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Halal Product Assurance in Indonesia: A Comparative Study of Law No. 33/2014 and Qur'anic Verses Al-Māidah 88

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Abstract

This study aims to examine the relevance of Law No. 33 of 2014 on Halal Product Assurance (the Halal Product Assurance Act) to the halal values contained in Qur'anic verse Al-Māidah 88 through a comparative analytical approach that assesses the alignment between Islamic principles and the implementation of positive law in Indonesia. The research employs a qualitative library research method, using primary sources consisting of Qur'anic verse Al-Māidah 88 and Law No. 33 of 2014, and applies content analysis to connect national legal provisions with the Qur'anic principles of halal and tayyib. The findings indicate that the Halal Product Assurance Act comprehensively reflects the principle of *halālan tayyiban* by providing legal certainty, protection, and quality assurance for Muslim consumers, ranging from ingredient procurement, production processes, storage, and distribution, to halal labeling. These results affirm the Act's contribution to reinforcing the legal foundation and Islamic values within Indonesia's halal product assurance framework. The study recommends strengthening the implementation of the Act through enhanced synergy among BPJPH, MUI, LPH, and halal auditors, as well as increasing outreach efforts to business actors and the public to foster greater awareness of the importance of consuming halal products.

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INTRODUCTION

The State of the Global Islamic Economy (SGIE) Report 2024–2025, published by DinarStandard, states that Indonesia has successfully ranked third globally in the

overall indicators of the global Islamic economy.¹ In addition, Indonesia ranks first among member countries of the Organisation of Islamic Cooperation (OIC) in terms of investment volume, recording 40 transactions valued at USD 1.6 billion in 2023.² This underscores Indonesia's role as one of the major investment hubs in the global halal economy.³ Although the performance of the halal food and beverage subsector continues to improve, Indonesia still records a substantial net import of halal products and services in aggregate. This condition is driven by the prudence exercised by Muslim consumers in selecting and utilizing halal products and services.⁴

Although Indonesia has entered the top ten in global halal indicators, the country still needs substantial improvements in developing its halal product industry. Several challenges hinder the advancement of the halal industry, including inadequate halal industry regulations,⁵ limited public literacy and awareness regarding halal products, the low level of interlinkage between the halal industry and Islamic finance,⁶ and the growing domestic demand for halal products that is not matched by the existing level of halal production.⁷ In addition, risk management governance in the halal sector and the utilization of halal industry technology remain suboptimal,⁸ while Indonesia's halal standards have yet to gain global acceptance. Furthermore, the government policy in the form of the Halal Product Assurance Law has not been fully realized in practice by halal product operators.⁹

¹ Diana Wijayanti and Nurul Fatmah, "Comparative Analysis and Development of the Indonesian and Malaysian Halal Industries Reviewed Based on The Global Islamic Economy," *Al Iqtishod: Jurnal Pemikiran Dan Penelitian Ekonomi Islam* 13, no. 2 (2025): 145–67.

² Samah Elmeri, "Indonesia Retains Third Place on Global Islamic Economy Index," Halal Focus, 2025, https://halalfocus.com/indonesia-retains-third-place-on-global-islamic-economy-index/?utm_source=chatgpt.com.

³ Komite Nasional Keuangan Syariah, *Masterplan Ekonomi Syariah Indonesia 2019-2024*, Kementerian Perencanaan Pembangunan Nasional/ Badan Perencanaan Pembangunan Nasional (Jakarta: Kementerian Perencanaan Pembangunan Nasional/ Badan Perencanaan Pembangunan Nasional, 2018), 17.

⁴ Dinar Standard, *State of the Global Islamic Economy Report 2019/20* (Dubai: Dubai International Financial Centre, 2019), 6.

⁵ Amirul Mukminin, "Strategi Pengembangan Industri Halal," *Jurnal Bisnis Dan Ekonomi* 2, no. 3 (2024): 469–82.

⁶ Eka Suci Istiarini, Lailatul Qadariyah, and Sarkawi Sarkawi, "Analisis Religiusitas Dan Kesadaran Halal Dalam Meningkatkan Literasi Sertifikasi Halal Pada Masyarakat Kecamatan Lenteng Kabupaten Sumenep," *EKOMA: Jurnal Ekonomi, Manajemen, Akuntansi* 4, no. 1 (2024): 2255–65.

⁷ Nidya Waras Sayekti and Ariesy Tri Mauleny, *Kawasan Industri Halal: Upaya Menuju Indonesia Pusat Produsen Halal Dunia* (Jakarta: Yayasan Pustaka Obor Indonesia, 2022).

⁸ Mohd Iskandar Illyas Tan and Zuhra Junaida Ir Mohamad Husny, "Digital Innovation, Halal Industry and the Fourth Industrial Revolution," in *Halal Logistics and Supply Chain Management in Southeast Asia* (Routledge, 2020), 228–42, <https://doi.org/9780429329227>.

⁹ Nurul Huda, Nova Rini, and Slamet Hidayat, *Pariwisata Syariah: Sebuah Pendekatan Teoretis Dan Riset* (Jakarta: Kencana Prenada Media Group, 2021), 30.

Law No. 33 of 2014 on Halal Product Assurance establishes halal certification as a primary requirement for products to be accepted in the global market. The certification not only provides information on the raw materials used and the production process but also encompasses the entire chain,¹⁰ from the sourcing of raw materials, processing, packaging, and distribution, to the placement of halal labels on products that have been certified by the Halal Product Assurance Organizing Agency (BPJPH).¹¹ BPJPH, as an independent institution mandated by Law No. 33 of 2014, now assumes authority over the halal certification process, which was previously under the jurisdiction of LPPOM MUI. This transition of authority to BPJPH under the Ministry of Religious Affairs occurred following the enactment of the Halal Product Assurance Law and was further reinforced by Government Regulation No. 31 of 2019 concerning the Implementation of Law No. 33 of 2014 on Halal Product Assurance.¹²

The enactment of Law No. 33 of 2014 on Halal Product Assurance is closely aligned with Qur'anic verses that elaborate on the concepts of *halal* and *haram*, including Surah Al-Baqarah verse 168, Surah An-Nahl verse 114, and Surah Al-Mā'idah verses 4 and 88. These verses affirm that Allah has established explicit guidelines regarding what is permissible and impermissible, particularly in relation to human consumption. The Prophet Muhammad (peace be upon him) also emphasized the critical importance of maintaining the halal integrity of what is consumed and avoiding anything that is unlawful.¹³ Allah's command to consume only what is lawful, as stated in Qur'anic verse Al-Mā'idah 88, underscores that halal consumption is a fundamental principle that must be observed by every Muslim in fulfilling their daily needs. This aligns with Law No. 33 of 2014 on Halal Product Assurance, which further reinforces this imperative by establishing state regulations designed to ensure that all products circulating in and consumed by society comply with halal principles.¹⁴

¹⁰ Melissa Aulia Hosanna and Susanti Adi Nugroho, "Pelaksanaan Undang-Undang Nomor 33 Tahun 2014 Tentang Jaminan Produk Halal Terhadap Pendaftaran Sertifikat Halal Pada Produk Makanan," *Jurnal Hukum Adigama* 1, no. 1 (2018): 511-34.

¹¹ Hakim Putra Ashari, "Peningkatan Kualitas UMKM Melalui Pendampingan Pengurusan Sertifikasi Halal Di Desa Banyuwangi, Kecamatan Manyar, Kabupaten Gresik," *Abdimasin* 3, no. 1 (2023): 6-12.

¹² M. Guffar Harahap et al., *Industri Halal Di Indonesia* (Banten: Sada Kurnia Pustaka, 2023), 26.

¹³ Halim Setiawan, "Karakteristik Makanan Halalan Thayyiban Dalam Al-Qur'an," *Halalan Thayyiban: Jurnal Kajian Manajemen Halal Dan Pariwisata Syariah (Journal of Halal Management, Sharia Tourism and Hospitality Studies)* 3, no. 2 (2020): 40-54.

¹⁴ Loeki Enggar Fitri, Qomariyatus Sholihah, and Sri Winarsih, *Pemikiran Profesor UB Mewujudkan Jaminan Produk Halal Di Indonesia* (Malang: Universitas Brawijaya Press, n.d.).

Several studies have addressed this theme. Ridwan (2023) notes that Qur'anic verse Al-Baqarah 168 affirms Allah's command that humans consume only what is lawful and wholesome. In line with this, Law No. 33 of 2014 establishes regulations and production standards, including labeling requirements, to ensure that every product circulating in the market is guaranteed to be halal.¹⁵ Madani (2024) emphasizes that Al-Baqarah 168 frames halal consumption as an act of obedience to Allah, while Law No. 33 of 2014 stipulates certification, supervision, and sanctions to ensure the halal integrity of products throughout the production and distribution chain.¹⁶ Sari (2024) identifies a correlation between the mandate of BPJPH and Qur'anic verse Al-Baqarah 168; however, public awareness regarding the importance of halal products remains low, indicating the need for improved literacy, regulatory strengthening, and continuous public outreach.¹⁷ Fansuri (2025) highlights that the Halal Product Assurance policy under Law No. 33 of 2014 supports the protection of *maqāṣid al-syarī'ah*. Nonetheless, the policy has not yet fully embodied the principles of justice and public benefit, particularly for micro, small, and medium enterprises (MSMEs).¹⁸

This study aims to examine the relevance of Law No. 33 of 2014 on Halal Product Assurance (the Halal Product Assurance Act) to the halal values contained in Qur'anic verse Al-Māidah 88. Previous studies have extensively discussed the implementation of Law No. 33 of 2014 from the perspectives of positive law and public policy; however, research that specifically links the Act to Qur'anic verse Al-Māidah 88 remains limited. Earlier studies tend to focus on technical aspects of certification, challenges faced by MSMEs, or halal literacy, and therefore have not explored the normative and philosophical correlation between state law and Qur'anic texts. The novelty of this research lies in its comparative approach, which assesses the alignment of the Halal Product Assurance Act with the halal values articulated in Al-Māidah 88. Rather than examining the Act solely from a regulatory standpoint, this study also analyzes the

¹⁵ "Tafsir Qs. Al-Baqarah Ayat 168 Dan Korelasinya Dengan Undang-Undang Nomor 33 Tahun 2014 Tentang Jaminan Produk Halal," *Komitmen: Jurnal Ilmiah Manajemen* 4, no. 2 (2023): 193–202.

¹⁶ Farid Madani, "Penyelenggaraan Logistik Halal Berdasarkan Tafsir Surah Al-Baqarah 168 Dan UU No. 33 Tahun 2014," *Jurnal Tana Mana* 5, no. 3 (2024): 388–400.

¹⁷ Aisi Nurmala Sari, "Reinterpretasi Konsep Halalan Thayyiban Dalam QS Al-Baqarah Ayat 168: Analisis Kontekstual Abdullah Saeed Terhadap Sertifikasi Halal BPJPH," *Ikhtisar: Jurnal Pengetahuan Islam* 4, no. 2 (2024): 471–86.

¹⁸ "Juridical Analysis of Halal Certification as a Legal Obligation for MSMEs from the Perspective of Law No. 33 of 2014 and Maqashid Sharia: Juridical Analysis of Halal Certification as a Legal Obligation for MSMEs from the Perspective of Law No. 33 of 2014 and Maqashid Sharia," *INTERNATIONAL JOURNAL OF SOCIAL, POLICY AND LAW* 6, no. 3 (2025): 39–47.

relevance of the Qur'anic verse as a normative foundation connecting positive law and Islamic law.

This study is assumed to reveal a fundamental alignment between Law No. 33 of 2014 and Qur'anic verse Al-Māidah 88, particularly in relation to halal literacy and the optimization of halal certification as a manifestation of Islamic values within Indonesia's regulatory practice. This research employs a descriptive qualitative design using a library research method.¹⁹ The data sources include Qur'anic verse Al-Māidah 88, Law No. 33 of 2014, related regulations, scholarly journals, books, academic articles, and official reports relevant to the theme of halal product assurance. The data analysis involves examining Qur'anic verses related to halal and haram specifically Al-Māidah 88 and linking them to the implementation of Law No. 33 of 2014 on Halal Product Assurance.²⁰ The analysis is conducted using a content-analysis technique, which consists of identifying relevant verses and regulations, classifying major themes, comparing the normative coherence between Qur'anic texts and positive legal policies, and drawing conclusions regarding the relevance, gaps, and regulatory contributions to the objectives of *maqāṣid al-syarī'ah*.²¹

RESULTS AND DISCUSSION

The Concept of Halal in Law No. 33 of 2014

Law No. 33 of 2014 on Halal Product Assurance (the Halal Product Assurance Act) serves as a legal instrument designed to provide certainty and protection for Muslim consumers in the consumption of halal products.²² This regulation not only addresses the substantive aspects of ingredients but also encompasses the entire production chain from the selection of raw materials, processing, storage, and distribution to the placement of halal labels.²³ Thus, halal is not understood in a partial manner but as a holistic system that integrates spiritual, technical, and administrative

¹⁹ Adhi Kusumastuti and Ahmad Mustamil Khoiron, *Metode Penelitian Kualitatif* (Semarang: Lembaga Pendidikan Sukarno Pressindo (LPSP), 2019).

²⁰ Republik Indonesia, "Peraturan Pelaksanaan Undang-Undang Nomor 33 Tahun 2014 Tentang Jaminan Produk Halal," *Peraturan Pemerintah Republik Indonesia*, 2019.

²¹ Muhammad Rifqi Syahrul Fauzi, "Analisis Isi Pesan Dakwah Dalam Buku Hijrah Ekologis Karya Walang Gustiyala" (Bandung: Universitas Islam Negeri Sunan Gunung Djati, 2024).

²² Indonesia, "Peraturan Pelaksanaan Undang-Undang Nomor 33 Tahun 2014 Tentang Jaminan Produk Halal."

²³ Teti Ratnasih Wahyudin Darmalaksana, *Respon Pelaku Usaha Dalam Penerimaan Kebijakan Sertifikasi Halal* (Bandung: Sentra Publikasi Indonesia, 2016).

dimensions. The enactment of the Halal Product Assurance Act affirms that every product entering, circulating, and traded within the territory of Indonesia must be halal-certified as a form of the state's responsibility toward the Muslim community and its commitment to consumer protection.²⁴

In practice, the halal certification system in Indonesia operates through the synergy between the Halal Product Assurance Organizing Agency (BPJPH) as a government institution and the Indonesian Ulema Council (MUI) as the religious authority. BPJPH holds administrative authority over the issuance of halal certificates, while MUI is responsible for issuing halal *fatwas* based on the examination results of Halal Inspection Agencies (LPH) and halal auditors. Although this division of roles conceptually reflects a collaboration between positive law and religious authority, in practice, challenges remain, including coordination difficulties, overlapping authorities, and delays in the certification process.²⁵ These issues indicate that the effectiveness of the implementation of the Halal Product Assurance Act still faces technical and regulatory obstacles that require further harmonization between BPJPH and MUI to ensure a halal assurance system that is efficient, transparent, and credible.²⁶

From a legal standpoint, the implementation of the Halal Product Assurance (JPH) system is founded on the principles of protection, justice, legal certainty, accountability, effectiveness, efficiency, and professionalism. These values align with the spirit of *maqāsid al-syarī'ah*, particularly in safeguarding religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), and wealth (*ḥifẓ al-māl*).²⁷ This integration demonstrates that halal in the context of the Halal Product Assurance Act is not merely a legal responsibility but also a realization of the *halālan ṭayyiban* values as emphasized in Qur'anic verse Al-Māidah 88 namely, the obligation for Muslims to consume what is not only legally permissible but also good, clean, and wholesome.²⁸ Thus, *ṭayyib* provides an ethical and moral dimension that complements the formal legal aspects regulated by the Halal Product Assurance Act.

However, empirically, the application of the *halālan ṭayyiban* principles has not been fully realized in the governance of the national halal industry. Challenges arise in the form of a

²⁴ Hamidah, "Efektivitas Badan Penyelenggara Jaminan Produk Halal (BPJPH) Dalam Menerbitkan Sertifikat Halal."

²⁵ Irham Lynarbi et al., "Analisis Pengaruh Lahirnya UU No. 33 Tahun 2014 Tentang JPH Dan Terbitnya PP No. 31 Tahun 2019 Tentang JPH Terhadap Keputusan Melakukan MoU Dan Perjanjian Kerja Sama Calon LPH Dengan BPJPH," *International Journal of Social, Policy and Law* 1, no. 1 (2020): 88–110.

²⁶ Moh Aqil Musthofa, "Aturan Sertifikasi Produk Halal Dalam Tinjauan Maqāsid Al-Syarī'ah Jasser Auda," *Al-Faruq: Jurnal Hukum Ekonomi Syariah Dan Hukum Islam* 1, no. 1 (2022): 13–26.

²⁷ Mutimmatul Faidah, "Sertifikasi Halal Di Indonesia Dari Civil Society Menuju Relasi Kuasa Antara Negara Dan Agama," *ISLAMICA: Jurnal Studi Keislaman* 11, no. 2 (2017): 449–76.

²⁸ Yasmirah Mandasari Saragih, "Sanksi Pidana Terhadap Kandungan Non Halal Terhadap Produk Makanan Bersertifikat Halal Yang Dilakukan Korporasi," *Soumatara Law Review*, 2019.

limited number of halal auditors, low levels of literacy among the public and business actors regarding the importance of halal certification, and disparities between central policies and their implementation at the regional level.²⁹ In addition, the enforcement of monitoring mechanisms and criminal sanctions stipulated in the Halal Product Assurance Act such as imprisonment of up to five years or fines of up to two billion rupiah for violations still requires evaluation in terms of their practical effectiveness.³⁰ During the transitional period, halal certificates issued by the MUI prior to the establishment of BPJPH remain valid until their expiration. While this provision ensures continuity between the previous and current systems, it also creates coordination and adaptation challenges for business actors.³¹

Therefore, synergistic efforts are required among BPJPH, MUI, LPH, and halal auditors to strengthen a standardized, efficient, and service-oriented certification mechanism. Overall, Law No. 33 of 2014 is not merely an administrative regulation but a manifestation of the integration between positive law and Islamic law in ensuring product halalness. Its implementation represents the state's concrete responsibility to guarantee sharia-compliant consumption while simultaneously enhancing the competitiveness of Indonesia's halal industry in the global market. Consequently, improving the effectiveness of the Halal Product Assurance Act must be accompanied by an approach grounded in *halālan ṭayyiban* values, so that halal assurance in Indonesia is not only legally valid but also promotes social and spiritual well-being for the Muslim community.

The Meaning of Halal in Qur'anic Verse Al-Mā'idah 88

The meaning of *halal* is explicitly affirmed in the Qur'an, particularly in Surah Al-Mā'idah verse 88. This verse is selected because it provides clear guidance for Muslims to consume what is lawful and wholesome (*halālan ṭayyiban*) as an expression of obedience to Allah.³² Allah Almighty states in Surah Al-Mā'idah verse 88: "*And eat of what Allah has provided for you—lawful and good; and fear Allah in whom you believe.*" (Qur'an, Surah Al-Mā'idah, 5:88).

This verse affirms Allah's command that humans consume only what is *halal* (lawful) and *ṭayyib* (good, beneficial, and non-harmful).³³ The term *halāl* refers to the

²⁹ Yasmirah Mandasari Saragih, "Sanksi Pidana Terhadap Kandungan Non Halal Terhadap Produk Makanan Bersertifikat Halal Yang Dilakukan Korporasi," *Soumatara Law Review*, 2019.

³⁰ Wahyuudin Darmalaksana, *Respon Pelaku Usaha Dalam Penerimaan Kebijakan Sertifikasi Halal*.

³¹ Aisjah Girindra, *Pengukir Sejarah Sertifikasi Halal* (Jakarta: LPPOM MUI, 2005).

³² Auliya Izzah Hasanah, Rizka Fauziah, and Rachmad Risqy Kurniawan, "Konsep Makanan Halal Dan Thayyib Dalam Perspektif Al-Qur'an," 2021.

³³ Jawad Alzeer, Ulrike Rieder, and Khaled Abou Hadeed, "Rational and Practical Aspects of Halal and Tayyib in the Context of Food Safety," *Trends in Food Science & Technology* 71 (2020): 264–67.

legal status of something that is permitted by Islamic law, whereas *ṭayyib* emphasizes its quality and wholesomeness. Thus, halal is not limited to legal permissibility alone but must also be accompanied by elements of goodness and public benefit.³⁴ Food is a fundamental human need that enables individuals to fulfill their obedience to Allah. Therefore, every Muslim is commanded to choose the sustenance that Allah has provided on earth, which must be both halal and *ṭayyib*.³⁵ The verse in Surah Al-Māidah 88 instructs Muslims to be mindful of Allah and to ground their consumption choices in faith. This indicates that, in addition to the halal and *ṭayyib* standards stipulated in the Qur'an, individuals must cultivate awareness and personal discernment to ensure that what they consume truly aligns with these principles.³⁶

According to the interpretation of Ath-Thabari, this verse is directed specifically to the believers as a warning not to transgress the limits by permitting what Allah has prohibited or prohibiting what Allah has permitted. Such a warning carries serious consequences, namely the threat of Allah's wrath and punishment for those who disobey His commands.³⁷ Al-Qurtubi (2006) explains that the command "eat" in this verse is not confined solely to food and drink but also extends to clothing, transportation, and all forms of wealth possessed by humans. The concept of *halālān ṭayyiban* thus emphasizes not only the consumption of food but also asserts that all forms of wealth must be acquired through lawful means and must embody goodness and integrity.³⁸

According to Al-Baghawi (1409), the term *ṭayyib* in this verse refers to food that preserves health and provides benefit to the body. Conversely, food that endangers health or weakens the body is considered *makruh*, except when consumed for medicinal purposes.³⁹ Anything that clearly causes harm or disease when eaten is deemed *haram*. As-Sa'di (2022) explains that this verse instructs the believers not to resemble the

³⁴ Yusuf Al-Qaradawi, *Al-Halal Wal Haram Fi'l Islam* (Kairo: al-Maktab al-Islami, 1960), 26.

³⁵ Setiawan, "Karakteristik Makanan Halalan Thayyiban Dalam Al-Qur'an."

³⁶ Rimayanti Rimayanti and Fitriani Noor, "Halal Awareness: Peran Ijtihad Sebagai Upaya Meningkatkan Kesadaran Akan Produk Halal Bagi Muslim Milenial," in *Proceeding Antasari International Conference*, vol. 1, 2019.

³⁷ Abu Ja Ath-Thabari, *Tafsir Ath-Thabari*, vol. 927 (Mesir: Dar Al-Qalam, 2009).

³⁸ Muhammad bin Ahmad Al-Qurtubi and Ahmad Al-Ansari, *Al-Jami'li Ahkam Al-Quran*, Beirut: Lubnan (Lubnan: Beirut, 2006).

³⁹ Al-Husain bin Mas'ud Al-Baghawiy, *Ma'alim Al-Tanzil Riyad, Riyadh: Dar Al-Tayban, Tt* (Riyad: Dar Al-Taybah, 1409).

polytheists, who often permit what is forbidden and forbid what is lawful.⁴⁰ Therefore, a Muslim is required to consume sustenance provided by Allah through lawful means, not through illegitimate acts such as theft, extortion, or other forms of unjust acquisition. In addition to being lawful, food must also be *ṭayyib* that is, free from harmful intention and beneficial to the one who consumes it.⁴¹

These various interpretations suggest that the concept of lawful and wholesome food (*halālan ṭayyiban*) as stated in Qur'anic verse Al-Māidah 88 encompasses two essential dimensions. First, the *halal* aspect, which requires that food or sustenance be obtained through lawful means in accordance with Islamic law not through prohibited practices such as fraud, theft, or corruption. Second, the *ṭayyib* aspect, which refers to food that is good, nutritious, balanced, and beneficial to one's physical health.⁴² The verse in Surah Al-Māidah 88 appears after the prohibition of unlawful foods, reinforcing that humans are not only forbidden from consuming what is haram but are also encouraged to choose what is lawful and beneficial. This conveys a moral message that a Muslim must maintain balance between fulfilling physical needs and upholding spiritual obedience, making the consumption of halal food an integral part of worship.⁴³

Understanding this verse is essential not only because it carries theological significance, but also because it is closely connected to social, economic, and contemporary regulatory dimensions, including the implementation framework of Law No. 33 of 2014 on Halal Product Assurance.⁴⁴ This verse aligns with the principle of protecting Muslim consumers by ensuring legal certainty in every product they consume. State regulation functions as a practical instrument to uphold the Qur'anic values related to halal assurance from raw materials and production processes to distribution and halal labeling.⁴⁵ Thus, the meaning of *halal* in Qur'anic verse Al-

⁴⁰ Taisirul Karimirrahman *Fi Tafsiri Kalamil Manna, Dar Al-Hadith, Cairo* (Cairo: Dar Al-Hadith, 2002).

⁴¹ Alzeer, Rieder, and Abou Hadeed, "Rational and Practical Aspects of Halal and Tayyib in the Context of Food Safety."

⁴² Abdul Mukti Thabrani, "Esensi Ta'abbud Dalam Konsumsi Pangan (Telaah Kontemplatif Atas Makna Halal-Thayyib)," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 8, no. 1 (2019): 55-68.

⁴³ Nurma Maha Rani, Muhammad Givar Pamungkas, and Salwa Ariza Irawan, "Analisis Konsep Permintaan Konsumen Dalam Perspektif Ekonomi Islam Terhadap Nilai Spiritual Dalam Mempengaruhi Permintaan Konsumen," *Epsilon: Journal of Management (EJoM)* 3, no. 1 (2025): 67-85.

⁴⁴ Hosanna and Nugroho, "Pelaksanaan Undang-Undang Nomor 33 Tahun 2014 Tentang Jaminan Produk Halal Terhadap Pendaftaran Sertifikat Halal Pada Produk Makanan."

⁴⁵ Ilmia and Ridwan, "Tafsir Qs. Al-Baqarah Ayat 168 Dan Korelasinya Dengan Undang-Undang Nomor 33 Tahun 2014 Tentang Jaminan Produk Halal."

Māidah 88 is not merely a theological norm but also encompasses social, economic, and legal dimensions.⁴⁶

Comparison of the Halal Law No. 33 of 2014 with Qur'anic Verse Al-Māidah 88

Law No. 33 of 2014 on Halal Product Assurance (the Halal Product Assurance Act) is a national legal instrument aimed at providing certainty, protection, and quality assurance for Muslim consumers. The law regulates not only the halal status of raw materials but also the entire production chain, distribution, and product labeling.⁴⁷ Through the establishment of the Halal Product Assurance Organizing Agency (BPJPH) and the role of the Indonesian Ulema Council (MUI) in issuing halal *fatwas*, the Act creates a harmonized certification mechanism that enables consistency between national standards and Islamic principles.⁴⁸

Theologically, Qur'anic verse Al-Māidah 88 emphasizes the concept of *halālān ṭayyiban*, which requires Muslims to consume products that are both lawful and wholesome not only in terms of their legal status but also regarding their quality, safety, and benefit to the body.⁴⁹ This verse encompasses two essential dimensions: first, the *halal* aspect, which affirms the legal status of food or sustenance in accordance with Islamic law; and second, the *ṭayyib* aspect, which highlights quality, safety, and consumer well-being.⁵⁰ The Halal Product Assurance Act (UU JPH) has, to a certain extent, sought to operationalize the principles of *halālān ṭayyiban* in a practical regulatory framework.

The mandatory halal certification for all products circulating in Indonesia, along with the criminal sanctions imposed on business actors who violate the law, reflects the application of the halal principle from the perspective of legal certainty.⁵¹ In addition, the harmonization mechanism between BPJPH and MUI seeks to ensure that halal

⁴⁶ Samsul Arifin, "Stratifikasi Sosial Dalam Penentuan Hukum Islam (Analisa Pemikiran Imām Abū Al-Mawāhib' Abd Al-Wahhāb Alsya'rāniy)," *Jurnal Akademika, STAI At-Taḳwa*, 2016.

⁴⁷ Hosanna and Nugroho, "Pelaksanaan Undang-Undang Nomor 33 Tahun 2014 Tentang Jaminan Produk Halal Terhadap Pendaftaran Sertifikat Halal Pada Produk Makanan."

⁴⁸ Melissa Aulia Hosanna and Susanti Adi Nugroho, "Pelaksanaan Undang-Undang Nomor 33 Tahun 2014 Tentang Jaminan Produk Halal Terhadap Pendaftaran Sertifikat Halal Pada Produk Makanan," *Jurnal Hukum Adigama* 1, no. 1 (2018): 511-34.

⁴⁹ Al-Husain bin Masūd Al-Baghawiy, *Ma'alim Al-Tanzil Riyad, Riyadh: Dar Al-Tayban, Tt* (Riyad: Dar Al-Taybah, 1409).

⁵⁰ Yusuf Al-Qaradawi, *Al-Halal Wal Haram Fi'l Islam* (Kairo: al-Maktab al-Islami, 1960), 26.

⁵¹ Melissa Aulia Hosanna and Susanti Adi Nugroho, "Pelaksanaan Undang-Undang Nomor 33 Tahun 2014 Tentang Jaminan Produk Halal Terhadap Pendaftaran Sertifikat Halal Pada Produk Makanan," *Jurnal Hukum Adigama* 1, no. 1 (2018): 511-34.

fatwas remain aligned with national standards, thereby preventing contradictions between positive law and Islamic law.⁵² Nevertheless, implementation challenges persist. In practice, several obstacles such as the limited capacity of Halal Inspection Agencies (LPH), inadequate outreach to business actors, and differing interpretations of halal *fatwas* may hinder the effectiveness of the regulation.

This indicates that although the Halal Product Assurance Act (UU JPH) formally aligns with the principles of Qur'anic verse Al-Māidah 88, the harmonization between regulation and practice still requires strengthening through institutional coordination, enhanced training for halal auditors, and consumer education. The relationship between the Halal Product Assurance Act and the *halālan ṭayyiban* values articulated in the Qur'an demonstrates a significant integration between positive law and Islamic principles.⁵³ The Act functions not merely as an administrative instrument but also as a medium for translating Qur'anic values into modern legal practice, thereby reinforcing the legitimacy of halal regulation in Indonesia and affirming the state's responsibility in protecting Muslim consumers.

Relevance of Halal Regulation under Law No. 33 of 2014 to Qur'anic Verse Al-Māidah 88

The relevance between Law No. 33 of 2014 on Halal Product Assurance (JPH) and Qur'anic verse Al-Māidah 88 lies in their shared emphasis on the obligation to choose and consume what is both lawful and good (*halālan ṭayyiban*).⁵⁴ The Halal Product Assurance Act affirms that every product circulating in Indonesia must be halal-certified not only in terms of its raw materials but also throughout the entire production process, distribution, and labeling.⁵⁵ This principle aligns with Qur'anic verse Al-Māidah 88, which commands Muslims to consume sustenance that is lawful

⁵² Irham Lynarbi et al., "Analisis Pengaruh Lahirnya UU No. 33 Tahun 2014 Tentang JPH Dan Terbitnya PP No. 31 Tahun 2019 Tentang JPH Terhadap Keputusan Melakukan MoU Dan Perjanjian Kerja Sama Calon LPH Dengan BPJPH," *International Journal of Social, Policy and Law* 1, no. 1 (2020): 88–110.

⁵³ Melissa Aulia Hosanna and Susanti Adi Nugroho, "Pelaksanaan Undang-Undang Nomor 33 Tahun 2014 Tentang Jaminan Produk Halal Terhadap Pendaftaran Sertifikat Halal Pada Produk Makanan," *Jurnal Hukum Adigama* 1, no. 1 (2018): 511–34.

⁵⁴ Kementerian Agama RI, *Laporan Kinerja 2020 Badan Penyelenggara Jaminan Produk Halal* (Jakarta: Badan Penyelenggara Jaminan Produk Halal, 2021).

⁵⁵ Wahyudin Darmalaksana and Teti Ratnasih, *Respon Pelaku Usaha Dalam Penerimaan Kebijakan Sertifikasi Halal* (Bandung: Sentra Publikasi Indonesia, 2023).

and wholesome while maintaining piety toward Allah in every consumption choice.⁵⁶ Accordingly, this national regulation serves as a translation of Qur'anic values into the positive legal system, providing legal certainty and protection for Muslim consumers.

Qur'anic verse Al-Māidah 88 emphasizes not only the lawful (*halal*) status of food but also its *ṭayyib* quality, meaning beneficial, nutritious, and non-harmful.⁵⁷ This aspect is reflected in the Halal Product Assurance Act (UU JPH), which requires comprehensive supervision of ingredients, production processes, and distribution so that the halal status of a product is not only legally valid according to religious law but also assured in terms of its quality and safety for human health.⁵⁸ Ath-Thabari's interpretation underscores the prohibition against declaring lawful what Allah has forbidden or forbidding what Allah has made lawful, as such actions incur divine wrath.⁵⁹ This corresponds with the sanctions contained in the Halal Product Assurance Act, which impose criminal penalties and fines on business actors who violate halal requirements.⁶⁰ Thus, both the Qur'an and the Halal Product Assurance Act emphasize the protection of the Muslim community from unlawful and harmful consumption practices.

In addition, the *maqāṣid al-syarī'ah* dimensions embedded in Qur'anic verse Al-Māidah 88 namely the protection of religion, life, and wealth (*ḥifẓ al-dīn*, *ḥifẓ al-naḥs*, *ḥifẓ al-māl*) are also integrated into the foundational principles of the Halal Product Assurance Act (UU JPH), which is built upon protection, justice, legal certainty, and accountability.⁶¹ This demonstrates that the regulation carries not only the value of positive law but also sharia-based value, as it represents Islamic legal principles within a contemporary framework. Therefore, Law No. 33 of 2014 and Qur'anic verse Al-Māidah 88 share a strong relevance, wherein the divine principles of the Qur'an are articulated through a state legal instrument designed to provide certainty, protection, and public benefit for society.

⁵⁶ Hasanah, Fauziah, and Kurniawan, "Konsep Makanan Halal Dan Thayyib Dalam Perspektif Al-Qur'an."

⁵⁷ Al-Qaradawi, *Al-Halal Wal Haram Fi'l Islam*.

⁵⁸ Lynarbi et al., "Analisis Pengaruh Lahirnya UU No. 33 Tahun 2014 Tentang JPH Dan Terbitnya PP No. 31 Tahun 2019 Tentang JPH Terhadap Keputusan Melakukan MoU Dan Perjanjian Kerja Sama Calon LPH Dengan BPJPH."

⁵⁹ Ath-Thabari, *Tafsir Ath-Thabari*.

⁶⁰ Saragih, "Sanksi Pidana Terhadap Kandungan Non Halal Terhadap Produk Makanan Bersertifikat Halal Yang Dilakukan Korporasi."

⁶¹ Musthofa, "Aturan Sertifikasi Produk Halal Dalam Tinjauan Maqāṣid Al-Syarī'ah Jasser Auda."

The relevance of Law No. 33 of 2014 on Halal Product Assurance (UU JPH) to Qur'anic verse Al-Māidah 88 can be critically understood through the lens of *maqāṣid al-syarī'ah*, which emphasizes the objectives of Islamic law in protecting religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), and wealth (*ḥifẓ al-māl*). The Halal Product Assurance Act has normatively incorporated these principles through mandatory halal certification, supervision of the entire production chain, and criminal sanctions for business actors who violate halal requirements.⁶² Conceptually, this demonstrates a clear alignment between the Qur'anic text and positive law; both affirm that products consumed must be lawful, wholesome, and beneficial.

However, normative alignment alone is insufficient. For the *maqāṣid* to be realized in a concrete manner, the Halal Product Assurance Act must be actualized in the real behavior of producers and in the moral awareness of consumers. For instance, producers should not merely fulfill certification requirements for administrative compliance, but should also internalize a culture of halal integrity throughout the entire production process—from the selection of raw materials and processing to distribution. This reflects the *maqāṣid* of *ḥifẓ al-nafs* and *ḥifẓ al-māl*, as safe and beneficial products protect consumers' health while safeguarding economic value from potential losses resulting from violations of halal standards.⁶³

On the consumer side, the actualization of *maqāṣid* can be manifested through moral and religious awareness in choosing halal products, rather than merely relying on labels. Qur'anic verse Al-Māidah 88 emphasizes that halal food must also be *ṭayyib*—that is, good and beneficial. This requires consumers to critically assess the quality and benefits of products and to avoid consumption that is harmful to the body or obtained through unlawful means.⁶⁴ The Halal Product Assurance Act (UU JPH) thus functions not only as a legal instrument but also as a medium of moral education that fosters ethical awareness within society.

A critical examination of the implementation of the Halal Product Assurance Act (UU JPH) is also necessary. Several concrete challenges persist, including the limited capacity of halal auditors, insufficient outreach to business actors and the general public, and the potential for differing interpretations of halal *fatwas*. Without concrete

⁶² Musthofa, "Aturan Sertifikasi Produk Halal Dalam Tinjauan Maqāṣid Al-Syarī'ah Jasser Auda."

⁶³ Musthofa, "Aturan Sertifikasi Produk Halal Dalam Tinjauan Maqāṣid Al-Syarī'ah Jasser Auda."

⁶⁴ Auliya Izzah Hasanah, Rizka Fauziah, and Rachmad Risqy Kurniawan, "Konsep Makanan Halal Dan Thayyib Dalam Perspektif Al-Qur'an," 2021.

strategies to address these obstacles such as producer training, regular monitoring, and consumer education the alignment between the Qur'anic text and state regulation risks remaining merely normative and may fail to produce a significant impact on actual behavior.⁶⁵

CONCLUSION

This study affirms that Law No. 33 of 2014 on Halal Product Assurance (UU JPH) is closely aligned with Qur'anic verse Al-Māidah 88, as both emphasize the importance of consuming products that are halal and *ṭayyib*. The Halal Product Assurance Act translates Qur'anic values into positive law by regulating not only the substantive aspects of ingredients but also the entire production process, distribution, and halal labeling, thereby ensuring that divine principles are actualized within the governance system of the halal industry. This regulation serves as a manifestation of *maqāṣid al-syarī'ah* namely the protection of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), and wealth (*ḥifẓ al-māl*) while providing protection, legal certainty, and quality assurance for Muslim consumers.

The actualization of UU JPH must be strengthened through extensive outreach to business actors and the public, enhanced synergy among BPJPH, MUI, LPH, and halal auditors, and the development of more evenly distributed halal laboratories. These efforts will ensure that halal certification is implemented in a transparent, efficient, and accountable manner, while encouraging business actors to view halal compliance as a strategic opportunity to enhance competitiveness in the global market. The novelty of this study lies in its affirmation of the integrative relationship between divine norms in the Qur'an and national positive law, demonstrating that the concept of halal is not merely a religious norm or formal regulation but a comprehensive system of industrial governance, consumer protection, and competitive economic development.

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⁶⁵ Melissa Aulia Hosanna and Susanti Adi Nugroho, "Pelaksanaan Undang-Undang Nomor 33 Tahun 2014 Tentang Jaminan Produk Halal Terhadap Pendaftaran Sertifikat Halal Pada Produk Makanan," *Jurnal Hukum Adigama* 1, no. 1 (2018): 511–34.

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