

Article

Halal Business Education for Non-Muslim MSMEs: Safeguarding Muslim Consumer Rights and Social Cohesion in Indonesia

Sugeng Santoso¹ & Muhammad Sulthon Zulkarnain²

¹Universitas Brawijaya, Malang, Indonesia;
email : sugengsantoso83@ub.ac.id

²Universitas Islam Negeri Maulana Malik Ibrahim Malang, Malang,
Indonesia; email : sultonzul12@gmail.com

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Abstract

This study examines the urgency of halal business education for non-Muslim-owned MSMEs as a social mechanism to safeguard Muslim consumer rights within the context of Indonesia's pluralistic society. Employing a qualitative method based on library research with a critical analysis of contemporary literature on public ethics and economic sociology, this research positions halal business education as a cross-religious social education. This framework allows the majority's religious values to function effectively within the economic sphere without requiring theological internalization from non-Muslim actors. Diverging from previous studies that tend to view halal solely as a regulatory instrument, this study offers a conceptual enrichment by linking halal education to consumer rights protection and social cohesion. The findings indicate that halal business education plays a significant role in reducing resistance among non-Muslim MSMEs and transforming halal from a religious identity symbol into a rational public ethic. This education proves to be a mechanism for reducing the disparity in majority-minority relations by positioning non-Muslim MSMEs as active subjects in market fulfillment. The primary contribution of this research lies in the formulation of an inclusive halal education framework that expands the halal discourse from normative compliance toward an instrument of social integration in a multicultural society.

Keyword

Character education, moral education, self-control, Surah Yusuf, Tafsir Al-Azhar

Abstrak

Studi ini mengkaji urgensi pendidikan bisnis halal bagi UMKM milik non-Muslim sebagai mekanisme sosial untuk menjamin hak konsumen Muslim dalam konteks masyarakat plural Indonesia. Menggunakan metode kualitatif berbasis studi kepustakaan dengan analisis kritis terhadap literatur mutakhir mengenai etika publik dan sosiologi ekonomi. Penelitian ini memosisikan pendidikan bisnis halal sebagai edukasi sosial lintas agama yang memungkinkan nilai keagamaan mayoritas hadir secara fungsional dalam ruang ekonomi tanpa menuntut internalisasi teologis dari pelaku non-Muslim. Berbeda dengan penelitian sebelumnya yang cenderung menempatkan halal semata sebagai instrumen regulatif, studi ini menawarkan pengayaan konseptual dengan menautkan pendidikan halal pada isu perlindungan hak konsumen dan kohesi sosial. Hasil kajian menunjukkan bahwa pendidikan bisnis halal berperan signifikan dalam mereduksi resistensi UMKM non-Muslim dan mentransformasi halal dari simbol identitas menjadi etika publik yang rasional. Pendidikan ini terbukti menjadi mekanisme reduksi ketimpangan relasi mayoritas-minoritas dengan menempatkan UMKM non-Muslim sebagai subjek aktif dalam pemenuhan pasar. Kontribusi utama penelitian ini adalah perumusan kerangka pendidikan halal inklusif yang memperluas diskursus halal dari kepatuhan normatif menuju instrumen integrasi sosial dalam masyarakat multikultural.

Kata Kunci

Hak konsumen, Indonesia, Kohesi sosial, Pendidikan bisnis halal, UMKM non-Muslim.

Introduction

The halal industry has developed into one of the most dynamic sectors of the global economy that transcends religious and cultural boundaries, as the meaning of halal shifts from religious obligations to increasingly widely appreciated standards of quality, safety, and consumption ethics. Several bibliometric studies identify global research trends that suggest that the halal industry is no longer limited to Muslims alone, but is evolving as an inclusive market involving non-Muslim and cross-cultural consumers (Zaki et al., 2023). Halal is positioned as a symbol of hygienic, ethical, and transparent guarantees in product value, which contributes to the growth of global market dynamics (Atieqoh et al., 2025). This phenomenon resembles an inclusive strategy that bridges the realm of religious and secular consumption in a cross-border economic space (MayaPutra, 2025).

The expansion of the global halal industry now includes various sub-sectors such as food, cosmetics, pharmaceuticals, and tourism, and shows rapid growth that makes it a strategic economic power in various countries. Industry reports estimate the value of the halal market to reach trillions of US dollars with expansion in various sub-sectors demonstrating demand dynamics that go beyond mere religious preferences (Urus et al., 2025). This shows how halal production ethics have become part of a sustainable growth strategy for global business actors (Muharni et al., 2025). Meanwhile, the need for transparency and credibility in the halal supply chain strengthens

the position of halal as a standard that supports cross-faith consumer trust (Saidu, 2025).

In the context of Indonesia, as a country with the largest Muslim population in the world as well as a religiously plural society, the halal industry is not just an instrument for meeting religious needs, but has become an arena for interfaith social learning through market practices and social interactions. Empirical research shows that traders from various religious backgrounds, including non-Muslims, are involved in the local halal market and understand halal as a strategic economic opportunity rather than just a religious symbol (Atieqoh et al., 2025). This is in accordance with the findings that place halal as part of socio-economic relations in pluralistic communities (MayaPutra, 2025). Such discourse is in line with an inclusive approach that considers halal values as a universal public ethic, not just a ritual obligation (Judijanto et al., 2025).

From the perspective of the sociology of religious education, the shift in the meaning of halal reflects the process of internalizing religious values into the public space through educational mechanisms, social interactions, and daily economic practices, so that halal plays a broader role as a medium of value dialogue between business actors and consumers across faiths. Social research shows how business actors in the local context interpret halal not only as a religious obligation, but also as a form of response to the plurality of consumer needs (Atieqoh et al., 2025). This approach shifts the halal focus from a closed religious identity to a dialogical social practice with universal values such as cleanliness, justice, and ethical responsibility (Judijanto et al., 2025). This kind of interaction implies that halal consumption can strengthen social cohesion in a pluralistic society without marginalizing minority religious groups (Hidayat et al., 2025).

MSMEs are central actors in this dynamic as socio-economic agents that interact directly with social norms and community beliefs, not only in the Muslim context but also across religions. Empirical studies on traders' interactions in local markets show that non-Muslims often see halal as an economic opportunity as well as a form of respect for the needs of Muslim consumers (Razak et al., 2025). This kind of interaction reflects the principles of religious moderation and productive social cooperation in a multicultural context, where halal standards are understood as a bridge of values, not a separator of identity (Nasor & Hermanto, 2024). At this point, MSMEs function as a concrete space where social harmony and economic growth reinforce each other (Musaada & Muttaqin, 2025).

However, the low halal literacy among non-Muslim MSMEs shows the absence of a value education process that is able to bridge the reality of social pluralism with inclusive public norms, so that halal is still often perceived as an exclusive issue of religion or just a religious label. Literature studies show that this kind of perception can lead to resistance to halal market strategies and hinder opportunities for socio-economic integration of business actors (Sholikhah et al., 2025). From the perspective of the

sociology of religious education, this gap reflects the lack of educational space and value dialogue that helps business actors understand the socio-economic implications of halal standards (Yunos et al., 2025). Therefore, an inclusive educational approach is relevant to build mutual understanding and reduce misunderstandings about halal (Sulidar et al., 2025).

Halal business education is positioned as a form of value education that is non-doctrinal, dialogical, and oriented towards the internalization of shared ethical values, so as to be able to encourage interfaith MSMEs to understand market opportunities and their social responsibilities as economic actors in a pluralistic society. This kind of education creates a space of social learning where the majority of religious values are rationally articulated in a business context without forcing a change in beliefs (Rasha & Suwar, 2025). At this point, non-Muslim MSMEs can gain greater social legitimacy, expand the consumer base, and strengthen the competitiveness of their businesses (Khasanah et al., 2023). This humanistic value approach helps to strengthen consumers' fundamental right to access products that align with their beliefs, while strengthening the reciprocal relationship between market actors (Y. Z. H.-Y. Hashim et al., 2025).

Halal business education also opens up opportunities for non-Muslim MSME actors to actively contribute to the formation of a fair and inclusive halal market, where social harmony between majority and minority groups can be strengthened through the recognition of consumer rights as well as the recognition of the plurality of business actors. Studies in various local markets show that when non-Muslim business actors understand halal values as a shared ethic, they tend to respect the needs of Muslim consumers ethically and professionally, without denying their own identity (Atieqoh et al., 2025). This kind of interaction is in line with the principle of religious moderation that places interfaith cooperation as the basis for social cohesion in the economic space (DAY, 2025). Therefore, halal business education functions not only as an economic tool, but also as a means of interfaith social learning that strengthens social integration (Asnawir, 2025).

At this point, this study confirms that halal business education has a strategic role in building inclusive socio-economic relations in a pluralistic society, where halal products are a medium to strengthen harmony between religions and create mutually beneficial economic opportunities. Through the sociological approach of religious education, halal is not a tool of segregation, but shows that non-Muslim producers who are *nota bene* are minorities in this ecosystem can gain structural benefits without sacrificing the rights of the majority of Muslims to access halal products (Anwar & Husen, 2025). This kind of education strategy strengthens social trust, increases the capacity of interfaith MSMEs, and supports the sustainability of a fair and competitive halal market (Turaeva & Brose, 2023). At this point, halal serves as *Shared ethical platform* that unites religious values, economic practices, and social plurality in the context of multicultural Indonesia (Sulastri & Mutia Edwy, 2023).

Methods

This study uses the *Library Research* as the main method to assess the urgency of halal business education for non-Muslim-owned MSMEs in ensuring the majority of Muslims' access to halal products in Indonesia. This approach was chosen because halal issues are not only empirical-economic, but also normative, sociological, and ethical, so they require an in-depth conceptual analysis of the latest scientific literature. Library research allows researchers to explore theoretical constructions of halal, interfaith education, consumer rights, and the relationship between majority and minority in a plural economic space (Abbott, 2004). The data sources of this research include internationally reputable journal articles (Scopus Q1–Q2), academic books, and scientific reports of the last five years relevant to halal studies, economic sociology, and business ethics (Almunawar et al., 2025). Through this method, the research does not aim to produce statistical generalizations, but rather to build a critical and argumentative understanding of the position of halal business education as a mechanism of social integration and protection of religious rights in economic practice (Smelser & Swedberg, 2005).

Data collection is carried out through systematic searches of international scientific databases such as Scopus and Web of Science with relevant keywords, among others *Halal Education*, *non-Muslim SMEs*, *Religious diversity in markets*, and *consumer rights*. The selected literature was analyzed using thematic and conceptual analysis approaches to identify argumentation patterns, research gaps, and meeting points between economic, social, and religious dimensions (Terry & Hayfield, 2020). This analysis not only compares the findings between studies, but also tests the theoretical assumptions underlying halal discourse in the context of a plural society (Hefner, 2023). A critical approach is used to assess how halal business education is positioned in the literature as an instrument of public ethics, consumer protection mechanisms, and a means of interfaith social cohesion (Merawi, 2024). At this point, the library research method in this study serves as a reflective tool to formulate a conceptual framework that is contextual with Indonesia's experience as a multicultural Muslim-majority country.

Results and Discussion

Halal Business Education as a Functional Mechanism for Consumer Safeguarding

Halal business education in the Indonesian context cannot be reduced to a mere transfer of technical knowledge about raw materials or production procedures, but must be understood as a process of socialization of religious values that takes place in the public economic space. In the perspective of the sociology of religious education, the majority religious values often operate implicitly through social practices, including economic activities, without necessarily being present in the form of formal doctrine or an exclusive identity symbol (Berger, 2014). Halal within this framework serves as a

rational and communicative production ethic, emphasizing cleanliness, safety, honesty, and social responsibility that are acceptable across religions (Supian et al., 2019). Through halal business education, these values are translated into professional and managerial language that can be learned by non-Muslim MSME actors without theological pressure, so that religion is present as a source of constructive public ethics, not as a boundary of identity that separates (Bergeaud-Blackler et al., 2015).

The need of the majority of Muslims for access to halal product information is part of a vibrant religious experience (*lived religion*), namely how religion is practiced in real life in daily life, including in consumption activities. In modern society, the decision to buy food, drinks, and daily products is an important space for the articulation of faith values (Enstedt et al., 2024). When halal information is not clearly available, Muslim consumers face moral tensions that have the potential to disrupt religious safety and comfort (Karaduman, 2024). Halal business education serves as a social bridge that allows producers, including non-Muslim MSMEs, to understand that halal transparency is not an ideological demand, but rather a form of respect for the social-religious rights of consumers in a pluralistic society (Furseth & Repstad, 2021).

Tensions between majority and minority groups on halal issues often stem from structural misunderstandings, not from substantial conflicts of values. Studies show that the resistance of non-Muslim business actors to halal practices is often triggered by a lack of literacy and fear of the symbolic dominance of the majority religion (Qizam et al., 2025). Inclusive halal business education plays an important role in reducing these tensions by framing halal as an operational and economical technical-ethical standard, rather than as an instrument of identity control (Azam & Abdullah, 2021). Through a dialogical educational approach, halal literacy helps shift perceptions from a sense of compulsion to a rational understanding of social and economic benefits, while strengthening the relationship of trust between minority producers and majority consumers (Dewatripont & Tirole, 2024).

In the framework of the sociology of religious education, halal products can be understood as a medium of harmony between religious communities that work praxis through market mechanisms. The religious values of the majority are translated into professional and administrative language that can be adopted by all business actors without having to share the same theological beliefs (Herms, 1997). This process shows that religion is not always present as a source of conflict, but can be a source of shared ethics that strengthen social cohesion (Imber, 2017). Halal business education allows halal products to function as a space for social dialogue, where religious differences are managed through mutually beneficial and sustainable economic cooperation (Wessells & Strang, 2006).

Halal business education also provides real structural benefits for non-Muslim MSMEs, especially in the context of the Muslim-majority Indonesian

market. Studies have shown that compliance with halal standards increases consumer confidence and expands market access, even for businesses that are not religiously affiliated with Islam (Mahliza & Aditantri, 2022). From a sociological perspective, halal functions as a *Cultural Capital* economy that increases the social legitimacy of the product in the eyes of consumers (Fischer, 2016). Through proper halal education, non-Muslim MSMEs can leverage halal standards as an adaptive strategy to survive and thrive, rather than as an identity burden that limits their economic space (N. S. Hashim & Mohd Nor, 2022).

An educational approach in halal business drives the transformation of non-Muslim producers' consciousness from regulatory compliance to an ethic of social co-existence. When halal is only understood as an administrative obligation, economic relations tend to be mechanical and full of resistance. However, through humanist and dialogical education, halal is understood as a form of social empathy for the religious needs of Muslim consumers (Scott, 2021). This transformation strengthens social cohesion because producers no longer see halal as an external pressure, but rather as part of a social responsibility in a pluralistic society (Fuglseth, 2025). In this context, the economy becomes a space for human encounters that build interfaith trust (Thomas, 2021).

Ultimately, halal business education can be understood as the practice of multiculturalism that lives in the daily economy. Halal does not trigger religious disintegration, but instead functions as a mutually agreed upon public ethics and carried out across faiths (Annisa & Tabassum, 2023). The protection of the rights of Muslim consumers to access halal products runs simultaneously with the economic empowerment of non-Muslim MSMEs, forming a symbiotic relationship that is mutually beneficial (Raes, 2021). Indonesia's experience shows that through inclusive halal business education, the economy can become a social learning space about tolerance, empathy, and respect for religious diversity (Myles, 2023).

Halal Literacy and Religious Perceptions among Non-Muslim Entrepreneurs

Halal literacy in the context of non-Muslim MSMEs is more accurately understood as a process *Social Learning* rather than internalizing Islamic theological teachings. This perspective places halal as a set of practical knowledge, ethical standards, and market compliance mechanisms learned through social interactions, regulations, and everyday business practices. Recent studies in institutional economics show that halal standards operate similarly to *Private Governance Mechanisms* that governs trust, transparency, and accountability in the food supply chain (Bui et al., 2019). In the Indonesian context, halal literacy allows non-Muslim business actors to understand the technical dimensions of halal ranging from raw materials, production processes, to distribution without demanding certain faith affiliations (Fathoni et al., 2024). At this point, halal business education serves as a medium for the transmission of universal ethical values, such

as prudence, cleanliness, and honesty, which are compatible with modern business logic (Rahman et al., 2023). This approach simultaneously dismisses the assumption that non-Muslim involvement in the halal ecosystem is synonymous with economic Islamization.

Halal education and literacy have been proven to transform the perception of non-Muslim MSME actors from seeing halal as an exclusive religious symbol to rational and professional public ethics. Cross-border research shows that when halal is positioned as a *Quality Assurance System*, business actors tend to interpret it as an instrument of risk management and brand reputation improvement (Rahman et al., 2023). In Indonesia, this change in perception is reinforced by the Halal Product Assurance regulation which articulates halal as a legal and administrative standard, not religious dogma (Faiz, 2025). This transformation is important because it shifts halal relations from the realm of identity to the realm of professional responsibility. Halal literacy, in this context, serves as a cognitive bridge that aligns the religious values of the majority of Muslims with the business logic embraced by non-Muslim MSMEs (Kærgård, 2023). At this point, halal operates as a *Public Ethics* that can be rationally negotiated without generating identity resistance.

The distribution of halal products by non-Muslim MSMEs is not only economic, but also serves as a cross-faith educational practice that takes place implicitly through market mechanisms. The interaction of producers, distributors, and consumers in the halal chain creates a space *Interfaith Learning* that are non-confrontational and based on common interests (Becker, 2022). Within this framework, halal literacy plays a role in deconstructing the asymmetrical relations of the minority majority by shifting the focus from religious dominance to economic cooperation (Hefner, 2023). Economic sociology research shows that when the majority's standards are practiced by minorities voluntarily and professionally, social relations tend to move towards functional symmetry (Easton & Araujo, 1994). Halal does not reproduce a religious hierarchy, but builds horizontal relationships based on market needs and beliefs. This is relevant for Indonesia as a pluralistic society, where social stability is greatly influenced by the ability of economic institutions to manage identity differences productively.

The participation of non-Muslim MSMEs in the distribution of halal products provides significant structural benefits, both economically and socially. Empirical studies show that halal compliance contributes to expanding market share, increasing consumer loyalty, and strengthening the social legitimacy of businesses in Muslim-majority communities (Ariff et al., 2021). More than just a response to market demand, the halal literacy process drives the transformation of producer awareness from a mere profit orientation to social empathy for consumers' religious needs (Cloud, 2024). This transformation is important because it marks a shift from instrumental compliance to ethical commitment. In a theoretical perspective *Squirrel*, this practice strengthens the long-term relationship between business actors

and the consumer community (Freeman et al., 2018). At this point, halal is not only a regulatory obligation, but also a source of social capital that strengthens the sustainability of non-Muslim MSMEs.

The distribution of halal products by non-Muslim MSMEs can be positioned as a form of social responsibility that respects the right of Muslim consumers to practice their beliefs safely and with dignity. The right to halal consumption is part of the *freedom of religion in practice* protected within the modern human rights framework (Witham, 2010). When non-Muslim business actors are actively involved in the fulfillment of this right, there is an expansion of the meaning of interfaith social responsibility (Van Aaken & Buchner, 2020). Contemporary CSR research shows that recognition of consumers' religious needs enhances public trust and corporate reputation (Wood, 1991). At this point, halal literacy serves as an ethical mechanism that connects the interests of the majority of Muslims with the professional commitment of non-Muslim MSMEs without negating pluralism.

The narrative that views halal as a trigger for religious segregation is not fully supported by empirical evidence. On the contrary, recent research shows that halal practices actually strengthen social cohesion when understood as a multicultural ethic in the economic space (Scully, 1995). Halal allows for the normalization of religious differences through daily business routines, where diversity is managed pragmatically and productively (Jongerden, 2022). In this context, non-Muslim MSMEs play the role of multicultural actors who bridge identities through economic practices, not ideological discourse (Imber, 2017). Halal literacy, therefore, serves as a *Counter-narrative* against the claim of disintegration, by showing that religion-based standards can operate inclusively in a pluralistic society.

Therefore, the development of an inclusive halal literacy model needs to be designed in a dialogical, participatory, and sensitive manner to the religious perception of non-Muslim MSMEs. This model should emphasize halal as an ethical, legal, and professional standard, not as an instrument of religious identity (Raimi et al., 2025). A social harmony-based approach has been shown to be more effective in increasing compliance and reducing resistance of minority business actors (Marnita, 2024). In addition, inclusive halal literacy can serve as a social policy that strengthens economic integration and social stability in Muslim-majority countries (Panizza et al., 2025). At this point, halal business education not only guarantees the majority of Muslims' access to halal products, but also strengthens the foundations of Indonesia's economic pluralism.

Halal Education as a Mechanism for Safeguarding Majority Consumer Rights

Halal business education in the context of non-Muslim MSMEs cannot be reduced as the transmission of religious doctrine, but must be understood as a process *Social Religious Education* which allows the religious values of the majority to be functionally present in the economic space. This approach is in line with the findings of business ethics governance studies that show that religious-based standards often operate as a social mechanism to build trust

and market compliance, rather than as an instrument of identity conversion (Yasid & Faqih, 2025). In a pluralistic society like Indonesia, halal education plays a role as an educational medium that introduces halal principles as practical knowledge and professional ethics without demanding theological internalization from non-Muslim business actors (Pirner et al., 2018). At this point, halal is positioned as *Shared moral language* that can be negotiated across faiths, thereby enabling the inclusive participation of non-Muslim MSMEs in the national halal ecosystem (Dixon & Wilson, 2010). This framework emphasizes that the urgency of halal business education lies in its social function as a bridge of values, not as a symbolic expansion of religion.

Access to halal products for the majority of Muslims in Indonesia is an expression of *lived religion* which is firmly rooted in daily practice, not an ideological agenda or identity politics project. Contemporary sociological research of religion confirms that daily religious practices, including the consumption of food, are the most concrete forms of non-confrontational religiosity (McGuire, 2008). In this framework, the fulfillment of halal needs by non-Muslim business actors cannot be read as the privilege of the majority, but rather as the fulfillment of consumer rights in a democratic society (Stievermann & Goff, 2015). Halal business education is crucial because it translates the religious needs of the Muslim majority into an economic and professional language that can be understood across faiths (Purwaningsih et al., 2024). At this point, the existence of halal products actually affirms the normality of religious practices in the public sphere, not the symbolic dominance of one religion over another.

The lack of halal literacy among non-Muslim MSMEs often gives birth to a misperception that halal is an identity burden or a form of majority pressure. Empirical studies show that resistance to halal standards is generally not rooted in the rejection of values, but rather in ignorance of the economic and technical rationality of halal (Darmalaksana, 2023). Halal business education functions as an instrument to reduce social tension by explaining halal as a quality assurance system and business risk management (Hassan et al., 2019). A humanistic and dialogical educational approach has proven to be more effective in building the acceptance of minority business actors than a coercive approach based on regulations alone (Saefullah et al., 2025). Therefore, the urgency of halal education is not only technocratic, but also sociological, namely creating a safe space for non-Muslim MSMEs to participate without feeling threatened in terms of identity.

Effective halal education places halal as a public ethic that represents universal values such as cleanliness, food safety, transparency, and social responsibility. Cross-disciplinary research shows that halal principles have a strong intertwine with global standards of food safety and modern business ethics (Susilowati et al., 2024). In this perspective, halal is not particularistic, but is compatible with the value of cross-cultural and religious business (Thiemann, 1996). Halal business education plays a role in transforming the meaning of halal from a religious symbol to a religious

symbol *Public Ethical Standard* rational and professional (Thiemann, 1996). At this point, the involvement of non-Muslim MSMEs in halal practices is not an anomaly, but rather a logical consequence of the convergence of universal ethical values in the contemporary economy.

Halal business education has been proven to provide significant socio-economic benefits for non-Muslim MSMEs, especially in the form of market expansion and increased consumer confidence. Quantitative studies show that halal compliance is positively correlated with customer loyalty in Muslim-majority societies (Ariff et al., 2021). Furthermore, the educational process encourages the transformation of business actors' awareness from mere market compliance to social empathy for consumers' religious needs (Wang, 2023). This transformation strengthens the social legitimacy of non-Muslim MSMEs as economic actors that are sensitive to cultural and religious contexts (Freeman et al., 2018). At this point, halal education not only increases business competitiveness, but also forms an entrepreneurial ethos that is inclusive and oriented towards long-term social relations.

Halal business education plays a strategic role in preventing asymmetrical majority-minority relations by placing non-Muslim MSMEs as active subjects in meeting market needs. A participatory educational approach allows minority business actors to understand their position as economic partners, rather than objects of identity pressure (Hefner, 2023). The sociological literature of economics shows that when majority standards are adopted through a process of rational negotiation, social relations tend to move towards functional symmetry (Koch, 2017). In the Indonesian context, halal education serves as a mechanism for redistributing social trust that strengthens economic integration across groups (Gräbner & Strunk, 2020). This shows that halal, if managed through inclusive education, actually weakens the hierarchy of identity in economic practice.

The narrative that positions halal as a trigger for religious disintegration is not in line with the latest empirical evidence. Research shows that halal practices actually function as a means of social cohesion when integrated through inclusive and dialogical education (Merawi, 2024). The relationship between Muslim consumer protection and the empowerment of non-Muslim MSMEs forms a symbiotic relationship that is mutually beneficial (Miller, 1983). Therefore, the development of a halal business education model based on harmony between religions is a strategic need. This model should be sensitive to religious perceptions, emphasize participation, and place halal as a social bridge between the interests of the majority and the sustainability of the minority (Fitriyani, 2025). With this framework, halal education functions as an instrument of social integration in Indonesia's plural economy.

Conclusion

This discussion emphasizes that the urgency of halal business education for non-Muslim-owned MSMEs in Indonesia does not solely rely on the importance of regulatory compliance or market expansion, but on its strategic function as a mechanism for interfaith social education. Halal education has been proven to be able to transform halal from a religious symbol that is often perceived as exclusive to a rational, professional, and universally acceptable public ethics. Within this framework, the fulfillment of the majority Muslim's right to access halal products is understood as part of daily religious practices (*lived religion*), not as an expression of identity domination. Halal business education plays an important role in reducing misperceptions and resistance of non-Muslim MSMEs by presenting a humanist approach that emphasizes business rationality, transparency, and shared values in economic practices. At this point, halal serves as a language of shared ethics that allows interfaith economic interaction to take place equally and constructively.

At this point, the results of the discussion show that halal business education creates a symbiotic relationship between the protection of Muslim consumers and the empowerment of non-Muslim MSMEs. When non-Muslim business actors are positioned as active subjects in the halal ecosystem, rather than as parties pressured by the identity of the majority, the relationship of the majority of minorities moves from an asymmetrical pattern to a functional partnership based on market needs. The transformation of non-Muslim MSME awareness from market compliance to social empathy is proof that halal education has an ethical dimension that goes beyond short-term economic interests. Therefore, the development of a halal business education model that is inclusive, dialogical, and sensitive to religious plurality is an important prerequisite for economic sustainability as well as social cohesion in Indonesia. In the context of a plural Muslim-majority country, halal business education not only guarantees access to halal products, but also makes a real contribution to building harmony between religions through daily economic practices.

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