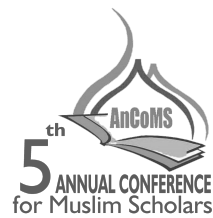


**“Assessing Halal Awareness Through Construction  
of Moderate to The Availability  
of Products and Sharia Services Performance”**

Moch Mahsun – Institut Agama Islam Syarifuddin Lumajang, Indonesia

Narto -Universitas Qomaruddin Gresik, Indonesia

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**ASSESSING HALAL AWARENESS THROUGH CONSTRUCTION  
OF MODERATE TO THE AVAILABILITY OF PRODUCTS  
AND SHARIA SERVICES PERFORMANCE**

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**Abstract:** *This misunderstanding regarding the meaning of moderation in religion has implications for the emergence of antipathetic attitudes in society towards caring for halal products, which is only focused on Islamic communities. This has an impact on the phenomenon of the 'basket foreign products' movement, which, in fact, is non-Muslim as if it has become a scourge of 'custom' towards the sacred quality of certified halal products in Indonesia. This bias impacts the performance of retail stores that are committed to providing products that are halal-certified. Even though the construction of a halal guarantee is a 'final thing' and moderated for all groups (including non-Muslims) through concern for halal products as a guarantee that the shop is committed to the halal industrial movement. This urgency requires an assessment and strategy for store performance so that it does not impact the availability of halal products and ensures a competitive advantage for all Muslim and non-Muslim communities in the future. This research was designed with a halal value approach through SOAR Analysis to realize awareness of halal value status and as a competitive advantage for store performance with the principle of moderation. This research hopes to create halal awareness, provide full guarantees, and be able to adapt well and give input to stakeholders.*

**Keywords:** *Halal Awareness, Moderate Antipathy, Halal Industry, Sharia Services Performance,*

**INTRODUCTION**



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The boycott of products affiliated with Israel and the United States (US) continues to be intense in Indonesia, especially on social media. This was done as a form of support for Palestine, which is currently facing repeated attacks from the Israeli army. This action impacts the company's performance in terms of revenue. Indeed, the economic decline in the domestic sector has not been very significant<sup>1</sup>. However, this action will also raise concerns about employee layoffs because a long-term boycott has the potential for huge losses<sup>2</sup>. The general chairman of the Association of Indonesian Retailers and Shopping Center Tenants also believes that if there is negative criticism about a product, it will also have a direct impact on the retail business.

The boycott began with the MUI Fatwa (Majelis Ulama Indonesia), which was stated in Fatwa Number 83 of 2023 concerning the Law on Supporting the Palestinian struggle against Israeli aggression. The fatwa also instructed to boycott products affiliated with Israel and the United States (US)<sup>3</sup>. These products are generally classified as official and have halal certification, also through the role of the MUI through the Badan Penyelenggara Jaminan Produk Halal (BPJPH). Administratively, the social impact of the circulation of boycotts of products, especially food and drinks. It is contradictory that the MUI fatwa seems to annul the term 'haram' to buy these products. This threatens 'kebiasan' regarding the sacred quality of certified halal products in Indonesia. This bias impacts the performance of modern (retail) stores committed to providing certified halal products.

The formation of the MUI Fatwa led to the statement that several products were 'haram', but in reality, it was only an implication of the law that we as Muslims are obliged to support our fellow brothers and sisters (Palestinians) who are experiencing oppression (read the MUI Fatwa). The term boycott is merely a 'recommendation for a boycott,' not a form of Islamic law. Socially, this perception impacts society's antipathy factor, which stirs up crowds (following along), so it affects the economy and even the way we use social media. This tendency violates the principles of religious moderation (from now on referred to as moderation). Because, in reality, religion is not focused on language terms alone. Spiritual understanding and practice pay attention to at least three things: First, human values; Second, mutual agreement; and Third, public order<sup>4</sup>. Moderation is not only about tolerance, humanity, and mutual help but also teaches how to be

<sup>1</sup> Retno Wulandhari and Ahmad Fikri Noor, “Ajakan Boikot Produk Israel, Dampak Ke Pasar Saham Indonesia Minim,” REPUBLIKA.CO.ID, 2023, <https://ekonomi.republika.co.id/berita/s3ec73490/ajakan-boikot-produk-israel-dampak-ke-pasar-saham-indonesia-minim>.

<sup>2</sup> Fikri Halim and Anisa Aulia, “Boikot Produk Israel Dikhawatirkan Berdampak PHK, Menaker Bilang Gini Artikel Ini Sudah Tayang Di VIVA.Co.Id Pada Hari Selasa, 14 November 2023 - 15:31 WIB Judul Artikel : Boikot Produk Israel Dikhawatirkan Berdampak PHK, Menaker Bilang Gini Link Artikel ,” viva.co.id, 2023, <https://www.viva.co.id/berita/bisnis/1657360-boikot-produk-israel-dikhawatirkan-berdampak-phk-menaker-bilang-gini>.

<sup>3</sup> Haryanti Puspa Sari and Erlangga Djumena, “Soal Seruan Boikot Produk Pro Israel, Ini Respons Pengusaha Peritel,” Kompas.com, 2023, <https://money.kompas.com/read/2023/11/14/061000026/soal-seruan-boikot-produk-pro-israel-ini-respons-pengusaha-peritel>.

<sup>4</sup> Alissa M. Ali Ramdhani, Rohmat Mulyana Sapdi, Muhammad Zain and Bahrul Hayat Wahid, Abdul Rochman, Ishfah Abidal Azis, *Moderasi Beragama Berlandaskan Nilai-Nilai Islam* (Jakarta Pusat: Direktorat Jenderal Pendidikan Islam Kementerian Agama RI, 2021).



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honest/transparent in interacting (muamalah) effectively and beneficially towards others and impacts the social environment from an economic perspective<sup>5</sup>.

Religious moderation manifests a way of thinking, acting, and behaving that takes the middle or moderate path. Determination of moderation benchmarks needs to be taken from trusted legal sources such as religious texts, the constitution, local wisdom, and collective agreements that apply in society and the country<sup>6</sup>. As producers and consumers, we should be antipathetic towards policies in a moderate way, but we are faced with biased policies that impact two opposite sides.

Apart from that, this impact can potentially reduce the integrity of halal certification, also due to data falsification and the use of halal certification logos that still need to be officially issued by BPJPH. WHO (World Health Organization) reports that product counterfeiting continues to increase, especially in food and drinks. This causes enormous economic losses for companies/manufacturers, impacts the country's economy, and erodes consumer confidence in retail (shops)<sup>7</sup>. In addition, the Badan Pengawas Obat dan Makanan (BPOM) indicates that food adulteration occurs when food products begin to circulate (pre-market) and after food products are distributed (post-market). The pre-market needs to be evaluated to check production facilities. Meanwhile, post-market is to see the consistency (suitability of information) of what has been claimed from the beginning of the product registration process<sup>8</sup>. This process will make part of the product guarantee, especially regarding halal value.

Meanwhile, many studies have been carried out from the halal side, indicating that halal determines halal control activities and guarantees activities in halal product business processes (infrastructure, special halal warehouse, and transportation)<sup>9</sup>. is system has become a halal guarantee, which can be an essential instrument in managing the logistics of the halal food chain in Muslim and non-Muslim countries. However, control of information from each stage still needs to be considered to ensure the halal integrity of the product to consumers and producers. The halal traceability system will

<sup>5</sup> Maimun Muhammad Kosim, *Moderasi Islam Di Indonesia* (Jogjakarta: LKIS PELANGI AKSARA, 2021).

<sup>6</sup> Jefik Zulfikar Hafizd, “The Importance of Religious Moderation-Based Islamic Economic Education to the Community for the Realization of Economic Justice in Indonesia,” *Jurnal Studi Sosial Keagamaan Syekh Nurjati* 2, no. 1 (2022): 86–106.

<sup>7</sup> Juan F Galvez, J C Mejuto, and J Simal-Gandara, “Future Challenges on the Use of Blockchain for Food Traceability Analysis,” *TrAC Trends in Analytical Chemistry* 107 (2018): 222–32, <https://doi.org/https://doi.org/10.1016/j.trac.2018.08.011>.

<sup>8</sup> Silvita Agmasari Krisda Tiofani, “Penyebab Kasus Pemalsuan Produk Pangan Dan Cara BPOM Mengatasinya,” *kompas.com*, 2021.

<sup>9</sup> Moch Mahsun et al., “Blockchain as a Reinforcement for Traceability of Indonesian Halal Food Information through the Value Chain Analysis Framework,” *AL-Muqayyad* 6, no. 1 (2023): 49–66, <https://doi.org/https://doi.org/10.46963/jam.v6i1.1031>; Sung Il Kwag and Young Dae Ko, “Optimal Design for the Halal Food Logistics Network,” *Transportation Research Part E: Logistics and Transportation Review* 128 (2019): 212–28, <https://doi.org/10.1016/j.tre.2019.06.005>; Mohamed Syazwan Ab Talib and Abu Bakar Abdul Hamid, “Halal Logistics in Malaysia: A SWOT Analysis,” *Journal of Islamic Marketing* 5, no. 3 (2014): 322–43, <https://doi.org/10.1108/JIMA-03-2013-0018>; Hashed Mabkhot, “Factors Affecting the Sustainability of Halal Product Performance: Malaysian Evidence,” *Sustainability (Switzerland)* 15, no. 3 (2023), <https://doi.org/10.3390/su15031850>; Y. V. Usman et al., “Augmented Halal Food Traceability System: Analysis and Design Using UML,” *IOP Conference Series: Materials Science and Engineering*, 2018, <https://doi.org/10.1088/1757-899X/337/1/012050>.



increase halal transparency in the supply chain. This can be used to track potentially non-Halal ingredients and validate and authenticate that the product is indeed halal and serves as a control for all stakeholders<sup>10</sup>.

Integrity in handling halal still needs to be improved in Indonesia. State of the Global Islamic Economy (SGIE) Report 2022 released by Dinar Standard, Indonesia still needs to improve the handling of halal food and drinks to Malaysia. Indonesia is still in second place in the world in global governance benchmarks. Indonesia still needs to be categorized as weak regarding awareness and its financial sector compared to Malaysia<sup>11</sup>. However, since the acceleration in adjusting the Halal Product Guarantee regulations, simplifying the rules and clarifying the process, speeding up processing times, and facilitating halal certification. Indonesia increasingly has excellent and promising prospects for halal food investors with the tagline "Halal Industry for a Sustainable Economy" through the halal industry master plan as the world's halal brand center in 2029<sup>12</sup>.

This is also felt from the impact of the integrated information system (technology) for halal products between the Dirjen Bea Cukai, Lembaga Nasional Single Window (LNSW) of the Kementerian Keuangan (Kemenkeu), the Komite Nasional Ekonomi dan Keuangan Syariah (KNEKS) and the Badan Penyelenggara Jaminan Produk Halal (BPJPH) in data collection on export and import activities of halal products<sup>13</sup>. Indonesia will still consume the most imported food in 2021, with a figure of \$146.7 billion, followed by Bangladesh, Egypt, Pakistan, and Nigeria. These foods are imported from China, Brazil, and America. Concern about halal food is still relatively far away compared to Malaysia. Besides that, financial factors also significantly impact the innovation of halal products<sup>14</sup>. Including the potential for a decrease in the ongoing turmoil of boycotts while domestic products have not yet entirely dominated the market competitively.

This research offers a framework for moderate awareness in providing guarantees for the integration of halal certification and adding value to the antipathy awareness of the quality of halal products and sharia services at Toko Basmalah PT

<sup>10</sup> Dini Wahyuni and Nurul Arfidhila, "Traceability Pada Rantai Pasok Pangan Halal: Review Literatur," *Talenta Conference Series: Energy and Engineering (EE)* 2, no. 4 (2019), <https://doi.org/10.32734/ee.v2i4.649>; Ratih Hendayani and Yudi Fernando, "Adoption of Blockchain Technology to Improve Halal Supply Chain Performance and Competitiveness," *Journal of Islamic Marketing* ahead-of-p, no. ahead-of-print (January 2022), <https://doi.org/10.1108/JIMA-02-2022-0050>; Mohd Hafiz Zulfakar, Caroline Chan, and Ferry Jie, "Institutional Forces on Australian Halal Meat Supply Chain (AHMSC) Operations," *Journal of Islamic Marketing* 9, no. 1 (2018): 80–98, <https://doi.org/10.1108/JIMA-01-2016-0005>; Dharu Triasih, B. Rini Heryanti, and Dody Kridasaksana, "Kajian Tentang Perlindungan Hukumbagi Konsumen Terhadap Produk Makanan Bersertifikat Halal," *Jurnal Dinamika Sosial Budaya* 18, no. 2 (2017): 214, <https://doi.org/10.26623/jdsb.v18i2.571>; Hairul Rizad Md Sapry and Siti Nur Alfiah Mohamed Yusof, "The Performance of Challenges Faced by Sme in Managing Real-Time Information in the Inventory Management Process," *International Journal of Innovative Technology and Exploring Engineering* 8, no. 12 (2019): 5614–18, <https://doi.org/10.35940/ijitee.L4021.1081219>.

<sup>11</sup> Dinar Standard and Salam Gateway, "State of the Global Islamic Economy Report: Unlocking Opportunity," *State of the Global Islamic Economy Report 2020/21*, 2022.

<sup>12</sup> KNEKS, *Master Plan Industri Halal Indonesia 2023-2029* (Kementerian Keuangan Jakarta: Komite Nasional Ekonomi dan Keuangan Syariah (KNEKS), 2023).

<sup>13</sup> Kemenag, "Makanan Halal Indonesia Ranking Dua Dunia, Kemenag: Kita Menuju Nomor Satu," [halal.go.id](https://halal.go.id), 2022.

<sup>14</sup> Dinar Standard and Salam Gateway, "State of the Global Islamic Economy Report: Unlocking Opportunity."



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Sidogiri Mandiri Utama. This was designed using a SOAR Analysis approach<sup>15</sup>, to realize Toko Modern Basmalah's performance response, the halal industry's concern for the availability of halal products and services and sharia services in modern stores. The research hopes to create halal awareness and moderate antipathy towards shop performance through sharia services that can adapt well and can maintain economic stability and income<sup>16</sup> Especially for the Basmalah Own shop as a shop committed to an Islamic concept through developing strategies for the Indonesian halal industry master plan for 2029 and providing input to stakeholders, especially the government, shareholders, companies/producers, and consumers.

## METHOD

This research uses qualitative research, which refers to cross-sectional implementation time<sup>17</sup>. Meanwhile, data analysis uses SOAR analysis techniques to determine the quality performance of Sharia products and service availability. SOAR focuses on the initial goals and mission by looking at it from 4 points of view: strengths, opportunities, aspirations, and results<sup>18</sup>. This research uses primary sources through observations, interviews with supervisors, employees, and customers, and online/offline documentation<sup>19</sup>. SOAR helps identify the construction of moderate antipathy that halal products are presented in a general and balanced manner. As well as overcoming the weaknesses of the impact of threats to the decline in economic growth, especially in retail stores in Indonesia.

## RESULTS AND DISCUSSION

The results of the SOAR matrix analysis were obtained through observations at 5 PT Sidogiri Mitra Utama Toko Basmalah and interviews with directors, goods supply

<sup>15</sup> Zulfikar Zulfikar, “Appreciative Inquiry Analysis Through SOAR Approach In The Lens Of Shariah In Facing Industry 4.0 On Indonesia’s Islamic Banking,” *IQTISHADIA Jurnal Ekonomi & Perbankan Syariah* 8, no. 1 (2021): 110–24; Cuk Jaka Purwanggono and Ratih Pratiwi, “SOAR-Based Msme Competitiveness in Purworejo Regency,” *Enrichment: Journal of Management* 12, no. 3 (2022): 2330–38; Moch Mahsun, Aunur Rofiq, and Munawar Ismail, “Strategi Pengembangan Industri Kreatif Pariwisata Ramah Muslim Melalui SOAR Analysis Dan Quantitative Strategic Planning Matrix (QSPM),” *OECONOMICUS Journal of Economics* 6, no. 2 (2022): 140–51, <https://doi.org/10.15642/oje.2022.6.2.140-151>; Fadhlan Fadhlan et al., “Business Development Strategy for Buk Dar Ground Spice Business Using SOAR and QSPM Method,” *Jurnal Ekonomi* 12, no. 04 (2023): 725–33; Kumari Shetti and Madhu Kumari, “Development Strategies for Latar Svarga Based on Soar Analysis,” *India-Journal of Global Economy, Business and Finance (JGEBF)*, 2022.

<sup>16</sup> Anja Eisenreich et al., “Toward a Circular Value Chain: Impact of the Circular Economy on a Company’s Value Chain Processes,” *Journal of Cleaner Production* 378, no. October 2021 (2022): 134375, <https://doi.org/10.1016/j.jclepro.2022.134375>; Sapry and Yusof, “The Performance of Challenges Faced by Sme in Managing Real-Time Information in the Inventory Management Process”; Marco Tieman and Maznah Che Ghazali, “Halal Control Activities and Assurance Activities in Halal Food Logistics,” *Procedia - Social and Behavioral Sciences* 121, no. September 2012 (2014): 44–57, <https://doi.org/10.1016/j.sbspro.2014.01.1107>.

<sup>17</sup> S Kala Vetha Kumari et al., *Research Methodology*, vol. 1 (DARSHAN PUBLISHERS, 2023).

<sup>18</sup> Zulfikar, “Appreciative Inquiry Analysis Through SOAR Approach In The Lens Of Shariah In Facing Industry 4.0 On Indonesia’s Islamic Banking.”

<sup>19</sup> Wahyudin Darmalaksana, “Metode Penelitian Kualitatif Studi Pustaka Dan Studi Lapangan,” *Pre-Print Digital Library UIN Sunan Gunung Djati Bandung*, 2020; Hardani et al., *Buku Metode Penelitian Kualitatif & Kuantitatif* (Yogyakarta: Pustaka Ilmu, Yogyakarta, 2020).



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managers, marketing managers, and distribution managers. At the same time, documentation was taken from offline and online data in building and maintaining halal awareness and avoiding moderate antipathy in guaranteeing the supply of Sharia products and services. The analysis is as follows:

**Table 1. SOAR Matrix Analysis at PT Sidogiri Mitra Utama – Toko Basmalah**

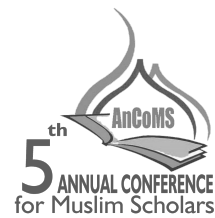
SOAR Analysis Matric	Strengths (S) - Internal	Opportunities (O) - Internal
	1. Commitment to developing Sharia-based retail stores through the principles of barakah, sharia, and <i>maslahah</i> . 2. Membership is formed through the alumni Pondok Pesantren Sidogiri, sympathizers, and Sidogirians with moderate spirits and <i>Rahmat lil alamin</i> . 3. Has an LPH institution (Lembaga Penjamin Halal) through an institution affiliated with the Ikatan Alumni Santri Sidogiri (IASS). And HR (Human Resources) 96% of alumni Pondok Pesantren Sidogiri. 4. Sidogiri networking support, such as BMT Masalahah, BMT Nusantara, PT. Sidogiri Mandiri Utama, PT Sidogiri Pandu Utama, and others. 5. Availability of a particular institution that focuses on the use of information technology through PT. Pandu Utama.	1. Dominate the market with Halal awareness branding and Sharia performance. 2. Become a model with a moderate halal retail concept. 3. Has an impact on halal awareness and antipathy towards moderation, that halal retail can be used for Muslim and non-Muslim communities with a focus on partnerships with SMEs. 4. Become a business chain through Sidogiri's internal partners, either in order to add store branches or add shares/members. 5. Benefits through IT assistance services for partners.
Aspirations (A) - External	S-A	O-A
1. Master plan for Indonesia 2029 with the tagline "Halal Industry for a Sustainable Economy". 2. Religious moderation is becoming more intense, and the halal concept is becoming more comprehensive. 3. Demand high-quality standards (ISO, BPJPH), both in terms of formal and professional competence. In particular, HR competencies are recognized by quality	1. Strengthening the synergy of the halal industry through all Basmalah partners and members. 2. Moderate Islamic standardization in synergy with all stakeholders through a moderate quality halal retail concept. 3. Communicate intensively with internal BJH and partners. As well as increasing high-quality standards in terms of competency and improving employee performance.	1. Collaborate with several stakeholders by expanding markets, promotions, and Islamic events. 2. Absorb aspirations, especially from the government, academics, and the Pondok Pesantren Sidogiri itself, to realize a Halal lifestyle seriously through religious moderation. 3. Classify and audit related to halal products and halal sharia performance so that they can serve various groups.

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standards such as BNSP or others. 4. Openness in recruiting business partners, members or investors. 5. The need for IT services is increasingly complex.	4. Sharing and absorbing aspirations and communicating intensively with the aim of mutual benefit. 5. Development of both work and competence in the IT field.	4. Expanding partners and collaboration related to opening branches and recruiting investors. 5. Design and adapt through the development of blockchain, AI, and the Internet of Thoughts and following the development of local genius 6.0
Results (R) - External	S-R	O-R
1. Toko Basmalah is committed to developing the halal industry through retail stores that have a spirit of moderation through the mission of barakah, sharia and masalahah. 2. As a role model in implementing the principles of religious moderation through performing sharia services and halal lifestyle with the spirit of rahmatal lil alamin and paying attention to al-wasatiyah (balance). 3. ISO (International License) standardization while still paying attention to Islamic principles and Islamic governance. 4. UMKM partners are a top priority as product provider partners (suppliers) for various halal and tayyib products. 5. Digitalization through halal industry traceability as a form of guarantee that products and services are monitored in real-time.	1. Focus on sharia products and services by strengthening halal branding of products and strengthening partnerships as a form of enhancing role models from a retail store whose halal is guaranteed. 2. Promos adapt through a policy of moderation in terms of the halal lifestyle of consumers and managers. 3. Adoption of quality standards to be implemented in Toko Basmalah nationally and internationally. 4. Training on halal quality products and halal certification services through collaboration with LPH IASS Sidogiri. 5. Develop and design digitalization through adapting local genius 6.0 as a balance to current developments but still paying attention to the antipast character of moderation.	1. Intensive promotion on social networks and websites related to role models and mutual moderation. 2. Package the results of the aspirations of members, members and supporters in the form of sustainable implementation. 3. Carry out halal certification for MSME products that still need certification. 4. Insert a moral message about halal lifestyle and moderation in every speech when opening a new branch. 5. Socialization of product services owned by PT. Sidogiri Mitra Utama. 6. Socialization of product services owned by Sidogiri Mitra Utama.

The results of mapping using SOAR identified a number of strategies that could be implemented by PT. Sidogiri Mitra Utama :

The (S-A) strategy emphasizes strengthening the synergy of the halal industry by utilizing collaboration with Toko Basmalah partners and members. In addition, moderate Islamic standardization is implemented in synergy involving all interested parties through a moderate quality halal retail concept. Intensive communication with internal BJH and partners is emphasized, along with increasing high-quality standards in terms of employee competency and performance. This strategy also includes sharing aspirations and



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intensive communication with the aim of mutual benefit, as well as development in the IT sector in terms of work and competence.

Strategy (O-A) focuses on stakeholder engagement, including expanding markets, promotions and Islamic events. Absorbing aspirations from the government, academics and the Pondok Pesantren Sidogiri itself, is considered essential to realize a halal lifestyle through religious moderation. Classification and audits related to halal products and sharia performance are carried out to serve various groups. Expanding partners and collaboration pertaining to opening branches and attracting investors is also a strategy, along with socializing product services owned by the company.

The (S-R) strategy highlights the focus on Sharia products and services by strengthening the halal branding of the products. Strengthening partnerships is considered a form of enhancing the role models of retail stores that guarantee the halalness of their products. Promotions are adjusted to the moderation policy, and the adoption of quality standards is implemented in Toko Basmalah nationally and internationally. Training on halal product quality and halal certification is carried out in collaboration with LPH IASS Sidogiri. Digitalization is also a focus through the adaptation of Local Genius 6.0 while still paying attention to the anti-past character of moderation.

The (O-R) strategy aims to become the leading sector of the halal retail industry based on digital services. Building a halal supply chain ecosystem, establishing a development centre, and IT assistance for partners are the focus for meeting market needs with guaranteed halal products. Inserting moral messages about halal lifestyle and moderation in opening new branches is also integral to this strategy.

Through the strategy analysis that has been described, several future predictions for PT Sidogiri Utama can be identified :

a. Strengthening Customer Image and Trust:

By focusing on strengthening the synergy of the halal industry and moderate Islamic standards, it can be anticipated that PT. Sidogiri Mitra Utama will succeed in building a positive image as a leader in providing moderate quality halal products and services. This has the potential to increase customer confidence and expand market share.

b. Market Growth and Expansion:

Market development strategies and opening new branches, both through attracting investors and partners, can significantly boost business growth. This prediction reflects the expansion potential of PT. Sidogiri Mitra Utama to new regions and increasing national and international presence.

c. Technological Innovation and Digitalization:

The focus on developing the IT sector and implementing digitalization through local genius 6.0 adaptation shows that the company is trying to remain relevant to technological developments. Future predictions include further adoption of digital innovation to increase operational efficiency and improve customer experience.

d. Strengthening Partnerships and Supply Chain Networks:

With a strategy of strengthening partnerships and building a halal supply chain ecosystem, PT. Sidogiri Mitra Utama can strengthen its collaboration with various



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stakeholders in the halal industry. This can lead to increased product reliability, portfolio diversification and a strengthened position as a sector leader.

**e. Reputation Improvement Through Training and Certification:**

With training on the halal quality of products and services and halal certification through collaboration with LPH IASS Sidogiri, companies can gain advantages in ensuring the quality and compliance of their products. This prediction involves increasing consumer reputation and trust in the halal products provided.

**f. Moral Message and Moderation as Differentiation:**

Inserting a moral message about halal lifestyle and moderation in every speech opens a new branch and shows awareness of ethical and social values. The prediction is that companies will leverage these values to differentiate themselves and attract consumers who value moderation.

**g. Dominate as a lead sector in the Digital Halal Retail Industry:**

Through its ambition to become a leading sector in the halal retail industry based on digital services, PT. Sidogiri Mitra Utama has the potential to lead industry trends and become a pioneer in providing a superior halal shopping experience digitally. These predictions reflect the company's efforts to remain relevant in the digital era and lead industrial transformation.

By implementing these strategies, PT. Sidogiri Mitra Utama can anticipate market changes and position itself to become a leader in the halal retail industry, which is sustainable and responsive to the demands and expectations of future consumers. This research contributes to a holistic strategy mapping that includes the company's internal strengths, external opportunities, and how it can utilize its inner strengths to face external challenges or overcome internal weaknesses. The implication is that PT. Sidogiri Mitra Utama can design an integrated action plan to achieve its strategic goals, considering the complex dynamics in the halal retail industry.

## **CONCLUSION**

This research produces an empathetic attitude of moderation by applying halal branding to build a role model for an Islamic retail store that synergizes with the Toko Basmalah. This research contributes to the study of Toko Basmalah service providers focusing on the performance of a caring attitude towards the availability of halal products, sharia services, halal consumer lifestyle, the construction of a moderation and governance that is certified both nationally/internationally and can adapt to developments with local genius 6.0. This research recommends further research by studying and strengthening the concept of local genius 6.0, as well as conducting research related to the halal lifestyle specifically for consumers in retail stores. It is also essential to carry out follow-up studies regarding the topic of discussing Islamic legal perspectives, more specifically, the relationship between antipathy towards moderation and the halal lifestyle. From a methodology perspective, further research is also needed through other methods, both qualitative and quantitative.



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**“Assessing Halal Awareness Through Construction  
of Moderate to The Availability  
of Products and Sharia Services Performance”**

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