

Analysis of Literacy and Halal Awareness for Stakeholders Around the University of Trunojoyo Madura

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Abstract

Statistical data records that the Muslim population in Indonesia in 2023 will be 240.62 million people or the equivalent of 86.7 percent of the total population, 277.53 million people. This research aims to analyze stakeholders' literacy understanding and halal awareness around Trunojoyo Madura University. Halal literacy is a person's understanding of implementing halal principles in business activities, while halal awareness is a form of awareness of consumption activities regarding halal food, drinks and products. The approach used in this research is qualitative with a descriptive case study method. Data collection was carried out by a literature study. The analysis found that stakeholders still have low literacy and halal awareness, especially business actors and consumers. The role of the halal center and the halal inspection agency at Trunojoyo Madura University and the local government through the halal task force is expected to be able to increase halal literacy and awareness among stakeholders, especially around the Trunojoyo Madura University campus.

Keywords: *Literacy, Halal Awareness, Stakeholders.*

INTRODUCTION

Zakat is The development of the Sharia economy is in line with the increase in global demand for halal products. In 2023, the Muslim population throughout Indonesia reached 240.62 million people, which covers 86.7% of the national population of 277.53 million. It shows the great potential for Indonesia to become the world's halal center. This large Muslim population will encourage high demand for massive halal products. (KNEKS Insights, 2023). In the Sharia economy and halal industrial sector, its role continues to show significance as the primary foundation of the economy, providing positive growth both at the global and domestic levels. According to a report from Dinar Standard, it is estimated that in 2025, Muslims worldwide will consume halal products at a value of USD 2.8 trillion (Kemenperin_RI, 2023).

The Indonesian government has established a law regarding halal product guarantees (JPH). This law requires all business actors who want to sell their products in Indonesia to have a halal certificate (Syarifuddin & Abdullah, 2022). The rules regarding the obligation of halal certification for all products are contained in Article 4: "Products entering, circulating and traded in Indonesian territory must be halal certified" (Law No. 33 of 2014, 2014). It is a guideline for halal product guarantee instruments (Meilanova, 2019). After the enactment of this law, Government Regulation No. 31 of 2019, as a reinforcement of the previous policy, regulates the halal product guarantee policy, which was previously voluntary, becomes mandatory. It will be given five years from its enactment. Starting in 2019, it was no longer carried out by the Indonesian Ulema Council (MUI) but implemented by the Halal Product Guarantee Administering Agency (BPJPH) under the Ministry of Religion (Ningrum, 2022).

Public awareness in Indonesia regarding consuming and using products that are guaranteed to be halal has dramatically increased, primarily in Muslim-majority communities. It is not only the consumer side but also halal awareness from the producer side, based on the trend of halal products in Indonesia (Disperindag Kukar, 2020). It is believed that awareness of the halal food consumed is fundamental to create vigilance in every Muslim always to protect what enters their body, which will later turn into flesh and blood. Therefore, halal awareness can be interpreted as understanding, knowledge and collection of information about what a Muslim can and cannot consume (Kholis, 2019). The Muslim community, which has a Muslim environment, also needs to use and consume halal products as a strengthening of Muslims'

commitment to preaching Islamic teachings so that the existence of halal products is not only a trend but also has a significant functional function that continues to be implemented (Mirsa, 2020). In Islam, Muslims are required to consume good quality halal food and be able to differentiate between halal and haram food. Obtaining halal certification will make it easier for consumers to know about halal food and drinks (Ashlihah & Rois, 2024). Islam as a *rahmatan lil 'alamin* teaches values based on the Qur'an and hadith, and it is obligatory to believe in them. Relying on Muslim teachings that are following the Shari'a are certainly implemented by other Muslims as well, starting from the procedures for worship, carrying out daily activities and carrying out the commands of *'amar ma'ruf* and avoiding evil and evil, which are regulated in the Islamic Shari'a, even consuming what we eat. Eating and drinking under Islamic law is also one of our orders to obey the Islamic religion, and as Muslims, this is following the commands of Allah SWT in the QS. Al-Baqarah [2]: 168

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

Meaning: "O people! Eat from what is halal and good (food) on the earth, and do not follow the Sata's footsteps. Indeed, Satan is truly enemy for you."

It is vital to have standards, guidelines and guarantees regarding halal products reflected in the certification process to ensure compliance with halal criteria (Makhtum & Ersya, 2021). Due to the importance of halal certification, the halalness of a product, especially food and beverages, is considered essential and influences consumer purchasing decisions (Yusuf et al., 2024). Halal certification aims to provide certainty and legal protection to consumers, increase the mutuality of domestic products (Efendi et al., 2023) and increase national income. Knowing the quality of halal food through the halal label written on the product will undoubtedly increase purchasing intentions for consumers in buying and consuming halal food (K et al., 2023). To maintain the stability of the development of MSMEs and implement regulations regarding the obligation to have halal certificates for MSME products circulating in Indonesia, the government, through the Ministry of Religion, issued a Free Halal Certification Program (SEHATI) aimed at Micro and Small Enterprises (UMK) actors. It is hoped that this program can ignite MSEs' enthusiasm for carrying out their halal certificate obligations. With the SEHATI Program, it is hoped that MSEs in Indonesia will be able to penetrate the global market, considering the significant demand for halal products in the international market (Andrios, 2022).

There are still many business actors who are still unaware of the importance of halal certification. Meanwhile, the government's target 2024 is that food and beverage products must have a halal certificate (Faraby, 2023). This lack of understanding could harm consumer confidence and market potential, especially considering that Indonesia's population is predominantly Muslim. Some causes include a lack of consumer awareness of halal certification, so halal food businesses do not see halal certification as an added value to their business (Savitri, 2024) and the low level of public literacy regarding halal certification. This causes many individuals/business actors not to carry out halal certification for their products. Halal certification regulations have been around for a long time, but the relevant provisions are always followed by stakeholders in the food industry, especially MSMEs in Bangkalan. One area with many MSMEs is Bangkalan, around 22,500 (Shavira, 2021). Many people there are Muslim. Even so, in Bangkalan Regency, many MSMEs have not registered for halal certification. In this particular example, it is proven that MSME actors do not have halal certification. Meanwhile, data on micro business actors in the culinary sector in Bangkalan Regency is recorded as follows:

Table 1. Data Micro Business Actors the Culinary Sector in 2023

Subdistrict	Micro Business	Small Business	Medium Business
Bangkalan	3907	0	0
Socah	1766	0	0
Burneh	1010	0	0
Kamal	1636	0	0
Arosbaya	1529	0	0
Geger	769	0	0
Klampus	574	0	0
Sepulu	1086	0	0
Tanjung Bumi	2046	0	0

Kokop	350	0	0
Kwanyar	1902	0	0
Labang	1072	0	0
Tanah Merah	1514	0	0
Tragah	336	0	0
Blega	982	0	0
Modung	692	0	0
Konang	180	0	0
Galis	1039	0	0

Source : *Bangkalan District Data Catalog 2023*

Trunojoyo Madura University, which is the largest campus in Madura, is a destination for students from various regions, with an average of more than 4000 new students coming each year, of course, it has excellent potential in fulfilling consumption activities, and this of course has an impact on business actors who sell around campus. The importance for stakeholders, including students, the public, and business actors, in understanding the halalness of a product depends not only on the halal label but also on understanding whether the production process and materials used follow Islamic law principles. The level of halal literacy among residents is still shallow where they only understand the halalness of a product, limited to the halal label, without knowing how the production process is carried out (Yuwana, Siti Indah Purwaning & Hasanah, 2021). Halal literacy is crucial for developing today's market (Khan, Adil, Arafat, & Azam, 2022).

The implementation of literacy understanding and halal awareness of stakeholders within the Trunojoyo Madura University environment is essential to know, considering how someone who has been accustomed to and educated with spiritual values in the form of the Islamic religion since childhood does not understand or even not apply the values of Islamic law in all his consumption, of course This is a benchmark and distinguishes whether daily consumption activities are just carried out in passing or whether we continue to pay attention and consider them in our consumption decisions.

Considering the large number of food and beverage products around campus, so far there are still many who are not aware of halal certification. This is certainly problematic, and it creates a challenge and responsibility for stakeholders to continue to apply and implement halal awareness in consuming food or drinks. If awareness and concern for halal products are low, no one wants to get a halal certificate. If public awareness increases, they will be more inclined to buy halal products with a label. Producers or business actors will immediately register their products with the authorities to obtain a halal certificate.

Literature Review

Halal

Halal comes from Arabic (الحلال), which means to free, solve, dissolve and allow (Yusuf Qardhawi, 2000), halal is easy (permissible), which is free from prohibitions, and is permitted by the makers of Islamic law to be done (Asrina, 2016). Etymologically, halal means permissible things that can be done because they are free or unrelated to prohibited provisions. All food and drinks originating from plants, vegetables, fruit, and animals are halal, except those which are poisonous and endanger human life (Nurhalima, 2011), the ulama agree that all food and drinks which are determined to be haram are It is unlawful to eat it, whether a lot or a little. The halal category of a food consists of 3 groups; halal in substance, halal in process and halal in management.

In the hadith narrated by Salman Al-Farisi, it is stated that something halal is whatever is permitted (permitted) by Allah, and what is haram is whatever is prohibited. Meanwhile, what is not expressed (halal or haram) is forgiven. From this hadith, it is known that halal is something that if used, does not result in punishment (sin). Halal is everything that is permitted by Allah SAW and His Messenger in the Al-Qur'an and hadith in the form of principles, which is commanded by Allah or His Messenger, is not prohibited, is not dangerous, or is something that Allah and His Messenger have permitted. From this understanding, we can conclude halal products. Halal products are food products, medicines, cosmetics and other things that do not result in punishment if consumed or used. According to Qardhawi Ath-thawil, the definition of halal is a decision. It does not contain components limited by Sharia and has been recognized by Sharia to carry out this case in regulation no-33 of 2014 concerning halal product guarantees. Halal products are

products that have been declared halal according to Islamic Sharia (Zaman and Faraby, 2023).

Halal Literacy

Halal literacy refers to people's ability to identify, understand and have knowledge regarding halal products. This concept includes three main elements: awareness of the halal status of the product, the composition of the ingredients used, and the certification process that validates the halal status of the product (Mulyati, 2019). Halal literacy is distinguishing between permitted and impermissible goods and services based on rules derived from Islamic law and values. Low halal literacy automatically also impacts low halal awareness in society (Abrori, 2021). The indicators of halal literacy are as follows:

1. Halal awareness, namely knowledge about the concept of halal (Amarul & Supriatna, 2023);
2. Halal products, namely products that meet halal requirements by Islamic law;
3. Halal certification, namely a fatwa that states the halalness of a product by Islamic law (Husna, 2022).

Halal literacy refers to a person's understanding of applying halal principles in business activities. The following is an explanation of the level of halal literacy for business actors:

1. Low Literacy: Business actors with low literacy in halal have a limited understanding of the definition of halal, certification procedures, and the importance of compliance with halal standards. They may not yet understand in depth the business implications of halal aspects, such as the broader market for halal products;
2. Sufficient Literacy: Business actors with sufficient literacy can recognize the importance of halal in the context of their business. They can understand the halal certification process and implement adequate practices to meet halal standards;
3. High Literacy: Business actors with high literacy in halal have a deep and comprehensive understanding of halal aspects. They can effectively apply halal principles throughout their product value chain. They not only comply with certification standards but may also innovate in creating new halal products and exploit the vast market opportunities among consumers who care about halal (Halwa and Faraby, 2024).

Halal Awareness

Awareness in the Big Indonesian Dictionary is when someone feels, understands, and knows something (KBBI, 2023); awareness can be said to be knowledge (Hasan, 2016). Halal awareness is a condition in which a person is interested in halal goods or services because they have sufficient experience and information about them. Awareness in the halal context means understanding and knowing what can and cannot be consumed. Still, in this context, it is stated as a stage of the beginning of the process of finding out information about products according to Islamic law. The hope raised among Muslims is high awareness, so they can be expected to encourage more care about halal products. In the end, it is hoped that Muslims will buy halal products aimed at consumers and producers (Azgari et al., 2015). Halal awareness is the level of Muslims' understanding of issues related to the halal concept (Pambudi, 2018). This knowledge includes knowing what halal is and how the production process of a product meets halal standards in Islam, considering that establishing a halal paradigm is very important to increase awareness of the Muslim community in making decisions about product consumption patterns. Halal awareness is a Muslim's knowledge of halal concepts and halal processes, and he considers that consuming halal food is essential for him (Aditya, 2021). There are two factors in forming halal awareness (Yunus, 2014), including:

1. Intrinsic Halal Awareness

Intrinsic Halal Awareness is an awareness that emphasizes halal aspects in daily consumption that arise from within the individual, such as due to self-confidence, knowledge and preference for halal food. Individuals with intrinsic halal awareness will ensure that their eating is genuinely halal. This is formed because individuals are influenced by halal literacy and knowledge, belief in religious norms and preferences for halal food and drink.

2. Extrinsic Halal Awareness

Extrinsic Halal Awareness is awareness in selecting halal products influenced by outside tendencies, such as media exposure and labels on the product itself. Individuals with extrinsic halal awareness will tend to see things as they appear. Meanwhile, someone who understands extrinsic halal awareness will follow the commitments of his religion through the information obtained.

Halal Product Certification

The products circulating in Indonesia are diverse, both local and imported products from abroad. Each product needs to have a halal marker to make it easier for consumers to choose halal products. Therefore, there is a need for product certification and labelling (Warto & Samsuri, 2020). Law 33 of 2014 implies that halal certification, which was initially voluntary, becomes mandatory. Apart from that, the articles that underlie the implementation of halal product guarantees in Indonesia are as follows:

1. Clause 1. Products are goods or services related to food, drinks, cosmetics, medicines, biological products, chemical products, genetically engineered products, and goods used, exploited, and used by the public.
2. Clause 4. Products entering, circulating and being traded in Indonesian territory must have a halal certificate (Ministry of Religion of the Republic of Indonesia, 2020).

Two halal certification schemes are established by law, namely the business actor's self-declaration and the regular scheme. The Halal Product Guarantee Law (UU JPH) in Indonesia regulates provisions regarding unilateral halal declarations by small and micro business actors (SMEs), generally known as self-declaration. A unilateral halal statement or self-declaration must fulfil several conditions. One is assistance from experts and through the MUI Fatwa Commission process. Even though it is self-declared, halal certification is still issued to make it easier for the public to know the halal status of a product. The self-declared scheme has a halal certification application fee of zero rupiah or free. However, even though the service rate is free, the halal certification process still requires costs. In the implementation of self-declaration, a halal certification application service fee of IDR 300 thousand is charged. However, this financing comes from various sources such as the APBN, APBD, alternative financing for MSEs, partnership funds, government grant assistance, other institutions, and revolving funds. The difference between the regular route and self-declaration lies in the audit process. The regular route involves an auditor with strict requirements, while a companion with more straightforward requirements accompanies self-declare. The regular route is intended for Micro, Small, Medium and Large business actors. At the same time, the declaration is specifically for Micro and Small business actors following the decision of the head of BPJPH Number 33 of 2020. Halal certificates via the self-declaration route are available for groups who have simple products that use halal ingredients, with a production process that is not too long. Apart from that, this product does not use

radiation, ozonation and genetic engineering techniques in the preservation process (Maharani, 2024).

MSME Actors

Law Number 20 of 2008 explains that MSMEs are a group of businesses managed by individuals or business entities that lead to productive economic businesses with criteria that have been determined by law. Based on this understanding, the requirements for MSMEs can be divided into micro, small, and medium (Srem, 2023).

1. A micro business is a productive business owned by an individual or business entity that meets the micro business criteria regulated by the law. The requirements for a Micro Enterprise include various factors such as production scale, number of employees, sales turnover, or other parameters.
2. Small businesses are productive economic businesses that stand alone, carried out by individuals or business entities unrelated to subsidiaries or branches of medium or large businesses. The criteria for being considered a small business involve several factors, such as business scale, human resources, sales turnover, and other parameters.
3. Medium enterprises are productive economic enterprises that stand alone and are carried out by individuals or business entities unrelated to small or large businesses' subsidiaries or branches. Medium-sized businesses must meet specific criteria set out in the law. The requirements for being considered a medium-sized business involve a particular amount of net worth or annual sales results. The requirements for micro, small and medium businesses based on assets and turnover can be explained in the table below:

Table 2. MSME Criteria Based on Assets and Turnover

No	Criteria	Assets	Turnover
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1	Micro Business	Max. Rp.50 Million	Max. Rp.300 Million
2	Small Business	>50 Million-500 Million	>300 Million-2,5 Billion
3	Medium Business	>500 Million-Rp.10 Billion	>2,5 Billion- 50 Billion

Source: Hasanah, 2020

METHODOLOGY

This type of research uses qualitative methods packaged in a descriptive analysis approach. This descriptive analysis research describes an event, symptoms, and events that occurred and searches for various facts (Zuchri, 2021). These facts are then analyzed, and a meaningful conclusion is made. The research location is around the Trunojoyo Madura University campus. The primary and secondary data sources used in this research are primary and secondary data. Primary data is data that researchers obtain or collect directly from the data source. Primary data is up to date (Mukhtazar, 2020). In this research, primary data was obtained from direct observations and interviews with students at the Islamic Faculty of Trunojoyo Madura University, business actors around the campus, and managers of the halal center at Trunojoyo Madura University. Secondary Data is data obtained from various existing sources. Secondary data sources are other sources created by different people, such as books, documents, photos, statistics, etc. Secondary data in this research was obtained by researchers from documentation and journals, which can be used as a reference (Farida, 2014). The collection technique data used in this research is a literature study.

RESULTS AND DISCUSSION

The Role of Halal Center University of Trunojoyo Madura to Develop Halal Literacy

Halal Center UTM develops halal literacy for MSMEs by conducting outreach and promotion programs about the importance of the halal label for business actors. The main goal is to provide product quality guarantees that comply with the provisions of Islamic law. The UTM Halal Center actively develops halal literacy in Bangkalan, especially for MSMEs in Bangkalan. The Halal Center plays a vital role in increasing halal literacy, with its primary function being to provide guidance and assistance to business actors in giving halal labels to their products. The registration process to get a halal label is divided into two paths: the regular path and the self-declare path. The regular route involves the LPH (Halal Inspection Agency), which supervises and facilitates the halal label registration process. In this route, auditors with training and special certificates will become assessors who will test and verify product conformity with applicable halal standards. This route requires business actors to pay specific fees for a halal label.

Halal literacy among MSMEs in Bangkalan is still very low, especially regarding the understanding of halal certification. To increase awareness and support for MSMEs regarding halal certification, the Halal Center has expanded its mentoring team. This step was taken to provide more practical assistance to MSME business actors in applying for a halal certificate. By increasing the number of assistants, Harapan Halal Center hopes to increase the number of products that receive assistance in the halal certification so that acceleration in producing halal certificates can be achieved more efficiently. The Halal Center's efforts to increase understanding of halal literacy are crucial in promoting halal certification. The accompanying team from the Halal Center continuously conducts outreach to the community, especially to business actors, in a way that focuses on influencing their hearts. This outreach aims to inspire business actors to obtain halal certificates for their products. This is emphasized as a vital interest, namely, so consumers can have confidence that these products are halal.

However, the biggest obstacle faced by the Halal Center accompanying team is convincing business actors to take this step, which is the main challenge they face in their business. In efforts to develop halal certificates for MSMEs in Bangkalan, several obstacles are encountered, primarily due to business actors' lack of awareness. One example of this problem can be found in the UTM campus area, where most MSMEs operating there do not yet hold

halal certificates. The Halal Center has actively provided information regarding obtaining a halal certificate to business actors, including distributing information posters. The latest activity that was just carried out in August 2024 in collaboration with the UTM cooperative is providing socialization on the importance of halal certification to business actors in the UTM canteen with the hope that a KHAS (Safe and Healthy Halal Culinary) canteen will soon be established in the Madura Trunojoyo University environment.

Analysis of Halal Awareness Among Micro and Small Actors Around the UTM Campus

The discussion results on halal awareness of MSEs around the Trunojoyo Madura University campus included ten informants from micro and small businesses. Regarding the informants who are analyzed as indicated by the data that has been determined. The results of the research explain the reality of MSEs around campus, which are often visited by Trunojoyo Madura University students and students with the following details:

Table 3. Criteria for Informants for Micro and Small Business Actors Around UTM Campus

Owner's Name	Age	Type of Business
Ach Syariffudin	32 Yearsold	Rumah Makan Padepokan
Santi	40 Yearsold	Warmindo Teh Poci
Anwar	37 Yearsold	Telur Gulung
Afifah	39 Yearsold	Rumah Makan Takasimura
Fauziah	40 Yearsold	Café Barokah
Ana	38 Yearsold	Radja Es
Nur Fika	40 Yearsold	Dapur Ebu 99
Rofi'atul	34 Yearsold	Kedai Dinda
Taufik Rahman	45 Yearsold	Warung Sambal Dadak
Fathur Rosi	42 Yearsold	Toko Jajan Nisa Aulia

Based on the results of interviews with informants, it was stated that the halal awareness of these business actors was very different because, in the halal context, these business actors only knew whether food could be consumed or not according to Islamic rules based on the Al-Quran and Hadith. Meanwhile, business actors have the opportunity to become halal aware because they are responsible for ensuring the products they sell. There needs to be a role for related parties in providing education and outreach to business actors because education and outreach are vital to broadening the knowledge of MSE business actors so that they understand how critical halal products are in the eyes of the public. Based on the results of the interview, the informant also stated that the definition of halal food is food that complies with Sharia principles from starting the process of cutting, cleaning, managing and purifying it, according to what is explained in the Al-Quran that eating food that is halal and good is pure both inside and outside the product.

Analysis of Halal Awareness of UTM Islamic Faculty Students towards Food and Drink in Telang Village, Kamal District, Bangkalan Regency

Halal awareness can be conceptualized as the process of obtaining information to increase the level of understanding of what is permissible for Muslims to eat, drink and use so that when consumer awareness is high because they are required to consume halal products according to religious orders, they will prefer to buy food products labelled halal. Based on the results of research conducted on ten related informants, the following results were obtained:

1. Intrinsic Halal Awareness leads to concerns about products showing a halal label without any description of the official certification process from the relevant institution and prioritizing blessings and usefulness, meaning that this halal awareness means that someone always uses religious methods and incorporates their spiritual values into themselves. Because someone with intrinsic halal awareness is always selective and careful about what they buy, the food they consume is genuinely halal.
2. Extrinsic Halal Awareness is awareness in selecting halal products influenced by outside tendencies, such as media exposure and labels on the product itself. Individuals with extrinsic halal awareness will tend to see things as they appear. For example, when selecting products to consume, he will pay attention to information showing that the food and drink are halal. Looking at the halal label, he feels confident that the product can be consumed. The results of several

informants, in terms of factors forming halal awareness, are explained as follows:

Table 4. Criteria for Student Islamic Faculty UTM Informants Regarding Halal Awareness

No.	Nama	Unsur Intrinsik			Unsur Ekstrinsik			
		Mencari Referensi Halal	Mengkonsumsi Karena Keyakinan	Menghindari Produk Tidak Jelas	Logo Halal	Komposisi Produk	Komitmen Agama	Tenang Konsumsi Produk Jelas
1.	Febby Ayu Ainiyah	✓	✓	✓	✓	✓	✓	✓
2.	Nurul Jamila	✓	✓	✓			✓	✓
3.	Masaulina	✓	✓	✓	✓	✓	✓	✓
4.	Faekrotul Mufida	✓	✓	✓	✓	✓	✓	✓
5.	Yesi Rafika	✓	✓	✓	✓	✓	✓	✓
6.	Eva Yulia	✓	✓	✓	✓		✓	✓
7.	Dewi Arima		✓	✓			✓	✓
8.	Roudhotul Jannah		✓	✓			✓	✓
9.	Ummadinatus S	✓	✓	✓	✓	✓	✓	✓
10.	Puput Purnamasi	✓	✓	✓	✓	✓	✓	✓

CONCLUSION

Based on the results of the UTM Halal Center collaborating with local governments, especially in the "Self Declare" program, in helping MSMEs to more easily obtain halal certification, thousands of MSME products have met halal requirements, thereby helping to improve product quality and consumer trust. Apart from that, the UTM Halal Center also plays an active role in bringing halal literacy closer to the community through collaboration with students in the KKNT activity program. This helps provide socialization and education on the concept of halal literacy to the general public. Meanwhile, the halal awareness of MSE business actors around campus is categorized as still low because business actors still refer to products considered halal by Islamic law based on the Al-Quran and Hadith. So that business actors still have little desire to obtain halal certificates, there needs to be education and outreach from the government to the community so that people understand how critical halal certificates are and related to halal awareness, UTM Islamic Faculty, students regarding food and drinks around the UTM campus, understand the importance. Halal awareness of food and

beverage products around campus can be seen and proven by the high level of consumption of halal food and beverages by Islamic Faculty students. Indicators of students' halal awareness of food and drinks around campus are divided into two indicators of awareness, namely the first, intrinsic halal awareness and extrinsic halal awareness. Of the ten informants interviewed, 8 out of 10 were likelier to implement halal awareness intrinsically.

Author's Contribution

It is hoped that the author's contribution to this article can provide information about the importance of halal literacy and awareness, especially for stakeholders around the Trunojoyo Madura University environment, such as business actors and consumers, in this case, the community and the UTM academic community. The Halal Center as an institution on campus is essential in increasing halal literacy and awareness, especially for stakeholders around the Trunojoyo Madura University campus.

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Declaration of Competing Interest

The author has no personal, financial or other interests that can, or appear to, influence the decisions or actions the author takes or the advice the author gives in carrying out his duties in writing this scientific article.

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