

# The Implications of *Halal* Regulations in Indonesia: A Consumer Protection's Legal Perspective

Deviana Yuanitasari\*, Agus Sardjono\*\*, Heru Susetyo\*\*\*

DOI: <https://doi.org/10.22304/pjih.v11n3.a4>

Submitted: February 18, 2024 | Accepted: September 2, 2024

## Abstract

Indonesia is a Muslim-majority country that requires the state's ability to protect Muslim populations' religious practices. Muslims are obliged to eat *halal* food and beverages. Muslims may now easily purchase halal goods because of Law Number 8 of 1999 and Law Number 33 of 2014, which guarantees the authenticity of halal products. Muslims make up a sizable and potentially influential market segment, making this legislation even more crucial. The Law Number 6 of 2023 on Job Creation has revised many laws, including the Law Number 33 of 2014. Nevertheless, this rule was short-lived. Micro and small enterprises may get free halal certification with a business statement under the previous regulations. This free certification aims to let Muslim customers get halal items faster and more efficiently. This study aims to determine the impact on the field with the enactment of Law Number 6 of 2023 on implementing halal certification for micro and small businesses to protect Muslim consumers. This study used secondary data and employed normative legal methodologies. It reveals that halal certificates are defined differently in different regulations. The inconsistent definitions affect micro and small businesses' halal certification and halal certificates' validity period. Customers' trust in small stores and other small enterprises may rise or fall indefinitely, depending on the prospect of validity.

**Keywords:** consumer protection, halal regulation, Micro Small Medium Enterprises (MSMEs).

## A. Introduction

Indonesia is a state of law. Therefore, all efforts to achieve the country's purpose must be based on laws.<sup>1</sup> A modern legal state aims not only to protect society against state power but also to actively improve the dignity of citizens in the economic, social, cultural, and political fields. Regulations can encourage the improvement of

---

**PADJADJARAN Journal of Law Volume 11 Number 3 Year 2024 [ISSN 2460-1543] [e-ISSN 2442-9325]**

\* PhD Student at Faculty of Law, University of Indonesia, Jalan lingkar, Pondok Cina, Kecamatan Beji, Kota Depok, 16424, S.H., M.H (Universitas Indonesia), Lecturer at Faculty of Law Universitas Padjadjaran, deviana.yuanitasari@unpad.ac.id

\*\* Professor at Faculty of Law, University of Indonesia, Jalan lingkar, Pondok Cina, Kecamatan Beji, Kota Depok, 16424, S.H., M.H (Universitas Indonesia), agus.sardjono@gmail.com

\*\*\* Associate Professor at Faculty of Law, University of Indonesia Jalan lingkar, Pondok Cina, Kecamatan Beji, Kota Depok, 16424, S.H., M.H (Universitas Indonesia), hsusetyo@ui.ac.id

<sup>1</sup> Deviana Yuanitasari and Susilowati Suparto, "Peran Negara Dalam Sistem Ekonomi Kerakyatan Berdasarkan Pancasila Untuk Mewujudkan Kesejahteraan Sosial," *Acta Diurnal* 4, no. 1 (2020): 37, <https://doi.org/10.23920/acta.v4i1.327>.

the nation's economy to increase dignity in the economic field, Micro, Small and Medium Enterprises (MSMEs).<sup>2</sup> MSMEs are widely spread even to rural areas, making it reliable to be a pillar of the economy. MSMEs have dramatically improved the community's welfare.<sup>3</sup> During the Covid-19 pandemic, when many large companies struggled to survive, MSMEs still increased.<sup>4</sup> According to Tanifund Digital,<sup>5</sup> in 2016, there were 61.7 million MSMEs in Indonesia. The number increased until 2021, reaching 64.2 million. Up to 2022, the number of MSMEs registered their businesses on the OSS platform has reached 8.71 million units.

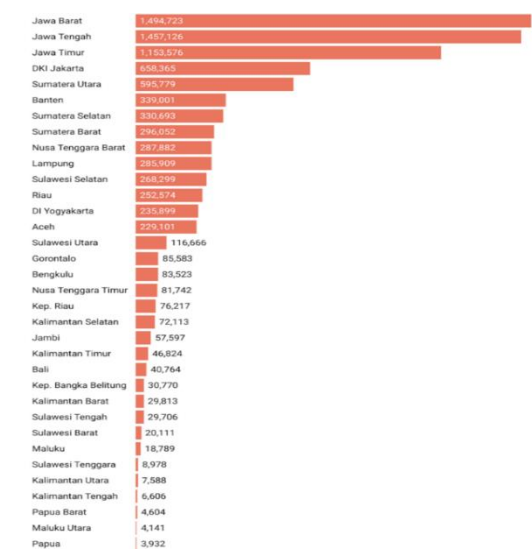


Figure 1. Number of MSMEs in Indonesia throughout 2022 by province<sup>6</sup>

The increase in MSMEs has proved that MSMEs can survive. The MSME business actors are more "resilient".<sup>7</sup> Therefore, MSMEs can be relied upon as a pillar of the economy.<sup>8</sup> One of the most desirable business fields for MSME players is the food business, especially business actors in small and micro industry groups. In 2020, the Central Bureau of Statistics (BPS –*Biro Pusat Statistik*) noted that of the ten micro

<sup>2</sup> Reza Hendra Putra et al., "Analisis Terhadap Pembaharuan Hukum UMKM Di Indonesia," *AT-TASYRI': JURNAL ILMIAH PRODI MUAMALAH* 14, no. 1 (2022): 5, <https://doi.org/10.47498/tasyri.v14i1.848>.  
<sup>3</sup> Isti Indri Astuti, "UMKM Sebagai Pembangkit Ekonomi Masyarakat Di Masa Pandemi Berbasis Digital Marketing," *Eksaminasi: Jurnal Hukum* 1, no. 1 (2021): 60, <https://doi.org/10.54371/jiip.v7i5.4633>.  
<sup>4</sup> Rahmatul Naimah et al., "Penerapan Digital Marketing Sebagai Strategi Pemasaran UMKM," *Jurnal IMPACT: Implementation and Action* 2 (August 9, 2020): 5-6, <https://doi.org/10.31961/impact.v2i2.844>.  
<sup>5</sup> "TaniFund", Tanifund, accessed April 4, 2024, <https://tanifund.com/>.  
<sup>6</sup> "UMKM Indonesia", UMKM Indonesia, accessed April 4, 2024, <https://umkmindonesia.id/>.  
<sup>7</sup> Arnanda Ajisaputra, Himawan Arif Soesetyo, and Mohammad Rofiudin, "Analisis Data Panel Pertumbuhan Produksi YoY UMKM Di Indonesia Tahun 2016-2020," *Jurnal Pendidikan Dan Konseling (JPDK)* 4, no. 5 (2022): 23, <https://doi.org/10.31004/jpdk.v4i5.6942>.  
<sup>8</sup> Deviana Yuanitasari, Agus Sardjono, and Heru Susetyo, "Tantangan Regulasi Halal Utnuk Pelaku Usaha Mikro Dan Kecil: Sebuah Studio Social-Legal Di Kupang Nusa Tenggara Timur," *ACTA DIURNAL Jurnal Ilmu Hukum Kenotariatan* 6, no. 2 (2023): 257, <https://doi.org/10.23920/acta.v6i2.1474>.

and small industries, Indonesian micro and small-scale businesses or industries (IMK)<sup>9</sup> engaged in the food sector were the most in-demand, reaching 1.51 million business units.

Consuming halal products is a Muslim obligation, making it a fundamental consumer right. There are four basic consumer rights: security<sup>10</sup>, information, to choose, and to be heard. One of these fundamental rights is the phrase "security", not only from the physical product but also from the psychological aspect of consumers.<sup>11</sup> Consumers feel safe that the products they consume do not violate Sharia. The guarantee of halal certainty for food/beverage products can be realized in the form of a halal certificate.<sup>12</sup> Hence, halal certificates become the obligation of business actors and the right of Muslim consumers.

The impact will be extraordinary, with many small and micro-group business actors whose products have been certified as halal. Most consumers in Indonesia are Muslims. In 2022, 86.7% of Indonesia's population are Muslims, a very potential market for the food and beverage business. The number of halal food or beverage products will increase trust and, in turn, will increase demand. Thus, small and micro industries in the food or beverage sector can grow and boost the nation's economy.

The instruction to be halal certified has been mandated in Law Number 8 of 1999 on Consumer Protection, which at that time was still voluntary. Law Number 33 of 2014 on the Halal Product Guarantee orders that imported, circulated, and traded products in Indonesia's territory must be halal certified (Article 4). Although Law Number 33 of 2014 is one of the laws and regulations revised by the *omnibus law*,<sup>13</sup> the Law Number 11 of 2020 on Job Creation, which then finally issued the Government Regulation in Lieu of Law Number 2 of 2022, which revoked the Law Number 11 of 2020 on Job Creation. The Government Regulation in Lieu of Law No. 2 of 2022 was issued on December 30, 2022, and later became Law Number 6 of 2023. Indeed, there are legal consequences with the repeal of Law Number 6 of 2023 on Job Creation. The system that has just been running and is still in the socialization stage for the public must be temporarily stopped while waiting for the system to be adjusted to Government Regulation in Lieu of Law Number 2 of 2022. The Government Regulation in Lieu of Law will not be valid for long immediately. Before the Government Regulation in Lieu of Law became law, its strength was the same as

---

<sup>9</sup> Rahmi Rosita, "Pengaruh Pandemi Covid-19 Terhadap UMKM Di Indonesia," *Jurnal Lentera Bisnis* 9, no. 2 (2020): 109–20, <https://doi.org/10.34127/jrlab.v9i2.38>.

<sup>10</sup> Ahmadi Miru, *Prinsip-Prinsip Perlindungan Hukum Bagi Konsumen Di Indonesia*, (Jakarta: Rajawali Pers, 2002), 1.

<sup>11</sup> Deviana Yuanitasari, Hazar Kusmayanti, and Agus Suwandono, "A Comparison Study of Strict Liability Principles Implementation for The Product Liability Within Indonesian Consumer Protection Law Between Indonesia and United States of America Law," *Cogent Social Sciences* 9 (August 17, 2023): 5, <https://doi.org/10.1080/23311886.2023.2246748>.

<sup>12</sup> Hani Tahliani, "Sertifikasi Halal Dan Implikasinya Untuk Meningkatkan Daya Saing Perusahaan," *Syar'ie: Jurnal Pemikiran Ekonomi Islam* 6, no. 1 (2023): 10. <https://doi.org/10.54082/jamsi.886>.

<sup>13</sup> Hesty Kartikasari and Agus Machfud Fauzi, "Penolakan Masyarakat Terhadap Pengesahan Omnibus Law Cipta Kerja Dalam Perspektif Sosiologi Hukum," *Doktrina: Journal of Law* 4, no. 1 (2021): 45, <https://doi.org/10.31289/doktrina.v4i1.4482>.

the law. Therefore, in terms of halal certification, for now, it follows Law Number 6 of 2023 and Law Number 33 of 2014.<sup>14</sup>

In consumer protection,<sup>15</sup> halal certification is an obligation for business actors. At the same time, it is a right for the Muslim community. This study focused on regulating halal certification for small and medium industry players according to Law Number 6 of 2023.<sup>16</sup> This study aims to determine the rights and obligations of small and micro businesses in the halal certification program based on Law Number 6 of 2023.<sup>17</sup> Furthermore, to find out the impact on the field with the enactment of Law Number 6 of 2023 on implementing halal certification for micro and small businesses that can protect Muslim consumers.

There have been several previous studies discussing halal certification. Supriyadi et al. discuss the legal rules of halal certification programs in Indonesia and Malaysia and know the impact of such regulations on entrepreneurs; the results of this study are for Indonesian use. In Malaysia, no self-declaration system was found. The following research from Rofi'ah et al. analyzes the effectiveness of accelerating halal certification in Indonesia and Malaysia. The efficacy of halal product regulations in Indonesia has yet to be maximized in terms of substance, structure, and legal culture. The analysis found many restrictions within the existing positive laws that can prevent the integration of halal certification into the communal IPR system. This study proposes a model of community IPR according to the challenges identified, along with the normative construction needed to establish. Of the three articles above, no one has explicitly discussed halal regulation dynamics in Indonesia's MSMEs. Those three articles discuss halal certification in a broad sense and are different from this study, which focuses on the regulation of halal certification for MSMEs.

## B. Muslim Consumer Protection Related to Halal Products

In April 1999, the government issued the Law Number 8 of 1999 on Consumer Protection in Indonesia. Consumer protection is all efforts that ensure legal certainty to protect consumers (Article 1). Based on the definition of consumer protection,<sup>18</sup> the starting point of protection is the consumer.<sup>19</sup>

The Law Number 8 of 1999 on Consumer Protection, in its broadest sense,

<sup>14</sup> Deviana Yuanitasari, "Implikasi Prinsip Caveat Venditor Terhadap Perkembangan Hukum Perlindungan Konsumen Di Indonesia," *Arena Hukum* 10, no. 3 (2017): 430, <https://doi.org/10.21776/ub.arenahukum.2017.01003.5>.

<sup>15</sup> Yuanitasari, "Implikasi Prinsip Caveat Venditor", 433.

<sup>16</sup> Muhammad, Hastri, and Rusfandi, "Tinjauan Penetapan Perpu," 48.

<sup>17</sup> Muhammad, Hastri, and Rusfandi.

<sup>18</sup> Deviana Yuanitasari and Hazar Kusmayanti, "Pengembangan Hukum Perjanjian Dalam Pelaksanaan Asas Itikad Baik Pada Tahap Pra Kontraktual," *ACTA DIURNAL Jurnal Ilmu Hukum Kenotariatan* 3, no. 2 (2020): 300, <https://jurnal.fh.unpad.ac.id/index.php/acta/article/view/228>, <https://doi.org/10.23920/acta>.

<sup>19</sup> Andre Pebrian Perdana, "Perlindungan Hukum Terhadap Konsumen Akibat Kerugian Yang Ditimbulkan Oleh Pelaku Usaha Toko Online Di Instagram," *Inovasi Pembangunan: Jurnal Kelitbangan* 9, no. 02 (2021): 177, <https://doi.org/10.35450/jip.v9i02.256>.

does not mean consumer protection laws to stifle business activity. Instead, they can foster an environment with new and competitive companies that can thrive by providing customers with high-quality products and services. In the conditions of globalization and the current conditions due to the COVID-19 pandemic, business actors must continue to innovate and fight to survive. However, in addition to surviving, it must still pay attention to its obligations as a business actor to implement efforts to protect consumers.

Consumer protection is an effort to ensure consumer safety through clear legislation, as reads Article 1 of Law Number 8 of 1999, which regulates consumer protection. The Law on Consumer Protection aims to establish fair engagement standards between consumers and the business world by safeguarding the interests and rights of consumers in online transactions. According to Nasution, consumer protection law is a comprehensive framework for managing the flow of goods and services from suppliers to end users, which is essential for the welfare of any society.

As mentioned above, providing consumer protection will give birth to strong business actors. Therefore, consumer protection can also be referred to as an effort to survive. Article 1 of the Law Number 8 of 1999 on Consumer Protection defines a consumer as everyone who uses the community's commodities and services, whether for their own or other people's or animals' benefit, without engaging in any exchange. In the consumer definition, "everyone" is contained, meaning everyone is a legal subject without distinguishing backgrounds. Whether gender, age, race or religion. The objects consumed by everyone are goods and/or services. To further clarify whether food is included in the category of goods so that it consists of the scope protected under the law. The definition of goods according to Law Number 8 of 1999 on Consumer Protection covers every object, tangible and intangible, movable and immovable, expendable and non-expendable, which can be traded, used, utilized, or utilized by consumers."

The explanation of Law Number 8 of 1999 on Consumer Protection does not provide further information and explicitly mentions food. However, as a substitute for the terminology of goods and/or services, the term *product* currently means goods and/or services. Furthermore, the Halal Product Guarantee Law Article 1 of the Law, in conjunction with Article 1 of the Law Number 6 of 2023 on Job Creation, states that products are goods and/or services related to food, beverages, drugs, cosmetics, chemical products, biological products, genetic engineering products, and goods used, used, or utilized by the public.<sup>20</sup>

The concept of *al-maslahah* in Islamic legal philosophy is fundamental to understanding the purpose and application of Sharia,<sup>21</sup> particularly concerning the concept of halal. *Al-maslahah* refers to the welfare, benefit, and goodness of

---

<sup>20</sup> Anastasia Dhea Widyastuti, "Analisis Yuridis Pembentukan Undang-Undang Cipta Kerja Berdasarkan Undang-Undang Pembentukan Peraturan Perundang-Undangan," *Sovereignty* 2, no. 1 (2023): 58, <https://doi.org/10.20961/sovereignty.v2i1.81>.

<sup>21</sup> Mohammad Hashim Kamali, *Principles of Islamic Jurisprudence* (Kuala Lumpur: Ilmiah Publisher Sdn, 1998), 26.

humankind, and this principle guides the establishment and interpretation of Islamic law. Scholars have long upheld that Islamic law is not arbitrary but is designed to ensure the welfare of individuals and society.<sup>22</sup> The maxim "where there is benefit, there is Allah's law" encapsulates the idea that Sharia is intended to serve people's best interests, ensuring their well-being both in this life and in the hereafter.<sup>23</sup>

In the context of halal, the principle of *al-maslahah* is directly applicable. Halal, permissible or lawful, covers various aspects of a Muslim's life, particularly in consuming food and products. The regulations around halal are not merely ceremonial but are deeply rooted in the concept of ensuring the welfare of Muslims. By adhering to halal guidelines, Muslims ensure that what they consume is pure, beneficial, and free from harm, aligning with the broader objective of *al-maslahah*.

For instance, prohibiting certain foods, such as pork or alcohol, is not only a matter of religious compliance but also ties back to the principle of preventing harm (*jalb al-masalih wa dar'u al-mafasid*). These prohibitions are seen as measures to protect individuals' physical and spiritual well-being, which is a direct application of *al-maslahah*. By avoiding what is harmful (*al-mafسادah and al-madarrah*),<sup>24</sup> Muslims fulfill the Sharia's objective of preserving health, morality, and spiritual integrity.

Moreover, halal certification, particularly in today's globalized world, is a practical application of *al-maslahah*. It ensures that products meet the religious standards required for consumption by Muslims, assuring them that their dietary choices contribute to their well-being. This certification process also expresses *al-maslahah* in a broader societal sense, as it promotes transparency, trust, and ethical business practices.

The role of halal certification bodies and government regulations is crucial. By enforcing halal standards, these institutions protect Muslim consumers from potential harm and ensure that the products in the market meet the required ethical and religious standards. This, in turn, fosters a sense of security and trust within the community, aligning with the broader objective of Sharia to promote welfare and prevent harm.

The principle of *al-maslahah* is deeply intertwined with the concept of halal in Islamic law. It underscores the idea that Islamic regulations, including those related to halal, are designed to promote the welfare of individuals and society. By adhering to halal principles, Muslims not only fulfill their religious obligations but also contribute to their overall well-being, reflecting Sharia's objective to ensure humankind's welfare.

Furthermore, due to significant changes in various fields of the halal industry, such as the times, conditions, and technology, consumers can no longer test and evaluate whether food products are halal. In this situation, Islamic law must make

---

<sup>22</sup> Louis Ma'luf, *AlMunjid fi alLughah*, (Beirut-Lebanon: Dar El Machreq Sarl Publisher, 1986), 146.

<sup>23</sup> Imran Ahsan Khan Nyazee, *Theories of Islamic Law: The Methodology of Ijtihad* (Kuala Lumpur: The Other Press, 2002), 20-22.

<sup>24</sup> Abu Ishaq Ibrahim al Syatibi, *Al Muwafaqat fi usul al Syariah, Juz II* (Beirut: Dar Kutub al Ilmiyah, 2003), 168.

changes to create benefit and avoid adversity, as with the rule proposed by Ibnul Qayyin,<sup>25</sup> namely *tagayyuru al fatwa wa ikhtilafuha bihasbi tagayurri al azminati wa al amkinati wa al ahwali wa al awa'idi*. Halal certification institution is not an obligation in Islamic law,<sup>26</sup> but because Muslim consumers are no longer able to directly evaluate, validate, and test whether a food product is halal or not, the institutional formation becomes mandatory. This is due to a changing in times and conditions. The author concludes that the entire description, namely the description of *usuliyah* principles that are systematized in such a way and applied to the certification and labeling of halal products, justifies the role of the government in halal certification. This explanation is the reason the state, in this case, the government, must play an active role in halal certification to protect Muslim consumers and create social welfare

The consumer can categorize these foods and/or drinks as goods. For the product to be halal, the production process must also be halal apart from the ingredients. The halal production process,<sup>27</sup> (PPH --*Proses Produk Halal*) includes supplying materials, processing, storing, packing, distributing, selling, and presenting goods in a way that ensures they are halal. Therefore, it requires awareness and honesty of business actors to convey their materials and production processes with nothing covered during the validation and verification process by the Facilitator. This honesty is a form of responsibility of business actors to consumers so that consumers get a sense of comfort and security both physically and mentally. The growth of honesty in business actors is the goal of consumer protection. In complete, Article 3 point e of the Law Number 8 of 1999 on Consumer Protection stipulates that consumer protection aims to foster business actors' awareness of the importance of consumer protection so that an honest and responsible attitude in business grows.<sup>28</sup>

For non-Muslim business actors, the obligation remains inherent. Article 4 of Law Number 33 of 2014 on Halal Product Guarantee determines that products imported, circulated, and traded in the territory of Indonesia must be halal certified.<sup>29</sup> The focus of this piece is on the product. Consequently, this clause remains in effect even if non-Muslim economic players manufacture the food. Non-Muslims in business are expected to be more transparent. Non-Muslim business actors may seek assistance from third parties to guarantee a halal manufacturing process, which helps to ensure that the materials are not prohibited. Thus, a halal supervisor must always

---

<sup>25</sup> Abdur Rahman Ibn Salih al Mahmood, *Man Made Laws vs Shari'ah* (Saudi Arabia: International Islamic Publishing House, 2003), 377.

<sup>26</sup> John L. Esposito, *Ensiklopedi Oxford Dunia Islam Modern Trans. Eva YN et.al.* (Bandung: Penerbit Mizan, 2001), 323.

<sup>27</sup> Jumriyah Riya and Dzirkullah Dzirkullah, "Identification of Halal Food in the Production Process Using SWOT Analysis (Multicase Study Method): Sosial Dan Humaniora," *Maro: Jurnal Ekonomi Syariah Dan Bisnis* 4, no. 2 (2021): 124, <https://doi.org/10.31949/maro.v4i2.1700>.

<sup>28</sup> Zulham, *Hukum Perlindungan Konsumen* (Jakarta: Kencana, 2016), 23.

<sup>29</sup> Herdayanto Sulisty Putro et al., "Peningkatan Nilai Produk Dan Pendampingan Dalam Proses Sertifikasi Halal Untuk UMKM Di Kecamatan Gedangan, Sidoarjo," *Sewagati* 6, no. 3 (2022): 287, <https://doi.org/10.12962/j26139960.v6i3.131>.

accompany the actor.<sup>30</sup> The halal supervisor is the person responsible for the halal product process.

However, halal certification is unnecessary if the food product contains haram components. On the other hand, a non-halal declaration has to be on the package. The following is determined by the provisions in Article 2 of the Government Regulation Number 39 of 2021 for the Implementation of the Halal Product Guarantee Field:

- (1) Products that enter, circulate, and are traded in the territory of Indonesia must be halal-certified.
- (2) Products derived from prohibited ingredients are exempt from the obligation to be halal certified.
- (3) Products must be given a non-halal statement, as referred to in paragraph (2).

Government intervention through regulations is essential to ensure that consumers get halal food.<sup>31</sup> There are several arguments regarding the importance of government intervention in consumer protection. Producers offer various types of new products in modern society due to technological and management advances. As a result of mass production and advanced technology, there is a potential risk of defective products that can result in consumer losses. The relationship between consumers and producers is unbalanced (perfect competition).<sup>32</sup>

The author argues that in terms of protection for Muslim consumers who consume halal food, this third argument can be said to underlie the importance of government intervention. The position of business actors and consumers is not balanced. Consumers are in a position where they cannot be sure whether the ingredients are halal or not. Even if the ingredients are halal, the production process is halal.<sup>33</sup> It is in accordance with Article 4 Law Number 8 of 1999 on Consumer Protection and consumer rights to correct, clear, and honest information. Based on the article, consumers have the right to receive accurate, transparent, and truthful information regarding the condition and guarantees of goods and/or services. They must read and follow the instructions and procedures for using or utilizing goods and/or services for safety and security. Therefore, it is the obligation of the business that produces the product to provide trustworthy, transparent, and honest information regarding the condition of the goods. For Muslim consumers, information on the halal status of a food product is crucial, as it relates to the practice of Sharia and is also a right of Muslim consumers. Therefore, halal

<sup>30</sup> Bonitasari Nurul Alfa, Puspita Dewi Widayat, and Asmirawati Ismail, "Preparing Halal Tourism Regulations in Indonesia," *International Journal of Religious Tourism and Pilgrimage* 9, no. 1 (2021) : 59, <https://doi.org/10.21427/D75M67>.

<sup>31</sup> Deden Effendi, Aden Rosadi, and Yoyok Prasetyo, "Preparing Halal Tourism Regulations in Indonesia," *International Journal of Religious Tourism and Pilgrimage* 9, no. 1 (2021): 143, <https://doi.org/10.21427/D75M67>.

<sup>32</sup> Syaifuddin Fahmi, "Halal Labeling Effect on Muslim Consumers Attitude and Behavior," in *International Conference of Organizational Innovation*, (2017): 58, <https://doi.org/10.2991/icoi-17.2017.26>.

<sup>33</sup> Sri Setyo Iriani, "The Effect of Religiosity on the Purchasing Decision of Halal Labeled Food Product," *East African Scholars J Econ Bus Manag* 2, no. 10 (2019): 625, <https://doi.org/10.36349/easjebm.2019.v02i10.005>.



certification aims to provide legal certainty and protection for consumers.

However, consumers buy it because they need it or are tempted by how it is presented, for example, bakery products and chocolate-flavored bread. People know that chocolate bread is halal. However, are the ingredients used guaranteed to be halal? Therefore, government intervention is crucial in making rules requiring halal ingredient certification and process certification. Halal certification is required for ingredients and production processes. So that the fundamental rights of consumers to ensure product safety and comfort can be fulfilled.

Consumer protection regarding halal products does not stop with issuing a halal certificate. Business actors must continue to maintain the halal status of their products.<sup>34</sup> The difficulty of supervision during production after issuing a halal certificate includes Indonesia, a country with a large population and vast territory.<sup>35</sup> Thousands of businesses, spread from Sabang to Merauke, hold halal certification, creating challenges in terms of supervision coverage. The Halal Product Guarantee Agency (BPJPH – *Badan Penyelenggara Jaminan Produk Halal*) and local governments must ensure that all producers with halal certification continue to comply with halal standards throughout their production processes. Such supervision requires extensive human resources and technology, which remains a primary challenge for BPJPH. In this digital era, monitoring thousands of businesses should ideally be optimized with the help of technology.

However, developing and implementing effective and integrated surveillance technology nationwide is still an obstacle. The lack of adequate infrastructure and systems to monitor compliance in real-time poses a challenge in ensuring that production processes adhere to the prescribed halal standards. The government must invest in appropriate technology,<sup>36</sup> and training to strengthen this supervision. One common issue is the possibility of violations occurring after the halal certification has been issued. For instance, producers who previously adhered to halal standards might be tempted to violate them for cost efficiency or other reasons. Ensuring that every business complies with established standards after receiving certification is a significant challenge for BPJPH and the government. Such violations not only damage consumer trust but also carry legal consequences. The supervision process involves multiple agencies, including the Ministry of Religious Affairs, the Ministry of Health, and the National Agency of Drug and Food Control. Effective coordination between these agencies is crucial to ensure integrated supervision. However, complex bureaucracy and lack of synchronization between agencies often hinder efficient supervision processes. This requires intensive efforts

---

<sup>34</sup> Sumunar Jati, Musa Hubeis, and Gendut Suprayitno, "Perancangan Transformasi Institusi Penyelenggara Dan Pengelola Sertifikasi Halal Di Indonesia Dengan Pendekatan Soft System Methodology: Studi Kasus Di LPPOM MUI," *Jurnal Aplikasi Bisnis Dan Manajemen (JABM)* 7, no. 2 (2021): 390, <https://doi.org/10.17358/jabm.7.2.390>.

<sup>35</sup> Hasb ash Siddieqy, *Filsafat Hukum Islam* (Semarang: Pustaka Rizqi Putra, 2001), 29.

<sup>36</sup> Burhanuddin, *Pemikiran Hukum Perlindungan Konsumen & Sertifikasi Halal* (Malang: UIN Maliki Press, 2018), 23.

from BPJPH to foster closer cooperation and better coordination. Another issue is some business owners' lack of awareness and understanding regarding the importance of continuously complying with halal standards. Some producers may focus solely on obtaining certification without knowledge that the halal status of a product must be maintained in the long term. BPJPH and the government must continuously educate and socialize the importance of preserving the halal status of products to comply with the law and maintain consumer trust.

Monitoring businesses that have received halal certification is a complex and challenging task. BPJPH and the government must continuously improve supervision infrastructure, technology, and inter-agency coordination and strengthen awareness and education among business owners. Only then can halal certification genuinely serve as a trusted guarantee for Muslim consumers in Indonesia, ensuring that trust in halal products remains intact. The government also has made rules in the form of criminal threats. Businesses are not allowed to make or sell products or provide services that do not adhere to halal production standards, as mentioned in the halal declaration on the label, according to Article 8 of the Law Number 8 of 1999 on Consumer Protection. If business actors violate this provision, the threat of sanctions is a maximum imprisonment of 5 (five) years or a maximum fine of Rp 2.000.000.000 (two billion rupiah) (article 62 Law Number 8 of 1999 on Consumer Protection).

### 1. Halal Certification Obligation for Muslim Consumers

Consuming halal food is an obligation for Muslims. In Chapter Al-Ma'idah verse 88, the Quran states that every Muslim must "*eat of the halal and good things provided to you by Allah, and trust in Allah if you truly believe in Him*". Additionally, in the Quran, Al-Baqarah verse 168 commands, "O mankind, eat of the lawful and good things found on earth, and do not follow the steps of Satan. Indeed, he is a clear enemy to you." These verses emphasize that, for Muslims, consuming food should be not only halal but also wholesome, often referred to as *halalan thayyiban*.<sup>37</sup> *Halal* signifies that the food is permissible and not prohibited by Islamic law, while *thayyib* means that the food is nutritious, beneficial, healthy, and reassuring.

With Indonesia's predominantly Muslim population, the halal food market holds significant potential and can contribute to the national economy if food products are certified halal. Muslim consumers tend to favor halal-certified products, even contributing to economic growth through halal product exports. According to a press release by the Ministry of Industry, the Islamic economy continues to expand. Bank Indonesia's Halal Market Report 2021/2022 estimated that the Islamic economy could add up to \$5.1 billion to Indonesia's GDP through halal product exports,

---

<sup>37</sup> Deviana Yuanitasari and Hazar Kusmayanti, "Human Rights Thought: Between Islamic Law and The Universal Declaration of Human Rights," *Asian Journal of Law and Humanity* 1, no. 1 (2021): 31, <https://doi.org/10.28918/ajlh.v1i1.4365>.

increased foreign investment, and import substitution.<sup>38</sup>

Consequently, halal certification is essential. Businesses can demonstrate their commitment to consumer values and build trust by obtaining halal certification, making their products more attractive to Muslim buyers. Halal certification, therefore, brings benefits not only to businesses but also to society and the country. These benefits include the following.

- a. Halal certificate ensures the safety of products consumed.
- b. The halal certificate offers a Unique Selling Point (USP), distinguishing one product from another in the marketplace.
- c. Halal certification brings a sense of peace and assurance to the community.
- d. It provides a comparative advantage.
- e. Halal certificates help protect domestic products from global competition.
- f. Certification enhances documentation and administrative systems within companies.
- g. Halal certification serves as a gateway to global market access.

Indonesia is a nation governed by law, striving to balance state authority and the rights of its people. A law-based governance system is essential to safeguard the community's fundamental rights. The government has enacted legislation on halal product guarantees to uphold the basic rights of Muslims in Indonesia. The objectives of this initiative are outlined in Article 3 of Law No. 33 of 2014 as follows.

- a) To provide comfort, security, safety, and assurance of halal product availability for the community in consuming and using products.
- b) To increase added value for businesses producing and marketing halal products.

The Law Number 33 of 2014 on Halal Product Guarantee, which was later amended by Law Number 11 of 2020 on Job Creation and subsequently revised the Law Number 6 of 2023 on Job Creation, is a manifestation of the state guaranteeing its people to be able to practice their religious teachings. The right to freely practice one's religion and adhere to one's views is guaranteed to all citizens by the state in accordance with Article 29 of the 1945 Constitution.

For businesses wishing to apply for halal certification, several conditions apply:

1. They must have a Business Identification Number (NIB).
2. Annual sales (turnover) must not exceed IDR 500,000,000, verified by an independent statement.
3. Separate locations, spaces, and equipment for halal and non-halal product processes must be established.
4. They may have a maximum of one location for outlets and/or production facilities.
5. Products must be goods, not services (e.g., not restaurants, canteens, or catering services), as specified in this regulation.

Successful implementation of halal certification also depends on active

---

<sup>38</sup> Indonesia Halal Market Report, accessed April 4, 2024, [https://isef.co.id/wpcontent/uploads/2021/10/ReportIndonesiaHalal2021\\_2022.pdf](https://isef.co.id/wpcontent/uploads/2021/10/ReportIndonesiaHalal2021_2022.pdf)

participation from Muslim consumers. Wise consumer habits include checking for halal certification on products, resisting the influence of advertisements, choosing clean dining areas, and preparing meals independently where possible.

2. Implementation of Halal Certification Regulations and its Effect on Muslim Consumers

All actions related to the revoked law must now align with the new regulations. The Law Number 33 of 2014 on Halal Product Guarantee, amended by the Law Number 6 of 2023, followed by the Government Regulation Number 39 of 2021 and its derivative laws and regulations, is affected by the Law Number 6 of 2023 on Job Creation.

An immediate consequence in practice is the temporary suspension of halal certificate submissions through the business actor self-declaration program, pending system updates to incorporate recent regulatory changes. These updates aim to align with the updated definition of a halal certificate under Law Number 6 of 2023 on Job Creation.<sup>39</sup> According to Article 1, a halal certificate is an official confirmation of a product’s halal status, issued by the BPJPH. This recognition can be based on a written halal fatwa or a determination of halal status by authorities such as the Aceh Ulama Consultative Assembly, the Halal Product Fatwa Committee, or the MUI at provincial or regional levels.

Substantive changes have been introduced compared to the previous regulations under the Law 33 of 2014 and the Law Number 11 of 2020 on Job Creation, as detailed in Government Regulation Number 39 of 2021.

Table 1. Comparison of Halal Product Guarantee Regulations

Aspect	Law Number 33 of 2014 and Government Regulation No. 39 of 2021	Law Number 6 of 2023 on Job Creation
Halal Certification Issuer	Halal Product Guarantee Agency (BPJPH) based on a written halal fatwa from the Indonesian Ulama Council (MUI).	Halal Product Guarantee Agency (BPJPH) based on a written halal fatwa or halal status determination from MUI, Provincial MUI, Regency/City MUI, Aceh Ulama Consultative

<sup>39</sup> Muhammad Yogi Riazmi Putra, Hasnati Hasnati, and Yeni Triana Triana, “Tanggungjawab Pelaku Usaha Rumah Makan Padang Terhadap Perolehan Sertifikasi Halal Di Kota Pekanbaru: Responsibilities of Padang Restaurant Business Actors for Obtaining Halal Certification in Pekanbaru City,” *DOKTRINA: JOURNAL OF LAW* 5, no. 2 (2022): 218–24, <https://doi.org/10.31289/doktrina.v5i2.6694>.

Aspect	Law Number 33 of 2014 and Government Regulation No. 39 of 2021	Law Number 6 of 2023 on Job Creation
		Assembly, or Halal Product Fatwa Committee.
Regulatory Framework	Law Number 33 of 2014 on Halal Product Guarantee and Government Regulation No. 39 of 2021 on the Implementation of the Halal Product Guarantee Field provide the primary framework for halal certification.	Law Number 6 of 2023 on Job Creation introduces amendments and additional provisions related to halal certification.
Scope of Halal Determination	BPJPH determines the halal status of products based on a fatwa from MUI.	The halal status of products can now be determined by MUI, Provincial MUI, Regency/City MUI, Aceh Ulama Consultative Assembly, or Halal Product Fatwa Committee.

Thus, based on the Law Number 6 of 2023 on Job Creation, A new body, the Fatwa Committee, has been established to oversee the certification of halal products. This Fatwa Committee makes the halal assessment in case micro and small firms apply for halal certification via a halal declaration (article 33A). The Minister appoints and oversees the Halal Product Fatwa Committee.<sup>40</sup> The elements of the Fatwa Committee are scholars and academics article 33B.

System improvements are inevitable since the halal certificate application uses an integrated electronic system, especially with the addition of the Fatwa Committee institution. Article 52A regulates as follows.

- a. Services for organizing halal product guarantees must use an integrated
- b. An integrated electronic system, as referred to in paragraph (1), connects the halal certificate service process carried out by:
  1. BPJPH

<sup>40</sup> Rahmat Aji Nuryakin et al., "Sertifikasi Halal Industri Pada Produksi Barang Gunaan Kemasan (Packaging) Di PT. Indonesia Toppan Printing," *EKSISBANK (Ekonomi Syariah Dan Bisnis Perbankan)* 7, no. 1 (2023): 107, <https://doi.org/10.37726/ee.v7i1.848>.

2. LPH
3. MUI, Provincial MUI, Regency/City MUI, and Aceh Ulema Consultative Assembly
4. Halal Product Fatwa Committee and
5. PPH Facilitator

Another substantial difference in the Law Number 6 of 2023 on Job Creation is regarding the time limit, the issuance process, and the halal certificate period if it has been issued. In the Law Number 6 of 2023 on Job Creation, the process is faster, from the original 21 days to 12 days. However, the validity period of the certificate has no limit. Suppose the validity period of a halal certificate was four years previously. In that case, this Government Regulation in Lieu of Law regulates that it remains valid from the time it is issued as long as there is no change in the composition of the ingredients and/or the product process. According to Article 42 of the Government Regulation on the Implementation of the Halal Product Guarantee Sector (2021) :

- a. Halal Certificate is valid since BPJPH issued it and remains valid as long as there is no change in the composition of ingredients and/or PPH.
- b. Suppose there is a change in the composition of Ingredients and/or PPH. In that case, business actors must renew their Halal Certificate.

Therefore, the benchmark is whether there is a change in the composition of the ingredients and/or the process. This means that the halal certificate is valid forever if there is no change in the composition of the ingredients and/or the production process. Without a validity period for halal certificates, this is a challenge for halal product process assistants (PPH Assistants) in the field.<sup>41</sup> PPH assistants who directly deal with business actors are at the forefront. In carrying out assistance, PPH assistants are given 10 (ten) working days since the application for halal certification is submitted by small and micro businesses (article 33 A paragraph (3)). So, within 10 (ten) days, it must be used thoroughly when verifying and validating materials and production processes.

There must be cooperation between PPH Facilitators and business actors. Business actors must be open and honest with PPH assistants.<sup>42</sup> On the other hand, PPH assistants must carry out their duties with enthusiasm solely because of worship, so it is not the material element that is pursued but their responsibility as Muslims so that the products submitted for halal status meet the requirements of halal and *thayyib*.<sup>43</sup>

In the transition period from the issuance of Government Regulation in Lieu of Law No. 2 of 2022 until its formation into law and its implementing regulations, several things are regulated in this Government Regulation in Lieu of Law, including:

<sup>41</sup> Devid Frastiawan Amir Sup, "Pendampingan Proses Produk Halal (PPH) Dalam Program Sertifikasi Halal Gratis (SEHATI) Pada Produk Muskan Cake," *An Naf'ah: Jurnal Pengabdian Masyarakat* 1, no. 1 (2023): 78, <https://doi.org/10.54437/annafah.v1i1.1038>.

<sup>42</sup> Ririn Tri Puspita Ningrum, "Problematisasi Kewajiban Sertifikasi Halal Bagi Pelaku Usaha Mikro Dan Kecil (UMK) Di Kabupaten Madiun," *Istithmar* 6, no. 1 (2022): 51, <https://doi.org/10.30762/istithmar.v6i1.30>.

<sup>43</sup> Nur Kasanah and Muhammad Husain As Sajjad, "Potensi, Regulasi, Dan Problematisasi Sertifikasi Halal Gratis," *Journal of Economics, Law, and Humanities* 1, no. 2 (2022): 35, <https://doi.org/10.21154/jelhum.v1i2.1196>.

- a. The implementation of halal product guarantee services using an integrated electronic system built in stages no later than one year from the enactment of this law (article 63A).
- b. Halal certificates issued by BPJPH before this law comes into force are declared valid if there is no change in the composition of ingredients and/or halal product processes (article 63B).
- c. The Halal Product Fatwa Committee must have been formed no later than one year ago. If it has not been formed, the government carries out the duties of the Halal Product Fatwa Committee (article 63C).

To provide legal certainty for all halal certification processes that have been running, article 184 of Law Number 6 of 2023 on Job Creation regulates as follows:

- a. All these implementing regulations of the laws that this Government Regulation has amended in lieu of Law are declared to remain in force to the extent they do not conflict with this Government Regulation in lieu of Law and this law; and
- b. All laws and regulations that are the implementing regulations of Law Number 11 of 2020 on Job Creation shall remain in effect if they do not conflict with this Government Regulation in Lieu of Law.

With this provision, Law Number 33 of 2014 on Halal Product Guarantee, along with the articles amended based on the Law on Job Creation, as well as the implementing regulations of the Law Number 11 of 2020 on Job Creation, namely Government Regulation No. 39 of 2021 on the Implementation of the Halal Product Guarantee Sector and Decree of the Head of BPJPH No. 33 of 2022 on Technical Guidelines for Assisting the Halal Product Process in Determining Halal Certified Obligations for Micro and Small Business Actors Based on Business Actor Statements, are still valid as long as they do not conflict with the Law Number 6 of 2023 on Job Creation.

According to the Law Number 6 of 2023 on Job Creation, halal certificates are valid forever if there is no change in the ingredients and process. This provision can cause problems if business actors are not honest. It is possible that the business actor changes the ingredients and production process but does not report it. In this regard, in the author's opinion, the threat of criminal sanctions, as stipulated in Article 56 of Law Number 33 of 2014 on the Halal Product Guarantee, is significant to emphasize to business actors. Article 56 of Law Number 33 of 2014 is not amended in the Law on Job Creation, and it is also not amended based on the Law Number 6 of 2023 on Job Creation, so this provision is still valid. Likewise, article 25 letter b of Law Number 33 of 2014 has no subsequent laws and regulations that change it.

Businesses can face up to five years in prison or a fine of two billion rupiah (Rp. 2,000,000,000) if they violate Article 56 of Law Number 33 of 2014, which deals with halal product guarantees. This law applies to products that have received a halal certificate, as mentioned in Article 25 letter b. Products with halal certifications should continue to be considered halal according to Article 25 letter b. The potential

criminal penalties outlined in Article 62 of Law Number 8 of 1999 on Consumer Protection No. 8 of 1999 are consistent with this provision. Business actors who have earned halal certifications are expected to be accountable since they face the prospect of jail and penalties. Certificates that do not specify a validity term do not put business actors at ease since they face the prospect of incarceration and/or a hefty punishment if their items are found non-halal. So, as long as business actors can maintain the halal status of their products with a statement of halal certification obtained legally and following existing regulatory procedures in Indonesia, the rights of Muslim consumers to receive comfort and safety in consuming products can be adequately fulfilled.

### **C. Conclusion**

Consuming halal products is a Muslim obligation, so the state must be able to guarantee its implementation. The government has issued Law Number 8 of 1999 on Consumer Protection and the Law Number 33 of 2019 on Halal Product Guarantee, as well as their implementation regulations. In 2020, the Law Number 11 of 2020 on Job Creation was issued. It amended several Halal Product Guarantee provisions. However, shortly after this, the Law was revoked with the issuance of the Law Number 6 of 2023 on Job Creation. The new law still requires business actors to have halal certificates for their products. To accelerate the implementation of halal product guarantees, MSMEs can apply for halal certificates through a business statement for free. In the new law, there is convenience in terms of the shorter time required to issue a halal certificate, which was initially 21 days to 12 days. It also provides the privilege of a certificate validity period that can be valid forever if there is no change in the composition of the ingredients and/or the production process. The faster the production process, the easier to apply for halal certification. It will provide many benefits for business actors who will gain the trust of Muslim consumers whose population is substantial: consumers will get physical and mental security, and the state can improve the economy.

The legal consequence of issuing Law Number 6 of 2023 on Job Creation is forming a new institution, the Fatwa Committee, which determines the halal status of a product requested by small and micro businesses. Implementing a free halal certification system for Micro and Small Enterprises (MSEs) has a significant legal impact in strengthening this sector. With cost-free halal certification, MSEs gain more accessible access to meet legal requirements related to product halal status in accordance with the Halal Product Assurance Law. This reduces the risk of legal violations and sanctions, as MSEs can comply more with regulations. Also, halal certification enhances the legal legitimacy of MSE products, strengthens their position in market competition, and provides better legal protection for producers and Muslim consumers.



## References

### Books

- Al-Syatibi, Abu Ishaq Ibrahim. *Al Muwafaqat fi usul al Syariah, Juz II* (Beirut: Dar Kutub al Ilmiyah, 2003).
- Ash Siddieqy, Hasb. *Filsafat Hukum Islam* (Semarang: Pustaka Rizqi Putra, 2001).
- Burhanuddin, *Pemikiran Hukum Perlindungan Konsumen & Sertifikasi Halal* (Malang: UIN Maliki Press, 2018).
- Esposito, John L. *Ensiklopedi Oxford Dunia Islam Modern*, trans. Eva YN et.al. (Bandung: Penerbit Mizan, 2001).
- Kamali, Mohammad Hashim. *Principles of Islamic Jurisprudence* (Kuala Lumpur: Ilmiah Publisher Sdn, 1998).
- Ma'luf, Louis. *AlMunjid fi alLugah* (Beirut-Lebanon: Dar El Machreq Sarl Publisher, 1986).
- Miru, Ahmadi. *Prinsip-Prinsip Perlindungan Hukum Bagi Konsumen Di Indonesia* (Jakarta: Rajawali Pers, 2002).
- Nyazee, Imran Ahsan Khan. *Theories of Islamic Law: The Methodology of Ijtihad* (Kuala Lumpur: The Other Press, 2002).
- Salih al Mahmood, Abdur Rahman. *Man Made Laws vs Shari'ah* (Saudi Arabia: International Islamic Publishing House, 2003).
- Zulham, *Hukum Perlindungan Konsumen* (Jakarta: Kencana, 2016), 23.

### Other Documents

- Ajisaputra, Arnanda, Himawan Arif Soesetyo, and Mohammad Rofiudin. "Analisis Data Panel Pertumbuhan Produksi YoY UMKM Di Indonesia Tahun 2016-2020." *Jurnal Pendidikan Dan Konseling (JPDK)* 4, no. 5 (2022), <https://doi.org/10.31004/jpdk.v4i5.6942>.
- Alfa, Bonitasari Nurul, Puspita Dewi Widayat, and Asmirawati Ismail. "Preparing Halal Tourism Regulations in Indonesia." *International Journal of Religious Tourism and Pilgrimage* 9, no. 1 (2021), <https://doi.org/10.21427/D75M67>.
- Astuti, Isti Indri. "UMKM Sebagai Pembangkit Ekonomi Masyarakat Di Masa Pandemi Berbasis Digital Marketing." *Eksaminasi: Jurnal Hukum* 1, no. 1 (2021), <https://doi.org/10.54371/jiip.v7i5.4633>.
- Effendi, Deden, Aden Rosadi, and Yoyok Prasetyo. "Preparing Halal Tourism Regulations in Indonesia." *International Journal of Religious Tourism and Pilgrimage* 9, no. 1 (2021), <https://doi.org/10.21427/D75M67>.
- Esfandiari, Fitria, and Sholahuddin Al-Fatih. "Optimalisasi Regulasi Jaminan Produk Halal & Sertifikasi Halal LPPOM MUI Untuk Produk Minuman Herbal." *Aksiologi: Jurnal Pengabdian Kepada Masyarakat* 6, no. 1 (2022): 137–48, <https://doi.org/10.30651/aks.v6i1.11759>.
- Fahmi, Syaifuddin. "Halal Labeling Effect on Muslim Consumers Attitude and Behavior." In *International Conference of Organizational Innovation*, 56–62, 2017. <https://doi.org/10.2991/icoi-17.2017.26>.

- Iriani, Sri Setyo. "The Effect of Religiosity on the Purchasing Decision of Halal Labeled Food Product." *East African Scholars J Econ Bus Manag* 2, no. 10 (2019): 621–28.
- Jati, Sumunar, Musa Hubeis, and Gendut Suprayitno. "Perancangan Transformasi Institusi Penyelenggara Dan Pengelola Sertifikasi Halal Di Indonesia Dengan Pendekatan Soft System Methodology: Studi Kasus Di LPPOM MUI." *Jurnal Aplikasi Bisnis Dan Manajemen (JABM)* 7, no. 2 (2021), <https://doi.org/10.17358/jabm.7.2.390>.
- Kartikasari, Hesty, and Agus Machfud Fauzi. "Penolakan Masyarakat Terhadap Pengesahan Omnibus Law Cipta Kerja Dalam Perspektif Sosiologi Hukum." *Doktrina: Journal of Law* 4, no. 1 (2021): 39–52. <https://doi.org/10.31289/doktrina.v4i1.4482>.
- Kasanah, Nur, and Muhammad Husain As Sajjad. "Potensi, Regulasi, Dan Problematika Sertifikasi Halal Gratis." *Journal of Economics, Law, and Humanities* 1, no. 2 (2022): 28–41. <https://doi.org/10.21154/jelhum.v1i2.1196>.
- Mushofi, M Al, and B A Syamsi. "Respon UMKM Produk Makanan Terhadap Implementasi Undang-Undang Nomor 33 Tahun 2014 Tentang Jaminan Produk Halal Di Kabupaten Pamekasan." *Kaffa: Jurnal Fakultas Keislaman* 2, no. 2 (2021). <http://journal.citradharma.org/index.php/kaffa/article/view/231>.
- Naimah, Rahmatul, Muhammad Wardhana, Rudi Haryanto, and Agus Penrianto. "Penerapan Digital Marketing Sebagai Strategi Pemasaran UMKM." *Jurnal IMPACT: Implementation and Action* 2 (August 9, 2020), <https://doi.org/10.31961/impact.v2i2.844>.
- Ningrum, Ririn Tri Puspita. "Problematika Kewajiban Sertifikasi Halal Bagi Pelaku Usaha Mikro Dan Kecil (UMK) Di Kabupaten Madiun." *Istithmar* 6, no. 1 (2022): 43–58. <https://doi.org/10.30762/istithmar.v6i1.30>.
- Nur, Fatimah. "Jaminan Produk Halal Di Indonesia Terhadap Konsumen Muslim." *Jurnal Likuid* 1, no. 1 (2021). <https://doi.org/10.15575/LIKUID.V1i1.12732>.
- Nuryakin, Rahmat Aji, Triana Apriani, Setiadi Setiadi, Dadin Solihin, and M Anton Athoillah. "Sertifikasi Halal Industri Pada Produksi Barang Gunaan Kemasan (Packaging) Di PT. Indonesia Toppan Printing." *EKSISBANK (Ekonomi Syariah Dan Bisnis Perbankan)* 7, no. 1 (2023): 98–110. <https://doi.org/10.37726/ee.v7i1.848>.
- Perdana, Andre Pebrian. "Perlindungan Hukum Terhadap Konsumen Akibat Kerugian Yang Ditimbulkan Oleh Pelaku Usaha Toko Online Di Instagram." *Inovasi Pembangunan: Jurnal Kelitbangan* 9, no. 02 (2021), <https://doi.org/10.35450/jip.v9i02.256>.
- Putra, Muhammad Yogi Riazmi, Hasnati Hasnati, and Yeni Triana Triana. "Tanggungjawab Pelaku Usaha Rumah Makan Padang Terhadap Perolehan Sertifikasi Halal Di Kota Pekanbaru: Responsibilities of Padang Restaurant Business Actors for Obtaining Halal Certification in Pekanbaru City." *Doktrina: Journal of Law* 5, no. 2 (2022): 218–24, <https://doi.org/10.31289/doktrina.v5i2.6694>.

- Putra, Reza Hendra, Euis Amalia, Dede Abdul Fatah, and Rahmad Syah Putra. "Analisis Terhadap Pembaharuan Hukum UMKM Di Indonesia." *At-Tasyri': Jurnal Ilmiah Prodi Muamalah* 14, no. 1 (2022): 1–17, <https://doi.org/10.47498/tasyri.v14i1.848>.
- Putro, Herdayanto Sulisty, Sri Fatmawati, Adi Setyo Purnomo, Hamdan Dwi Rizqi, Fahimah Martak, Refdinal Nawfa, Egar Pamela, Ceisar Andrian Putra, Indana Madaniyah Tsani, and Adisya Salsabila. "Peningkatan Nilai Produk Dan Pendampingan Dalam Proses Sertifikasi Halal Untuk UMKM Di Kecamatan Gedangan, Sidoarjo." *Sewagati* 6, no. 3 (2022): 296–303, <https://doi.org/10.12962/j26139960.v6i3.131>.
- Rachman, A A Muhammad Insany, Evi dwi Hastri, and Rusfandi Rusfandi. "Tinjauan Penetapan Perpu Nomor 2 Tahun 2022 Tentang Cipta Kerja Dalam Perspektif Sosiologi Hukum." *Jurnal Panah Keadilan* 2, no. 1 (2023): 41–51.
- Riya, Jumriyah, and Dzikrullah Dzikrullah. "Identification of Halal Food in the Production Process Using SWOT Analysis (Multicase Study Method): Sosial Dan Humaniora." *Maro: Jurnal Ekonomi Syariah Dan Bisnis* 4, no. 2 (2021): 119–42, <https://doi.org/10.31949/maro.v4i2.1700>.
- Rosita, Rahmi. "Pengaruh Pandemi Covid-19 Terhadap UMKM Di Indonesia." *Jurnal Lentera Bisnis* 9, no. 2 (2020): 109–20, <https://doi.org/10.34127/jrlab.v9i2.38>.
- Sup, Devid Frastiawan Amir. "Pendampingan Proses Produk Halal (PPH) Dalam Program Sertifikasi Halal Gratis (SEHATI) Pada Produk Muskan Cake." *An Naf'ah: Jurnal Pengabdian Masyarakat* 1, no. 1 (2023): 75–86, <https://doi.org/10.54437/annafah.v1i1.1038>.
- Tahliani, Hani. "Sertifikasi Halal Dan Implikasinya Untuk Meningkatkan Daya Saing Perusahaan." *Syar'ie: Jurnal Pemikiran Ekonomi Islam* 6, no. 1 (2023): 1–12, "TaniFund," 2023. <https://tanifund.com/>.
- Widyastuti, Anastasia Dhea. "Analisis Yuridis Pembentukan Undang-Undang Cipta Kerja Berdasarkan Undang-Undang Pembentukan Peraturan Perundang-Undangan." *Sovereignty* 2, no. 1 (2023): 56–62, <https://doi.org/10.20961/sovereignty.v2i1.81>.
- Yuanitasari, Deviana. "Implikasi Prinsip Caveat Venditor Terhadap Perkembangan Hukum Perlindungan Konsumen Di Indonesia." *Arena Hukum* 10, no. 3 (2017): 425–40, <https://doi.org/10.21776/ub.arenahukum.2017.01003.5>.
- Yuanitasari, Deviana, and Hazar Kusmayanti. "Human Rights Thought: Between Islamic Law and The Universal Declaration of Human Rights." *Asian Journal of Law and Humanity* 1, no. 1 (2021): 19–43, <https://doi.org/10.28918/ajlh.v1i1.4365>.
- . "Pengembangan Hukum Perjanjian Dalam Pelaksanaan Asas Itikad Baik Pada Tahap Pra Kontraktual." *ACTA DIURNAL Jurnal Ilmu Hukum Kenotariatan* 3, no. 2 (2020): 292–304, <https://jurnal.fh.unpad.ac.id/index.php/acta/article/view/228>.
- Yuanitasari, Deviana, Hazar Kusmayanti, and Agus Suwandono. "A Comparison Study of Strict Liability Principles Implementation for The Product Liability Within

Indonesian Consumer Protection Law Between Indonesia and United States of America Law.” *Cogent Social Sciences* 9 (August 17, 2023). <https://doi.org/10.1080/23311886.2023.2246748>.

Yuanitasari, Deviana, Agus Sardjono, and Heru Susetyo. “Tantangan Regulasi Halal Untuk Pelaku Usaha Mikro Dan Kecil: Sebuah Studio Social-Legal Di Kupang Nusa Tenggara Timur.” *Acta Diurnal: Jurnal Ilmu Hukum Kenotariatan* 6, no. 2 (2023): 254–67, <https://doi.org/10.23920/acta.v6i2.1474>.

Yuanitasari, Deviana, and Susilowati Suparto. “Peran Negara Dalam Sistem Ekonomi Kerakyatan Berdasarkan Pancasila Untuk Mewujudkan Kesejahteraan Sosial.” *Acta Diurnal* 4, no. 1 (2020): 36–51, <https://doi.org/10.23920/acta.v4i1.327>.

Zulfiyyah, Jamiyatuz. “Analisis Peran Usaha Mikro, Kecil Dan Menengah Terhadap Penyerapan Tenaga Kerja Di Indonesia.” *Jurnal Inovasi Penelitian* 1, no. 8 (2020): 1559–66, <https://doi.org/10.47492/jip.v1i8.310>.

### Legal Documents

Law Number 6 of 2023 on the Stipulation of Government Regulation in Lieu of Law Number 2 of 2022 on Job Creation into Law.

Law Number 33 of 2014 on Halal Product Guarantee.

Government Regulation Number 39 of 2021 on the Implementation of the Halal Product Guarantee Field.