

**‘RELIGION AND THE STATE’ BOOK REVIEW: THE CONTEXT OF
RELIGIOUS-BASED CONSUMPTION IN INDONESIA**

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ABSTRACT

This review aimed to discuss the topic from the Paper by Dawood Ahmed and the Book from Jack Barbalet. Both writings discussed about the relation between religion and the state which then connected in seeing how people relate their spirituality with their bought goods. This writing explores the dynamic interplay between religion, consumer behavior, and state policy in the context of modern capitalist societies. As consumerism becomes increasingly embedded in cultural norms, the demand for religious attributes in products—such as halal labels or symbolic branding—reflects a convergence of spiritual identity and market participation. This writing also highlights how religious practices can stimulate economic growth, particularly when facilitated by a pluralist or neutral state framework. Using Indonesia as a primary case, where Pancasila enshrines belief in God without adopting a theocratic model, the paper illustrates how religious consumer demands have spurred regulatory and commercial responses.

Keywords: Religion State Relations, Consumerism, Dawood Ahmeed, Jack Barbalet

INTRODUCTION

The topic about state and religion especially the relation between them is always pivotal to discuss. Not only because we live in the modern era where there are more challenges that the countries face in relation to their people religion in how to grant them their rights of religious belief, but also because there is some dynamic in how people perceive religious belief and religious teaching of ones religion. Thus, this paper and book review tries to see the state and its relation with religion with modernity -the one topic that I pick to discuss further in the last part of this writing-, to

be specific is consumerism. This review will show how consumerism affect both the states and the religion and how both of them also account for the changing type of consumption by adherents of the religious beliefs.

RELIGION-STATE RELATIONS BY DAWOOD AHMED¹

The paper examines briefly about the basic relation between religion and the state and argues that constitution should regulate them. Different expression of religious identification appears and makes some people seek recognition through the constitution. However, in the application, it is quite difficult to regulate this due to the diversity of the people which have different personal identification demand and that is not easy to negotiate. This may have its own risk and advantage because not all states have the same type of constitution. Constitution, whatever its form might be, is functioning to regulate the relation between religion and the state as well as making sure peace and justice for all members.

Religious freedom as a baseline means that every country should guarantee its people to believe and to practice any religious matter without limitation. If there is limitation for the people in doing so, it means that the country is not 'free' yet since it does not give people's right wholly. The same understanding about religious freedom is understood internationally by considering three things: that liberal democratic state cannot a) forbid peaceful religious expression provided that it does not disturb public order, b) enforce unity in matter of faith or practice, c) punish people because their religious belief. In this paper, it mostly talked about the type or form of constitution which is emphasized, as well as designing the religion-state relation with some considerations.

There are around five types of religion and state relationships that are discussed in this paper: strong secularism, religion-state neutrality, pluralist accommodation, recognition without establishment, religious establishment. *Laicite* or strong secularism is when the state explicitly states that it is a secular state, for example France. This type of relationship gives recognition and protection for religious freedom

¹ Dawood Ahmed, *Religion-State Relations International IDEA Constitution-Building Primer*, 2017
<<http://www.123rf.com>>.

but it is only for personal matter. Because this freedom is accepted for private area only, thus people are not likely showing their religious expression in public. The reason is because expressing it in public seems to be threatening. Even though in reality France bans the usage of headscarves or cross in public, it is claimed that this type of secularism is not the same as the 'state atheism' because it only does not want to give any privilege to any religious belief. However, banning the usage of religious expression should not be applied because not all activity can directly or indirectly lead to threat. Wearing symbols should not be a big matter if it is used for everyday life, besides, extremism could appear not only by showing religious symbol, it sometimes even happens without any religious symbols shown.

The second type is religion-state neutrality or weak secularism which means that the state does not promote nor judge religion. Because the state cannot support and discriminate any religion, the consequence is that the religion or religious activity or organization cannot be funded by the state. This type does not want to give security about the religious expression, but it still accommodates the religion for participating in social life. Therefore, for the country which applies this relation, it is okay to show or to express religious belief, practice, or identity in that state. I personally prefer this kind of type because the society is free about their faith, although in some cases I realize that there is also drawback from this type.

Next is pluralist accommodation type -which I personally prefer among all- that is almost the same as the second type. The difference it has is that although pluralist accommodation does not promote any religion, yet it still promotes the same treatment for all religion or in other words, treatment equality for all. In this relation, the religion has role in society and partner in aiming common goods. The fourth and the fifth type is contradictory, they are: recognition without establishment and recognition with establishment. The former gives special place or recognition for a particular religion while the latter gives the recognition 'and' establishment such as supporting, giving funding, or endorsing particular religion.

The rest of the paper finally talks about designing the relationship between state and religion by considering the religious context, contextual reason for recognizing or not recognizing the religion in the state, etc. Religious context means

that state should consider the popular demand of the society and what the national identity the state will need. The state should also think about the religious freedom and how to protect and accommodate minority. Further consideration is what will the religion gives to support democracy and what will the effect of establishment be. In contrast, if the state decides not to establish particular religion in the constitution, conflict with human rights should be taken into account. Some other aspects that need to be examined are gender aspects and social division.

Reading this paper makes us realize that making decision is way too hard especially when it is about country. Furthermore, when it deals to the relation with religion, many things should be considered because wrong step may lead to a chaos. We have to make sure that applying one thing would not violate other things. In addition, I believe that no one can directly know or even guarantee that one type of relation is suitable for one state. Thus, preparing conflict resolution would be wise if by any chance it happens so that the state's condition could be maintained in a good situation.

RELIGION AND THE STATE – A COMPARATIVE SOCIOLOGY BY JACK BARBALET²

This book puts the emphasis about the relation between religion and the state in the sociological context. There are 13 chapters overall which talk about various topics and cases and they have their own specialties. It is difficult to write about this book in some paragraphs only because they are rich in idea. However, I will try to conclude the interesting points from each chapter briefly as below.

The chapters are divided into three main groups. The first is from chapter one to seven which talk about 'from deprivatization to securitization'. The second group about 'from pietism to consumerism' starts from chapter eight to eleven. Lastly, the third group consists of chapter 12 and 13 which are concluding comments.

The First Group: From Deprivatization to Securitization

² Jack Barbalet, *Religion and the State* (New York, 2011).

The first chapter talks about religion in liberal and authoritarian states and it shows that sometimes state authorities harass minorities because they are considered a challenge or maybe even obstacle. However, Singapore, as the example in this chapter shows the contrast since it can manage to be a modern state with harmonious relation with the religion despite their history of migration and multicultural society that it has. In my opinion, Singapore is one of the good examples on how state is able to manage its relation with religion so that plurality does not become an obstacle, instead, a good point.

Meanwhile the next chapter focuses on how the states like the USA, France and the UK manage the religious practice in the prison such as providing spiritual care. In France, the treatment for prisoner's spiritual care is considered little because the state tends to avoid the stigma that it favors any religion. While in the USA, the prisoners get 'free exercise' although they cannot attend the worship, thus chaplains are provided in a quite big number. In contrast with France and the USA, the UK adopts recognition on a special religion. Even though it gives special recognition to particular religion, the UK provides many chaplains for many religious adherents like Christian and Muslims. We can see here that the way states treat their people's need of religious practice freedom is different according to the institutional that it applies. However, it still shows a good progress since people's right, although they are in prison, are still kept from the minimum till maximum effort.

The next chapter talks about the secularization thesis and debate which later seen that there is no similar interaction between state and religion in every state called secular state. State character, identity, and political situation are things that determine how secular a state is. Chapter four and five talk about Israel's status quo and Muslim Uyghur in China respectively. Specifically in Israel, the context it has that the status quo tells that Israel is a *Jewish and democratic state*. In Israel, it is not only about state and religion, but how ethnicity accounts for religiosity. Nevertheless, identity is not only determined by religion or ethnicity but also modernization and secularization. Meanwhile, the issue about Muslim Uyghur minority in China leads to ethnoreligious issue. Migration that happens might be motivated by economical aspects or more specific about political economy. The tension between Muslim Uyghur and Han

Chinese is inevitable and unfortunately it makes Chinese government takes step forward which seems to discriminate Muslim Uygur. Therefore, the conflict which was first from economy continues to ethnoreligious problem and has not been solved completely.

The last two chapters of the first topic group talk about the tension between state and religion in the USA as well as about the state and religion relation, specifically state and church relation in the post-communist country. In the USA, the idea of secularization is aimed to make religion is detached from the state by the increasing of modernity. This does not only make religion is separated from society, but in a wider aspect too, like political and economy. Looking at the 9/11 case, it shows the effect of privatization of religion which is corresponding to the moral privatization (privatization of morality). In addition, in the post-communist country, it is said that religion has always developed and it is supported by political, ethnic, and cultural aspects as well as someone's level of religiosity.

The Second Group: From Pietism to Consumerism

The second group of the topic in this book talks about 'from pietism to consumerism' which is described from chapter eight to eleven. The second topic is the most interesting for me because state and religion's relation in sociological aspect is nearer to consumerism -the topic that I am interested in-. The first chapter of this group talks about the relation between religion and economy as well as the state. Chinese religion in this context is diffused with the institution since it has strong power and then becomes part of the institution. Briefly, Chinese religion has contribution in the development of Chinese economy. Besides, Chinese religion is considered supportive by helping to get the market opportunity until the broader capitalist ventures. Next, India becomes the example to show the religion and the state's relation with capitalism in different political and social area. The topic examines modernization that helps increasing India's economic level together with the rising of the nationality level. This modernization leads to consumerism mode which motivates religious activist directly or indirectly joins the consumer societies or even produce the goods. Thus, it becomes the tool to carry the religious and nationalist agenda at the same time.

The next talk is about Turkey's situation which holds a secular state type and tries to privatize religion. On the other hand, there are religious, cultural, and ethnic aspects that cannot be swept away. In this chapter, it focuses on Islam and the hindrance of religious sign or symbol visibility in Turkey. However, this does not last long since the development takes Turkey meeting a new regime which in contrast, allows the appearance of religious symbol to be visible. The consequence it brought is that there is a tension between Islamist and secularist group which in the writer's word is called the staging phase that cannot be denied. Besides that, chapter eleven talks about popular religion (Jediism, Matrixism, neopagan, etc) which is seen to have a strong movement progress opposing bourgeois hegemony. It shows us that commercialism can bring the society into a new area of consumerism and religiosity. The way I see it, it seems that these popular religions hold a strong position within the people and indirectly join society culture. In one hand, it is likely used to counter hegemony which may be dangerous for the institution of the state. However, the writer believes that these popular religions should be through such kind of standardization. Therefore, it depends on how big and how strong the market and the consumerism as part of the structure of social institution.

The Third Group: Concluding Comment

The last topic group consists only by two chapters, twelve and thirteen which explain the 'concluding comments' from the editor. The first chapter talks about the interaction among economy, state, and religion which is influenced by modern and global world. It even leads to the opinion that religion actually has no exact meaning. Furthermore, religious actors begin to market religion despite the issue of privatization of religion because in fact religion's role is overlapping with economy and the state itself. Meanwhile, the last chapter compares the meaning of religion by Durkheim, Weber and Marx and argues that Marx's view is more suitable with the religion that we know nowadays. However, there is a point that is contrary with his argument which says that religion would be affected negatively by the increasing of the economic development because in fact, it is the opposite. When talking about globalization in another side, some aspects of globalization are influenced by or influence particular

religious changing in religion. In addition, one or two parts of secularization actually accounts for supporting the existent relation between religion and economy by consumerism behavior of religious adherents or the building of market society.

WRAP UP

After reading the paper and the book, I try to draw the line between them and it will be explained in this section. The book's main point is trying to see the state and religion relation from sociological perspective. However, talking about sociology in a big scope would not be enough in this writing. Thus, I try to focus on talking about consumerism. I would like to offer my argument from these readings that "religion and state relation can be advantageous depending on the state institution's style".

It is described in the paper before that states have different type of institution regarding their relation with religion, such as *laicite*, neutrality, pluralist, and so on. From all of the types that have been mentioned, in my opinion, taking *laicite* type to be implemented in a country can result in a strict rule for the people regarding their religiosity. I personally believe that religion is founded and exists in all aspects of human life, so restricting the appearance of religious attribute or symbol is not ideal. This is supported by Ligawan's argument that religion should not be separated from the public area because that sphere could be a space to express one's identity and other diversities.³ Since people live not only in their house, so as their religion and religiosity that cannot appear only in their house. If the argument to not showing religious sign or symbol in public is to suppress the threats that may come from religion to the state, I do not think the reason is strong enough. In fact, showing religious symbol does not mean it will result in threat and not showing religious attribute means it may result in a threat. Beside the prohibition of religion in public sphere, the effect of this type is that modernity or globalization which supposed to account for state's economy through consumerism will likely be limited compared to the other types.

³ Andry Saputra Ligawan, 'The Relationship Between Religion and the State: Discourse Analysis of Religious Communication in the Public Sphere', *Jurnal Bioconcetta*, 9.2 (2024), pp. 57–62, doi:10.22202/bc.2023.v9i2.7728.

The other relationship types between state and religion are more approachable by consumerism culture, especially for state-religion neutrality and pluralist accommodation. It cannot be denied that religion has merged with politic, economy, and social life and holds a strong role in the development of each area. Especially with the coming of globalization era, where everything moves and changes fast, the spreading of information is massive through technology and almost all people can access newest information and trend. Apart from the dynamic world outside, people behave according to their character, and naturally, human's character is to seek for happiness, comfort, and good things. As Lazauskine stated: *"It has been a long time that individuals are continuously tempted by brands (goods), services, experience, travels or the places where we should live. Modern society is often named as a consumer society, where core values are based on individualism, free choice and the value of markets relations... when individuals experienced emptiness in one's living, constantly seeking happiness, emotional comfort, support, or even marketplace spirituality..."*.⁴ Therefore, the fast changing world also happened in the development of some aspects in religion and its relation to economy, which plays significant role in society. In the matter of people's consumption, Portin explained: *"Consumption and trade are currently necessary for everyday life... when their consumption is perceived to be rooted in the experience of the sacred, it becomes something else. It becomes consumerism"*.⁵

RELIGION-STATE RELATION: INDONESIA

In Indonesia, specifically, this country uses Pancasila as the ideology and this ideology emphasizes the belief to One and Only God, as mentioned in the first point of Pancasila. However, long before this ideology is widely accepted in Indonesia, the founding fathers had to go through many discussions as some parties rejected this concept at first. It is said the a movement to formalize Islam in Indonesia was done to make Indonesia as a religious state (Islamic state) yet the establishment was not

⁴ Gintarė Kriaučiūnaitė-Lazauskienė, 'RELIGION AS A WAY OF BRANDING IN THE AGE OF CONSUMERISM CORE View Metadata, Citation and Similar Papers at Core.Ac.Uk', *Contemporary Research on Organization Management and Administration*, 6.1 (2018).

⁵ Fredrik Portin, 'Consumerism Is Not a Religion: Aiming for the Trivial at the Shopping Mall', *Journal of Contemporary Religion*, 39.1 (2024), pp. 87–105, doi:10.1080/13537903.2024.2310933.

completed after the agreement in using Pancasila as the ideology instead.⁶ The background of this movement or attempt to establish Islamic state was based on the incomprehensive understanding about the religion and state relation in ideal form.⁷ The Pancasila itself, according to Johan, shows a very close relation between religion and state in its character, since the formal and the material legal concept is adapted from Indonesian pluralistic condition.⁸ Although it shows a close relation, it is still different from making a state becomes religious state, or in this context, it is not like making Indonesia as an Islamic state. Thus, Pancasila is seen as the middle way between a religious and a secular state.

As the relation of religion and state in Indonesia is close enough, it can be seen that the people always emerge their religious life and expressions in everyday life. This makes the religious aspects of Indonesian people, not only Islam but also other religion, strongly intertwined with other life aspects, especially, in this writing, we talk about its relation with economy. Modernization, together with globalization, is a combo that pushes people to be consumptive, much or less, whether they like it or not. The more information people get the more things they need. It later becomes a basis of people's attitude of buying a lot of goods and one of the areas is religious matter. For example, the trend in Indonesia now is the number of *hijaber* is getting higher and higher. Not only for hijab, but many Muslims have decided to do *hijrah* where they try to change the way they dress up too. This makes them need to provide new clothes like long dress or *gamis* and of course, people will buy it willingly. This phenomenon opens the door for other people to join the market and to provide the demand by those religious practitioners. By doing so, economic growth will happen eventually and would likely bring advantage for the state.

BRAND'S RELIGION GLOBALLY

⁶ Ahmad Hamidi, Asasriwarni Asasriwarni, and Ikhwan Matondang, 'The Relationship Between Religion and The State in Indonesia, and Its Relation to Islamic Law', *NEGREI: Academic Journal of Law and Governance*, 2.1 (2022), p. 1, doi:10.29240/negrei.v2i1.3783.

⁷ Hamidi, Asasriwarni, and Matondang, 'The Relationship Between Religion and The State in Indonesia, and Its Relation to Islamic Law'.

⁸ Teuku Saiful Bahri Johan and Farhana, 'State and Religion Relationship in the Context of Indonesia Law Enforcement', *Advances in Social Science, Education and Humanities Research*, Volume 590, 590.Inclar (2021), pp. 154–58 <<https://www.atlantispress.com/article/125962465.pdf>>.

One of things that influence people's consumption is what Lazauskiene called as Brand's Religion. A product of a brand is given an identity as religious-like thing. For instance in the technology, Lazauskiene gave the example for iPhone as Jesus phone in which she explained: *"The iPhone or the "Jesus phone" also demonstrates some common narratives used to present the relationship of religion to technology. The "Jesus phone" is originally packaged as a godlike, all-powerful technology, created the possibility for critique of its infallibility once limitations to the technology were identified"*.⁹ From that example, we can see that when associated with something religious, a product tends to be more appealing to followers of a religion. People are drawn to products that resonate more closely with their identity—in this case, their beliefs and religiosity—whether they realize it or not, allowing such products to become a part of their spirituality as well. This aligns with Stolz's assertion that religion and spirituality are sometimes manifested through objects and commercial brands—for instance, the use of Buddha statues as ornaments or decorative items, and the branding of products such as Mecca Cola.¹⁰

When the concepts of *religion*, *consumption*, and *shopping* are juxtaposed, they often provoke critical responses. This reflects the intricate and often uneasy entanglement between religious symbolism and capitalist structures. Taylor, in his work, even poses a provocative question—though he deliberately leaves the answer to the reader—by asking whether shopping malls could be considered sacred spaces. He raises this inquiry since in modern society, many people flock to shopping centers in search of pleasure and stress relief. These experiences, intriguingly, parallel to the emotional and psychological comfort that individuals seek in religious spaces such as happiness, comforts, and a sense of release.¹¹

This convergence between sacred experience and consumer behavior suggests that the boundaries between religious devotion and market participation are increasingly fluid. Rinallo et al suggest that today's consumer culture often treats

⁹ Kriaučiūnaitė-Lazauskienė, 'RELIGION AS A WAY OF BRANDING IN THE AGE OF CONSUMERISM CORE View Metadata, Citation and Similar Papers at Core.Ac.Uk'.

¹⁰ Joerg Stolz & Jean-Claude Usunier (2018): Religions as brands? Religion and spirituality in consumer society, *Journal of Management, Spirituality & Religion*, DOI: 10.1080/14766086.2018.1445008

¹¹ Sarah McFarland Taylor, "Religion, Media, Popular Culture -Shopping and Consumption-, The Routledge Companion to Religion and Popular Culture.

everyday things as sacred, letting brands and stores take on roles that used to belong to religion. In this context, shopping malls and branded products do not merely satisfy material needs but also offer affective and existential fulfillment, mirroring the role of religious rituals in providing meaning and belonging. Hence, this enables individuals to express spiritual identities through market choices and it shows us that spirituality can be reconfigured through commodified experiences.¹²

Therefore, we may assume that people's spirituality replaces the institutional religion since people can feel closer with being religious by consuming products that offer them the sense of being religious or even, pious. This is used by the companies to give brand to their products by adding religious identity for the commercialization. Many popular brands such as Starbucks, Nike, Harley Davidson, also apply the trick, giving illusionary religious promises.¹³ Thus, it helps increasing the marketing goals' achievement.

MUSLIM AND CONSUMPTION IN INDONESIA

For most Muslims in Indonesia, pietism of someone is seen by the way they dress like the Arabs since Islam comes from Arab. Therefore, people tend to follow them by wearing *gamis*, *turban*, skull cap/*tarbuz*, and so on. Exporting and importing goods is inevitable to meet the demand and again, it influences the state's economy in a good way. In addition, buying those things from Arab has more prestige as Indonesian have always done when they do pilgrimage. We can see how Saudi Arabia uses this sector as their economic source since Islam is recognized and get establishment there. However, I believe that this not only works in a state like Saudi Arabia, but can also work in other type of state institution.

Apart from that, as I mentioned before, trend matters a lot in this era. I would like to show how halal product assurance was performed by Indonesian Ulama Council back in previous years -before there was separate institution for 'it' - as the example. In Indonesia, people become more aware about the product that they buy especially

¹² Rinallo, D., Scott, L. M., & Maclaran, P. (2013). *Consumption and Spirituality*. Routledge

¹³ Kriaučiūnaitė-Lazauskienė, 'RELIGION AS A WAY OF BRANDING IN THE AGE OF CONSUMERISM CORE View Metadata, Citation and Similar Papers at Core.Ac.Uk'.

about food. It has been long applied that the distribution of products should guarantee that it is halal in order to fulfill Islam's rule in food consumption. This is because the intersection between religion and consumption becomes even more complex when examined through the lens of Islamic dietary laws—particularly the principle of *Halalan Thayyiban*, which calls for food that is both lawful (*halal*) and good (*thayyib*). This dual requirement is firmly grounded Quran *Surah Al-Baqarah* (2:168) and *Al-Ma'idah* (5:88).¹⁴ These verses reveal that spiritual purity and physical well-being are not treated as mutually exclusive in Islam, but as interwoven components of ethical consumption.

These past several years, the requirement for halal status by the society is getting stronger. Pane and Khaliqi's empirical research shows that young Muslim consumers in Indonesia are highly attentive to halal certification, nutrition, and health when making food choices.¹⁵ These attributes are not merely regulatory but act as social trust markers and expressions of religiosity, signaling how doctrinal principles shape everyday behavior. As this particular ethical framing becomes salient in Indonesia, it has been further institutionalized by Government Regulation No.42 of 2024 which mandates halal certification for all consumable goods in Indonesia.¹⁶ The regulation reflects how Islamic values have been codified into national policy, indicating the centrality of *Halalan Thayyiban* to both religious and civic identity. Besides, nowadays, it is not only foods that require halal certificate, but even shop or restaurants must provide halal certification. Finally, seeing the importance of this Halal certification, Indonesia build a separate institution under The Ministry of Religious Affair for the halal product assurance matter (*Badan Penyelenggara Jaminan Produk Halal/BPJPH*).

Interestingly, it is not the only food and drink related sector that applies halal assurance, but cosmetic, detergent, cooking ware, and sanitary pads too. More than the products that I mentioned before, I also find that halal refrigerator is being sold in the

¹⁴ Al-Qur'an, *Surah Al-Baqarah* 2:168; *Al-Ma'idah* 5:88.

¹⁵ Pane, M. S., & Khaliqi, K. (2023). Halal Food Standards in Indonesia: A Study of Young Muslim Consumers' Perceptions and Religiosity. *Jurnal Halal Indonesia*, 5(2), 124–137.

¹⁶ Pemerintah Republik Indonesia. (2024). *Peraturan Pemerintah Republik Indonesia Nomor 42 Tahun 2024 Tentang Jaminan Produk Halal*.

shopping center nowadays. In the Indonesian context, this is because the principle of *Halalan Thayyiban* has been extended beyond consumable goods to include household items that come into direct contact with food, such as refrigerators. For instance, in May 2018, PT Sharp Electronics Indonesia became the first company to receive halal certification for its refrigerators after undergoing thorough evaluations in accordance with the national Halal Product Assurance System. This move reflects growing public awareness that certain components—such as lubricants, insulation materials, or antibacterial substances—may contain elements derived from impure or non-halal sources, thereby potentially compromising the sanctity of stored food. The rationale for such certification aligns with *Law No. 33 of 2014 on Halal Product Assurance*, which stipulates that halal certification is mandatory not only for food and beverage products but also for *barang gunaan* (functional goods) that interact with them, reinforcing both religious compliance and regulatory commitment in Indonesia's halal governance framework.¹⁷

However, what has been explained above shows us the two sides it has, a good progress or an overreaction development. However, I would like to focus and see this as a positive thing. If we use the lens from economy, it is one of the marketing tricks to attract people. By giving guarantee that their products get halal certificate, the producer gives more comfort and secure feeling to the consumer.

CONCLUSION

The consumerism habit that becomes culture nowadays, especially in a capitalist environment, and the people's demand of religious attributes or signs, support each other. We can see the example from chapter 8 and 9 in the previous book where Chinese religion helps to boost the economy level as well as India's economy which develops due to the coming of modernization. However, apart from that, the state with neutral or pluralist institution will likely be benefited in economy sector due to their relation with religion. With these kinds of relation, state can take advantage from religious actors or activities and vice versa.

¹⁷ Sharp Electronics Indonesia, 'Lemari Es Bersertifikat Halal Pertama di Indonesia Dari SHARP', *SHARP Indonesia News & Events*, 3 May 2018, <https://id.sharp/news/lemari-es-bersertifikat-halal-pertama-di-indonesia-dari-sharp> [accessed 26 June 2025]

To conclude, nowadays, the connection between religion and the state can bring positive effects, especially in the area of consumption. In countries like Indonesia, people's religious identity often plays a role in shaping what they buy. Many consumers prefer products that show religious values, not only to fulfill practical needs but also to support their spiritual lives. This behavior supports local and national economies, since religious symbols or claims—like halal labels—can increase product appeal. Indonesia, for example, is not a secular state, but it is also not a religious state. Its foundation, Pancasila, puts belief in God as the first principle, creating a space where both religion and state can work together. In this setting, the state can benefit from the buying habits of its Muslim-majority population by supporting halal certification and religious branding. Even non-food items are now being certified halal, showing how religious values have become part of economic strategy. This proves that when religion and the state find a balanced relationship, it can be beneficial—helping both spiritual expression and economic development grow side by side.

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