



Dynamics of Halal Regulation in Indonesia

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Abstract

Keywords:

Dynamics of halal products; regulations; certification

This study's objective is to characterize the dynamics of the halal rules' growth in Indonesia, taking into account the country's growing halal product demand and the backing of its predominantly Muslim populace. The research approach employed in this study is qualitative-descriptive literature using textual data. Data collection was obtained from previous books and journals that covered the concept of halal in Islamic certification, halal in Indonesia, and halal regulations in Indonesia. The results of this study indicate that, in Indonesia, where Muslims make up the majority of the population, there is a growing demand for halal products. The government of Indonesia works to ensure that products are halal by enforcing laws and regulations that are renewed or altered periodically. The research results obtained in this study are that the government is taking the right actions (for now) in order to maintain the existence of halal products circulating in Indonesia so that they are in line with the idea of halal in Islam, as evidenced by the adjustments and renewal of regulations relating to guarantees of halal products in Indonesia. The use of textual data and the fact that the analysis in this study was limited to interpreting the data organized logically are the study's main limitations.

Abstrak:

Kata Kunci:

Dinamika produk halal; Regulasi; Sertifikasi.

Penelitian ini bertujuan untuk mengkarakterisasi dinamika pertumbuhan peraturan halal di Indonesia, dengan mempertimbangkan pertumbuhan permintaan produk halal di negara ini dan dukungan dari penduduk mayoritas Muslim. Pendekatan penelitian yang digunakan dalam penelitian ini adalah kualitatif-deskriptif literatur dengan menggunakan data tekstual, pengumpulan data diperoleh dari buku-buku dan jurnal sebelumnya yang mencakup konsep halal dalam sertifikasi Islam, halal di Indonesia, dan peraturan halal di Indonesia. Hasil penelitian ini menunjukkan bahwa, di Indonesia, dimana mayoritas penduduknya beragama Islam, terdapat peningkatan permintaan terhadap produk halal. Pemerintah Indonesia berupaya memastikan bahwa produk-produk tersebut halal dengan menegakkan undang-undang dan peraturan yang diperbarui atau diubah secara berkala. Hasil penelitian yang diperoleh dalam penelitian ini adalah

pemerintah mengambil tindakan yang tepat (untuk saat ini) guna menjaga eksistensi produk halal yang beredar di Indonesia agar sejalan dengan gagasan halal dalam Islam, seperti dibuktikan dengan adanya penyesuaian dan pembaharuan peraturan terkait jaminan produk halal di Indonesia. Penggunaan data tekstual dan fakta bahwa analisis dalam penelitian ini hanya sebatas menafsirkan data yang disusun secara logis merupakan keterbatasan utama penelitian ini.

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INTRODUCTION

The development of Islamic economics at this time has expanded to products needed by Muslims, not only limited to the sharia financial sector or other financial institutions, but Islamic economics has developed into various sectors, such as culinary, insurance industry, fashion, cosmetics, pharmaceuticals, to the halal tourism industry sector (Addainuri, 2023).

There are a sizable number of Muslims in Indonesia. 86.7% of Indonesia's 237.55 million people are Muslims, according to official statistics from the country. (BPS, 2023). Indonesia has a lot of chances for halal products because of its sizable Muslim population. Because of this, the number of products applying for Halal certification is rising along with the high demand for these products, particularly among Muslims who demand that every product they use be certified as Halal, indicating that the product satisfies eligibility and standardization requirements in line with Islamic law. (Saepudin, 2022)

At first, Indonesian culture paid little attention to the problem of halal cuisine. However, discovering that certain items supplied in Indonesia included pig DNA brought attention to this problem first. It is accepted that the release of Tri Sutrisno's Brawijaya University research in 1988 marked the beginning of this phenomenon. The community responded favorably to the study's conclusions in a variety of ways. It has been observed that throughout that period, the general population consumed fewer processed foods. (Hartarto, 2020)

The Indonesian Ulema Council (MUI) was granted the power by the Indonesian government to calm the rising public unrest. In reaction to this, MUI founded the Institute for the Assessment of Food, Drugs, and MUI Cosmetics (LPPOM MUI) in 1989. The organization conducts product research for all of Indonesia. (Setyaningsih, 2022)

Rules regarding The halal products' assurances are constantly changing and being revised in terms of laws. First, the Republic of Indonesia Minister of Health Regulation Number: 280/Men.Kes/Per/XI/76 about the distribution and labeling of food ingredients derived from pigs, followed by the Government Regulation Number: 312019 about the Republic of Indonesia Number: 33 of 2014 on the assurance of Halal products. (*PROSPEK DAN STRATEGI INDONESIA SEBAGAI PUSAT*, n.d.)

This research was conducted due to changes in halal certification regulations in Indonesia and an increase in the needs for halal products which are increasing rapidly, with a predominantly Muslim population, and to find out how the government's role is to take appropriate actions to preserve the availability of halal goods in Indonesian commerce, so that they comply with Islamic law.

THEORETICAL BACKGROUND

Regulatory Clauses in the JPH Implementation

According to the Big Indonesian Dictionary (KBBI, 2023), problematic refers to something that still creates issues or is intractable. Problematic is derived from the term problem, which meaning trouble or problem. (Hasdiana, 2018)

Nevertheless, according to. (Sugiyono, 2017), the issue is the contradiction between expectations and reality, theory and practice, rules and implementation, and plans and execution. Therefore, it may be said that problematic refers to an issue. The mismatch between expectations and reality is the source of the issue. So, we require a method for resolving outstanding issues. (Islam et al., 2023)

The Republic of Indonesia's 1945 Constitution mandates that the government protect each person's right to follow their favorite religion and place of worship. In order for all religious followers to be free to worship and fulfill their religious obligations, the state needs to guarantee public safety and provide protection regarding

the halal items that are used and consumed.

Regulations pertaining to a product's Halalness need to be controlled in a statutory regulation since not all items now in circulation are guaranteed to be halal, UU. No. 33 of 2014 pertaining to the Halal Product Guarantee. (Keputusan Menteri Agama Republik Indonesia Nomor 1360 Tahun 2021, 1959)

Urgent Need for Halal Product Assurance : 1). Establish legal clarity on the accessibility of halal goods. 2). Providing food, drink, medicine, cosmetics, and other consumer products and services along with comfort, security, and protection. 3). Improving Indonesian halal goods' added value and rivalry both domestically and internationally. 4). Promoting reciprocal gains in the trading of halal goods internationally. 5). Promoting global collaboration in the trading of halal goods. (Ahmad, 2021)

Islamic requirements include no mention of a requirement to mark a product as halal. But this is an absolute structure that is Ijtihady. The legal basis for its existence is "kulliyatulkhamsa," which, from the perspective of maintaining the duty to uphold the Shari'a, i.e., the credo of halal assurances, is a set price for the Muslim community, believing this to be instruction and a duty to worship Allah SWT. (Kementerian Agama, 2022) as stated in Qur'an Surah Al-Baqarah ayat 172

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلّٰهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ

"Hai orang-orang yang beriman, santaplah dari antara rezeki yang baik-baik yang Kami berikan kepadamu dan ucapkanlah terima kasih kepada Allah, jika sungguh-sungguh kepada-Nya kamu beribadah." (Q.S. Al-Baqarah : 172)

JPH regulatory products are loaded and regulated in law UU No. 33 Tahun 2014, PP No. 39 Tahun 2021, KMA 558/2021, PMK No. 57/PMK.05/2021, PMA No. 20 Tahun 2021, KEP KEPALA BPJPH No. 141 Tahun 2021, UU No. 11 Tahun 2020, PMA No. 26 Tahun 2019, KMA 748/2021, PMA No. 12 Tahun 2021, KEP KEPALA BPJPH No. 57 Tahun 2021, dan PERATURAN KEPALA BPJPH No. 1 Tahun 2021, about laws pertaining to assurances for halal products.

enacting rules for law number 33 of 2014 regarding JPH, the enacting rules for the JPH Law are presidential rules-government rules-ministerial rules, Presidential rule No 83 of 2015 regarding the Ministry of Religion includes the provisions of BPJPH-BPJPH

Function- BPJPH Organizational Structure. The importance of PP No. 31 of 2019 regarding Rules for Enacting Law No. 33 of 2014 regarding JPH is PP regarding enacting rules for UU JPH No. 33 of 2014 determines the establishment of enacting rules for the UU and PP JPH - Determines the appointment of the BPJPH structure in the regions - Determines the performers of BPJPH's duties and functions. (Ahmad, 2021)

Minister of Religion Regulation No. 26 of 2019 for the implementation of JPH states that, products that need to have halal certification are categorized into two groups: 1. Commodities (including food, cosmetics, medicines, items made using chemicals, biology, genetic engineering, and things that the general public uses or consumes) 2. Facilities (including services, killing, chopping, storing, packing, distributing, selling, and displaying). (Abdallah et al., 2021)

Compulsory Halal Certification Product Phasing Begins on October 17, 2019 Until October 17, in the shape of food in 2024 and drink products, products whose halal obligations have been specified in laws and regulations, service products related to food, drink, medicine, and beauty products. provisions for non-halal information in accordance with PMA 26 of 2019 concerning the implementation of JPH are as follows 1) It is mandatory for business actors to provide non-halal information when producing items made using ingredients that originate from forbidden sources. 2) Information that is not halal may be found on websites as pictures, symbols, or texts. (product components, product packaging, and specifics, specific locations on the product). (Hartarto, 2020)

Halal regulations in the Law of Ciptaker, Law 33/2014 concerning JPH were modified through Law 21/2020 concerning Ciptaker with the aim of promoting the expeditious approval of halal certification for a range of commodities (goods and services) to improve business actors' added value and competitiveness. Streamlining of business permits through the amalgamation of a sole license. Supporting MSEs by offering complimentary funding for the convenience of halal certification companies and halal certification. Engage a broad spectrum of halal stakeholders including ministries, bureaus, universities, mass organizations, and other religious establishments. (Ahmad, 2021)

Halal regulations in PERPU No.2 of 2022 article 33A states 1. If a micro and small business actor applies The Halal Products Fatwa Committee will assess the product's

halalness in accordance with the Halal Fatwa requirements before certifying it as halal using a halal declaration. 2. The Halal Product Fatwa Committee's assessment of a product's halalness, as mentioned in paragraph (1), will be completed in 1 (one) work day after receiving the results of PPH assistance. 3. PPH assistance, as mentioned in paragraph (2), will be completed within 10 (ten) working days after the actors in small and microbusiness submit the application for certification of halal, as mentioned in paragraph (1). 4. Based on the determination of product Halalness as mentioned in paragraph (2), BPJPH will issue Halal Certificates. 5. Further regulations regarding the process of determining if a product is halal, as described in paragraph (1) are stated in a Government Regulation. (Permata, 2019)

The first research was conducted. (Kasanah et al., 2014) with the title "Potential, Regulation, and Problems of Free Halal Certification" The research employs a descriptive qualitative research methodology with pertinent literature review in order to determine the potential, guidelines, and problems of the Free Halal Certification (Sehati), which was started by the Ministry of Religion through the Halal Product Guarantee Agency. and observations on the practice of implementing free halal certification in Indonesia. The survey's findings demonstrate that sehati is an initiative to hasten the Halal Certification process for Micro- and Small Business (MSEs) actor that satisfy the requirements. The halal industry in Indonesia has significant potential, aided by the majority of Indonesian Muslims as a market, a large number of MSEs and consumers who are starting to recognize the value of halal branding, and the potential success of the free halal certification program.

Second, research conducted by. (Warto & Samsuri, 2020) with the title "The Significance of Halal Certification for the Indonesian Halal Product Industry" This essay seeks to ascertain the effects of Halal Certification on the Indonesian halal goods industry. The existence of halal certification agencies around the globe indicates that the subject of halal has emerged as a worldwide trend. By reviewing relevant material and making observations about Indonesia's halal assurance system implementation, this paper employs descriptive qualitative approaches. Information gathered through publications including journals, books, periodicals, newspapers, and electronic sources like the LPPOM MUI official webpage and direct conversations along with reliable sources, the findings demonstrated that halal product Certification has favorable effects on creating An environment for halal business in Indonesia. Halal Certification offers

protection, assurances, details on halal products, and transforms into a tool of corporate ethics for customers.

Third, research conducted by. (Permata, 2019) with the title "Expectations and Actualities of Product Guarantee Regulations Halal in Indonesia's Implementation" This article does a form of literature study research using a qualitative methodology. Theoretical triangulation, sometimes known as theory jubilation is the data collecting methodology employed in this investigation. An approach for qualitative descriptive data analysis is used in the data analysis procedure. Considering that many Muslims and non-Muslims are aware that halal products are excellent for life, the results of this article's analysis describe how the halal industry hopes to maximize the potential of the Muslim community, which is so large in the world. This potential must be managed through the development of Halal Products supported by halal product regulation. Furthermore, of course, the hope is as a medium in overcoming socio-economic problems, so that it makes well-being a reality. In reality, Through focused laws and initiatives, the halal sector is now growing and improving.

Fourthly, a study conducted by (Los, n.d.) titled "Challenges in Implementing Halal Regulations in Indonesia" aimed to investigate the application of halal standards in Indonesia and draw attention to the problems that have surfaced. The research, as discussed in the study, falls under the category of library research. The study adopts a qualitative-descriptive approach. The findings of this research demonstrate the significant role of Indonesia's regulatory framework, given its status as the nation home to the greatest number of Muslims. It is evident that public consumption must comply with the teachings of Shariah. This presents an excellent opportunity and serves as a beacon for Indonesia's ambition to become a leading global hub for Halal Products.

Fourth, research was conducted by. (Yama et al., 2019) with the title " Effects of Halal Food Certification on Indonesia's Restaurant Industry : the Intermediary role of ethical Conformity." This investigation intends to analyze how halal certification affects the effectiveness of Indonesian restaurant establishments as well as the significance of ethical conformity in this association. This examination employs a quantitative approach utilizing deliberate sampling in data collection, while SPSS and AMOS are employed for interpretation. The study's findings demonstrate that in connection to Halal Hertification and restaurant effectiveness, halal certification has the ability to

enhance company effectiveness. This exploration has extensive implications for the Indonesian restaurant sector because halal certification can enhance effectiveness.

RESEARCH METHOD

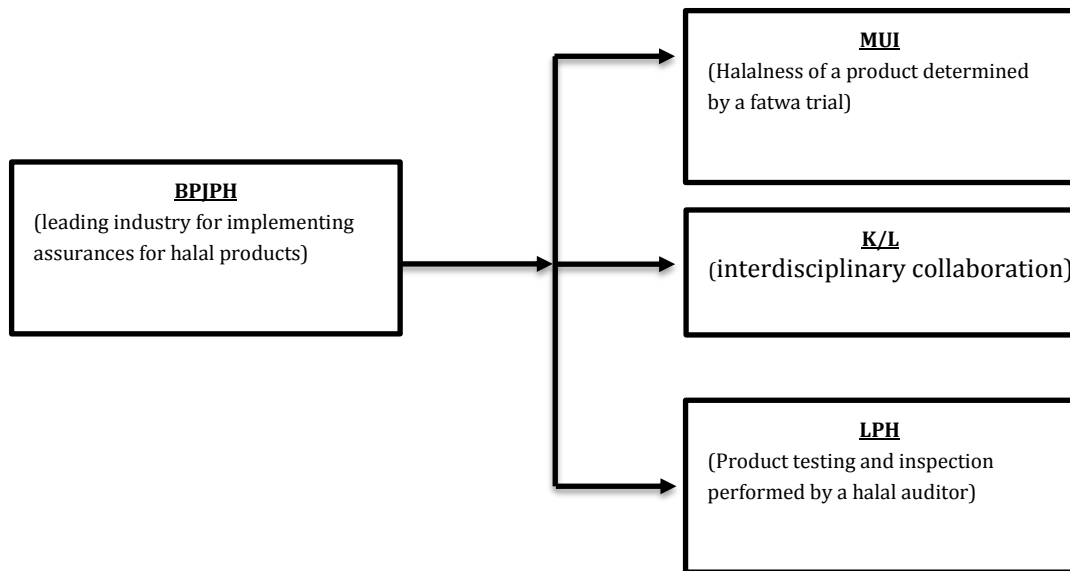
This study explains how Indonesia's halal regulating dynamics have evolved thus far. Qualitative literature is utilised in the methodology and descriptive literature. The type of data used in this study is only textual. Information obtained from the study, such as Indonesian halal law, is the Islamic idea of halal. Data that has been collected and organized according to the needs of study objectives. Throughout the writing process, Process analysis was done all the way through. In order to provide a good description, process analysis entails data analysis, textual material revision, and logical and systematic arrangement.

Gambar 1.
implementation of halal regulations

Implementation of Halal-Certified Obligation Phases					
17 oct 2019	17 oct 2020	17 oct 2021	17 Oct 2022	17 oct 2023	17 ooct 2024
ket : 2019-2034					
Food	Food	Food	Food	Food	Food
Drink	Drink	Drink	Drink	Drink	Drink
Purchase	Purchase	Purchase	Purchase	Purchase	Purchase
results and	results and	results and	results and	results and	results and
slaughtering	slaughtering	slaughtering	slaughtering	slaughtering	slaughtering
services	services	services	services	service	services

Sumber : (Islam et al., 2023)

Halal product guarantee implementation scheme



Halal certification adheres to a traceability system and not "end product analysis." Where BPJPH is the producer/company as the leading industry in implementing halal product guarantees, then MUI is the halalness of a product, which is determined based on a fatwa test, K/L as an interdisciplinary collaboration, and LPH as product testing and inspection carried out by halal auditors. (Kamsari, 2020)

RESULTS AND DISCUSSIONS

Given that Muslims make up the majority of the population in Indonesia, the country's need for halal products is growing quickly. One of the efforts made by the government is through the evolution and dynamics of laws governing halal certification in Indonesia which have undergone renewal or changes from time to time period.

Context of NeedsHalal Label's Development in Indonesia

Food, medicinal drinks, cosmetics, and other processed good scan be grouped under Mutasyabihat (Syubhat) categories. Even commodities, particularly if they are

from a nation with a non-Muslim majority population Holy and halal commodities make up the uncooked ingredients. This is due to the chance that it may be combined with illegal or unholy elements during the manufacturing process. (Khotimah, 2018)

Because of this, it is obvious that Muslims have a serious problem with the prepared food as opposed to a little one. Therefore, it seems sensible that Muslims are eager to learn more about the items' legal standing so that what they consumers' use won't worry them or raise any questions. Due to this, some in Indonesia came to the conclusion that as many as 34 distinct types of food "contains suspect ingredients," and as language circulates, then number of foods rose to 63 various kinds. There've been a number of public protests claiming that "these foods are illegal for the people of Islam." (Mathematics, 2016)

Based On this, the Indonesian Ulama Council (MUI) was given a mandate by the state or government to actively participate in 1988 in resolving the halal matter in Indonesia. At that time, MUI took the action of establishing the Institute of Research on Food, Cosmetics, Drugs Council Indonesian Ulama (MUI LPPOM). The MUI LPPOM was created on 1989, 6 January, in accordance with the Central Leadership Council of the Decree of the Indonesian Ulama Council (MUI) No. 018/MUI/I/1989 of 1989 Concerning Establishment of the LPPOM MUI (LPPOM-MUI, 2020). (BPOM RI, 2019)

The halal lettering on food labels must comply with an order issued by the Minister of Health, the regulation of the drug and food supervisory agency No. 28 of 2019 concerning Auxiliary Materials in food processing and Kepmenkes No. 82/Menkes/SK/I/1996 in order to give followers of the Islamic faith certainty as to whether food and beverages in circulation are halal or not. This judgment implements the Joint Decree No. 42/ Menkes/SKB/VIII/1985 and No. 68 of 1985 between the Ministers of health and Religion of the Republic of Indonesia on the inclusion of Halal wording the food labels. (Badan Pengawas Obat dan Makanan, 2019) Article 2 states

that the word "Halal" may be stated on food labels. Article 4, Paragraph 1: "Halal" writing, as defined in Article 2, shall be written in green Arabic and Latin characters with..." Paragraph 2: "...easily missed." In accordance with Article 5, "Producers or importers that include the words "Halal" must be responsible for the halalness of the food." The use of the word "Halal" on food labels is only permitted with the Director General's consent, according to Article 6, Paragraph 1. In accordance with Article 8, "Producers or importers who will apply for the inclusion of the words 'Halal' must be ready to be inspected by officers appointed by the Director General." Article 9, "Regulatory Materials Relating to Halal Products Suitable for Consumption or Use," (Kasanah et al., 2014)

Based on Joint Ministerial Decrees No.42/menkes/skb/VIII/1985 & No. 68 of 1985 about Including Halal Writing About Food Labels issued by The Health Minister and the Religious Minister of Republic Indonesia. The practice of writing halal on food labeling started In 1985.(Keputusan Menteri Agama Republik Indonesia Nomor 1360 Tahun 2021, 1959)

MUI as an Indonesian Institution with Halal Certification

To ensure certainty in regards to packaged halal food and announcements A decree has been published by Indonesia's Minister of Religion, providing principles and processes for the inspection and determination of halal food in KMA 748, 2021, based on the types products that must obtain halal certification as stated in Law No. 33 of 2014 relative to Assurances for halal products (Supplement to State Gazette of the Republic of Indonesia No. 5604, State Gazette of the Republic of Indonesia of 2014 No. 295) and Regulation No. 39 of the Government of 2021 concerning the execution of the sector for guaranteeing Halal products (Supplement to the State Gazette of the Republic of Indonesia No. 6651, published in the State Gazette of the Republic of Indonesia of 2021, No. 49). (The Republic of Indonesia's Minister of Religion issued Decree Number

1360 of 2021, 1959.)

In 2001, the Minister of Religion Decrees (KMA) 518 and 519 were issued, which improved the MUI's status as an agency responsible for halal certification. It strengthened their role in conducting audits/inspections, determining Fatwas, & issuing Halal Certificates. LPPOMMUI works with the POM Agency, Ministry of Religion, Ministry of Agriculture, Ministry of Cooperatives and SMEs, Ministry of Trade, Ministry of Industry, Ministry of Marine and Fisheries, Ministry of Tourism and Creative Economy, and several universities throughout Indonesia in the process and execution of halal certification. Furthermore, collaborations have been formed with the National Standardization Agency (BSN), the Middle East Committee of the Indonesian Chamber of Commerce and Industry, GS1 Indonesia, and Research in Motion (BlackBerries). LPPOM MUI has obtained SNI ISO Accreditation Certificate/IEC 17025:2008 for Halal Laboratories and SNI ISO/IEC 17065:2012 and DPLS 21 for the Halal Certification Agency from the National Accreditation Committee (KAN). In particular, the MUI halal certificate is a requirement for the inclusion of halal labels on packaging for products that are being distributed in Indonesia. Not only does Indonesia recognize this norm, but the Accreditation Board of the United Arab Emirates, or ESMA, does as well. (Chairunnisyah, 2018)

Guidelines for LPPOM MUI: (1) Decision Letter for LPPOM MUI: SK11/Dir/LPPOM MUI/II/14 Concerning Revision of Provisions MUI Halal Certified Product Group Based on SK08/Dir/LPPOM MUI/II/13: (2) LPPOM MUI Decree Number:SK13/Dir/LPPOM MUI/III/13 Regarding the Provisions of the Halal Assurance System: (3) LettersDecision Number for LPPOM MUI: SK15/Dir/LPPOM MUI/XI/19 Regarding the List of Non-Critical Materials; (4) DN03/Dir/LPPOM MUI/XI/19: LPPOM MUI Circular Number Concerning the Update of the Positive List; (5) Decree Number for LPPOM MUI: SK24/Dir/LPPOM MUI/VII/14 Concerning Guidelines Evaluation of System

Implementation Audit Results Halal Assurance in Processing Industry; (6) The LPPOM MUI Decree Number for Policy Material Approval is SK48/Dir/LPPOM MUI/XII/14.; (7) Decree LPPOM MUI Number: SK46/Dir/LPPOM MUI/XII/14 Concerning Writing Provisions Product Name and Product Form; (8) Letters Decision Number for LPPOM MUI: SK47/Dir/LPPOM MUI/XII/14 Regarding Policy Registration and Issuance of Certificates for Halal Certification; (9) Laboratory Analysis Policy Decree MUI Number: SK14/Dir/LPPOM MUI/IX/18 : (10) Regarding the LPPOM MUI Logo, Decree Number: SK10/Dir/LPPOM MUI/XII/07. (Badan Pengawas Obat dan Makanan, 2019)

BPJPH is a halal-certified institution in Indonesia

The government subsequently creates To provide halal certification, contact the Halal Product Assurance Organizing Agency (BPJPH). A company named-BPJPH was established under the guidance of the Ministry of Religion. BPJPH is accountable for ensuring that goods entering, moving through, and being traded in Indonesia are halal in conformity with 2014 Law No. 33 regarding Assurance of halal products, which mandates this. The duties and activities required by Law No. 33 of 2014, including those related to provide direction, halal certification, halal verification, and halal registration, overseeing halal products, collaborating with all relevant parties, and setting halal product standards, are also backed by BPJPH. (Hartarto, 2020)

In Law No. 33 of 2014, Paragraph 1 of Article (5) " A halal certificate serves as legal proof of a product's halalness, and this is known as Halal Product Assurance (JPH). Paragraph (6), "To coordinate JPH, the government established the Halal Product Assurance Organizing Agency (BPJPH). Paragraph (7), " An organization that tests and/or inspects products for halalness is called the Halal Inspection Agency (LPH). " Article 2, " The JPH implementation is predicated on: (a) protection; (b) equity; (c) legal certainty; (d) accountability and openness; (e) efficacy and efficiency; and (f)

professionalism." Article 3, " The goals of JPH implementation are: (a) Ensure that the public may easily consume and use halal goods with ease, security, and certainty of their availability; and (b) increase the added value for business actors that create and sell halal products.

"Article four, "Items that come in, go around and do business in the territory Indonesia has to be certified halal." Article 6. "In managing JPH, BPJPH has the power to : (1) Create and decide on JPH policy. (2) Establish JPH guidelines, practices, and standards. (3) approving and rejecting halal certifications and product labeling. (4) Halal certifications being registered on imported goods. (5) distributing halal items and carrying out outreach and education. (6) carry out LPH accreditation. (7) Accreditation of Halal Auditors. (8) Manage JPH. (9) Creating auditors for halal and (10) working together to execute JPH with organizations both domestic and international." Article 7, "in performing the authority mentioned in article 6 BPJPH collaborates with (1) Ministries and/or associated organizations. (2) LPH, & (3) MUI."(BPOM RI, 2019)

Regarding this matter, it is indeed accurate that not every product being offered in society ensure that they are halal. To guarantee the Muslim community's legal certainty, the government established Republic of Indonesia Government Regulation Number 31 of 2019 regarding the Implementation of law No 33 of 2014 regarding halal product Assurance.(Ahmad, 2021)

CONCLUSION

In Indonesia, the demand for halal goods is rising quickly. In Indonesian, with Muslim majority population, in guaranteeing a product's halalness in Indonesia, one of the efforts made by the government, via the dynamics and evolution of halal certification regulations In Indonesia, that have been renewed or changed from time to time, is to issue laws relating to the Halalness of a Product.

Meanwhile, food, medicinal drinks, cosmetics, and other processed goods can be grouped into the Syubhat, or Mutasyabihat category. Especially if it comes from a nation where the main population is not Muslim, the commodities used must be pure and halal as raw materials. This is due to the possibility of being mixed with elements that are unlawful or impure during the manufacturing process.

At first, the Indonesian people paid little attention to halal issues. However, this issue began to surface when it was discovered that Pig DNA was included in a number of items circulating in Indonesia. It is recognized that this phenomenon began in 1988, the year Tri Sutrisno's research from Brawijaya University was published. The Indonesian government gave authority to the Ulema Council of Indonesia (MUI) to quell escalating public unrest. The MUI Research Institute for Food, Drugs, and Cosmetics (LPPOM MUI) was founded by MUI in 1989, respond to this. The organization conducts product research throughout Indonesia.

Regulations related to the guarantee of the Halalness of goods continue to change and update dynamically in terms of laws and regulations. Firstly, the Republic of Indonesia's Minister of Health's Regulation (Number: 280/Men.Kes/Per/XI/76).

The Ministry of Religion's (KMA) 518 and 519 decrees from 2001 designated the MUI as the halal certification authority and authorized it to conduct audits and inspections. The MUI was first bolstered by fatwas and halal certifications that were issued. The mandate of the halal certification Institute was then transferred to BPJPH, Which is now responsible for registering for, certifying, verifying, and providing information for halal & supervising halal products, collaborating with all pertinent parties and establishing halal requirements for halal goods.

Law NO. 33 of 2014, which governs the assurances for products halal, makes this adjustment feasible. (Decree No. 1360 of 2021 of 1959, The Minister of Religion of the Indonesian Republic).

RECOMMENDATION

1. Awareness Raising: The government needs to continue to raise public awareness about the significance of certification for halal. Effective campaigns through social media, television, radio and community activities can help people understand the benefits and trust associated with halal certification.
2. Reducing Bureaucracy: The government needs to speed up the process of halal certification by cutting excessive bureaucracy. Complex and lengthy administrative steps can slow down the certification process and create additional costs for MSME actors. A more efficient and integrated system should be implemented to speed up and simplify the certification process
3. Capacity Building for MSME Actors: The government must provide training and assistance to MSME actors in terms of halal certification requirements, halal production procedures, and required documentation. This will help MSME actors to better understand and comply with halal standards.
4. Financial Accessibility: The government can provide financial incentives, such as low interest rate loans or grants, to MSME actors who wish to obtain halal certification. This will help them meet the costs associated with certification and encourage more MSMEs to get involved in the halal certification process.

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