

THE FACE OF INDONESIAN ISLAM IN UNDERSTANDING OF HALAL PRODUCTS

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ABSTRACT: *As a step to guarantee the halal of products in Indonesia, the government issued Law Number 33 of 2014 which states the obligation to be halal certified for products circulating and traded in Indonesia. This obligation, according to Government Regulation number 39 of 2021 will begin to be carried out from 17 October 2024, for slaughter products, food and beverages. This policy raises pros and cons among the face of Indonesian Islam which is represented by the Muslim community, both as consumers and business actors. Various opinions were expressed by the community regarding halal certificates, both online and offline, questioning whether a halal certificate is needed? This paper tries to dig deeper into this information through qualitative research using data collection techniques through search engines on the internet. Then the findings obtained are tried to be criticized and then it is hoped that they can become material for consideration for stakeholders to improve halal certification services as part of the government's mandate to guarantee halal products in Indonesia or not rule out the possibility outside Indonesia.*

Keywords: *Halal, Halal products, Halal certificates*

INTRODUCTION

Indonesia as a country that recognizes the existence of God and its religion through its state foundation Pancasila, in its first precepts, makes the state obligated to serve the needs of religious worship for recognized religions, so that followers of the recognized religion can carry out their worship properly without any obstacles and/or obstacles, as written in article 29 of the 1945 Constitution.¹ The consequence is that the state must provide religious services to support their worship.²

The state, in this case, is obliged to carry out public services in religious matters through the mandate given to the duties and functions of the Ministry of Religion.³ Regarding the Islamic religion, the Ministry of Religion has services such as pilgrimage, Islamic education, waqf, zakat and halal products. Furthermore, this paper focuses on halal product services.

Halal and haram issues are highly considered by Muslims in carrying out their

¹ Fatmawati, "Perlindungan Hak atas kebebasan beragama dan beribadah dalam negara Hukum Indonesia", *Jurnal Konstitusi*, Vol 8, No.4. page.491, Agustus 2011, Penerbit Mahkamah Konstitusi, Jakarta, 2011.

² Joko Tri Haryanto, *Negara melayani agama dan Kepercayaan*, Penerbit Litbangdiklatpress, page 8, Jakarta, 2018

³ <https://kemenag.go.id/artikel/tugas-dan-fungsi#:~:text=Kementerian%20Agama%20mempunyai%20tugas%20menyelenggarakan,Presiden%20dalam%200menyelenggarakan%20pemerintahan%20negara.>

religious teachings. Halal and haram in food are absolute things that must be obeyed by all Muslims. The basis for determining halal and haram is based on the main guidelines, namely the Qur'an and hadith.⁴ Halal and unlawful matters become a form of testing as well as worship for all Muslims in living their lives, from birth to death, as well as being a determining factor in the scales of reward and sin in the hereafter.

The long history of halal products in Indonesia began with the lard case in 1988, which disturbed the public, when 63 types of food were found that were suspected of being non-halal based on a report by Tempo magazine. Then the government gave a mandate to MUI to carry out the halal certification process. Furthermore, MUI established LPPOM UI to immediately intervene in the settlement of this halal-haram product case, based on the Decree of the MUI Central Leadership Council No. 018/MUI/I/1989 of 1989 on January 6, 2005. LPPOMMUI has the authority to issue halal certificates/labels to be affixed to products that have been tested for halal by LPPOM MUI. Then this MUI Decree was strengthened by the issuance of Decree of the Minister of Religion (KMA) 518 of 2001 and KMA 519 of 2001, with MUI being mandated as a halal certification body and to carry out inspections/audits, issue fatwas, and issue halal certificates.⁵

The purpose of this halal labeling is to provide product halal certainty so that Muslim consumers can comfortably consume halal products, as well as to support business actors in producing products that have been tested for halal by LPPOM MUI. The implementation of this halal label was carried out voluntarily, until later in 2014 Law Number 33 of 2014 concerning Guaranteed Halal Products or abbreviated as the JPH Law was issued. Since the enactment of this Law, it is further stipulated that halal certification is mandatory, which will be carried out in stages based on time, to reduce chaos in society⁶

The JPH Law explains that one of the government's duties is to provide services for business actors to obtain halal certificates. Halal certificate is Halal certification is a form of recognition of the halal of a product issued by BPJPH based on a written halal fatwa issued by the MUI⁷ This halal certificate is mandatory for products circulating and traded in Indonesia based on article 4. The implementation of this obligation is not carried out all at once, but in stages over the next few years, so as not to create shock or chaos in society which has the potential to cause chaos in many aspects of life. Even though the government is trying to implement this policy gradually within 5 years, it still creates polemics in the community. At least this is illustrated online as will be discussed in this article. This is what this paper tries to explore. How is this polemic conveyed by the community towards their obligations. In particular, how do the Indonesian people actually think about the definition of halal or a halal product and how does it relate to the

⁴ Explained by Siti Zulaekah and Yuli Kusumawati in article "Halal dan haram makanan dalam islam" Jurnal Suhuf, vol XVII No.1/Mei 2005, hal 25, Penerbit Balitbang dan Diklat Kementerian Agama RI, Jakarta, 2005

⁵ Devid Frastiawan Emir Sup et.all, "Dinamika Regulasi Sertifikasi Halal di Indonesia", Jurnal ekonomi Syariah Indonesia, Juni 2020, Vol X, No.1, page.36. Penerbit Fakultas Ekonomi UI, Depok, 2020

⁶ Law No. 33 of 2014 was processed for almost 2 periods of Legislator member and is a formalization of Islamic law into national law based on the legislation process, as stated by Asep Syarifuddin Hidayat & Mustolih Siradj in the article entitled "Argumentasi Hukum Jaminan Produk Halal" in jurnal_Jurnal Bimas Islam Vol.8. No.1 2015 page 56, penerbit Bimas Islam kementerian Agama

⁷ Law Number 33 of 2014 concerning Guarantees for Halal Products

obligation of a halal certificate.⁸

RESEARCH METHOD

This study uses a qualitative method according to Gunawan (2013) with online data collection techniques through the use of search engines that are commonly used by many people in the world, namely google.com or google.co.id. Then the pages displayed by Google, which are based on a number of Indonesian language keywords adapted to the theme of this article. This is done so that Indonesian-language pages are captured which are likely to be web pages in Indonesia.⁹

The limitation of this method is that the data obtained is not in the form of numbers, but in the form of web pages that match keywords. A more detailed selection of keywords is used to confirm issues according to the themes encountered by researchers. Furthermore, the selected pages are visited and a review is carried out based on Islamic reference sources and the subsequent results are expected to be useful information for stakeholders as an evaluation for improving halal certification services as a form of government mandate to further guarantee halal product.

RESULT AND DISCUSSION

1. Public Views Regarding product halalness.

Based on the keyword "halal" found a number of 303,000,000 or three hundred and three million pages reported by google.com¹⁰ Then a search using the keyword "halal product" will find 6,130,000 or six million one hundred and thirty thousand pages. Furthermore, by using the keyword "product halal" you will find 82,900 or eighty-nine thousand and nine hundred pages¹¹ Then specifically used the keyword "product halal" according to the community, found 31,100 or thirty- one thousand one hundred pages¹² Furthermore, from these keywords an observation was carried out to seek the public's view of the halal product at random.

The findings resulting from the above methods show that public interest in discussing and reporting about halal products is very high. Then randomly found several community assumptions about the halal product. Even though this method cannot show facts in quantity, there is a reality in the community that there are assumptions about the halal products that are described through these websites. Those assumptions are:

The first assumption is the assumption that by looking at who is the business owner as the determinant. This is an assumption that is widely used by society, not only in Indonesia, but also people in the world. If the owner is a Muslim, or his employees use

⁸ Explained in Government Regulation Number 39 of 2021 concerning the implementation of halal product guarantees, in article 141.

⁹ Gunawan, Imam, *Metode Penelitian Kualitatif: Teori dan praktek*, Penerbit Bumi aksara, ed.1, Jakarta 2014

¹⁰ <https://www.google.com/search?q=halal>

¹¹ <https://www.google.com/search?q=%22kehalalan+produk%22>

¹² <https://www.google.com/search?q=%22kehalalan+produk%22+menurut+masyarakat>

Muslim attributes, then many of us will conclude that the products they sell are also halal.¹³ This is actually justifiable, although it could also be wrong.¹⁴

The second assumption is that consciously or unconsciously we consider the halal product by looking at who the visitors are who enter the shop/restaurant. If we see that many women who visit it is veiled women, then some of us will conclude that the product is halal.¹⁵

The third assumption is that some people in general or some business actors consider a product to be called halal if the restaurant or shop displays the words "No Pork No Lard" as part of its front window.¹⁶

The fourth assumption is that people generally consider halal animals such as chickens, cows, sheep, goats to be halal if they are served without considering the factor of whether the animal has been slaughtered according to sharia or not.¹⁷

Is this assumption justified? If it's not true, what's the problem? The four assumptions above are very important to discuss first, because if the four assumptions above are true, they will be reasons to justify that we don't need halal certificates anymore. Next, we will examine the four assumptions with the previous explanation regarding the basic understanding of halal and haram in Islam and continue with a discussion of why halal certificates are needed.

2. Dalil of Halal Haram in Food and Beverages

Basically, the original law of everything that is good and useful is permissible and halal.¹⁸ Therefore, we must make this the first basis in determining halal products. This is reinforced by the word of Allah SWT in Surah Al Baqarah verse 29 which explains that Allah made everything on earth for humans. Besides that, Surah Luqman verse 20 also explains that Allah has subjected the heavens and the earth to be for mankind, unless next is what is forbidden by Allah.¹⁹

As for food that is forbidden by Allah as explained by Ibn Kathir²⁰ he explains the word of Allah in Surah Al Maidah verse 3, that Allah SWT. Convey the prohibition of eating pork, forbidding carcasses that are forbidden. Namely, animals that die by themselves without going through the slaughter process, also without going through the hunting process. This is never forbidden, because it contains danger, considering that the blood of

¹³ Explain by Muchtar in "Perilaku Komunitas Muslim Perkotaan dalam. Mengonsumsi Produk Halal" in Jurnal Multikultural & Multireligius Vol. 11 No. 2 tahun 2012, in <https://jurnalharmoni.kemenag.go.id/index.php/harmoni/article/download/248/206>

¹⁴ <https://halal.unair.ac.id/blog/2018/09/05/beberapa-faktor-yang-mempengaruhi-kesadaran-halal-di-indonesia/>

¹⁵ <https://food.detik.com/info-kuliner/d-6631124/hampir-terjebak-seafood-nonhalal-netizen-muslim-ini-beri-peringatan>

¹⁶ <https://food.detik.com/info-kuliner/d-6046780/restoran-ayce-no-pork-no-lard-belum-tentu-halal-ini-penjelasan>

¹⁷ <https://www.itrip.id/asia/makanan-khas-taiwan>

¹⁸ Explained by Ahmad Harisul Miftah, dengan judul "Konsep Halal dalam hukum Islam" pada jurnal Syakhsiya, penerbit Uni Sultan Maulana Hasanudin, Banten (2019) vol.20 no.1 tahun 2019. page.2

¹⁹ Ibid. page.3

²⁰ <http://www.ibnukatsironline.com/2015/05/tafsir-surat-al-maidah-ayat-3.html>

these animals is still trapped in their bodies; it is harmful to the body. For this reason, Allah forbids it.

In addition, Allah also forbids pork and makes locusts and fish carcasses lawful. Meanwhile, alcoholic beverages are prohibited, as Allah says in the Al-Quran Surah Al Maidah verse 90, "O you who believe, in fact, drinking, gambling, (sacrifice to) idols, and raffle fate with arrows is an abomination (and) including satanic acts. So, stay away from those (deeds) so that you will be lucky. ". According to Yusuf Qhardawy, the liquor in question is khamr derived from grapes, dates, wheat, or other ingredients²¹

3. Why we need halal certificate ?

In fact how we behave towards halal and haram is very clear, but it turns out that between halal and haram there is doubt or known as gray or there is ambiguity. Rasulullah SAW in many hadith history.²² Explained the importance of staying away from syubhat, because by avoiding syubhat he has maintained his religion and honor. This matter of doubt or doubt is the basis for the need for a halal certificate. Why? Because what is certified is neither one that is clearly halal nor one that is definitely unlawful, because both are very clear.²³ As for those that are certified, they are doubtful, which some people consider halal. Here's the explanation.

It all starts with technology that continues to develop today which causes the presence of many goods or materials or ways to produce certain products. It is technology that makes a material which originally was halal, becomes doubtful or no longer clear because it is the treatment process and or the addition of materials in the process. In ancient times, what was lawful and unlawful could still be seen in shape or form, however, at present there are many products that do not reflect the original form of the ingredients at all.

For example, bananas are natural fruits that everyone knows are halal. However, if it is in the form of fried bananas, then the fried bananas become a questionable item. Why? It caused by in the process, there are additions of other materials that must be ensured halal. Like the presence of flour or cooking oil. Not to mention the process, which sometimes has the potential for unclean contamination which causes the final product to become non-halal.

In addition to the simple example above, Prof. Khaswar Syamsu then explained that in fact products that are halal are becoming few because these products become questionable due to technological interference in the process and additional ingredients. Currently, there are many non- halal materials that no longer look like their original form and have changed into other forms. Pork, for example, is now processed and turned into a powder known as gelatin. Gelatin is an important ingredient in the manufacture of various products on the market, such as ice cream, bread, milk or other products. Therefore, it is necessary for the party to test or check to ascertain whether the product is free from non-

²¹ Yusuf Qardhawi, *Halal Haram Dalam Islam*, Surakarta: Era Intermedia, 2007, page. 69

²² Explained by Amir Mahmud in "Kajian Hadis tentang Halal, Haram, dan Syubhat", in *Jurnal Adabiyah* Vol. 17 Nomor 2/2017, Penerbit Fakultas Adab dan Humaniora UIN Alauddin Makassar, page.127-129

halal elements or not and further strengthened by the issuance of a halal certificate. Once again, there is no need for an illegitimate certificate, because what is haram is clear. Vice versa, what is halal is clear and does not need to be halal certified, such as fresh natural ingredients, vegetables or fruits.²³

Therefore, the explanation above at the same time breaks the argumentation of the four assumptions that have been presented above, namely, the public's opinion that a product is halal because the owner is Muslim and/or the visitor is Muslim and/or has "no pork no lard" or has been made from halal animals but the buying process is not clear.

CONCLUSION

The face of Indonesian Islam represented by Muslim consumers in relation to the understanding of halal product, there are still some that are not in accordance with the true meaning of halal products, because there are still those who think that Muslim business owners make their products halal, visitors are Muslim or have Muslim attributes, so the product is halal, it does not contain "no pork no lard" then it is halal, food based on beef or chicken, then the product is halal.

The true understanding of halal is ensuring that the ingredients used are confirmed to be halal, or are fresh natural ingredients, or contain halal slaughtered animals and the process is confirmed to be halal and has been tested halal by a competent party and proven by an official halal certificate from BPJPH. Limitation of this research is that the various findings mentioned have not been tested in quantity, but this has shown that there are still Indonesian Muslim consumers who have an understanding of halal that is not in accordance with its true meaning.

SUGGESTIONS AND IMPLICATIONS

The results obtained in this study, although they have limitations that do not consider quantity, show that there are still Muslim people who do not understand the true meaning of the meaning of halal products. Therefore, it is necessary to carry out further research to see how, quantitatively, the understanding of Muslim consumers regarding the halal of this product, is it proven that there are still many misunderstandings in understanding or only a few and insignificant?

Furthermore, it is necessary to provide socialization or dissemination from the government, especially in areas that still do not understand the true meaning of halal, so that the number of Muslim consumers who misunderstand it can be significantly reduced.

The implication that will occur if the understanding of the Muslim consumer community is still wrong in understanding the true meaning of halal products is that there will be misunderstanding regarding the need for halal certificates in the community. Muslim consumers will think that a halal certificate is unnecessary and a waste of time and money. Of course, this is dangerous, considering, as discussed above, halal is not just owned by Muslims or Muslim visitors or "no pork no lard" or made from halal animals, but as a thorough inspection of all materials and processes that have been proven halal by

²³ <https://halalmui.org/sertifikasi-halal-atau-sertifikasi-haram/>

competent party as evidenced by being halal certified.

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