

JOURNAL OF LEGISLATION ON HALAL FOOD PRODUCTS

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ABSTRACT: Legal protection for halal products that are not labeled as halal consumed by the Muslim community is the basic form of a sovereign state that protects all components of Indonesian society. Its application must be firm and transparent in order to carry out the mandate of the law. How is the legalization of halal food products in Indonesia. How is the legislation on non-halal products. The method used is normative juridical. The theory used is the theory of legal certainty and the theory of maqashid al-syariat, where with the existence of legal certainty that is useful for providing guarantees for Muslim consumers, the application of Law number 33 of 2014 is *lex specialis* for products that are not labeled halal and not yet contained in it, must be a reference in its application in Indonesian legal community explicitly on halal and non-halal products.

KEYWORDS: *Legislation, Against Food Products, Halal Labeled.*

I. INTRODUCTION

Background

Legal protection for halal products consumed by the Muslim community is a basic manifestation of a sovereign state that protects all components of Indonesian society to worship according to their respective religions and beliefs. Law Number 33 of 2014 concerning Guaranteed Halal Products and Law Number 11 of 2020 concerning Job Creation are special rules regarding halal products which are legal guidelines for Muslims against halal and non-halal products.

Problem Formulation

1. How is the legislation on food products in Indonesia?

Discussion

Consumer protection is very important, because firstly, consumers besides having universal rights also have very specific rights (both situations and conditions). (Sri Reski Hartono, 2000: 34)¹. The law is the source of the formation of human character, it is mentioned first, that legislation is positive law, meaning that law is positive. Second, it is based on reality, meaning which is based on the legal reality. Third, it is formulated in a transparent and clear manner with the aim of avoiding being interpreted and avoiding mistakes, carried out easily. Fourth, where it is forbidden to change the positive law easily.

According to EM Meyers in his book entitled *De Algemene Begrippen van het Burgerlijk Recht*, the law is a collection of rules for human behavior in social life. These rules are made with considerations of morality and also aim to be a guide for the rulers of the country. Immanuel Kant "Law is the entire condition of the free will of people to be able to adjust to the free will of others, and come after the rules of independence" Reported from the Stanford Encyclopedia of Philosophy Kant's view is that humans are moved to act under laws which are authoritative and emotionally binding level akin to admiration and fear.

Hans Kelsen Hans Kelsen was a European philosopher who initiated the notion of law as a pure legal theory. Kelsen argues that laws are norms that contain conditions and consequences in an action. The consequences of violating the law can be in the form of threats of sanctions from the authorities.

Aristotle was a famous Greek philosopher, he defined law into two namely certain and universal laws. Reporting from Law Explorer, certain laws are rules that begin or prohibit different types of actions. While universal law is a natural law which has its own internal order and direction¹.

¹ Hamka, A. MOH., *Pencantuman Label Halal Pada Pangan Dan Jasa Rumah Makan (Tinjauan Hukumperlindungan Konsumen)The Inclusion of Halal Tag on Food and Restaurant Services (A Study of Customers' Legal Protection)*, TESIS, Program Studi Ilmu Hukum Disusun dan diajukan oleh : PO 90 320 5001, Program Pascasarjana Universitas Hasanuddin Makassar.h.2.

The European legal system, adat and religion is a mixture of the legal system Law in Indonesia . Dutch law because Indonesia was a colony with the meaning of the Dutch East Indies (Nederlandsch-Indie) as a reference to Civil Law and Criminal Law. Islamic law as the rule of the majority of society such as family, marriage and inheritance. Customary law also applies as jurisprudence or rules.

Food or beverage products if consumed will gamble the egg cell nucleus to make a fetus in human life². If a food or drink is clear about its halalness according to the Qur'an, so that Muslim consumers can calmly and confidently consume it². In general, the needs for clothing, food, food, drinks, toothpaste, cosmetics, wallets, belts, watch straps and so on are the needs of Muslims who are halal and haram which affect in principle. Food and drink consumed by the body will become the nucleus of a sperm cell or egg cell, which then grows and transforms into a human child fetus as the next generation of parents and mankind in general. Halal Haram is a determinant for the next generation of the future of the Ummah, if the production container is contaminated with haram objects so that it will make it difficult for ordinary people to distinguish between food products that are halal and haram unlawful or lawful. According to Rangkuti's view, "Halal labeling is the inclusion of writing or a halal statement on a product packaging to show that the product in question has the criteria as a halal product³. The reality of Muslim society in choosing products that are consumed daily provides criteria for the types of products consumed by the community, namely those that enter the body: 1) Food. 2) Drinks. 3) Medicines.

Siddiqi said, the purpose of perfect economic activity in Islam are: (a) Meeting the needs of one's life in a simple way. (b) Meeting the needs of the family. (c) Meeting the long-term needs. (4) Meeting the needs of the family left behind. (5) Providing social assistance and donations in the way of Allah³.

According to Ajzen and Fishbein, usually in utilizing the available information, a person is very rational and considers the implications of the action and is considered before engaging and information plays an important role⁴.

It is very necessary to inform and formulate effectively and operationally to the section the doctrine of halalan thayyiban (halal and good) as well as with adequate facilities and infrastructure. The main means of protecting the Halalan Thayyiban doctrine is the presence of an established, central, humanist, progressive, accommodative and non-discriminatory legal institution, namely the presence of Law Number 33 concerning Halal Product Guarantee (UUJPH).

Halal certification is the stage of having a halal certificate with various stages as proof where materials, production processes and SJH are in accordance with LPPOM MUI standards⁴. The doctrine of halalan thayyibah (halal and good) really needs to be informed and formulated effectively and operationally to the community accompanied by adequate facilities and infrastructure. One of the important means to oversee the halalan thayyibah doctrine is the presence of an established, central, humanist, progressive, accommodative and non-discriminatory legal institution, namely the presence of Law Number 33 concerning Halal Product Guarantee (UUJPH)⁵.

Aspects that are reviewed in halal labeling, namely:

a. The things that need to be maintained in the technical production of the company if it has been labeled halal are:

- 1) Mechanism of cleaning after the slaughtered animal dies.
- 2) Not as an illegal object mixed materials and their derivatives.
- 3) To clean with clean or absolute water.
- 4) Haram and unclean objects away from the place of processing.

b. As a raw material, it is the main material that is finished or semi-finished, not as an additional main ingredient in the production technology process.

c. Auxiliary materials or auxiliary materials are not raw materials or additives as auxiliary materials to slow down and speed up the production process following the engineering process. The process of obtaining new

² Listyoningrum, Anggit, *Analisis Minat Beli Konsumen Muslim Terhadap Produk Yang Tidak Diperpanjang Sertifikat Halalnya*, Jurnal Ekonomi & Keuangan Islam Volume 2 No. 1, Januari 2012: 40-51 Fakultas Ekonomi, Universitas Islam Indonesia, h.1

³ Abu Fitra, Sulhan, *makanan menentukan kualitas generasi dan peradaban.* jurnal halal no.113/mei-juni th.xviii 2015. (mei-juni 2015). h.30-313. Julia Lestari, M.Hufron, M.Khoirul A, *Pengaruh Label Halal Dan Harga Terhadap Keputusan Pembelian Produk Indomie* (Studi Kasus Pada Mahasiswa Fakultas Ekonomi dan Bisnis Universitas Islam Malang), e – Jurnal Riset Manajemen Prodi Manajemen Fakultas Ekonomi dan Bisnis Unisma, h.3

⁴ Fauzia, Ika Yunia dan Abdul Kadir Riyadi, *Prinsip Dasar Ekonomi Islam Perspektif Maqashid Al-Syari'ah*, Jakarta: Kencana Prenada media Group, 2014, h. 163.

⁵ Engel, *Perilaku Konsumen Jilid 1*. Edisi ke Enam, Terjemahan oleh Budiyo, (Jakarta: Binarupa Aksara, 1994). h. 67.

types that can produce superior food products is called genetic engineering by transferring genes that carry traits from one biological species to another. other life that is different or the same⁵.

FOOD HYGIENE AND SANITATION REQUIREMENTS

1. The number of E. Coli germs in ready-to-eat food must be 0/gr of food samples and in beverages, the E. Coli number must be 0/100 ml of drink samples.
2. The number of germs is determined on the cleanliness of the equipment which is determined to be a maximum of 100/cm² surface and there are no E. Coli germs.
3. Perishable food is stored in a hot temperature of more than 65.50C or in a cold temperature of less than 40. For food served more than 6 hours, it is stored at a temperature of – 50C to – 10C.
4. Closed packaged food should be stored at a temperature of ± 100
5. Storage of raw materials is carried out at the following temperatures:
6. Indoor Storage humidity: 80 – 90%.
7. The method of storing foodstuffs is not attached to the floor, wall, or ceiling with the following conditions:
8. The distance of food ingredients to the floor is 15 cm.
9. The distance between the food ingredients and the wall is 5 cm.
10. The distance of food ingredients to the ceiling is 60 cm⁶.

II. TABLE
TABLE I.8 STORAGE TEMPERATURE BY TYPE OF FOODSTUFF

Types of Foodstuffs	Used for		
	3 days or less	1 week or less	1 week or more
Meat, fish, shrimp and their preparations	-5 ⁰ C to 0 ⁰ C	-10 ⁰ C to -5 ⁰ C	Less than -10 ⁰ C
Eggs, milk and their products	5 ⁰ C to 7 ⁰ C	-5 ⁰ C to 0 ⁰ C	Less than -5 ⁰ C
Vegetables, fruit and drinks	10 ⁰ C	10 ⁰ C	10 ⁰ C
Flour and seeds	25 ⁰ C	25 ⁰ C	25 ⁰ C

Theoretical basis

Wahbah Al-Zuhaili said that maqasid al sharia are the values and goals of syara' that are stored in all and major components of its rules. According to Jan M. Otto's view, legal certainty is explained as adapted by Sidharta, namely legal certainty requires in certain situations, namely: 1. Transparent, consistent and easy to get (accessible) the existence of legal regulations issued by the government; 2. Implementing legal regulations consistently and obediently to them (Government agencies); 3. The majority of the community is required to agree with its contents and their statements are adjusted to those regulations; 4. Independently and neutrally Judges (judicials) implement the rule of law consistently when they decide on concrete cases. Whereas in Radbruch's law there are 3 (three) basic values, namely: (1) Justice (Gerechtigkeit); (2) Benefit (Zweckmassigkeit); and (3) Legal Certainty (Rechtssicherheit)⁷.

⁶ Dr. Galih Endradita MHealthcare and Hospital Consultants PT Cipta Mulya Medika www.ciptadoc.com.

⁷ Satjipto Rahardjo. *Ilmu Hukum*. Citra Aditya Bakti. Bandung. 2012. h.19.

Common law

World Halal Body (WHC) The World Halal Council (WHC) was established in 1999 in Jakarta initiated by several countries, and for the whole world the function of this institution is as a place of certification with a function as certification and accreditation assessment to obtain halal certificates.

That the highest legal basis in Indonesia there are 3, namely:

1. Preamble to the 1945 Constitution.
2. Pancasila.
3. The 1945 Constitution.

International Human Rights Instruments

1. United Nations Millennium Declaration.
2. United Nations Declaration on the Rights of Indigenous Peoples.
3. Rome Statute.
4. General Comment 15 The Right to Water to the General Commentary on the International Covenant on Economic Social and Cultural Rights (ICESCR).

That the highest legal basis in Indonesia there are 3, namely:

1. Preamble to the 1945 Constitution.
2. Pancasila.
3. The 1945 Constitution.

Legal protection is a basic form of a sovereign state and protects all components of Indonesian society against legal protection for halal products consumed by the Muslim community. 1985 Internationally the consumer's position was stated in a weak position as stated in the Guidelines for Consumer Protection in the UN General Assembly Resolution NA/RES/39/248⁸. Article 2 of Pancasila, namely Humanity that is just and civilized, In Article 29(1) the State is based on the State based on the One Godhead. (2) The state guarantees the independence of each resident to embrace their respective religions and to worship according to their religion and beliefs. It is stated in Article 28 D paragraph (1) of the 1945 Constitution that guarantees legal certainty for every citizen, such legal certainty includes the right to protection, recognition, and fair legal certainty for the realization of a safe and peaceful society. In Law No. 33 of 2014 concerning Guaranteed Halal Products, there is a special rule regarding halal products which is the legal guide for Muslims. In the meaning of Article 4 of Law Number 33 of 2014 concerning Halal product guarantees it is stated: it is mandatory for halal certified products to enter, circulate, and be traded in Indonesian territory.

It is stated in Article 28 D paragraph (1) of the 1945 Constitution that guarantees legal certainty for every citizen, such legal certainty includes the right to protection, recognition, and fair legal certainty for the realization of a safe and peaceful society.

Regulation of the Minister of Health of the Republic of Indonesia No. 280/Menkes/Per/XI/1976 concerning Provisions for Circulation and Marking of Food containing ingredients derived from pigs.

Section 2 :

- 1) On containers or food wrappers that are produced domestically or imported that contain ingredients derived from pigs, a warning sign must be attached.
- 2) The warning sign referred to in paragraph 518 must be in the form of a picture of a pig and an inscription that reads: Containing Pig and must be written in big red letters with a size of at least Universal Medium Corp 12 in a red square line.
- 3) Regulation of the Minister of Health of the Republic of Indonesia No. 76/Menkes/Per/III/78 concerning Food Labels and Advertising, Article 2 states that Sentences, words, symbols, logos, images, etc., which appear on labels or advertisements must be in accordance with the origin, nature, composition, quality and use of the food.
- 4) Joint Decree between the Minister of Religion and the Minister of Health No. 427/Menkes/SKB/8/1985 and No. 68/1985 concerning the inclusion of halal writing on food labels.

Article 1 Halal writing is writing that is included on the label/marketing which guarantees the halalness of the food for adherents of the Islamic religion.

Article 2 Producers who include halal writing on labels or food markings for their products are responsible for the halalness of the food for adherents of the Islamic religion.

Article 4:

- 1) Preventive supervision of the provisions of article 2 of this joint decision is carried out by the Food Registration Assessment Team of the Ministry of Health of the Republic of Indonesia cq. Directorate General of Drug and Food Control. Medan Tuntungan

⁸ Engel, Perilaku Konsumen Jilid 1. Edisi ke Enam, Terjemahan oleh Budiyo, (Jakarta: Binarupa Aksara, 1994). h. 67.

2) In the food registration assessment team as referred to in paragraph (1) of this article, elements of the Ministry of Religion of the Republic of Indonesia are included.

3) Supervision in the field on the implementation of the provisions of Article 2 of this joint decision shall be carried out by officials from the Ministry of Health of the Republic of Indonesia.

4) Law no. 23 of 1992 concerning Health, article 214 paragraph 2 explains point (d) other provisions, for example the inclusion of the word or halal sign which guarantees that the food and drink in question are produced and processed in accordance with food requirements.

5) Law no. 7 of 1996 concerning Food, article (34) paragraph (1) Everyone who states in a label or advertisement that the food traded is in accordance with the requirements of a certain religion or belief is responsible for the truth of the statement based on the requirements of that religion or belief.

Decree of the Minister of Health of the Republic of Indonesia Mo.82/Menkes/SK/I/1996 concerning the inclusion of halal text on food and housing labels in the form of Decree of the Minister of Health RI No. 924/Menkes/SK/VII/1996 along with its implementing regulations in the form of Decree of the Director General of POM No.IIK. 00.06.3.00568 regarding procedures for the inclusion of halal writing on Food labels which, among other things, explain:

1. Approval for the inclusion of halal text on food labels is given by the Director General of POM.

2. Food products must be registered with the Indonesian Ministry of Health.

3. Approval for the inclusion of the halal label is given after inspection and assessment by a team consisting of the Ministry of Health, Ministry of Religion and MUI.

4. The results of the Assessment Team are submitted to the MUI Fatwa Commission to issue a fatwa and finally a halal certificate is given.

5. Approval for the inclusion of halal is given by the Director General of POM based on a halal certificate based on the MUI.

6. Approval is valid for 2 years according to the certificate.

Law No. 8 of 1999 concerning Consumer Protection, namely:

Article 7 point (b):

Business actors are obliged to provide true, clear and honest information regarding the conditions and guarantees of goods and or services.

Article 8 paragraph 1 point (b):

Business actors are prohibited from producing and/or trading goods and/or services that do not comply with the provisions for halal production. As stated in the halal statement on the label.

PP No. 69 of 1999 concerning Food labels and advertisements

Article 10 Every person who produces or imports packaged food into the territory of Indonesia for trading and declares that the food is halal for mankind is responsible for the truth of the statement and is obliged to include information or writing halal on the label. The halal statement as referred to in paragraph (1) is part of the inseparable from the label

Article 11:

1) To support the truth of the halal statement as referred to in Article 10 paragraph (1), every person who produces or imports packaged food into the territory of Indonesia for trading must first check the food at an accredited inspection agency in accordance with the provisions of the applicable laws and regulations.

2) The examination as referred to in paragraph (1) is carried out based on the guidelines and procedures stipulated by the Minister of Religion by taking into account the considerations and suggestions of religious institutions that have competence in the said field.

Article 59 :

Supervision of the implementation of provisions concerning labels and advertisements is carried out by the Minister of Health.

Article 60:

1) In implementing the provisions as referred to in article 59, the Minister of Health shall appoint an official to be assigned the task of examination.

2) The Investigating Officer as referred to in paragraph (1) is selected and appointed by the Minister of Health based on certain expertise possessed.

3) The Investigating Officer as referred to in paragraph (1) is appointed and dismissed by the Minister of Health. Explanation of PP No. 69 of 1999 article 11 paragraph 1 states that the inclusion of halal writing is basically voluntary. According to Sampurno (2001) sanctions for violations of the provisions for labeling can be imposed: Imprisonment for a maximum of 3 (three) years and/or a fine of a maximum of Rp.360,000,000 for violations of Law no. 7 of 1999 article 34 paragraph (1).

Imprisonment of up to 5 (five) years or a fine of up to two billion rupiahs for violation of Law No. 8 of 1999 article 8 paragraph (1) point h.

Administrative action against violations of PP No. 69 of 1999 which includes:

1) Written warning.

2) Prohibition to distribute temporarily and or orders to withdraw food products from circulation.

In the Government Regulation of the Republic of Indonesia Number 31 of 2019 concerning Implementing Regulations of Law Number 33 of 2014 concerning Guarantee of Halal Products, it is stated: The meaning of article 2 (1) Must be certified halal goods that enter, circulate, and are marketed in the territory of Indonesia. (2) Exempted from the obligation to be certified halal goods whose basis is from objects that are forbidden. (3) It is obligatory to include information on illegal goods as referred to in paragraph (2). (4) In paragraph (3) the statement of non-halal business actors must include it.

It is stated in Article 6 of Law number 33 of 2014 concerning Guarantees of Halal Products, that in the implementation of JPH, the Halal Product Assurance Management Agency (BPJPH) has the authority to: a. Formulate and establish JPH policies; b. Establish JPH norms, standards, procedures and criteria; c. Issuing and revoking Halal Certificates and Halal Labels on Products; Article 7 of Law number 33 of 2014 where BPJPH cooperates with relevant ministries or institutions, the Halal Guarantee Agency (LPH) and the Indonesian Ulema Council (MUI).

Next, Article 7 UUIPH in carrying out its authority BPJPH explains that it will cooperate with: a. Ministries and/or related institutions b. LPH, and c. MUI⁹.

Law number 33 of 2014 Article 33: (1) Determination of product halalness is carried out by MUI. (2) Determination of product halalness as referred to in paragraph (1) is carried out in the Halal Fatwa Session. (3) MUI Halal Fatwa Session as referred to in paragraph (1) (2) involve experts, elements of ministries/institutions, and/or related agencies. (4) The Halal Fatwa Session as referred to in paragraph (3) decides on the halalness of the Product no later than 30 (thirty) working days after MUI receives the results of the inspection and/or testing of Products from BPJPH. (5) Decisions on Determination of Halal Products as referred to in paragraph (4) are signed by MUI. (6) Decisions on Determination of Halal Products as referred to in paragraph (5) are submitted to BPJPH to be the basis for issuing Halal Certificates.

The guarantee of legal certainty for every citizen is stated in Article 28 D paragraph (1) of the 1945 Constitution, such legal certainty includes the right to protection, recognition, and fair legal certainty for the realization of a safe and peaceful society. In addition, in the article there are values that reflect justice, certainty and expediency, so that if they are described based on the contents of the article, they are as follows:

1. Everyone is entitled. In UUPK, based on the fragment of the word "everyone has the right". According to UUPK, the meaning of the sentence is the consumer.
2. Confession. Recognition in the meaning of UUPK is recognition of consumers themselves, both in terms of their rights and obligations as contained in Article 4 and Article 5 of the UUPK.
3. Guarantee. The provision of guarantees in the UUPK is stated in Article 4 letter h of the UUPK, namely "The right to obtain compensation, compensation and / or replacement, if the goods and / or services received are not in accordance with the agreement or not properly". So that consumer protection has been met.
4. Protection. The existence of protection here can be translated from Article 4 letter a of the UUPK which reads "the right to comfort, security, and safety in consuming goods and/or services". In this case, the consumer is called a person with good intentions.
5. Fair Legal Assurance. Law is a barometer of society against its activities in a legal area in the nature of the subject, predicate and object. On the understanding of Article 4 and Article 5 UUPK.
6. Equal Treatment Before the Law. In relation to UUPK, without exception, all are equal in the eyes of the law. In the balance of equal authority between consumers and business actors, it is regulated in applicable regulations with the aim of justice in accordance with Article 28 D paragraph (1) of the 1945 Constitution.

Internationally, the consumer's position is stated in a weak position as stated in the UN General Assembly Resolution N.A/RES/39/248 of 1985 concerning Guidelines for Consumer Protection¹⁰.

According to Law No. 8 of 1999 concerning consumer protection, what is meant by consumer protection is all efforts that guarantee legal certainty to provide protection to consumers. As stated in article 1 paragraph 1 of the Consumer Protection Act. and/or services available in the community, both for the benefit of oneself, one's family, others, and other living creatures and are not for trade¹¹.

Article 10 Government Regulation Number 69 of 2010, every person who produces or imports food, medicines or cosmetics packaged into the territory of Indonesia for trading and declares that the food is halal for Muslims, is responsible for the truth of the statement and is obliged to include information or Halal writing on the label.

In the Government Regulation of the Republic of Indonesia Number 31 of 2019 concerning Implementing Regulations of Law Number 33 of 2014 concerning Guarantee of Halal Products, it is stated; Article 2 (1) Products that enter, circulate, and are traded in the territory of Indonesia must be certified halal. (2) Products

⁹Undang-Undang Nomor 33 Tahun 2014 tentang Undang-Undang Jaminan Produk Halal Pasal 7

¹⁰Susanti Adi Nugroho, Proses Penyelesaian Konsumen Ditinjau dari Hukum Acara Serta Kendala Implementasinya, PT Prenada Media Gorup, Jakarta, 2011, h. 2.

¹¹Team Administrasi Niaga Politeknik Negeri Semarang, *Modul Hukum Bisnis*, (Semarang, 2008), h. 155

derived from materials that are prohibited are excluded from the obligation to be certified halal. (3) The product as referred to in paragraph (2) must be provided with non-halal information. (4) Business Actors are required to include non-halal information in paragraph (3).

Discussion

In the Islamic Paradigm

Based on the Qur'an, the letter Al-A'raf verse 157 explains that:

"And Allah made lawful for them all thoyib and forbade to them all that is bad," (Surah Al-A'raf verse 157). Regarding the letter Al-A'raf verse 157 in the hadith of the Prophet Muhammad it is stated:

Allah's Word: "Indeed, every treasure that I have bestowed upon my servants is therefore lawful for them. And I made My servants, in hanif (straight) conditions, then the devil came to them and led them (misleading) him for their belief (which is straight) and forbids them that I make lawful for them (HR. Muslim Hadith no. 2865).

From Muhammad bin Abdillah Ibn Numair al-Hamdani, from my father from zakariya from Sha'bi from al-Nu'man bin Basyir it has been said; I have heard the Messenger of Allah (PBUH) and that he put his index finger to his ear, "Actually, regarding halalness, it is clear, what is haram is clear. And between the two there is a mutasyabiat affair, the majority of people / people do not understand it. And between the two there is a mutasyabiat problem, most people / people do not know about it. The reason is that whoever keeps it / fearful does not fall into mutasyabiat / doubtful, it means that he has saved his religion and dignity. And for those who fall into something vague, almost fall into the forbidden place. For example, if a person herds his cattle around Hima (a place/area belonging to the king that is guarded/protected and forbidden to enter for those who are not known and who enters it will be subject to punishment). Know where actually each king has a special area, understand where is the special area of Allah, namely His prohibitions." (HR. Muslim).

III. CONCLUSION

That the legislation on halal food products in Indonesia is contained in Law number 33 of 2014 concerning Halal Product Guarantee and law number 11 of 2020 concerning Job Creation has not stipulated rules regarding labeling of halal and non-halal products which are protection for both consumers and agents, distributors and even the producers themselves so that they can have a positive and beneficial impact on all parties.

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