



PROCEEDINGS

The 4th International Conference on Sustainable Innovation (ICoSI) 2020

Cutting Edge Innovations for Sustainable Development Goals

Universitas Muhammadiyah Yogyakarta (Indonesia)

October 13 - 14 2020

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Focal Conferences



- ✔ (ICPU) The 2nd International Conference on Pharmaceutical Updates
- ✔ (ICOMS) The 6th International Conference on Management Sciences
- ✔ (ICLAS) The 9th International Conference on Law and Society
- ✔ (ICMHS) The 4th International Conference Medical and Health Sciences
- ✔ (ICAF) The 6th International Conference for Accounting and Finance
- ✔ (ILEC) The 2nd International Language and Education Conference
- ✔ (ICONURS) The 2nd International Conference on Nursing
- ✔ (ICITAMEE) The 1st International Conference on Information Technology, Advanced Mechanical and Electrical Engineering
- ✔ (IConARD) International Conference on Agribusiness and Rural Development
- ✔ (ISHERSS) The 2nd International Symposium on Social Humanities Education and Religious Sciences
- ✔ (ICONPO) The 10th International Conference on Public Organization
- ✔ (DREAM) The 5th Dental Research and Exhibition Meeting
- ✔ (ICHA) The 5th International Conference on Hospital Administration
- ✔ (ICOSA) The 3rd International Conference on Sustainable Agriculture





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Preface by the Chairperson of the 4th ICoSI 2020



Dr. Yeni Rosilawati, S.IP. S.E., MM.

Assalamu'alaikum Wr. Wb.

All praise is due to Allah, the Almighty, on whom we depend for sustenance and guidance. Prayers and peace be upon our Prophet, Muhammad SAW, his family and all of his companions.

On behalf of the organizing committee, it is my pleasure and privilege to welcome the honourable guests, distinguished keynote & invited speakers, and all the participants.

With the main theme of “Cutting-Edge Innovations on Sustainable Development Goals (SDGs)”, the 4th International Conference on Sustainable Innovation (ICoSI) 2020 serves as a forum to facilitate scholars, policy makers, practitioners, and other interested parties at all levels from Indonesia and abroad to present their novel ideas, promote cutting-edge research, and to expand collaboration network. The conference has about 1373 participants participating from more than 8 countries 4 continents all over the world, making this conference a truly international conference in spirit.

This multidisciplinary conference was first held in 2012 and has undertaken various changes and adopted to the current technological trends of our education system. From having this conference with just 175 participants back in 2012 we have come a long way in making the conference a huge success with more than 1373 participants participating in this two-day conference.

Formerly, this conference consisted of only 9 (nine) focal conferences. This year, there are 14 focal conferences from various disciplines, namely: 1) The 2nd International Conference on Pharmaceutical Updates (ICPU), 2) The 6th International Conference on Management Sciences

(ICoMS), 3) The 9th International Conference on Law and Society (ICLAS), 4) The 4th International Conference Medical and Health Sciences (ICMHS), 5) The 6th International Conference for Accounting and Finance (ICAF), 6) The 2nd International Language and Education Conference (ILEC), 7) The 2nd International Conference on Nursing (ICONURS), 8) The International Conference on Information Technology, Advanced Mechanical and Electrical Engineering (ICITAMEE), 9) The 2nd International Conference of Agribusiness and Rural Development (IConARD), 10) The 10th International Conference on Public Organization (ICONPO), 11) The 2nd International Symposium on Social Humanities Education and Religious Sciences (ISHERSS), 12) The 5th Dental Research and Exhibition Meeting (DREAM), 13) The International Conference on Hospital Administration (ICHA), and 14) The 3rd International Conference on Sustainable Agriculture (ICoSA).

Accordingly, We are proud to announce that this year, the 4th ICoSI 2020 breaks the Museum Rekor-Dunia Indonesia (MURI) record as the Virtual Multidisciplinary Conference with the Largest Number of Area of Fields in Indonesia

In addition, this year, this conference holds special value since this is the first conference in the history of our university where the entire conference is taking place remotely on a digital platform through the use of advance technologies due to the Covid-19 Pandemic.

I would take this opportunity to express my highest respect to the Rector of Universitas Muhammadiyah Yogyakarta, Dr. Gunawan Budiyan to who gave approval and ensured the maximal support from all the faculty members of Universitas Muhammadiyah Yogyakarta (UMY) that made this event a big success. In addition, my appreciation goes to all the support teams who have provided their valuable support and advice from planning, designing and executing the program.

Let me conclude my speech by encouraging the delegates to participate with an increasing number in all the activities and discussions through the digital platforms for the next two days. I wish everyone a successful, safe, and fruitful conference.

Thank you!

Wassalamu'alaikum Wr. Wb.

Yogyakarta, Indonesia, 14 October 2020



Welcoming Remarks by the Rector of Universitas Muhammadiyah Yogyakarta



Assoc. Prof. Dr. Gunawan Budiyanto

Innovation is the beginning of the development of technology, and technology is a development machine that is expected to provide benefits to humans and provide the smallest possible impact on environmental quality. In the concept of sustainable development, development must improve the quality of human life without causing ecological damage and maintain the carrying capacity of natural resources.

International Conference on Sustainable Innovation (ICoSI) is an international conference which is an annual conference held by the University of Muhammadiyah Yogyakarta (UMY), Indonesia. In 2020 this raises the issue of "Cutting-Edge Innovations on Sustainable Development Goals." Therefore, on behalf of all UMY academics, I would like to congratulate you on joining the conference, hoping that during the Covid-19 Pandemic, we can still provide suggestions and frameworks for achieving sustainable development goals.

About The 4th International Conference on Sustainable Innovation (ICoSI) 2020

Cutting Edge Innovations for Sustainable Development Goals

The 2030 Agenda for Sustainable Development is enacted by the United Nations as a shared blueprint for peace and prosperity for people and the planet, now and into the future. It consists of strategies to improve health and education, reduce inequality, and spur economic growth while also conserving natures by 2030.

This year, however, at the first one-third of its timeline, the SDG Reports shows that the outbreak of COVID-19 did hinder the achievement, or at least decelerate the progress of achieving the 17 goals. In fact, according to the report, “some number of people suffering from food insecurity was on the rise and dramatic levels of inequality persisted in all regions. Change was still not happening at the speed or scale required”, accordingly.

Therefore, in this event of pandemic, the quantity and quality of research, innovation, and more importantly multi-disciplinary collaboration are indispensable. Furthermore, there needs to be clear ends of those works. That is how those research are applicable and benefits directly to the society. That is how those research is incorporated as the drivers of policy making, and used practically in the society. Hence, the stakeholders especially the triple helix of higher education institution, government, and industry must be re-comprehended and supported to reach the common goal of the SGD.

International Conference on Sustainable Innovation (ICoSI) has been essentially attempting to strengthen this regard since its first establishment. One of the goals of ICoSI is to provide primarily a platform where scholars, practitioners, and government could grasp the development and trends of research. Hopefully, meeting these actors altogether would result in stronger collaboration, sophisticated and advantageous research, and brighter ideas for further research. Based on these reasoning, this year, the 4th ICoSI 2020 UMY is themed ‘Cutting-edge Innovations for Sustainable Development Goals’.

Improving from last year conference which brought nine focal conference, this year ICoSI 2020 UMY brings 14 disciplines, from social sciences, natural sciences, and humanities. ICoSI 2020 received as much as 1005 papers. The paper works submitted in ICoSI 2020 UMY will be published in Atlantis Proceedings, IOP Proceedings, National/International Journals, and ICoSI ISBN-indexed Proceedings.

Nevertheless, ICoSI believes that publication is only the beginning of research dissemination. The publications will enhance the chance of the research known by wider audience, and then used, applied, and incorporated at either system, institutional, or personal level of human lives.



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TRACK ECONOMICS, LAW, EDUCATION, SOCIAL, AND HUMANITIES



Halal and Tayyib is The New Life Style of Food Consumption in Achieving Sustainable Development Goals

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ABSTRACT

Pandemic Covid-19 has changed the lifestyle of people including in consuming food. Before pandemic, people do not pay attention to the food consumed whether it is halal and good or not. In Pandemic, the demand for halal food products and vitamins has increased. The community is increasingly aware of the importance of the lifestyle of halal and tayyib consumption, prioritizing basic needs, and reducing secondary and tertiary needs. The substance of sharia maqashid is *maslahah* (goodness), where during this pandemic life protection is a priority. Islamic sharia emphasizes the benefits of every economic activity. Allah gives breadth and convenience in the consumption of halal food and forbids any food that has harmful and *mudharat*. This paper explains the system of Islamic consumption behavior to achieve maximum satisfaction (utility) through the choice of halal and tayyib foods. Halal and tayyib are the basic principles of Islamic behavior in consuming food. The maximum utility of Islamic consumption will be achieved if the consumer limits the budget on the choice of halal and tayyib goods and provides the greatest benefit. Halal and tayyib will support the sustainable development goals in health and well-being.

Keywords: *halal, thayib, new life style, health and well-being, SDGs*

1. INTRODUCTION

Health is a basic human need for living. Health issues in the SDGs are shown in 38 targets in the health sector that must be realized (1). The main challenge in implementing sustainable development is through the integration of a series of activities from inputs, processes, outputs, and impacts on health development. One of the main focuses of the SDGs health target is to provide nutrition for the community so that it can support the improvement of human quality as input to a development process. Food is a basic human need that must be fulfilled to ensure the health and physical strength.

In Islam, it is commaded to eat halal food. Halal food is a guarantee of quality for physical and spiritual health. Halal food and drinks will depend on the substances that are the basic raw materials and additional raw materials. Besides that, halal food also depends on the production process. The concept of halal food comes from Islam. Now, non-Muslims are also starting to find halal food. Halal food has become a choice to become a healthy life choice for the world community.

Countries with a non-Muslim majority have started to provide halal food. Many countries in Europe such as Britain, Germany, and France have rapidly growing Muslim populations, so they require the consumption of halal food. Besides, these countries also have a tourism industry which is starting to be in great demand by Muslim tourists. Muslim tourists must be provided with various friendly tourist needs such as places of worship, hotels, and of course halal food.

Halal food is an integral part of good food so that it becomes a terminology for halal and good food. Halal is related to Islamic law, which means that it is permissible based on Islamic law. Tayyib food means delicious, healthy, safe, and proportional, and the first choice. Delicious means appetizing, healthy means that it contains adequate and balanced nutrition, safe means that it does not harm physically and intellectually, is proportional to means according to needs, is not excessive and not deficient. The first choice means that the food has priority compared to other foods.

The development of the food and food industry has changed the lifestyle and types of food. In the development of the world that requires the rapid mobility of human movements, in the end, it also changes the type of food. Fast food is an initial consumption option for humans who have high mobility. Even though this standard fast food does not meet health standards, because it is processed quickly and uses high heat. In the end, the development of this fast-food stall has become a lifestyle for people, especially in urban areas. Other unhealthy lifestyles are also growing, such as liking haram food and drinks such as alcohol, cigarettes, and even consumption of animals that are prohibited / haram in Islam such as pigs, dogs, and others.

Awareness of the importance of halal and good food has increased since the Covid-19 Pandemic. Covid-19 has caused 28,919,900 million people to be infected with the virus and 922,252 people have died (2). Humans are increasingly aware that food that has been consumed has caused a decrease in the quality of life. Humans who eat without paying attention to quality make them more

vulnerable to Covid-19 transmission. Various comorbidities that sufferers of the Covid-19 case have are the result of consuming unhealthy foods. Victims of the Covid-19 case will get worse and even die if they have heart disease, lungs, and high blood pressure. All of these diseases are mostly caused by unhealthy food and lifestyle.

This paper aims to describe that halal and good food is the best choice and is a new way of life in facing the Covid-19 Pandemic and its aftermath. A lifestyle by consuming halal and goodwill assurance a better, healthier, and more sustainable quality of life. This is in line with the SDGs' goals of ensuring a healthy life and promoting the welfare of all people of all ages

2. HALAL AND HARAM FOOD IN ISLAM

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2.1. The terminology of Halal and Tayyib

Halal is a term used in the Qur'an and Hadith which usually relates to food and drink. Halal in language means that it is permitted by law. As for the law, it means that anything that is not subject to sanctions for its use and actions that are freed by the law to do so. Halal means something that is allowed by the Shari'a to be done, used, or endeavored because the ties have broken down that prevent it or the elements that endanger it (3).

As for tayyib, according to Imam Malik is a word of reinforcement for halal (takkid). Imam Syafi'i defines tayyib with the meaning delicious. Meanwhile, Ibn Kathir explained that the meaning of Tayyib is delicious for humans and not harmful to the body and mind (3).

2.2. Legal Basis of Halal and Tayyib

The basis used to show the necessity of consuming food and drink, plants and animals that are lawful and tayyib (good) are listed in the Koran and Hadith

And why should you not eat of that upon which the name of Allah has been mentioned while He has explained in detail to you what He has forbidden you, excepting that to which you are compelled. And indeed do many lead [others] astray through their [own] inclinations without knowledge. Indeed, your Lord - He is most knowing of the transgressors (Al An'am: 119)

Say, "Who has forbidden the adornment of Allah which He has produced for His servants and the good [lawful] things of provision?" Say, "They are for those who believe during the worldly life [but] exclusively for them on the Day of Resurrection." Thus do We detail the verses for a people who know (Al A'raf: 32)

O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy (Al-Baqarah: 168).

2.3. The Kinds of Halal Foods

Foods that have been declared halal in both the Qur'an and Hadith are all marine animals (Al Maidah: 96) and land animals such as livestock (Al-Maidah: 1 and An-Nahl: 50, chickens (Bukhari: 5517 and Muslim: 1649), horses (Bukhari: 5220 and Muslim: 1941), desert monitor lizards (Bukhari: 5217 and 7261; Muslim: 1945 and 1944), wild donkeys (Bukhari: 6/222 and Muslim: 1196), rabbits (Bukhari: 6/231 and Muslim: 1953), hyenas (Abu Dawud: 3801; At-Tirmidhi: 4/222; Ibn Majah: 3085; An-Nasai: 4334) and grasshoppers (Bukhari: 5495; Muslim: 1952)

2.4. The terminology of Haram

In terms of language, haram is prohibited or not permitted. In terms of terms, haram is something that Allah forbids to do with a strict prohibition, everyone who opposes it will face Allah's torment in the hereafter. Sometimes he is also threatened with sanctions from the sharia in the world. Al-Sa'di added, there are two kinds of prohibitions, namely because of the substance, namely ugly and vile, as opposed to tayyib. Second, it is haram because what it shows, namely the prohibition related to the rights of Allah or the rights of His servants and this is the opposite of being lawful.

2.5. Legal Basis of Haram Foods

The basis used to show the necessity of consuming food and drink, plants and animals that are lawful and tayyib (good) are listed in the Koran and Hadith

Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah, and [those animals] killed by strangling or by a violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, except what you [are able to] slaughter [before its death], and those which are sacrificed on stone altars, and [prohibited is] that you seek decision through divining arrows (Al-Maidah: 3)

They ask you about wine and gambling. Say, "In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit." And they ask you what they should spend. Say, "The excess [beyond needs]." Thus Allah makes clear to you the verses [of revelation] that you might give thought (Al-Baqarah: 219)

2.6. The Kinds of Haram Foods

Foods that are forbidden are harmful food (Al-Baqarah: 195 and An-Nisa: 29), body parts taken from living animals (Ahmad: 5/218; Abu Dawud: 2858; and At-Tirmidzi: 14800, fanged beasts like tigers and singan (Bukhari: 5530, Muslim: 1932, 19330, birds of prey and vultures (Muslim: 19340, animals that are recommended to be killed such as

snakes and mice, tame donkeys, disgusting food, and animals that eat mostly unclean

3. HALAL AND TAYYIB IS THE NEW LIFE STYLE OF CONSUMPTION IN ACHIEVING SDGS

Consumption of Islam emphasizes universal laws. The main principle is halal food. Every halal food is a guarantee from Allah the Creator of human beings knowing the physical condition of human nature. Halal food is the source of human life in the world. The tayyib principle concerns that apart from being halal, the food must be good.

Halal and tayyib food is a unity of meaning that cannot be separated. Based on the principles of halal and tayyib, it can be derived from principles that contain universal values. There are four principles in consuming halal and tayyib foods.

The first principle is quantity. This principle teaches that eating should be simple, not excessive, and not stingy. In this principle, there is a balance between income and expenditure. When a person has sufficient income, he is allowed to consume but not excessively. Besides, he also has to share as a form of gratitude.

In the first principle, this is in line with the SDGs target to ensure that humans remain alive and reduce mortality for mothers and children due to malnutrition. In the conditions of the Covid-19 pandemic, this quantity principle is also the basis that all needs must be diverted to ensure human health.

The second principle is to pay attention to priorities. In this principle, consumers must consume according to the priority scale: namely primary, secondary, and tertiary. In the primary principle, the food must meet the minimum eligibility standards to achieve minimum health. The secondary principle is that consumption comes from additional foods that can improve health quality. The tertiary principle is a consumption that is more on fulfilling tastes and types of food.

This priority principle will be evident in times of crisis such as the Covid-19 pandemic. During the Covid-19 pandemic, food needs are a top priority compared to other needs.

The third principle is quality. This principle is related to foods that have the quality to maintain health and strength, such as honey, kurma, black cumin. These foods include foods that have priority and have good nutritional content. The virtues of these foods are widely described in the Qur'an and Hadith

In this principle, the quality is in line with the SDGs target which covers universal health, including the need for basic medicines that are effective and of high quality. Technically, quality food is not directly used as medicine as chemical drugs. These foods are types of nutritious food for

the body and do not have a negative impact on the body. In particular, honey and black cumin are described in the Hadith as medicine. Even black cumin is a cure for all diseases

The fourth principle is not harming. This principle is related to the rule that food does not cause harm to oneself and others. Foods that are harmful to the body and health should not be consumed, such as alcohol, cigarettes, and contain harmful substances. This has an impact on health, especially during the Covid-19 pandemic. A lot of evidence shows that people consuming a language diet can cause cholesterol, hypertension, heart disease, and shortness of breath. These diseases turn out to be comorbidities that cause people affected by Covid-19 to die faster.

The principle of not harming is in line with the SDGs target, namely preventing the abuse of dangerous drugs, alcohol, dangerous chemicals, and cigarettes

4. CONCLUSION

Halal and Tayyib come from Islamic principles in consumption. In its development, the principles of halal and tayyib consumption have become a new lifestyle, especially since the Covid-19 pandemic. Consumption of halal and tayyib contains four basic principles that are in line with the target of achieving SDGs, namely a balanced quantity of food, paying attention to priority types of food, prioritizing food quality, and avoiding dangerous foods.

The principles of consuming halal and tayyib food are imperative for humans. These principles contain good universal values, thus guaranteeing long-term and sustainable human life.

Haram food has been proven to be harmful to human health, such as harmful bacteria on carcasses and blood, parasites in pigs, and khamr (alcohol) that can damage organs (4)

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