

**ANALYSIS OF THE DEVELOPMENT STRATEGY OF UMKM FASHION
HALAL LANGGAM BATIK BASED ON SUSTAINABILITY”**

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DOI : <https://doi.org/10.21107/pamator.v18i1.29532>

Manuscript received January 1st 2025, Revised January 22nd 2025, Published March 31st 2025

Abstract

The success of MSMEs in developing the sustainability-based halal fashion sector will largely depend on the implementation of effective strategies, as well as their ability to compete in the local and international markets. Sustainability in the context of halal fashion MSMEs involves several aspects, including the use of environmentally friendly materials, efficient management of natural and human resources, and attention to the social and economic welfare of workers. This study aims to analyze the development strategy of Sustainability-Based Halal Fashion Batik Style MSMEs. This study uses a qualitative motto by using the Nvivo application that supports searching for common words in data processing frequencies, displaying analysis in the form of tables and word frequencies that often appear based on the results of data coding. The results show that the words that appear most often are development, environment, society, growth, sustainable, meaning there is a relationship between these factors. The results of the study show that Langgam Batik develops its business based on three main pillars of sustainability, namely economic, social, and environmental. In terms of economy, product diversification and marketing with social media. From the social aspect, these MSMEs play a role in community empowerment through job creation and the preservation of cultural heritage through North Sumatran batik motifs. From an environmental perspective, there are opportunities to implement more environmentally friendly processes, such as the use of natural dyes that are less polluting. Therefore, support from the government, academics, and the business community is urgently needed to expand market reach and increase the competitiveness of halal fashion MSMEs at the national and international levels.

Keywords: Development, Halal Fashion, Sustainability

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INTRODUCTION

In the era of globalization that continues to grow rapidly, the *fashion industry* has transformed into one of the largest sectors in the world. The unrelenting dynamics in this industry encourage individuals to continue to access new products in order to keep up with trends. Up-to-date and personal style are important elements that shape fashion choices. With the development of technology, changes in the *fashion industry* occur constantly and rapidly, allowing new trends to emerge quickly and efficiently. The discussion of *fashion* trends has become a timeless topic, creating a significant global impact.¹

Micro, Small, and Medium Enterprises (MSMEs) play an important role in the Indonesian economy, especially in creating jobs and encouraging economic growth. One of the sectors that has great potential to develop is MSMEs in the *fashion* sector, including products oriented to the halal concept. In recent years, the demand for halal fashion has increased in line with the growth of public awareness of the Islamic lifestyle. With its flexible nature and the implementation of a combination of capital-intensive and labor-intensive programs, MSMEs have the ability to maximize the use of local resources. This allows small and medium businesses (MSMEs) to survive both during economic crises and changes caused by globalization. The continuous experience and adaptation of MSME actors build strong competencies, which enable them to face challenges and competition in the market.

Halal fashion not only includes Muslim fashion, but also pays attention to halal aspects in the production process, raw materials, and environmental and social sustainability.² In this context, Micro, Small, and Medium Enterprises (MSMEs) are an important sector that supports the growth of the halal fashion industry, especially in areas such as Deli Serdang, North Sumatra. The success of MSMEs in developing a *sustainability-based halal* fashion sector will depend heavily on the implementation of effective strategies, as well as their ability to compete in local and international markets.³

Worldwide, Indonesia is the country with the largest Muslim population. According to data from the Ministry of Home Affairs, the number of Muslims in Indonesia will reach 245,973,915 people in the first half of 2024, or around 87.08% of the total population. In addition, according to a survey conducted by the National Committee for Sharia Finance (KNKS), 89.2% of people in Indonesia are aware of the importance of halal fashion. Data shows that the majority of Indonesian Muslims not only understand the importance of halal fashion, but also consider comfort, quality, and price as the main factors in choosing

¹ Rizka Putri Ramadani and Imsar, 'Analysis of the Role of Sumatra Trash Bank in Improving the Circular Economy of the Community with an Islamic Economic Approach', *Company: Journal of Sharia Economic Rumpun*, 6.1 (2023), pp. 124–33, doi:10.25299/company.2023.vol6(1).13865.

² Juwita Dewi Br Pohan, Marliyah, and Muhammad Lathief Ilhamy Nasution, 'The Application of Circular Fashion to the Hedonism Behavior of Generation Z in the Perspective of Juwita's Islamic Economy', *Jambura Economic Education Journal*, 6.1 (2024), pp. 217–31.

³ Pohan, Marliyah, and Nasution, 'The Application of Circular Fashion to the Hedonism Behavior of Generation Z in the Perspective of Juwita Islamic Economics'.

these *fashion* products .⁴



Figure 1.1

Data from the Ministry of Religion of the Republic of Indonesia in 2025

The trend of Indonesian Muslim awareness towards *halal* fashion shows an increase from 2021 to 2025, in line with the growth of the global *halal* population and industry. Although initially low, interest in *halal* fashion continues to increase thanks to government policies, *halal* certification, and fashion trends that prioritize sustainability and *sharia* compliance. However, challenges still exist, especially in public education and product competitiveness compared to *conventional* *fashion*. With the trend that continues to develop, Indonesia's *halal* fashion industry is expected to be stronger and able to compete in the global market.⁵

The government has written official rules initiated through strong policies and regulations needed to encourage the growth of the *halal* fashion industry. The main legal basis for ensuring the *halalness* of products is Law Number 33 of 2014 concerning *Halal* Product Assurance (JPH Law). The Government Regulation (PP) that regulates its implementation has not yet been issued, one of the many challenges that still hinder its implementation. Proactive action is needed for this rule to be effective. Current regulations must work well with governments, industry players, and other stakeholders to ensure the effective growth of the *halal* fashion sector. One of the things that can be done is to accelerate the preparation and implementation of implementing regulations to create a better business environment for the *halal* *fashion* industry. With clear policies and effective implementation, the industry has a great opportunity to develop sustainably.⁶

⁴ Oktoviana Banda Saputri, 'Mapping Indonesia's Potential', *Journal of Sharia Economics and Banking*, 5.2 (2020), p. 24.

⁵ Popon Srisusilawati and others, 'Trends and Development of *Sharia* Fashion in the Modern Era in the City of Bandung', *Islamic Economic Scientific Journal*, 10.1 (2024), p. 953, doi:10.29040/jiei.v10i1.12319.

⁶ Melly Sitorus and Ani Faujiah, 'Peluang Industri Kreatif Fashion *Halal* Di Indonesia', *Proceedings of International Conference On Islam Education Management and Sharia Economics*, 4.1 (2023), pp. 141–54.

When it comes to the development of sustainability-based halal fashion MSMEs in Deli Serdang, one of the main challenges is competition with products from outside the region, especially batik from Java. People lack understanding and appreciation for regional ornaments, so they choose batik without considering local cultural values. In addition, there is no support from local educational institutions, which causes the use of local batik to be less in demand. Since the entire production process is done independently with local labor, higher production costs are another problem. With this situation, public awareness of the importance of preserving local cultural heritage is still low. As a result, regional batik products are difficult to compete in the market. Therefore, the right strategy is needed to increase competition and encourage sustainability-based halal fashion MSMEs in the area.

Seeing these conditions, Sustainability is present as a solution to the problem of halal fashion MSMEs above which involves several aspects, including the use of environmentally friendly materials, efficient resource management, and attention to the social and economic welfare of workers. This concept of sustainability has become very relevant in the *fashion* industry, which is known as one of the sectors that contributes greatly to environmental damage.⁷ Therefore, it is important for halal fashion MSME actors in Deli Serdang to implement development strategies that not only encourage business growth, but also pay attention to the long-term impact on the environment and society.⁸

Several previous studies have examined MSME development strategies, but there is still a gap in understanding the implementation of sustainability in the halal *fashion industry*, especially in certain areas such as Deli Serdang. Research by Helmi on the development of fashion MSMEs in Indonesia shows that many small business actors do not understand the importance of *the concept of Sustainability* in their business.⁹ This study highlights the limitations of knowledge and access to environmentally friendly technology, but does not specifically discuss halal fashion MSMEs in certain areas. Another study by Silalahi states that although the halal fashion sector is growing rapidly, many MSME actors have not optimized the potential of the international market and adopted sustainability principles in their operations.¹⁰ This research focuses more on marketing and market penetration aspects, but less discusses how *Sustainability aspects* are applied in the production process. Finally, research by the development of fashion

⁷ Rudi Kurniawan, La Ode Alimusa, and Al Asy Ari Adnan Hakim, 'The Influence of Religiosity, and Price on Halal Fashion Buying Interest with Attitude as an Intervening Variable of Religiosity (Study in Kendari City, Southeast Sulawesi Province)', *Scientific Journal of Islamic Economics*, 8.3 (2022), p. 2748, doi:10.29040/jiei.v8i3.6496.

⁸ Aisy Salwa Daulay, Imsar Imsar, and Rahmat Daim Harahap, 'Digital Market Development Strategies in Supporting the Halal Fashion Industry in Indonesia', *AL-MANHAJ: Journal of Islamic Law and Social Institutions*, 5.1 (2023), pp. 1035–42, doi:10.37680/almanhaj.v5i1.2918.

⁹ Muhammad Helmi and Nurul Jannah, 'The Development of the Halal Supply Chain Concept in the Halal Fashion Industry', 9 (2023), pp. 194–207 <<http://jurnal.uinsu.ac.id/index.php/studiaeconomica194>>.

¹⁰ P R Silalahi, I Imsar, and A Fattah, 'Halal Industry as a Solution to Increase Economic Growth in West Nusa Tenggara', *Scientific Journal of Islamic Economics*, 10.02 (2024), pp. 1444–54 <<https://jurnal.stie-aas.ac.id/index.php/jei/article/view/12709>>.

MSMEs in Indonesia also revealed that despite the awareness of sustainability, many MSMEs are not ready to implement sustainable strategies due to limited resources and knowledge. This shows that there is a gap in research that has not linked sustainability to the development of halal fashion MSMEs, especially at the local level.¹¹

Batik is the work of the Indonesian nation in which there is a combination of art and technology by the ancestors of the Indonesian nation. Furthermore, looking at the meaning of batik itself, it is usually only a motif from Java, but in this case, Langgam Batik comes with one of Indonesia's cultural heritages that has high aesthetic value, becoming one of the *fashion products* that has great potential to be developed in the context of halal *fashion*. However, the development of MSMEs in this field often faces various challenges, such as lack of innovation, low labor capabilities, lack of *support* from the Government and lack of interest from the Indonesian people in batik.¹²

On the other hand, sustainability is one of the global issues that is increasingly urgent to pay attention to, including in the *fashion industry*. The concept of *sustainability-based fashion* not only focuses on economic aspects, but also the environment and social. Therefore, it is important for batik-style halal fashion MSMEs to integrate sustainability strategies in their business models to increase competitiveness in domestic and international markets.

This research aims to fill this gap by analyzing the strategy for developing *sustainability-based halal fashion MSMEs* in Deli Serdang, as well as providing recommendations to increase the competitiveness of MSMEs in this sector. As a case study, this study will refer to Langgam Batik, one of the MSME actors in Deli Serdang who produces batik-themed halal fashion. Langgam Batik is an example of an MSME company that takes advantage of the richness of local culture by integrating sustainability principles in its production. This brand not only produces batik clothing in accordance with Islamic law, but also uses natural materials and pays attention to the welfare of workers and environmental impact. By focusing on sustainability-based development, Langgam Batik can be an example of implementing development strategies that can be applied by other MSME actors in Deli Serdang, in order to create *a sustainable and competitive halal fashion industry*.¹³

¹¹ N. Y. Wulansari, D Ranihusna, and I Maftukhah, 'HR Planning Strategies for Increasing the Competitiveness of Semarang Batik MSMEs', *Proceedings of Teacher Professional Education, Faculty of Teacher Training and Education*, 2020, pp. 1552–59 <<http://download.portalgaruda.org/article.php?article=386938&val=8521&title=STRATEGI HUMAN RESOURCE PLANNING TO INCREASE THE COMPETITIVENESS OF SEMARANG BATIK MSMEC>>.

¹² Hafiza Putri Barus, Reni Ria Armayani Hasibuan, and Muhammad Ikhsan Harahap, 'Analysis of the Potential of the Halal Industry in Increasing Economic Growth of Binjai City', *Al-Mutharahah: Journal of Religious Social Research and Studies*, 21.01 (2024), pp. 540–51, doi:10.46781/al-mutharahah.

¹³ Yeni Kurnia Simatupang and others, 'Analysis of Strategy Management in Improving the Creative Economy in the Halal Industry of Ecoprint Fashion Usi Modist Jambi City', 8.12 (2024), pp. 487–507.

RESEARCH METHODS

The research method used in this study is a descriptive qualitative method with data analysis using NVivo 12 Plus Software. NVivo 12 Plus is a Qualitative Data Analysis (QDA) application developed by QSR around the world. NVivo software consists of a number of key functions and is used to conduct qualitative research sourced from text. This software is aimed at qualitative research that works with textual and multimodal data on both small and large scales. The research is carried out through several stages starting from determining and discussing the topic, determining the formulation of the problem collection and literature review, data collection, data analysis, and drawing conclusions.

In Nvivo 12 plus there are several steps that must be done to process the data, namely:

- a. *Coding* is a short word or phrase that most often appears symbolically providing a summary, gist, main conclusion of the problem or attribute that evokes the memory of something based on language or visual data. Data can consist of interview transcripts, participant observation field notes, journals, documents, and literature. According to Charmaz, there are three types of coding, namely:
 - b. *Initial Coding*. *Initial coding* is the initial coding to express any theoretical possibilities that can be seen in the data.
 - c. *Axial Coding*. *Axial coding* is the stage of connecting categories with subcategories. Axial coding determines the properties and dimensions of a category.
 - d. *Selective Coding*. Selective coding is the process of selecting one category to be the core category, and connecting it with all the other categories with that category
1. *Analytical Map*. An analytical map sketching ideas (Map) about the research at this stage is a specific way to record what the researcher thinks and describe the concepts of the researcher's thinking about the topic being studied. The map also consists of several nodes that have been coded and then there are data sources listed in those nodes.
2. *Matrix Coding Query*. There are several options for creating a query, to support the explanation of the data analysis carried out by the researcher. The explanation of Matrix coding queries according to Bezeley & Jackson is to generate information in the form of a table to determine the attributes that have been coded on the same two or more nodes.
3. *Framework Matrices*. *Framework Matrices* is a form of data presentation made in NVivo 12 to form a table that can be exported to excel. The data conducted presents a concise data source.
4. The data collection method used was by interviewing the Head of the Medan City Cooperatives and MSMEs Office, the owner of the batik style, namely Mrs. Hj. Rafika Johani, M. Sarwo Edhue as the secretary of the Batik style, Makrifullah as the Admin and Mrs. Yeni Alfira as a housewife / worker in the batik style. The location of the research took place at the batik-style production house on Jl. Pengabdian Gg. HM. Pulungan no. 354, Hamlet I, Bandar Setia Village, Percut Sei Tuan District, Deli Serdang Regency, North Sumatra Province.

RESULT AND DISCUSSION

The *Fashion Industry* is one of the textile industries that has a fairly high added value and is one of the sixteen creative industry groups that play a role in the development of the national economy. Industries engaged in the *world of fashion* are in great demand by various circles.

The city of Medan, precisely in Deli Serdang, has the production of Batik and *Souvenirs* called *Langgam Batik & Souvenir*. In the Great Dictionary of Indonesian Language (KBBI) the word "*Langgam*" can mean style, model and way. *Langgam* is a style, model and way of expression in pouring ideas and creations sourced from the local wisdom of the North Sumatra ethnic group founded by Mrs. Rafika Johani S.Ag or known as Mrs. Evi Amroeni. This *Batik & Souvenir style* was established in 2008 with the aim of preserving and introducing the local wisdom of North Sumatra, namely regional ornaments in North Sumatra which are full of philosophical meanings and for empowerment. The characteristic of *Langgam batik* is a motif that is very typical of North Sumatra and also a bright color and follows the developing color pattern.

The batik products produced by Mrs. Evi vary, such as batik stamp, writing and printing. Each type of batik product has a different production process. The production process carried out in the manufacture of batik products generally still uses traditional methods, but with the development of the times some batik production processes are carried out by stamping using prints with different image motifs. There are several batik-style products: namely batik, aksesoris, and ready to wear.

Word Frequency Query

Visualisasi tree map merupakan peta visualisasi untuk menggambarkan konsep atau tema didalam data dalam bentuk map yang mudah dipahami. Hasil analisa data wawancara Strategi Perkembangan UMKM *Fashion Halal Langgam Batik Berbasis Sustainability*, kata-kata yang menggunakan program Word Cloud paling sering muncul pengembangan, lingkungan, masyarakat, pertumbuhan, berkelanjutan dan kata lainnya yang sering muncul pada gambar di bawah yang menunjukkan kata cloud yang digunakan dalam sumber penelitian.



Figure 2. Visual Tree Map

Source: Data processed NVivo 14.23.2 2025

The following feature is the same as the diagram above, only it is displayed in numerical form to see if there is a high correlation in the data analysis. The picture above is a summary used in this study material where there are more development words as the main word that will be the subject of discussion in the journal.

Table 1. Coding Results

<i>Word</i>	<i>Length</i>	<i>Count</i>	<i>Weighted Percentage (%)</i>
Pengembangan	12	252	0,37
Masyarakat	10	190	0,28
Meningkatkan	12	165	0,24
Pertumbuhan	11	163	0,24
Berkelanjutan	13	126	0,18
Menggunakan	11	95	0,14
Mengembangkan	13	90	0,13
Perusahaan	10	82	0,12
Pariwisata	10	81	0,12
Pemerintah	10	78	0,11
Pembangunan	11	74	0,11
Berkembang	10	72	0,11
Perkembangan	12	72	0,11
Peningkatan	11	68	0,10
Development	11	63	0,09
Kewirausahaan	13	54	0,08
Penggunaan	10	52	0,08
Keberlanjutan	13	51	0,07
Pengetahuan	11	48	0,07
Kesejahteraan	13	47	0,07
Pendekatan	10	47	0,07
Perspektif	10	47	0,07
Menciptakan	11	45	0,07
Perspektif	10	47	0,07
Menciptakan	11	45	0,07
Perekonomian	12	44	0,06
Menghasilkan	12	38	0,06
International	13	37	0,05
Alam	10	36	0,05
Perdagangan	11	36	0,05

Source: Data processed NVivo 14.23.2 2025

Based on the results of the analysis of interview data and articles analyzed with the Nvivo 12 Plus software, it shows that there is an important factor in the development of the *Sustainable-Based Batik Style Halal Fashion MSME Strategy*, namely the importance of collaboration between several aspects such as the diagram below below:

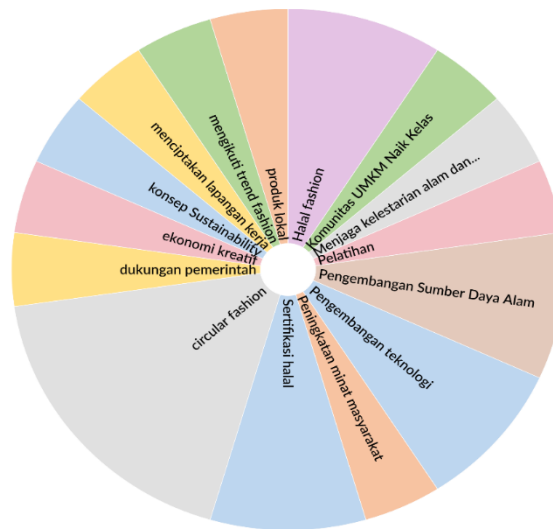


Figure 3. Hierarchy Chart of Sustainable *Halal Fashion MSME Development Factors*

Source : Nvivo 12 Plus Data Processing Results

Sustainable fashion or *sustainable fashion* is a practice in *fashion* that prioritizes the values of various parties involved in it, especially the environment and humanity. How to *make fashion* in any form, from personal lifestyle to the business realm should prosper and leave as few losses as possible. The goal of *Sustainable fashion* is to unite various groups in the *fashion industry*, namely fashion designers, manufacturers, distributors, and consumers (buyers) should work together to change the way *fashion* is produced and consumed for the better.

Sustainable Fashion also has the concept of producing garments and clothing that is environmentally friendly and ethical, supporting the survival of the workers involved in every step of production. "*Sustainable Fashion*" means being more responsible, not only to consumers by presenting skin-friendly clothes and accessories, but also to the environment by producing products that do not pollute nature, as well as to the makers, from the workers of the clothing factory to the distribution channels that have the ethics of sharing profits fairly.

Advantages of Style Batik Products

1. Uniqueness and Peculiarity of Motifs Langgam batik motifs are not only beautiful but also have high cultural value, describing the identity of North Sumatra. This uniqueness provides added value that is difficult to compete with batik from other regions.
2. High Quality with manual processes and the use of quality materials, Style batik offers products that are durable, comfortable to use, and have high artistic value. Consumers get quality that is comparable to the price paid.

3. A Clear Target Market By targeting hotel guests and the upper-middle-class community, Langgam Batik focuses on segments that value the authenticity and art of batik. This target market tends to be more loyal and has high purchasing power.
4. Enhancing Cultural Values, Gaya Batik promotes the stories behind motifs, manufacturing processes, and local identities. This provides more experience to consumers, not only buying fabrics but also understanding the culture of North Sumatra.
5. Consumer Trust Commitment to producing the best products and consistency of quality creates consumer trust. This encourages repeat orders because consumers are satisfied with the products they receive.
6. Awards and Reputation from the local government, several institutions such as Bank Indonesia and Education Institutions (Higher Education).
7. Various awards achieved, such as the Deli Serdang Independent Superior SME Award and the Indonesian IKRA (Sharia Creative Industry) Winner, show recognition of the quality and innovation of Batik Style products at the national designer.

In the marketing strategy carried out by the owner of Langgam Batik & *Souvenir*, various efforts have been thought of to ensure that batik continues to exist in the market, people understand the batik trend, and the product is increasingly known by the public. Therefore, the owners of Langgam are diligent in promoting, continue to produce, and every year present the latest designs. Langgam Batik also collaborates with *fashion designers* in Jakarta to follow the latest fashions, so that consumers don't just see old motifs. However, if old motifs are still in demand, they still produce them.

In terms of marketing, owners usually take advantage of social media such as Facebook and Instagram, as well as the Shopee marketplace. Promotions are also carried out through *events*, *workshops*, and sharing the process of making batik on social media. Thus, the product will be glanced at by Langgam's social media followers. In addition, Langgam has galleries in hotels in collaboration with the local government of Deli Serdang, as well as *outlets* in *department stores* in Jakarta, Makassar, and Manado.

A strategy is a course of action that guides the decisions of top management and the many resources of the company to realize it. In addition, strategy also affects the life of the organization in the long term, at least for five years. Therefore, the nature of strategy is future-oriented. Strategy has multifunctional or multidivisional consequences and in its formulation requires consideration of internal and external factors facing the company.

MSME development is the first step to answering all the problems faced by a country's economy by creating MSMEs that are more competitive with a rational and partial economic climate whether viewed simultaneously or assessed separately. This can be started with government efforts. The business climate is considered productive and has relevant business licensing procedures and provides relief in tax management (Nugroho, 2018). Capital assistance implemented by the government makes the community better cope with bad capital, which is one of the disasters in the economic strata in the implementation of MSMEs. Business protection is carried out by simplifying the terms and procedures for applying for a business license. Training is an effort to improve the

quality of human resources, and socialization is the process of instilling habits or rules in a group.

MSMEs are a business unit managed by one person, a handful of people either individually or using a business entity. The business classification has been determined from the beginning, both determined by the number of employees, the average annual period turnover income to the amount of wealth obtained in the MSMEs.¹⁴

Law No. 20/2008 on Micro, Small and Medium Enterprises states that micro and medium enterprises are individual businesses owned by a person either individually or as a legal entity. This is regulated in the law and MSMEs have limitations in their capital categories as follows: first, has a capital with a total net worth of Rp 50,000,000.00 (fifty million rupiah) which does not include buildings and land where the business is located. And second, it has an income in an annual period with a maximum limit of Rp 300,000,000.00 (three hundred million rupiah).¹⁵

According to Ismanthono, quoted from Lucius, product diversification is an effort to diversify products through the development of new products or developing existing products that are already done by a company to increase sales. The last strategy is the physical form of the venture (*Physical Evidance*). After the six strategy criteria are carried out, the physical form of the business should not be forgotten because in selling a product or service, the arrangement of the building of a business becomes an attraction for consumers to visit the business. The building of the business must create a comfortable atmosphere for consumers, because a comfortable atmosphere will be an added value for consumers to the business.¹⁶

According to Saepudin, *Fashion* is a variety of the latest forms or styles in general and Muslim clothing that occur at a certain time and are followed by the majority of people.¹⁷ Clothing or clothing means something that can be worn from head to toe, which includes all objects that attach or cover the body to objects that function as decorations.¹⁸

In Islamic teachings, clothing is not only a matter of culture and *fashion*, but there are also certain provisions for men and women. The provisions include:¹⁹ The

¹⁴ Nuramalia Hasanah, *EASY TO UNDERSTAND MICRO, SMALL AND MEDIUM ENTERPRISES (MSMES)* (Uwais Inspirasi Indonesia, 2020).

¹⁵ Rizka Putri Ramadani and Imsar, 'Analysis of the Role of Sumatra Trash Bank in Improving the Circular Economy of the Community with an Islamic Economic Approach'.

¹⁶ Imsar Imsar, Marliyah Marliyah, and Faisal Hamdani Harahap, 'Marketing Strategy of Coffee Shops in Medan City with Game Theory', *HUMAN FALAH: Journal of Islamic Economic and Business Studies*, 8.2 (2021), pp. 20–32, doi:10.30829/hf.v8i2.9783.

¹⁷ Asep Bayu Saepudin, 'The Impact of Halal Fashion on the Traditional Textile Industry in Muslim-Majority Countries', *KITAT Economic Journal*, 35.1 (2024).

¹⁸ Baruna Tyaswara and others, 'The Meaning of Youth Fashion Style in Bandung', *Journal of Communication*, 3.September (2017), pp. 2579–3292.

¹⁹ Mustiah, 'FASHION IN ISLAMIC VIEW', *Journal of Education Borneo*, 4.1 (2023).

clothes/clothing worn must cover the awrah, cover the curves of the body (not tight) and do not show the body parts behind it (transparent). Women's clothing should not resemble men's and men's clothing should not resemble women's. Islam prohibits women from wearing men's clothes and men wearing clothes that resemble women's clothes. Does Not Resemble the Clothes of Infidels There are several types or forms of non-Muslim clothing that are forbidden to be used by Muslims, namely clothes that are sombol or characteristics of non-Muslims such as the shape of hats used by Jews. The clothes used are not solely for fame (martyrs). Martyrdom is clothing worn to attract people's attention with the aim of being arrogant, so the standard is the intention of a user.

Halal fashion is a form of dress or clothing model that is adjusted to the rules of Islamic sharia where in terms of design it is prioritized to cover the limits of the body that should not be seen by non-mahrams. *Halal fashion* is more predominantly used by Muslims or people who are dominated by people who adhere to Islam.²⁰

Indonesia as a country with a dominating population of Islamic religious communities, triggering the rapid development of halal fashion is also seen as very significant in various regions. This is due to the growing awareness among the muslim community themselves to dress according to the rules that have been determined in Islam. The development of halal fashion is also triggered by the beginning of the popularity of sharia clothing models which are considered very suitable for use by the public, especially in the eastern hemisphere.

In 2019, the consumption of halal products in Indonesia is estimated to reach a fantastic value of US\$144 million. This figure makes Indonesia the largest consumer in the world in the halal product sector. Stable economic growth and increasing public awareness of halal products also contribute to the high demand. In addition, with the majority of Indonesia's population being Muslim, the need for halal products is increasingly urgent and varied, including food, beverages, cosmetics, and medicines. This shows the importance of the Indonesian market in the global halal product industry, providing a great opportunity for manufacturers to expand their market reach.²¹

When viewed in terms of design, indeed the design of *halal fashion* clothing models is more patterned to the Middle East where the fabric models shown really cover most of the body, especially for women. In this day and age, halal fashion is becoming more popular, coupled with the presence of *modestly* dressed models that are almost similar to sharia clothing although they have some differences. This is proof that halal fashion has succeeded in influencing the *fashion* scene globally to be able to produce new adaptations that are a reference for every fashion craftsman.

The government technically also has a role that can be said to be quite crucial in the launch of halal fashion products which of course are urgently needed by every Muslim community. Muslim consumers certainly need accurate information about how halal

²⁰ Mustiah, 'FASHION IN THE VIEW OF ISLAM'.

²¹ Frida Yanti Sirait, Mulyana Fitri, and Chuzaimah Batubara, 'Analysis of the Influence of Electronic Word Of Mouth and Product Quality on the Repurchase of Halal Safi Cosmetics', *Company: Journal of Sharia Economic Clusters*, 6.2 (2023), pp. 450–64, doi:10.25299/company.2023.vol6(2).13654.

fashion is produced and distributed in Indonesia as a society with the largest number of adherents of the Islamic religion. This effort can be the basic foundation for anyone who wants to become a craftsman or *supplier of halal fashion products* to innovate in creating new works.²²

The definition of the word Sustainable itself means sustainable. The word continuous here refers to the ability to maintain a state or process that was done before. According to *the American Institute of Architects*, *sustainability* is the ability of people to survive by using the natural resources they have without the need to overuse where the systems they use require those resources.

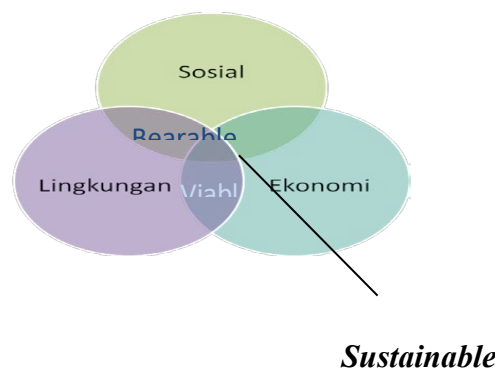


Figure 4. *Three Pillars of Sustainability*

Sumber: Adams, WM: *The Future of Sustainability: Re-thinking Environment and Development in the Twenty-first Century*. (2006).

The concept of sustainability can be broken down into three aspects of understanding, namely:

Sustainable economy is defined as development that can produce goods and services continuously to maintain the sustainability of the government and avoid sectoral imbalances that can damage agricultural and industrial production. Environmental sustainability, namely an environmentally sustainable system must be able to maintain stable resources, avoid exploitation of natural resources and environmental absorption functions. This concept also concerns the maintenance of biodiversity, the stability of airspace, and other ecosystem functions that do not fall into the category of economic resources. Social sustainability, which is a system that is able to achieve equality,

²² Azhari Akmal Tarigan and others, 'Legal Protection of the Muslim Community of Medan City on Halal Food Products (Study of the Halal Certification Process by the Indonesian Ulema Council of Medan City)', *Journal of Education, Humanities and Social Sciences (JEHSS)*, 2.3 (2020), pp. 619–32, doi:10.34007/jehss.v2i3.135.

provides social services including health, education, gender, and political accountability.²³

Sustainability theory is a theory that explains people's efforts to prioritize social responses to environmental and economic problems. The context of corporate *sustainability* is explained as a form of business strategy that provides the concept of balance and balances stakeholders in the economic, social, and environmental dimensions of a company's performance. *Corporate Sustainability* is also measured through the Triple Bottom Line (TBL), a concept developed by Elkington. There are three dimensions of TBL, namely economic, social, and environment. Companies can move towards sustainable development by integrating TBL in their management strategy.

The *Sustainable* Development Goals (SDGs) are 17 global goals with 169 measurable achievements and deadlines that have been determined by the United Nations as the world development agenda for the peace and prosperity of people and the planet now and in the future. This goal was jointly proclaimed by cross-governmental countries in a UN resolution issued on October 21, 2015 as a joint development ambition until 2030. This goal is a continuation or replacement of the Millennium Development Goals signed by the leaders of 189 countries as the Millennium Declaration at the UN headquarters in 2000 and has not been in force since the end of 2015.

The new Agenda for Sustainable Development was created in response to the call of world leaders to tackle poverty, inequality and climate change with concrete action. The concept of the SDGs was born at the 2012 United Nations Conference on Sustainable Development Rio+20 by setting a set of measurable and universally actionable goals in the three dimensions of sustainable development. (1) Environment, (2) Community, (3) Economy. The 2017 agenda consists of 17 Sustainable Development Goals (SDGs) or Global Goals, which will guide policies and funding for the next 15 years, namely 2030.

To realize these demands, world leaders met on September 25, 2015 at the United Nations in New York to launch the 2030 Agenda for Sustainable Development. This work is open to the Sustainable Development Goals. Climate change and the protection of forests and oceans.

The main principle in the SDGs is "*Leave no one behind*". From this principle, at least the SDGs can answer two things, namely Procedural justice, namely the extent to which all parties, especially those who have been left behind, can be involved in the entire development process and Substantial justice, namely the extent to which development policies and programs can or are able to answer the problems of the community, especially disadvantaged groups.

As a form of Indonesia's political commitment to implement the SDGs, the Government of Indonesia through Presidential Regulation Number 59 of 2017 concerning the Implementation of the Achievement of the Sustainable Development Goals is

²³ Adams, *The Future of Sustainability: Re-Thinking Environment and Development in the Twenty-First Century* (Acc Publisher, 2006).

committed to the implementation and achievement of the SDGs in a participatory manner by involving all parties.

The following are some of the principles in *Sustainable design*, namely the use of materials with minimal impact, the selection of non-toxic materials, recycled materials and the use of little energy in the manufacturing process. Energy efficiency: using materials that do not require a lot of energy in the process. Quality and durability: the use of durable materials so that in use it does not require replacement in a short period of time thus reducing waste. Design for reuse and recycling: any processing of materials is considered the state after its use so that it does not become waste. Calculation of design impact using established standards. Biomimicry: redesigning industrial systems based on biological concepts, and allowing them to be reused constantly in a continuous circle. Service change: converting the use of a product personally into a similar general service with the aim of reducing the consumption of the same goods at the same time.²⁴

CONCLUSION

Based on the results of the research on the Sustainability *Based Batik Style Halal Fashion MSME Development Strategy Analysis*, it can be concluded that the development of halal fashion MSMEs, especially in the batik sector, requires a directed and sustainable strategy to face industry challenges and increase competitiveness in the market. Langgam Batik, as one of the MSMEs in Deli Serdang, has managed to maintain its existence by combining traditional elements and modern innovations in the production of batik typical of North Sumatra. Langgam Batik develops its business by prioritizing the three main pillars of *sustainability*, namely economic, social, and environmental. From an economic perspective, the strategy of product diversification by diversifying new products and marketing through social media is the key to increasing selling value and attracting consumers. From the social aspect, these MSMEs play a role in empowering the community by creating jobs and preserving regional cultural heritage through batik with typical North Sumatra patterns. Meanwhile, from an environmental perspective, namely by adopting a more environmentally friendly approach such as the use of low-pollution dyes and batik candle reproduction, this is useful for supporting the sustainability of the *halal* fashion industry.

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²⁴ Eva Maleviti, *Fundamentals of Sustainable Aviation* (Milton Publisher, 2024).

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