

# Group Solidarity Based on Halal Network Labels: Moral Embeddedness of Agents of PT. HNI HPAI from an Economic Sociology Perspective

Siti Julaeha<sup>1\*</sup> 

<sup>1</sup>Sociology, Universitas Indonesia, Depok, Indonesia

## ARTICLE INFO

### Article history:

Received December 06, 2022

Revised December 07, 2022

Accepted April 23, 2023

Available online May 25, 2023

### Kata Kunci:

Halal Network Business, Moral Embeddedness, Solidarity group, Social Network Analysis, Textual Network Analysis

### Keywords:

Halal Network Business, Moral Embeddedness, Solidarity group, Social Network Analysis, Textual Network Analysis



This is an open access article under the [CC BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.  
Copyright © 2023 by Author. Published by Universitas Pendidikan Ganesha.

## ABSTRAK

Jumlah konsumen produk halal di dunia terus meningkat sejak tahun 2015 hingga saat ini. Bagi konsumen Muslim, produk halal terkait dengan nilai moral dan sosialnya. Produk halal memenuhi standar diet seorang Muslim yang taat. Penelitian ini dimaksudkan untuk menggali dan menyajikan bukti empiris tentang solidaritas kelompok dari teori moral embeddedness. Penting untuk memberikan gambaran empiris, terutama yang terkait dengan jaringan bisnis produk halal. Pada saat yang sama, PT juga dapat menggunakan bukti empiris. HNI HPAI dalam mengembangkan jaringan bisnisnya. Studi ini menggunakan perspektif Beckert untuk menganalisis pasar tenaga kerja asing. Penelitian ini menganalisis pembentukan jaringan solidaritas kelompok berbasis label di pasar produk halal berbasis moral. Peneliti menggunakan penelitian digital yaitu SNA (Social Network Analysis) dan TNA (Textual Network Analysis), sebagai metodologi baru. SNA untuk menganalisis hubungan aktor antara HNI dan Kepadatan Graf. TNA untuk menganalisis kata-kata naratif kisah sukses agen HNI di media online. Temuan menjelaskan bahwa moral, keyakinan, dan norma mempengaruhi solidaritas kelompok berdasarkan label jaringan bisnis produk halal.

## ABSTRACT

The number of consumers of halal products in the world has continued to increase since 2015 until now. For Muslim consumers, halal products are related to their moral and social values. Halal products meet the dietary standards of a devout Muslim. This research is intended to explore and present empirical evidence about group solidarity from the theory of moral embeddedness. It is important to provide empirical illustrations, especially those related to the halal product business network. At the same time, PT can also use empirical evidence. HNI HPAI in developing its business network. This study uses Beckert's perspective to analyze the foreign labor market. This research analyzes the formation of network label-based group solidarity in the moral-based halal product market. Researchers use digital research, namely SNA (Social Network Analysis) and TNA (Textual Network Analysis), as new methodologies. SNA to analyze the actor relation between HNI and Graph Density. TNA to analyze the narrative words of success stories of HNI agents in online media. The findings explain that morals, beliefs, and norms affect group solidarity based on the halal product business network label.

## 1. INTRODUCTION

The number of consumers of halal products in the world has continued to increase since 2015 until now (Awan et al., 2015). Global Islamic Report data for 2016-2017 shows that halal consumption and lifestyle reached US\$ 1.9 trillion in 2015. Data for 2020-2021, annual consumption expenditure for all sectors of the halal industry reached US\$ 2.02 trillion in 2019 and will continue to increase yearly. This expenditure includes food, beverages, cosmetics, pharmaceuticals, and halal tourism (Azam & ABDULLAH, 2020). According to Population and Civil Registration data from the Ministry of Home Affairs, Indonesia's consumption of halal products in 2019 reached US\$ 144 billion. Indonesia is the largest consumer in the halal industry sector (Mubarok & Imam, 2020). As the largest Muslim country in the world, the number of Muslims in Indonesia reached 236.53 million people, or 86.68%, in June 2021. For Muslim consumers,

\*Corresponding author.

E-mail: [shejulmind@gmail.com](mailto:shejulmind@gmail.com) (Siti Julaeha)

halal products are related to their moral and social values. Halal products meet the dietary standards of a devout Muslim (Ismaeel & Blaim, 2012). Food values established by religious standards can embody moral values (Dilger, 2017). The value of halal food for Muslims will save souls and open the way to eternal life. Religious norms in the application of the value of halal food are closely related to morals. The halal product market is growing rapidly along with the increasing number of Muslim populations worldwide (Sukardani et al., 2020). However, two things create uncertainty about halal food in the market: the absence of clear halal norms to determine food quality and uncertainty about halal quality standards (Waarden & Dalen, 2013).

As the policy maker, the government regulates a product's halal assurance through laws and regulations. Law No. 33 of 2014 regulates halal product guarantees. Halal products are obtained from a series of processes declared halal following Islamic law, from procuring materials, processing raw materials, storage, packaging, and distribution to providing products. The law's legality regarding the halal product is proven through a halal certificate, known as a halal product guarantee (Yulia, 2015). The Muslim consumer market in Indonesia has great potential, so to protect consumers against halal products being marketed, both the government and producers are ethically and morally responsible in business (Ali, 2016). Halal industrial producers are morally responsible for producing halal products from their business results. During the transition period before establishing the Halal Assurance Agency (BPJH), the company was obliged to develop a documented and halal assurance system to ensure that the products produced were halal, from raw materials to finished products. BPJH is a special authority formed by the government, which has been developing for the last three decades (Ahyani et al., 2021). The aim is to accommodate the large market for Indonesian halal products and the potential for a Muslim population supported by public awareness of halal goods and services.

Since 2014 the market value of halal products based on the Indonesian Chamber of Commerce has reached US\$ 2.3 trillion (Mahendri et al., 2020). However, the non-Muslim country's halal food and beverage industry won compared to Indonesia. Only a few halal industry players are based in Muslim-majority countries (Idris, 2013). Idris, in his study analyzing the effectiveness of the competitiveness of halal food industry companies in Malaysia, found weak business networks for food industry companies in forming their marketing networks. Several factors influence success in establishing a marketing network, including trust, commitment, information technology, intermediary support, and conduciveness of the external environment. Idris mentions three types of actors who play a role in entrepreneurial networks, including social networks, between companies and supporters (Su et al., 2020). Halal products have symbolic value criteria in the form of monastic religious symbols. Halal products follow religious law, in this case, the Islamic religion. In addition to symbolic value, it descriptively explores three sources of value attached to an item or product (Beckert, 2011). These values' sources include physical, positional, and imaginative values. An item can have value if the buyer has a positive view of the item he wants. Although only individuals feel the imagination of an item, its imaginative value gives rise to a social phenomenon. Quality goods make a difference, both physically and socially. Beckert mentions the difference in an item's quality as a functional value. Even halal products have imaginative value and are goods that intersect with divine values taught in religion, which can give rise to transcendent values. The goal is to make life more meaningful and closer to God (Beckert, 2011).

Another form of moral attachment mentioned is group solidarity (Beckert, 2011). Group solidarity can have an impact on mutually beneficial cooperation. Group solidarity can also be beneficial only for the ego and unfavorable for the alter ego. Beckert gives an example, such as Labor Union solidarity. Another example is Beckert's study regarding male entrepreneurs in the same area in traditional Ecuadorian villages who eventually chose to convert to Protestantism because of the obligations imposed on men in their previous religion. This example of solidarity illustrates group solidarity due to identity similarities, in this case, religious similarities. The identity equation can also occur in Muslim communities that consume halal products, based on the awareness of religiously devout people to only consume or use halal products. Beckert explains the status of ambivalence in solidarity because of moral behavior within groups; morals in-group solidarity are important to study.

Studies on halal business intersect with aspects of sharia and Islamic ethics, which analyze the halal business from a sharia perspective and Islamic ethics (Nasution et al., 2022). This research uses Beckert's perspective based on the phenomena that have been described. The authors analyze group solidarity based on network labels that influence market effectiveness. One of the halal business companies in Indonesia is PT. HNI HPAI (Halal Network International – Herba Penawar Alwahida Indonesia). The company, known as HNI, is a sharia halal network marketing business in Indonesia. HNI already has halal certification in terms of products and halal in terms of business systems. His vision is to become a world-class halal industry leader from Indonesia (HNI-HPAI, 2018). HNI agents are the company's strategic partners. The number of HNI agents is around 4 million throughout Indonesia,

Malaysia, Thailand, and Hong Kong (Laila et al., 2021). HNI has a sharia network marketing business pattern with great potential in empowering Muslims, expanding to several ASEAN countries (Zulchaidir B.Firly Ramly, 2017). This research question is limited to two things: how to analyze social network analysis (SNA) on the relations of HNI successful agent actors and narrative analysis of TNA success stories in online media. Several previous studies have examined business networks and solidarity from various countries. Networks between organizations in Islamic markets, especially in the production of halal chicken in Brazil (Da Cunha et al., 2016).

This study explains the emergence of an innovation network of social actors who organize their activities in ways according to religious teachings so that Brazil can excel in exporting halal chicken to various countries. Japan is a country that is the main export destination for Brazil. Religious rules, inter-organizational networks, and innovation from each actor play a role in the market arena that relies on religious rules, namely the Qur'an. The influence of Islamic business practices on new Islamic-oriented business groups that challenge Turkey's oligarchic secular business framework (TURKER, 2019). Turkish business organizations effectively build social networks, especially Anatolian small and medium enterprises (SMEs) that apply Islamic ethics and moral values in their business activities. Empirical evidence that work ethics, morality, solidarity, and networking are very influential in Turkish business life. The author studies research with similar case studies at PT. HNI HPAI. Several previous studies discussed sharia business management, Islamic branding labels at HNI HPAI companies, product composition, product variants, product prices, and empowerment of HNI members. The first previous research aims to determine the effect of Islamic Branding and Product Ingredients Against Interest in Buying HNI-HPAI Products in Bengkulu City, the population that is the object of this research is the Consumer of HNI-HPAI Products at Al-Fatih Business Center II HPAI Bengkulu City (Afrianty, 2020). This research can complement previous studies that have not addressed the issue of morality in HNI agent actors. The author hopes this research will be a novelty because it uses digital research and can become an academic basis for other research related to business networks in the halal product market in Indonesia (Fatmiwati et al., 2020), and (Sadly, 2021).

## 2. METHODS

This study uses digital research methods for data collection. Digital data as primary data, in-depth interview data, and direct observation as complementary data. The application of this method is similar to the research conducted by (Nurmajesty et al., 2022). This study used data sources from the official HNI website and online media articles. TNA (Textual Network Analysis) and SNA (Social Network Analysis) methods as data visualization on the network of HNI actor relations involved in halal business networks. The TNA (Textual Network Analysis) method is in the form of interaction between SNA (Social Network Analysis) and CA (Content Analysis) (Segev, 2020). Use Social Network Analysis or SNA to map relationship patterns, namely structure, and position in the relationship structure. This social network analysis is based on a theoretical framework that observes a social reality and social structure relations (Bolfbar, 2016). The reason for using the SNA data analysis technique is to make it easier for researchers to find the relationships or relations between actors in the group.

## 3. RESULTS AND DISCUSSIONS

### Results

SNA is a method for analyzing social structures through the network and graph theory. It examines the relationships between actors (such as people or organizations) within a network and the patterns of these relationships. SNA can identify key actors, groups, and communities within a network and analyze information, resources, and influence flow. To conduct SNA, data is typically collected on the actors within the network and the relationships between them. This data can be collected through various methods, including surveys, interviews, and observations. Once the data is collected, it can be analyzed using specialized software programs to create visual representations of the network and calculate various network metrics, such as centrality, density, and clustering. Some common applications of SNA include: Analyzing social media networks to understand patterns of communication and influence, identifying key opinion leaders and influencers within a community or industry, and understanding the structure of organizations and how information and resources flow within them—mapping the connections between different academic fields and disciplines, identifying potential collaborators and partnerships within a research community. Overall, SNA is a powerful tool for understanding the structure and dynamics of social networks, and it can be applied to a wide range of contexts and domains.

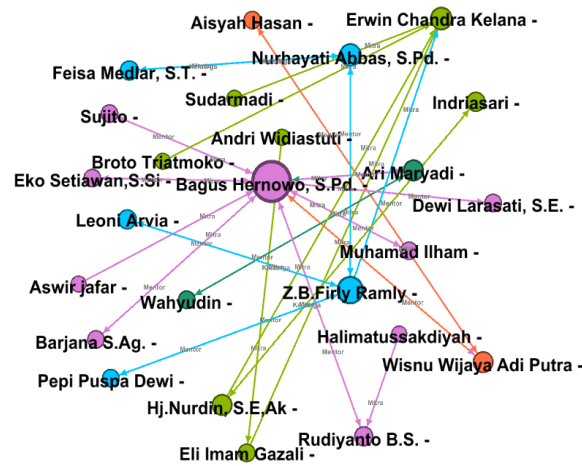


Figure 1. SNA Visualization of HNI Agent Actor Relations

Figure 1 shows a network relation of HNI actors in the market arena, sourced from data from the hni.net website. Researchers processed the data using gephi software to see the relationships between actors.

Table 1. Laboratory Nodes Data From Gephi Software

Id	Indegree	Outdegree	Degree	Closeness centrality	Betweenness centrality	Eigenvector centrality
Aisyah Hasan	1	1	2	0.357143	0	0.138911
Wisnu Wijaya Adi Putra	2	2	4	0.526316	0.036232	0.397351
Andri Widiastuti	0	1	1	0.666667	0	0
Eli Imam Gazali	1	1	2	1	0.001812	0.003464
Ari Maryadi	2	2	4	0.526316	0.036232	0.397351
Bagus Hernowo, S.Pd.	9	8	17	0.833333	0.190217	1
Wahyudin	1	1	2	0.357143	0	0.138911
Aswir jafar	0	1	1	0.478261	0	0
Dewi Larasati, S.E.	1	1	2	0.47619	0	0.34639
Eko Setiawan,S.Si	1	1	2	0.47619	0	0.34639
Muhamad Ilham	1	1	2	0.47619	0	0.34639
Sujito	1	1	2	0.47619	0	0.34639
Rudiyanto B.S.	2	1	3	0.47619	0.018116	0.349854
Barjana S.Ag.	1	1	2	0.47619	0	0.34639
Broto Triatmoko	0	1	1	1	0	0
Erwin Chandra Kelana	5	0	5	0	0	0.133998
Feisa Medlar, S.T.	2	1	3	0.416667	0	0.137803
Nurhayati Abbas, S.Pd.	2	3	5	0.625	0.012681	0.152368
Halimatussakdiyah	0	1	1	0.34375	0	0
Hj.Nurdin, S.E,Ak	2	2	4	1	0.001812	0.040481
Indriasari	1	2	3	0.666667	0	0.028437
Leoni Arvia	1	2	3	0.5	0	0.090339
Z.B.Firly Ramly	4	4	8	0.833333	0.025362	0.195719
Pepi Puspa Dewi	1	1	2	0.5	0	0.090339
Sudarmadi	0	1	1	1	0	0

Based on Table 1, Researchers processed the data using gephi software to see the relationships between actors. *Textual Network Analysis findings narrative word success stories of HNI agents.* The Textual Network Analysis involved analyzing a corpus of written or spoken narratives of HNI agents about their successful experiences in the field. The purpose was to identify key themes, patterns, and connections

between words and concepts and to visualize these findings in a network diagram. The analysis revealed that the most common themes in the success stories of HNI agents were: (1) Building Trust and Relationships with Clients, (2) Understanding Clients' Needs and Goals, (3) Developing a Comprehensive Financial Plan, (4) Providing Tailored Investment Solutions, (5) Staying Informed and Up-to-date with Market Trends and Opportunities, and (6) Delivering Exceptional Customer Service. The network diagram showed that these themes were interconnected, with some themes serving as prerequisites for others. For example, building trust and client relationships was a foundational element of success. It enabled agents to understand clients' needs and goals better and develop personalized financial plans and investment solutions.

Overall, the Textual Network Analysis of success stories of HNI agents provided insights into the key factors that contributed to success in this field and demonstrated the interconnectedness of these factors. By emphasizing the importance of building trust and relationships with clients, understanding their needs and goals, and providing tailored and comprehensive financial solutions, HNI agents can differentiate themselves in a highly competitive market and achieve long-term success. Visualization of TNA narration of success stories of HNI agents is presented in Figure 2.



Figure 2. Visualization of TNA narration of success stories of HNI agents

## Discussion

Halal network labels indicate that a product or service adheres to Islamic dietary laws and other relevant guidelines. Muslims use this labeling system to identify products that are permissible to consume or use. Halal network labels can also create a sense of group solidarity among Muslims who follow Islamic dietary laws (Husseini de Araújo et al., 2022). When Muslims see a halal label on a product, it signals that the manufacturer has made an effort to ensure that the product meets Islamic dietary requirements (Usman et al., 2022). It creates a feeling of trust between the manufacturer and the consumer and a sense of community among Muslims who share similar dietary beliefs (Vanany et al., 2020). In addition to creating a sense of community, halal network labels can help Muslim-owned businesses reach a wider customer base (Hassan et al., 2022). A product labeled as halal can attract Muslim consumers looking for products that meet their dietary requirements (Millatina et al., 2022). It can help Muslim-owned businesses to thrive and grow, and it can also help to create more diversity within the marketplace. Overall, halal network labels can play an important role in creating a sense of group solidarity among Muslims and helping Muslim-owned businesses succeed. By promoting trust, community, and diversity, halal network labels can help to build a more inclusive society (Rizkitysha & Hananto, 2022).

Based on the results of SNA visualization, there are 25 nodes and 42 edges. Nodes are the names of actors taken from digital data on the website. Edges mean the relationship that occurs between actors. There are 41 edges or relations based on the digital data. One node can have more than one or two relations. HNI actor solidarity network graph density with a density value of 0.070. Graph density is one type of calculation on the intact network structure adopted. This value indicates that there is solidarity between HNI agent actor groups. The result of the SNA visualization above is that one actor has the highest eigenvector level with a value of 1. The node is actor Bagus Hernowo, S.Pd. Another actor who has a highly popular value is actor Z.B.Firly Ramly. The author also sees the tendency of the two actors based on the structure of the complete network in the form of popularity and eigenvector or important network. The author further confirms the relationship between actors through in-depth interviews or in-depth interviews with several key informants according to research needs. The author finds that one node is not

on the website but is a popular network in relations between these actors. The actor is actor Erwin Chandra Kelana. Actor Erwin Chandra Kelana is one of the top leaders at HNI and one of the founding agents of the company PT. HNI HPAI. Currently, he serves as commissioner of PT. HNI HPAI. Based on TNA visualization data from 24 articles, it was found that there are two clusters of eigenvector centrality in the success story text on the official HNI website. Two clusters consist of frequently mentioned words: 'business' and 'people.' The data on the TNA visualization shows that two things make HNI actors want to join, consume and carry out HNI activities, namely because of business relationships, because of people relationships, and products. The highest separateness is indicated by the word 'business.' Referring to the explanation about the centrality of separateness in SNA, the word 'business' connects with other words in the narrative text of success stories. The explanation for the word 'business' in TNA is that HNI business is network business and sharia business. Someone joins to become an HNI agent because they build a sharia business that has a network or network and a sharia network business. Sharia in the HNI business context refers to Islamic religious law that regulates all business activities based on sharia or Islamic provisions.

The emergence of solidarity from the interaction of competing professionals to collaborate (Bianchi et al., 2020). In this collaboration, economic exchanges foster solidarity when mediated by trust. Group solidarity arises because of the collaboration and competence of many existing resources without considering the impact of competition. Further studies regarding solidarity in the form of significant social practices for public health policy (Jennings, 2018). This study explores the practice of solidarity and cares in the health sector. This social practice creates a sense of solidarity and concern in the health sector.

The theory of morality is that the market does not only function in the economic and social fields, where economic and non-economic values can combine to benefit economic results (Beckert, 2011). Durkheim explains the need for a moral code to regulate market morality to support the effective functioning of the market (Beckert, 2011). A similar statement was expressed by Max Weber, which provides an example of the role of Protestant sects in American business that has a code of ethics (Beckert, 2011). A company's code of ethics can bind the behavior of its group members so that a code of ethics can generate profitable transactions for both parties in collaborating. Arrow states that values, norms, and beliefs are the binding elements for the functioning of the market according to the institutionalist tradition and the new economy (Beckert, 2011). Beckert classifies the moral typology of the market into five parts: cooperation, altruism, trojan altruism, prohibited exchange, and group solidarity. This typology of group solidarity lies between the moral types of cooperation and trojan altruism. Group solidarity includes moral obligations and capital principles that coordinate group behavior (Beckert, 2011). Morals play a role in market efficiency and profoundly affect group solidarity. Moral is a commitment-based behavior that leads to the pooling of its resources. The moral code plays a role in regulating groups to achieve common prosperity.

#### 4. CONCLUSION

The study of social relations analysis on successful HNI agents is empirical evidence of the formation of group solidarity due to moral embeddedness. The group solidarity is based on the halal business network label. Morality can produce market efficiency and mutual benefit between groups, both from the institutional or corporate level, the official organizational level, and the level of actors involved in the market arena. This study shows that Bekcert's economic sociology concept aligns with empirical research. The author hopes this research can become an academic foundation for similar research and examples of case studies that can be role models for other halal network business companies in Indonesia.

#### 5. ACKNOWLEDGE

I express my deepest gratitude to the journal and thesis supervisor, Prof. Dr. Sudarsono Hardjosoekarto, Lecturer and chairman of the Research Cluster Economy, Organization and Society, Department of Sociology, Faculty of Social and Political Sciences, University of Indonesia. Thank you for your guidance and direction, starting from the beginning to determine the problem statement, theme, research objectives, and everything related to research until this journal is finished. Then the author would like to thank the doctoral student, Mas One Herwantoko, M.Si, as the co-authorship who has helped and directed this research using digital data to complete this journal. The author also thanks Dr.Radhiatmoko, M.Si, for his guidance and teaching regarding digital data, which is very helpful in processing the required data. Thank you also to my postgraduate student friends struggling to finish their final journal assignment.

## 6. REFERENCES

- Afrianty, N. (2020). Pengaruh Islamic Branding dan Product Ingredients Terhadap Minat Beli Produk PT.HNI HPAI Kota Bengkulu. *Journal of Islamic Economics and Finance Studies*, 1(2), 121. <https://doi.org/10.47700/jiefes.v1i2.2057>.
- Ahyani, H., Mahfud, M., Waluyo, R., Ulya, W., & Muharir, M. (2021). The Potential of Halal Food as A Driver of the Economic Development in Regional Community. *Jurnal Pariwisata Terapan*, 4(2), 163. <https://doi.org/10.22146/jpt.63771>.
- Ali, M. (2016). Concept of Halal Food in Sharia Review and Product Responsibility for Halal Industry Manufacturers. AHKAM. *Journal of Sharia Sciences*, 16(2), 291–306. <https://doi.org/10.15408/ajis.v16i2.445>.
- Awan, H. M., Siddiquei, A. N., & Haider, Z. (2015). Factors affecting Halal purchase intention – evidence from Pakistan’s Halal food sector. *Management Research Review*, 38(6), 640–660. <https://doi.org/10.1108/MRR-01-2014-0022>.
- Azam, M. S. E., & ABDULLAH, M. A. (2020). Global Halal Industry: Realities and Opportunities. *International Journal of Islamic Business Ethics*, 5(1), 47. <https://doi.org/10.30659/ijibe.5.1.47-59>.
- Beckert, J. (2011). Where do prices come from? Sociological approaches to price formation. *Socio-Economic Review*, 9(4), 757–786. <https://doi.org/10.1093/ser/mwr012>.
- Bianchi, F., Flache, A., & Squazzoni, F. (2020). Solidarity in collaboration networks when everyone competes for the strongest partner: a stochastic actor-based simulation model. *Journal of Mathematical Sociology*, 44(4), 249–266. <https://doi.org/10.1080/0022250X.2019.1704284>.
- Bolíbar, M. (2016). Macro, meso, micro: broadening the ‘social’ of social network analysis with a mixed methods approach. *Quality and Quantity*, 50(5), 2217–2236. <https://doi.org/10.1007/s11135-015-0259-0>.
- Da Cunha, J. A. C., De Souza, L. J., Macau, F. R., & Alssabak, N. A. M. (2016). Innovation in a religious environment: Establishing an inter-organizational network oriented to the Islamic market. *Revista de Administracao Mackenzie*, 17(2), 122–155. <https://doi.org/10.1590/1678-69712016/administracao.v17n2p122-155>.
- Dilger, H. (2017). Embodying values and socio-religious difference: New markets of moral learning in Christian and Muslim schools in urban Tanzania. *Africa*, 87(3), 513–536. <https://doi.org/10.1017/S0001972017000092>.
- Fatmiwati, F., Zulher, Z., & Mulyani, S. (2020). the Effect of Product Variant and Price on Purchasing Decisions for Hni-Hpai Products At the Khaira Islamic Healthy Home .... *Jurnal Riset ...*, 2(4), 223–232. <https://jurnal.pascabangkinang.ac.id/index.php/jrmi/article/view/42%0Ahttps://jurnal.pascabangkinang.ac.id/index.php/jrmi/article/download/42/47>.
- Hassan, S. H., Mat Saad, N., Masron, T. A., & Ali, S. I. (2022). Buy Muslim-made first – does halal consciousness affect Muslims’ intention to purchase? *Journal of Islamic Marketing*, 13(2), 466–480. <https://doi.org/10.1108/JIMA-05-2019-0102>.
- Husseini de Araújo, S., Hamid, S. C., & do Rego, A. G. (2022). Urban food environments and cultural adequacy: the (dis)assemblage of urban halal food environments in Muslim minority contexts. *Food, Culture and Society*, 25(5), 899–916. <https://doi.org/10.1080/15528014.2021.1933773>.
- Idris, N. A. H. (2013). Business networks in halal food industries in Malaysia. *Jurnal Ekonomi Malaysia*, 47(1), 87–98. <https://core.ac.uk/download/pdf/33343339.pdf>.
- Ismaeel, M., & Blaim, K. (2012). Toward applied Islamic business ethics: Responsible halal business. *Journal of Management Development*, 31(10), 1090–1100. <https://doi.org/10.1108/02621711211281889>.
- Jennings, B. (2018). Solidarity and care as relational practices. *Bioethics*, 32(9), 553–561. <https://doi.org/10.1111/bioe.12510>.
- Laila, N., Rusydiana, A. S., Irfany, M. I., Imron, H. R., Srisusilawati, P., & Taqi, M. (2021). Energy economics in Islamic countries: A bibliometric review. *International Journal of Energy Economics and Policy*, 11(2), 88–95. <https://doi.org/10.32479/ijeep.10763>.
- Mahendri, W., Darsono, J. T., & Firdiansjah, A. (2020). The Influence of Religiosity and Halal Label through Halal Awareness Purchase Decisions. *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences*, 3(3), 1739–1746. <https://doi.org/10.33258/birci.v3i3.1105>.
- Millatina, A. N., Hakimi, F., Budiantoro, R. A., & Arifandi, M. R. (2022). The Impact of Halal Labels in Halal Food Buying Decisions. *Journal of Islamic Economic Laws*, 5(1), 159–176. <https://doi.org/10.23917/jisel.v5i1.17139>.
- Mubarok, F. K., & Imam, M. K. (2020). Halal Industry in Indonesia; Challenges and Opportunities. *Journal of*

- Digital Marketing and Halal Industry*, 2(1), 55. <https://doi.org/10.21580/jdmhi.2020.2.1.5856>.
- Nasution, H., Jurnal, A. S.-Jesk., & 2022, undefined. (2022). Multi Level Marketing Sharia. *Journal.Iainlhokseumawe.Ac.Id*, 20(1), 31–49. <https://journal.iainlhokseumawe.ac.id/index.php/jeskape/article/view/499>.
- Nurmajesty, H., Hardjosoekarto, S., Herwantoko, O., Ramadhani, D. C., & Salsabila, S. A. (2022). Symbolic and Material Valuation of Jamu: Economic Sociology of Indonesian Jamu Market. *Asian Journal of Business Research*, 12(1), 99–123. <https://doi.org/10.14707/ajbr.220122>.
- Rizkitysha, T. L., & Hananto, A. (2022). “Do knowledge, perceived usefulness of halal label and religiosity affect attitude and intention to buy halal-labeled detergent?” *Journal of Islamic Marketing*, 13(3), 649–670. <https://doi.org/10.1108/JIMA-03-2020-0070>.
- Sadly, N. F. (2021). Analysis of Empowerment of Human Resources (Member) in Improving Career Development (Case Study at PT. HNI-HPAI Bussines Center (BC9) Subdistrict Sudirejo 1). *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences*, 4(2), 2557–2567. <https://doi.org/10.33258/birci.v4i2.1960>.
- Segev, E. (2020). Textual network analysis: Detecting prevailing themes and biases in international news and social media. *Sociology Compass*, 14(4). <https://doi.org/10.1111/soc4.12779>.
- Su, F., Khan, Z., Kyu Lew, Y., Il Park, B., & Shafi Choksy, U. (2020). Internationalization of Chinese SMEs: The role of networks and global value chains. *BRQ Business Research Quarterly*, 23(2), 141–158. <https://doi.org/10.1177/2340944420916339>.
- Sukardani, P. S., Setianingrum, V. M., & Wibisono, A. B. (2020). Halal Lifestyle: Current Trends In Indonesian Market. In *1st International Conference on Social Sciences (ICSS 2018)*, 334–339. <https://doi.org/10.2991/icss-18.2018.68>.
- TURKER, M. (2019). Influence of Ethical Business Practices of Islam on the Formation of Turkish Social Business Networks. *Journal of Economic and Social Development*, 6(2), 0–0. [http://www.jesd-online.com/dokumenti/upload/separated/E-JOURNAL\\_DJ02\\_JESD\\_vol.6\\_n.2\\_5.pdf](http://www.jesd-online.com/dokumenti/upload/separated/E-JOURNAL_DJ02_JESD_vol.6_n.2_5.pdf).
- Usman, H., Chairy, C., & Projo, N. W. K. (2022). Impact of Muslim decision-making style and religiosity on intention to purchasing certified halal food. *Journal of Islamic Marketing*, 13(11), 2268–2289. <https://doi.org/10.1108/JIMA-01-2021-0027>.
- Vanany, I., Soon, J. M., Maryani, A., & Wibawa, B. M. (2020). Determinants of halal-food consumption in Indonesia. *Journal of Islamic Marketing*, 11(2), 516–530. <https://doi.org/10.1108/JIMA-09-2018-0177>.
- Waarden, F. van, & Dalen, R. van. (2013). Halal and the Moral Construction of Quality: How Religious Norms Turn a Mass Product into a Singularity. In *Constructing Quality*. <https://doi.org/10.1093/acprof:oso/9780199677573.003.0009>.
- Yulia, Lady. (2015). Strategi Pengembangan Industri Produk Halal. *Jurnal Bimas Islam*, 8(1), 121–162. <https://jurnalbimasislam.kemenag.go.id/jbi/article/view/171>.
- Zulchaidir B.Firly Ramly, S. S. (2017). *The Master Book To Be The Best Market Leader*. FightheR Management.