



## Halal Certification Implementation System After The Issuance Of Law Number 33 Of 2014 Concerning Halal Product Assurance In Indonesia

Asman<sup>1</sup>, Nilhakim<sup>2</sup>

<sup>1,2</sup>Institut Agama Islam Sultan Muhammad Syafiuddin Sambas

Koresponding \* **Email:** [asmanarwan@gmail.com](mailto:asmanarwan@gmail.com)

Received : Juni 2024 Accepted: Agustus 2024 Published: Desember 2024

**Abstract:** *The issuance of Law Number 33 of 2014 concerning Halal Product Guarantees is no longer just a discourse but has become part of the state's obligations, by carrying out a substantive function towards Islamic values related to the halal principles in Islam. From the start, it is mandatory to implement halal product guarantees. Government Regulation Number 31 of 2019 which regulates the Implementing Regulations of Law Number 33 of 2014 concerning Halal Product Guarantees, is very good for the existence of BPJPH in carrying out its duties and functions as one of the Halal Product Guarantee Organizing Bodies in Indonesia. under the Ministry of Religious Affairs. This research uses a qualitative descriptive research method where the problem in this research is whether there is an influence of the birth of Law Number 33 of 2014 concerning Halal Product Guarantees regarding the systematics of halal certification. The results of research on the issue of the birth of Law no. 33 of 2014 concerning JPH have no effect on the Cooperation Agreement for LPH candidates with BPJPH regarding the issuance of halal certification.*

**Keywords:** *Halal Certification; Law No. 13 Of 2014; Halal Product Assurance*

**Abstrak:** Terbitnya Undang-Undang Nomor 33 Tahun 2014 tentang Jaminan Produk Halal tidak lagi sekedar wacana melainkan sudah menjadi bagian dari kewajiban negara, dengan menjalankan fungsi substantif terhadap nilai Islam terkait dengan prinsip halal dalam Islam. Sejak awal wajib menjadi penerapan jaminan produk halal Peraturan Pemerintah Nomor 31 Tahun 2019 yang mengatur tentang Peraturan Pelaksanaan Undang-Undang Nomor 33 Tahun 2014 tentang Jaminan Produk Halal, sangat baik bagi keberadaan BPJPH dalam menjalankan tugas dan fungsinya sebagai salah satu Badan Penyelenggara Jaminan Produk Halal di bawah Kementerian Urusan Agama. Penelitian ini menggunakan metode penelitian deskriptif kualitatif dimana permasalahan dalam penelitian ini adalah apakah terdapat pengaruh lahirnya Undang-Undang Nomor 33 Tahun 2014 Tentang Jaminan Produk Halal terkait sistematika sertifikasi halal. Hasil penelitian dari permasalahan lahirnya Undang-undang No. 33 Tahun 2014 tentang JPH tidak berpengaruh terhadap Perjanjian Kerjasama Calon LPH dengan BPJPH terkait penerbitan sertifikasi halal.

**Kata Kunci:** Sertifikasi Halal; Undang-Undang No. 13 Tahun 2014; Jaminan Produk Halal

### ▪ Introduction

The need for food and beverage consumption is not merely the fulfillment of

life, but more than that the fulfillment of nutrition that has health standards for humans themselves.<sup>1</sup> Food problems are

<sup>1</sup>Pretty Karisma, Wahyu Utamidewi, and Rastri Kusumaningrum. "Strategi Humas Badan Penyelenggara Jaminan Produk Halal dalam

Membentuk Brand Awareness." *Da'watuna: Journal of Communication and Islamic Broadcasting* 4.3

closely related to the life and integrity of the nation, so there needs to be regulation, guidance and supervision of food, especially by the State. Classic problems of food quality are always associated with health and halal issues. These two problems always arise and specifically for halal guarantees always have an impact on state life. The problem is that many people in Indonesia only view halal guarantees in the lens of Islamic teachings and religious values. Not seen from the economic, political and business side that is influential in it. Making halal assurance standards will provide many benefits for the State, nation, and consumers. For the State, it is clear that making halal guarantees means the income of State treasury which is classified as a non-tax rate. Meanwhile, from the political side, it is clear that making halal assurance standardization will strengthen the State's position on the quality claims of domestic food products to the world market.

On the other hand, halal and haram affairs actually revolve around the circulation of Islamic sharia in general.<sup>2</sup> This is in accordance with government policy through government regulation No. 69 of 1999 which states,

that halal food is food that does not contain elements or ingredients that are haram or prohibited for consumption by Muslims, Both related to food raw materials, food additives, auxiliary materials and other auxiliary materials including food processed through genetic engineering and food irradiation processes, and whose processing is carried out in accordance with the provisions of Islamic religious law.<sup>3</sup> In Law of the Republic of Indonesia Number 33 of 2014 concerning Halal Product Assurance in article 3 states that all products entering, circulating, and trading in the territory of Indonesia must be halal certified. Halal certification is one of the important factors in the food selection process.<sup>4</sup> However, in fact, the products circulating in the community are not all guaranteed halal. Halal is not just certification, it's just the smallest part. Halal is also about how the process can guarantee the halal of the industry. The food and beverage industry occupies a very important role, and most of them are small industries and households.<sup>5</sup>

Producing halal products is part of the company's responsibility to Muslim

(2024): 1334-1343.  
<https://doi.org/10.47467/dawatuna.v4i3.1077>

<sup>2</sup>Salman, Nispul Khoiri, and Erwan Efendi. "Strategi Bimbingan Majelis Ulama Indonesia (MUI) Sumatera Utara dalam Mensosialisasikan Sertifikat Halal pada Produk Makanan dan Minuman di Kota Medan." *Edu Society: Jurnal Pendidikan, Ilmu Sosial Dan Pengabdian Kepada Masyarakat* 2.3 (2022): 765-775. <https://doi.org/10.56832/edu.v2i3.270>

<sup>3</sup>Anggriawan, Teddy Prima. "Perlindungan Konsumen Pangan pada Negara Mayoritas Muslim ditinjau dari Peraturan Pemerintah Nomor 69 Tahun 1999 tentang Label dan Iklan Pangan." *Widya Pranata Hukum: Jurnal Kajian dan Penelitian Hukum* 2.2 (2020): 48-

60.  
<https://doi.org/10.37631/widyapranata.v2i2.243>

<sup>4</sup>Ummah, Adinda Choirul, Moh Bahrudin, and Syamsul Hilal. "Sertifikasi Halal dan Kesadaran Halal Pada Minat Beli Produk Makanan." *Ekonomi, Keuangan, Investasi dan Syariah (EKUITAS)* 4.4 (2023): 1113-1119. <https://doi.org/10.47065/ekuitas.v4i4.3215>

<sup>5</sup>Sukri, Indah Fitriani. "Implementasi Undang-Undang Cipta Kerja terhadap Penyelenggaraan Sertifikasi Halal dan Produk Halal di Indonesia." *Majalah Hukum Nasional* 51.1 (2021): 73-94. <https://doi.org/10.33331/mhn.v51i1.139>

consumers. Halal food must be comprehensive, not only viewed on one factor, it must be an integrative substance of various factors and sectors. The requirements in the halal criteria must include halal in its substance, how to obtain it, how to process it, then in its storage, transportation and presentation.<sup>6</sup> In Indonesia, to provide confidence to consumers that the products consumed are halal, then the company needs to have a Halal Certificate issued by the halal product assurance organizing agency of the Ministry of Religious Affairs.<sup>7</sup> The public as consumers fully entrust the supervision of halal product guarantees to the State which they consider the most authorized to provide sanctions and legal pressure when deemed necessary. Halal assurance standards are a form of claim that their products are halal which can be categorized as quality and hygienic products. Basically, the existence of halal product guarantees departs from the consideration of noble concepts, that people have the right to get true, clear and complete information both in quantity and quality of the products they consume. Thus expired practices, the use of unintended dyes and other hazardous materials and other acts that result in community losses, even life-threatening, safety and health can be avoided.

Halal food for Muslims is a major aspect in choosing food products.<sup>8</sup> Every human being also has the obligation to consume food that is halal and thayyib in accordance with the word of Allah SWT in Surah Al-Baqarah Verse 168:

يٰۤاَيُّهَا النَّاسُ كُلُوْا مِمَّا فِى الْاَرْضِ حَلٰلًا طَيِّبًا وَلَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِ ۗ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ



*“O men, eat what is lawful more good than that which is on earth, and do not follow the steps of Satan; for verily Satan is a real enemy to you.”*

The verse clearly emphasizes the importance of human consumption of halal and thayyib food. Furthermore, there is a warning that people should not follow in the footsteps of Satan which will certainly lead to the valley of heresy. The food mentioned in the verse implies a meaning of the importance of spiritual spirit in obtaining and consuming food. The dangers of consuming haram products for Muslims include:

1. Prayer is worship. Haram food makes prayers hindered and not granted by Allah SWT. Iman Ibn Kathir (may Allaah have mercy on him) said: "Consuming halal products is a factor in the acceptance of a prayer or worship, just as consuming a haram product can

<sup>6</sup>Bintoro, Faruq Naufaldi. "Study of Halal Certification for Food Products from a Sharia Law Perspective." *al-Afkar, Journal For Islamic Studies* 7.1 (2024): 18-29. <https://doi.org/10.31943/afkarjournal.v7i1.865>

<sup>7</sup>Khairuddin and Muhammad Zaki. "Progres Sertifikasi Halal Di Indonesia Studi pada Badan Penyelenggara Jaminan Produk Halal (BPJPH) Kementerian Agama dan

Lembaga Pengkajian, Obat-obatan dan Kosmetika (LPPOM) MUI Pusat." *Asas: Jurnal Hukum dan Ekonomi Islam* 13.1 (2021): 101-121. doi:[10.24042/asas.v13i1.9352](https://doi.org/10.24042/asas.v13i1.9352).

<sup>8</sup>Perdani, Claudia, et al. "Principles of halal-qualified food additives: flavoring alternatives for the halal food industry." *Halal Research Journal* 2.2 (2022): 96-111. <https://doi.org/10.12962/j22759970.v2i2.419>

hinder the acceptance of such prayer or worship”.

2. In one of the hadiths, the Prophet (peace be upon him) said: "Do not enter heaven flesh and blood that grows from unclean food, because hell is more appropriate for him". The body if given food intake that is haram will be reluctant to worship and obey Allah SWT, but will instead like to do immoral acts.
3. Endangering the Body of Allah SWT justifies good things because there is wisdom in it. Begitu pula Allah Almighty forbids bad things because they are harmful to our bodies. One of the wisdom of avoiding unclean food is to avoid ourselves from disease.<sup>9</sup>

So, halal food can be understood as a very basic and fundamental problem for the life, religion and survival of Muslims. In addition, the direct impact of consuming halal food on behavior is: First, to maintain the balance of the human soul whose essence is sacred as newly born on earth. The command to always maintain halal food in line with charity sholeh will be done to maintain the balance of human nature in line with the meaning of the verse:

يٰۤاَيُّهَا الرُّسُلُ كُلُّوْا مِنَ الطَّيِّبٰتِ وَاَعْمَلُوْا صٰلِحًا

اِنِّىۤ بِمَا تَعْمَلُوْنَ عَلِيْمٌ

"O apostles, eat of good food, and do righteous deeds. Verily, I know what you do." (QS: Al-Mukminun: 51).

Second, to cultivate a high fighting attitude in upholding the teachings of Allah and His Messenger on earth. For a person who always strives to keep his food from what is unclean means that he has fought in the way of Allah with a high degree. Third, it can cleanse the heart and keep verbal from unnecessary talk. Halal food consumed will grow and develop into meat along with increasing the quality of piety both outwardly and mentally. Fourth, cultivate confidence before God. People who always consume halal food, then naturally will increase confidence that God is close to us who always listens to our prayer requests.

Since October 17, 2019, Law No. 33 of 2014 concerning the guarantee of halal products has been officially enforced nationwide, which before the enactment of the law, halal certification was still an appeal, but since it was enacted on October 17, 2019, halal certificates are mandatory, in accordance with article 4 of Law No. 33 of 2014 that every product circulating in Indonesia must be halal certified.

Then the government issued a regulation on the implementation of halal product guarantees, namely Government Regulation of the Republic of Indonesia No. 39 of 2021 concerning the Implementation of the Halal Product Assurance Field Article 2 paragraphs (1), (2) and (3) that:

1. Products that enter, circulate and are traded in the territory of Indonesia must be halal certified.

<sup>9</sup>Syaiful, Muhammad, Nirzayana Azimatul Azkiyah, and Muhammad Luqman Hakim. "Pengaruh Makanan Dan Minuman Halal Terhadap Kesehatan Tubuh Manusia." *Al-*

*Bayan: Journal of Hadith Studies* 1.1 (2022): 26-38. <https://ejournal.iaikhozin.ac.id/ojs/index.php/al-bayan/article/view/60>

2. Products derived from prohibited ingredients are exempt from the obligation to be halal-certified.
3. Products as referred to in paragraph (2) must be given non-halal information.

Based on the Government Regulation, all products entering, circulating and traded in Indonesia must be halal certified. The products that must be halal-certified, namely Goods, include: food, beverages, drugs, cosmetics, chemical products, biological products, genetically modified products and use goods used, used or utilized Services, including business services related to; slaughter, processing, storage, packaging, distribution, sale and serving. Then, at this time the Indonesian government has a target to carry out halal certification starting from food and beverage products. The obligation of halal certification for food and beverage products starts from October 17, 2019 to October 17, 2024. This is stated in the Regulation of the Minister of Religious Affairs Number 26 of 2019 concerning the Implementation of Halal Product Assurance.

The government through the Halal Product Assurance Organizing Agency or abbreviated as BPJPH has provided a grace period of five years, starting from 2019 to 2024 to all food and beverage producers and producers whose purpose is to consume to take care of halal certification. It has been almost a year since the enactment of Law No. 33 of 2014 concerning the guarantee of halal products, there are still many problems in the field, whether it's about the number of halal certifications that are still minimal, the knowledge of

culinary entrepreneurs is still lacking, then about the costs that still feel quite expensive for MSE entrepreneurs, and halal auditors are still few, until now the only halal auditor is LPPOM MUI, this is certainly a problem that must be resolved together considering that the government has made laws and has made a target so that by 2024 all food and beverage producers have been certified halal, even the Ministry of Religious Affairs targets Indonesia to become the world's halal center.

Indeed, the potential of halal products is very large in the world even now many countries are notable countries whose population is not the majority of Islam such as Korea, Japan and other countries competing in providing halal products. Based on this problem, researchers will explore the system of implementing halal certification in the implementation of Law Number 33 of 2014 concerning Halal product assurance in Indonesia.

The type of research used in this study is qualitative which is bibliographical. Literature research (*library research*) As the main focus in conducting research, using various literature in the library that is relevant to the problem raised for research.<sup>10</sup> The reason for using this type of research is because it is to examine the problems of the halal certification application system after the enactment of Law No. 33 of 2014 concerning Halal product assurance in Indonesia. While Qualitative research is a study aimed at describing and analyzing phenomena, events, social activities, attitudes, beliefs, thoughts of people individually

---

<sup>10</sup>Muhaimin, *Metode Penelitian Hukum*, (Bandung: MUP Press, 2020), h .243

and in groups<sup>11</sup>. While the approach used in this study is a normative approach. So that this approach is increasingly developed and utilized to analyze and provide answers about the problem of the effectiveness of legal work in all legal institutional structures in society.

## Discussion

### 1. Principles of Halal Food Products

As already explained that the scope of halal is very broad and haram is narrow. And basically all food and drinks derived from growing vegetables, fruits and animals are halal, except those that are poisonous and endanger human life.<sup>12</sup> Drinks forbidden by Allah are all forms of khamar (alcoholic beverages)

Allah said QS Al-Baqarah/2: 219

﴿ يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۖ قُلْ فِيهِمَا إِتْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ وَإِتْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا ۗ وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ أَعْفَوُ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴾

*"They ask you about khamar and gambling. Say: "In both there is great sin and some benefit to man, but the sin of both is greater than the benefit." And they ask you what they earn. Say: "that is more than necessary." Thus God explained His verses to you so that you might think".*

While there are only four forbidden foods, Allah. Al-Baqarah/2:173

﴿ إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخَنِزِيرِ وَمَا أَهْلًا بِهِ لَعَبْرَ اللَّهِ ۗ فَمَنْ أَضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ ۗ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴾

*"Indeed, Allah only forbids for you (to eat) carrion, blood, pork, and animals that when slaughtered) are called (names) other than Allah. However, whoever is compelled (to eat) when he does not want it, does not (also) transgress the limit, then verily Allah is Most Forgiving, Most Merciful"*

In this verse it has been explained that foods that are forbidden include:

- Carcasses, which are included in the category of carcasses are animals that die by not being slaughtered, including animals that die suffocated, beaten, fall, horned and pounced on by wild animals, except those that we have slaughtered, only fish carcasses and grasshoppers that we can eat.
- Blood, often also termed flowing blood, means blood that comes out at the time of slaughter while the blood left after slaughter that is on the meat after cleaning is allowed. Two types of blood are allowed namely the heart and spleen.
- Pigs, anything that comes from pigs are haram whether their blood, flesh, or bones.
- Animals that when slaughtered mention anything other than the name of Allah.

In terms of food, there are actually two definitions that we can categorize as halal, namely halal in getting it and halal dzat or substance of goods. Halal in

<sup>11</sup>Sudaryono, *Metode Penelitian Kuantitatif, Kualitatif dan Mix Method* (Bandung: PT. RemajaRosdakarya, 2011), h. 9.

<sup>12</sup>Hidayatullah, Muhammad Sharif. "Contemporary (Building the Sharia Economic

Paradigm in Society) The Urgency of Studying Muamalah Jurisprudence in Responding to Economics and Finance." *Al-Mizān: Journal of Islamic Law and Economics* 5.1 (2021): 33-59. <https://doi.org/10.33511/almizan.v5n1.33-59>

obtaining it means being right in seeking and obtaining it. Not in an unclean way nor in a vanity way. So, food that is basically halal but how to obtain it by haram means such as; stealing, the proceeds of corruption and other illicit acts, then automatically change its legal status to haram food.<sup>13</sup>

Another explanation says that halal food according to Islamic law is food that is halal in substance, halal in procurement, or how to obtain it, and halal in the processing process. In other words, the food must be absolutely halal.<sup>14</sup>

This is according to the word of Allah. Qs An-Nissa/4:29

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَأْكُلُوْا اَمْوَالِكُمْ  
بَيْنَكُمْ بِالْبَاطِلِ اِلَّا اَنْ تَكُوْنَ تِجْرَةً عَنْ  
تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوْا اَنْفُسَكُمْ ۗ اِنَّ اللّٰهَ كَانَ  
بِكُمْ رَحِيْمًا ﴿٢٩﴾

*“O men of faith, do not eat one another's property in a false way, except by the way of consensual business among yourselves. and shalt not kill yourselves, Verily Allah is merciful to you”.*

Based on the above verse it can be seen that Allah recommends Muslims to eat everything that is halal, which is obtained by halal means not by bathil way, one way to get it is by way of trade.

Products circulating in Indonesia are very diverse, both local products and

imported products from abroad. In each of these products, there needs to be a halal marker to make it easier for consumers to choose halal products. Therefore, it is necessary to certify and label products.<sup>15</sup> As explained above, regarding the requirements for halal food to meet its halal in view of Islamic law, namely:

- a. Does not contain pork and ingredients derived from pigs.
- b. Does not contain khamar and its derivative products.
- c. All materials of animal origin must come from halal animals slaughtered according to Islamic shari'a procedures.
- d. Does not contain other substances that are prohibited or classified as unclean such as: carrion, blood, substances derived from human organs, dirt and so on.
- e. All places of storage, sale, processing, management and means of transportation for halal products must not be used for pork or non-halal goods. If it has ever been used for pork or other non-halal and is then to be used for halal products, it must first be cleaned in accordance with the manner regulated according to Islamic shari'a. The use of production facilities for halal and

<sup>13</sup>Hasanah, Auliya Izzah, Rizka Fauziah, and Rachmad Risqy Kurniawan (2021). Konsep Makanan Halal Dan Thayyib Dalam Perspektif Al-Qur'an. *Jurnal Ilmu Al-Qur'an dan Tafsir* Vol. 10 No. 1. <https://doi.org/10.31219/osf.io/6ps2q>

<sup>14</sup>Mulyati, Sri, Achmad Abubakar, and Hasyim Hadade. "Makanan Halal dan Tayyib dalam Perspektif Al-Quran." *Jurnal Ilmu Sosial*

*Dan Humaniora* 1.1 (2023): 23-33. <https://doi.org/10.58540/isihumor.v1i1.150>

<sup>15</sup>Warto, Warto, and Samsuri Samsuri. "Sertifikasi Halal dan Implikasinya Bagi Bisnis Produk Halal di Indonesia." *Al Maal: Journal of Islamic Economics and Banking* 2.1 (2020): 98-112. <http://dx.doi.org/10.31000/almaal.v2i1.2803>

non-halal products interchangeably is not allowed.<sup>16</sup>

So it can be concluded that the requirements for halal food products according to Islamic sharia are:

- a. Halal dzatnya.
- b. Halal how to get it.
- c. Halal in processing.
- d. Halal in its storage.
- e. Halal in its transportation.
- f. Halal in its presentation.

In the food industry, the chain from farm to kitchen must be halal, and link many certifications. Emi Normalina Omar in her research said that the concept of halal is not only limited to food substance but also must pay attention to aspects of the product chain, starting from production, packaging, storage, and shipping.<sup>17</sup> All of that is summarized in the halal food production chain. In other words, if food is not handled or stored appropriately, then it is considered not halal. So the concept of halal in food products is not only limited to halal labels on product packaging, but needs handling in accordance with Islamic rules.

Along with the times and the rapid advancement of technology, manufacturers produce food products in the form of packaging, which does not rule out the possibility of mixing processed food ingredients with ingredients prohibited by religion. So that the halality of these processed products is doubtful.

Many of these illicit materials are used as raw materials, additives or auxiliary materials in various processed products, because they are considered more economical.

Before food processing technology rapidly developed as it is now, people's perception of the haram of a product was still very simple. The problem of halal haram food or beverages is only related to the presence or absence of products containing pork or containing alcohol. If food or drinks are free from both ingredients, it is automatically considered halal. But now, food processing technology has changed that perception. Because food production for consumer goods no longer only relies on the main ingredients, but also requires additional ingredients.

Muslim consumers in buying food and beverage products or other products have a tendency to worry about their halal status, but by looking at the composition listed on the product will know the presence of haram ingredients or not. If there are no haram or dubious ingredients written there, then it can be ascertained that the product is halal. In culinary jurisprudence, there are three general criteria for food haram, namely unclean food or containing unclean; intoxicating food or drink is muskir objects that bring a drunken effect either by drinking, smoking, injecting or rolling; as well as madharat food.<sup>18</sup> The problem is to check the composition of

<sup>16</sup>Rahayuningsih, Eka, and M. Lathoif Ghozali. "Sertifikasi produk halal dalam perspektif Mashlahah Mursalah." *Jurnal Ilmiah Ekonomi Islam* 7.1 (2021): 135-145. <http://dx.doi.org/10.29040/jiei.v7i1.1929>

<sup>17</sup>Fatmawati, Irma, and Saiful Asmi Hasibuan. "Urgensi Pendaftaran Sertifikasi

Produk Halal sebagai Implementasi Undang-Undang Jaminan Produk Halal di Indonesia." *Bandung Conference Series: Law Studies*. Vol. 2. No. 2. 2022. <https://doi.org/10.29313/bcsls.v2i2.4869>

<sup>18</sup>Firdayani, Firdayani, and Inti Ulfi Sholichah. "Urgensi Label Halal Pada Produk



the product requires knowledge of these ingredients, but even this knowledge may not be able to guarantee one hundred percent halal certainty. Because these food or beverage products are usually enriched with additives such as flavors, food coloring, and other additives.<sup>19</sup> And it does not rule out the possibility that these additives can make a food product haram.

- a. The Concept of Halal Food in Indonesian Legislation.
- b. Processed products, both food, beverages, medicines, and cosmetics, may be categorized in the *mutasyabihat* (*syubhat*) group, especially if the product comes from a country with a majority non-Muslim population, even though the raw materials are sacred and halal goods. Because, it is possible in the manufacturing process mixed or using ingredients that are haram or impure. Thus, these processed products for Muslims are definitely not a trivial matter, but a big problem. So it is natural that Muslims are very interested in getting firmness about the legal status of these products, so that what they will consume does not cause unrest and doubt. For this reason, in Indonesia, with the majority of Muslims, reformulate laws regarding halal and suitable for consumption, namely:

- 1) Law Number 33 of 2014 concerning Halal Product Assurance.
- 2) The 1945 Constitution of the Republic of Indonesia mandates the state to guarantee the freedom of each citizen to profess his own religion and to worship according to his religion and beliefs. To ensure that every religious believer worships and practices his religion, the state is obliged to provide protection and guarantees about halal products consumed and used by the community. Assurance regarding Halal Products should be carried out in accordance with the principles of protection, fairness, legal certainty, accountability and transparency, effectiveness and efficiency, and professionalism. Therefore, the guarantee of the implementation of Halal Products aims to provide comfort, security, safety, and certainty of the availability of Halal Products for the public in consuming and using Products, and increase added value for Business Actors to produce and sell Halal Products.<sup>20</sup>

This goal is important considering the progress of science and technology in the fields of food, medicine, and cosmetics is growing very rapidly. This has a real effect on the shift in the processing and utilization of raw

---

Makanan Perspektif Hukum Islam." *Syar'ie: Jurnal Pemikiran Ekonomi Islam* 6.1 (2023): 27-40. <https://doi.org/10.51476/syarie.v6i1.466>

<sup>19</sup>Muhamad, "Tantangan dan peluang penerapan kebijakan mandatory sertifikasi halal (Studi implementasi UU No. 33 Th. 2014 dan PP No. 31 Th. 2019)." *Jurnal Ilmu Ekonomi Dan Bisnis Islam* 2.2 (2020): 1-26. doi:[10.24239/jiebi.v2i2.29.1-26](https://doi.org/10.24239/jiebi.v2i2.29.1-26).

<sup>20</sup>Ariny, Bintan Dzumirroh. "Dampak Positif Undang-Undang Nomor 33 Tahun 2004 Tentang Jaminan Produk Halal Dalam Menciptakan Sistem Jaminan Produk Halal di Indonesia." *Syar'ie: Jurnal Pemikiran Ekonomi Islam* 3.2 (2020): 198-218. <https://stai-binamadani.e-journal.id/Syarie/article/view/204>

materials for food, beverages, cosmetics, medicines, and other products from what was originally simple and natural to the processing and utilization of raw materials from scientific engineering. Product processing by utilizing advances in science and technology allows the mixing of halal and haram both intentionally and unintentionally. Therefore, to find out the halal and sanctity of a product, a special study is needed that requires multidisciplinary knowledge, such as knowledge in the fields of food, chemistry, biochemistry, industrial engineering, biology, pharmacy, and understanding of sharia.

Related to that, in reality many products circulating in the community are not all guaranteed halal. Meanwhile, various laws and regulations related to the regulation of Halal Products have not provided legal certainty and guarantees for the Muslim community. Therefore, regulations regarding Halal Product Assurance need to be regulated in one law that comprehensively covers products that include goods and or services related to food, beverages, drugs, cosmetics, chemical products, biological products, and genetically modified products and use goods that worn, used, or utilized by the community.<sup>21</sup>

The determination of halal food products has been explained in the article. Here's the determination:

a) Product halal determination is carried out by MUI.

- b) The determination of halal products as referred to in paragraph (1) is carried out in the Halal Fatwa Session.
- c) The MUI Halal Fatwa session as referred to in paragraph (2) involves experts, elements of ministries/agencies, and/or related agencies.
- d) The Halal Fatwa Hearing as referred to in paragraph (3) decides the halality of the Product no later than 30 (thirty) working days since MUI receives the results of the inspection and/or Product testing from BPJPH.
- e) The Decree on the Determination of Halal Products as referred to in paragraph (4) is signed by MUI.
- f) The Decision on the Determination of Halal Products as referred to in paragraph (5) is submitted to BPJPH to be the basis for the issuance of a Halal Certificate.

3) Law No. 36 of 2009 concerning Health  
According to Law No. 36 of the Year on Health, article 47 states that health efforts are carried out in the form of activities with promotive, preventive, curative, and rehabilitative approaches that are carried out in an integrated, comprehensive, and sustainable manner. Furthermore, detailed in article 48, one of the health effort activities is food and beverage security.

More fully in article 109, this safeguard applies to every person and/or legal entity that produces, processes, and distributes food and beverages treated as food and

<sup>21</sup>Pribadi, Slamet, and Diana Fitriana. "Kepastian Hukum terhadap Label dan Sertifikasi Halal Produk Pangan Berdasarkan Undang-Undang Nomor 33 Tahun 2014

tentang Jaminan Produk Halal." *Logika: Jurnal Penelitian Universitas Kuningan* 13.02 (2022): 202-208.

<https://doi.org/10.25134/logika.v13i02.7176>

beverages resulting from genetic engineering technology that is circulated must ensure that it is safe for humans, animals eaten by humans, and the environment; and in article 110, Any person and/or legal entity that produces and promotes food and beverage products and/ or that is treated as processed food and beverages is prohibited from using deceptive words and/or accompanied by claims that cannot be proven true.

Article 111 paragraph (1) Food and beverages used for the community must be based on health standards and/or requirements. This requires that food and beverages can only be circulated after obtaining a distribution permit in accordance with the provisions of laws and regulations (paragraph 2).

In paragraph 3 of article 111 states that every packaged food and beverage must be marked or labeled containing: a). Product name; b). List of materials used; c). Net weight or net contents; d). Name and address of the party producing or entering food and beverages into the territory of Indonesia; and e). Expiry date, month and year. Then it is required again in paragraph 4, marking or labeling as referred to in paragraph (1) must be done correctly and accurately.

#### c. Consumer Protection Act

According to Law No. 8 of 1999 concerning consumer protection, what is meant by consumer protection is all efforts that ensure legal certainty

to provide protection to consumers. As stated in article 1 paragraph 1 of the Consumer Protection Law. The definition of consumer is everyone who uses goods and/or services available in society, both for the benefit of themselves, family, others, and other living beings and not for trade. In his book, Introduction to Business Law, Munir Fuady suggests that consumers are end users of a product, namely every user of goods and/or services available in society. Whether for the benefit of oneself, family, others, or other living beings, and not for trading.

Furthermore, in article 1 of the Consumer Protection Law, what is meant by business actor is every individual or business entity, whether in the form of a legal entity or non-legal entity established and domiciled or carrying out activities in the jurisdiction of the Republic of Indonesia, either alone or jointly through agreements, carrying out business activities in various economic fields.<sup>22</sup>

#### d. Law No. 7 of 1996 concerning Food

In Law No. 7 of 1996 concerning Food, it is explained that what is meant by food is everything that comes from biological sources and water, both processed and unprocessed, which is intended as food or drink for human consumption,<sup>23</sup> including food additives, food raw materials, and other materials used in the process of preparing,

<sup>22</sup>Budiman, David. "Implementasi Undang-Undang Perlindungan Konsumen terhadap Perjanjian Baku Bermuatan Klausula Eksonerasi." *Jurnal Pendidikan Tambusai* 8.1 (2024): 1218-1226. doi: [10.31289/doktrina.v4i1.4918](https://doi.org/10.31289/doktrina.v4i1.4918)

<sup>23</sup>Mandasari, Yasmirah. "Sanksi Pidana Terhadap Kandungan Non Halal Terhadap Produk Makanan Bersertifikat Halal Yang Dilakukan Korporasi." *Soumatra Law Review* 2.2 (2019): 258-269. <http://doi.org/10.22216/soumlaw.v2i2.4339>

processing, and/or manufacturing food or beverages. Further explain processed foods, namely food or beverages processed in certain ways or methods with or without additional ingredients.

This Food Law has objectives, namely: a) the availability of food that meets the requirements of safety, quality, and nutrition for the benefit of human health; b) the creation of an honest and responsible food trade; and c). The realization of a level of food sufficiency at a reasonable and affordable price in accordance with the needs of the community.<sup>24</sup>

Furthermore, article 6 of this Food Law requires that everyone responsible for carrying out activities or processes of production, storage, transportation, and/or circulation of food must be required: a) meet human sanitary, security and/or safety requirements; b) organizing periodic sanitation monitoring programs; and c). Organizing supervision of the fulfillment of sanitary requirements. Food and beverage producers in Indonesia are demanded, not only to meet a sense of security for the Muslim community, but medically and fit for consumption in accordance with Indonesian laws and regulations.

- e. Government Regulation No. 31 of 2019 concerning the Implementation of Law No. 33 of 2014. In guaranteeing the halalness of a product, the Indonesian government issued Government Regulation No. 31 of 2019 following

up on changes in the flow of making halal certification as stated in the Halal Product Assurance Law Number 33 of 2014 managed by the Ministry of Religious Affairs Division of the Halal Product Assurance Agency (BPJPH).

- f. Government Regulation No. 39 of 2021 concerning the Implementation of the Field of Halal Product Assurance. The meaning of Government Regulation is a regulation set by the president to carry out the law as it should. In this regard, it can be ascertained that the existence of Government Regulation Number 39 of 2021 concerning the Implementation of the Halal Product Guarantee Sector, is an implementing regulation that was born as a follow-up to Law Number 11 of 2020 concerning Job Creation. Please note that Article 48 of Law Number 11 of 2020 concerning Job Creation is the result of amendments to the previous Law, namely Law Number 33 of 2014 concerning Halal Product Assurance. So automatically, Government Regulation Number 31 of 2019 concerning the Implementation of Halal Product Assurance has not been enforced and replaced by Government Regulation Number 39 of 2021 concerning the Implementation of the Halal Product Assurance Field.

Basically, the main nature of a country is coercive, the nature of coercion which is also reflected in the implementation of halal product guarantees in Indonesia. Given that all products entering, circulating

<sup>24</sup>Syihab, Muhammad Baiquni, and Yuana Tri Utomo. "Mengatasi Ancaman Pasar Bebas Pada Ketahanan Pangan Nasional Dengan Ekonomi Islam." *Youth & Islamic Economic*

*Journal* 3.01s (2022): 36-45. <http://jurnalhamfara.ac.id/index.php/yie/article/view/182>

and traded in Indonesia must be halal certified. So starting from October 17, 2019 until now, the obligation of halal certification remains in effect. Many policies have been issued, with the hope that the latest regulations are more suitable for the concept of implementing the field of halal product assurance.

## 2. Islamic principles towards halal consumption

Consumption is a form of economic behavior that is fundamental in human life. Every living thing must carry out consumption activities, including humans. Consumption in the economic sense is all the use of goods and services carried out by humans to meet the needs of life, and the purpose of human consumption is to obtain the highest satisfaction and achieve the highest level of prosperity in the sense of fulfilling various kinds of needs both basic needs, secondary, luxury goods, as well as physical needs and spiritual needs.<sup>25</sup> The principle emphasized in the consumption of a Muslim consumer is a commitment that is applied with rules and regulations to regulate consumption in order to achieve optimal benefits and prevent deviation from the path of truth and the impact of madharat caused. According to Umar Radbiyallahuanhu in his economic jurisprudence, rules in consumption include sharia rules, quantity rules, paying attention to consumption priorities, social rules and environmental rules Sharia rules.

This rule includes three things, namely: the rules of creed, scientific rules, and rules of practice.

### a. Rules of creed

The creed referred to here is the same as the creed applied in production. That is the belief applied by a Muslim in responding to the rules of Islamic law.

### b. Scientific rules

That is the knowledge of Islamic law that a Muslim must have in what he consumes.

### c. Rules of amaliah

This rule is an application of the two previous rules, the thing that needs to be considered in this rule is the form of the goods it consumes. Consume halal and stay away from consumption that is haram and subhat.

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا  
أَهْلٌ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَفِقَةُ وَالْمَوْفُودَةُ  
وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا  
ذَكَيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا  
بِالْأَزْلَمِ ۚ ذَلِكُمْ فِسْقٌ ۗ الْيَوْمَ يَيسُ الَّذِينَ  
كَفَرُوا مِنْ دِينِكُمْ فَلَا تُخْشَوْهُمْ وَاخْشَوْنَ  
الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ  
نِعْمَتِي وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا ۚ فَمَنْ  
أَضْطُرَّ فِي مَحْضَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ ۚ فَإِنَّ

اللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٥٠﴾

<sup>25</sup>Ayu, Shinta, and Nandang Ihwanudin. "Etika Konsumsi dalam Mencapai Falah." *Moderation | Journal of Islamic Studies*

Review 1.2 (2021): 13-28.  
<http://journal.adpetikisindo.or.id/index.php/moderation/article/view/23>

*“it is forbidden for you (to eat) carrion, blood, pork, (flesh of animals) slaughtered in the name of anything other than Allah, the suffocated, the smitten, the fallen, the horned, and pounced upon wild animals, except those that you have slaughtered, and (forbidden to you) those slaughtered for idols. and (it is also forbidden) to vote fate with the son of pana, (to vote fate with the arrow) is ungodliness. today the unbelievers have despaired of (defeating) your religion, so fear them not and fear Me. on this day I have perfected for you your religion, and I have satisfied you with My favor, and I have pleased Islam to be a religion for you. So whoever is compelled by hunger to involuntarily sin, Verily Allah is merciful and merciful”.*

#### d. Quantity rules

There are several factors underlying this quantity rule, including: simple, compatibility between consumption and income, storage and development.

##### 1). Simple.

Simple is self-simplicity. As in the Qur'an QS Al-Furqan/25: 67

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا

وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴿٦٧﴾

*“And those who when spending (property), they do not excess, and do not (pulakikir, and are (that spending) in the middle of such”.*

The explanation of the above verse is the personality of a good Muslim in consuming something is not excessive. So that simplicity becomes an important point to avoid yourself from bad qualities.

##### 2). Compatibility Between Consumption and Income.

That is what is in accordance with human nature and reality. The formula in the economy itself is that income is one of the factors that affect individual consumer demand. This compatibility between consumption and income has a clear proposition in the Islamic economy, as Allah says in Sura al-Thalaaq verse 7 :

لِيُنْفِقْ ذُو سَعَةٍ مِّن سَعَتِهِ ۗ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ ۚ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَّا آتَاهَا ۚ سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ

يُسْرًا ﴿٧﴾

*“Let one who is able to provide according to his ability. And he who is deprived of his sustenance should provide for him from the wealth which God has given him. God does not carry a burden on a person but (simply) what He gives him. God will one day give spaciousness after narrowness”.* (QS. Ath- Thalaaq : 7)

##### 3). Storage and Development.

Umar Radhiyallahu anhu called for restrictions on consumption, and denied those who used all their income for consumption. As Umar said to his son, "O my son! Eat in half your belly, and do not throw away your clothes until they are broken. Do not be among those who make what God has given them for their stomachs and bodies only.<sup>26</sup> Paying attention to consumption priorities, in this

<sup>26</sup>Arsyad, Rini Nisponi, and Suraya Hidayati. "Trend perkembangan ekonomi syariah global." *An-Nabdhah | Jurnal Ilmiah Keagamaan dan Kemasyarakatan* 14.2 (2021): 152-

166.

<https://www.jurnal.staidarululumkandangan.ac.id/index.php/annahdhah/article/view/103>

case, consumers are required to pay attention to the goods they consume. There are types of consumer goods that are distinguished in three levels.

First, primary. That is something that must be fulfilled for the benefit of religion and the world. It means prioritizing an item or need that provides benefits for himself. Secondly, secondary. That is a need that becomes a demand but does not reach the primary level. Third, tertiary. A need that becomes an additional or complementary need. The purpose of the three levels above is for consumers to be more concerned with things that are priorities rather than just meeting complementary consumption. Social rules, meaning knowing the social factors that influence the quantity and quality of consumption. These social factors are people, example, and do not harm others. Environmental rules, the purpose of environmental rules is the earth and its contents. The environment is a factor that influences consumption patterns. The size of consumption patterns is also influenced by changes that occur in the environment.

### 3. Halal Inspection Agency in Indonesia.

The Halal Product Assurance Agency (BPJPH) and the Halal Inspection Agency (LPH) agreed to integrate the service information system. This integration will be carried out between the sihalal system developed by BPJPH and the service information system used by each LPH. In addition to the long-established LP

POM MUI, there are also LPH Sucofindo and LPH Surveyor. All three have carried out duties in carrying out inspection and testing activities for halal products in the halal certification process. Recently the Ministry of Religion through BPJPH announced the addition of halal inspection agencies in Indonesia, while the halal inspection agencies in question are:

- a. LPH Hidayatullah, in DKI Jakarta Province
- b. LPH Foundation of the Salman ITB Mosque Builders, in West Java Province
  - 1) LPH Center for Product Development and Industrial Standardization Pekanbaru, in Riau Province
  - 2) LPH Universitas Brawijaya, in East Java Province
  - 3) LPH Hasanuddin University, in South Sulawesi Province
  - 4) LPH Bersama Halal Madani, in West Sumatra Province
  - 5) LPH Certification Center of the Directorate of Standardization and Quality Control of the Ministry of Trade, in DKI Jakarta Province
  - 6) LPH Study of Halalan Thayyiban Muhammadiyah, in DKI Jakarta Province.<sup>27</sup>

### • Conclusion

This research only focuses on the influence of the birth of Law No.34 of 2014 and PP No.31 of 2019 concerning JPH. It is further recommended to research from a technical point of view, namely the Regulation of the Minister of Religious Affairs No. 26 of 2019 concerning the

<sup>27</sup>Mohammad, Mutiara Fajrin Maulidya. "The Pengaturan Sertifikasi Jaminan Produk Halal Di Indonesia." *Kertha Wicaksana* 15.2

(2021): 149-157. <https://doi.org/10.22225/kw.15.2.2021.149-157>

implementation of Halal Product Jaminan as a derivative of the Government Implementing Regulation and other forms of marketing promotion adjusted to developments Research is qualitative research so that it can be continued quantitatively for model validation.

With this bottleneck, it must be resolved between leaders in order to realize good cooperation for the benefit of the State of Indonesia. BPJPH as part of the State of Indonesia must quickly take on the role of a regulator so that Halal certificates can be issued as soon as possible. MUI as the fatwa giver should also support BPJPH in terms of cooperation in order to create a new LPH to accelerate Halal certification. Concept analysis shows that socialization and visitation at the level of awareness is knowledge about Law No.33 of 2014 and PP No.31 of 2019 and MoU is at the Action level. The benefit matrix shows that marketers must provide continuous socialization for LPH candidates. Efficient and economical utilitarian. Provide information and confidence to immediately carry out an MoU for LPH candidates and immediately establish LPH. With the simplification of regulations by BPJPH, it is hoped that it can be more effective for LPH candidates who will apply or who have already applied.

#### • Bibliography

- Anggriawan, T. P. (2020). Perlindungan Konsumen Pangan pada Negara Mayoritas Muslim ditinjau dari Peraturan Pemerintah Nomor 69 Tahun 1999 tentang Label dan Iklan Pangan. *Widya Pranata Hukum: Jurnal Kajian dan Penelitian Hukum*, 2(2), 48-60.
- Ariny, B. (2020). Dampak Positif Undang-Undang Nomor 33 Tahun 2004 Tentang Jaminan Produk Halal Dalam Menciptakan Sistem Jaminan Produk Halal di Indonesia. *Syar'ie : Jurnal Pemikiran Ekonomi Islam*, 3(2), 198-218. [https://doi.org/10.37631/widya-pranata.v2i2.243](https://stai-binamadani.e-journal.id/Syarie/article/view/204)
- Arsyad, R. N., & Suraya Hidayati. (2021). Trend perkembangan ekonomi syariah global: Indonesia becomes an exporter of halal product for the world halal market. *An-Nabdhah Jurnal Ilmiah Keagamaan Dan Kemasyarakatan*, 14(2), 152-166. <https://www.jurnal.staidarulululkandangan.ac.id/index.php/annahdhah/article/view/103>
- Ayu, S., & Ihwanudin, N. (2021). ETIKA KONSUMSI DALAM MENCAPAI FALAH. *Moderation Journal of Islamic Studies Review*, 1(2), 13-28. <http://journal.adpetikisindo.or.id/index.php/moderation/article/view/23>
- Bintoro, F. N. (2024). Study of Halal Certification for Food Products from a Sharia Law Perspective. *al-Afkar, Journal For Islamic Studies*, 7(1), 18-29. <https://doi.org/10.31943/afkarjurnal.v7i1.865>
- Budiman, D. (2024). Implementasi Undang-Undang Perlindungan Konsumen terhadap Perjanjian Baku Bermuatan Klausula Eksonerasi. *Jurnal Pendidikan Tambusai*, 8(1), 1218-1226. Doi: 10.31289/doktrina.v4i1.4918






- Fatmawati, I., & Hasibuan, S. A. (2022). Urgensi Pendaftaran Sertifikasi Produk Halal sebagai Implementasi Undang-Undang Jaminan Produk Halal di Indonesia. In *Bandung Conference Series: Law Studies* (Vol. 2, No. 2, pp. 1355-1364). <https://doi.org/10.29313/bcsls.v2i2.4869>
- Firdayani, F., & Sholichah, I. (2023). URGENSI LABEL HALAL PADA PRODUK MAKANAN PERSPEKTIF HUKUM ISLAM. *Syar'ie : Jurnal Pemikiran Ekonomi Islam*, 6(1), 27-40. <https://doi.org/10.51476/syarie.v6i1.466>
- Hasanah, A. I., Fauziah, R., & Kurniawan, R. R. (2021). Konsep Makanan Halal Dan Thayyib Dalam Perspektif Al-Qur'an. *Jurnal Ilmu Al-Qur'an dan Tafsir* Vol. 10 No. 1. <https://doi.org/10.31219/osf.io/6ps2q>
- Hidayatullah, M. S. (2021). Kontemporer (Membangun Paradigma Ekonomi Syariah di Masyarakat) Urgensi Mempelajari Fikih Muamalah Dalam Merespon Ekonomi Dan Keuangan. *Al-Mizan: Jurnal Hukum Dan Ekonomi Islam*, 5(1), 33-59. <https://doi.org/10.33511/almizan.v5n1.33-59>
- Khairuddin, K., & Zaki, M. (2021). Progres Sertifikasi Halal Di Indonesia Studi pada Badan Penyelenggara Jaminan Produk Halal (BPJPH) Kementerian Agama dan Lembaga Pengkajian, Obat-obatan dan Kosmetika (LPPOM) MUI Pusat. *Asas: Jurnal Hukum dan Ekonomi Islam*, 13(1), 101-121. doi:[10.24042/asas.v13i1.9352](http://dx.doi.org/10.24042/asas.v13i1.9352)
- Mandasari, Y. (2019). Sanksi Pidana Terhadap Kandungan Non Halal Terhadap Produk Makanan Bersertifikat Halal Yang Dilakukan Korporasi. *Soumatra Law Review*, 2 (2), 258-269. <http://doi.org/10.22216/soumlaw.v2i2.4339>
- Mohammad, M. F. M. (2021). The Pengaturan Sertifikasi Jaminan Produk Halal Di Indonesia. *Kertha Wicaksana*, 15(2), 149-157. <https://doi.org/10.22225/kw.15.2.2021.149-157>
- Muhaimin. (2020). *Metode Penelitian Hukum*. Bandung: MUP Press.
- Muhamad, M. (2020). Tantangan dan peluang penerapan kebijakan mandatory sertifikasi halal (Studi implementasi UU No. 33 Th. 2014 dan PP No. 31 Th. 2019). *Jurnal Ilmu Ekonomi Dan Bisnis Islam*, 2(2), 1-26. doi:[10.24239/jiebi.v2i2.29.1-26](http://dx.doi.org/10.24239/jiebi.v2i2.29.1-26).
- Mulyati, S., Abubakar, A., & Hadade, H. (2023). Makanan Halal dan Tayyib dalam Perspektif Al-Quran. *Jurnal Ilmu Sosial Dan Humaniora*, 1(1), 23-33. <https://doi.org/10.58540/isihum.or.v1i1.150>
- Perdani, C., Mawarni, R. R. ., Mahmudah , L. ., & Gunawan, S. . (2022). Prinsip-Prinsip Bahan Tambahan Pangan Yang Memenuhi Syarat Halal: Alternatif Penyedap Rasa Untuk Industri Makanan Halal. *Halal Research Journal*, 2(2), 96-111. <https://doi.org/10.12962/j22759970.v2i2.419>
- Pretty, K., Utamidewi, W., & Kusumaningrum, R. (2024). Strategi Humas Badan

- Penyelenggara Jaminan Produk Halal dalam Membentuk Brand Awareness. *Da'watuna: Journal of Communication and Islamic Broadcasting*, 4(3), 1334–1343. <https://doi.org/10.47467/dawatuna.v4i3.1077>
- Pribadi, S., & Fitriana, D. (2022). Kepastian Hukum terhadap Label dan Sertifikasi Halal Produk Pangan Berdasarkan Undang-Undang Nomor 33 Tahun 2014 tentang Jaminan Produk Halal. *Logika: Jurnal Penelitian Universitas Kuningan*, 13(02), 202-208. <https://doi.org/10.25134/logika.v13i02.7176>
- Rahayuningsih, E., & Ghozali, M. L. (2021). Sertifikasi produk halal dalam perspektif Mashlahah Mursalah. *Jurnal Ilmiah Ekonomi Islam*, 7(1), 135-145. <http://dx.doi.org/10.29040/jiei.v7i1.1929>
- Salman, S., Khoiri, N., & Efendi, E. (2022). Strategi Bimbingan Majelis Ulama Indonesia (MUI) Sumatera Utara dalam Mensosialisasikan Sertifikat Halal pada Produk Makanan dan Minuman di Kota Medan. *Edu Society: Jurnal Pendidikan, Ilmu Sosial Dan Pengabdian Kepada Masyarakat*, 2 (3), 765-775. <https://doi.org/10.56832/edu.v2i3.270>
- Sudaryono, (2011). *Metode Penelitian Kuantitatif, Kualitatif dan Mix Method*. Bandung: PT. RemajaRosdakarya.
- Sukri, I. F. (2021). Implementasi Undang-Undang Cipta Kerja Terhadap Penyelenggaraan Sertifikasi Halal Dan Produk Halal Di Indonesia: (Implementation of Job Creation Law on Halal Certification and Halal Products in Indonesia). *Majalah Hukum Nasional*, 51(1), 73-94. <https://doi.org/10.33331/mhn.v51i1.139>
- Syaiful, M., Azkiyah, N. A., & Hakim, M. L. (2022). Pengaruh Makanan Dan Minuman Halal Terhadap Kesehatan Tubuh Manusia. *Al-Bayan: Journal of Hadith Studies*, 1 (1), 26-38. <https://ejournal.iaikhozin.ac.id/ojs/index.php/al-bayan/article/view/60>
- Syihab, M. B., & Utomo, Y. T. (2022). Mengatasi Ancaman Pasar Bebas Pada Ketahanan Pangan Nasional Dengan Ekonomi Islam. *Youth & Islamic Economic Journal*, 3(01s), 36-45. <http://jurnalhamfara.ac.id/index.php/yie/article/view/182>
- Ummah, A., Bahrudin, M., & Hilal, S. (2023). Sertifikasi Halal dan Kesadaran Halal Pada Minat Beli Produk Makanan. *Ekonomi, Keuangan, Investasi Dan Syariah (EKUITAS)*, 4(4), 1113-1119. <https://doi.org/10.47065/ekuitas.v4i4.3215>
- Warto, W., & Samsuri, S. (2020). Sertifikasi Halal dan Implikasinya Bagi Bisnis Produk Halal di Indonesia. *Al Maal: Journal of Islamic Economics and Banking*, 2(1), 98-112. <http://dx.doi.org/10.31000/almaal.v2i1.2803>

# Asas Jurnal Hukum Ekonomi Syari'ah

## Halal Certification Implementation System After The Issuance Of Law Number 33 Of 2014 Concerning Halal Product Assuranc...

-  Asas
-  Asas
-  UIN Raden Intan Lampung

---

### Document Details

**Submission ID**

trn:oid::1:3103897347

**Submission Date**

Dec 6, 2024, 6:12 AM GMT+7

**Download Date**

Dec 6, 2024, 6:15 AM GMT+7

**File Name**

2\_Asman.docx

**File Size**

152.8 KB

19 Pages

7,243 Words

39,965 Characters





# 24% Overall Similarity

The combined total of all matches, including overlapping sources, for each database.




## Exclusions

▶ 18 Excluded Sources

## Match Groups


-  **73 Not Cited or Quoted 16%**  
Matches with neither in-text citation nor quotation marks
-  **0 Missing Quotations 0%**  
Matches that are still very similar to source material
-  **37 Missing Citation 8%**  
Matches that have quotation marks, but no in-text citation
-  **0 Cited and Quoted 0%**  
Matches with in-text citation present, but no quotation marks

## Top Sources

- 0%  Internet sources
- 0%  Publications
- 24%  Submitted works (Student Papers)

## Integrity Flags

### 1 Integrity Flag for Review

-  **Hidden Text**  
1 suspect characters on 1 page  
Text is altered to blend into the white background of the document.

Our system's algorithms look deeply at a document for any inconsistencies that would set it apart from a normal submission. If we notice something strange, we flag it for you to review.

A Flag is not necessarily an indicator of a problem. However, we'd recommend you focus your attention there for further review.

### Match Groups

- 73 Not Cited or Quoted 16%**  
Matches with neither in-text citation nor quotation marks
- 0 Missing Quotations 0%**  
Matches that are still very similar to source material
- 37 Missing Citation 8%**  
Matches that have quotation marks, but no in-text citation
- 0 Cited and Quoted 0%**  
Matches with in-text citation present, but no quotation marks

### Top Sources

- 0% Internet sources
- 0% Publications
- 24% Submitted works (Student Papers)

### Top Sources

The sources with the highest number of matches within the submission. Overlapping sources will not be displayed.

<b>1</b>	Student papers	
	Southeast Community College	2%
<b>2</b>	Student papers	
	Universitas Airlangga	1%
<b>3</b>	Student papers	
	UIN Raden Intan Lampung	1%
<b>4</b>	Student papers	
	Padjajaran University	1%
<b>5</b>	Student papers	
	Universitas Muhammadiyah Sidoarjo	1%
<b>6</b>	Student papers	
	Pasundan University	1%
<b>7</b>	Student papers	
	UIN Sunan Gunung Djati Bandung	1%
<b>8</b>	Student papers	
	Universitas Muhammadiyah Tangerang	1%
<b>9</b>	Student papers	
	IAIN Bengkulu	1%
<b>10</b>	Student papers	
	pbpa	1%

11	Student papers	Universitas Pelita Harapan	1%
12	Student papers	IAIN Pekalongan	1%
13	Student papers	STEI Tazkia	1%
14	Student papers	Kolej Universiti INSANIAH	1%
15	Student papers	UIN Sunan Ampel Surabaya	1%
16	Student papers	Wageningen University	1%
17	Student papers	Gesthotel Sarl	1%
18	Student papers	Universitas Sains Alquran	0%
19	Student papers	Universiti Kebangsaan Malaysia	0%
20	Student papers	Universiti Teknologi MARA	0%
21	Student papers	UIN Sunan Kalijaga Yogyakarta	0%
22	Student papers	Universitas Islam Internasional Indonesia	0%
23	Student papers	IAIN MADura	0%
24	Student papers	University of Melbourne	0%

25	Student papers	Universitas Ibn Khaldun	0%
26	Student papers	Badan Litbang dan Diklat Kementerian Agama RI	0%
27	Student papers	Nexford University	0%
28	Student papers	Universitas Islam Indonesia	0%
29	Student papers	Etisalat University College	0%
30	Student papers	Fakultas Hukum Universitas Indonesia	0%
31	Student papers	Universitas Islam Negeri Antasari Banjarmasin	0%
32	Student papers	Universitas Jenderal Soedirman	0%
33	Student papers	Central University of Technology	0%
34	Student papers	Universitas Gunadarma	0%
35	Student papers	Universiti Sains Malaysia	0%
36	Student papers	Erasmus University of Rotterdam	0%
37	Student papers	Universiti Islam Sultan Sharif Ali	0%
38	Student papers	University of Arkansas	0%

39	Student papers	Fr Gabriel Richard High School	0%
40	Student papers	iGroup	0%
41	Student papers	Institut Agama Islam Negeri Curup	0%
42	Student papers	Universitas Muhammadiyah Sumatera Utara	0%
43	Student papers	Kolej Mara Banting	0%
44	Student papers	University of Durham	0%
45	Student papers	University of East London	0%
46	Student papers	British College of Applied Studies	0%
47	Student papers	International Islamic University Malaysia	0%
48	Student papers	Sriwijaya University	0%
49	Student papers	University of Edinburgh	0%
50	Student papers	University of North Carolina, Greensboro	0%
51	Student papers	University of Queensland	0%
52	Student papers	School of Business and Management ITB	0%



53 Student papers

Taylor's Education Group 0%

---

54 Student papers

Universitas Pendidikan Indonesia 0%

---

55 Student papers

UIN Maulana Malik Ibrahim Malang 0%