

# Halal Product Assurance: Review of Regulatory Effectiveness and Legal Protection for Consumers and Business Actors

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## Abstract

Halal has become a major concern for Muslims, especially among the Indonesian population. The halal status of a food is determined by its nature and the methods used to obtain and maintain it. This research aims to find out how effective the implementation of halal product guarantee certification arrangements is for business actors and how legal protection is for consumers in guaranteeing halal products. This research uses literature study. This research process includes collecting library data, reading, taking notes, studying, and collecting ideas or manuscripts. After that, the collected data or text is described and explained according to the research topic. The research results show that there is still a lack of awareness among business actors regarding the requirement for companies that produce goods from non-halal materials to disclose non-halal information on their products. Available information regarding halal product certification is still limited, although knowledge on the topic is considerable. Stricter regulations are needed for non-halal food products because the number of halal ingredients is greater than for non-halal food products. This type of reasoning also applies in the legal field. Halal certificates and halal labels are used to protect consumers' rights to obtain the products of their choice. In particular, to avoid things that involve using substances or engaging in practices that are prohibited by religious beliefs. To guarantee the use of halal products, governments may implement various measures in addition to requiring halal certification. Buyers must always have knowledge about halal and non-halal food products. Ensuring safety and self-confidence is very important for clients, especially those who follow the Islamic faith.

## 1. Introduction

Halal and haram, as defined in the Qur'an and Hadith, hold significant significance within the Islamic faith. Halal refers to a spiritual connection with God and one's fellow human beings. An integral aspect of practicing a religion involves the consumption of halal items and being aware of haram items. Hence, ensuring the safety of food products holds great significance for individuals who follow the Muslim faith. Indonesian individuals, particularly those who follow the Islamic faith, should possess a comprehensive understanding of the regulations on halal (permissible) and haram (forbidden) cuisine in order to avoid selecting inappropriate products (Agus, 2017). Halal has emerged as a paramount concern for Muslims, particularly among the inhabitants of Indonesia. Given the extensive scope of the halal component, it is crucial to have relevant information regarding haram or

halal goods in Indonesia. The halal status of food is determined by its nature and the methods used to obtain and maintain it. Identifying whether a product is halal or haram can be a challenging task, as it relies on factors such as the manufacturing process and the ingredients employed (Aldilal, 2020).

According to the 2019 Global Economy Report, Muslims have made a significant economic contribution of 2.2 trillion dollars to the halal lifestyle worldwide. Countries like Malaysia and the United Arab Emirates (UAE) are experiencing economic growth by focusing on the development of the halal industry. Halal certification is conducted in Indonesia due to this rationale (Arsil et al., 2018). The halal business is experiencing significant growth in several nations, predominantly non-Muslim ones, including Thailand, South Korea, Russia, Mexico, Japan, and Spain. Indonesia, as the country with the highest number of Muslims globally, has initiated efforts to actively engage in the advancement of the halal business. Therefore, Indonesia possesses a significant potential to cultivate the halal industry on a global scale (Alfeinti, 2022).

In Indonesia, rules were established to oversee halal certification in order to ensure the state's responsibility in providing legal protection to its citizens. In October 2019, the government implemented regulation number 31 of 2019, as mandated by Law number 33 of 2014, to establish the official halal certification process, as stated by Kominfo. The inaugural halal certification for food and beverage goods was conducted in Indonesia.

Presently, a significant number of food products available for purchase in Indonesia lack explicit halal certification, despite the legal obligation for individuals to consume halal food. These encompass food items, pharmaceuticals, and various other consumer commodities. Consequently, in accordance with the 1945 Constitution of the Republic of Indonesia, the government has the obligation to guarantee the availability of halal products. The constitution explicitly mandates the state to safeguard the well-being of all Indonesian citizens and prevent any harm to them (Fajaruddin, 2018).

Micro, Small and Medium Enterprises (MSMEs) are a sector specifically associated with food production. They have established a significant presence in Indonesia and are seeing tremendous growth, playing a crucial role in the country's economy. A significant number of micro, small, and medium enterprises (MSMEs) lack halal certification (Ali, 2017). The issuance of halal certification by an authorized entity guarantees the accuracy of the halal label. The inclusion of halal labels and halal certificates aims to enhance market penetration and boost sales volume. Moreover, fulfill the requirements and cater to customer preferences by enhancing product excellence, addressing customer interests and ensuring utmost comfort, particularly for Muslim clientele.

Halal labeling and halal certification are distinct yet interconnected processes. Halal certification is the process of verifying if a company's products adhere to halal standards. As per Law Number 33 of 2014, specifically article 29, it is required for business entities to formally apply for a halal certificate by submitting a written application to the Halal Product Assurance Organizing Agency (BPJPH). The application requires a data document that includes the product's name, kind, a comprehensive list of items and materials utilized, and a detailed description of the product's processing procedure (Amalia, 2013).

The implementation of Law Number 33 of 2014, which deals with the assurance of halal products, is a specific area of people's life that is regulated by the principles of Islamic Law. The purpose of this legislation is to offer legal safeguards to Muslim consumers about the usage of different halal food and beverage products, ensuring compliance with Islamic legal requirements. The JPH Law, also known as Law Number 33 of 2014, has been implemented.

Given its status as a country with a predominantly Muslim population, it is crucial to be vigilant about the unrestricted circulation of food goods. This not only takes into account elements that are medically beneficial, but also guarantees that the food is both halal and nutritious. Halal food products hold great significance for Muslims. Safe food for Muslim shopping must not only be free from physical, chemical, or microbiological concerns, but also adhere to the religious prohibitions outlined in Islamic teachings. The state has the responsibility of ensuring that the items consumed and utilized by society are of sound health and quality. In order to ensure the production of halal products, it is necessary to adhere to the following principles: safeguarding, equity, legal clarity, responsibility, openness, efficiency, and expertise. The guarantee of implementing halal products aims to ensure convenience, security, safety, and confidence in the availability of halal products for consumption and use. Additionally, it serves to enhance profitability for enterprises engaged in the production and sale of halal products (Yasmirah, 2019).

MSMEs are a sector that is associated with food production. They have established a significant presence in Indonesia and are seeing tremendous growth, playing a crucial role in the country's economy. A significant number of micro, small, and medium enterprises (MSMEs) lack halal certification. Halal certification, granted by an authorized entity, guarantees the accuracy of the halal label. The inclusion of halal labels and halal certificates aims to enhance market penetration and boost sales volume. Moreover, fulfill the requirements and cater to customer preferences by enhancing product excellence, addressing customer interests and ensuring comfort, particularly for Muslim clientele (Segati, 2018).

Halal labeling and halal certification are distinct yet interconnected processes. Halal certification is the process of verifying if a company's products adhere to halal standards. As per Law Number 33 of 2014,

specifically article 29, it is mandated that commercial entities must formally apply for a halal certificate by submitting a written request to the Halal Product Assurance Organizing Agency (BPJPH). The application requires a data document that contains the product's name, kind, a comprehensive list of items and materials utilized, and the product's processing procedure (Samsuri & Wanto, 2020).

The implementation of Law Number 33 of 2014, which focuses on ensuring the authenticity of Halal products, is a significant component of individuals' lives that is regulated by the principles of Islamic Law. The purpose of this law is to offer legal safeguards to Muslim consumers about the usage of different halal food and beverage products, ensuring compliance with Islamic legal requirements (Rukiah & Astuti, 2019). The JPH Law, also known as Law Number 33 of 2014, has been implemented.

Given its status as a country with a predominantly Muslim population, it is crucial to be vigilant about the unrestricted circulation of food goods. This not only takes into account elements that are medically beneficial, but also guarantees that the food is both halal and nutritious. Halal food products hold significant importance for Muslims. Safe food for Muslim shopping is characterized by the absence of physical, chemical, or microbiological threats, as well as compliance with the prohibitions outlined in the Islamic religion. It is the state's responsibility to ensure that the items consumed and utilized by society are of sound quality. In order to ensure the production of halal products, it is essential to adhere to the values of protection, fairness, legal certainty, accountability, transparency, productivity, and professionalism. The guarantee of implementing halal products aims to ensure convenience, security, safety, and confidence in the availability of halal products for consumption and use. Additionally, it serves to enhance profitability for enterprises engaged in the production and sale of halal products.

Conversely, according to Article 26 Paragraph 2 of the UUJPH, business entities that manufacture goods using forbidden ingredients are required to include non-halal information on the product. This article highlights the dedication of corporate entities to furnish precise information regarding the state of the products they offer to clients. This complies with Article 7 Letter b of Law Number 8 of 1999 on Consumer Protection, which stipulates that "Business operators are required to furnish accurate, transparent, and sincere information regarding the condition and warranty of goods and/or services, as well as provide instructions on their use, repair, and maintenance." (Refdi et al., 2021) Consumer rights encompass the responsibilities of corporate entities according to these regulations.

Prior to executing a crucial transaction to fulfill their essential living demands, the consumer requires prompt access to precise and reliable information, also referred to as informative data. The provision of accurate and accountable information by parties regarding the goods or services required by consumers is crucial for making well-informed decisions, commonly referred to as informed choices. In this scenario, the business mostly furnishes the information (Rido & Sukmana, 2021). Put simply, information offered by businesses can sway customer decisions.

## 2. Method

This study used a literature study. Researchers use normative legal research, using legal theories and principles. This research mainly focuses on social forces that influence law and the functioning of law in society. Normative legal research refers to legal norms found in laws and court decisions. This research process involves collecting library data, reading, recording, studying, and collecting ideas or manuscripts. After that, the collected data or text is described and explained according to the research topic.

## 3. Result and Discussion

### 3.1 The Efficacy Of Implementing Halal Product Assurance Certification Arrangements For Business Actors

Food product labeling is a regulatory authorization issued by the Food and Drug Administration to affix labels on the packaging of a company's product. The BPJPH grants permissions for the inclusion of halal labels on food product packaging, which are based on the recommendations of MUI and take the form of halal certificates. Regulation Number 20 of 2021 issued by BPOM governs the specifications of packaging designs that incorporate halal labels and product information (Refdi et al., 2021). Halal labeling and halal certification are interconnected. Halal certification activities result in the issuance of halal certification to products that satisfy the criteria for being halal. This certification is issued by the approved governing authority. The primary objective of halal certification is to establish official legal acknowledgement that the products manufactured adhere to halal standards. The halal label is a declaration added to a product to indicate its halal status (Ramlan, 2018).

Based on the author's firsthand experience, there exist street sellers in Semarang City who lack knowledge about obtaining halal certification for their products. Their objective is to affix a halal certification that is legitimate and compliant with the country's established criteria. As per Article 29 of the Halal Product Assurance Law,

Business Actors are required to submit a written application for a Halal Certificate to BPJPH. The application must be accompanied by the necessary documents. Additional guidelines for the application process are specified in the Ministerial Regulation (Nurmaydha et al., 2019). The process of acquiring halal certification is governed by the Halal Product Assurance Law. In this context, "lawful" refers to a benign connection that Allah allows to be carried out. Yusuf Qhawardi asserts that the prohibition of certain foods in Islam primarily serves to safeguard the physical well-being of Muslims. According to him, if something possesses both ugliness and evil, it is categorically considered both forbidden and permissible (Nurhalima, 2021).

From this explanation, it can be inferred that halal cuisine is essentially nutritious and advantageous for Muslims. The order to consume halal food is established by various sources of Islamic law, including the Quran and Hadith, as stated in surah Al-Baqarah(2) verse 168 and surah Al-Maidah(5) verse 3 of the Word of Allah. "Oh man!" Consume the permissible and wholesome sustenance available on the planet, and refrain from emulating the actions of Satan. Undoubtedly, Satan is a genuine adversary to you. The verse you are referring to is found in Surah Al-Baqarah (2), verse 168. Consume the nourishment present on our planet, which was provided by God for humanity, and refrain from emulating Satan's temptations to satisfy one's physical desires in ways that contradict God's guidelines (Makhtum & Salam, 2022).

Many Islamic ideologies stress the importance of safeguarding food against any form of unlawful contamination, whether it be via direct or indirect means. Muslims should exercise caution regarding advancements in food technology that enable the production of various food types through specific components and processes, in order to prevent the consumption of haram food products. In Islam, the consumption of all meals and beverages derived from animals and plants is generally deemed permissible (halal), with the exception of those that are poisonous or detrimental to human well-being, such as food additives that might cause harm to the human body. The economic continuation of street vendors who continue to use halal labels that do not comply with national regulations will be influenced by consumers' comprehension of halal food goods (Kusnadi, 2019). Indonesia boasts one of the world's largest Muslim-majority populations. The government should prioritize this matter, specifically by ensuring the halal certification of items, particularly for Muslim consumers. Halal certification can only be obtained by commercial entities on a voluntary basis, as mandated by the UUJPH law enacted in 2014. After the ratification of PP UUJPH in 2019, it is mandatory to conduct halal certification on October 17, 2019. As per PMA PJP, the halal certification for food and beverage items has been renewed for a period of five years, till October 17, 2024. Given the current state of halal certification, society, particularly Muslim customers, are confronted with two options: either the food and beverage goods being marketed are halal but lack official certification, or they are simply not halal. This results in ambiguity.

Furthermore, UUJPH mandates that enterprises manufacturing items containing non-halal components must display non-halal information on their products, as stated in Article 26 Paragraph 2 of the UUJPH. According to Article 7 of the UUPK, Business Actors must furnish accurate and transparent information regarding the items and services they engage in trading. Nevertheless, it is challenging to motivate commercial entities to adhere to these regulations. For instance, the majority of shops in the Astana Anyar region of Bandung specialize in the sale of non-halal food. An important factor is the longstanding presence of Chinese residents in the area, as seen by the existence of Chinatown. They are accustomed to marketing non-halal cuisine to non-Muslim individuals in their local community. The rationale behind their decision to not label their products as haram. It was asserted that there is a general awareness that non-halal food is commonly available in the vicinity. Presently, the region has transformed into a renowned gastronomic hub in the city of Bandung, attracting a diverse clientele outside the Chinese community.

Indeed, the negotiating position continues to exert significant influence in the interactions between enterprises and consumers. Consumers hold a subordinate position compared to enterprises in this context. This could be attributed to consumers' lack of awareness regarding the food and beverage goods offered by a business, whereas businesses own exclusive knowledge about the quality of these products. Insufficient disclosure of precise details regarding food and beverage goods by commercial entities highlights the issue of negotiating power. This can occur when a business demonstrates dishonesty or lack of integrity towards its clients while doing its operations. For instance, a merchant in the Astana Anyar region of Bandung might be reluctant to disclose information regarding non-halal food. This could be attributed to the fact that the local community is accustomed to selling non-halal food or because the merchant prefers to wait until the customer specifically inquires about the halal status of the food. Business entities can have challenges in fulfilling their responsibility to communicate to customers that their products do not adhere to halal standards. This is primarily due to the predominant Muslim population in Indonesia. Another element that impacts business actors is their failure to adhere to the regulations outlined in Article 7 of the Juncto Law Article 26 Paragraph 2 of the UUJPH. The lack of comprehension or communication by commercial entities on consumer rights, particularly among Muslim customers. According to Islamic law, it is prohibited for a Muslim to consume food that is not halal. Additionally, it is advisable for individuals engaged in business to establish effective communication and collaboration in order to ensure the smooth operation of the business (Juliyani, 2016).

Currently, there is a lack of awareness among businesses regarding the requirement for companies

manufacturing goods from non-halal materials to disclose non-halal information on their products. There is limited information available regarding halal product certification, although there is a substantial amount of knowledge available on the topic. This information is available on many websites that primarily focus on halal items, such as the halal MUI and the Ministry of Trade and Industry. According to UUJPH, halal product assurance encompasses more than just halal items that are specified in halal certification and labels. It also includes the requirement to incorporate non-halal information. If the implementation of halal certification is incomplete, the utilization of non-halal labels (without certification) must be similarly enforced or controlled in alignment with the halal label (halal certification). In other words, the non-halal label is not determined by the responsibilities of business actors, but rather assigned by certain authorities and may not entail substantial expenses (A. Hidayat & Siradji, 2015).

### 3.2 Legal Protection for Consumers in Halal Product Assurance

The legal framework for overseeing halal certification and labeling in Indonesia consists of Law Number 33 of 2014 on Halal Product Guarantee, Law Number 8 of 1999 on Consumer Protection, and Government Regulation Number 69 of 1999 on Food Labels and Advertisements. The technical requirements for implementing Law No. 33 of 2014, which deals with the assurance of Halal products, are specified in various decrees and regulations. These include the procedures for ensuring Halal product assurance, as stated in Article 4 of Law No. 33 of 2014. These procedures involve the ability to collaborate with relevant ministries or institutions, Halal organizing institutions (LPH), and the Indonesian Ulema Council (MUI). The number is 73. Article 2 of Regulation Number 20 of 2021 by the Minister of Religious Affairs of the Republic of Indonesia outlines the criteria for micro and small businesses. It states that products produced by these businesses must obtain halal certification in accordance with the regulations established by BPJPH (Halim, 2020).

In order for the Consumer Protection and Halal Product Assurance Act to be applicable, labels must be held legally responsible. Labeling is governed by Article 8, paragraph (1) of the Consumer Protection Law, while the establishment of the format of halal labels is regulated by Article 37 of the Halal Product Assurance Law. Furthermore, according to article 41 of the Halal Product Assurance Law, business actors who misuse the Halal Label will face administrative sanctions such as verbal reprimands and written warnings. Additionally, Article 10 paragraph (1) states that anyone who produces or imports packaged food into Indonesia for trade and claims it is halal for the Muslim community is responsible for the accuracy of such statements. They are also obligated to include statements about the health benefits of the food on labels only if they are supported by scientifically proven facts. Article 6 further emphasizes the requirement to include statements about the health benefits of food on labels. As to Article 56 of the Halal Product Assurance Law, organizations that affix halal labels on their products are required to ensure the accuracy and take accountability for the information stated on the label. If the corporation fails to substantiate the accuracy of the information stated on the label, it might be deemed to be in breach of the regulations outlined in the Halal Product Guarantee Law (Hakim, 2021).

As per paragraph (1) of article 67 of the Halal Product Guarantee Law, all goods that are being circulated and traded in Indonesia, as specified in article 4, are required to possess a halal certificate. The law will come into effect five years after it is officially announced. Given the continuous advancements in the fields of food, medicine, and cosmetics, achieving this goal is of utmost importance. It poses a significant hazard to the manufacturing and consumption of food raw materials, drinks, cosmetics, medications, and other items. Article 39 of the Food Law has evolved from its original focus on basic and organic processing of raw materials to encompass the utilization of scientifically engineered ingredients. The utilization of technology advancements in product management facilitates the inadvertent amalgamation of haram and halal (Fajaruddin, 2018).

As per Article 39 paragraph (2) point e of the Food Law, it is deemed crucial to include "halal information" on product labels sold within Indonesia, as emphasized in the elucidation of Article 30 paragraph (2) point e: "Given that the majority of Indonesian citizens are Muslims, knowledge of a food product's halal status holds significant importance." Nevertheless, the mandatory addition of halal certification on the new food label is contingent upon all food producers and traders declaring that their products are compliant with Islamic dietary laws for Muslims in Indonesia. The objective of providing halal information is to enable individuals to abstain from consuming food that is not permissible according to Islamic dietary laws (haram). Therefore, the inclusion of the halal declaration on the food label is deemed to have taken place, and any individual or entity involved in the production and/or importation of food for trade in Indonesia is seen as having made this affirmation. Minister of Religious Affairs Decree No. 518 of 2001, titled "Guidelines and Procedures for Halal Food Inspection and Determination," mandates entrepreneurs to conduct halal testing on their products, including both imported and exported food items. The purpose of this decree is to compel the government to enforce labeling requirements (D. Hidayat, 2015).

In accordance with the Halal Product Assurance Law, any product that is marketed in Indonesia and bears a halal label must obtain certification. This measure is implemented to guarantee the legal validity of the halal certification. Furthermore, enterprises that are engaged in the sale of products that are forbidden according to

Minister of Religious Affairs Regulation No. 518 of 2001 are required to provide evidence that these products do not comply with halal standards. With the increasing number of Muslims in the country, there is a need for stricter enforcement of rules regarding the certification of halal products, particularly those that are ready-to-eat. Additionally, it generates a significant portion of the market. According to a relevant survey, there was a 6% growth in the market share of tiny or home-based stalls that produce ready-to-eat meals. Hence, the implementation of the halal certification is imperative. The government should reinstate the halal designation on all commodities sold and purchased without any discrimination. In order to do this, there are numerous necessary actions that need to be undertaken. The first objective is to facilitate the process of obtaining halal certification by ensuring convenient, efficient, and cost-effective access to certification services across all levels of government.

The idea of legal protection posits that the purpose of law is to consolidate and synchronize diverse interests within society. This is achieved by safeguarding certain interests through the limitation of others in the realm of competing interests. The primary objective of law is to defend and uphold human rights and interests. As such, the law possesses the ultimate authority in determining the interests that require regulation and protection. Legal protection, as defined by Satjipto Rahardjo (2000), refers to the provision of safeguards for human rights (HAM) that have been violated by others, so enabling the community to fully exercise all the rights granted by the law (Ramlan, 2018).

Halal certificates and halal labels are utilized to safeguard consumers' entitlement to obtain the products of their preference. Particularly to steer clear of things that use substances or engage in practices that are forbidden by religious beliefs. A comprehensive labeling system is required to accommodate the advancements in technology for processing, packing, and selling contemporary goods and services. Consumers are unable to discern the raw materials, content, and processes involved in the production of these products unless they possess certificates and labeling. Nevertheless, it is important to note that halal labels and halal certificates are but one component of a more comprehensive product control system (Rukiah & Astuti, 2019).

The Consumer Protection Law for Muslims in Indonesia is designed to safeguard the integrity of halal products and align with the consumption patterns indicated in Islamic shari'a. Muslims must adhere to legal standards when consuming food that is in accordance with Islamic Shari'a. Labels serve as promotional data in marketing (Nurhalima, 2021). There is an absence of a production process. As per Article 30 paragraph (1) of Law No. 7 of 1996 about Food, it is mandatory for anybody who manufactures or imports packaged food for commercial purposes in Indonesia to affix a label on, inside, or on the packaging of the food. Additionally, paragraph (2) letter e specifies that the label mentioned in paragraph (1) must include details regarding halal, and paragraph (2) letter e reiterates that the label must provide information about halal.

Nevertheless, it is imperative to add labels on newly introduced food products that are manufactured and distributed in Indonesia, asserting their compliance with halal standards for the Muslim community. The objective is to deter clients from consuming food that is considered haram. As per Article 4, clauses a and c of Law No. 8 of 1999, consumers are entitled to accurate, transparent, and sincere information regarding the state and guarantee of a product, together with their entitlement to make choices. Furthermore, the necessary certificates must allocate sufficient room and resources for community organizations that abstain from using illegal substances. Processed food makers bear the responsibility of ensuring that they furnish customers with precise information regarding the presence of illegal drugs in their processed food products.

Certification is a methodical examination process used to determine whether a company's products adhere to halal regulations. The outcome of the certification procedure is the issue of a halal certificate, which serves as evidence that the product complies with halal regulations. Once the halal certificate is issued, a halal label is attached to the product during the packing process. Halal certificates hold significant importance for Muslim consumers in terms of adhering to Islamic standards and protecting consumer rights. Nevertheless, several food items lack halal certification. Hence, it is imperative to promptly address the issue of safeguarding consumer interests. This issue emerges due to the growing discernment and inquisitiveness of customers regarding the food goods they consume.

Information plays a crucial role in business interactions for both company players and consumers. Business players can leverage the veracity of information to market their products. From the consumers' standpoint, the accuracy of information can assist them in selecting the appropriate product. Furthermore, customers shall remain unharmed under the condition that the information is accurate. Consumers own the entitlement to acquire information, whereas corporate entities are obligated to furnish it in accordance with the UUPK. Despite the legal regulations governing information, it remains a concern in economic transactions between the parties involved. There is no definitive assurance or guarantee regarding the halal status of food and beverage goods available in the community.

In order to secure the usage of halal products, the government might implement various measures beyond mandating halal certification. One objective is to provide businesses and customers with knowledge about their legal rights and responsibilities. This lawsuit primarily entails informing business entities of their obligation to furnish comprehensive information regarding the food products they offer for sale. If a business manufactures

food products that incorporate non-halal components or if the production process involves the mixing or usage of non-halal meals, it is obligatory for the business to label its products as "not halal". This is significant since the majority of businesses perceive non-halal food goods as being derived from non-halal ingredients.

Furthermore, it is imperative to provide customers, particularly those who follow the Islamic faith, with comprehensive knowledge on their entitlement to accurate, transparent, and sincere details pertaining to food items offered by commercial enterprises. Given clients' limited understanding of the food production process. The government has the duty to ensure that food goods are not halal. Consumers should be informed that their products are not halal due to the presence of non-halal ingredients and their involvement in the production process, which is not compliant with Islamic law. Both entrepreneurs and purchasers must possess a mutual comprehension of halal and non-halal products to prevent any misconceptions (Maryati et al., 2016).

Furthermore, this education should inspire Indonesian shoppers to become discerning and non-consumptive purchasers. A survey reveals that Astana Anyar appeals to a significant number of Muslim patrons due to its distinctive Chinese street cooking ambiance, enticing coupon-based promotions, and delectable flavors, despite their initial reservations about the meal. Furthermore, it is imperative for the government to offer halal certification and authentication for non-halal labels. This is necessary due to the existing challenge in motivating businesses to adhere to Article 7 of the Juncto Law Article 26 Paragraph 2 of the UUPJH. Additionally, despite the longstanding presence of Chinese residents in the Astana Anyar area of Bandung City (Chinatown), it is unreasonable for businesses to assume that the general knowledge of this locality automatically implies the sale of halal products. It is imperative to promote religious tolerance among business entities in Astana Anyar. To ensure a sense of security and ease for all customers, regardless of their religious affiliation. In this context, it is anticipated that the government will establish culinary establishments that can ensure customers have accurate knowledge regarding the halal or haram status of the products (Juliyani, 2016).

For instance, while a cow is deemed permissible (halal) for consumption by individuals adhering to the Muslim faith, it becomes impermissible (haram) if it is prepared in a manner that does not align with Islamic principles. This includes using a sharp knife to sever the veins in the neck, not observing the knife, and neglecting to utter the phrase "bismillah" (in the name of Allah). Germany provides readily accessible information regarding the permissibility (halal) and prohibition (haram) of beef. This is done to provide Muslim customers with the guarantee that the product is halal. Indonesia is expected to ensure that the things being marketed are either halal or haram (Djaenah, 2018)

Beliefs or promises regarding food distribution should encompass things that are not exclusively limited to being "halal". This aligns with UUJPH; nevertheless, regrettably, the dissemination of "non-halal information provision" is not as widely embraced as the dissemination of halal certifications. Furthermore, the Trade and Industry Office offers complimentary halal amenities. In 2018, a total of 350 micro, little, and medium enterprises (MSMEs) utilized this facility in Bandung. There has been a rise in the number of registrations for halal certificates. Regrettably, socialization, particularly in compliance with Article 7 of the Juncto Law Article 26 Paragraph 2 of the UUJPH, is nonexistent. Consequently, the halal certificates now in use are not yet optimum, leading to a lack of confidence or guarantees regarding the halal status of food products in circulation. Hence, non-halal labels or certifications should be implemented alongside halal certification.

We cannot universally endorse the adoption of halal practices by all food makers due to the potential alteration of flavors that may arise from the use of non-halal ingredients. Nevertheless, it is crucial to bear in mind that buyers must constantly be knowledgeable regarding halal and non-halal food products. Ensuring security and confidence is crucial for clients, particularly those who follow the Islamic faith (Kusnadi, 2019). Until halal certification has achieved the desired standard, it is not feasible to assert that food products are halal. Both halal and non-halal products must be treated equally. To clarify, it is necessary to disseminate Article 7 of the Juncto Law Article 26 Paragraph 2 of the UUJPH in conjunction with the implementation of halal certification. Furthermore, prompt oversight of Article 7 of the Juncto Law Article 26 Paragraph 2 of the UUJPH is necessary due to incomplete implementation of halal certification. BPJPH is responsible for overseeing halal certification and the duties of business actors, as stated in Article 7 of the Juncto Law Article 26 of the UUJPH. From our perspective, BPJPH is still undergoing development. In order to maintain the smooth operation of BPJPH, it is imperative that each institution (Trade and Industry Office, BPOM, MUI, and consumer protection authorities) carry out regular supervision. Given that our nation has the highest proportion of Muslims globally, it is imperative to maintain this surveillance in order to alleviate our concerns and uncertainties regarding the authenticity and reliability of food products available in the market (Ramadhani, 2022).

#### 4. Conclusion

According to the given description, currently, there is still a lack of awareness among business actors regarding the requirement for companies that produce goods from non-halal materials to disclose non-halal information on their products. The available information regarding halal product certification is still limited, although there is quite a lot of knowledge on the topic. Stricter regulations are needed for non-halal food products because the number of halal

ingredients is greater than non-halal food products. This type of reasoning also applies in the legal field. If a route is accessible to all vehicles, then there is no need for signs allowing certain vehicles to pass through. To guarantee the use of halal products, governments may implement various measures in addition to requiring halal certification. One of the aims is to provide knowledge to businesses and customers about their legal rights and responsibilities. It is very important to provide comprehensive knowledge to customers, especially those who follow the Islamic religion, about their right to accurate, transparent and genuine details regarding the food offered by commercial establishments. Considering the client's limited understanding of the food production process.

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## Conflict of Interest

Authors declare that there is no conflict of interests regarding the publication of the paper.

## Author Contribution

The authors confirm contribution to the paper as follows: **study conception and design:** Shohib Muslim, Rizqi Khoirunisa, Farida Akbarina, Ikhsan Setiawan; **data collection:** Shohib Muslim, Rizqi Khoirunisa, Farida Akbarina, Ikhsan Setiawan; **analysis and interpretation of results:** Shohib Muslim, Rizqi Khoirunisa, Farida Akbarina, Ikhsan Setiawan; **draft manuscript preparation:** Rizqi Khoirunisa. All authors reviewed the results and approved the final version of the manuscript.

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