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Regulation of Halal Product Assurance in Indonesia: Sociological Legal Analysis of The Implementation of Law Number 33 of 2014

Jihan Inayah¹, A. Faizul Mubin²

^{1,2} Universitas Islam Negeri Syarif Hidayatullah Jakarta, Indonesia

ABSTRACT

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This research aims to analyze the regulation of Halal Product Assurance in Indonesia from the perspective of legal sociology. The background of the research stems from the increasing global halal trend that drives the expansion of the halal industry and the Muslim community's need for product halal assurance. The research uses normative legal research methods with a legislative approach and a conceptual approach. Data were obtained thru a literature study of regulations, scientific literature, and related documents. The research results show that the enactment of Law Number 33 of 2014 concerning Halal Product Assurance is the state's response to the growing need for a halal ecosystem within society. Furthermore, this research emphasizes that the effectiveness of halal regulation implementation is greatly influenced by the alignment between legal substance, institutional frameworks, and the level of public awareness.

Correspondence Address:

jihancholiq30@gmail.com

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INTRODUCTION

The significant development of the halal trend has made many aspects of Muslim life have a bright future. This is because not only Indonesia, which is the country with the largest Muslim population, but also countries with Muslim minorities are flocking to introduce the concept of halal in all aspects (Adinugraha & Nadhifah, 2020; Azam & Abdullah, 2020). This requires guidelines for effective implementation. In Indonesia, there are many guidelines and regulations governing the halal concept, including Law Number 33 of 2014 on Halal Product Assurance. As time goes by, halal products are becoming increasingly diverse. This is marked by the term “halal industry,” which encompasses various sectors, including halal food and beverages, sharia-compliant financial services, halal cosmetics, halal tourism, halal pharmaceuticals, halal fashion, and halal media. Of course, it all starts and returns to the community. A response from both the community and the Indonesian government is needed to address the needs of Muslim consumers. Its inclusive nature can bring significant positive impacts to anyone (Batubara & Harahap, 2022).

In a field of law, there are several components within it, one of which is legal sociology. Legal sociology is the science that explains a socio-economic condition of society that influences a particular legal regulation (Nurasiah, 2010). The proliferation of sharia or halal concepts circulating in society has prompted various parties to respond to it as soon as possible. Globally, the presence of halal certification and labeling on a product receives a positive response (Johan & Schebesta, 2022). This support is provided by international organizations such as WHO (World Health Organization), FAO (Food and Agriculture Organization), and WTO (World Trade Organization). Producer countries that will export their products to Muslim-majority countries must go thru an important instrument that cannot be overlooked, namely halal labels or signs.

As in line with the message in the 1945 Constitution, every citizen of the Republic of Indonesia is entitled to constitutional rights, such as human rights, the right to practice religion and worship, the right to legal protection, equality of rights and status before the law, and the right to a decent life, which includes the right of a Muslim to consume goods/services that are guarantyd to be halal. Therefore, the Indonesian government, particularly under the authority of the Ministry of Religious Affairs, has begun to respond, organize, and create national regulations to achieve a healthy economy capable of competing in both regional and international trade.

Law Number 33 of 2014 on Halal Product Assurance opens and begins to broadly regulate halal guidelines and standards. For eight years, it remained a bill since 2006, finally being passed by the DPR on October 17, 2014 (Ariny, 2020). Previously, this role was carried out by the Indonesian Ulema Council (MUI) thru LPPOM MUI (Institute for the Study of Food, Drugs, and Cosmetics) which was established on January 6, 1989, with licensing decision letter number 018/MUI/1989. The implementation only began in 1994, when LPPOM-MUI conducted inspections of circulating products and carried out halal certification. Voluntary for businesses that desire it. At that time, the MUI could not impose sanctions for the misuse of halal labels, but only warnings and admonitions.

Long before that, there were existing regulations, starting with the issuance of the Minister of Health Regulation of the Republic of Indonesia dated January 28, 1975, No. 280/Men.Kes/Per/XI/76, which contained provisions on the distribution and labeling of food products containing ingredients derived from pigs. The labeling “CONTAINS PORK” at that time was intended for all products, whether domestic or imported. Then, in August 1985, a Joint Decree was issued by the Minister of Health and the Minister of Religious Affairs No. 42/Men.Kes/SKB/VIII/1985 and No. 68 of 1985 regarding the Inclusion of Halal Labels on Food Products. The provisions within it include changing the initial label “CONTAINS PORK” to “HALAL” and also starting to regulate the process of labeling (Hutagalung, 2021). Thus, the perspective of legal sociology views that the regulation of halal product assurance is a form of state response to the social needs that are developing in society. The increasing awareness of halal, along with the need for consumer protection for Muslims, has led to the enactment of Law Number 33 of 2014 concerning Halal Product Assurance. Not only limited to the enactment of a policy, in essence, the formation of law requires the development of values and aspirations that live within society.

Research on Halal Product Assurance in Indonesia since the enactment of Law Number 33 of 2014 shows a shift from normative studies to institutional and implementational studies. Several studies highlight the political aspects of law formation, legal certainty, and the protection of Muslim consumers. Jahar and Thalhah (2017) show that the formation of the JPH Law is not only related to religious issues but also encompasses economic, political interests, and civil society participation. Meanwhile, Fajaruddin (2018) positions the JPH Law as an instrument of consumer protection, while Faridah (2019) explains the shift in the halal certification system

from a voluntary model to a mandatory model thru the involvement of BPJPH, LPH, and MUI. Furthermore, Kusnadi (2019) explains that the implementation of the JPH Law faces obstacles in legal structure, legal substance, and legal culture. More recent implementational studies also show that the problem of halal certification does not only lie in the written regulations but also in the low legal literacy of business actors, lack of socialization, institutional limitations, and the uneven awareness of halal in society (Warto & Samsuri, 2020). Unlike those studies that focus on the normative aspects of regulations, consumer protection, halal certification mechanisms, or the effectiveness of implementation in specific sectors or regions, this research will specifically analyze Law Number 33 of 2014 on Halal Product Assurance from the perspective of legal sociology.

The aim of this research is to analyze regulations that guarantee halal products for Muslim consumers. Policies created in response to societal needs represent a state function in ensuring legal certainty in Indonesia. The effectiveness of regulations is assessed and influenced by their implementation. Therefore, legal sociology provides a holistic perspective on the validity of law, incorporating the harmony of societal components as legal subjects.

METHOD

In presenting this research, the author uses a normative research method with a sociological approach. This type of research is also known as doctrinal legal research, which is one of the four types of research identified by its proponent, Terry Hutchinson. Normative legal research, also known as doctrinal research, is conducted by examining a regulation (Efendi & Rijadi, 2022). Doctrinal legal research involves the presentation of a systematic exposition of the rules governing a specific category of law, analyzing the relationships between these rules, explaining difficult areas, and potentially predicting future developments.

This research uses a normative legal method with a sociological legal approach to analyze the practice of the existence of Law No. 33 of 2014 concerning Halal Product Assurance. The normative method is chosen to examine the legal aspects underlying the implementation of the halal concept in society. The sociological legal approach is applied from the perspective of the community in viewing halal policies thru literature study. The data sources for this paper were obtained from various primary legal materials, relevant literature, and other related information.

Data analysis involves thematic analysis techniques to identify key patterns that emerge from the data. The analysis process begins with data reduction, which means selecting, focusing, and simplifying relevant information according to the research objectives. The reduced data is then presented in the form of a description. After presenting the data, the researcher then draws conclusions by considering the context and objectives of the study to provide accurate answers to the issues raised in this research.

RESULT AND DISCUSSION

Normative Construction of Halal Product Assurance Regulation in Law Number 33 of 2014

Halal product assurance according to the JPH Law is a legal certainty regarding the halal status of a product, proven by the existence of a halal certificate. Every product that enters, circulates, and is traded in the territory of Indonesia must have a halal certificate. The existence of the JPH Law brings many orderly and beneficial changes for both business actors and consumers, one of which is in terms of related institutions. First, the Halal Product Assurance Organizing Agency (BPJPH) as the main institution authorized in the halal certification process. Second, the Halal Inspection Agency (LPH) as the institution that conducts audits or inspections of halal products. Third, the Indonesian Ulema Council (MUI) as the issuer of halal fatwas and, together with BPJPH, certifies halal auditors and accredits LPH.

The effectiveness of the JPH Law as a regulation is accompanied by the unwavering spirit of all human resources in its implementation. Both the government, business actors, and the community as consumers have begun to respond by organizing training sessions, such as mentoring for micro and small business actors (UMK), training or certification for halal auditors, Halal Slaughterers (JULEHA), halal supervisor competency, and external supervisor training (Hulwanullah, 2022).

The drafting of a regulation, including the JPH Law, contains concepts viewed from philosophical, sociological, and juridical aspects. The philosophical foundation is necessary because it involves the values and worldview of the Indonesian nation (legal justice), the sociological foundation shows that a regulation/law is made based on the needs of society and will return to society (legal utility), while the juridical foundation aims at the consideration or reason for the formation of the regulation to address legal issues or fill legal gaps (legal certainty) (Gea, 2024).

Sociological Dimensions of the Implementation of Halal Product Assurance Regulations in Indonesia

Public assessment greatly determines the success or failure of a policy. Trust and positive impact must be consistently presented. The sociological aspect of law (the utility of law that returns to society) in policy implementation cannot be separated. The term that illustrates this is where there is society, there is law, and vice versa (where there is law, there is society) (Soekanto et al., 1988). Sociologically, it provides the view that law is a social institution, meaning that law is a set of rules that fulfill human needs at various levels in order to achieve peace in social life (Sopiah, 2015).

Similarly, the concept of *mashlahat* in the Islamic perspective. *Mashlahat* is identified with benefit, everything that contains benefit either by obtaining it or by making efforts to avoid a danger. The substance of the JPH Law focuses on halal certification and labeling, which helps consumers to know the products they will consume from the labeling (Ilyas, 2017). The benefits obtained from halal certification include: ensuring the safety of consumed products, having a unique selling point (USP) which provides high competitive value, offering peace of mind to the community, providing a comparative advantage, presenting a better documentation and administration system for the company, and serving as a ticket to access the global market (Warto & Samsuri, 2020).

According to Van Aperdoorn's opinion, law has the function of regulating a peaceful community life. The existence of regulations governing the urgency of halal product guaranties is aimed at Muslim consumers. Starting with the number of Muslim communities flooding the largest population in Indonesia, the position of Muslim consumers is also the largest in various products. As a result of this, it demands constitutional rights for Muslim citizens to consume anything in accordance with their religious beliefs. The determination of halal or haram is not based on personal preferences, but rather has been regulated by Sharia. According to Quraish Shihab, something that is halal means it is free from harm, both worldly and otherworldly (Shihab, 1996).

The issue of halal product assurance that has been in place previously is not sufficient to deliver comprehensively. Its existence must be legally strengthened and regulated in a special and detailed manner. Here are the sociological dimensions of the implementation of the Halal Product Assurance regulation in Indonesia:

1. Institutions & Halal Certification Process

The JPH Law regulates the mechanism of supervision and the certification of halal guaranties for food products or other products. In addition, this regulation also gives rise to operational institutions as implementers of the effectiveness of supervision and halal product certification, such as BPJPH and LPH. The Second Part of the JPH Law discusses the Halal Product Assurance Organizing Agency (BPJPH), specifically in Article 6, which states that the authority of BPJPH includes formulating and establishing JPH policies; setting norms, standards, procedures, and JPH criteria; issuing and revoking Halal Certificates and Halal Labels on products; registering Halal Certificates for foreign products; conducting socialization, education, and publication of halal products; and accrediting LPH. The discussion on BPJPH's authority is also found in Article 4 paragraph (3) of Government Regulation Number 31 of 2019 concerning the Implementation Regulation of the JPH Law, with additional provisions in this regulation, namely registering halal auditors; supervising JPH; mentoring halal auditors; and collaborating with domestic and foreign institutions in the field of JPH implementation. Article 8 of the JPH Law states that the Halal Inspection Agency (LPH) is responsible for the inspection and/or testing of the halal status of products submitted for halal certification. Working in collaboration with BPJPH, there are halal auditors as the inspection actors involved.

The role of MUI should not be overlooked either. The authority of MUI lies in the determination of product halalness thru its halal fatwa sessions. BPJPH cannot issue halal certificates without a decree issued by MUI. In addition, the authority of MUI together with BPJPH includes the accreditation of LPH and halal auditor accreditation. The synergy between these three subjects has completed the stages of implementing halal assurance. The three are interconnected, although they each have their own tasks.



Figure 1: Halal certification flow

The authority of BPJPH in issuing and revoking halal certificates has raised various questions. This is because LPPOM-MUI, as the halal certification organizer since 1989 before the formation of the JPH Law (BPJPH), has a strong legal basis, namely Government Regulation Number 69 concerning Food Labels and Advertisements, Minister of Religious Affairs Decree No. 518 of 2001 concerning Guidelines and Procedures for the Inspection and Determination of Halal Food, and Minister of Religious Affairs Decree No. 519 of 2001 concerning the Food Inspection Implementing Agency. From the perspective of legal sociology, the authority of BPJPH since 2019 as the sole institution in the above matter represents a form of transfer (repositioning) of halal certification administration and is considered to have neglected the philosophical and sociological principles of law (Hutagalung, 2021). However, another issue arises from the controversy surrounding the transfer of authority, which is due to a crucial matter, namely revenue. All this time, the MUI, as the institution appointed to implement the Minister of Religious Affairs Decree Number 519 of 2001 concerning the Halal Food Inspection Implementing Agency before the enactment of the JPH Law, has never reported anything, which should have been included in the state revenue. Now, MUI and LPPOM-MUI still play an important role in the process of ensuring halal product certification, only their authority has been adjusted according to the JPH Law (Karimah, 2018).

The community perceives the process as straightforward. The widespread dissemination of information from the center to the regions is beginning to make the

public understand the importance of a product that has a halal certificate or label. However, on the other hand, business operators do not know the requirements that must be met to obtain a halal certificate for their products. The information heard in the community is still limited to the presence or absence of the “halal” label. More than that, both the community and especially business actors need socialization and even assistance with the halal certification program.

2. Halal certification within the reach of MSME entrepreneurs

Public awareness of consuming halal products needs to be continuously promoted. Therefore, if there is an increase in the community's choice of halal products, demand will arise, positively impacting production (supply). This becomes an important part of the success of the JPH Law. The benefits obtained from halal certification do not end with the protection of Muslim consumers, but more broadly also have a significant impact on the country's economy, such as the competitiveness of national products in the global market.

For producers, the important role of halal certification under the JPH Law encompasses four aspects: first, accountability to Muslim consumers who adhere to the principle of consuming halal products. Second, enhancing consumer trust. Third, improving the image of the company or business operators, thereby expanding the marketing area. Fourth, sales profits from the results of increased competitiveness.

The latest regulation derived from the JPH Law regarding halal certification is the issuance of the Minister of Religious Affairs Regulation (PMA) No. 20 of 2021 concerning Halal Certification for Micro and Small Business Actors. The number of MSMEs in Indonesia continues to increase year by year. Halal certification must be implemented and even strengthened because it impacts the country's economy in optimizing halal production. Halal-certified MSME products can also help entrepreneurs achieve wider distribution and have the opportunity to participate in free trade.

The mandatory certification regulation for MSME entrepreneurs is based on the issuance of the above Minister of Religious Affairs Regulation. However, once again, the regulation has not yet reached all layers of society. Education and socialization regarding the guaranty of halal products seem to be lacking, especially for Micro, Small, and Medium Enterprises (MSMEs). The limited use of information technology and the minimal availability of production facilities for MSME actors are

considered obstacles in the certification process. In addition to that, in several small regions, a number of problems in the halal certification process are found from the economic aspect (Ningrum, 2022). In Article 3, the criteria for business capital and annual sales that have been established in the legislation are mentioned. Contrary to the mentioned provisions, the uncertain income or revenue in small areas leads to a lack of enthusiasm among the community to manage halal certification matters.

High costs and complicated processes are the biggest challenges for the authorities. Especially for processed chemical products and imported products (Saudah, 2023). The provisions are outlined in the Head of BPJPH Decision Number 141 of 2021 and BPJPH Regulation Number 1 of 2021, which state that there are two (2) classifications in halal product certification, namely regular and self-declaration. In the regular scheme, the business operator pays 650,000 (300,000 for registration and halal determination fees, 350,000 for halal product inspection fees by LPH). Whereas for self-declare, there is no cost burden. This is because the self-declare scheme is used for products whose halal status has already been confirmed.

For that reason, in this era of digitalization, the government is utilizing more effective and creative ways to respond to the issues experienced by the community mentioned above. The government continues to seek the best solutions. Some of the conveniences provided by the government include the SEHATI program (Free Halal Certification), the PUSAKA Kemenag application, or Sihahal. Meanwhile, the regular scheme with the specified fees is the government's step to demonstrate clarity and transparency. The significant impact felt by business operators after obtaining halal certification for their products is the high level of product interest, leading to an increase in product sales (Badan Penyelenggara Jaminan Produk Halal, 2023).

3. Stages of obligation for halal-certified products

The government, thru the roadmap it has prepared, has implemented the obligation for halal certification for food and beverage products. The first phase has been in effect since October 17, 2019. Then, in the second phase, it applies to cosmetic products, medicines, consumables, and biological, chemical, genetic engineering products, as well as logistics services, warehousing, distribution, sales, and product sales, effective from October 17, 2021.

The implementation by the government also faced unpreparedness. The extension of the mandatory certification for MSMEs has been moved to October 17,

2026, which was initially anticipated to be in 2024. In reality, the initial stage of certified food and beverage products has reached 4,418.34 (as of May 15, 2024), which is still far from the target set by BPJPH of 10,000,000 products. Therefore, the decision made by the government is to equate it with the implementation at the second stage (Putra, 2024).

The obstacle encountered, according to the Ministry of Cooperatives and SMEs, is the large number of MSMEs in Indonesia that have not yet been certified, thus giving business operators time to prepare the requirements. The Ministry of Religious Affairs provided the reason for the delay as being in favor of business operators to avoid legal issues due to administrative sanctions. During this postponement period, the government is also using it to intensify synergy and collaboration with various parties, such as between Ministries and Regional Governments. The integration of data collection, services, financing, and training in halal certification will demonstrate a more mature readiness.

The mandatory target for halal certification for each product has too short a timeframe. The capacity and efficiency of the authorities in this matter are being questioned. The inspection and issuance of halal products within this tight timeframe have the potential to hinder the related institutions from performing their duties optimally (Syaffira & Fathurohman Sw, 2024). In addition, the above indicates that social awareness has not actively participated in the implementation of halal product assurance. The dynamics shown by business actors, especially MSMEs and imports, require consistent and firm socialization and guidance. The complexity of the relationship between social and economic factors needs to be taken seriously and requires time. The internalization of law within society yields significant results in achieving goals.

4. Supervision of halal-certified products

The development of a halal lifestyle in all sectors is now being taken seriously with the emergence of regulations and the circulation of halal products. However, behind all of that, the need for policy oversight will yield optimal results in its implementation. Law enforcement as a form of legal certainty and consumer rights protection should be carried out collectively, both by the government and society (Hasan, 2015).

The government's aim in establishing JPH regulations is none other than to ensure that the Muslim community can consume products with full comfort, safety, and confidence in goods that have undergone inspection thru the halal process (Zafitriani & Khasanah, 2024). Halal-standard products should rightfully be an integral part that cannot be separated from current economic practices. Its implementation not only demonstrates its connection to religious beliefs but also relates to dimensions of health, economy, and security (Warto & Samsuri, 2020). The objects of supervision are divided into three parts: products, business actors, and Halal Supervisory Agencies (LPH). First, product supervision focuses on the validity period of halal certificates and the labeling of halal products. Second, for business actors, the focus of supervision is on the implementation of the Halal Product Assurance System (SPJH), the existence of halal supervisory agencies, and the use of halal materials and halal product processes (PPH). Third, the supervision of LPH lies in the halal management system, halal auditors, and halal audit mechanisms as well as laboratories.

Chapter VII of the JPH Law and Chapter VIII of Government Regulation No. 39 of 2021 on the Implementation of the Halal Product Assurance Sector regulate supervision. Supervision related to halal product assurance includes LPH; the validity period of halal certificates, the halal status of products; the labeling of halal; the labeling of non-halal; the separation of locations, places, and tools for slaughtering, processing, storing, packaging, distributing, selling, and serving between halal and non-halal products; the presence of halal supervisors; and/or other activities related to halal product assurance.

The implementation of supervision in Article 25 of the JPH Law has not specifically discussed the implementation of products that have been labeled halal. Furthermore, Article 103 of PP No. 39 of 2021 has begun to show signs of better supervision, namely being conducted periodically and/or at any time. Periodic supervision is carried out once every six months and at any time as needed and/or in the event of suspected violations. Halal supervisors are tasked with overseeing the halal product process (Article 52), while the supervision of halal product guaranties is carried out by JPH inspectors under the authority of BPJPH. In addition, the role of the community in halal product certification lies in the areas of socialization and supervision. The role of the community is further elaborated in Article 144 of PP No. 39 of 2021, namely socialization and education regarding JPH; assistance in PPH;

publication that the product is under assistance, marketing within the network of legally established Islamic community organizations; and supervision of circulating halal products. The final oversight referred to in the role of the community means that if a product or halal product is found, reporting or complaints can be submitted to BPJPH. This is in accordance with Article 53 of the JPH Law.

However, as with previous regulations, it remains general and lacks further explanation regarding the mentioned supervision techniques. The impact is that it creates opportunities for products circulating in society to experience falsification and fraud under the guise of legitimate halal certificates or labels. Moreover, the fraud committed by business actors can have fatal consequences by mixing non-halal ingredients in the production process (Zafitriani & Khasanah, 2024).

Halal certification is a series of processes that must be carried out by business operators, whether individuals or business entities (legal or non-legal entities), in order to obtain a halal label guaranty in the form of a certificate from the authorized parties. Starting from the inspection of raw materials and so on until all the requirements are met, the halal label is obtained (Warto & Samsuri, 2020). However, after that, what are the stages of supervision carried out as a form of consistency toward the sharia compliance of products that have been labeled halal? The urgency of a regulation regarding the supervision of halal products needs to be established immediately to avoid causing confusion among the public and to fill the legal void that some of its activities have already been operating in society.

5. The scope of the JPH Law beyond food and beverage products

In facing the increasingly complex demands of Muslim consumers, the Indonesian government's efforts are increasingly demonstrating its seriousness in developing the halal industry in Indonesia. The launch of the Indonesian Sharia Economic Masterplan (MEKSI) 2019-2024 emphasizes six sectors of sharia economy and finance, namely: halal food and beverages, halal tourism, Muslim fashion, Islamic media and entertainment, halal pharmaceuticals, and cosmetics. In addition, the halal phenomenon has spread to all aspects of life that have become necessities in society. In Article 28 paragraph (1) of the Minister of Religious Affairs Regulation No. 26 of 2019 concerning the Implementation of Halal Product Assurance, it is stated that products that must be halal certified consist of goods and/or services. Furthermore, in paragraph (2), it is explained that the goods referred to include food; beverages;

medicines; cosmetics; chemical products; biological products; genetically engineered products; and usable goods that are used, utilized, or benefited from. The explanation of services is in paragraph (3), which is related to slaughtering; processing; storage; packaging; distribution; sale; and presentation.

Based on the aforementioned mention, it is not only in food and beverage products but also in finance, pharmaceuticals, cosmetics, fashion, hotels, tourism, and many others that fall within the scope of the halal industry. The JPH Law has not yet accommodated the entire field, as its substance is still largely focused on food and beverage products. Medicines and cosmetics are still rarely monitored even tho the inspection bodies and regulations have been established alongside food and beverages.

Nowadays, the high factor of social awareness in choosing halal products has been implemented not only in food and beverages. Indonesian Muslim consumers remain cautious in selecting cosmetics. Their choice tends to lean toward cosmetic products that have been declared halal by the authorities, with the assumption of guarantyd safety and avoidance of harmful substances. The decisions made by consumers in this regard give the impression of the importance of halal certification for the rapidly growing cosmetic industry. The fact that has emerged in Indonesian society today in the world of cosmetics is a brand called "Wardah." In addition to increasing consumer purchasing interest by engaging celebrities and beauty vloggers, the highlighted attraction is the halal labeling. The presentation of its advantages can attract consumer attention (Adinugraha et al., 2021). In reality, there are still very few cosmetic products that have received halal certification. The raw materials that make up its composition require a long and meticulous inspection process, and the strict regulatory oversight is one of the main reasons. The testing is more complicated compared to food products.

Just like cosmetics, pharmaceuticals, and the fashion industry face obstacles in the halal certification process due to the raw materials used. The fulfillment of halal standards in pharmaceutical products must be free from Najis and not contain ingredients derived from pigs or substances prohibited by Islamic law, as well as free from animal products or their derivatives that are not allowed. In medicines, there is often gelatin or similar substances, which frequently hinders the verification process conducted by the authorities. In addition, the challenges faced include distribution and supply chain, as well as compliance with international standards (Syaffira & Fathurohman Sw, 2024). At the level of the fashion sector, it occupies a major

contributor role in the export of the creative economy. This potential utilization can be channeled into the halal fashion industry. The current era of digitalization facilitates various needs of society. The growth of this sector is very rapid, especially for Islamic countries or countries with a majority Muslim population (Sitorus & Faujiah, 2023). However, it can be traced back that the broader regulation of the halal fashion industry has received less attention, resulting in stagnation in its implementation and the takeover of the global market by non-Muslim countries such as China.

The current JPH Law does not adequately cover those matters. The medications that dominate the majority of the market in this country are imported products. Only 1% of the 930 active ingredients come from the country itself. Looking at the reality on the ground, 95% of the pharmaceutical raw materials currently in Indonesia are imported from various sources, and even more ironically, almost all of these imported materials do not have halal certification. To address this issue, it is necessary to collaborate with halal certification bodies in the exporting countries to obtain halal certification recognition, thereby minimizing discriminatory treatment between imported products and domestically produced products that already have halal certification. and the importance of integrity for halal supervisors to maintain the quality of halal assurance in pharmaceutical products (Syaffira & Fathurohman Sw, 2024).

In the scope of halal tourism, there have been many regional regulations. It is felt that starting tourism in each region with the implementation of the halal concept has colored the tourism market in Indonesia. The terms used are very diverse, including halal tourism, halal travel, sharia tourism, and Muslim-friendly destinations. The JPH Law has not yet addressed this area, so the legal basis used is Law No. 10 of 2009 on Tourism. The potential that Indonesia has in reviving the halal tourism industry is very high, with a large Muslim population and a variety of destinations that are already well-known globally. Sharia tourism is a form of tourism with an integrated application of the values of Islamic teachings (Adinugraha et al., 2021). All aspects related to it also emphasize the concept of sharia, starting from accommodation, restaurants, hotels, tour guides, and so on. As a means to achieve the objectives, the implementation of halal tourism refers to Fatwa No.108 of 2016 concerning the Guidelines for Organizing Tourism Based on Sharia Principles.

The popularity of the halal lifestyle brings new variations in the economy and behavior in society. These six industrial sectors greatly influence the practice of halal

lifestyle in society. Adherents of the halal lifestyle will be selective in choosing the products they will use. The development of the halal industry in Indonesia, which is not limited to food and beverages, must also continue to improve policies and guidelines from a regulatory perspective. The target of Indonesia becoming the “world halal center” will soon be realized with the active role of all parties.

In a statement during an interview, Mastuki HS. (Head of the Halal Registration and Certification Center, BPJPH) emphasized that the halal ecosystem with halal certification should not be taken lightly. Although there are still some obstacles and challenges in its implementation, the government, with the support of the community, will continue to evaluate and provide the best. Three (3) key points of his speech are: first, halal certification is not just a piece of paper with a halal label, but it is a form of legal certainty for products that are circulated and consumed by the public. Its acquisition involves a long process accompanied by commitment and responsibility from business actors. With that, products that have valid halal certificates and labels have significant ease in distribution and trade. Second, collaboration and synergy in the journey of building a halal ecosystem involve multiple stakeholders. MUI, LPH, BPJPH, BPOM. Third, international cooperation in halal product assurance has created a positive space. Imported products or vice versa already have halal standards. The recognition and acceptance of halal products will mutually benefit bilateral relations, such as in business, investment, exports, and the protection of Muslim consumers. The hope is that Indonesia can become a world leader in halal with the potential and opportunities it possesses (Mastuki, 2021).

Thus, the phenomena that have emerged above have influenced the economic behavior of society. The community (especially Muslims) has been enlightened by the presence of the JPH Law. Certified and halal-labeled products have become the primary choice for consumers. The increasingly aware behavior of society regarding the importance of halal product guaranties has a significant impact. The guaranty of protection and legal certainty for consumers in consuming halal products, as well as halal products that can penetrate the global market, indicates the effectiveness of this concept. Not only within the Islamic community, but non-Muslims also benefit from it. The stages in the halal process require precision and firmness, so that products with the halal label are also guarantyd to be safe and healthy. The government and society, both business actors and consumers, continue to push this policy toward improvement.

CONCLUSION

Legal sociology examines the involvement of law in societal life. The JPH Law has emerged as a response to the needs of society (especially Muslims) and has provided guidelines for the implementation of the halal concept in Indonesia. This needs to be viewed from a sociological perspective to achieve a policy that has value and benefits for the community.

The effectiveness of the JPH Law as a regulation is accompanied by the spirit of perseverance of all human resources in its implementation. Both the government, business actors, and the community as consumers have started to respond to it by organizing training sessions. In addition, there are several concepts of halal product assurance that have not yet fully achieved their objectives. Among them are the institutions and processes of halal certification, halal certification within the reach of MSME entrepreneurs, the stages of obligations for halal-certified products, supervision of halal-certified products, and the scope of the JPH Law beyond food and beverage products. The consistency in the development of stages and even regulations needs to be implemented to achieve success in its implementation. The JPH Law, with its main focus on halal certification and labeling, is not just a written certificate, but more than that, it is a form of legal certainty to protect the community (consumers) against the products that are circulated and consumed. Not only within the Islamic community, but non-Muslims also benefit from it. The increasingly aware behavior of society regarding the importance of halal product guaranties has a significant impact. The guaranty of protection and legal certainty for consumers in consuming halal products, as well as halal products that can penetrate the global market, indicates the effectiveness of this concept.

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