed actual by sharia. The halal supply chain can be defined as integrating business processes and activities from origin to consumption under Islamic law (Omar & Jaafar, 2011).

RESULT AND DISCUSSION

The Indonesian government officially announced COVID-19 infection in Indonesia on March 2, 2020, and WHO, the UN health agency, determined COVID-19 as a global pandemic on March 11, 2020. Corona's spread is very fast-exponential because as of May 9, 2020, it has spread to 212 countries, infected 4,029,543 people and caused 276,484 victims to die in 4 months since the infection was first discovered in Wuhan, China, on December 31, 2019. To break the chain of distribution of viruses, governments in different countries take various policies restricting human movement either in lockdown, semi-lockdown, or scale social restrictions big. At this time, human health and safety become the main thing (Badlwin and Weder 2020).

Figure 3: COVID-19 Global



Source: WHO Website (WHO, June 17 2020)

Since COVID-19 broke out late last year in China and has impacted worldwide, coronavirus is a group of new viruses originating in Wuhan, China. This new coronavirus has become a cause of disease in animals and humans called COVID-19, an acronym for Coronavirus disease 2019 (Yuliana, 2020). The COVID-19 pandemic is much more devastating than Severe Acute Respiratory Syndrome (SARS), Middle East Respiratory Syndrome (MERS) and other types of diseases. Until mid-29 April 2020, the COVID-19 outbreak has penetrated all parts of the world, starting from developing countries that have a myriad of weaknesses to counteract them to developed countries that already have sophisticated medical technology, high-quality human resources, to solid economic strength, which allows them to have reliable ability to stem it (Burhanuddin, 2020).

However, all of them, including the superpower, are powerless to deal with it. As a result, the number of humans declared infected with COVID-19 has reached 3.1 million, 951,030 of whom have recovered successfully, and 217,095 people who could not be saved died. The United States, as the strongest country in the world in many aspects, turned out to be the country with the highest number of victims, namely 1,030,315 positive cases, of which 140,138 people were successfully cured, and 58,670 people died. In the second place, followed by Spain with 232,128 positive cases, 123,903 people recovered, and 23,822 people died. Then Italy is in third place, followed by France, England, Germany, Turkey, Russia, Iran, and China (Bramesta, 2020).

Based on the data and interviews, Covid-19 came from non-halal consumption and harmed the health and others. This research found that the Covid-19 situation and condition make people consume food and beverage more carefully, and the essential things are halal, clean, hygienic, and safe. Survey McKinsey April 2020 discovered that consumers are increasingly concerned about Indonesia's cleanliness and hygiene products. 42% of respondents rated hygiene as an essential factor in choosing food, and it will become the new normal ("the new normal"). They will prioritize cleanliness and food hygiene rather than competitive prices. This means opening new business opportunities in the future. The halal label will increasingly become excellent in consumers who care for products that are guaranteed halal and *thoyyib* or hygienic.

An increase in the value of industrial activity halal in Indonesia is also supported by increased awareness of the importance of consumption of the halal industry sector of the Indonesian population, which is 12.7% of the population Muslim world. This awareness is what is finally changing the lifestyle of consumption production goods. This change has a significant impact trend on the halal or halal lifestyle, a universal indicator accepted by all community groups (Baharuddin, Kassim, Nordin, & Buyong, 2015).

Changes to the community's halal lifestyle, which appear on demand for goods halal, contain consequences on the availability of halal product offers. The halal lifestyle requires guaranteeing the halalness of the production chain to consumption. Then becomes necessary to create an industrial area that can accommodate those needs. Therefore, Indonesia's halal industry development strategy continues to be intensified, starting from regulations to the development of the halal industrial zone. The halal industry is an industrial area where all industries apply Islamic standards starting from upstream and downstream (Ministry of Industry, 2018). This is important considering halal products must be guaranteed the halalness of the source material raw material obtained, the production process, until the distribution of products to the hands of consumers.

Work from home can be used as momentum for financial institutions, shariah, and halal industrial businesses to conduct business virtually and market it digitally. If this is done reliably, it is financial institution sharia, and the halal industry business will have no advantage only competitive but also comparative compared to institutions in conventional finance and conventional business industries. This matter also needs to be balanced with various innovative products to meet the needs and tastes of consumers who continue experiencing changes due to the COVID-19 pandemic.

Industrial Halal Certification

Products that have halal certification provide guarantees to consumers, especially Muslims, that the materials used and the production process follow shariah. Halal is a product attribute that individual consumers cannot verify seven after consuming goods. Thus, halal certification describes the convention industry, one of the convention mechanisms and quality coordination used to signify quality. Industrial conventions refer to compliance with standards, which indicate that halal-certified products comply with halal standards. Halal certification in the food industry context refers to the inspection of food processes (preparation, cutting, materials used, cleaning, handling, processing, and storage), including transportation and distribution.

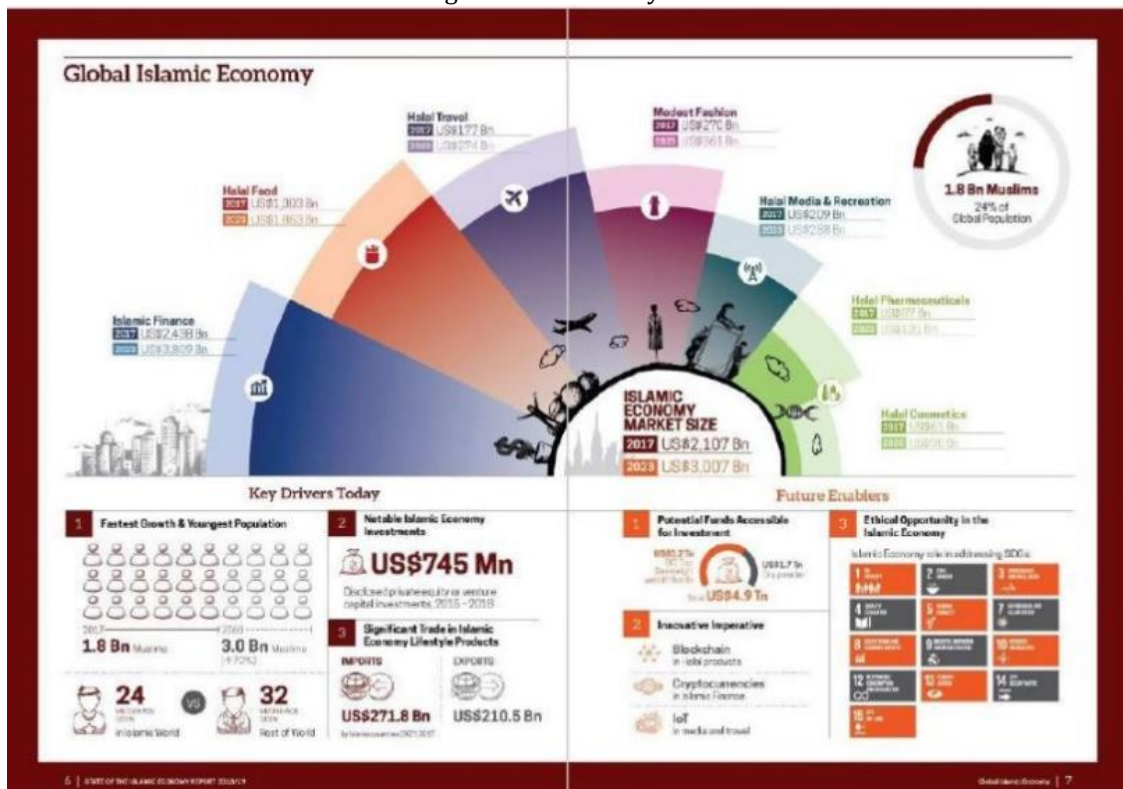
This halal certification can only be obtained when food has been verified as nutritious and made from approved clean and hygienic ingredients. Halal certification is carried out from upstream to downstream types of business carried on in the industry. An official body does this that the government has established. Survey research conducted by Al-Nahdi and Islam (2011) contained in the journal "Understanding Mechanisms to Promote Halal Industry-The Stakeholders 'Views" shows that halal certification can increase consumer confidence. The perception of behavioural control is the most influential component. The procedures for obtaining halal certificates in Indonesia are as follows:

1. Business Actor applies for Halal Certificate in writing to BPJPH.
2. Application for Halal Certificate must be completed with documents:
 - a. business data
 - b. product name and type
 - c. list of products and ingredients used, and
 - d. product processing
3. Further provisions regarding submitting a Halal Certificate application are regulated in a Ministerial Regulation.

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 unnecessary.

Halal Lifestyle

Figure 4: Halal Ecosystem



Source: GIER 2019-2020 by Thomson Reuters (2019)

In the halal ecosystem from Global Islamic Economy 2020, the opportunity of the halal industry at global and halal lifestyle means include Islamic finance, halal food, halal travel, halal fashion, halal media and recreation, halal pharmaceuticals, and halal cosmetics. Halal Lifestyle is behaviour that appears from someone's activities. According to Kotler, lifestyle is a person's lifestyle in the world that is expressed in inactivity (activity), interest (interest) and opinion (opinion). The lifestyle itself describes "the whole person" interacting with the environment (Kotler & Keller, 2006).

Style life will affect consumers' spending, time, and money, determined by external and internal factors. According to Muslim Judicial Council Halal Trust (MJCHT), the Halal lifestyle is an active one's behaviour according to ability possessed correctly, honestly, having integrity, justice, dignity, and does not deviate from Islamic teachings (MJCHT, 2018). The halal lifestyle can be done by practising the 3 HM concepts: halal obtaining, consuming, and lawful use (Jambilink, 2018). In other words, a halal lifestyle can be done by everyone individual by ascertaining its halal start from raw materials, production processes, packaging, distribution of goods, and retail sales, to products ready for consumption.

Halal Fashion and Cosmetics, the awareness of Muslims to become *kaffah* individuals also affects the lifestyle they choose. In the last decade, the halal lifestyle has become one of the lifestyle trends in the millennial Muslim segment. Especially in the covid-19 situation, Muslim fashion has become a trend in normal conditions to cover their body and face from covid-19. The term halal is not just halal labelling for food. However, it has led to other lifestyles, such as choosing halal cosmetics; consumers now protect themselves from non-halal cosmetics. Nowadays, the cosmetics industry innovates and produces hand sanitizer in a normal situation.

Halal Education and Entertainment, public awareness of covid-19 and the new normal situation now choosing the internet for halal online education and entertainment

are getting higher. The role of electronic media and social media dramatically affects the lifestyle of Muslims in Indonesia. Public awareness to get halal education and entertainment facilities can be supported by the shariah digital economy ecosystem.

Halal Food and Beverages: As we know, Indonesia is the largest Muslim country globally. And have a very high level of need for food. The COVID-19 disaster has become one of the turning points for public awareness to consume food and drinks that have been guaranteed to be halal. Therefore, institutions appointed by the government to guarantee halal products can work together to develop a halal lifestyle ecosystem.

In the future, easy access to halal product testing will be very beneficial for the Muslim community in Indonesia, especially for food and beverage producers based on Micro, Small and Medium Enterprises. Halal food products that are halal, such as starting from the product, product processing, packing to marketing, comply with Islamic law. The quality and label from BPOM and the halal label from MUI will greatly help these products sell in the market; many consumers will look for halal products. Moreover, most of Indonesia's population is Muslim, and halal food and drinks are essential.

Consumers need halal food products. This is an opportunity for the halal food industry to develop its products. During the Covid 19 pandemic outbreak, the halal industry could develop and had good opportunities to support several modern technologies. The benefit of some of the technologies used is that it supports social distancing, which the government implements, which does not hamper the buying and selling transactions between traders and consumers because of modern technology.

Public demand for halal food products and halal medicines during the pandemic is also an excellent opportunity to develop the production of the halal industry. The current covid-19 outbreak, especially in Indonesia, makes people reluctant to choose the food they want to consume; they will choose foods of definite quality. There is already a label that makes them believe that the food or drink they will consume is safe from harmful ingredients.

Halal Tourism Indonesia is one of the best tourism destinations globally for foreign and local tourists. The availability of halal tourism options has enormous potential to open the world's market share of Muslim countries. The arrival of foreign tourists to Indonesia will provide a sizeable foreign exchange contribution and, on the other hand, develop a Sharia digital ecosystem to fulfil a halal lifestyle. In the covid-19 situation and the new normal-era Indonesian government, they create virtual halal tourism to explore tourism in Indonesia, especially with historical stories and natural resources.

CONCLUSION

The halal lifestyle is closely related to the millennial and all generations; the halal industry in the halal industry and the literacy halal lifestyle are vital to increasing the halal industry to support shariah economic growth in Indonesia. Especially in COVID-19 and the new normal situation, it is high to do a literacy halal lifestyle. This will be both a challenge and an opportunity. Halal industry development must be carried out based on the interests of the people, nation, and state. Namely, with the vision to provide the best and most valuable products (*Halalan Thayyiban*).

The internet will not be a challenge if it is misused to lead to negative things and becomes an opportunity when appropriately used. Exposure to a halal lifestyle using the internet is a solution for wise internet usage. The halal lifestyle is related to the Muslim community, and it must be enforced to reach the *maqasid shariah* of Islam. The halal lifestyle needs to be developed on a platform considering that lifestyle needs are increasingly important. The halal lifestyle platform is one of the best solutions to provide all the halal lifestyles that every Muslim should have and provide economic opportunities for businesspeople for the halal or sharia-based segment. The shariah ecosystem application platform makes it easy to support the halal lifestyle, which is currently necessary because of industry 4.0; everything can be oriented to online and virtual things.

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