



Halal Certificate and Public Trust Local Food and Beverage Business Development

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Abstract. Micro and small business actors need to accelerate themselves in order to increase their business turnover. Halal certification can be used as an alternative in business development efforts through the mechanism of growing public trust. This article reveals how halal certification fosters public trust so that business development can be carried out. Through qualitative research using interview, observation and documentation data collection techniques, this article uses local food and beverage business actors in Wonosobo and Banyumas as research informants. Based on the results of the analysis using Bourdieu and Putman social capital theory, the findings of this study are 1) social capital in the regional specialty food and beverage industry in Banyumas and Wonosobo is identified in the form of consumer trust; 2) local food and beverage business actors in Banyumas and Wonosobo are more dominated by the ownership of cultural capital and social capital in addition to symbolic capital and economic capital; and 3) halal certification as a symbolic capital can be converted into social capital in the form of the potential for the growth of public trust which automatically increases the chances of increasing customers so that it can be converted into economic capital in the form of increased turnover.

Keywords: Halal Certification · Public Trust · Local Food and Beverage Business Actors

1 Introduction

Guarantee halal product is carried out with the principles of protection, justice, legal certainty, accountability and transparency, effectiveness and efficiency, and professionalism. The guarantee for the implementation of halal product aims to provide comfort, security, safety, trustworthiness and the availability for the public in consuming and using halal products, as well as increasing added value in producing and selling their products.

Along with its development, halal is not only a necessity for Muslims, but we have to include halal in the framework of product branding a (Wilson & Liu, 2010). In fact, according to (Wilson, 2014), halal is a new cultural phenomenon. There are many products using the halal label. In addition, there are many studies prove that the use of halal

label can increase product sales. Putri & Bulan in their research (2016), looked the effect of halal labeling on the purchase of sausages. Rambe & Afifuddin (2012) also researched halal labeling in the food industry, namely instant noodles. Both studies obtained the same results, namely the influence of halal labeling on consumer behavior to buy the product.

Halal certification is one of the challenges in the process of building halal ecosystem in Indonesia. Most of the foods or beverages produced by the MSME (Micro, Small and Medium Enterprises) circulating in the market are still not certified. Based on BPS data, there are only 10 percent of the 1.6 million MSMEs have halal certification. It means that many problems occur in the field related to the implementation of halal certification. Khairunnisa stated that the awareness or interest of MSME business actors towards halal certification is still low because they do not believe that halal certificates can increase their turnover or business profits, and believe that halal certificates are needed because of religious orders. As in fact, halal certificates can increase turnover significantly [1]. Halal certification in Indonesia appears as an obligation that must be fulfilled and as a symbol to fulfill the interests of the majority of Muslims. Ardela Nabila in Parapuan stated that the reasons for producers to have halal certificates are (1) products are guaranteed safe for consumption, (2) increase consumer confidence, (3) provide peace of mind to consumers, (4) products have a unique selling point (USP) and (5) expand the reach of the global market [2].

Nowdays, MSME actors are facing some constraints in getting certification process such as cost, the completeness of document, period of certificate validity, lack of socialization and time required in the application process. These constraints make business actors rethinking to process halal certification. In order to increase the number of halal-certified MSMEs, the government, in this case the Ministry of Religion, has launched the SEHATI (Sertifikat Halal Gratis or Free Halal Certification) program for Micro and Small Enterprises. Relating to this program the Minister of Religion stated that “the SEHATI program is aimed at Micro and Small Enterprises (UMK)”, because most of them do not have halal certification. Through this free halal certification, it is hoped that more MSEs can penetrate the global halal market [3].

One of the strategic business sectors related to halal certification is the home industry-based food/beverage business which has a large market share needed by consumers like for souvenirs. One of them is carica. Processed carica fruit is a typical baverage in Wonosobo area which has become one of the beverage products that has developed quite rapidly since 2001. There are about 300 MSMEs [4], but there are only 75 processed carica fruit products that have halal certification, and even then some of the validity period expires. in 2020 [5].

Another processed food is processed cassava which is a typical food of Banyumas namely Gethuk Goreng. Sokaraja is ther center place where gethuk is produced, The fried goreng or gethuk goreng is a cassava-based food with a sweet and legit taste, which is basically almost the same as ordinary cassava gethuk but there is a difference in the way of processing [6]. Interestingly, the results of an interview with one of the producers of gethuk goreng typical food obtained data that the gethuk goreng they produce does not yet have a halal certificate. Whereas the typical Banyumas processed product has been around since 1918 [7].

Nowdays, the gethuk goreng industry is experiencing a fairly rapid development, currently there are 33 gethuk goreng industries spread in Sokaraja District recorded in the Data of the Industry, Trade and Cooperatives Office of Banyumas Regency. The development of the number of entrepreneurs in Banyumas Regency is increasing, we may see them from the entrepreneurs of Banyumas special food souvenirs, namely Getuk Goreng which is growing fast as we see from the Data from the Department of Industry, Trade and Cooperatives, in 2013. There were almost 29 stores growing up with several new additional stores such as, the Getuk Goreng Tela Asli, the getuk goreng asli, the Getuk Goreng Ting-ting, and the Gethuk Goreng Kencana [8].

Original Carica of Wonosobo and gethuk goreng of Banyumas are just two examples of the many local specialties that have many customers today. Furthermore, the main argument in selecting regional specialties from Banyumas and Wonosobo is about the tourism potential which continues to increase the number of visitors every year. As the example, in 2015, Baturaden tourism received 537,984 tourists, in 2018 became 715,663 tourists [9]. While in Wonosobo in 2019 there were 1,324,979 tourists, consisting of 1,324,132 domestic tourists and 847 foreign tourists [10]. This means that the higher the tourist visits, the higher the possibility of local specialties and drinks getting consumers. That has not been calculated from the regular distribution of regional specialties of food and beverage products to various big cities in Indonesia. If so, it is not impossible if halal certification can become an intermediary for regional specialties in Banyumas and Wonosobo to become authentic Indonesian food and drinks that are global, as experienced by Padang cuisine.

This article reveals the importance of halal certification in increasing public trust. This public trust has an impact on the development of regional food and beverage businesses so that it can be positioned as a strategy in increasing turnover. The goal is to find a mechanism for halal certification in increasing public trust that occurs in local food and beverage business actors by taking research subjects in Banyumas and Wonosobo.

2 Literature Review

2.1 Previous Research

Research related to halal certification has been widely carried out and even increased after the enactment of Law Number 33 of 2014 concerning Halal Product Guarantee. This stretch is very reasonable because there has been a shift in discourse, which was originally a study of halal certification which was more typically religious in nature, into a global discourse or issue. Halal certification is one of the studies in the issue of the halal ecosystem and also halal industry attracts scientists from various fields such as experts in medicine and food, management, industry, tourism, culinary and others. Even in the context of universities in Indonesia, this halal study is more quickly responded by public universities such as Universitas Brawijaya. This proves that the map of halal studies, especially halal certification, is no longer religious in nature.

Based on the researcher's finding, the research on halal certification until 2020, the perspective of method used by researchers can be classified into two categories, namely halal certification research whose database uses library research and field research whose database relies on information from respondents or informants in the field.

The first category is found in research or scientific journal articles written by Hidayat and Siradj with the title “Halal Certification and Non-Halal Certification in Industrial Food Products”; Hasan wrote a scientific article with the title Legal Certainty of Halal Certification and Labeling of Food Products; Certification and Labeling of Halal Products from the Maslahat Perspective written by Ilyas; Position of Halal Certification in the National Legal System as a Consumer Protection Effort in Islamic Law; The Halal Certification of the Agricultural Products Processing Industry Sector by Prabowo and Rahman; Ramlan and Nahrowi in their article entitled Halal Certification as Application of Islamic Business Ethics in Efforts to Protect Muslim Consumers; a journal article entitled Guarantee of Halal Products in Indonesia by Charity; Faridah wrote Halal Certification in Indonesia: History, Development and Implementation; Halal Certification in Indonesia from Civil Society towards Power Relations between State and Religion is written by Faidah; Baharuddin wrote the problem of halal certification of animal food products; Halal Certification and Its Implications for the Halal Product Business in Indonesia by Wardo and Samsuri; and scientific articles with the title Sentiment Analysis related to Halal Certification written by Rusydiana and Marlina [11–20].

There are 13 studies of halal certification that reveal various arguments based on library sources linked to the theme of halal certification with law, industry, religious arguments, and also critical sociology. The weakness of these themes is the lack of direct contributions in the form of policy recommendations, development suggestions or even research-based training for business actors, institutions related to halal certification and more pragmatic scientific data.

The second halal certification study map is directly related to respondents or informants in the field. This category of study is more useful directly, especially for the parties being studied, and even then, the depth of the data and the analysis carried out must be reviewed. And field research on the theme of halal certification is still very minimal when viewed from the need for scientific data related to the theme. Several research titles or scientific articles found by researchers are research written by Waskito with the title The Effect of Halal Certification, Halal Awareness, and Food Ingredients on Interest in Buying Halal Food Products; The Influence of Religious Beliefs, Role of Halal Certification, Information Exposure, and Health Reasons on Public Awareness on Halal Food Products studied by Pramintasari and Fatmawati; Nurhasah, Munandar and Syamsun wrote Factors Affecting Consumers’ Interest in Buying Halal Processed Food Products; a research entitled Halal MSME Development Strategy in Central Java in Facing Global Competition was carried out by Pujiono and Rof’ah; Counseling on Halal Certification for West Java MSMEs in the Covid-19 Pandemic Situation written by Conscience, Nursjanti and Munawar; Setiawan and Mauluddi research on Consumer Behavior in Buying Halal Products in Bandung; Mapping of Culinary UKM in Surakarta City based on Halal Certification Status written by Giyanti and Indriastiningsih; The Increase of Food and Beverage MSME’s Total Revenue in Bogor City Post Halal Certification researched by Khairunnisa, Lubis and Hasanah; The Influence of Perception of Halal Certification, Product Quality, and Price on Perceptions of Increased Sales by Segati; The implementation of Halal Certification on Food Products in Bengkulu City was investigated by Nukeriana; Fauzia, Pangestu and Bafadhhal examined the influence of religiosity, halal certification, product ingredients on buying interest and purchasing decisions; and Putri,

Rohayati and Aisha conducted a research entitled Evaluation of CPPB-IRT Criteria Fulfillment and Halal Certification in Pelangi Rasa UKM [1, 21–30].

In general, the field research that has been carried out has not experienced a significant expansion of the study. It can be seen from the title raised by the researcher which has the closeness of the variables between one another. In addition, the research locations are relatively not covered in strategic areas or even evenly distributed in Indonesia. In particular, of the 12 existing studies, six of them were studied using quantitative methods and the rest using qualitative methods. Based on the theme or title that was worked on, the theme of halal certification associated with MSMEs was four studies.

2.2 Theoretical Review

2.2.1 Sertifikat Halal Certificate

Halal certification is one of the processes that must be carried out by food and beverage business actors starting October 17, 2019 so that the products they produce have halal guarantees and provide convenience to consumers [19, 31]. Halal certification can be interpreted as a systematic testing of activities to find out whether a product produced by a company has met halal requirements. The result of halal certification activities is the issuance of a halal certificate if the product in question meets the requirements as a halal product [32].

According to [33], Halal certification process provides benefits to consumers and a competitive advantage for food producers. For the consumer, the benefits of a reliable Halal certification are clear i.e., the end consumer does not have to bother checking all the ingredients and learning all about the production. It also allows the end consumers to confidently make an informed choice at the time of purchase. Halal certification also has an influence on customer satisfaction in decisioning purchase [34, 35]

Halal certificates owned by business actors from various industrial fields including the food and beverage industry provide legal certainty of the halalness of a product which is the right of consumers [12, 32, 36]. In addition, the increasing demand for halal products in Indonesia and even the world has an impact on the necessity of business actors to guarantee the halalness of the products they sell through a certification process [11, 37]. Halal certification is one of the requirements that is quite important for a product other than a distribution permit. The increasing trend of halal products makes consumers when deciding to buy a product to check how the halal certification is. Consumers feel that products that have halal certification provide peace of mind when using the product and increase the product's ability to be marketed, also boosting the level of consumer confidence [38, 39, 40].

2.2.2 Public Trust

Symbolically, halal certification in regional food and beverage products has an impact on public trust. This public trust is very important when a business starts to grow. Trust is considered an important factor in building online buying interest. If trust is higher, it

can grow consumer purchase intentions to transact online. Because without a sense of trust from consumers, they will not provide their personal data or make transactions with the store [41]. Trust is the foundation of a business. Trust is an awareness and feeling owned by customers to trust a product, and is used by service providers as a tool to establish long-term relationships with customers [42, 43]. Trust implies that the other party will take certain actions that are important for monitoring or controlling the other party. High trust by consumers to the company will be able to give consumers a sense of satisfaction in using the company's products or services, such as Widiyanto who stated that customer trust is the foundation of business which is a way to create and retain consumers [44]. In building trust with consumers, there are several factors that need to be built in running a business. In building consumer trust, it can be started by building aspects of ability, benevolence of business and integrity, because with these factors, it will not only increase purchase intention, but will also reduce risk and will indirectly increase customer loyalty [45, 46].

Because of the importance of trust in running a business in the marketplace, shop owners should not ignore the factors that can affect consumer trust. The relationship between customer satisfaction and loyalty to consumers is very necessary which will ultimately foster trust for consumers. Trust is defined as the expectation held by an individual that the words of others can be relied upon or trusted, as thoughts, feelings, emotions, or behaviors that are manifested when the customer feels that the provider can be relied upon to act in fulfilling his or her interests [47]. Consumer trust also increases and has a positive impact when there is a halal certificate that can be shown by business actors even though the impact is not significant but halal certificates can improve product branding [48].

2.2.3 Regional Food and Beverage Business

Regional specialty foods and beverages have a high market share due to the support of the growing tourism industry. The more visitors to a particular tourism location, the more likely it is that local food and beverage products are sold. This is because it has become a common practice that going to certain tourist sites will feel less if you do not buy special foods and drinks, either for own consumption or as souvenirs for family or neighbors at home [49]. Therefore, local food and beverage business actors as suppliers of products in local souvenir shops have an important role in driving the regional economy.

Every food and beverage business have its own different characteristics between one business and another. The existing business tend to have a reputation better than a new one. A reputable business certainly has customers with a high frequency of purchasing behavior [50].

Nationally, MSMEs contribute greatly to the economy in Indonesia because they are able to absorb 97% of the workforce and 99% of business actors in Indonesia are MSMEs [3]. MSMEs in the tourism sector that contribute to contributing to Regional Original Income (PAD), one of which is the local food and drink business. The development of regional specialties of food and beverage business needs to be carried out continuously both in terms of production and marketing processes. This means that local food and beverage products have certain standards that are used to ensure the feasibility of the product so that it can satisfy and attract consumers' purchasing power.

The performance of food and beverage business consists of internal and external factor. Internal factor consists of: (1) the weakness to get market opportunity and extent markets share, (2) the weakness in capital structure and limitation to access the capital resources, (3) the weakness in the field of organization and management, (4) the limitation to use access and master technology, (5) the limitation in business chanel and business corporation, External factor consists of (1) business climate is less condusive due to unfair copemtiton, (2) economy facilities and infrastructure is less effective,, (3)training less integrated, (4) understanding, trust and care from part of local people on small business still less [51].

In terms of the production process, local specialties and beverages are processed with typical and relatively simple or traditional raw materials [52]. These raw materials usually have their own uniqueness, such as raw materials that only exist in certain areas and cannot grow well in other areas. In this case, the raw materials for typical regional foods and drinks come from agricultural products, for example, Malang apples (a typical apple from the Malang region) and carica fruit typical of Wonosobo. This means that the agricultural industry that provides raw materials for regional specialties will also determine the process of producing regional specialties.

In the marketing process, local food and beverage business actors build product branding independently with the same types of food and beverages. From the product branding, business actors can sell their products directly or by supplying them to gift shops around tourism areas. Even sometimes business actors who have good capital strength and adequate market networks, their products can be found in almost all tourist sites. So it is not surprising that, for example, Sokaraja's special fried gethuk can be found in Yogyakarta.

The possession of a halal certificate can provide and increase consumer confidence. In addition, halal certificates can also help MSME actors to expand their marketing reach, because with a halal certificate, products produced by MSMEs can enter shops that have a larger sales scale, such as minimarkets and supermarkets. MSMEs can also participate in various events organized by the local government and outside the region such as bazaars, expos, competitions, and other similar activities. Because one of the requirements to be able to participate in these activities is to have a halal certificate. So that the halal certificate is considered capable of increasing the turnover of MSMEs [1].

3 Method

This research was carried out on the business actors of MSMEs of regional specialties in Banyumas and Wonosobo to identify cases of both dynamics and problems that occurred in business actors in the implementation of halal certification as business development capital. The stipulation regarding the location is to look at the basis of regional specialties for food and beverage products such as gethuk goreng products in the Sokaraja area and carica products around the Wonosobo and Dieng areas.

This study uses a qualitative approach and data collection through interview, observation, and documentation techniques. Sources of data obtained through primary and secondary methods. Primary data is data obtained directly from the object of research, namely data obtained from interviews with business actors. And secondary data derived

from interviews with halal officials/sathas at the Office of the Ministry of Religion of Banyumas and Wonosobo Regencies, Halal Auditors from LPH and LPPOM MUI. Observations and documentation were used to dig up data regarding the production process of local food and beverages in Banyumas and Wonosobo. Interviews were conducted with stakeholders and business actors who have direct experience in the research topic, namely local food and beverage businesses in Banyumas and Wonosobo. The criteria for determining the informants of MSMEs for typical regional food and beverage are first, the business actors of regional specialties in Banyumas and Wonosobo; second, the business actors are categorized as micro, small and medium enterprises; and third, business actors have not, have or have had a halal certificate.

The method used is a random sampling (graded random sampling) and purposive. Interview informants were coded: nf, els, trs, sn and mm (Banyumas) and hl frn, nh, srj and lif (Wonosobo). The data were analyzed qualitatively following Huberman (2000), which included data reduction, presentation, organization, and drawing conclusions. Meanwhile, data reduction was carried out after collecting and separating relevant data to answer research questions. Classification of data is based on research questions, then presented, organized in theory discussion, and concluded.

4 Result and Discussion

4.1 Halal Certification and Its Problems

Halal certificates that guarantee Halal products are enforced in Indonesia to provide security, comfort, safety, and the availability of halal products for all Indonesian people, especially Muslims. The existence of certification will also increase added value for companies in selling and producing their products (Pasal 3 of the JPH Law). With the Halal Product Guarantee Act (JPH Law), it is hoped that all products imported and circulating in Indonesia have a halal certificate. The issuance of the JPH Law brought changes, especially related to the institution that administers halal certification (BPJPH (Halal Product Guarantee Agency in collaboration with several institutions such as the Ministry, Halal Inspection Agency, and Indonesian Ulema Council in realizing the JPH Law. BPJPH cooperates with the Halal Inspection Agency (LPH) to audit products. Meanwhile, in determining the fatwa, BPJPH cooperates with Indonesian Ulema Council by issuing a Decision on Determinating Halal Products through the Halal Fatwa Session (M. Shofa, Interview, July 15, 2022).

In the national context, the policy on halal certification promulgated by the government refers to efforts to seize the global market. The economic potential based on halal services is addressed by formulating a halal ecosystem in Indonesia by involving various parties. The result is that BPJPH as the organizer formulates technical activities for halal certification in collaboration with relevant ministries. The initial stage, the obligation of halal certificates for food and beverage products is valid from October 17, 2019 until 2024.

Halal certification promulgated in the Halal Product Assurance Law (JPH) Number 33 of 2014 based on Government Regulation Number 31 of 2019, was enforced in October 2019 with the change in the fulfillment of halal product certificates from voluntary

to mandatory (mandatory). Article 3 of this law aims to (a) provide convenience, security, safety, and assurance of the halalness of products available to consumers; and (b) increase the value for business actors to produce and sell halal products. Furthermore, Article 4 of Law Number 33 of 2014 concerning JPH explains that products that enter, circulate, and are traded in Indonesia must be halal certified [53].

The problem of administering halal certification arises when BPJPH is not institutionally ready, while the MUI, which has been serving halal certification for a long time, is through its LPPOM. Facts on the ground, people still know MUI which issues halal certification, they do not know about BPJPH. The consequences of the obligation to be certified halal for products (both goods and services) are crucial. On the one hand, this mandatory ensures that the products consumed and used by the public are guaranteed to be halal. But on the other hand, this “obligation” diction is a big job for the government to connect the many halal value chains that are currently scattered into various sectors.

After the implementation of the Halal Product Guarantee Law Number 33 of 2014, Halal certification is defined as an acknowledgment of the halalness of a product issued by BPJPH based on a written fatwa issued by the Indonesian Ulema Council. (Panji, 2017). In Indonesia, the authoritative institution implementing Halal Certification prior to the enactment of the JPH Law which was carried out voluntarily was the Indonesian Ulema Council (MUI) which was technically handled by the Institute for the Study of Food, Drugs, and Cosmetics (LPPOM).

In a webinar held by the Quality Institute by presenting Mastuki as resource person from BPJPH on June 3, 2021, it was stated that BPJPH had not launched a halal label where Halal labeling was included on the product packaging to show that the product in question was a halal product, and even the basic tariff for certification. Halal has not yet issued PMK.

Although there are several problems that arise in the field such as the absence of a halal logo, even the basic tariff for halal certification has not been issued through PMK, this halal certification policy can indirectly be interpreted as creating capital for entrepreneurs. The interaction between entrepreneurs and the government (BPJPH) through this halal certification program is defined as a reciprocal relationship. Entrepreneurs get symbolic capital in the form of product halal legitimacy and the government gets economic capital in the form of service payments.

4.2 Regional Food and Beverage Business Development

In the ex-residential area of Banyumas, the community knows and collectively has an awareness that their local specialties are Gethuk Goreng, Mendoan, and Sroto. This awareness has been internalized collectively so that it has actual and potential economic sources. The actual and potential sources of the economy are the arena for the contestation of local food entrepreneurs.

In the case of gethuk goreng, for example, the cultural capital in the form of the original recipe for making gethuk gorengis dominated by the inventor of the first recipe, namely Sampirngad with his famous brand of Gethuk Goreng Asli Haji Tohirin. In accordance with Bourdieu's theory, the economic capital owned by Gethuk Goreng Asli Haji Tohirin further strengthens cultural capital, social capital and even symbolic capital

at the same time. The economic capital is in the form of a strategic showroom with a total of nine locations in front of the main road.

In the past, Mr. Sampirngad was selling gethuk around, because it didn't sell well, it was fried. In fact, the taste became delicious, and finally from there, they started selling fried gethuk. Starting at Pak Haji Tohirin who is Pak Sampirngad's son-in-law. (Trs Asli: 2021)

With the ease of the raw materials used in making gethuk goreng and simple recipes, this specialty gethuk goreng has become a popular souvenir culinary commodity and its production is followed by other entrepreneurs with different brands. This positions the production of this gethuk goreng specialty as a strong cultural capital and is open to production by anyone. That is, the contestation arena is not only related to cultural capital, but also how the ownership of economic capital and social capital is owned by the contestants.

Carica fruit which is processed in syrup, becomes a fruit drink that is a typical syrup of Dieng, Wonosobo. This fruit can only grow in the Dieng mountains and exclusively is the economic capital of the surrounding community. While the cultural capital owned is a recipe or a way to turn carica fruit into a packaged drink in the form of carica in syrup. This cultural capital is not exclusively owned by certain people or entrepreneurs, even the first carica in syrup maker did not dominate the market. Ordinary people barely even know who made Carica in syrup for the first time. They only know that carica in syrup is identical or unique to Dieng, not identical to a particular person or shop or brand.

Entrepreneurs or producers of carica in syrup are classified into two clusters, namely producers and farmers of carica fruit which are commonly found around Dieng and producers of pure carica in syrup which are mostly found in urban areas of Wonosobo. The characters of these two clusters differ in the production process carried out, marketing reach and business management literacy.

...So sometimes, tourists who enter Wonosobo, if you want to try typical food, people must eat in the area right. If you go to Dieng, try Carica in Dieng, because Carica is from Dieng. Incidentally tried Carica which you could say the quality is not good. It's been automatic from the start. Because we have experienced several times when people come here, want to buy carica, how many do you want to buy, some say I don't like carica. I've tried it before but it didn't taste good... (Frn, Gemilang: 2021).

I usually get on the tourism bus, bro, if it's not as good as this, the characteristics are like this. I'll give you an example right away. Problem is sometimes many tourists who buy carica only see the cheap price. (Nh, Caca Carica: 2021)

The main strength of the local food and beverage industry in the case of gethuk goreng in Banyumas is its cultural capital. The community's strong collective memory that the typical Banyumas souvenir is gethuk goreng has become a profitable habit for gethuk goreng entrepreneurs. The same thing happened to Carica in Wonosobo. The difference is that the regional specialty food and beverage industry in the case of carica in Wonosobo is added to the source of raw material for carica fruit, therefore it is included in economic capital. This is where the difference is quite significant, gethuk goreng with

cassava as raw material is easily obtained and processed into Banyumas specialties, while carica fruit can only be obtained in the Dieng area.

Banyumas regional specialties such as gethuk goreng and jenang jacket have stable customers seen from the stability of their turnover before the pandemic. The two business actors maintain a distinctive taste to foster the trust of ordinary consumers to become loyal consumers (customers). Gethuk goreng H. Tohirin only produces one type of gethuk goreng flavor, namely the original gethuk goreng whose main composition is cassava and palm sugar. In fact, gethuk goreng in other places has innovated by bringing out more varied gethuk goreng products such as durian and jackfruit flavors. This was done by Trisno (owner of Gethuk Goreng H. Tohirin) in order to foster trust through taste stability.

I just made the original gethuk. I've tried another model by using real durian, not flavoring, you know. But it didn't work at all, even not good in shape and mushy. Finally I did not continue it. Some outside of mine are in various flavors are not authentic.

4.3 Halal Certification, Public Trust and Business Development

One of the social capitals of the regional specialty food and beverage industry in Banyumas and Wonosobo is the aspect of trust. Halal certification as social capital and economic capital can be used as a way to develop business in the local food and beverage industry.

Ritzer in Fathy defines social capital as an individual's capacity to obtain valuable material or symbolic goods based on the virtues of social relations and membership in social groups [54]. Putman identifies social capital in three aspects, namely trust, norms and networks [54–56]. Social capital in the typical regional food and beverage industry can be seen from the relationship or interaction between the main components of production and the roles played by each such as entrepreneurs or owners of the regional specialty food industry, suppliers of raw materials, and laborers. In addition, social capital can also be identified from the marketing process, namely the relationship between entrepreneurs and consumers, either directly or indirectly.

First, trust. Trust is the most essential social capital for the regional specialty food industry. This trust then creates a latent network and usually contains norms as a barrier and measure of trust. A stronger sense of trust becomes the main foundation in the process of producing and marketing regional specialties.

Halal certification through halal certificates and labels in regional food and beverage products has an impact on public trust. This public trust is very important when a business starts to grow. The ajinomoto case in the past is an example that public trust can kill economic potential almost totally. Products that have been certified halal are automatically included in the guaranteed product group and get legal protection. This means that the accumulation of social capital in the form of public trust owned by the halal-certified regional specialty food industry will be stronger and not easily torn down.

Sari Dewi's gethuk goreng maintains customer trust with the stability of the prices being sold relatively cheaply while maintaining the quality of the products.

For me, (the price of gethuk) is cheaper than the one at the big roadside shop. Because I don't have a shop, you can see by yourself that my house is falling apart

or not. But thank God, if it wasn't for a pandemic, 2 quintals a day would be over. (Sn Sari Dewi 2021)

In Wonosobo, social capital on the aspect of trust is more applied by carica entrepreneurs in urban areas. This is done because the target market is wider. They even complained about the number of tourist visitors who thought that carica in syrup was not good because they tasted the wrong carica in syrup product.

Once, there was a customer who told me that Carica didn't taste fresh. After I checked, it turned out that they bought carica around Dieng tourism which the manufacturing process didn't fit. Indirectly it has an effect on those of us who are under... (rulers of urban carica). (Frn, Gemilang : 2021)

The carica in syrup entrepreneurs always produce carica in good taste and tell the costumers the characteristic of carica that can no longer to eat as the effort to maintaining customer trust. In addition, business legality is also more fully owned by carica in syrup producers in urban areas.

Halal certificates also can be a way for MSMEs of regional specialties to climb the social stratification ladder. This is very possible if the accumulation of their capital structure is their main focus. The reluctance of some gethuk goreng producers in Banyumas to certify their products as halal has the potential to weaken public confidence in the products they sell. However, this halal certificate is a supporter that cannot always be directly converted into economic capital to increase the turnover of regional specialties that cannot be directly linked to symbolic capital. This means that the ownership of symbolic capital for local food business actors does not guarantee an increase in business turnover, but symbolic capital in the form of public trusts has evolutionarily increased the number of customers through the conversion of social capital first. According to Suparjo, Micro, Small and Medium Enterprises (MSMEs) are expected to be able to meet market demand for halal products that continues to increase, both at home and abroad. For this reason, the government encourages MSME actors to register their products in order to obtain a halal certificate. The reason is, by pocketing this halal certificate, it can give consumers confidence and a sense of security that the products consumed or used are guaranteed to be halal [57].

Halal certification is proof that the products being traded have met the halal requirements set by the MUI fatwa. The increasing middle class population in Indonesia is one of the huge marketing potentials. Especially the Muslims who make up 87% of the total population in the country. Gradually, some manufacturers of goods began to direct marketing specifically targeting middle class Muslims, and did not hesitate to provide halal assurance through halal certification.

The business development strategy for MSMEs. Regional specialties through halal certification have become one of the strategies that have been successfully applied to carica business actors in the urban cluster Wonosobo. Awareness of this symbolic capital is done by completing various business legalities including halal certificates. This condition was carried out by Gemilang Carica, Caca Carica and Maharani Carica. With the symbolic capital they have, they are able to build public trust that comes from their

business network. The result is an increase in their trade turnover and also easily expand their business network.

5 Conclusion

Based on the research findings, it can be concluded several things: first, social capital in the regional specialty food and beverage industry in Banyumas and Wonosobo is identified in the form of consumer trust. Second, local food and beverage business actors in Banyumas and Wonosobo are more dominated by the ownership of cultural capital and social capital in addition to symbolic capital and economic capital. And third, halal certification as a symbolic capital can be converted into social capital in the form of the potential for the growth of public trust which automatically increases the chances of increasing customers so that it can be converted into economic capital in the form of increased turnover.

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