

Social semiotics of news reports on the change of the halal logo in *detik.com* for March 2022

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Abstract

The news reports on the change of the halal logo issued by the Halal Product Assurance Organizing Agency (BPJPH) officially replaced the current halal logo from the Indonesian Ulema Council (MUI), followed by its authority, based on Law Number 33/2014 on Halal Product Assurance. The halal logo is not only an accessory of the label but also the leading indicator to identify and guarantee the halalness of a product. This paper aims to show the social semiotics of news reports by examining issues on the new halal logo on *Detik.com* for March 2022. The research data was collected from the online news portal *detik.com*, as well as other articles and supporting journals. Based on this problem, this study used a descriptive qualitative method using the social semiotic analysis approach by M.A.K Halliday. The result showed that *Detik.com* delivered various news reports; some favored the new halal label, while other reports were neutral and even harmful. The implications of this research suggest that our perspective on the news discerns more from the text and its context.

Article History

Received 03 Aug 2023
Revised 28 Nov 2023
Accepted 15 Jun 2023
Published 27 Dec 2023

Keywords

Social semiotics; news report; halal logo; *detik.com*

How to cite:

Khotimah, N., & Mastika, S.U. (2023). Social semiotics of news reports on the change of the halal logo in *detik.com* for March 2022. *Islamic Communication Journal*, 8 (2), 187-206. Doi: <https://doi.org/10.21580/icj.2023.8.2.17374>.

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Abstrak

Pemberitaan perubahan logo halal yang dikeluarkan Badan Penyelenggara Jaminan Produk Halal (BPJPH) resmi menggantikan logo halal yang ada saat ini dari Majelis Ulama Indonesia (MUI), berikut kewenangannya berdasarkan Undang-Undang Nomor 33 Tahun 2014 tentang Jaminan Produk Halal. Logo halal tidak hanya menjadi pelengkap label tetapi juga menjadi indikator utama untuk mengidentifikasi dan menjamin kehalalan suatu produk. Tulisan ini bertujuan untuk mengkaji semiotika sosial terkait pemberitaan isu logo halal baru di Detik.com bulan Maret 2022. Data penelitian dikumpulkan dari portal berita online Detik.com dan artikel serta jurnal pendukung lainnya. Berdasarkan permasalahan tersebut, penelitian ini menggunakan metode deskriptif kualitatif dengan pendekatan analisis semiotika sosial oleh M.A.K Halliday. Hasilnya menunjukkan bahwa Detik.com menyampaikan pemberitaan yang beragam; beberapa mendukung label halal baru, sementara laporan lainnya netral dan bahkan negatif. Implikasi dari penelitian ini menunjukkan bahwa perspektif kita terhadap berita lebih memahami teks dan konteksnya.

Kata kunci

Semiotika sosial; laporan berita; logo halal; detik.com

INTRODUCTION

The polemics on the changes to the halal logo have raised debate among people. Many assume that the new logo is Java-centric, has unreadable calligraphy writing or resembles that of *gunungan* (Javanese: mountain) in *Wayang* (Permana, 2022). The Ministry of Religion should provide more halal clarity that is not only from a visual perspective (Aditya & Prabowo, 2022). The object in the new halal logo consists of a *gunungan* shape and *Surjan* motif (Kurniawan, 2022), and the word halal in Arabic calligraphy is unreadable. Thus, it takes work to be recognized and create different perceptions. Therefore, it is necessary to socialize the new halal logo (Republika, 2022) so that the different perceptions of the new halal label are manageable.

The enactment of Law Number 33/2014 on halal product assurance is still a polemic in Indonesia. As the previous authority body in halal certification, the Indonesian Ulema Council (Majelis Ulama Indonesia or MUI) has never reported the amount of revenue from granting halal certification (Karimah, 2015, p. 110). So far, the revenue has gone into MUI's treasury. The House of Representatives (Dewan Perwakilan Rakyat or DPR) Commission VIII member Hasrul Azwar explained that halal certification revenue should be a non-tax state revenue source. Meanwhile, MUI stated that they have no obligation to deposit it into the state treasury as they are not a state agency. They are institutions comprised of mass organizations not funded by the state. However, MUI is mandatory to pay taxes. It was also published in the media in 2019 about the

bureaucratization and monopoly of halal certification. Regarding this matter, LBM PBNU stated that halal certification is not an economic opportunity but a public service to protect the economy, producers, and consumers (Kurniawan & Rozali, 2022). The existence of this law guarantees legal certainty over the halalness of a product.

After the law on halal product assurance by BPJPH, under the Ministry of Religion, the halal certification and labeling process involved three institutions, i.e., MUI, BPOM, and the Ministry of Religion. However, the three parties have different tasks (Karimah, 2015). Meanwhile, the Halal Inspection Agency (Lembaga Pemeriksa Halal or LPH) replaced LPPOM MUI's role of checking the halalness of a product.

The new halal logo issued by BPJH officially replaced the current halal logo by MUI and its authority based on Law Number 33/2014. Halal certification is valid for four years without any change in composition, unlike the previous one, which is for only two years (Putra, 2016); halal certification rates have also changed. Deputy Head of Commission VII Hasan Syadzily said the state withdrew the halal logo to make the tariffs more transparent (Anggrainy, 2022). The enactment of service charge regulations is also the government's commitment to provide tariff certainty and cost transparency of halal certification services in Indonesia (Fathoni, 2022).

There have been several studies on the change of the halal logo. However, they are mainly concerned with legal issues, commercialization of the MUI halal logo, or the logo's shape. There are several studies regarding changes in the Halal logo. Radita Gora's research examines the discourse on the commercialization of Halal labels by MUI in Tempo magazine. I also researched the BPJPH Halal logo design with aspects of urgency, art, and essence. However, their main concerns are the legal issues, the commercialization of the MUI Halal logo, and (even) the logo's shape. Then, this study researched the new Halal logo issued by the Ministry of Religious Affairs (Kemenag) in 2022, which found many pros and cons.

As stated by M.A.K Halliday, social semiotics emphasizes the social context of social functions in the form of language and the concept of signs being represented. On the other hand, social semiotics can also be studied in news presentations. This study has implications for a broader discussion regarding social semiotic analysis in news reports. The previous news studies that used commercialization discourse (Gora, 2017) showed that discourse development in news research cannot be separated from media assumptions. The existing studies were from the discourse perspective, not the semiotic dimension, by analyzing discourse in the context of halal logo commercialization.

This paper complements previous studies' shortcomings regarding online media reports of the new halal logo. This research wants to show that the widely-reported new

halal logo is not only a matter of logo updates but is connected to the 2014 Law on Halal Product Assurance. This study will use social semiotic analysis so that the concept of signs used by Detik.com in presenting the news can be seen. Therefore, this study aims to describe 1) how the news of the new halal logo is conveyed and 2) the social semiotic analysis in Detik.com's news report regarding the new halal label.

This study used the theory of social semiotics and online news portals-related theory. *Semiotics* is a science that studies a series of objects, events, and all cultures as signs (Rozana, 2019). According to Preminger, in Rachmat Kriyantono, semiotics considers social phenomena, society, and culture as signs (Kriyantono, 2010). Charles Sandra Peirce, quoted by Alex Sobur, defined semiotics as a relationship between object signs and meaning. Peirce considers semiotics to be the study of signs (Sobur, 2016). Through signs, humans can relate to other people and then give meaning—further, M.A. K Halliday defined that social semiotics examines the sign system contained in the language (Halliday, 2007) in which the sign system is produced by humans in the form of symbols, both in words and sentences. This study sought the text and context of the news published by Detik.com related to the new halal logo and tried to find the meaning of the sign hidden behind a sign (Halliday & Hasan, 1994).

The studies of news become the basis for discussing online news portals. News is a report on actual events based on facts and data and is attractive to many people. According to Kustadi Suhandang, the news is a report of events that capture life in this universe in a new meaning or are discussed by many people (Suhandang, 2016). The news report is no longer limited to printed media but has penetrated online journalism with more rapid and advanced production and more accessibility.

Online news portals are among the most popular mass media for accessibility. The news portal is an access point serving as the agent of change (Bungin, 2007). This development transformed several news portals initially working on printed publications but changed their pathways to produce online news. As an institute in society, news portals keep the ideology that frames their content to align with media ideology (Khotimah, 2019). One is Detik.com, one of Indonesia's most popular news portals.

METHODS

This study uses a qualitative type of research in which data are presented in descriptive words. Qualitative research focuses on collecting and analyzing narrative data related to news reports on the change of halal labels published by one of Indonesia's principal online news portals, detik.com. The inclusion criteria in this research are the news uploaded in March 2022. At that time, the issue related to the new halal logo was intensively loaded on various news portals, including detik.com. These issues were

delivered in in-depth news. By using social semiotic analysis focusing on the text and context of news reports, it is expected to discover detik.com's concept through the signs in the news text about the new halal logo.

The data was collected directly from the source and processed as text news on the online news portal detik.com, as well as journals, books, and all related to this research. The type of news retrieved was a detik.com text comprising five selected news items. The title selected them, the news form, and the news suitability to the discussed theme.

The research began with sorting, organizing, and classifying data obtained from the news articles published by detik.com. First, the researcher observed the news text in the Detik.com news portal. Second, the researcher selected the news reports suitable with the inclusion criteria: dept news and the theme's suitability. Thirdly, the researcher analyzed and interpreted the news text using the theory.

The method used to analyze the selected news is the social semiotic analysis by M.A.K Halliday, as seen in Table 1. Halliday has built a framework that allows interaction between text and situation (context) based on three concepts, i.e., the field of discourse, the tenor of discourse, and the mode of discourse (Halliday et al., 1994).

Table. 1 Element of social semiotic analysis M.A.K Halliday

Element	Details
Field of discourse	Refers to what happened: what is used as discourse by actors (mass media) regarding something happening in the field.
Tenor of discourse	Refers to the people in the text: the person's nature, position, and role. In other words, who is quoted, and how is the nature of the source described?
Mode of discourse	Refers to the choice of language in each media: how the media uses vocabulary to describe the field (situation) and the tenor, such as vulgar, refined, or euphemistic language.

Source: (Alex Sobur 2015)

Halliday expressed "language as social semiotics." From this perspective, he considered language a means of communication and a sign system for conveying meaning and value in a socio-cultural context. This concept also recognizes that language is not a static system but dynamic and constantly evolving. As with this research, the text and context in the news are dynamic and can be influenced by society and culture.

RESULTS AND DISCUSSION

New reports are constructed following the goals of journalism in order to influence audiences. The elements of the product presentation are highly prioritized to make it captivating and enjoyable. A news report is a process, method, act of giving (reporting, announcing), or announcements. According to Asep Samsul (Musman et al., 2021), the types of news known in the journalistic world are straight, in-depth, investigative, interpretative, and opinion.

Not all happening reports are appropriate to be reported to the public. It is only something that has value. According to Harriss, Leiter, and Johnson, 1981 (Musman et al., 2021), the news value has eight elements, i.e., (a) conflict, which describes the conflict between individuals, institutions, or society ; (b) progress, which informs scientific and technological progress; (c) prominence, which is essential information for audiences in everyday life; (d) proximity, which contains information that has close emotional proximity and geographical distance; (e) timeliness, which is new information; (f) unique/rarity, which is rarely touched events; (g) human interest, which is emotional information; (h) impact, which relates to events that influence life. The following is the data of news titles on detik.com in reporting changes in Indonesia's new halal logo in March 2022.

The news value of conflict on the new halal logo

The following, as seen in Figures 1 and 2, are the news reports about the new halal logo on detik.com.



Figure 1. "Anwar Abbas highlights the more visible *gunungan* then the word *halal* in the new logo"



Figure 2. "Highlights on the new halal logo: Calligraphy to *gunungan*"

Detik.com presented various types of news, which have value in each news, including the value of conflict in conveying a new halal label. The value of conflict in this news was about several figures against the new halal label issued by the Ministry of Religion.

The news value of prominence on the new halal logo

The following, as seen in Figures 3 and 4, are the news reports about the new halal logo on detik.com.



Figure 3. "New halal logo emerges; what about products with the old label?"



Figure 4. "Indonesia's new halal logo comprises puppet elements, here is a comparison with other country labels"

Detik.com also demonstrated the value of prominence in the polemic of the new halal logo by comparing it to halal labels of other countries without taking sides. It aims to educate people and is essential to convey to the public.

The news value of the impact of the new halal logo

The following, as seen in Figures 5 and 6, are the news reports of the new halal logo on detik.com



Figure 5. "This is the reason behind the update of the Indonesian halal logo"

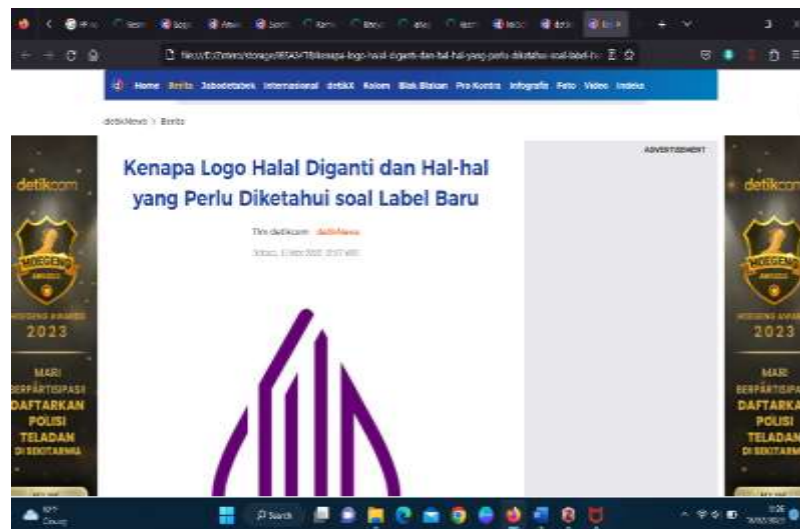


Figure 6. "Why is the halal logo being updated and everything to be known about the new logo"

Detik.com also provided impact news values on the new halal label polemic by presenting the reasons behind the change. Hence, the public understands the information regarding the new tariff rates and applicable provisions.

Social semiotics of new halal logo news report

1. Anwar Abbas highlights the more visible *gunungan* than the word halal in the new logo

Based on the field of discourse conveyed by Detik.com, socio-economic observer Anwar Abbas did not support the new halal logo because *the Gunungan of Wayang* design made the writing unreadable. On the other hand, even though the authority of the halal logo has been moved, the authority of the halal fatwa is still under the MUI (Permana, 2022b).

"Jakarta - The new halal logo design issued by the Ministry of Religion's Halal Product Assurance Organizing Agency (BPJPH) has received scrutiny. Socio-economic observer Anwar Abbas highlighted the design, which looks like a Gunungan of Wayang."

Initially, Anwar explained that the issue of certification had been regulated in the law. Halal fatwas themselves are still under the authority of the MUI.

The tenor of discourses included by Detik.com in this article were Anwar Abbas from socio-economic observers, then the Minister of Religion Yaqut Cholil Qoumas, and Aqil Irham.

Anwar Abbas regrets that the new halal logo design issued by BPJPH was not in the initial discussion, as follows:

"It is just a shame that in the new logo, the word MUI has wholly disappeared, even though in the initial discussion, as far as I know, there are three elements to be shown in the logo, i.e., the word BPJPH, MUI, and halal."

It indicated a change that removes the words BPJPH and MUI so that only the word 'halal' is included in the new halal logo. The Minister of Religion Yaqut Cholil said that gradually, the halal logo from MUI would no longer be valid:

"The issue of halal certification and its logo used to be under the MUI because it was only managed by the MUI. However, after the law on halal product assurance issuance, this matter moved from MUI to BPJPH. Nonetheless, according to the existing law, the fatwa concerning halal products is still the responsibility of MUI," Anwar Abbas told reporters Sunday (13/3/2022).

"But many people told me that after seeing the logo, they do not see the word 'halal' in Arabic writing, but instead a picture of Gunung in the world of Wayang. Hence, this logo does not seem to be able to display what national wisdom means. However, instead, it is drawn to local wisdom because national culture is not only Javanese culture, so the logo's presence seems unwise," he said.

In his Instagram account, Yaqut Cholil said that the MUI's halal logo will gradually become invalid, so adjustments need to be made to include the new one. It is found in the following quote:

"In the future, the halal logo issued by the MUI will be gradually declared no longer valid. As stipulated by law, Halal certification is administered by the government, no longer mass organizations," he continued.

2. Highlights on the new halal logo: Calligraphy to *gunungan*

The field of discourse in this discussion is the spotlight on the new halal logo from various existing figures, including the complicated shape of the logo, the aesthetics prioritizing, and the questionable shape of the Gunung (Tim detik.com, 2022b).

"Jakarta - The Ministry of Religion (Kemenag) of the Republic of Indonesia issued a new halal logo. The logo is in the spotlight and the talk because the calligraphy shapes the Gunungan of Wayang."

Many criticized the new halal logo, including Bukhori, who said the new halal logo was complicated and unclear when contacted by the Detik.com team. Fadli Zon also criticized that the new logo seemed more ethnocentric and hid the halal writing. He also compared it with halal logos in other countries.

This discussion also reached A Tholabi Kharlie, who commented on the new halal logo. In his opinion, the khat kufi in the new halal logo was not intended to benefit reading and writing but was more focused on aesthetic interests.

Following this, Muhammad Aqil Irham clarified that the shape of Gunungan that has been questioned has a special meaning and philosophy that is Gunungan in wayang in the form of pyramids interpreted as human life. Here are the quotations:

"The shape of the Indonesian Halal Logo consists of two objects, i.e., Gunungan and surjan motif or lurik gunungan of wayang kulit (shadow puppets), which shapes a pyramid, pointed upwards. It symbolizes human life," said Aqil Irham.

"The shape of Gunungan is arranged in such a way to form Arabic calligraphy consisting of the letters Ha, Lam Alif, and Lam in a series to form the word Halal," he continued.

The tenors of discourses in this discussion are quite a lot, i.e., Bukhori, a Member of Commission VIII DPR RI from PKS Fraction; Fadli Zon, a DPR Member; A Tholabi Kharlie, Dean of Sharia and Law Faculty of UIN Jakarta; and Mohammad Aqil Irham. Bukhari criticized the new halal logo for disregarding the logo's primary function, which is to simplify complicated things, but this is the opposite. Therefore, Bukhari asked the Ministry of Religion to review the logo.

"Regarding the logo, the function should be to simplify the complicated. Clarify what is scattered. It is not the other way around, complicating the obvious," said Bukhari when contacted by Detik.com Sunday (13/3/2022).

In a tweet he shared with journalists, Fadli Zon criticized the new logo, which seemed ethnocentric and vague in the halal writing. This Gerindra politician also believes that the MUI's guarantee is more reliable. Here is the quote:

"This new logo seemed ethnocentric and hid the word Halal," said Fadli in a tweet shared with journalists Monday (14/3/2022).

A Tholabi Kharlie also criticized the new halal logo for not noting the word halal. It does not use the *Khat Kufi* for reading and writing but instead for aesthetics. As a component, the letters in the new halal logo are complete with a non-rigid *Khat Kufi* model, although it is not perfect for the ideal *Khat Kufi*.

Three of the four discourse participants, i.e., Bukhori, Fadli Zon, and Tholabi, expressed their criticism and opinion on the new halal logo. The fourth discourse participant, Muhammad Aqil, was the last to clarify or justify the criticisms that had been written. In this case, Detik.com conceptualized the pros and cons of the news.

The mode of discourse used was persuasive sentences in Bukhori's statement requesting the Ministry of Religion to review the new halal logo. In the statement by Gerindra politician Fadli Zon, there is also a comparative sentence that compares the new halal logo with other halal logos around the world, which are still clearly legible using Arabic. Detik.com also compared the previous halal logo color, which is green, to become purple.

Detik.com used comparative sentences to compare the new halal logo with the previous ones or even with the halal logos of other countries.

3. New halal logo emerges: What about products with the old label?

The news in this article is about the MUI halal logo, which is no longer valid since BPJPH issued the new logo. Therefore, Detik.com questioned whether the previous halal logo was still being used. The Indonesian Halal Logo has been stipulated by BPJPH to be applied nationally. With this, the halal logo of MUI is set to be gradually invalid (Permana, 2022a). Hence, what about the businesses that still use the old halal logo?

Regarding this matter, Aqil Irham explained that businesses can use the old logo until the existing packaging stock closes out. It can be seen in the following quotation:

"However, businesses who have halal certified products before the operation of BPJPH and still have stocks with halal logo and stipulation number by MUI, are allowed to use up their packaging stock in the first place," said Aqil Irham in Jakarta, Sunday (13/3) /2022).

After that, Aqil Irham also stated that they should immediately adjust to the existing regulations. According to Yaqut Cholil, the halal logo from MUI was eventually declared void. It can be seen in the following statement:

"Shortly, the halal logo issued by the MUI will be gradually declared invalid. As stipulated in the law, Halal certification is administered by the Government, no longer mass organizations," he continued.

According to him, based on the applicable law's provisions, the government holds halal certification and is no longer under mass organizations.

The tenors of discourse in this context are the Head of BPJPH, Muhammad Aqil Irham, and the Minister of Religion, Yaqut Cholil Qoumas. Both have positions and roles as officials in BPJPH and the Ministry of Religion. In addition, Muhammad Aqil, who set the new halal logo, and Yaqut Cholil from the same party fully support establishing the new halal logo. It can be seen in the following quote:

"The shape of the Indonesian Halal Logo consists of two objects, i.e., Gunung and surjan motif or lurk gunung of wayang kulit, which shapes a pyramid, pointed upwards. It symbolizes human life," said Aqil Irham.

"The shape of Kuningan is arranged to form Arabic calligraphy consisting of the letters Ḥa, Lam Alif, and Lam in a series to form the word Halal," he continued.

In this discussion, Yaqut Cholil also stated on his Instagram account, which Detik.com later quoted.

"The Ministry of Religion's Halal Product Assurance Organizing Agency (BPJPH) stipulates a halal logo that applies nationally. The stipulation of the halal logo is stated in the Decree of the Head of BPJPH Number 40 of 2022 concerning Determination of the Halal Logo," said Minister of Religion Yaqut via his Instagram account Sunday (13/3/2022).

The mode of discourse contains euphemistic figures of speech, which are found in the word "transition," which means moving from one to another. This policy, continued Aqil, is a form of convenience from the government for businesses in the transition period of implementing halal certification from what was previously voluntary to mandatory.

There are also causal explanative sentences contained in Aqil Irham's statement, as the following:

"The government certainly understands the conditions in the field. Many business actors have produced product packaging with the MUI halal logo. Therefore, for business actors who will produce product packaging for new stock, please use it according to the provisions," he said.

4. Indonesia's new halal logo comprises puppet elements; here is a comparison with other country labels

The news report in this discussion concerns the halal logo with Wayang elements. Hence, Detik.com also discusses the differences between the new halal logo and the halal logos of other countries (Permana, 2022d).

Jakarta - The Halal Product Assurance Organizing Agency (BPJPH) of the Ministry of Religion has launched a new halal logo that applies nationally. This new halal logo looks different from the design of other countries' halal certification logos.

Aqil Irham also denied the existence of Wayang in the halal logo by explaining the philosophy of the shape and style of the Indonesian halal logo, a cultural artifact with a unique, strong character in representing Indonesian halal.

Detik.com also described a comparison of the halal logo with other countries. The khat kufi in the form of wayang distinguishes Indonesia's halal logo from the country's logo designs, such as Malaysia, Singapore, Brunei, Australia, and China.

There were two sources in this news: the Head of BPJPH, Muhammad Aqil Irham, and a member of DPR, Ace Hasan Syadzily. Aqil Irham explained that the philosophy of the halal logo starts from its shape and pattern, which, in his explanation, has unique characteristics and a strong character and represents Indonesian halal.

Aqil Irham explained that the new Indonesian halal logo philosophically adapts Indonesian values. The shapes and patterns are cultural artifacts with unique characteristics and strong characters representing Indonesian Halal.

Ace Hasan explained that the most critical thing is the halal writing alone. It is expressed in the following Ace quote.

"For me, the most important thing is that the Arabic script contains the word 'halal' and is already contained in the Arabic script, which has that meaning. As far as I know, this type of writing in Arabic calligraphy is included in the khat kufi category," Ace told journalists Sunday (13/3/2022).

The mode of discourse in this discussion is found in the descriptive language style in Aqil Irham's statement that explains the form and philosophy of the halal logo. Not only that, there is also a tautological figure of speech. The repetition of words that are not needed is found in words "design of halal logos in other countries," showing various logos in various countries.

5. This is the reason behind the update of Indonesia's halal logo

The news in this discussion tells about the causes of the change in the halal logo, followed by the transfer of authority for halal certification from LPPOM MUI to the Ministry of Religion (Permana, 2022c).

Jakarta - The Halal Product Assurance Organizing Agency (BPJPH) of the Ministry of Religion has launched a new halal logo that applies nationally. The logo design change is part of the transfer of halal certification authority from LPPOM MUI to BPJPH.

According to Muhammad Aqil, this is part of implementing the provisions of Article 37 of Law Number 33 of 2014 concerning JPH. This is the reason for the update of the halal logo. As seen in Muhammad Aqil Irham's quote as follows:

"In carrying out the mandate of the laws and regulations, especially Article 37 of Law Number 33 of 2014 concerning Halal Products Assurance, BPJPH has established a halal logo as we officially include in the Decree of the Head of BPJPH," said Aqil.

The enactment of this new regulation is in line with the transfer of authority body to issue halal certification, which is from LPPOM MUI to BPJPH of the Ministry of Religion. Since then, it has been mandatory to include the new logo on the product packaging. Arif Hatim said this, along with a quote:

"This Indonesian halal logo must be included in the product packaging, certain parts of the product, and certain places of the product," said Arif Hatim.

The initial law that obligates the inclusion of the new halal logo in the packaging is Article 25 Law Number 33 concerning halal product assurance.

There were two tenors of discourse in this discussion, which were the Head of BPJPH, Muhammad Aqil Irham, whose role or position was as the person who signed the Decree of the Head of BPJPH Number 40 of 2022 concerning the determination of the new halal logo. Second, BPJPH Secretary Muhammad Arif Hatim, whose role is still in the same organization at BPJPH. Like Aqil Irham, Hatim was also in charge of helping establish this halal logo.

Detik.com tends to use a neutral language style and a little figurative language in this discussion. However, the researcher found that there is an implied persuasive word, e.g., the word "must," which is found in Arfi Hatim's quote,

"By the provisions of Article 25 of Law Number 33 concerning Halal Products Assurance, the inclusion of the halal logo is one of the obligations that must be carried out by business actors who have obtained halal certificates, ..." said Arfi.

As well as the instructive sentence emitted by Arfi Hatim, along with his statement:

"This Indonesia halal logo must be included in the product packaging, certain parts of the product, and certain places of the product," said Arif Hatim.

6. Why is the halal logo being updated, and everything to be known about the new logo

The field of discourse in this section is about the reason behind the change of the halal logo, which still raises questions and results in pros and cons in society. According to statutory regulations, the authority for halal certification has shifted from MUI to the Ministry of Religion since the enactment of Law No. 33/2014 (Tim detik.com, 2022a). It is the basis for the Ministry of Religion's BPJPH to obligate to change the halal logo. However, before selecting the new halal logo, there were 12 alternative logo options offered to BPJPH.

The new halal logo that BPJPH has officially issued resulted in the mandatory to put the new logo on the product package. Aqil Irham has explained this decree and follows the provisions of Article 25 Law No. 33 concerning halal product assurance.

The Secretary General of MUI explained that for now, the old logo is still valid considering the process of adjusting, and there is a remaining five-year period to use it. Nevertheless, Yaqut Cholil stated that the MUI halal logo would gradually void. It is part of the gradual adjustment to the new halal logo.

The tenors of discourse in this discussion were the Head of BPJPH, Muhammad Aqil Irham; the Head of the BPJPH Halal Certificate Registry Center, Mastuki; the

Secretary of BPJPH, Muhammad Arif Hatim; the Secretary General of MUI, Amirsyah Tambunan; and the Minister of Religion, Yaqut Cholil Qoumas. Based on the collected data, they are part of BPJPH, the Ministry of Religion, and the MUI.

Amirsyah explained that the previous halal logo can still be used for up to five years based on the MUI fatwa, as the following quote:

“He refers to points a and b in article 169. There is still a minimum period of five years to use the MUI halal logo.”

On this occasion, Detik.com also included a refusal from Masuki regarding the new halal logo, which is considered Java-centric. He argued that wayang has become an Indonesian heritage recognized by the world. Here is the quote:

“According to Mastuki, wayang and batik have become world-recognized Indonesian heritage, including UNESCO, which categorizes them as intangible heritage of humanity.”

Meanwhile, the mode of discourse in this discussion is found using descriptive sentences in Aqil Irham's explanation of the halal logo's shape and philosophy, which consists of Gunung and urban motifs. He also explained the meaning of color selection. In addition, a tautological figure of speech is also found, e.g., the excessive use of the word "Shortly..." It shows the redundancy of words that refer to the future or times to come.

CONCLUSION

Based on the above analysis, the results showed three news values of the news report in the change of halal logo in Detik.com for March 2022, i.e., the value of conflicts, prominence, and impact, that made the news deserve to be reported to the public.

In this case, the halal logo is indispensable to guarantee the halalness of a product, especially after the Halal Product Assurance Law was approved on September 25, 2014. However, in 2022, the new halal logo, previously under MUI, changed to the new BPJPH Ministry of Religion logo. Ignorance of correct information can mislead readers in processing perceptions of something. The online reporting model makes checking for an issue or event currently developing easy. In addition to obtaining a broad understanding, this study allows us to find something structured in a news report that can encourage thought processes.

Interpreting the contents of news texts produced by Detik.com shows that criticism of the new halal logo issued by BPJPH comes from socio-economic observers,

members of DPR, and lecturers. This criticism arose because of the controversy over its shape and motif, which was considered less nationalist but more towards one of Javanese culture, i.e., Wayang, as well as halal calligraphy, which emphasizes aesthetics that the word halal is not instantly discernible. The meaning of the text also does not reflect Indonesian diversity, which consists of thousands of tribes and cultures, but instead only reflects on a single local wisdom. Meanwhile, Nu.or.id showed that no news criticized the new halal logo for the informants from the Ministry of Religion and BPJPH alone.

In the pros and cons, the most important is the Latin letter "HALAL" as an identification that the logo is a halal logo, regardless of its shape. On the other hand, we should also focus on something other than that. The transfer of authority from the MUI to the Ministry of Religion based on Law No. 33/2014 provides more legal certainty, product halal status, and significant changes in tariffs that can help micro-entrepreneurs obtain halal certification cheaply.

This research implies that it opens up our perspectives based on the news circulation to gain the 'real' facts about an event. So that we do not easily conclude and drop one party or the other in responding to an issue, it can be seen from the text and context of the news to see its direction (purpose).

This research has limitations regarding issues that have been widely discussed as research, and only one news platform has been taken. Perhaps, for other research, researchers could use many news platforms that have not been studied by using other methods. Therefore, for further studies, researchers can examine the authority of the new Halal label more deeply from different platforms and theories as long as they are similar in text and context.

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