

EMPOWERMENT OF MICRO SMALL ENTERPRISES BY IMPROVING HALAL CERTIFIED FOOD PRODUCTS THROUGH CORPORATE SOCIAL RESPONSIBILITY

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ABSTRACT

Halal food products are one part of Islamic Sharia, especially for Muslim consumers. The circulation of halal food products in Indonesia, one of which comes from the Micro Small Enterprises (MSEs), which also has an important role in improving the economy. Increasing the ownership of halal certificates for MSEs halal food products can indirectly increase the capacity of MSEs. One of the ways to increase halal food products is through the Corporate Social Responsibility (CSR) programs provided by the stakeholders. The research method used in this research is normative juridical by emphasizing on literature study and supported by field data. The results of this study indicate that one of the empowerments for the development of MSEs can be through an increase in halal-certified food products given the halal product consumer market in Indonesia is very large. Improvement of halal-certified food products at MSEs can be through CSR programs specifically aimed at empowering and developing MSEs. In addition, through CSR programs, companies and other stakeholders can become MSEs partners in marketing halal-certified food products.

Keywords: *CSR, Empowerment; Food Products; Halal Certificate; MSEs*

INTRODUCTION

The current era of free trade in the Asian Economic Community (AEC) has a positive impact, one of which is that it can increase economic development. One of the economic developments can be done by increasing food and beverage products both locally and imported in the community. However, food products circulating in the community still

do not provide a sense of security, comfort, peace and proper for consumption, especially consumers who are Muslim, because the products on the market today are not all guaranteed halal while Islamic Sharia requires Muslims to consume products halal food in accordance with Islamic Sharia.

The 1945 Constitution of the Republic of Indonesia in Article 28D paragraph (1) affirms that every person has the right to recognition, guarantee, protection, and legal certainty that is just and equal treatment before the law; and Article 29 paragraph (2) mandates the state to guarantee that every citizen is able to embrace their respective religions and to worship according to their religion and beliefs. In order to guarantee that every religious adherent worships and practices according to the teachings of his religion, one of which is the state's obligation to provide protection and guarantees about the halal products that are consumed and used by Muslim consumers.¹

Indonesia is a law as regulated in the 1945 Constitution precisely in Article 3. Indonesia as a state of law must guarantee legal certainty for all its citizens. Apart from being a state of law, Indonesia is also a welfare state as stated in the Preamble to the 1945 Constitution the fourth paragraph stating that:

Then rather than that to form an Indonesian Government that protects all Indonesians and all Indonesian bloodshed and to promote public welfare, educate the nation's life, and participate in carrying out world order based on independence, lasting peace and social justice, the Indonesian National Independence was drafted. in the Constitution of the Republic of Indonesia, which is formed in the composition of the Republic of Indonesia which is sovereignty of the people based on the Almighty God, Humanity that is just and civilized, Indonesian Unity and Popularity led by wisdom in Consultation/Representative, and with realizing a social justice for all Indonesian people.

One of the efforts made by the state to realize the welfare state as a form of the rule of law is to pay attention to the interests of the community. Indonesia is one of the countries in the world, with the largest Muslim population in the world in carrying out state life. Indonesia has different characteristics from other countries. State life in Indonesia is much influenced by dogma-Islam which is actualized in the life of the people, without ignoring the interests of non-Muslim communities. As a Muslim majority

¹ Syafrida, "Sertifikasi Halal pada Produk Makanan dan Minuman Memberi Perlindungan dan Kepastian Hukum Hak-Hak Konsumen Muslim", *Adil: Jurnal Hukum*, Vol. 7 No. 2, 2016, p. 160.

country, the Government of Indonesia must pay attention to the interests of the Muslim community, one of which is the interest in halal food products.

The Government's efforts in ensuring legal certainty and protection of Muslim communities is the enactment of Law Number 33 of 2014 concerning Halal Product Guarantee (*JPH Law*) since October 17, 2019. The *JPH Law* is a legal basis that can provide protection for Muslim consumers against uncertain use a variety of halal food and beverage products, and in the form of goods and services in accordance with Islamic legal obligations by various business actors from the micro-business level to large businesses.²

One of the food producers in Indonesia is dominated by Micro Small Enterprises (MSEs) which are spread in various regions. MSEs as a whole besides being a food producer also has a role in developing the national economy. MSEs in Indonesia is regulated in Law of the Republic of Indonesia Number 20 of 2008 concerning Micro, Small and Medium Enterprises (MSMEs Law). In the MSMEs Law, it is regulated that the empowerment of MSMEs needs to be carried out comprehensively, optimally and continuously through conducive climate development, providing business opportunities, support, protection, and broadest development. So that it can improve the position, role, and potential of small micro-businesses in realizing economic growth, equity, and increasing people's income, job creation, and poverty alleviation. This was followed by the Regulation of the Republic of Indonesia Number 32 of 1998 concerning the Development and Development of Small Business (Regulation on Small Business). The essence of this Regulation Small Business is the recognition and efforts to empower small businesses, in addition to this PP small businesses also have a position, potential, and an important and strategic role in realizing national economic development.³

MSEs is a productive business unit that stands alone, which is carried out by individuals or business entities in all economic sectors.⁴ Nowadays, MSEs in marketing their products have various problems, one of which is related to the need for halal product

² Aal Lukmanul Hakim, "Dissecting The Contents of Law of Indonesia on Halal Product Assurance", *Indonesia Law Review*, Vol. 5, No. 1, 2015, p. 89.

³ Muhammad Ridwan, Hartutiningsih, and Massad Hatuwe, "Pembinaan Industri Kecil dan Menengah Pada Dinas Perindustrian, Perdagangan, Koperasi, dan UMKM Kota Bontang", *Jurnal Administrative Reform*, Vol. 2, No. 2, 2014, p. 188.

⁴ Tulus Tambunan, *Usaha Mikro Kecil dan Menengah di Indonesia: Isu-Isu Penting*, Jakarta: LP3ES, 2012, p. 2.

guarantees as stipulated in the *JPH* Law. As a business that still needs business development and requires an injection of capital, the MSEs cannot administer halal certificates as a guarantee of halal products effectively and efficiently. Therefore, we need a program that can help the MSEs in obtaining halal certificates. One program that can be used as a tool in the development of MSEs through halal certificates on its products is the Corporate Social Responsibility (CSR) program.

CSR is a commitment of the company or the business world in contributing to sustainable economic development and focuses on attention to economic, social and environmental aspects. With the movement of all parties, it will be able to accelerate the development process that has been scheduled by the government.⁵ In Indonesia, the obligation in implementing CSR itself is regulated in Law Number 40 of 2007 concerning Limited Liability Companies (Company Law) as well as in Regulation Number 47 of 2012 concerning Social and Environmental Responsibility of Limited Liability Companies (Government Regulation on CSR). Based on these laws and regulations, social and environmental responsibility is a form of the company's commitment to take part in sustainable economic development, as well as improving the quality of life and environment that is beneficial to the company both internally and externally, the local community, and society in general.⁶

MSEs are part of the stakeholders of companies that still need attention from large companies because the existence of MSEs also determines the sustainability of large companies. Therefore, MSEs need to be empowered and developed by implementing proper and good CSR. Through the CSR program, it is expected to be able to empower MSEs, one of which is in increasing halal-certified food products. In addition, stakeholders who empower CSR programs can also become MSEs partners in marketing their products more broadly to the public.

This research uses a normative juridical approach by emphasizing library research and is supported by field data. The research approach uses an analytical descriptive. The data used are secondary data including legislation and literature relevant to the problem

⁵ Tarsisius Murwadji, "Integrasi Ilmu Mutu Kedalam Audit Mutu Hukum Di Indonesia", *Jurnal Hukum POSITUM*, Vol. 1, No. 2, 2017, p. 163.

⁶ Asa Ria Pranoto, "Program CSR Berbasis Pemberdayaan Masyarakat Menuju Kemandirian Ekonomi Pasca Tambang di Desa Sarijaya", *Jurnal Ilmu Sosial dan Ilmu Politik*, Vol. 18, No. 1, 2014, p. 39-40.

under study. Data is processed comprehensively, all-inclusive and systematic with qualitative normative analysis. The stages of the research were carried out in two stages, including the research of the literature on primary data sources legislation, such as Law Number 40 of 2007 concerning Limited Liability Companies, Law Number 18 of 2012 concerning Food, Law Number 33 of 2014 regarding Halal Product Guarantee, Regulation of the Republic of Indonesia Number 32 of 1998 concerning Development and Development of Small Businesses, Regulation Number 66 of 1999 concerning Food Labels and Advertisements, and secondary materials namely books, legal dictionaries, legal journals, and non-legal journals related to the research topic.

DISCUSSION

Regulating the Halal Food Concept in Organizing Halal Certification in Indonesia

Food is a basic and primary human need and is part of the basic rights of every community in Indonesia. Food must always be sufficient, safe, quality, nutritious and diverse at prices affordable by the purchasing power of the community, and not contrary to the religion, beliefs, and culture of the people. To achieve all this, the need for a food system that provides protection, both for those who produce and consume. The utilization of food or food consumption will produce quality and superior human resources as one of the determining factors for the success of the development. This is done through fulfilling diverse, nutritiously balanced food intakes, as well as meeting safety and food quality requirements.⁷

Indonesia as a country whose majority population is Muslim and is the largest Muslim population in the world certainly has interests in the circulation of food products that are safe and halal certified. Aside from being an effort in carrying out religious orders, Muslim food products are also a protection of the rights stipulated in the 1945 Constitution. Therefore, Muslim consumers in Indonesia need to get protection in obtaining certainty related to the halal of food products consumed.

Islam teaches about halal food and thoyibah. Halal in Islamic teachings involves two things, namely the substances contained in food and the process of obtaining them must

⁷ Asep Syarifuddin Hidayat and Mustolih Siradj, "Sertifikasi Halal dan Sertifikasi Non-Halal pada Produk Pangan Industri", *Jurnal Ahkam*, Vol. 15, No. 2, 2015, p. 199-200.

be in accordance with Islamic law. Etymologically, the word "halal" comes from Arabic which has been absorbed into Indonesian. Halal comes from the word "Halla" which means permitted, allowed or not prohibited, and the opposite of the word *haram*.⁸ *Halal* means things that are permissible and can be done because they are free or not bound by the provisions of shariah 'which violate it (forbidden) or are interpreted as anything that is free from worldly and *ukhrawi* danger. In legal language, the word halal means allowed, this word covers everything that is permitted by religion, whether it is *sunnah*, a suggestion to do or *makruh* (a suggestion to leave), or a *mubah* (neutral/permissible).⁹

All food and beverage ingredients are halal, except for those evidently forbidden by Allah and His Messenger. Prohibited materials in Islam are carcasses, blood, pigs, and animals slaughtered by names other than Allah. While forbidden beverages based on the Fatwa of the Indonesian Ulema Council (*MUI*) are all forms of *khamr* (alcoholic drinks).¹⁰ Animals that are halal will change their status to haram if they die because they suffocate, form, fall headlong, pounce, beasts, and who are slaughtered for idols. If these animals had been slaughtered in the name of Allah before their death, they would remain lawful, unless the slaughter was deliberately intended for idols.¹¹

In its development, Islamic teachings on halal food gave birth to a mechanism known as halal certification. the study of halal food certification has developed rapidly, on a global and local scale in Indonesia. Related to halal certification is not only implemented in countries that are predominantly Muslim, but also in countries that are Muslim minorities. This is inseparable in accordance with modern life and health. Even halal food products have been used as branding in many countries.¹²

Materials included in the halal category except in the description above, after being processed properly in accordance with the provisions, the product can be submitted to obtain a halal certificate from the MUI. The purpose of this certificate is to provide certainty of the halal status of a product so that it can appease the mind that consumes it.

⁸ Zulham, *Peran Negara dalam Perlindungan Konsumen Muslim Terhadap Produk Halal*, Jakarta: Kencana, 2018, p. 69.

⁹ Musyfikah Ilyas, "Sertifikasi dan Labelisasi Produk Halal Prespektif Maslahat", *Jurnal Al-Qadau*, Vol. 4, No. 2, 2017, p. 362.

¹⁰ Fatwa of Indonesian Ulema Council Number 4 of 2003 concerning Halal Fatwa Standardization, p. 655.

¹¹ *Ibid.*

¹² Sodiman, "Sertifikasi Halal Produk Makanan Sebagai Perlindungan Konsumen Muslim; Studi di Lembaga Pengkajian Pangan Obat-Obatan dan Kosmetika-Majelis Ulama Indonesia Sulawesi Utara", *Li Falah Jurnal Studi Ekonomi dan Bisnis Islam*, Vol. 3 No. 1, 2018, p. 86.

The continuity of the halal production process is guaranteed by producers by implementing the Halal Assurance System (*Sistem Jaminan Halal/SJH*).¹³

Halal food in Islamic teachings is closely related to maintaining purity. Maintaining the purity of food that is fed into the body, food becomes a source of nutrients that are processed into blood that flows throughout the body. This concept is known as *tazkiyah*. The concept of *tazkiyah* not only serves as a guideline in food but on a broad scale in terms of humans preparing and carrying out business activities for which humans obtain income that is used as a living. The *tazkiyah* theory is oriented towards preparing businesses according to sharia, can also function as an evaluation standard for all types of activities in the economic field to be declared as businesses that are in accordance with sharia.¹⁴

The halalness of a product becomes an obligation for every consumer, especially Muslim consumers. Whether it's in the form of food products or medicines. Along with a large number of Muslim consumers in Indonesia, the Indonesian market naturally becomes a very large Muslim consumer market. Therefore, the guarantee of halal products is an important thing to get the attention of the state. This is as stated in the Preamble to the 1945 Constitution, that the State is obliged to protect all the people of Indonesia and all of Indonesia's spilled blood and realize public welfare.¹⁵

Law Number 18 the Year 2012 concerning Food (Food Law) which is a substitute for Law Number 7 of 1996 concerning Food states in its consideration that food is the most basic human basic need and in fulfillment it is part of human rights guaranteed in the 1945 Constitution as a basic component to realize quality human resources. Therefore, the state has the obligation to realize the availability, affordability, and fulfillment of adequate, safe, quality and nutritionally balanced food consumption. The Food Law explicitly states that the provision of food that is not contrary to religion, beliefs, is the responsibility of the central and regional governments. Food security is intended to keep food safe, hygienic, quality, nutritious, and not contrary to religion, belief, and community culture. In addition, food safety is intended to prevent the possibility of

¹³ Burhanuddin, *Pemikiran Hukum Perlindungan Konsumen dan Sertifikasi Halal*, Malang: UIN-Maliki Press, 2011, p. 139-140.

¹⁴ *Ibid*, p. 87.

¹⁵ May Lim Charity, "Jaminan Produk Halal di Indonesia", *Jurnal Legislasi Indonesia*, Vol. 14, No. 01, 2017, p. 100.

biological, chemical and other contaminants that can interfere with, harm and endanger human health.¹⁶

Article 1 number 2 of the *JPH* Law states that halal products are products that have been declared halal in accordance with Islamic Sharia. Furthermore, regarding halal food, it is further explained in Article 1 number 5 Regulation Number 66 of 1999 concerning Food Labels and Advertisements, namely halal food is food that does not contain elements or ingredients that are unclean or prohibited for consumption by Muslims, both concerning food raw materials, food additives, auxiliary materials and other auxiliary materials including its management materials carried out in accordance with the provisions of Islamic religious law.

Thus, related to halal certified MSEs food products here must meet halal criteria in accordance with Islamic Sharia, and not contain or come into contact with prohibited elements and ingredients. Furthermore, there are foods and drinks that have been labeled haram by the MUI:¹⁷

- a) Porks, dogs and their offspring;
- b) Carcass;
- c) Disgusting animals;
- d) Animals that are fanged and clawed with sharp nails;
- e) Animals that are prohibited from killing them;
- f) Meat cut from living animals;
- g) Toxic and dangerous animals;
- h) Animals that live in two realms;
- i) Animals not slaughtered according to Islamic law;
- j) Food that is unclean or unclean;
- k) Blood, urine, feses, and placenta;
- l) Intoxicating, toxic and dangerous drinks;
- m) Herbs that are intoxicating, poisonous, and harmful;
- n) Mixed with unclean food;

¹⁶ Abdurrahman Konoras, *Jaminan Produk Halal di Indonesia Prespektif Hukum Perlindungan Konsumen*, Depok: Rajawali Press, 2017, p. 60.

¹⁷ Zulham, *Op.Cit.*, p. 354.

- o) Derived, auxiliary and supplementary food ingredients sourced from unlawful foods.

Pursuant to Article 29 of the *JPH* Law, the halal certification process is by applying for a halal certificate submitted by business actors in writing to the Halal Product Guarantee Agency (*Badan Penyelenggara Jaminan Produk Halal /BPJPH*). Requests for halal certificates must be accompanied by documents on business data, names and types of products, product lists and materials used, and product processing. Furthermore, the inspection was carried out by *BPJPH*. To conduct a halal inspection, *BPJPH* establishes Halal Product Institution (*Lembaga Produk Halal/LPH*) which is tasked with carrying out halal inspection and/or product halal testing as regulated in Article 30 paragraph (1) of the *JPH* Law. Then Article 31 of the *JPH* Law states that the examiner and/or product halal testing is carried out by a halal auditor at the business location during the production process, and if there is a material that is doubtful of its halal status, testing can be done in a laboratory.

During the examination by the halal auditor, the business actor is obliged to provide information on matters needed to the halal auditor. After the *LPH* has finished its work, then the results are submitted to *BPJPH* which is then given to the *MUI* to obtain the determination of the halal product as this is regulated in Article 32 of the *JPH* Law. In determining whether or not halal the product, Article 33 of the *JPH* Law states that the *MUI* conducted a Halal Fatwa session. The fatwa session decided on the halal of the product no later than 30 days after the *MUI* received the results of the inspection or submission from *BPJPH*. The decision to determine halal is then signed by the *MUI* which is then submitted to *BPJPH* for the issuance of halal certificates.

Furthermore, based on Article 34 of the *JPH* Law, if the Halal Fatwa states that the product is halal, then the *BPJPH* issues a halal certificate within 7 days of the halal decision from the *MUI*. But on the contrary, if in a Halal Fatwa meeting the *MUI* states that the product is not halal, then *BPJPH* returns the application for a halal certificate to the business actor along with the reasons. Furthermore, *BPJPH* publishes a halal certificate issuance.

Business actors who have obtained halal certificates from *BPJPH* are required to put halal labels on their product packaging, certain parts or certain places on products that are easily seen, read and not easily removed, removed or damaged. If there are business actors

who do not include a halal label as regulated in Articles 38 and 39 of the *JPH* Law, administrative sanctions can be in the form of verbal reprimands, written warnings, up to the revocation of halal certificates.

Increasing Halal Food in Micro, Small Enterprises (MSEs) through the Corporate Social Responsibility (CSR) Program

Global Corporate Social Responsibility (CSR) is not only meant as a charitable or charitable activity or voluntary attitude carried out by the company. However, the new CSR paradigm leads to a company's commitment to carrying out responsibility or reciprocity (feed back) to the community and the environment, as well as sustainable independent economic development.¹⁸ CSR programs can support sustainable development by implementing their programs for community empowerment both in the economic, social and environmental fields. Community empowerment can be carried out one of them to Micro, Small and Medium Enterprises (MSMEs).¹⁹

CSR is an inseparable aspect of the company. CSR was first recognized by developed countries which contextualized CSR as a social responsibility that is both internal and external, which means the welfare of company employees is included in CSR activities. Indonesia itself prioritizes CSR with Social and Environmental Responsibility (*Tanggung Jawab Sosial dan Lingkungan/TJSL*) especially for State-Owned Enterprises (SOEs/*BUMN*) and has issued obligations to companies to carry out CSR programs. There are five regulations that require certain companies to carry out CSR programs, namely: First, the Decree of the Minister of SOEs regarding the Community Development Program (*Program Kemitraan Bina Lingkungan/PKBL*); Secondly, Law Number 40 Year 2007 concerning Limited Graduation; Third, Law Number 25 of 2007 concerning Investment; Fourth, Law Number 22 Year 2001 concerning Oil and Gas; And Fifth, ISO 26000 Guidance.

The CSR law stipulates that companies that are required to carry out CSR are companies in the form of Limited Liability Companies that carry out their business

¹⁸ Asa Ria Pranoto, *Op.Cit.*, p. 40.

¹⁹ Teguh Tresna Puja Asmara and Tarsisius Murwadji, "The Role of Academics in Corporate Social Responsibility to Increase Business Capacity of Micro Small and Medium Enterprises", *Jurnal Hukum POSITUM*, Vol. 4, No. 1, 2019, p. 3.

activities in the field of natural resources, while CSR programs for other companies in the field of non-natural resources are moral obligations. There are two foundations in implementing CSR programs in a company, among them, being as a business ethic based on religion, culture or other good ethics, and as a social dimension of business activity.²⁰ CSR is an important field, where every company is required to set goals and get results.²¹

It has become a reality that the MSEs is the most strategic economic sector and concerns the lives of many people, thus becoming the backbone of the national economy. MSEs are also the largest group of economic actors in the economy in Indonesia and have proven to be the key to safeguarding the national economy in times of economic crisis, as well as being a dynamic economic growth after the crisis. This can be interpreted that micro-businesses have a sales turnover of less than one billion, and small businesses have a sales turnover of around one billion, having a very large role in the process of building this nation.

In its development, MSEs have limitations in various ways including the limitations in accessing market information, market reach, networking and accessing strategic business locations. Efforts are needed to improve MSEs access to market information, business locations, and business networks so that productivity and competitiveness increase. Therefore, it is demanded the need for the role and participation of various parties, especially local governments and large-scale business communities to help and facilitate access to information for MSEs who are mostly located in rural areas or small towns.

Broadly speaking, there are three policy models needed to empower MSEs, including:²² First, creating a conducive business climate and providing an enabling environment that encourages the development of MSMEs systemically, independently and sustainably. Second, creating a financial guarantee system for the operationalization of productive economic business activities carried out by MSEs. And Third, providing

²⁰ Lin Aqiela, Santoso Tri Raharjo, and Risna Resnawaty, "Implementasi Program Corporate Social Responsibility (CSR) El-Corps", *Share: Social Work Jurnal*, Vol. 8, No. 2, 2018, p. 212.

²¹ Tarsisius Murwadi, "Audit Mutu Hukum dan Mitigasi Terhadap Badan Usaha Milik Petani Sebagai Wujud Pertanggungjawaban Sosial Perusahaan Menghadapi Asean-China Free Trade Area", *Jurnal Ilmu Hukum Litigasi*, Vol. 13, No. 2, 2012, p. 1453.

²² Suparno, Anggit Wicaksono, and Wiwit Ariyani, "Model Pemberdayaan Usaha Mikro Kecil dan Menengah (UMKM) melalui Program Corporate Social Responsibility (CSR) pada Produksi Rokok di Kudus", *Jurnal Sosial dan Budaya*, Vol. 6, No. 2, 2013, p. 34.

technical assistance and technical assistance and facilitation in a maneuverable manner to improve the status of MSEs so that they are "feasible" and "bankable" in the long run.

The first policy and strategy is basically a translation of the government's function as a regulator in economic activities in society. Therefore, the government must be able to develop economic regulations that can provide a certain level of business certainty while at the same time providing an appropriate partiality for all SMEs in running and developing their businesses.

The second policy and strategy is basically a breakthrough solution to the existence of boundaries between MSEs, and banking / non-bank financial institutions, in terms of capital/business financing. Banking institutions have an important and strategic role not only in moving the wheels of the national economy but also in order to be able to support the implementation of national development.²³ Banks play a central role in national development by providing strategic capital support to national economic activities.²⁴ Empirically, so far MSEs has been very difficult to meet the 5-C criteria (character, condition of the economy, capacity to repay, capital, collateral) which are standard banking rules/mechanisms in lending to finance business and capital. Therefore, it is natural that so far the government through various community empowerment and poverty reduction programs is more likely to create at the same time provide a "credit program" scheme which is more of a "revolving grant fund" to various community groups (*kelompok masyarakat/pokmas*) engaged in micro business. The program credit scheme is an alternative strategy to finance the activities of MSMEs and cooperatives (especially micro-businesses) that impressively are more likely to "ignore" the rigidity of the 5-C criteria imposed by banks.

In the context of implementing CSR, large-scale companies can choose the second and third models, which can help in terms of capital assistance and in terms of assistance to MSEs in the field of business management. Regarding MSEs engaged in food, with the enactment of the *JPH* Law which has required all halal-certified products and

²³ Bambang Daru Nugroho, *Fungsi Sosial Kegiatan Bank*, Bandung: Yayasan Pendidikan Nasional, 2016, p. 19.

²⁴ Tarsisius Murwadji and Imamulhadi. "Green Banking: The Model and Its Implementation". *Environmental Policy and Law*, Vol. 48, No. 3/4, 2018, p. 219.

demanding that all MSEs carry out halal certification on their products, their realization can be helped through CSR programs.

The process of obtaining halal certificates on MSEs food products in its management requires requirements and costs that will be charged to MSEs. To overcome these administrative problems and costs, it can be through facilities provided by the company's CSR program in partnership with the Provincial Government. The provision of halal certificate facilities is expected to be able to provide benefits and motivate the Food SME actors to continue to improve the standardization of their products so that it can have an impact on economic growth. The form of assistance provided to MSEs by stakeholders in implementing CSR in order to improve halal food products, including can be in the form of assistance in the cost of handling halal certificates and halal certificate training activities, which is expected that with this training can encourage the progress of MSEs. In addition, the CSR program can also provide assistance in terms of MSEs product marketing so as not to lose competitiveness in the market.

CONCLUSION

MSEs in Indonesia has a very important role in the national economy. In running its business which has a lot of food production, accompanied by a market that is predominantly Muslim consumers, MSEs must focus more on halal food products that are accompanied by halal certificates. Halal-certified food products aim to protect Muslim consumers against non-halal food products, as well as provide a sense of security and comfort for consumers in consuming them. In the process of granting certificates issued by *BPJPH*, it must go through several processes both from the inspection stage to the issuance of certificates that have passed the fatwa session.

CSR as a commitment of the company or the business world in contributing to sustainable economic development, and focusing on attention to economic, social, and environmental aspects can be a means to empower MSEs through the improvement of halal-certified food products. Stakeholders in the CSR program have a very important role in the implementation of the program for MSEs so that MSEs food products can be halal-certified. The form of CSR in the effort to empower MSEs through improving halal

products can be through the provision of financial assistance and training as well as providing assistance in marketing MSEs.

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