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Halal Certification Requirements for MSMEs: Between Consumer Protection and the Burden of Compliance

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Abstract

The implementation of mandatory halal certification in Indonesia is part of the government's efforts to provide legal certainty, protect consumers, and enhance the competitiveness of products in both the domestic and global markets. The enactment of Law No. 33 of 2014 on Halal Product Assurance, along with its implementing regulations, requires products entering, circulating, and being traded within Indonesia to hold a halal certificate in accordance with applicable regulations. Nevertheless, its implementation still faces various challenges, such as low compliance rates among business operators, limited understanding—particularly among micro, small, and medium-sized enterprises (MSMEs)—as well as administrative and institutional obstacles in the certification process. This study aims to analyze the implementation of halal certification requirements in Indonesia and to assess the effectiveness of legal regulations in ensuring halal products. The study employs a normative legal research method using both the statutory approach and the conceptual approach. Primary legal sources consist of laws and regulations regarding halal product assurance, while secondary legal sources are drawn from relevant literature, academic journals, and legal documents. The analysis is conducted qualitatively by examining the alignment between legal norms and their implementation. Research findings indicate that the halal certification requirement has strengthened legal protections for consumers, increased public trust in products, and spurred the development of the national halal industry. However, the effectiveness of its implementation is still influenced by institutional capacity, the accessibility of certification services, the level of awareness among business operators, and the effectiveness of government oversight. Therefore, it is necessary to strengthen interagency coordination, simplify certification procedures, increase assistance for MSMEs, and ensure consistent law enforcement so that the objectives of the halal product assurance system can be optimally achieved.

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Introduction

The growth of the halal industry, both globally and nationally, has demonstrated its strategic role as one of the main drivers of economic growth. The increasing demand for products that meet halal standards reflects the immense potential of the global halal market. The industry's prospects continue to grow year after year, making it one of the leading global economic trends. According to the State of the Global Islamic Economy Report (2019), approximately 1.8 billion Muslims are consumers of halal products and services, with the consumer market growing by about 5.2% annually. These figures indicate that the halal industry has very promising prospects, particularly in countries with large Muslim populations, including Indonesia (Dwi Nabilah Nur Utari and Nuril Khikmatus Tsuroyyah 2024).

In principle, all food and beverages are considered halal for consumption, except those explicitly prohibited by Allah SWT and His Messenger. The Qur'an specifies several types of items that are haram, including carrion, blood, pork, and animals slaughtered without invoking the name of Allah SWT, as explained in Surah Al-Baqarah, verse 173. As for prohibited beverages, these include all types of khamar or intoxicating alcoholic beverages, as mentioned in Surah Al-Baqarah, verse 219. Furthermore, an animal that is inherently halal may become haram if it dies from suffocation, a blow, a fall, being gored, being attacked by a wild animal, or being slaughtered as an offering to other than Allah, as stipulated in Surah Al-Ma'idah, verse 3. However, if the animal is still alive and is slaughtered in accordance with Islamic law by invoking the name of Allah before it dies, then its status remains halal, provided that the slaughter is not intended as an offering to an idol (Waspada et al. 2023).

In Islamic teachings, the concept of halal is always closely linked to the concept of *thayyib*—that is, something that is good, clean, healthy, safe, and beneficial. Food that is halal according to Sharia law does not necessarily meet the criteria of *thayyib* from a health perspective, and conversely, food that is considered medically sound is not necessarily halal under Islamic law. Therefore, Muslims are not only required to ensure the halal status of the food they consume but also to consider its quality, safety, and benefits for physical, mental, and spiritual health. With advances in food technology, efforts to ensure the halal status of a product have become increasingly complex. The use of food additives, modern processing techniques, and components such as gelatin, enzymes, or other additives may potentially originate from sources that do not comply with Sharia regulations. This situation calls for a more comprehensive understanding of the principles of halal and haram so that the Muslim community can choose products that are truly in accordance with Islamic teachings.

Thus, improving halal literacy is crucial as a means of maintaining the quality of the community's consumption while protecting society—especially future generations—from the risks of consuming products that are dubious (*syubhat*) or forbidden (*haram*) (Nurmayani et al. 2025).

Halal products have emerged as a sought-after global consumer trend, not only in countries with Muslim-majority populations but also in non-Muslim countries. In Indonesia, which has a population of approximately 270 million, the majority of whom are Muslim, demand for halal products continues to rise, giving this sector enormous market potential. The size of the Muslim population has spurred the development of various studies on the halal industry, particularly in the food sector. This is closely tied to the provisions of Islamic law governing the types of food that Muslims are permitted to consume, as stated in Surah An-Nahl, verse 114; consequently, halal status is a primary consideration when selecting food products (Supriyadi and Asih 2020).

The halal industry is a cross-sector ecosystem grounded in **halal** and **tayyib** principles at every stage of its processes, thereby creating an integrated value chain (Ferdiansyah 2020). In recent times, the halal industry has evolved into a sector experiencing significant growth at both national and international levels. In a global context, halal product assurance is no longer viewed merely as a requirement for Sharia compliance; rather, it has become a crucial element of supply chain management that prioritizes transparency, traceability, and accountability at every stage of production and distribution (Ghazali 2014).

The urgency of implementing halal certification in Indonesia—both as a national program and a legal requirement—is grounded in various multidimensional considerations, spanning theological, legal, and economic aspects. From theological and legal perspectives, the policy aims to protect Muslim consumers as they fulfill their religious obligation to consume halal products. This rationale is also linked to Indonesia's demographics; the country has the world's largest Muslim population, with Muslims comprising approximately 87% of the total population (Afif Humaida 2024).

The halal industry encompasses not only the goods and services sectors but also the development of halal tourism as a component of the national halal ecosystem. To strengthen this ecosystem, integrating the halal tourism sector is essential for supporting the achievement of policies and development goals for Indonesia's halal industry. However, this requirement has not yet been fully accommodated within tourism regulations. The provisions of Article 5, letter a, of Law Number 10 of 2009 concerning Tourism—as amended by Law Number 18 of 2025—do not explicitly regulate halal tourism. That article merely affirms that the conduct of tourism is grounded in respect for religious norms and cultural values, reflecting a balanced relationship between humans and God Almighty, among fellow human beings, and between humans and the environment (Hidayat 2025).

Article 14 paragraph (1) of the Tourism Law regulates the provision of tourism facilities, encompassing tourist destinations, travel and transportation services, food and beverage services, accommodation, and the organization of recreational and entertainment activities. However, these regulations remain general in nature and do

not yet specifically accommodate the implementation of halal tourism. Provisions regarding standards for goods and services within the halal tourism sector are also relatively limited. This situation highlights the need for government intervention to establish legal certainty as a foundation for the development of the halal tourism sector. This need aligns with the policy direction of the National Medium-Term Development Plan (RPJMN) and the National Long-Term Development Plan (RPJPN) for 2025–2045, which prioritize strengthening the halal industry, empowering halal MSMEs, increasing halal product exports, developing the halal ecosystem, and bolstering Sharia finance as key national development objectives. In addition to the government's responsibility to establish a regulatory framework that ensures legal certainty, business operators are also obligated to comply with business and competency standards as stipulated in prevailing laws and regulations. Compliance with competency standards is demonstrated through professional certification, while adherence to business standards is evidenced by holding a business certification issued by the competent authority (Hidayat 2022).

From the perspective of Indonesian positive law, the halal status of a product is closely linked to the provisions of Law Number 8 of 1999 concerning Consumer Protection (UUPK). Article 4 of the UUPK guarantees consumers the right to comfort, security, and safety when consuming goods and/or services, as well as the right to receive accurate, clear, and honest information regarding the products offered. Consequently, any discrepancy between the halal information or label and the actual condition of the product not only contravenes Sharia principles but also constitutes a violation of consumer rights as guaranteed by statutory regulations (V. U. et Al. 2024).

Literature Review / Theoretical Framework

According to Lawrence M. Friedman's legal system theory, the operation of a legal system in practice constitutes a complex whole composed of three primary elements—legal substance, legal structure, and legal culture—which are interconnected and influence one another (Lawrence M. Friedman 1975). The law enforcement system is an integral whole composed of several subsystems—namely legal substance, legal structure, and legal culture—that are interconnected in their implementation (Arief 2018).

Research Methodology

This study employs a qualitative approach utilizing a library research method, which involves collecting, examining, and analyzing literature relevant to the research topic—including Quranic verses, exegesis (*tafsir*) texts, and scholarly works discussing the concepts of *halal* (permissible) and *haram* (forbidden) food from an Islamic perspective. The study utilizes textual data analyzed through a descriptive-analytical method to examine the meaning, context, and legal implications of the provisions regarding *halal* and *haram* food as stipulated in the Quran. Data analysis is conducted by interpreting Quranic verses relevant to the research theme and comparing them with the views of exegetes (*mufasssirin*) and

jurists (*fuqaha*) to gain a comprehensive and in-depth understanding of these concepts (Anggi Wahyuni and Syamzaimar 2025).

Data Sources (Primary, Secondary). Authors should explain the sources of legal materials used in their study. Primary data may include statutory laws, court decisions, fatwas, contracts, or field data obtained through interviews or observations. Secondary data may consist of books, journal articles, legal commentaries, or reports. Authors are encouraged to specify the scope of their data collection, criteria for source selection, and any databases or official publications utilized. Clear identification of primary and secondary data helps to strengthen the validity and academic rigor of the research.

In this final subsection, authors should describe the legal reasoning methods or analytical frameworks used in analyzing the data. This could include classical Islamic legal methods (such as *qiyas*, *istihsan*, or *maslahah*), contemporary legal analysis (such as comparative legal method, historical method), or specific Islamic jurisprudential tools (e.g., *Maqashid al-Shariah* analysis, *Fiqh Muamalah* principles). Authors should explain how these frameworks guide their analysis and interpretation of legal norms or empirical findings. The methodological explanation must be logically connected to the research objectives and demonstrate methodological soundness.

Results and Discussion

A Legal Study on Consumer Protection Regarding the Implementation of Halal Certification Policy in Indonesia

Halal certification, as part of the implementation of the halal industry, is carried out through the stages and procedures prescribed in Law Number 33 of 2014 concerning Halal Product Assurance (Akbar 2022). Under applicable laws and regulations, all stakeholders involved in the development of halal tourism—such as accommodation providers, culinary businesses, travel agencies, and tourist destination managers—are required to hold a halal certificate. This certificate serves as proof that products produced, traded, and marketed within the territory of the Republic of Indonesia meet halal standards. Regulations concerning Halal Product Assurance (JPH) have been amended by Law Number 6 of 2023, which ratified Government Regulation in Lieu of Law Number 2 of 2022 concerning Job Creation into law. Pursuant to Article 48 of said Law, a halal certificate constitutes official recognition of a product's halal status; it is issued by the Halal Product Assurance Organizing Agency (BPJPH) based on a written halal fatwa or a determination of halal status issued by the Indonesian Ulema Council (MUI) or another authorized body in accordance with statutory regulations (Sukri 2021).

Article 24 governs the obligation for business actors to appoint a Halal Supervisor. This provision stipulates that every business actor is required to designate a Halal Supervisor for each production facility to ensure the implementation of internal oversight regarding the Halal Product Process (PPH) (S.

K. et Al. 2024). Nevertheless, the implementation of supervision over the Halal Product Process (PPH) still faces various challenges, particularly regarding the competence of halal supervisors, including a limited understanding of halal certification procedures (Anom Sigit Suryawan, Shuji Hisano 2022). Therefore, the conduct of training and certification for Halal Supervisors needs to be standardized as an effort to enhance the competence and qualifications of human resources in the field of halal product assurance (Priantina 2022). Article 25 mandates reporting on the implementation of the Halal Product Process (PPH), requiring the Halal Supervisor to compile a report as a form of accountability for the process. This report serves as an official document that halal auditors and the Halal Product Assurance Organizing Agency (BPJPH) can use to verify and evaluate compliance with Halal Product Assurance regulations. However, the implementation of this provision faces several challenges, primarily because the reporting mechanism is not yet fully digitized; this creates a risk of data manipulation and hinders real-time monitoring. To address these issues, the government has developed the Halal Information System (SIHALAL) as a digital platform for business operators to submit halal certification applications. SIHALAL aims to facilitate communication and enhance the efficiency of the halal certification process, particularly for micro, small, and medium enterprises (MSMEs) in the food and beverage sector (K. F. et Al. 2024).

Food refers to anything consumed by living beings as a source of nutrients, which the body then processes into energy to support various activities. Food sources generally come from animals or plants and are used to meet nutritional needs, maintain health, and increase the body's strength and endurance. From an Islamic perspective, the determination of whether a food is halal or haram is a ruling from Allah SWT that has been clearly outlined in the Qur'an and hadith as a guide for Muslims in selecting and consuming food (Rumnah, Hamidah, and Marsiah 2022).

Pursuant to Law No. 33 of 2014 on Halal Product Assurance, all products imported into, distributed within, and traded in Indonesia are required to have a halal certificate. This provision serves as the legal basis for protecting the rights of Muslim consumers to obtain products whose halal status is guaranteed. The halal certification process is administered by the Halal Product Guarantee Agency (BPJPH) with the support of Halal Inspection Institutions (LPH). Under this mechanism, the BPJPH serves as the regulatory body overseeing the halal certification process, while the LPH is responsible for inspecting and/or testing the halal aspects of products. The scope of the inspection covers the raw materials used, the production process, production facilities, and the packaging and distribution stages. Through these regulations, the government seeks to increase public confidence in halal products while providing legal certainty for business operators. According to Yusuf al-Qaradawi, Islam is a religion that wisely governs the lives of its followers, including by establishing guidelines regarding which foods may and may not be consumed. Islamic law has provided clear guidance on the types of food that are halal and those that are haram, serving as a guide for believers in their daily lives. Allah the Almighty created the earth and all its contents for humans to utilize in accordance with His provisions; thus, humans are given the freedom to choose what is halal and good and are commanded not to follow the temptations of Satan, who constantly strives to lead them astray from the right path (Nurmayani Nurmayani et al. 2025).

Government Regulation Number 39 of 2021 concerning the Implementation of Halal Product Assurance complements that regulatory framework by affirming the role of the Halal Product Assurance Organizing Agency (BPJPH) as the institution authorized to regulate, oversee, and ensure the implementation of halal product assurance across Indonesia—a region characterized by a vast and diverse market (Kusumaningsih 2023). To support the mandatory halal certification requirement taking effect in October 2025, the Walisongo Halal Center at UIN Walisongo is actively conducting training for halal supervisors; the details are presented in the table below.

Table 1. Halal Supervisor Training Participants

Year	Regular Supervisor Training Participants	SPPG Supervisor Training Participants
2025	109	226
2026	30	659
Total	129	885

Source: Walisongo Halal Center UIN Walisongo

The Urgency of Mandatory Halal Certification in Safeguarding Consumer Rights

The next legal framework serving as the basis for halal consumer protection is Law Number 8 of 1999 concerning Consumer Protection (UUPK). Article 2 of the UUPK asserts that the implementation of consumer protection is grounded in the principles of utility, justice, balance, consumer safety and security, and legal certainty. In the context of halal products, the principle of balance encompasses not only material aspects but also spiritual dimensions. Material balance implies that consumers have the right to obtain products that are safe, of high quality, and commensurate with the economic value paid, while business actors earn reasonable profits corresponding to their business activities. On the other hand, spiritual balance requires respect for the religious, cultural, and ethical values held by Muslim consumers. This is realized through the provision of halal food products that comply with Sharia principles, thereby ensuring safety, peace of mind, and legal certainty for consumers. Thus, the principle of balance within the UUPK mandates that every product not only provide economic benefits but also satisfy the spiritual needs and religious beliefs of consumers (Svinarky 2020).

The Consumer Protection Law (UUPK) stipulates that the principle of balance is one of the fundamental principles in the implementation of consumer protection. This provision is set forth in Article 2 of the UUPK, which states that every consumer protection effort must be based on the principles of utility, justice, balance, consumer security and safety, and legal certainty (Dzikra 2021). Spiritual rights are a component of human rights that pertain to an individual's religious and belief-related dimensions. This concept affirms that every individual has the right to embrace, hold, and practice the teachings of a religion or spiritual belief in accordance with their

personal convictions and needs. These rights encompass freedom of religion and belief—including the freedom to perform acts of worship, religious rituals, and spiritual practices—free from discrimination, intimidation, or pressure from any party. Consequently, respect for freedom of religion and belief is integral to protecting every individual's fundamental rights, while also ensuring the observance of religious and spiritual activities in accordance with one's adopted teachings (Zeehan Fuad Attamimi, Hari Sutra Disemadi 2019).

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In general, Article 4 of the Consumer Protection Law (UUPK) outlines various consumer rights, including the right to comfort, security, and safety; the right to obtain accurate, clear, and honest information; the right to advocacy; and the right to compensation in the event of a loss. However, these provisions remain focused on material and administrative aspects, failing to explicitly accommodate the spiritual dimension that holds significant importance for Muslim consumers—specifically, the right to obtain *halal* products as part of fulfilling religious needs and beliefs in every consumption transaction (Putu Gede Prema Sena, Anak Agung Sagung Laksmi Dewi 2022).

Article 18 of the Consumer Protection Law (UUPK) prohibits business actors from including standard clauses that disadvantage consumers, including clauses that unilaterally shift liability or risk. However, this provision cannot yet be applied to address the practice of making "halal" claims without valid halal certification. This is because a unilateral halal claim constitutes a form of information or promotion rather than a contractual clause governing the rights and obligations of the parties as envisaged in Article 18 of the UUPK. This situation reveals a lack of requirements within the UUPK—particularly regarding the protection of consumers' spiritual interests as part of their rights. Consequently, business actors retain the opportunity to use "halal" labels or claims without an adequate legal basis, while Muslim consumers lack an effective protection mechanism to prevent—or seek redress for—violations involving spiritual aspects. Therefore, in practice, the protection of consumer rights regarding product halal status relies more on the Halal Product Assurance regime than on the mechanisms stipulated in the UUPK (Ardiansyah 2021).

Reforms to the consumer protection system should focus on strengthening implementation by refining existing regulations. First, the provisions of Article 4 of the Consumer Protection Law (UUPK) need to be expanded to include a consumer's

right to obtain products that align with their religious values and beliefs. Such a provision would reinforce the principle of balance enshrined in Article 2 of the UUPK, ensuring that the spiritual dimension transcends mere normative principle and becomes a consumer right with enforceable legal protection. Second, Article 8 of the UUPK requires adjustment to stipulate that violating the validity of a product's halal status constitutes an infringement of the consumer's spiritual rights, rather than being categorized merely as the provision of false or misleading information. This amendment is necessary to provide legal certainty regarding halal claims and to strengthen the function of the halal label as a consumer protection instrument, rather than treating it solely as a marketing strategy. Third, the provisions of Article 18 of the UUPK need to be broadened to classify the unilateral use of halal claims—without official certification—as an act detrimental to consumers. Consequently, business actors would be prevented from freely using halal labels without meeting established legal requirements. Through these updates, the principle of balance in consumer protection would cease to be merely declarative; instead, it would be realized through regulations capable of providing comprehensive protection for both the material and spiritual interests of consumers (Ardiansyah 2021).

In addition to establishing penal provisions, it is also necessary to optimize the role of dispute resolution bodies in providing legal protection for consumers. The Consumer Dispute Resolution Agency (BPSK) should be encouraged to establish a specialized unit or mechanism with the authority to handle and resolve disputes concerning the halal status of products (Ihsan 2024). Article 2 of the Consumer Protection Law (UUPK) essentially accommodates the principle of balance between the fulfillment of consumers' material and spiritual rights. However, this principle remains at a general, normative level, as it lacks specific provisions governing the mechanisms for the implementation and fulfillment of consumers' spiritual rights by business actors (Alfina Maharani and Adnan Darya Dzikra 2023).

Studies on consumer protection in the context of halal products indicate that Muslim consumers require adequate information disclosure regarding product ingredients, production stages, and legally valid proof of halal certification. Fundamentally, halal product standards should be positioned as an integral part of upholding consumers' fundamental rights. However, the reality of implementation reveals that protecting the spiritual dimension of consumers is often treated merely as an ancillary aspect, whereas the protection of material interests receives greater attention and enforcement. This imbalance risks creating gaps in the consumer protection system and hinders the comprehensive fulfillment of consumer rights (Faridah 2019).

In principle, Article 8 of the Consumer Protection Law (UUPK) prohibits business actors from conveying incorrect or unclear information to consumers—including providing details that do not reflect actual conditions. However, the provision does not specifically regulate the use of halal claims on products. This situation leaves considerable room for business actors to display halal labels or statements without the backing of valid halal certification. Such phenomena are still

observed in various food products that assert halal claims without having undergone accountable halal inspection and audit processes. The lack of specific regulations regarding halal claims results in a weak system of oversight and law enforcement. Meanwhile, the circulation of imported products lacking halal labels remains a market issue, and legal actions against violations concerning product halal status have yet to fully serve as a deterrent or provide optimal consumer protection (Nahrowi 2014).

From the perspective of consumer protection law, achieving a balance between consumers' material and spiritual interests is a crucial foundation for ensuring the legal certainty mandated by the Consumer Protection Law (UUPK). If either of these dimensions—particularly the spiritual aspect—fails to receive adequate protection (for instance, due to a Halal Product Process (PPH) that does not comply with legal regulations), such a situation constitutes a violation of the consumer's right to safety and peace of mind, as guaranteed under Article 4 of the UUPK. Therefore, the implementation of comprehensive halal standards—facilitated by a legitimate certification system and supported by effective oversight mechanisms—is fundamental to realizing the principle of balance and ensuring comprehensive consumer protection amidst the growth of Indonesia's halal industry (Nora Maulana and Zulfahmi 2022).

The principles of fairness and balance dictate that the operation of the halal industry must not be aimed solely at achieving economic profit; rather, it must also give due regard to meeting the needs and protecting the rights of Muslim consumers—proportionately and without discrimination—in the same manner as the treatment accorded to other consumers (Naeli Mutmainah, Hisam Ahyani 2022). The principles of safety and security in the halal industry are centered on ensuring that every product or service consumed is free from ingredients or elements prohibited under Islamic law. This aims to protect consumers not only from potential risks regarding health and physical safety but also by providing assurance regarding religious values. Although these principles are generally accommodated within consumer protection regulations, the Consumer Protection Law (UUPK) does not yet provide specific, detailed provisions regarding their implementation within the context of the halal industry (Basyirah Mustarin, Andi Nurfajri 2024).

Indonesia's third-place ranking in the 2025 Global Islamic Economy Indicator (GIEI) reflects the immense potential for developing the halal industry. This standing is supported by the fact that Indonesia is home to one of the world's largest consumer bases for halal food products. However, this significant consumption potential has not yet been fully matched by Indonesia's capacity to emerge as a leading global exporter of halal products (Herianti Herianti, Siradjuddin Siradjuddin 2023). The halal industry is developing in response to the public's need for products and services featuring an integrated halal assurance system. Such mechanisms aim to meet the needs of Muslim consumers while providing certainty, comfort, and peace of mind regarding the use of products and services, all while remaining grounded in Sharia principles and provisions (Al. 2021).

Regulations regarding consumer protection in Indonesia are set forth in Law Number 8 of 1999, which guarantees consumer rights to safety, comfort, clear information, and legal certainty when acquiring and using goods and services. In the context of the halal industry—including the halal tourism sector—this protection is implemented by providing food products with guaranteed halal status that are free from prohibited elements such as alcohol, and by ensuring that all travel services align with Sharia principles and values (Pamungkas 2025). Nevertheless, Muslim consumers continue to face legal uncertainty due to the absence of specific regulations explicitly governing the standards and operational mechanisms of halal tourism. This situation creates a regulatory gap that potentially affects the confidence and comfort of Muslim tourists in accessing tourism services that align with Sharia principles. Within the legal protection framework, Law Number 33 of 2014 concerning Halal Product Assurance serves as an instrument mandating that various products—including food and beverages—obtain halal certification to guarantee their halal status. Meanwhile, Law Number 8 of 1999 concerning Consumer Protection provides a legal basis for consumers to hold business actors accountable through legal channels in the event of rights violations. However, the relationship and synchronization between these two regulations remain suboptimal, hindering the full effectiveness of law enforcement within the halal sector. Therefore, it is necessary to streamline regulations, strengthen coordination among legal instruments, and enhance law enforcement effectiveness to support the growth of the halal industry. These efforts align with the policy direction of the 2025–2029 National Medium-Term Development Plan (RPJMN), which prioritizes strengthening the halal industry as a strategic agenda through the implementation of 49 cross-sectoral activities, including halal industry development, the empowerment of halal MSMEs, increased exports of halal products, and the construction of a sustainable halal ecosystem (Aziz 2025).

An empirical study of restaurants in Banda Aceh reveals a discrepancy between the normative objectives of the Halal Product Assurance Law and the reality of its implementation on the ground. Although the regulation was designed to ensure consumer comfort, safety, and certainty regarding halal status, the study found that out of the 47 restaurants examined, only one had obtained an official halal label. These findings highlight the weak implementation of mandatory halal certification, as well as the low level of understanding and concern among business operators regarding the importance of protecting the rights of Muslim consumers (Fithri Mawaddah 2022). Another issue that has emerged is the increasing circulation of invalid or counterfeit halal labels, resulting in detriment to Muslim consumers. This situation leaves consumers vulnerable, as they tend to rely on halal labels as a basis for believing that a product complies with Sharia requirements, even though the validity and certification process of such labels cannot always be guaranteed (H. H. et Al. 2024).

The implementation of the provisions set forth in the Halal Product Assurance (JPH) Law continues to face various challenges, primarily because enforcement mechanisms are not yet functioning optimally and public understanding of the regulations remains relatively low. This situation highlights the need to strengthen

the oversight system and enhance transparency in the halal certification process, ensuring that halal product assurance is effectively implemented and provides maximum protection for Muslim consumers (Agung Cahyo Widodo, Rudiana Rudiana 2024). Ensuring the availability of services and products that meet the needs of Muslim consumers is not only a matter of moral responsibility but also a legal obligation for business operators. Muslim consumers have the right to access information regarding the halal status of food products and to receive services in an environment that supports and respects their religious values (Fatkhul Wahab 2024).

Therefore, business operators are required to provide halal products that adhere to Islamic principles. The principles of the rule of law and legal order serve as the primary pillars for the development of the halal industry. Legal certainty encompasses not only the existence of regulations but also their consistent and transparent implementation, as well as responsiveness to consumer complaints. Various violations—such as the provision of non-halal food in areas with Muslim populations, misleading labeling, or halal production processes that fail to meet established standards—must be addressed through effective legal mechanisms, whether via the Consumer Dispute Resolution Agency (BPSK) or the general court system. Case records from various regions highlight the need to strengthen law enforcement capacity at the local level (Putra 2023).

A comparative study in the field of halal food reveals shared regulatory needs between the halal industry and halal tourism sectors. Both sectors require a legal framework that serves not only as a preventive instrument against potential violations but also provides mechanisms for resolution and enforcement should violations of halal regulations occur (Isti Fatonah, Agus Trihartono 2023). In the process of amending Law Number 8 of 1999 concerning Consumer Protection, there is a need for more comprehensive and explicit regulations regarding the halal industry concept. This includes defining the industry, establishing minimum standards for products and services, implementing integrated certification governance, and enforcing effective sanctions for violations. Furthermore, these regulations must harmonize national and regional provisions, strengthen the role and capacity of supervisory bodies, enhance consumer awareness, and provide a complaint resolution mechanism that is swift, transparent, and accountable. These measures are expected to establish a sustainable consumer protection system while ensuring adherence to Sharia-based product and service standards within the halal industry's development. By strengthening these regulatory and institutional frameworks, Indonesia can boost the confidence of business players and global investors, thereby reinforcing its strategic position in the competitive international halal industry (Herianti Herianti, Siradjuddin Siradjuddin 2023).

The potential for developing the halal industry can be fully realized if supported by legal certainty that safeguards consumer rights and prevents potentially detrimental practices. The sustainability of the halal industry depends not only on spiritual aspects but is also influenced by service quality and the existence of an effective legal system acting as a supporting instrument. Therefore, the sustainable development of the halal industry requires the harmonization of regulations capable of accommodating the protection of Muslim consumers' rights while ensuring

certainty, safety, and trust regarding the services provided to them (Sukaris Sukaris, Aries Kurniawan 2023). From the perspective of Sharia economics, halal tourism—as a sector within the halal industry—offers strategic opportunities to boost travel activity at both national and international levels. This sector has the potential not only to attract Muslim tourists seeking services aligned with Sharia principles but also to appeal to travelers who value ethics and prioritize services that uphold high moral standards and values (Zuhud 2024).

Conclusion

The implementation of mandatory halal certification in Indonesia has significantly contributed to strengthening legal certainty, enhancing consumer protection, and supporting the development of a competitive halal industry. Although a regulatory framework is in place—comprising Law Number 33 of 2014 and its implementing regulations—its effective execution faces various challenges, including low compliance among business operators, limited understanding among MSMEs, administrative hurdles, and suboptimal institutional and supervisory capacity. Therefore, strengthening inter-agency coordination, simplifying certification procedures, enhancing education and support for businesses, and ensuring consistent law enforcement are crucial for the halal product assurance system to function effectively and successfully achieve legal certainty, consumer protection, and increased competitiveness for Indonesian halal products at both national and international levels.

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DECLARATION OF CONFLICTING INTERESTS

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