

## Halal Assurance Development Strategy In Indonesia

Adriani<sup>1</sup>, Siradjuddin<sup>2</sup>, Mukhtar Lutfi<sup>3</sup>, Nurlaela<sup>4</sup>

<sup>1</sup>Sekolah Tinggi Ilmu Ekonomi-LPI

<sup>2,3</sup>Universitas Islam Negeri Alauddin Makassar

<sup>4</sup>Institut Teknologi dan Bisnis Nobel Indonesia

E-mail : [adriani@stie-lpi.ac.id](mailto:adriani@stie-lpi.ac.id)<sup>1</sup>, [siradjuddin@uin-alauddin.ac.id](mailto:siradjuddin@uin-alauddin.ac.id)<sup>2</sup>, [mukhtar.lutfi64@uin-alauddin.ac.id](mailto:mukhtar.lutfi64@uin-alauddin.ac.id)<sup>3</sup>, [nurlaela@nobel.ac.id](mailto:nurlaela@nobel.ac.id)<sup>4</sup>

### Article History:

Received: 14 Januari 2025

Revised: 10 Maret 2025

Accepted: 14 Maret 2025

**Keywords:** Strategy,  
Development, Halal  
Assurance

***Abstract:** This study uses a qualitative research method that provides an understanding of the strategy for developing halal assurance in Indonesia. This research method uses a literature review taken from several readings that discuss the existence of strategies, development and halal assurance. The results of this study are that halal products are rahmatan lil alamin for all people, especially for those who consume them and the business actors involved. In the development of the halal product industry, the implementation of sustainable policies that are in accordance with Islamic law will be oriented towards fair business and be able to create a just and prosperous society. In this case, the emphasis of the strategy is carried out by prioritizing the development of aspects of the domestic halal product industry and creating a business network in the global market that will grow the Indonesian halal product industry to dominate the global market. This is expected to increase the effectiveness, efficiency, and sustainability in the development of the halal product industry and make development rational and on target. Therefore, community involvement in the process of developing the halal product industry is very important in order to optimize existing resources and create a good communication climate between the government and the community.*

## INTRODUCTION

The Qur'an and Hadith as sources of Islamic law clearly stipulate that there are halal and haram provisions for Muslims. Food, medicine and cosmetics, some are halal and some are haram to consume or use. Likewise with biological chemical products and genetic engineering, and/or other products, there is often doubt about their halal and haram. The Qur'an and Hadith are a guide for Muslims to always consume halal food and goods.

Halal is now no longer just a matter of religion. In the lives of the world community, halal has become a global symbol that reflects quality assurance and lifestyle choices. Because in business, halal-labeled products can generate significant profits for producers. In this case, producers and traders use halal certificates and logos as a way to inform and convince consumers that their

products are of high quality and suitable for consumption according to religious rules.

The Indonesian government is working hard to encourage the strengthening and development of the halal industry in Indonesia. (Astuti 2020). The potential for the halal industry in Indonesia is very large, including Indonesia being a country with the largest Muslim population in the world. The large Muslim population in Indonesia is a very potential market for the halal industry. Currently, this market is only utilized by the halal industry from abroad. In fact, Indonesia is the fourth largest food and beverage importer in the world. Of course, this must be a serious concern for the Indonesian government. There are challenges to meet domestic halal needs. Domestic halal needs cover several sectors, including the halal food and beverage sector, Muslim fashion, halal tourism, halal medicine and pharmacy, halal cosmetics and others. Things that are halal needs for the Indonesian people must be maximized using domestic products. (Qoni'ah 2022). Increasing awareness to use domestic products can automatically have an impact on increasing the real sector which can strengthen the national economy. Halal literacy in Indonesian society is also still low so that the benefits of halal are not too much attention. For this reason, the government and all existing stakeholders are obliged to increase public literacy about halal. Law number 33 of 2014 states that every product that is circulated and traded in the territory of Indonesia must be halal certified. This regulation urges the halal industry in every sector to carry out certification to obtain halal certificates and logos. (Astuti 2020)

The current domestic halal product business is still largely dominated by imports. In this case, there needs to be optimal efforts from all related parties, both government and private, to create a fresh climate for the development of domestic halal products. In order for the halal product industry in our country to grow and develop rapidly so that it can keep up with global halal product trade, hard work is needed to encourage the rise of the Indonesian halal product industry. We need halal products that are acceptable and in demand by the community itself so that they can drive the real sector and grow the national economy. In this case, the right strategy is needed for the development of the Indonesian halal product industry. The growth and development of the halal product business is influenced by superior competitiveness and competitive products. In building a healthy industrial climate, if the development of the strength of the domestic halal product industry is good and is able to take advantage of existing opportunities, of course it will be able to answer the challenges of the domestic halal product industry.

## **METHOD**

The research method is literature review. The literature review method is a systematic approach to collect, evaluate, and synthesize relevant literature in a particular field of research. Experts recognize the importance of literature review as an initial step in the research process that allows researchers to understand the context of the study, review previous findings, and identify knowledge gaps that still need to be explored, describing literature review as a systematic process to collect, evaluate, and synthesize previous studies to produce a better understanding of the topic being studied.

In this study, applying a qualitative approach to explore in-depth understanding of Strategy, development in the halal industry. The research design is descriptive-analytical, to describe the observed phenomena and analyze them critically. The study population consists of various relevant sources of information available online, including journal articles, books, research reports, and official websites that discuss related topics. did not use samples in this study because the focus is on various sources of information available.

---

Data collection techniques include a comprehensive literature study from reliable internet sources. developing research instruments in the form of an analytical framework on the development strategy of the halal industry in Indonesia The data analysis technique is qualitative analysis, which will explore and interpret data found from various sources systematically, with a focus on thematic and conceptual patterns that emerge. With this approach, it aims to provide in-depth insight and comprehensive understanding of the topic being studied, without using quantitative data or interview techniques.

## **RESULTS AND DISCUSSION**

### **Scope of Halal Products**

Islam regulates all aspects of human life. Everything is stated in the Qur'an, a guideline for living life for the people, as rahmatan lil alamin, including the rules for consuming something. This is in line with the word of Allah in the Qur'an: "O mankind, eat what is lawful and good from what is on earth, and do not follow the footsteps of Satan. Indeed, Satan is a clear enemy to you. " (QS. al-Baqarah/2:168). The verse above orders humans to only consume halal products. In Islam, halal and good are two things that cannot be separated. Both have a major influence on the formation of human psyche and physique, as well as behavior and the formation of morals. This is a benchmark for the reflection of initial assessments that influence a person's behavior, because food and drink for Muslims are not only to fulfill physical needs, but also part of spiritual needs that must be fulfilled. (Imam Al Ghazali: 2002) The Hadith of the Prophet SAW explains this, as narrated by his friend Abu Hurairah RA, that the Messenger of Allah SAW said: "The stomach is a lake for the body. The blood vessels end in it. If the stomach is healthy, the vessels will be healthy. Conversely, if the stomach is sick, the blood vessels will also be sick. " (HR Thabrani). Regarding this, Imam al-Ghazali likened the matter of food in religion to the foundation of a building. According to him, if the foundation is strong and sturdy, then the building will stand upright and sturdy. Conversely, if the foundation is weak and fragile, the building will surely collapse and fall. Etymologically, halal means to release, describe, dissolve, break, free and allow. Meanwhile, in terminology, the word "halal" is something with which the harmful knots are broken down, and Allah allows it to be done. (Yusuf Qardhawi, : 2000). Halal can also be interpreted as something that is free from components that are prohibited for Muslims to consume. (Zalina Zakaria :2008)

Law No. 33 of 2014 concerning Halal Product Assurance contains several definitions that can be used as references in interpreting halal products. Products are goods and/or services related to food, beverages, medicines, cosmetics, chemical products, biological products, genetically engineered products, and valuables that are used, utilized, or utilized by the community. While halal products are products that have been declared halal in accordance with Islamic law.

### **HALAL PRODUCTS**

Halal products are very important products for Muslims. Muslims/Islamic communities are people who prioritize the importance of halal products, be it food products, drinks, medicines, cosmetics, because this must be in line with Islamic law, that Muslims prioritize and want the products to be consumed to be guaranteed halal and pure.

1 Consuming halal food or drinks is an obligation for every Muslim. Halal and good physically and spiritually. Therefore, getting halal food is a right for every consumer, especially Muslims.

---

Halal means free or not bound. Halal food is food that is permitted to be consumed or is not bound by provisions that prohibit it. Good (Thayyib) means delicious, good, healthy and calming (Aisjah Gerindra: 2006)

- 2 Good food here can be interpreted as the same as food that has good taste, good hygiene sanitation and good nutritional content. The following verse states that consuming halal food is an obligation for Muslims. One verse that explains this is Surah Al-Maidah verse 88, as follows: ◉

Meaning: "And eat halal and good food from what Allah has provided for you, and fear Allah in whom you believe." (QS Al-Maidah: 88) As a determinant of the halalness of a food product, among other things, it does not contain alcohol or components that can be intoxicating, nor are there wild animals, fangs, long hooves and pigs. Meanwhile, food product ingredients obtained from all types of plants and all types of fish are guaranteed to be halal, the critical point of their halalness is the equipment and ingredients added during processing, as well as packaging. For food that comes from animals, consumption is permitted, which is the point

What is critical is the method of slaughter, tools and materials used or added during processing, as well as packaging. According to Islamic law, the requirements for halal food products include the following:

- a. Halal in substance, which means that it is halal from its original law, for example fruits, vegetables.
- b. Halal in the way it is obtained, which means that the way it is obtained is in accordance with Islamic law, for example it is not obtained in a way that is prohibited by Islamic law, such as stealing.
- c. Halal in processing, which means that the slaughtering process must be in accordance with Islamic law, such as the process of slaughtering animals according to Islamic law, for example by reciting the basmalah.
- d. Halal in storage, the storage place does not contain prohibited goods such as pigs and dogs (animals prohibited by Allah).
- e. Halal in transportation, for example animals that die during transportation, even if only briefly, may not be slaughtered and consumed by humans.
- f. Halal in its presentation, which means that the presentation does not contain items that are forbidden according to Islamic law (Ministry of Religion).

### **HALAL CERTIFICATION AND LABEL**

The importance of halal certification and labels as an implementation of strategic steps to protect Muslims from various attacks on the circulation of food products containing non-halal ingredients must be carried out by the government. There are still many producers of food, beverages, medicines, cosmetics and other products, only a small number of business actors apply the halal production guarantee system and use the halal mark. This Government Regulation on halal product guarantees gives producers the freedom to apply the halal production guarantee system or not.

To guarantee the halalness of a product that has received a halal certificate, the MUI stipulates and emphasizes that if at any time it is found that the product contains elements of haram goods, the MUI has the right to revoke the halal certificate of the product concerned. The importance of halal certification and labeling to guarantee the halalness of products, there are several processes for implementing halal certification and labeling through several procedures, including:

- 1) Every producer who applies for a halal certificate for their product must fill out the form
-

provided by attaching, among others;

- a) Specifications and halal certification of raw materials, additional materials and auxiliary materials as well as a production process flow chart.
  - b) Halal certificate or halal certificate from the regional MUI (local products) or halal certificate from an Islamic institution recognized by the MUI (imported products) for materials derived from animals and their derivatives.
  - c) Halal assurance system described in the halal guideline along with its standard implementation procedures.
- 2) The LPPOM MUI auditor team conducts an inspection or audit to the producer's location after the form and its attachments are returned to LPPOM MUI and checked for completeness.
  - 3) The results of the inspection or audit and laboratory results are evaluated in a meeting of LP POM MUI experts. If the requirements have been met, an audit report is made to be submitted to the MUI Fatwa Commission Session to decide on its halal status.
  - 4) The MUI Fatwa Commission Session can reject the audit report if it is considered not to have met all the specified requirements.
  - 5) The halal certificate is issued by the Indonesian Ulema Council after its halal status has been determined by the MUI Fatwa Commission.

#### **HALAL GUARANTEE DEVELOPMENT STRATEGY**

The state guarantees its citizens to carry out worship according to their beliefs, this is a constitutional right of citizens. In connection with this guarantee, the availability of food and beverages, medicines, cosmetics, biological chemical products, and genetically engineered products that are guaranteed to be halal according to sharia, for Indonesian people who are Muslim, is an inseparable part of worship, so that products consumed by the community need to be guaranteed by law. The growing public awareness of the halalness of products consumed is one indication of increasing religious awareness in the community.

Increasing awareness needs to be in line with the Halal Product Industry Development Strategy in an effort to improve government services regarding the protection and counseling of halal product guarantees. These rights are rights that are inherent to anyone who is in the position of a consumer, as well as a subject. Consumers must be positioned as subjects. As legal subjects, interests and safety must be protected legally, and the protection process must also be supervised by the government. Producers, distributors, and sellers must have a conscience not to harm consumers. This is very important to note, because if consumers are harmed, then producers, distributors and sellers must be responsible, this responsibility is not only from the legal aspect, but also the social and moral aspects. The guarantee of halal products for the Indonesian Muslim community is also part of the constitutional rights guaranteed by the 1945 Constitution. Therefore, the birth of the Halal Product Guarantee Law in 2014 is a tool that regulates it. With the existence of regulations governing the implementation of halal product guarantees in our country, it will become a force that can grow and develop the domestic halal product industry. In this case, Irman Putra Sidin (2014) emphasized that obtaining a halal product guarantee for the Muslim community is a force in the development of the halal product industry.

The Halal Product Guarantee Law is a tool that strengthens the implementation of halal product guarantees for the Muslim community. The government views that the Law on Halal Product Guarantee is the answer to the needs of the community to obtain a guarantee of the availability of halal products for the sake of physical and spiritual well-being. With the

---

availability of these halal products, the community will also be protected from products that are harmful to health. If we look at products that have halal certificates, the percentage is still very small compared to all products circulating in Indonesia. Thus, the number of products that have not been guaranteed halal is still much more circulating in the community than products that have been guaranteed halal. Formulating the right strategy can overcome the weaknesses of the domestic halal product industry and become a solution step in solving its problems. Therefore, the lack of experts in the field of halal products, minimal public knowledge about halal products, and infrastructure and technological devices that do not yet support, must be resolved immediately. In the socialization and education of halal products, for example, the Government together with all Islamic Community Organizations can actively increase the action of the halal-conscious community movement. The recommended socialization is to make halal product material a priority topic in Friday sermons, religious study groups and other religious events. In addition, in religious lessons in public schools, the topic of halal products can be included in the education curriculum. To improve the socialization and education of halal certification so that entrepreneurs are able to take advantage of the halal food market opportunities, it is necessary for related agencies and institutions to go directly to business locations or business associations to provide information and education on halal certification. This can be a solution to the limited time for entrepreneurs in seeking information and of course will have a big influence on the attitude of entrepreneurs in carrying out halal certification. In this case, entrepreneurs must be made aware that including a halal label will have a positive effect on company performance and will also make the public more confident in the products they produce. Most consumers believe that products with halal brands have higher quality and safety standards than non-halal goods. Halal Product Industry Development Strategy. The implementation of regional and global free markets will be a challenge for halal product business actors to be able to compete in this market. However, of course, reliable readiness is needed in taking advantage of existing opportunities. Business actors who advance in quality and business relationships will be winners in free market competition.

## **CONCLUSION**

Based on the results of the discussion, the conclusion is that halal products are rahmatan lil alamin for all people, especially for those who consume them and the business actors involved. In the development of the halal product industry, the implementation of sustainable policies that are in accordance with Islamic law will be oriented towards fair business and be able to create a just and prosperous society. In this case, the emphasis of the strategy is carried out by prioritizing the development of aspects of the domestic halal product industry and creating a business network in the global market that will grow the Indonesian halal product industry to dominate the global market. This is expected to increase the effectiveness, efficiency, and sustainability in the development of the halal product industry and make development rational and right on target. Therefore, community involvement in the process of developing the halal product industry is very important in order to optimize existing resources and create a good communication climate between the government and the community.

---

## **REFERENCES**

- The Qur'an and Its Translation, Jakarta: Ministry of Religious Affairs of the Republic of Indonesia, 2004
- Al Ghazali, Imam, 2002. *The Thin Thread between Halal and Haram*. Surabaya: Putra Pelajar
- Astuti, Mirsa. 2020. "Halal Product Development in Fulfilling the Halal Lifestyle." *Iuris Studia: Journal of Legal Studies* 1, no. 1 (June): 14–20. <https://doi.org/10.55357/IS.V1I1.16>.
- Mursid, Fauziah. 2021. "Low Halal Literacy in Indonesia | Republika Online." 2021. <https://ihram.republika.co.id/berita/r2o8e2313/rendahnya-literasi-halal-indonesia>.
- Qardhawi, Yusuf, *Halal and Haram in Islam*, (translation), Surabaya: Era Intermedia, 2000.
- Zakaria, Zalina. "Tapping Into The World Halal Market: Some Discussions on Malaysian Laws Standars," Kuala Lumpur: *Shariah Journal*, Vol. 16, Special Edition, 2008