

**HALAL LIFESTYLE TRAINING FOR MA ROHMANIYYAH'S STUDENTS:
THE ISLAMIC LIFESTYLE PRACTICE OF TODAY'S ADOLESCENT****Hendri Hermawan Adinugraha**

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Abstract: *Based on the analysis of the situation, it is known that currently the concept of halal is universal for both Muslims and non-Muslims, halal does not only cover the needs of sharia, but is also a concept of sustainability through aspects of an Islamic lifestyle. The purpose of implementing this service is to add insight/knowledge of partners in the field of Halal lifestyle (HLS), to help partners to be able to practice Halal lifestyle (HLS) as an Islamic lifestyle for today's youth, to provide convenience for MA Rohmaniyyah students in choosing a style. Islamic life through Halal lifestyle (HLS). The method of implementing this activity uses an educational approach, counseling (socialization) and Halal lifestyle (HLS) training for teenagers. Then, in addition to a model or method of Halal lifestyle (HLS) that has been generated. This service concludes that the majority (92%) of the students of MA Rohmaniyyah Mranggen understand that the word halal means allowed and the rest said halal means good. They interpret the halal lifestyle as having good morals or attitudes according to sharia or polite behavior. Examples of the halal lifestyle they have ever done are religious tourism, saving in Islamic financial institutions, wearing the syar'i hijab. The reason they consider it important to live a halal lifestyle is because the halal concept is universally applicable as rahmatan lil 'alamin, or because a halal lifestyle can make the body healthy, or because a halal lifestyle can increase dignity. The way to live a halal lifestyle is by practicing the 3 HM concept, namely it is halal to obtain it, halal to consume it, and halal to use it. All of the students of MA Rohmaniyyah Mranggen intend/interested in a halal lifestyle.*

Introduction

Halal certification is the most important requirement for Muslim customers who want to buy goods or use services.¹ Halal developments have now become a culture and lifestyle among domestic and international communities.² The halal lifestyle has become a global trend, especially in Indonesia, which is predominantly Muslim. The total spending on halal products by Indonesians in 2017 was USD 218.8 billion. It can be said that halal products are very profitable, especially in Indonesia.³

¹Tian Nur Ma'rifat and Maya Sari, "Penerapan Sistem Jaminan Halal Pada UKM Bidang Olahan Pangan Hewani," *Khadimul Ummah* 1, no. 1 (2017), <https://doi.org/10.21111/ku.v1i1.1421>.

²Budi Afriyansyah and Riwan Kusmiadi, "Mengkampanyekan Halal Lifestyle Bagi Mahasiswa," *Jurnal Pengabdian Kepada Masyarakat Universitas Bangka Belitung* 4, no. 2 (2017).

³Novalini Jailani and Hendri Hermawan Adinugraha, "The Effect of Halal Lifestyle on Economic Growth

The creation of halal products is a legal requirement that must be guided by Islamic law in terms of cleanliness, quality and safety.⁴ Starting with efforts to increase knowledge about the halalness of the products consumed, a halal lifestyle is followed. Public interest in halal consumption grows along with the increase in halal consumption both on a national and global scale.⁵ With government assistance and the development of halal businesses in many places, this situation is helping the development of a halal lifestyle in society. By actualizing the meaning and purpose of consumption in Islam, as well as being guided by halal and healthy food standards, a halal lifestyle in consumption is implemented. In addition, Muslim customers must refrain from engaging in israf and tabzir. This pattern is complemented by cultivating a halal lifestyle.⁶

According to sharia, a halal lifestyle is assessed using the maqashid as-shariah principle. The legality of the Halal lifestyle is thus based on the requirements of the Qur'an and Sunnah, which seek to safeguard these universal principles. Alignment between halal and other ethical behavior within the framework of universal principles that affect both Muslims and non-Muslims will enable the halal lifestyle to be recognized globally.⁷

Indonesia's Islamic and modern-oriented culture has changed along with the growth of the middle-class Muslim community. Along with the well-known religious concept, a lifestyle that refers to Islamic ideals is developing rapidly. The development of the halal lifestyle reflects a strong spirit of religious rationality, which causes Muslim consumers to be more observant about the food they eat. Modern Muslim civilization is increasingly seeking spiritual benefits from goods that conform to Islamic teachings. The halal component is a form of lifestyle commodification, where a product must contain halal elements, and people consume it as part of a modern lifestyle. Halal lifestyle is becoming increasingly important along with the increasing demand for halal products.⁸

The problem of awareness of the implementation of halal in lifestyle, which is shown in the research results of Riwijanti et al found that there were respondents claiming to have a high level of religiosity. However, they do not fully comply with their faith because they do not practice all forms of Islamic words and principles due to various factors including environmental influences during college, uncontrolled parents, and heavy workloads. Informants indicated that they had sufficient information regarding the halal features of food and beverages in terms of a halal lifestyle, but their understanding was limited to medicine and financial services. In order to increase halal awareness among students, it is suggested that related institutions improve the educational process for the young generation in a way that suits their heavy dependency on food.⁹ In Indonesia, Muslims make up 87 percent of the population. Muslim producers and consumers need halal goods, even though awareness of halal products is still low.¹⁰

in Indonesia,” *Journal of Economics Research and Social Sciences* 6, no. 1 (2022), <https://doi.org/10.18196/jerss.v6i1.13617>.

⁴Ita Ulfan et al., “Sosialisasi Halal Dan Pendampingan Sertifikasi Halal Untuk UMKM Kelurahan Simokerto,” *SEWAGATI* 6, no. 1 (2022), <https://doi.org/10.12962/j26139960.v6i1.14>.

⁵Tria Patrianti, El Adawiyah, and Nani Nurani Muksin, “Halal Lifestyle; Expanding the Scope of Government Public Relations in Sharia Economy,” *Journal Of Contemporary Islamic Communication and Media* 1, no. 2 (2021).

⁶Ade Nur Rohim and Prima Dwi Priyatno, “Pola Konsumsi Dalam Implementasi Gaya Hidup Halal,” *Maro: Jurnal Ekonomi Syariah Dan Bisnis* 4, no. 2 (2021), <https://doi.org/10.31949/maro.v4i2.1302>.

⁷Ayten Erol, “Basis of Halal Lifestyle in Islamic Law,” *Journal of Food Science and Engineering* 11 (2021).

⁸Puspita Sari Sukardani, Vinda Maya Setianingrum, and Aryo Bayu Wibisono, “Halal Lifestyle: Current Trends In Indonesian Market,” 2020, <https://doi.org/10.2991/icss-18.2018.68>.

⁹Nur Indah Riwijanti, Anik Kusmintarti, and Fadloli El Shinta Mangku Alam, “Exploring Students’ Religiosity and Halal Lifestyle,” 2020, <https://doi.org/10.2991/aebmr.k.200415.021>.

¹⁰Niniek Fajar Puspita et al., “Pendampingan Menuju Sertifikasi Halal Pada Produk ‘Socolat’ UMKM Pondok Modern Sumber Daya At-Taqwa,” *JPP IPTEK (Jurnal Pengabdian Dan Penerapan IPTEK)* 5, no. 1 (2021), <https://doi.org/10.31284/j.jpp-iptek.2021.v5i1.1611>.

Many factors can explain why the halal lifestyle is very important among young Muslims in Indonesia, including the profile of the younger generation of Muslims who are now more religious thanks to the rapid flow of information, awareness, knowledge and concern for halal consumption. One component of the strength of the halal label is halal awareness itself, namely how well consumers know halal. Therefore, awareness of halal lifestyle is the main determinant for building Islamic cultural equity among Muslim youth, especially among students/students in madrasas or schools.¹¹ Halal lifestyle education, which includes the formation of halal awareness, is the first foundation that every Muslim must give from an early age.¹²

MA Rohmaniyyah Menur Mranggen is an educational institution that takes the issue of the halal life of ignorance among students seriously. This institution does not work alone in dealing with these problems, but collaborates with universities such as IAIN Pekalongan and Dian Nuswantoro University. MA Rohmaniyyah Menur Mranggen took this step because she realized that thinking, acting and working together would be more effective.

Given the context of the situation, the halal lifestyle should be promoted from a young age. One of them is IbM HLS for MA Rohmaniyyah Mranggen Students as Part of Today's Youth Islamic Lifestyle Practices which combines education and outreach. MA Rohmaniyyah Mranggen students are involved in this program. They were chosen as partners in this program because they have a large number of lifestyle consumers and are still teenagers.

The following are the challenges partners found based on the analysis above: Concerns of MA Rohmaniyyah Mranggen students about recognizing and selecting Halal lifestyle items; the importance of understanding HLS practices; and the value of understanding HLS practice for MA Rohmaniyyah Mranggen students.

The solutions offered or ways of solving the problem are as follows: providing HLS education to MA Rohmaniyyah Mranggen students; providing training on Islamic Lifestyle Practices for Today's Youth; and providing outreach to MA Rohmaniyyah Mranggen students regarding the urgency of HLS (Halal lifestyle).

The advantages of this service include increasing the knowledge and experience of MA Rohmaniyyah students in the field of halal lifestyle, helping MA Rohmaniyyah students practice HLS as an Islamic lifestyle for today's youth, and making it easy for MA Rohmaniyyah students to choose an Islamic lifestyle through HLS.

Method

As part of Today's Youth Islamic Lifestyle Practices, this activity is carried out through teaching (education), socialization (counseling), and HLS training (assistance) for MA Rohmaniyyah Mranggen students. The following is the planned action plan to achieve the aforementioned objectives and results: MA Rohmaniyyah Mranggen students receive HLS education as part of their Islamic lifestyle practice.¹³ Students at MA Rohmaniyyah Mranggen are socialized or counseled about the importance of the HLS lifestyle.¹⁴ MA Rohmaniyyah Mranggen students received training on recognizing and selecting HLS.¹⁵

The following is a detailed description of the activity plan to implement the solutions offered:

¹¹Muhsin, "Pemetaan Kesadaran Merek Kosmetik Halal Di Kalangan Remaja Kota Bandung," *EAI Universitas Islam Nusantara Bandung*, 2019.

¹²Etin-Diah Permanasari, 1*, and Fitria Nugrahaeni, "Abdimasmu," *Pembangunan Perilaku Sadar Halal Generasi Muda Melalui Edukasi Dan Sosialisasi Halal Tingkat SMA Kota Jakarta Timur* 2, no. 1 (2021).

¹³Rahmah Maulida, "Urgensi Regulasi Dan Edukasi Produk Halal Bagi Konsumen," *Justicia Islamica* 10, no. 2 (2013), <https://doi.org/10.21154/justicia.v10i2.153>.

¹⁴Yuli Agustina et al., "Pentingnya Penyuluhan Sertifikasi Jaminan Produk Halal Untuk Usaha Kecil Menengah (UKM)," *Jurnal Graha Pengabdian* 1, no. 2 (2019).

¹⁵Nurkhasanah Mahfudh et al., "Pelatihan Sistem Jaminan Halal Dan Implementasinya Dengan Ikrar Halal Muhammadiyah," *Community Empowerment* 6, no. 5 (2021), <https://doi.org/https://doi.org/10.31603/ce.4518>.

1. Science and Technology: Creating an easy-to-understand parallel about HLS for MA Rohmaniyyah Mranggen students as consumers of today's Islamic culture. The following methods are used to carry out this exercise: drawing activity pictures, making activity schedules, making HLS analogies, and making power point slides.
2. Counseling and counseling about the importance of the HLS lifestyle. Formulating relevant counseling and training materials, making implementation schedules, preparing materials/tools needed, allocating work according to the PIC of each team, carrying out counseling and training, and evaluating activities is part of the implementation process.
3. Evaluation of activities, monitoring, and final reports in this activity, the main function of the assessment design is determined as a corrective step towards the mastery of training materials, implementation of activities, and the impact of the activities of MA Rohmaniyyah Mranggen students.

Students from MA Rohmaniyyah Mranggen who are involved in this service activity actively participate in every activity. So that the involvement of partners and the active role of the implementing team in the overall implementation of this activity can create benefits in accordance with the expected research results.

In addition, the table below shows the division of tasks in this community service activity:

Table 1. Distribution of service tasks

No	Type of activity	PIC	Participant/Partner
1	Preparation	Hendri Hermawan A	MA Rohmaniyyah Mranggen students
2	Halal Lifestyle Education (HLS) for Youth	Hendri Hermawan A	MA Rohmaniyyah Mranggen students
3	Counseling and socializing the urgency of the Halal lifestyle (HLS) for today's youth	Mila Sartika Ferida Rahmawati	MA Rohmaniyyah Mranggen students
4	Tips and trick training in recognizing and choosing the trendy Halal lifestyle (HLS).	Wikan Isthika Hayu Wikan Kinasih	MA Rohmaniyyah Mranggen students
5	Activity evaluation	Mila Sartika	Implementation Team
6	Activity monitoring/supervision	Wikan Isthika	Implementation Team
7	Preparation of activity reports	Semua Tim Pelaksana	Implementation Team

Results and Discussion

The findings and discussion of HLS Training Services for MA Rohmaniyyah Mranggen Students as Part of Today's Youth Islamic Lifestyle Practices are as follows:

1) Time and Place

The action carried out by the service lecturer on Jl. KH. Abdul Rahman, No. 1, Menur, Mranggen, Demak District, Central Java 59567 was used to complete this training program. This service will be held on Saturday 15 December 2021 in the MA Rohmaniyyah Mranggen hall. Starting at 07.00-12.00 WIB.

2) Participants

Class XII MA Rohmaniyyah Mranggen students took part in this service training program. The following table shows a list of participants in the HLS Education and Training Program for MA Rohmaniyyah Mranggen Students as Part of Today's Youth Islamic Lifestyle Practices on Jl. KH. Abdul Rahman, No. 1, Menur, Mranggen, Demak Regency,

Central Java 59567.

Table 2. List of training participants

No	Name
1	Liana Novita Sari
2	Rif'atul Munafiah
3	M. Adi Prasetyo
4	Yudho Lutfi Prasetyo
5	M. Afif Faihin
6	Nilna 'Indika Saniya
7	Ahmad Kholik Afiffuudin
8	Dicky A M
9	Ayu Ida Khaairunnisa
10	Farikhana Asca Adibah
11	Faiz A. R
12	Laelatus Syarifah
13	Kunta Mambaul Ulum
14	Dimas R. A
15	Siti Sholekah
16	Syarifudin
17	Lutfi Najib
18	M. Abdur Rouf
19	Siti Aminah
20	Siti Kholifatul Muslimah
21	M. Arif Rohman
22	Sukresno Sugihartono
23	Angga Dwi Cahya
24	Hesti T. W
25	Aris Puji
26	M. Tahkim
27	Ratna
28	M. Aziz
29	Musrifah
30	St. Kodijah

3) Equipment

LCD/projector, computer, photocopy of materials, and halal labeled product prototypes are essential equipment for this service. It is hoped that the service procedure will go well with this equipment. Five students helped with equipment preparation. Furthermore, as part of the practice of Today's Youth Islamic Lifestyle, two speakers provided HLS guidance and assistance to MA Rohmaniyah Mranggen students.¹⁶

4) Implementation of dedication

The implementation of this service activity is a series of well-organized events. Therefore, to ensure the active participation of the implementation team for class XII students of MA Rohmaniyah Mranggen, we provide some material that is expected to contribute to the current practice of the Islamic youth lifestyle.

a. Preparation

As part of the practice of the Islamic lifestyle of today's youth, this service training activity is an implementation of activities carried out by the lecturer implementing the education and training activities as well as HLS assistance for MA Rohmaniyah Mranggen students. Before starting the training process, activity implementers carry out scenario analysis and partner observations, as well as coordinate with other parties involved in the

¹⁶W Widayat et al., "Pendampingan Sertifikasi Halal Pada UMKM Hanum Food (Halal Certification Support in UMKM Hanum Food)," *Journal of Halal* 3, no. 1 (2020).

training process, then service providers create comprehensive material that is relevant to partner problems.

b. Implementation

This training activity is carried out after all the necessary training equipment has been prepared. The technical training for this activity was divided into two sessions.

The first meeting was held at the MA Rohmaniyyah Mranggen Hall on Saturday, December 15 2021. Starting at 07.00-12.00 WIB, the meeting lasted all day. The first 30 minutes are dedicated to preparing for registration of trainees, self-introduction of the implementation team, and distribution of pre-test questionnaires. The first material on HLS for Youth will be delivered within one hour, the next 15 minutes are spent with ice breaking, followed by an hour of delivery of the second material, which focuses on counseling and socializing the need for an HLS lifestyle to today's youth. All presentation materials include a question and answer period or interactive interaction between the presenter and the audience. The next 15 minutes were spent with the ice breaking students, followed by an hour of delivering material and training on tips and tricks to know and choose Trendy HLS and interactive dialogue, followed by an hour of ice breaking, distribution of post tests, and closing and group photos.



Figure 1. One of the HLS materials

The activities that took place during the community service program at MA Rohmaniyyah Mranggen are described below:

Table 3. Event rundown

No	Time	Type of activity	Speaker	Participant (Partner)
1	07.00-07.30	Preparation and Opening Distribution of Pre-Training Questionnaires	All Implementation Team and Students	MA Rohmaniyyah Mranggen students
2	07.30-08.30	Halal Lifestyle Education (HLS) for Youth	Hendri Hermawan A	MA Rohmaniyyah Mranggen students
3	08.30-08.45	<i>Ice breaking</i>	Student	MA Rohmaniyyah Mranggen students
4	08.45-09.45	Counseling and socializing the urgency of the Halal lifestyle (HLS) for today's youth	Mila Sartika Ferida Rahmawati	MA Rohmaniyyah Mranggen students
5	09.45-10.00	<i>Ice breaking</i>	Student	MA Rohmaniyyah Mranggen students

6	10.00-11.00	Tips and trick training in recognizing and choosing the trendy Halal lifestyle (HLS)	Wikan Isthika Hayu Wikan Kinasih	MA Rohmaniyyah Mranggen students
7	11.00-12.00	Ice breaking Closing Post-Training Questionnaire	All Implementation Team and Students	MA Rohmaniyyah Mranggen students

The second meeting took place at the MA Rohmaniyyah Mranggen office on Tuesday 17 December 2021, to fill out a post-training questionnaire and evaluate activities with the Community Service implementation team and MA Rohmaniyyah Mranggen students.



Figure 2. Implementation of HLS educational training

c. Evaluation

The questionnaire instrument which was submitted to 30 training participants was used to assess the level of understanding and benefits of implementing the community service program by the Community Service Team.



Figure 3. Distribution of questionnaires as evaluation material

Conclusion

Based on the results of the dedication that has been carried out regarding improving the "Halal lifestyle" for MA Rohmaniyyah Mranggen students, it can be concluded that the majority of MA Rohmaniyyah Mranggen students (92%) understand this. the word halal means permissible and the rest answered halal means good. They interpret the halal lifestyle as having good morals or attitudes in accordance with sharia or polite behavior. Examples of the halal lifestyle they have done are religious tours, saving money at Islamic financial institutions, wearing the syar'i headscarf. They believe that it is necessary to follow a halal lifestyle because the

concept of halal is universal as rahmatan lil 'alamin, or because a halal lifestyle can nourish the body, or because a halal lifestyle can increase dignity. Method 3 HM which states that it is lawful to accept it, it is lawful to consume it, and it is lawful to use it, is one of the ways to live a halal lifestyle. All of the MA Rohmaniyyah Mranggen students intend/are interested in living a halal lifestyle.

Based on the findings of this dedication, it is very important to provide HLS education broadly and comprehensively to all levels of Indonesian society, including children, youth and parents. This is done in order to increase public knowledge about the substance and essence of halal teachings kaffah, both in terms of understanding and in terms of its application in daily life activities through HLS behavior.

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