



Misconception about Halal Certification Placement on Non-Food Commodities: State Coercion over the Territory of Ijtihad

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Abstract: The obligation of halal certification for commodity products has created many dilemmas, one of which is the placement of the halal label on non-consumer goods. This is evidenced by the use of halal labels on several animal food products and non-food products. Even halal certification is also placed in the service sector, which is included in the supply chain management activities category. This study examines the government mandate for halal certification of commodity products and highlights the resulting public misunderstandings about the application of halal labels. Data were gathered from various online platforms, including news outlets, pet food websites, and sites unrelated to consumer goods that discuss halal certification. These sources were examined using descriptive analysis. The findings reveal that, on the one hand, the government helps consumers choose halal products; on the other, making the State the sole authority on what's halal and what's haram has confused halal labels and imposed legal pressure on matters that rightly belong in the domain of ijtihad. The mandatory halal certification imposes the formalism of religious language, leading people to feel that their economic activities are being dictated in the name of the common good, while disregarding alternative perspectives in assessing a product's halal or haram status. This finding underscores the need for additional follow-up measures to determine the extent of the benefits achievable through this mandatory halal certification requirement.

Keywords: Misconception, Halal Certification, Non-Food Commodities, Territory of Ijtihad

Abstrak: Pewajiban sertifikasi halal pada produk komoditas telah memunculkan banyak dilema, salah satunya adalah penerapan label halal pada barang non konsumsi. Hal ini dibuktikan dengan digunakannya label halal pada beberapa produk makanan binatang dan produk non makanan. Bahkan sertifikasi halal diberlakukan pula pada bidang jasa yang masuk dalam kategori kegiatan *supply chain management*. Tulisan ini bertujuan menjelaskan tentang kewajiban sertifikasi halal oleh pemerintah terhadap barang komoditas telah mengakibatkan terjadinya miskonsepsi penerapan label halal pada barang komoditas. Data yang dikumpulkan dari sumber online seperti situs berita, situs makanan kucing, dan situs barang non konsumsi terkait penerapan sertifikasi halal dianalisis secara deskriptif.

Dari hasil penelitian ini terungkap bahwa di satu sisi ada upaya Negara untuk membantu masyarakat dalam memilih produk halal. Namun di sisi lain, menjadikan Negara sebagai satu-satunya pihak yang memiliki otoritas dalam penentuan halal haram telah mengakibatkan terjadinya miskonsepsi dalam penerapan label halal dan munculnya pemaksaan hukum atas suatu obyek yang status hukumnya masuk wilayah ijtihad. Selain itu, kewajiban sertifikasi halal berarti memaksakan formalisme bahasa agama membuat masyarakat merasa didikte aktifitas ekonominya dengan alasan kemaslahatan umum, tanpa mempertimbangkan sudut pandang lain dalam menentukan halal haramnya suatu produk. Oleh karena itu, penemuan ini perlu tindakan lebih lanjut untuk mengukur sejauhmana kemaslahatan yang dapat dicapai oleh ketentuan kewajiban sertifikasi halal ini.

Kata Kunci: Kesalahpahaman, Sertifikasi Halal, Komoditas Non-Pangan, Wilayah Ijtihad

Introduction

The implementation of compulsory halal certification for commodity products in Indonesia reveals a widespread misinterpretation of halal labeling.¹ This is evident from the halal certification being applied to products not intended for human consumption, including animal feed and non-food items like refrigerators, office equipment, and household appliances. In fact, the mandatory halal certification also applies in the field of services included in the supply chain management category, such as companies engaged in logistics and transportation services. Even though the main target of halal certification is consumer goods, it also serves humanitarian values.² From this description, it can be concluded that there has been a misconception about the meaning of the word halal, so that all commodities and service activities are considered objects of halal certification.

To date, research on halal certification can be divided into four main trends. Firstly, studies investigate how halal certification affects consumer purchasing interest.³ Secondly, there are studies examining the implications of halal certification for businesses.⁴ Thirdly, studies are exploring the implementation of halal certification policies and the obstacles encountered in the field. Fourth,

¹ Khusniati Rofiah et al., "Legal Awareness of Halal Products Certification among East Java Business Operators and Society," *JURIS (Jurnal Ilmiah Syariah)* 23, no. 1 (2024): 55–65, <https://doi.org/10.31958/juris.v23i1.10467>; Wahyu Abdul Jafar, "Legality of Halal Food Certification on Masalah Mursalah Perspective," *Jurnal Ilmiah Mizani: Wacana Hukum, Ekonomi Dan Keagamaan* 9, no. 1 (April 4, 2024): 96, <https://doi.org/10.29300/mzn.v9i1.2888>; Faridatun Nisa, Helmi Fitriansyah, and Chaerul Saleh, "The Integration of Masalah into Islamic Economic Law through the Policy of Halal and Tayyib Certification in Indonesia," *Jurnal Ilmiah Mizani: Wacana Hukum, Ekonomi Dan Keagamaan* 12, no. 1 (April 30, 2025): 254, <https://doi.org/10.29300/mzn.v12i1.6968>.

² Doli Witro, "State Islamic University Students' Perceptions of Israel Affiliated Products: A Study After the Fatwa of Indonesian Ulema Council No. 83 of 2023 Concerning the Law on Support for the Palestinian Struggle", *Al Manahij: Jurnal Kajian Hukum Islam* 18, no 1 (2024): 145-160, <https://doi.org/10.24090/mnh.v18i1.10554>

³ Alfath Adi Saputra and Jaharuddin Jaharuddin, "Pengaruh Sertifikasi Halal, Kesadaran Halal, Dan Celebrity Endorse Terhadap Keputusan Pembelian Produk Zoya (Studi Kasus Mahasiswa Feb Umj)," *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 16, no. 4 (2022): 1521, <https://doi.org/10.35931/aq.v16i4.1185>; Rizka Trisna Arianti and Hadi Purnama, "Komodifikasi Kata Halal Pada Iklan Hijab Zoya Versi Cantik Nyaman Halal," *Jurnal Ilmiah LISKI (Lingkar Studi Komunikasi)* 4, no. 2 (2018): 160, <https://doi.org/10.25124/liski.v4i2.1509>; Moch. Khoirul Anwar, "Respon Pelaku Usaha Rumah Potong Ayam Terhadap Kewajiban Sertifikasi Halal," *Jurnal Hukum Ekonomi Syariah* 3, no. 1 (2020): 27–39, <https://doi.org/10.30595/jhes.v0i0.7112>; Endeh Suhartini et al., "Analysis of Halal Certification for Micro and Small Business Actors from the Perspective of Masalah Principles and Legal Certainty," *Al-Adalah* 21, no. 2 (December 26, 2024): 401, <https://doi.org/10.24042/adalah.v21i2.23442>.

⁴ Bernadhetta Vivi Kristiana, Anita Indrasari, and Idha Giyanti, "Halal Supply Chain Management Dalam Optimalisasi Penerapan Sertifikasi Halal UMKM," *Performa: Media Ilmiah Teknik Industri* 19, no. 2 (2020): 113–20, <https://doi.org/10.20961/performa.19.2.46379>; Aam Slamet Rusydiana and Lina Marlina, "Analisis Sentimen Terkait Sertifikasi Halal," *JEBa (Journal of Economics and Business Aseanomics)* 5, no. 1 (2020): 69–85, <https://doi.org/10.33476/j.e.b.a.v5i1.1405>; Nur Kasanah, Muhammad Husain, and As Sajjad, "Potensi, Regulasi, Dan Problematika Sertifikasi Halal Gratis" 20, no. 33 (2014): 2021.

studies on the commercialization of religious values through halal certification.⁵ Therefore, this study not only examines the implementation and influence of halal labeling on commodity goods, but also seeks to reveal misconceptions about the application of halal labels that do not conform in their designation.

This paper seeks to elucidate the government's role in fulfilling societal demands for halal products, as mandated by Law No. 33 of 2014 on Halal Product Assurance.⁶ The government establishes the Halal Product Assurance Organizing Body,⁷ in collaboration with the Halal Inspection Body under the Indonesian Ulema Council (MUI), as the only party authorized to issue halal certificates. Products that require halal certification can be divided into three categories: first, consumer products, including food, beverages, and medicines; second, non-consumer products, including cosmetics, household appliances, office stationery, and animal feed; third, operational procedures within halal-compliant supply chains. The determination of the last two categories shows a misconception in the application of the halal label to some commodity products. Apart from products, MUI is also involved in agrarian issues, worship, technology, and science.⁸

This study examines misconceptions about the halal labeling of commodity goods circulating in Indonesia. This issue is essential because the initial purpose of issuing the halal label was to provide public security regarding the goods they consume and to fulfill religious obligations. In its implementation, the Halal Product Assurance Agency collaborates with the Halal Inspection Body of the Indonesian Ulema Council to ensure compliance with halal certification standards, having been granted full authority to issue halal certificates as the only institution authorized to do so. This condition gave rise to a monopoly in the provision of halal law and created a vulnerability to errors in determining which objects must be halal-certified.

The research employed a qualitative descriptive method, enabling a detailed and contextual examination of the subject matter. This approach is used to examine the extent of misunderstandings regarding the placement of halal labels on market-commodity products available in the market, as well as to reveal the pattern for determining whether a commodity is halal. That way, the findings of this study can be well narrated in terms of the meaning and interpretation of the events studied.

⁵ Lutfi Rosyad Alfikri and Ahmad Fauzi, "Politisasi Sertifikat Halal Lutfi Rosyad Alfikri 1), Ahmad Fauzi 2)" 3 (2022): 3–5; Musyifikah Ilyas, "Sertifikasi Dan Labelisasi Produk Halal Perspektif Maslahat," *Jurnal Al-Qadau: Peradilan Dan Hukum Keluarga Islam* 4, no. 2 (2018): 357, <https://doi.org/10.24252/al-qadau.v4i2.5682>.

⁶ Esther Masri et al., "Halal Product Assurance as Legal Protection for Muslim Consumers in Indonesia," *Al-Ahkam* 35, no. 1 (April 28, 2025): 205–34, <https://doi.org/10.21580/ahkam.2025.35.1.26384>. despite existing regulations such as Law Number 33 of 2014 on Halal Product Assurance. This study aims to analyze the implementation of halal product assurance and its effectiveness in providing legal protection for consumers and formulate strategies for strengthening the existing regulatory framework. This research uses a normative juridical method combined with an empirical approach through field interviews with business actors, relevant authorities, and consumers to obtain firsthand data. The findings indicate that while the legal framework is adequate, its implementation faces several challenges, including limited infrastructure, a lack of understanding among micro, small, and medium enterprises (MSMEs)

⁷ Abdul Syatar et al., "Examining Call for the Dissolution of Indonesian Ulema Council: Siyāsah Syar'īyyah Perspective," *JURIS (Jurnal Ilmiah Syariah)* 22, no. 2 (December 5, 2023): 199, <https://doi.org/10.31958/juris.v22i2.6678>; Supriyadi Supriyadi et al., "Legal Effectiveness of Halal Product Certification in Improving Business Economics in Indonesia and Malaysia," *Al-Ahkam* 34, no. 1 (April 30, 2024): 193–220, <https://doi.org/10.21580/ahkam.2024.34.1.20546>.

⁸ Mukhsin Aseri et al., "Negotiating Authority and Knowledge: Religion, Science, and Politics in the Fatwa Transformations of the Indonesian Ulema Council," *Journal of Islamic Law* 6, no. 2 (August 23, 2025): 286–316, <https://doi.org/10.24260/jil.v6i2.4702>; Ahmad Nabilul Maram, Imam Ghazali Said, and Titik Triwulan Tutik, "Fatwā on The Ruling of Hajj Without Taṣrīh; The Case of Indonesian Hajj Pilgrims in 2024," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 19, no. 2 (December 31, 2024): 413–43, <https://doi.org/10.19105/al-lhkam.v19i2.15437>; Abdullah Ghazali et al., "Islamic Institutional Advocacy Against Land Grabbing: A Comparative Analysis of MUI, Muhammadiyah, and NU in Indonesia," *Syariah: Jurnal Hukum Dan Pemikiran* 25, no. 1 (2025): 117–53, <https://doi.org/10.18592/sjhp.v25i1.18001.MUI>

Whereas, for this research, the data sources comprise: (i) the designated online portal of Indonesia's Halal Product Assurance Agency (BPJPH); (ii) The authorized digital platform of the Halal Inspection Institute affiliated with the Indonesian Ulema Council (LPPOM MUI); (iii) official online news websites; and (iv) publicly available social media content relating to the application of halal certification to commodity goods circulating in the market. The Parties acknowledge that data obtained from the foregoing official websites and official online news sources shall constitute primary and reliable data by virtue of their official and direct publication. Information obtained from social media shall be treated as supplementary data, used solely to corroborate and support information derived from the aforementioned official sources.

Pursuant to the foregoing, data collection was effected by downloading the requisite data and information from the relevant official websites. From the HPAA website, the Researcher obtained datasets containing information on commodity goods submitted for halal certification. From the HII-MUI website, the Researcher obtained materials containing legal criteria and fatwas governing the determination of the halal or haram status of commodity goods. From official online news websites and social media, the Researcher obtained reports and commentary reflecting public responses to HPAA decisions regarding halal labeling for particular commodities.

The collected data were analyzed in three stages consistent with the methodology of Miles and Huberman.⁹ First, in the data reduction stage, the Researcher categorized commodity items certified as halal by type and use, accompanied by concise statements describing each commodity. Second, in the data presentation stage, the Researcher tabulated the commodities certified as halal in a consolidated table with explanatory notes to facilitate comprehension. Third, the thematically and systematically classified data, organized into categories and tables, were subjected to verification and interpretive analysis with reference to misconception theory as the analytical framework. For the avoidance of doubt, official websites and official online news sources are designated herein as primary sources of direct data, and social media sources are defined as secondary, corroborative sources. All downloads and analyses were undertaken for legitimate research purposes and in accordance with applicable norms of academic integrity.

This study is grounded in the premise that assigning a halal label to a product constitutes an act of *ijtihad*. In this context, the determination of a product's halal status and the classification of items requiring halal certification fall within the realm of interpretive discourse, except in cases where the Qur'an and Sunnah explicitly designate a product as haram. Furthermore, the foundational principle in Islamic jurisprudence concerning halal and haram in *muamalah* asserts that all matters are originally permissible unless there is definitive evidence prohibiting them. Therefore, when halal labeling is required for all commodity products and even targets supply chain activities, this indicates a misconception in the application of the halal label and in the interpretation of the word *halal* itself.

Unraveling Religious Misunderstandings around Halal Labels

A misconception is a concept that is not in accordance with reality or its scientific understanding, and it is often connected to new concepts, leading to conceptual misunderstandings.¹⁰ The form

⁹ A.M Miles, M.B & Huberman, *An Expanded Sourcebook: Qualitative Data Analysis (2nd Edition)*, Sage Publications, 2nd ed., vol. 1304 (California: SAGE Publications, Inc., 1994).

¹⁰ Thibaud Haaser et al., "Oncologists' Knowledge, Practices and Ethical Opinions about Therapeutic Misconception: A French National Survey," *BMC Medical Ethics* 26, no. 1 (2025): 94, <https://doi.org/10.1186/s12910-025-01260-y>.

of misconception refers to the initial concept, error, or incorrect or similar relationship between concepts. The concept of religious misconception is an interpretation of religion rather than an accurate definition, and it is unacceptable because it conflicts with its natural understanding.¹¹ Religious misconceptions occur when people cannot find correlations between concepts, both new religious concepts and existing ones leading to misunderstandings. There are many religious misconceptions among the public, and not a few align moderate attitudes with liberal attitudes. This assumption states that moderation is a compromise with the theological beliefs of other religions. In the modern era, religious misconceptions can also encourage people, especially the younger generation, to take the wrong actions.¹²

In terms of misconceptions, several factors cause religious misconceptions, namely: 1) students and teachers, 2) society, 3) textbooks, 4) and context.¹³ Religious misconceptions regard people as people who tend to ignore religious norms as written in religious sacred texts.¹⁴ “For instance, there exists a widespread misunderstanding in Indonesia concerning the distinction between officially recognized religions and those that fall outside formal state recognition, the lack of recognition of equality before the law and government, which encourages discrimination in public services, presents an attitude of intolerance, and limits religious rights in society.¹⁵ From a legal standpoint, misconceptions about religion arise when individuals fail to fulfill their binding obligations under religious law as codified in sacred texts. Four primary legal sources contribute to these misunderstandings: Duty of Care in Legal Education. Educators and students who overlook procedural safeguards and interpretive standards in teaching religious law risk fostering misapplications of normative rules. Prevailing Norms and Judicial Precedents: Society’s collective legal interpretations, reflected in court decisions or customary practice, shape how religious obligations are understood and can perpetuate erroneous readings. Statutory Content of Instructional Materials Textbooks and guides that lack legislative endorsement or fail to distinguish between binding statutes and advisory commentary undermine the authoritative legal force of sacred norms. Hermeneutical Context and Interpretive Frameworks The absence of a transparent jurisprudential methodology (for example, textualism versus purposivism) creates a gap in how legal duties embedded in religious texts are applied to real-world conduct.

Other cases, such as misconceptions about the halal certificate process, must be addressed throughout so that SMEs and stakeholders can understand each other’s needs, as Islamic values teach that halal products should be consumed only when guaranteed halal.¹⁶ Thus, if the conception

¹¹ Siti Komariah, “Radicalization: The Misconception of Religious Practices in Diversity,” *The Journal of Society and Media*, 2020, <https://doi.org/10.26740/jsm.v4n1.p49-65>.

¹² Inas Zahra, “Salah Kaprah Memahami Kedisiplinan: Tinjau Ulang Konsep Disiplin Pada Anak Melalui Kacamata Psikologi Pengasuhan Islami,” *Psikobuletin: Buletin Ilmiah Psikologi*, 2020, <https://doi.org/10.24014/pib.v1i1.8403>; Riham Lailatul Wachdah, “Evaluasi Buku Ajar Bahasa Arab Kelas X Madrasah Aliyah: Pendekatan Saintifik Kurikulum 2013,” *Al-Ma’rifah*, 2020, <https://doi.org/10.21009/almakrifah.17.01.04>.

¹³ Dyah Novira Dwi Jayanti and Endang Susantini, “Profil Miskonsepsi Peserta Didik SMA Pada Materi Kingdom Animalia Menggunakan Four-Tier Multiple Choice Diagnostic Test,” *Berkala Ilmiah Pendidikan Biologi (BioEdu)*, 2021, <https://doi.org/10.26740/bioedu.v10n3.p479-489>; Nurul Mukhlisa, “Miskonsepsi Pada Peserta Didik,” *SPEED Journal: Journal of Special Education*, 2021, <https://doi.org/10.31537/speed.v4i2.403>.

¹⁴ Muhd Imran Abd Razak et al., “An Analysis on Misconception of Fiqh Jihad by Religious Extremist Group,” *International Journal of Academic Research in Business and Social Sciences*, 2020, <https://doi.org/10.6007/ijarbss/v10-i4/7126>.

¹⁵ Febionesta, “Miskonsepsi Pengakuan Agama Di Indonesia,” *ylbhi.or.id*, 2019; Simon Rachmadi, “Teologi, Filsafat Keilahan, Dan Spiritualitas: Problematika Lokus Ilmu Teologi Dalam Sistem Pendidikan Nasional Indonesia,” *KURIOS*, 2021, <https://doi.org/10.30995/kur.v7i2.343>.

¹⁶ Jawahir Thontowi, “Kebijakan Presiden Trump Dan Respon Masyarakatnya Terhadap Larangan Muslim Arab Tinggal Di Amerika Serikat,” *Jurnal Hukum IUS QUIA IUSTUM*, 2017, <https://doi.org/10.20885/iustum.vol24.iss3.art2>.

of society is the same as the simplified conception of scientists or scholars, then the conception of society cannot be said to be wrong. However, if it conflicts with religious conceptions, this condition turns into a form of misconception.

On the other hand, halal is defined as an object or implementation of activities that are permitted to be carried out or used in Islamic religious teachings.¹⁷ The concept of halal refers to everything in including plants, fruits, and halal animals, unless there are texts in the Qur'an and sunnah that forbid it, as well as the fatwas of scholars that do so.¹⁸ This halal designation is often used to describe food and drink whose consumption is permissible under Islamic law, depending on the type and method of their production. Apart from that, the Islamic religion mentions something that is not permissible as haram.¹⁹ Because Indonesia is a country with a majority Muslim population, of course, it must have standards that guarantee the halal food and drinks that are produced and distributed in society.²⁰ To accommodate the needs of the community, the government issued regulations requiring business actors to display halal labels business actors.²¹ Thus, the halal label is proof of a product's halal status, as stipulated in law, as evidenced by a logo whose shape is issued and determined by the Regulation of the Minister of Religion.²² The Halal Product Assurance Agency implements its activities in collaboration with the Halal Inspection Agency of the Indonesian Ulema Council.

Business actors who have received halal certificates from the agency are required to affix a halal logo and label to the packaging of the products they distribute.²³ The purpose of the halal label is to determine whether products are halal or non-halal.²⁴ With the Halal Product Assurance logo on the product packaging, it can be ensured that the product is halal and free of non-halal substances.²⁵ Business actors need to affix their halal labels to specific parts of the product or to designated areas in the packaging.²⁶ Business actors who do not include the halal logo will be subject

¹⁷ Junaidi Junaidi, "Halal-Friendly Tourism and Factors Influencing Halal Tourism," *Management Science Letters*, 2020, <https://doi.org/10.5267/j.msl.2020.1.004>.

¹⁸ Mohd Ali Mohd Noor, Mohd Hafiz Asmani, and Hairunnizam Wahid, "Persetujuan Pengguna Terhadap Integrasi Industri Halal Dan Kewangan Islam: Apakah Faktor Penentunya? (Consumers' Consent towards Halal Industry and Islamic Finance Integration: What Are the Determining Factors?)," *International Journal of Management Studies*, 2020, <https://doi.org/10.32890/ijms.26.2.2019.10522>; Agus Sudigdo, "Dampak Fasilitas Ibadah, Makanan Halal Dan Moralitas Islam Terhadap Keputusan Berkunjung Yang Dimediasi Citra Destinasi Wisata," *Jurnal Manajemen Kewirausahaan*, 2019, <https://doi.org/10.33370/jmk.v15i2.234>.

¹⁹ Silvana Secinaro and Davide Calandra, "Halal Food: Structured Literature Review and Research Agenda," *British Food Journal*, 2021, <https://doi.org/10.1108/BFJ-03-2020-0234>.

²⁰ Rika Paujiah, Ahmad Mulyadi Kosim, and Syarifah Gustiawati, "Pengaruh Bauran Pemasaran Syariah Dan Label Halal Terhadap Keputusan Pembelian," *Al Maal: Journal of Islamic Economics and Banking*, 2020, <https://doi.org/10.31000/almaal.v1i2.1847.05>

²¹ Ahmad Ulil Albab Al Umar et al., "Pengaruh Label Halal Dan Tanggal Kadaluarsa Terhadap Keputusan Pembelian Produk Sidomuncul," *Jesya (Jurnal Ekonomi & Ekonomi Syariah)*, 2021, <https://doi.org/10.36778/jesya.v4i1.348>.

²² Revi Andriani, "Pengaruh Gaya Hidup, Label Halal Dan Iklan Terhadap Keputusan Pembelian Kosmetik Wardah," *Jurnal Ilmiah Manajemen Kesatuan*, 2020; Widya Satya Nugraha, Dennis Chen, and Shang Ho Yang, "The Effect of a Halal Label and Label Size on Purchasing Intent for Non-Muslim Consumers," *Journal of Retailing and Consumer Services* 65, no. October 2021 (2022): 102873, <https://doi.org/10.1016/j.jretconser.2021.102873>.

²³ Wisnu Mahendri, Junianto Tjahjo Darsono, and Achmad Firdiansjah, "The Influence of Religiosity and Halal Label through Halal Awareness Purchase Decisions," *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences*, 2020, <https://doi.org/10.33258/birci.v3i3.1105>.

²⁴ Genoveva Genoveva and Nadira Noor Utami, "The Influence of Brand Image, Halal Label, and Halal Awareness on Customer Purchasing Decision of Halal Cosmetic," *Jurnal Muara Ilmu Ekonomi Dan Bisnis*, 2020, <https://doi.org/10.24912/jmieb.v4i2.8381>.

²⁵ Talita Leoni Rizkitysha and Arga Hananto, "Do Knowledge, Perceived Usefulness of Halal Label and Religiosity Affect Attitude and Intention to Buy Halal-Labeled Detergent?," *Journal of Islamic Marketing*, 2022, <https://doi.org/10.1108/JIMA-03-2020-0070>; Nugraha, Chen, and Yang, "The Effect of a Halal Label and Label Size on Purchasing Intent for Non-Muslim Consumers."

²⁶ Rizkitysha and Hananto, "Do Knowledge, Perceived Usefulness of Halal Label and Religiosity Affect Attitude and Intention to Buy Halal-Labeled Detergent?"

to sanctions, including verbal warnings, written statements, and the revocation of certificates issued by supervisory employees in the field of halal labels.²⁷ However, related to product halalness, it is undeniable that there are misconceptions associated with the halalness of a product such as: (1) halal main ingredients do not guarantee the halalness of a product, (2) halal variants do not guarantee that all products are halal, (3) halal cosmetics do not necessarily make someone able to perform *wudu* (the practice of ablution frequently carried out before daily prayers).²⁸ Thus, the halal label can be used when it has received a halal certificate, but there can also be misconceptions about it.

Halal Certification is Placed on Animal Food Products, Non-Food Commodities, and the Supply Chain Management Process

Determinations of a product's halal status are typically grounded in Qur'anic guidance, notably in verses such as al-Baqarah (2): 168, 172–173; al-An'am (6): 145; and al-Maidah (5): 88, which outline the foundational principles of lawful consumption in Islam. The contents of the three surahs can be grouped into two parts: first, orders to consume halal goods; second, the criteria for goods forbidden to humans. Thus, the word *halal* in the Qur'an is interpreted as referring to goods that are permissible for human consumption. In its development, there has been a misconception about the application of the term *halal*, stemming from its previous use: initially, it was applied to goods consumed by humans, including food, beverages, and pharmaceutical products. Nevertheless, the actual implementation reveals inconsistencies: the concept of halal labeling is also applied to products derived from animals, such as cat food. From the data obtained, about 10 cat food products claim to be free of pork ingredients, and some have halal certificates.²⁹

Table 1. List of cat food products

No	Product Names	Sources
1	Power Cat	https://www.merdeka.com/peristiwa/kini-makanan-kucing-juga-mendapatkan-sertifikasi-halal-oleh-mui.html
2	Kitchen Flavor	https://www.gurupenyemangat.com/2021/11/makanan-kucing-yang-tidak-mengandung-babi.html
3	Cici	https://ramenten.republika.co.id/posts/33601/14-merek-makanan-kucing-halal-bebas-babi-no-pork
4	Muezza	https://ramenten.republika.co.id/posts/33601/14-merek-makanan-kucing-halal-bebas-babi-no-pork
5	Meo Kitten Food	https://www.kucingku.id/daftar-makanan-kucing-halal/

²⁷ Sonia Cipta Wahyurini and Nurvita Trianasari, "Analisis Pengaruh Label Halal Dan Harga Terhadap Keputusan Pembelian Kosmetik Wardah," *Jurnal Mitra Manajemen*, 2020, <https://doi.org/10.52160/ejmm.v4i1.321>; Mahendri, Darsono, and Firdiansjah, "The Influence of Religiosity and Halal Label through Halal Awareness Purchase Decisions."

²⁸ Lika Ginanti Febriana et al., "Potensi Gelatin Dari Tulang Ikan Sebagai Alternatif Cangkang Kapsul Berbahan Halal: Karakteristik Dan Pra Formulasi," *Majalah Farmasetika*, 2021, <https://doi.org/10.24198/mfarmasetika.v6i3.33183>; Iranita, "Pengaruh Labelisasi Halal Produk Kemasan Terhadap Keputusan Pembelian Pada Mahasiswa Fakultas Ekonomi Universitas Maritim Raja Ali Haji," *Universitas Maritim Raja Ali Haji*, 2013; Hery Purwanto, "Problematika Penetapan Hukum Pada Poin Kritis Bahan Olahan Dan Laboratorium Produk Halal," *Syariat: Jurnal Studi Al-Qur'an Dan Hukum*, 2018, <https://doi.org/10.32699/syariat.v4i02.1176>.

²⁹ Dian Alfiah, "14 Merek Makanan Kucing Halal Bebas Babi No Pork," *republika.co.id*, 2022.

No	Product Names	Sources
6	Legacy	https://ramenten.republika.co.id/posts/33601/14-merek-makanan-kucing-halal-bebas-babi-no-pork
7	Excel cat food	https://www.gurupenyemangat.com/2021/11/makanan-kucing-yang-tidak-mengandung-babi.html
8	Im Organic Indonesian Best	https://www.kucingku.id/daftar-makanan-kucing-halal/
9	Cat Choize Kitten	https://www.kucingku.id/daftar-makanan-kucing-halal/
10	Whiskas Tasty Mix	https://ramenten.republika.co.id/posts/33601/14-merek-makanan-kucing-halal-bebas-babi-no-pork

Source: data processed by researchers, 2023

The data above show that the concept of halal, originally applied to goods consumed by humans, is also applied to cat food products. The use of the halal concept in these products is divided into three categories: first, products that clearly use the “halal” label Due to their acquisition of halal certification issued by the Halal Product Assurance Organizing Agency (BPJPH); secondly, products that use the word “holy and clean” because the product is an imported product that has received a halal certification issued by the competent authority in the product’s country of origin; and third, products that only include the word “no pork” to indicate that the product does not contain any prohibited substances so that consumers can conclude that the product is halal. The reason for applying the halal concept to the products above is as a preventive measure for Muslims to come into contact with things that are haram.³⁰

In addition to products consumed by humans, the obligation to obtain halal certification also applies to non-consumable items intended for personal use or interaction that contain animal elements. These non-food products are grouped into several categories. First, clothing: clothes, headscarves, and watches. Second, consumer goods, including household supplies such as tables, chairs, and refrigerators; household utensils such as bowls, glasses, and spoons; food and beverage packaging such as styrofoam and plastic; as well as stationery and office supplies such as pens, glue, and ink. Third, helpful items such as hearing aids.³¹

Table 2. Goods Non Food Consumption

No	Products	Sources
1	Clothing items (clothes, hats, headscarves)	http://halal.go.id/cms/assets/files/Materi_Pak_Sukandar_compressed.pdf
2	Consumer goods (sofa, bowls, glasses, pens, ink, fridge)	http://halal.go.id/cms/assets/files/Materi_Pak_Sukandar_compressed.pdf
3	Helpful items (hearing aids)	http://halal.go.id/cms/assets/files/Materi_Pak_Sukandar_compressed.pdf

Source: data processed by researchers, 2023

³⁰ Agustian Pratama, “LPPOM MUI Nilai Makanan Kucing Perlu Sertifikat Halal,” <https://palembang.inews.id/>, 2022.

³¹ Sukandar Ahmad, “Ketentuan Regulasi Halal Dalam Penyelenggaraan JPH Di Indonesia,” *Badan Penyelenggara Jaminan Produk Halal, Kementerian Agama* (Jakarta, 2021).

The presented data indicate that the requirement for halal certification extends to products beyond those intended for human consumption. This is done because the halal provisions in Sharia rules are not limited to consumption alone, but also cover broader aspects, namely, using them or putting them on.³² In this context, a refrigerator, for example, is a device for storing food and drinks, and it has several components made from various materials. Products containing fatty acid derivatives must be verified to ensure that their sources are not derived from pork, as porcine-based ingredients are explicitly prohibited in Islamic law. Therefore, refrigerators and several other household appliances must also obtain halal certification.

Halal supply chain management refers to the coordinated integration of business operations from sourcing, warehousing, and transportation to product handling, inventory control, and other logistical functions from raw materials to final delivery, all conducted in accordance with Islamic legal principles to ensure the halal integrity of products throughout the process.³³ In this context, supply chain management is considered a service that must be halal-certified. Examples of halal certification for supply chain management include the implementation of the Modern Cikande Industrial Area located in Serang, Banten, one halal industrial zone prioritizes the development of the food, pharmaceutical, and cosmetic sectors; while the Safe N Lock Industrial Area in Sidoarjo, East Java, concentrates on consumer goods, cosmetics, and the food and beverage industries;³⁴ DHL Supply Chain Indonesia and Iron Bird Logistics, two prominent logistics service providers operating within the Indonesian market;³⁵ and PT Multi Terminal Indonesia Tanjung Priok.³⁶ The three transportation service companies engaged in container and truck cargo shipping have received halal certification from the Indonesian Ulema Council.

The two industrial areas above are considered to have implemented halal supply chain management because their activities have gone through four stages. First, halal procurement the process of sourcing halal raw materials to maintain halal compliance throughout the supply chain is essential. It is not only about evaluating the halal status of raw materials at every stage; it is also about examining the source and payment system. Second, halal manufacturing, namely the process of transforming raw materials into halal products with halal procedures as well. Third, halal distribution, which includes packaging and containers for halal products, where the main characteristic in packaging is the use of halal and good materials. Fourth, halal logistics the movement of goods and services from their initial source to the final point of use or consumption includes organizing, protecting, and identifying products and materials before they reach consumers. Thus, all services related to halal products are under one roof, including systems and supporting facilities for the halal industry that are in accordance with the halal product guarantees system, such as human resources, laboratories, and the Halal Inspection Agency. Companies such as Iron Bird Logistics, PT DHL Supply Chain Indonesia, and PT Multi Terminal Indonesia Tanjung Priok are

³² BBC News Indonesia, "Ketika Sertifikat Halal Diberikan Untuk Kulkas Dan Makanan Kucing - BBC News Indonesia," bbc.com, n.d.

³³ Abdul Hafaz Ngah, Yuserrie Zainuddin, and Ramayah Thurasamy, "Barriers and Enablers in Adopting Halal Transportation Services : A Study of Malaysian Halal Manufacturers," *International Journal of Business and Management* 2, no. 2 (2014): 49-70, <https://doi.org/10.1108/JIMA-03-2014-0027>; Kristiana, Indrasari, and Giyanti, "Halal Supply Chain Management Dalam Optimalisasi Penerapan Sertifikasi Halal UMKM."

³⁴ Ipak Ayu H Nurcaya, "Industri Halal Butuh Perusahaan Logistik Halal," <https://ekonomi.bisnis.com/>, n.d.

³⁵ Janitra Nur Aryani, "Implementasi Logistik Dan Supply Chain Halal Di Indonesia," itb.ac.id, 2023.

³⁶ Qurtubi; R. Abdul Jalal, "Pengembangan Logistik Halal Di Indonesia," *Seminar Nasional Mesin Dan Industri (SNMI XI) 2017: Riset Multidisiplin Untuk Menunjang Pengembangan Industri Nasional*, no. 27-29 April (2017): 320-26.

logistics providers that implement strict segregation protocols for halal and non-halal cargo during transport operations, thereby minimizing the risk of cross-contamination and ensuring compliance with halal transportation standards.

Supply chain management aims to harmonize the movement of goods, services, and information across all stages of the supply network to enhance customer value while optimizing cost efficiency. Accordingly, its core focus lies in overseeing the flow of raw materials and services, coordinating production activities, and managing distribution processes, particularly at the operational level, to ensure the consistent handling and preservation of halal product integrity throughout the entire chain. From this, it is evident that the emphasis on halal certification in supply chain management is on services and activities involving workers, work systems, management, and the handling of goods, as reflected in standard operating procedures. As for workers, in addition to following standard operating procedures, they must have individual knowledge and skills in halal management.

Halal Certification: State-Enforced Religious Mandate

This study, which investigates prevailing misunderstandings surrounding the application of halal labels to commodity products, has identified three key findings: first, halal certificates are also applied to animal food products, such as cat food, which incidentally is not the target of the verses of the Qur'an that talk about food, halal and thayyib; secondly, halal certificates are applied to non-food products if the ingredients for which they are made contain animal elements. This second point is divided into two categories: goods to wear, such as clothing, headscarves, and watches; and goods for use, such as sofas, bowls, glasses, pens, glue, and ink. Third, the provisions for halal certificates also apply to one activity cycle that produces halal products.

Basically, the application of halal certification is good because it aims to protect Muslims from consuming products that are forbidden.³⁷ Nonetheless, the mandate for universal halal certification may inadvertently encompass products that do not require such certification. In addition, the mandatory halal certification can make it difficult for business actors and hinder economic growth. Because the obligation to separate locations, places, slaughterhouses, processing, storage, distribution, sale, and presentation of halal commodities is definitely burdensome for business actors, especially small- and medium-sized businesses.³⁸ This condition motivates manufacturers to seek halal certification for their products to avoid potential regulatory penalties. This situation increases production costs, which in turn will increase product prices, even though consumers may not necessarily accept the price increase.³⁹

The mandatory halal certification for all products entering, circulating, and being traded across Indonesia reflects the transformation of 'halal' into a commodified concept within the regulatory and market landscape. The commodification of the word 'halal' refers to its transformation from a purely religious and ethical designation into a market-driven label, where its value is increasingly shaped by commercial interests, regulatory frameworks, and consumer branding strategies commodities are

³⁷ Ramlan Ramlan and Nahrowi Nahrowi, "Sertifikasi Halal Sebagai Penerapan Etika Bisnis Islami Dalam Upaya Perlindungan Bagi Konsumen Muslim," *AHKAM : Jurnal Ilmu Syariah* 17, no. 1 (2014): 145–54, <https://doi.org/10.15408/ajis.v17i1.1251>.

³⁸ Moh. Kusnadi, "Problematika Penerapan Undang-Undang Jaminan Produk Halal Di Indonesia," *Islamika* 1, no. 2 (2019): 116–32, <https://doi.org/10.36088/islamika.v1i2.213>.

³⁹ Anwar, "Respon Pelaku Usaha Rumah Potong Ayam Terhadap Kewajiban Sertifikasi Halal."

no longer only assessed in terms of their use, but must also consider the response to market needs, where religion is only used as a commodity that can provide the desired benefits.⁴⁰ This situation can render religious values mere commodities, eventually leading to the commercialization of religion. Conversely, products that do not use halal certificates are considered not in line with religious values, even though they may not require halal certification.

Moreover, the universal requirement for halal certification reflects the State's authoritative role in defining and institutionalizing religious norms for its citizens, in which religious values can be constructed in accordance with the social conditions of the society.⁴¹ As Kahfi said, giving a halal label to a product is part of *ijtihad*.⁴² This means that, in fact, there is still room for *ijtihad* in addressing the issue of mandatory halal certification.

The requirement for halal certification reflects an attempt to impose a standardized interpretation of the concept of halal. While the fundamental principles of halal and haram in Islam hold that everything is permissible by default unless explicitly prohibited by clear text or argument, the determination of halal and haram ultimately belongs to Allah. Scholars, in this context, play a role in interpreting and elaborating on what Allah has explicitly outlined. However, the mandatory halal certification of all products limits the scope for non-state entities to independently interpret the term halal, which contradicts the principle that Islamic teachings should not impose undue burdens on individuals.

Opportunities of *Ijtihad* in the meaning of the word “Halal” for Non-Food Commodities

Many studies related to halal certification, including Arianti and Hadi Purnama,⁴³ stated that buying products labeled halal is part of religious perfection, so that the purpose of using halal labels is to gain profit with religious legitimacy. Meanwhile, Lutfi Rasyad revealed that the mandatory halal certification is very burdensome for companies and small businesses. While previous studies have primarily examined the post-implementation challenges of mandatory halal certification and its potential adverse effects on religious interpretation, this research aims to re-evaluate the conceptual meaning and application of the term ‘halal’ through the lens of Islamic jurisprudence, particularly within the framework of *ushul fiqh*. Because determining the law of a commodity is part of *ijtihad*, whose results need not be uniform. Moreover, *muamalah* holds that everything is permissible unless there is another argument expressly forbidding it.

“Halal certification serves as a mechanism to fulfill the religious requirements of Muslim consumers,⁴⁴ particularly in the food and beverage sector, by ensuring that products align with Islamic dietary laws. In this case, Islamic teachings instruct their followers to consume halal food. This indicates the signs that Muslims must consider in determining what is lawful and

⁴⁰ Maxim G.M. Samson and James G. Leichty, “Images of the Urban Religious Landscape: Gen Z Seek out the Sacred in the City,” *Journal of Cultural Geography*, 2022, <https://doi.org/10.1080/08873631.2021.1968623>.

⁴¹ M. Taufiq Hidayat Pabbajah and Mustaqim Pabbajah, “Orientalist Construction on the Existence of Ammiyah Arabic in Egypt in the 20th Century,” *Langkawi: Journal of The Association for Arabic and English* 6, no. 2 (2020): 218, <https://doi.org/10.31332/lkw.v6i2.1962>.

⁴² Ashabul Kahfi, “Aspek Hukum Perlindungan Konsumen Muslim Di Indonesia,” *Jurisprudentie: Jurusan Ilmu Hukum Fakultas Syariah Dan Hukum* 5, no. 1 (2018): 47, <https://doi.org/10.24252/jurisprudentie.v5i2.5399>.

⁴³ Arianti and Purnama, “Komodifikasi Kata Halal Pada Iklan Hijab Zoya Versi Cantik Nyaman Halal.”

⁴⁴ Syafril Wicaksono et al., “Maqashid Sharia Progressive: Anatomical and Transformational of Halal Institutions in UIN KHAS Jember,” *El-Mashlahah* 13, no. 2 (December 31, 2023): 107–32, <https://doi.org/10.23971/el-mashlahah.v13i2.7370>.

what is unlawful. The State's initiative to establish halal indicators deserves recognition for reflecting its commitment to addressing societal needs. Nevertheless, its authority in defining what is halal or haram must remain bounded and not override the interpretive domain of Islamic jurisprudence. Because religious texts that speak of halal and haram also have multiple interpretations. Therefore, state absolutism in determining halal and haram needs to be limited so that it doesn't go too far, and the public is given space to react so that there is no impression of coercion in the name of religion.

Conclusion

Islamic teachings have explicitly outlined the principles of halal and haram, particularly within the domain of muamalah, where scholarly consensus affirms that the default legal status of worldly matters is permissibility unless there is definitive textual evidence or authoritative reasoning that prohibits them. Even so, the government's determination of a commodity's halal-haram status seems complicated and winding, and in practice, it appears coercive. This article shows that the application of the halal label to market commodities is not limited to products consumed by humans but also extends to products consumed by animals. In addition, halal certification is applied to non-consumer products and at various stages of the production process. This provision results in several things. First, the policy centralizes authority in the government, positioning it as the sole entity responsible for determining the halal or haram status of products. Second, such a system is vulnerable to misuse and potential fraud in the implementation of halal standards. Third, mandating halal certification imposes a formalized religious lexicon onto economic transactions, an approach that, according to the prevailing views of the Muslim majority, may be unnecessary given the assumed permissibility of most commodities. This fact makes people feel they are being dictated to by their economic activities for the sake of the general good, without considering other viewpoints in determining a product's halal or haram status. The community is forced to comply with decisions made, even though it was revealed that there had been a misunderstanding in the application of the halal label to commodity goods circulating in the market.

The discourse surrounding the mandatory halal certification for all commodity products in the market offers a distinct lens through which to examine the determination of halal and haram status. On one hand, the implementation of halal labeling reflects the State's initiative to guide consumers in avoiding prohibited items. On the other hand, it introduces several implications, including misinterpretations in the labeling process and the imposition of legal mandates on matters that fall within the domain of *ijtihad*. This research highlights the State's tendency to monopolize religious interpretation, particularly in areas where the halal-haram status is not explicitly defined in the *Qur'an* and *Sunnah*, thereby marginalizing alternative scholarly opinions.

Given that this paper focuses solely on misconceptions about the application of halal labels to circulating commodity goods, it inevitably faces several limitations. The primary constraint lies in the narrow sample size, which restricts the generalizability of the findings. This opens avenues for future research employing more comprehensive and contextual methodologies, such as examining the socio-economic impact of mandatory halal certification on small-scale vendors. Additionally, a benefit-oriented approach could be adopted to assess the extent to which the halal compulsory

certification provisions fulfill their intended purpose of safeguarding public access to halal products, the foundational rationale for the legislation.

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