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ACEH ULEMA COUNCIL AND CONSUMER PROTECTION ROLES IN HALAL FOOD-BEVERAGE CERTIFICATION UNDER SHARIA ECONOMIC LAW

Laily Saprina
Universitas Islam Negeri Banda Aceh, Indonesia
Email: 220102091@student.ar-raniry.ac.id

Soraya Devy
Universitas Islam Negeri Banda Aceh, Indonesia
Email: soraya.devy@ar-raniry.ac.id

Misran
Universitas Islam Negeri Banda Aceh, Indonesia
Email: misran.ramli@ar-raniry.ac.id

Abstract

This article aims to analyse the role of the Aceh Ulama Council (MPU) in the implementation of halal certification for food and beverage products, and its relation to the protection of Muslim consumers, from the perspective of Islamic economic law. The research method used is qualitative, with a juridical-empirical approach, drawing on literature studies, related regulations, and interviews with consumers and the Aceh MPU LPPOM. The results of the study show that although Aceh Qanun No. 8 of 2016 on the Halal Product Guarantee System has been in effect since 2016, its implementation remains suboptimal. This is evident in the large number of food and beverage products, including imported products, that circulate without halal labels. LPPOM MPU Aceh plays a role in the halal certification process through administrative checks, laboratory testing, and certificate issuance. Still, its implementation is hampered by low consumer awareness, limited business compliance, and a lack of coordination among relevant institutions. From a Sharia economic law perspective, the existence of halal certification is not only a form of protection for Muslim consumers but also the implementation of the *halalan thayyiban* principle to safeguard the interests of the people and create a sense of security in the consumption of everyday products. Therefore, strengthening regulations, increasing the capacity of business actors, and continuously educating the public are essential steps to raise awareness of the importance of halal products and achieve the objectives of Islamic economic law optimally.

Keywords: Halal Certification, MPU Aceh, Muslim Consumer Protection, Sharia Economic Law

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INTRODUCTION

This article discusses the role of the Aceh Ulama Council (MPU) in ensuring the implementation of halal certification for food and beverage products to protect Muslim consumers from products on the market that do not comply with the principles of Sharia economic law. This issue covers aspects of supervision, policy, and responsibility of the Aceh MPU in ensuring the availability of halal products, as well as its relevance to the protection of Muslim consumer rights in Aceh.

Nowadays, the food and beverage business is growing rapidly. Changes in Indonesians' lifestyles, who tend to be practical and prioritise convenience, support the rapid development of this industry. Therefore, many people are starting this business for income. The fierce competition in the food and beverage business has prompted every MSME player to constantly innovate and produce in accordance with applicable regulations, including halal certification for products.[1]

Halal certification is a process of assessing and verifying products, ingredients, and production methods to ensure compliance with Islamic principles. To facilitate MSMEs in applying for halal certification, various forms of assistance and socialisation are provided, including training to improve business actors' understanding of the requirements and procedures for applying for halal certification. The halal certification process itself involves a series of stages, starting with the submission of an application, followed by the BPJPH's examination of the documents, and then verification and testing of the product's halal status by a halal inspection agency. After all these stages are completed, a halal certificate is issued, usually within approximately 21 working days.[2]

The concept of halal food and drink in Islam is part of *al-ḥukm al-syar'ī,* the opposite of haram, where halal means permissible. The three principles of Islamic consumption are to consume halal, pure and clean items, and not to drink excessively. Muslims are obliged to consume halal food and beverages, preferably those that are *ṭayyib* (good and healthy), and are prohibited from consuming those that are haram or harmful to health. In *fiqh* muamalah, the

[1] Hasni, Dian, Fahrizal, Yusriana, Heru Prono Widayat, and Cut Nilda. "Assistance Programme for Halal Certification Management in Two Food MSMEs in Banda Aceh." *Jurnal Pengabdian Mahakarya Masyarakat Indonesia* 2, no. 1 (2024): 24–29.

[2]Esti Alemia Puspita and Erni Wiriani, *Analisis Hukum Ekonomi Syariah Terhadap Sertifikasi Halal Gratis Melalui Mekanisme Self-Declare*, 8, no. 4 (2024): 1665–88.

concept of *ḥalālan ṭayyiban* is broader because all of Allah's creations are basically halal, unless there is *a ṣaḥīḥ* and *ṣarīḥ nash* that prohibits them.[3]

The obligation to have a halal certificate for every product circulating in Indonesia is regulated in Article 4 of the UUJPH. The implementation of JPH aims to provide comfort, safety, and certainty about the availability of halal products for the community by including a halal label on products bearing a halal certificate. The Province of Aceh, as a region that has declared the implementation of Islamic Sharia law, has established specific regional-level regulations, namely Aceh Qanun No. 8 of 2016 on the Halal Product Assurance System (SJPH). The implementing bodies are the Aceh government, the Ulama Consultative Assembly, and the Aceh Ulama Consultative Assembly's Food, Drug, and Cosmetics Assessment Agency (hereinafter referred to as LPPOM MPU Aceh).[4]

Therefore, the Aceh MPU has a special task, namely labelling and supervising the halal status of products sold to the public by business operators. The duties and functions of LPPOM MPU Aceh in conducting scientific reviews and examinations of products to be certified are strongly supported, as the Aceh Government has issued a regulation, namely Qanun Aceh Number 8 of 2016 concerning the Halal Product Guarantee System, which stipulates the duties of LPPOM MPU Aceh. Article 12 of the Qanun on the Halal Product Guarantee System outlines the various responsibilities of the LPPOM MPU Aceh, which include registering, certifying and labelling products that meet the criteria as halal, providing training to business operators to develop the halal product guarantee system, raising awareness among consumers and business operators of the importance of halal products, providing guidance to the community and business actors on the implementation of halal product assurance, encouraging other institutions and agencies to also play a role in promoting the use of halal products, and developing an information technology network system based on halal product information that is easy and accurate to access by the wider community.[5]

In Islamic economic law, the principles are highly relevant to the halal certification process, which governs how a product can be considered halal in

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[3]Vitra Munayathul Hasma et al., *SERTIFIKASI HALAL BAGI PELAKU USAHA MENURUT*, 5, no. 2 (2024): 530–55.

[4]Eko Gani Pg, *Implementasi Qanun Aceh No . 8 Tahun 2016 Tentang Sistem Jaminan Produk Halal Bagi Jasa Katering Di Kota Lhokseumawe*, 09, no. 8 (2023): 1–11.

[5]Sailendra Wangsa et al., *Analisis Terhadap Kendala Perlindungan Konsumen Oleh Majelis Permusyawaratan Ulama Aceh Terhadap Sertifikasi Label Halal Produk*, 2019, 480–93, https://doi.org/10.24843/JMHU.2019.v08.i04.p04.

accordance with Sharia principles. One of the principles applied is musyarakah, a partnership between producers and halal certification bodies. In this case, producers work with these bodies to ensure their products meet the established halal standards. The application of this principle not only benefits producers and halal certification bodies but also provides consumers with certainty that the products they consume meet halal criteria. In addition to the principle *of musyarakah,* the principle *of mudharabah* can also be applied in halal certification, especially in the distribution of certification costs between producers and halal certification bodies.[6]

The research was conducted due to the public's desire for legal protection for consumers, which has increased alongside the expansion of conventionally marketed food and beverage products, both directly and digitally, through social media. In an effort to accommodate and protect consumers' interests and ensure legal certainty regarding halal product guarantees, the government, together with the legislative body, has established regulations on halal product certification, namely Law Number 33 of 2014 concerning Halal Product Guarantees (JPH Law). Through the UU JPH, businesses that produce or market food and beverages have the right to obtain information, socialise the JPH system, and access halal certification services.[7]

This research is necessary because Aceh, as a special region implementing Islamic law, has an obligation to ensure the halal status of all food and beverage products on the market. This is in line with Muslim consumers' rights to obtain legal certainty regarding the halal status of the products they consume. By conducting this research, the Aceh MPU can evaluate the extent to which it carries out its functions and responsibilities in supervising and ensuring the implementation of halal certification as a form of consumer protection.

From the perspective of Sharia economic law, the principles of halal and *thayyib* are key to all financial activities, including the production and distribution of food and beverages. This study also aims to assess the effectiveness of existing regulations, such as the Qanun Jaminan Produk Halal (Halal Product Guarantee Law), and to examine the role of the Aceh MPU in strengthening business actors' compliance with these provisions. This is very important because there are still many products circulating without halal

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[6]Puspita and Wiriani, *Analisis Hukum Ekonomi Syariah Terhadap Sertifikasi Halal Gratis Melalui Mekanisme Self-Declare*.

[7]Hasma et al., *SERTIFIKASI HALAL BAGI PELAKU USAHA MENURUT*.

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labels, which hurts Muslim consumers from both a religious and legal perspective.

In the current era of globalisation, the circulation of food and beverage products from outside the region and abroad is increasing. This situation requires stricter oversight of halal certification to ensure consumers are protected from products whose halal status is questionable. Therefore, this study is expected to provide academic benefits and practical advice for the Aceh MPU and related parties to strengthen the Muslim consumer protection system by optimising halal certification.

The main issue discussed in this study is the suboptimal implementation of halal certification for food and beverage products in Aceh, despite the enactment of the Qanun on Halal Product Guarantee in 2016. In practice, many food and beverage products are still found on the market without official halal labels, both from small and large producers. This situation raises concerns among Muslim consumers regarding the halal guarantee of the products they consume, given that compliance with halal principles is a basic requirement for Muslims. This uncertainty also affects consumer protection, which should be guaranteed by law, especially in Aceh, a region that officially implements Islamic law.

In addition, the Aceh Ulama Council (MPU), as the institution with authority to determine the halal status of products in Aceh, is still very limited. In fact, the existence of the Aceh MPU, as part of the institutional structure that supports the implementation of Islamic law, plays an essential role in ensuring that the entire halal certification process is in accordance with the principles of sharia economic law.

DATA AND METHOD

This study uses a qualitative, legal-empirical approach, namely by collecting data through in-depth interviews, observations, and consumer documentation. This study focuses on the role and authority, as well as laws and regulations, in the process of determining halal certification. Interviews were conducted with several consumers who suffered losses due to the use of food and beverage products that were not halal-labelled. Observations were made on the implementation of the Aceh MPU's role and on the effectiveness of Muslim consumer protection in halal certification of food and beverage products. Documentation was supplemented by tracing relevant legal regulations, particularly Law No. 33 of 2014 on the Halal Product Guarantee and Aceh Qanun No. 8 of 2016 on the Halal Product Guarantee System.

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The data used in this study includes primary, secondary, and tertiary data.[8] Primary data were obtained from direct interviews with consumers who had consumed food and beverage products that were not halal-labelled and from staff at LPPOM MPU Aceh, thus providing a real picture of the perceived impact. Secondary data was sourced from books, journals, and scientific works relevant to Muslim consumer protection and Sharia economic law. Tertiary data includes legal dictionaries, internet sources, and other supporting documents that strengthen the research's theoretical basis. Data analysis was carried out in three stages: data reduction to filter relevant information, presentation of data in narrative form for ease of understanding, and interpretation and verification of the data using triangulation techniques to increase the validity of the research findings.

RESULTS AND DISCUSSION

A. The Concept of Halal Certification from the Perspective of Sharia Economic Law

Islamic scholars have diverse arguments regarding the halal status of a product, including whether it is good (*thayyiban*) or not suitable for consumption. The Qur'an commands humans to consume halalan thayyiban (halal and good) products. Every food and beverage product must of understood and awareness of its halal status known.[9] By implementing a halal assurance system as an implementation of the concept of sharia, halal and haram in food and beverages. In addition, the halal label indicates a product's halal status. Meanwhile, halal product assurance can be understood as a legal guarantee for halal products consumed and/or used by Muslim consumers to comply with sharia, thereby ensuring legal certainty. Article 34, paragraph (1) of Law Number 33 of 2014 states that: in determining the halal status of products requested by business actors, BPJPH issues halal certificates. Meanwhile, Article 42, paragraph (1) stipulates that halal certificates are valid for 4 (four) years from the date of issuance by BPJPH.[10]

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[8] Muhammad Siddiq Armia, *PENENTUAN METODE & PENDEKATAN PENELITIAN HUKUM*, ed. Chairul Fahmi (Lembaga Kajian Konstitusi Indonesia, 2022).

[9] Muhammad Achyar et al., "ISLAMIC LAW REVIEW OF MONOPOLY PRACTICES IN MODERN ECONOMICS," *Al-Mudharabah: Jurnal Ekonomi Dan Keuangan Syariah* 5, no. 2 (2024): 288–308.

[10]Jurnal Ilmiah et al., *Faktor-Faktor Yang Mempengaruhi Sertifikasi Halal Dalam Upaya Pemenuhan Kepuasan Konsumen*, 9, no. 01 (2023): 825–40.

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The word halal comes from *ḥalla*, meaning "halal" or "permissible". The word "permissible" here has the same meaning as halal. The term halal also means mubāḥ, which is something that is permitted by Islamic law to be done or left undone. Halal also has the same meaning as the terms taḥlīl or ḥalālah, which are to make something permissible or to make something halal. Therefore, in the Islamic perspective, food is any food that is permissible, or halal, to consume.[11]

The concept of halal has been applied in social life because it serves as an initial indicator for Muslim consumers when choosing products. Halal means permitted (not prohibited by *Sharia law*). If it is food, it means something that is obtained or made legally, intended for something good and clean to be eaten or consumed by humans according to Islamic law. Allah has emphasised this in the Qur'an, Surah An-Nahl, verse 114:[12]

فَكُلُوْا مِمَّا رَزَقَكُمُ اللّٰهُ حَلٰلًا طَيِّبًاۖ وَّاشْكُرُوْا نِعْمَتَ اللّٰهِ اِنْ كُنْتُمْ اِيَّاهُ تَعْبُدُوْنَ ١١٤

Meaning: "So eat what is lawful and good from the sustenance that Allah has provided for you; and be grateful for the blessings of Allah, if you worship Him alone."[13]

Certification is an absolute requirement to ensure a product meets established quality standards.[14] Through the certification process, products are scientifically tested and evaluated using the latest methods and cutting-edge technology. This ensures that the product is safe for consumption, complies with hygiene standards, and meets established quality requirements. Halal certification, as stated by LPPOM MUI, involves an inspection process that includes procedural stages to ensure that a company's raw materials, production processes, and halal assurance systems comply with established standards. Halal certification is an official assessment by MUI, issued as a written fatwa, that declares a product is halal in accordance with Islamic principles. The primary purpose of halal certification for medicines, food, and

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[11] Vitra Munayathul Hasma, Ida Friatna, and Delfi Suganda, "Halal Certification for Business Actors According to Islamic Law and State Law," *Al-Mudharabah: Journal of Islamic Economics and Finance* 5, no. 2 (2024): 109–122, https://doi.org/10.22373/al-mudharabah.v5i2.6570.

[12] Andi Fariana et al., *Antara Label Halal Dengan Keputusan Pembelian Dalam Perspektif Hukum Ekonomi Syariah*, 02, no. 02 (2022): 1–15.

[13] QS. An-Nahl [16]: 114

[14] Wahyu Akbar et al., "Optimization of Sharia Banking Regulations in Developing the Halal Cosmetic Industry in Indonesia," *Jurnal Ilmiah Al-Syir'ah* 22, no. 1 (2024): 1–12, https://doi.org/10.30984/JIS.V22I1.2611.

cosmetics is to protect and safeguard the rights of Muslim consumers to products that comply with Islamic religious principles. MUI halal certification is required to obtain the halal label on product packaging.[15]

The obligation to obtain halal certification for businesses whose products are not considered risky or use ingredients that have been confirmed as halal, and whose production process is straightforward and halal. Food with a halal label is not necessarily halal, and food without a halal label is not necessarily haram. However, the presence of a halal certificate, such as a halal label, assures that the product consumed is truly halal and free from doubt (*syubhat*). The command to consume halal food is also explained in the Qur'an, Surah al-Baqarah (2), verse 168, which states:

يٰٓاَيُّهَا النَّاسُ كُلُوْا مِمَّا فِى الْاَرْضِ حَلٰلًا طَيِّبًاۖ وَّلَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِۗ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ۝١٦٨

Meaning: "O humanity, eat of what is lawful and good on the earth, and follow not the footsteps of Satan. Verily, he is to you a clear enemy."[16]

The UUJPH stipulates that halal certification will be issued by the Halal Product Guarantee Agency (BPJPH). This law emphasises that business operators must submit halal certification applications in writing to the BPJPH. The BPJPH then appoints an LPH to conduct inspections and/or testing of product halalness.[17] The inspection and/or testing of product halalness is carried out by halal auditors at the business location during the production process. Formal regulations must have bound legal force to govern the granting of halal certification to companies that produce goods or services. Rules related to the importance of the halal aspect of a product include:

1. Presidential Instruction No. 2 of 1991 concerning the Improvement of Guidance and Supervision of the Production and Distribution of Processed Foods;
2. Law No. 23 of 1992 concerning Health;
3. Law No. 23 of 1999 concerning Consumer Protection;

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[15]Dewi Ayu Widyaningsih, *Sertifikasi Halal Perspektif Maqashid Syariah*, 4, no. 1 (2023): 61–72.

[16] QS. al-Baqarah [2]: 168

[17] Hasma et al., *SERTIFIKASI HALAL BAGI PELAKU USAHA MENURUT*.

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4. Government Regulation No. 69 of 1999 concerning Food Labelling and Advertising;
5. Minister of Religious Affairs Decree No. 518 of 2001 concerning Guidelines and Procedures for the Inspection and Determination of Halal Food;
6. Law No. 18 of 2012 concerning Food, which replaces Law No. 7 of 1996 on Food; and
7. Law No. 33 of 2014 concerning Halal Product Guarantee.[18]

Certification can be carried out by conducting a series of inspections by auditors who are competent in their field to determine the product's halal status, resulting in a written fatwa stating the product's halal status, issued as a halal certificate. The halal certificate is valid for approximately four years from the date of issue. It can then be renewed. Companies must provide halal assurance by consistently maintaining the halal status of their products. Every six months, companies must report on the implementation of the Halal Assurance System (SJH) within their organisation.[19]

After obtaining halal certification, businesses must affix a halal label to products that have received it. The halal label, obtained through a lengthy process, ultimately provides essential information to Muslim consumers when choosing goods. Halal certification also obliges businesses to continuously maintain the halal status of products that have received halal certification. Business operators need to understand more deeply that the halal certificate issued by BPJPH is not merely a formality.[20]

According to public understanding, "Sharia Economic Law" means "Islamic Economic Law," which is derived from the Islamic economic system that has developed in society. The Islamic economic system in society is the implementation of fiqh muamalah in the economic sphere. However, for the implementation of Islamic economics, or Sharia economics, to be orderly, laws are needed to regulate it, thereby creating a legal order and preventing Sharia economic disputes. Even if disputes do occur, there are guidelines for

[18]Parningotan Malau et al., *HALAL DALAM UPAYA PERLINDUNGAN KONSUMEN*, 7, no. 3 (2020): 547–59.

[19]Eny Latifah et al., *PERAN SERTIFIKAT HALAL DALAM MENINGKATKAN*, 01, no. 02 (2022): 126–44.

[20] Janah, Tutik Nurul. "Efforts to Protect Muslim and Non-Muslim Consumers through Halal Certification and Transparency of Food Product Composition." *Islamic Review: Journal of Islamic Research and Studies* 9, no. 1 (2020): 65–85.

resolving them through established laws. Therefore, it is clear that the Islamic economic system, or the Sharia economic system, requires Sharia Economic Law to guide economic interactions in a civilised Muslim society. In practice, Sharia economic law products can refer to the recognition of the Fatwa of the National Sharia Council of the Indonesian Ulema Council as substantive Sharia economic law. Then, under positive Indonesian law, the validity of Sharia economic law is set out in Supreme Court Regulation (Perma) Number 2 of 2008 on the Compilation of Sharia Economic Law (KHES).[21]

Sharia economic law integrates spiritual values with financial activities, including halal certification. The basic principles that must be fulfilled in halal products cover three fundamental aspects: *halal fi dzatihi* (halal in terms of substance), *halal fi kasbihi* (halal in terms of how it is obtained), and *halal fi sarfihi* (halal in terms of its use). These three aspects form a comprehensive framework that not only considers the technical aspects of production but also business ethics as a whole.[22]

Islamic law, as formulated in the study of Sharia economic law, provides legal assurance regarding the permissibility of consuming food and beverages that are not yet certified as halal or are in the process of obtaining halal certification, and permits the sale and purchase of food and drinks that are not yet certified as halal as long as the items are not prohibited, either by law or in substance.[23]

In Aceh, the regulation of halal certification programmes has received serious attention from policymakers. Therefore, two years after the 2014 JPH Law was enacted, the Aceh government and legislature (DPRA) passed Aceh Qanun No. 8 of 2016 on the Halal Product Guarantee System (Qanun SJPH). However, both the JPH Law and the Qanun SJPH are prescriptive and idealistic in nature, meaning that every business has the legal right to have its products certified as halal. On the other hand, from an empirical perspective, the standard provisions in both regulations still pose various problems, particularly the difficulty, if not the impossibility, of implementing the law in practice.[24]

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[21]Arif Furohman et al., *Investasi Saham Syariah Di Bursa Efek Indonesia Dalam Perspektif Hukum Ekonomi Syariah Investment Of Sharia Shares In Indonesia Stock Exchange Representative In Sharia Law Economic Perspective*, 2023, 111–24.

[22]Amin Fathurrizqi Azis, *IJSELAW : Indonesian Journal of Sharia Economic Law IJSELAW : Indonesian Journal of Sharia Economic Law*, 3, no. 01 (2025): 60–69.

[23]Yang Belum and Bersertifikat Halal, *No Title*, 2024.

[24] Vitra Munayathul Hasma, Ida Friatna, and Delfi Suganda, "Halal Certification for Business Operators According to Islamic Law and State Law," *Al-Mudharabah: Journal of*

B. Muslim Consumer Protection Law Regarding Halal Certification

According to Law No. 8 of 1999 concerning Consumer Protection (hereinafter referred to as Law No. 8/1999), consumer protection refers to all efforts to ensure legal certainty and protect consumers. Meanwhile, consumers are defined as any person who uses goods and/or services available in society, either for their own interests or for the interests of others.[25] In business activities, there is a mutually dependent relationship between business actors and consumers. The interest of business actors is to make a profit. Meanwhile, consumers' interest lies in fulfilling their needs for specific products. The relationship that arises between consumers and business actors is often unequal. Consumers are often in a weak position, making them targets of exploitation by business actors. To protect or empower consumers, a set of legal rules is needed. State intervention is required to establish a legal protection system for consumers.[26] Therefore, the main objective of consumer protection is to increase consumer awareness and independence, enabling consumers to avoid the adverse effects of using goods or services. In addition, consumer protection aims to increase consumer empowerment in asserting their rights.[27]

Consumer protection is not only the responsibility of the community and business actors. The government, as the administrator of governance, also has a significant role in efforts to realise consumer protection in Indonesia. The government is responsible for fostering the implementation of consumer protection measures that guarantee consumers' rights and fulfil business actors' obligations. Therefore, to develop consumer protection efforts, the National Consumer Protection Agency was established, along with other institutions and regulations, to provide consumers with legal protection. In addition to the Consumer Protection Law, other necessary regulations in

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Islamic Economics and Finance 5, no. 2 (2024): 109–122, https://doi.org/10.22373/al-mudharabah.v5i2.6570.

[25] Chairul Fahmi, "Transformasi Filsafat Dalam Penerapan Syariat Islam (Analisis Kritis Terhadap Penerapan Syariat Islam Di Aceh)," *Al-Manahij: Jurnal Kajian Hukum Islam* 6, no. 2 (1970), https://doi.org/10.24090/mnh.v6i2.596.

[26] Janah, Tutik Nurul. "Efforts to Protect Muslim and Non-Muslim Consumers Through Halal Certification and Transparency of Food Product Composition." *Islamic Review: Journal of Islamic Research and Studies* 9, no. 1 (2020): 65-85.

[27] Chairul Fahmi, "The Impact of Regulation on Islamic Financial Institutions Toward the Monopolistic Practices in the Banking Industrial in Aceh, Indonesia," *Jurnal Ilmiah Peuradeun* 11, no. 2 (2023): 667–86, https://doi.org/10.26811/PEURADEUN.V11I2.923.

safeguarding consumer rights are the Law on Halal Product Guarantees and the Law on Food. [28]

Halal certification has significant importance in Indonesia, both administratively and legally, as stipulated in Law No. 8 of 1999 concerning Consumer Protection, which emphasises legal protection and increased awareness and responsibility among business actors, and Law No. 33 of 2014 concerning Halal Product Guarantees, which requires the state to guarantee the halal status of products in accordance with Islamic law. Halal products include goods and services related to food, beverages, medicine, cosmetics, chemical products, biological products, genetic engineering products, and consumer goods, with processes ranging from the provision of materials to the provision of services. The halal certificate issued by BPJPH, based on the MUI fatwa, serves as official recognition of product halalness and also requires business actors, both individuals and entities, to ensure the halalness of their products. Thus, halal certification regulations play an essential role in protecting consumers, especially Muslim consumers, and ensuring the halalness of products in society.[29]

The granting of the MUI halal certificate logo on a product aims to provide protection and legal certainty for the rights of Muslim consumers regarding non-halal products. This is to prevent Muslim consumers from consuming non-halal products. Regarding consumer protection for halal products, based on the Minister of Agriculture Decree No. 745/KPTS/TN.240/12/1992 concerning Requirements and Supervision of Meat Imports from Abroad, which is accommodated in Article 97 of Law No. 18 of 2012 concerning Food, Article 97 states that every person who produces food domestically for trade is required to include a label on the packaging, including a halal label or halal mark for those that are needed. The importation of meat for general consumption must be based on livestock slaughtered in accordance with Islamic law and certified halal.[30]

Regarding Muslim consumer protection laws on halal certification, the researchers interviewed two Muslim consumers. Based on the interview with

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[28] Janah, Tutik Nurul. "Efforts to Protect Muslim and Non-Muslim Consumers Through Halal Certification and Transparency of Food Product Composition." *Islamic Review: Journal of Islamic Research and Studies* 9, no. 1 (2020): 65-85.

[29]Dede Al Mustaqim, *SERTIFIKASI HALAL SEBAGAI BENTUK PERLINDUNGAN KONSUMEN MUSLIM : ANALISIS MAQASHID SYARIAH DAN HUKUM POSITIF*, 1, no. 2 (2023): 54–67, https://doi.org/10.61553/abjoiec.v1i2.64.

[30] Subagyono, Bambang Sugeng Ariadi, Fiska Silvia, Zahry Vandawati Chumaida, Trisadini Prasastinah Usanti, and Indira Retno Aryatie. *Protection of Muslim Consumers Regarding Halal Products*. Jakad Media Publishing, 2020.

a consumer with the initials P.M., he admitted that he very often consumes imported food and beverages. The main reason is that these products are considered tastier and fresher, even though they lack a halal label. He also added that, in his opinion, the taste of domestic food and beverages is not comparable to that of imported products, so he prefers to buy from abroad.[31]

Meanwhile, another consumer with the initials S.R. said that when buying products, he never checks whether they have a halal label. He even realised that the products he consumed did not have a halal label, but only found out after accidentally checking the packaging.[32]

Based on the results of the above interviews, it appears that some consumers still prioritise taste and product quality over halal considerations, while others pay no attention to halal labels. This indicates a low level of awareness among some consumers regarding the importance of halal certification in the products they consume. In relation to the law on the protection of Muslim consumers in Indonesia, this condition is regulated by Law No. 33 of 2014 concerning Halal Product Guarantee, which requires that every product circulating and traded in Indonesia have a halal certification. This regulation exists to protect Muslim consumers' right to obtain products that comply with Islamic law. Thus, the low level of consumer attention to halal labels indicates a need for increased education and awareness regarding the importance of halal certification, so that consumers are better protected and producers are encouraged to comply with applicable regulations.[33]

C. The Role of the Aceh MPU in Halal Certification of Food and Beverage Products

The institution authorised to certify halal products according to Sharia law in the Aceh region is the Aceh Ulama Council's Food, Medicine and Cosmetics Assessment Agency, abbreviated as LPPOM-MPU Aceh (Aceh Qanun No. 8 of 2016 concerning Halal Product Guarantees, Article 1, paragraph 4). This is in line with Aceh Qanun No. 2 of 2009 on the Ulama Consultative Assembly, which strengthens MPU Aceh's position as an equal partner of the Aceh Government in administration and development, particularly in the development of Islamic law (Profile of MPU Aceh). LPPOM MPU Aceh is accountable to the leadership of MPU Aceh, as it is functionally

[31] Interview with P.M., on 10 May 2025

[32] Interview with S.R., on 11 May 2025.

[33] Muhammad Siddiq Armia et al., "Legal Transformations in Governance, Security and Technology," *PETITA: Jurnal Kajian Ilmu Hukum Dan Syariah (PJKIHdS)* 10 (2025): i.

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under MPU Aceh and administratively responsible to the Head of the MPU Aceh Secretariat (Qanun Aceh Number 8 of 2016 concerning Halal Product Guarantee, Article 11 paragraph 1). LPPOM MPU Aceh issues halal certificates based on applications from business owners, which auditors then follow up through the examination of requirements and sample testing at the Aceh Sharia Council's laboratory. The results of these tests can be recommended as unconditionally accepted, conditionally accepted with improvements, or rejected. Conditionally accepted applications must follow up on the auditor's notes without reapplying, while rejected applications must be resubmitted in accordance with the established standards. If accepted unconditionally, the halal certificate will be issued and valid for three years, with the obligation to report any changes to the process or ingredients, and the certificate must be renewed no later than three months before its validity period expires.[34]

The Aceh MPU is a forum for enhancing the role of religious scholars in the development of Aceh and is an independent institution, not an executive or implementing body. As an equal partner of the government, the MPU provides input, advice and recommendations to the Aceh Provincial Government. The MPU also monitors deviations within the community that are inconsistent with Islamic law. In implementing halal food, the MPU holds discussions to ensure the community is aware of and understands halal certification. Furthermore, the Aceh MPU has initiated workshops and provided periodic advice and recommendations regarding halal product certification. However, there is a lack of government control. The government has not followed up on some of the MPU's input and recommendations.[35]

The Halal Product Guarantee Law (JPH Law) determines the halal status of a product based on a fatwa issued by the Indonesian Ulema Council (MUI), which is issued after the National Halal Product Guarantee Agency (BPJPH) researches the halal status of the product. Evidence of this process is the issuance of a halal certificate. Meanwhile, in Aceh, under the Qanun SJPH, the halal status of a product is determined based on a fatwa issued by the Aceh Ulama Council (MPU Aceh) after the Aceh MPU Halal Product Certification Agency (LPPOM MPU Aceh) researches the halal status of the product. Proof of halal status under the Qanun SJPH includes not only a halal certificate but also a halal registration number and a halal label. The SJPH Qanun emphasises

[34]Penyelenggaraan Jaminan Produk et al., *Jurnal Geuthèë: Penelitian Multidisiplin, Geuthèë Institute, Banda Aceh. 23111. E - ISSN: 2614-6096. Open Access: Http://Www.Journal.Geutheeinstitute.Com.*, 2022.

[35]Jurnal Ekonomi et al., *AL-IQTISHADIYAH*, 8, no. 13 (2022).

that the halal status of business products must be proven by three elements: a halal certificate, a halal registration number, and a halal label. Meanwhile, in the JPH Law, a halal certificate is a form of halal recognition issued by the BPJPH based on a written fatwa from the MUI. In the Qanun SJPH, a halal certificate is a written statement of halal status issued by the Aceh MPU in accordance with the results of an audit by the LPPOM MPU Aceh. Therefore, the halal status of products, especially food and beverages, is critical, as it directly affects consumers in the community. To provide legal certainty, the government, through the relevant authorities, has established regulations regarding the halal status of products. The JPH Law serves as the legal basis for business actors in the halal certification process throughout Indonesia, while in Aceh, the Qanun SJPH serves as a special regulation that binds business actors in the province.[36]

Regarding the role of the Aceh MPU in halal certification for food and beverage products, the researcher interviewed Mr D.C. at the LPPOM MPU Aceh office. He explained that the Qanun on Halal Product Guarantee has actually been in effect since 2016, but its implementation has not been optimal. This is evident in the large number of food and beverage products on the market without halal labels, either because the relevant authorities have not issued halal certification or because no decisive action has been taken against these products. The BPOM focuses more on monitoring food and beverages that contain harmful substances or lack distribution permits. At the same time, the LPPOM mainly addresses the issue of imported products without halal labels through education. He also emphasised that consumer awareness plays a crucial role in this matter, as if consumers refuse to purchase products without halal labels, businesses will incur losses and ultimately be compelled to cease production or to ensure their products are halal-certified.[37]

Based on the above interview, it can be concluded that although the Qanun Jaminan Produk Halal (Halal Product Guarantee Law) in Aceh has been in effect since 2016, its implementation remains suboptimal. This is evident from the large number of food and beverage products circulating without halal labels due to delays in the certification process and the lack of decisive action against these products. LPPOM MPU Aceh places greater

[36] Vitra Munayathul Hasma, Ida Friatna, and Delfi Suganda, "Halal Certification for Business Actors According to Islamic Law and State Law," *Al-Mudharabah: Journal of Islamic Economics and Finance* 5, no. 2 (2024): 109–122, https://doi.org/10.22373/al-mudharabah.v5i2.6570.

[37] Interview with D.C., on 7 May 2025.

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emphasis on educating businesses and consumers, while BPOM focuses more on monitoring products containing hazardous substances and those without distribution permits. Consumer awareness is a very important factor, because if consumers refuse to buy products without halal labels, this will indirectly encourage businesses to obtain halal certification or stop distributing uncertified products.

CONCLUSION

Based on the results and discussion above, it can be concluded that halal certification plays a fundamental role in the perspective of Islamic economic law, both as an implementation of Islamic teachings regarding halal, and goodness (halalan thayyiban) and as a form of legal protection for Muslim consumers through applicable regulations, including Law No. 8 of 1999 concerning Consumer Protection and Law No. 33 of 2014 concerning Halal Product Guarantee. However, in practice, challenges remain, particularly low consumer awareness of halal labels and suboptimal implementation of the Qanun Halal Product Guarantee in Aceh, despite its effect since 2016. LPPOM MPU Aceh plays a vital role in issuing halal certificates and providing guidance, while BPOM focuses on monitoring dangerous and unlicensed products. This situation shows that, in addition to strict regulations and consistent monitoring, increased public education on the importance of halal certification is urgently needed to protect consumers and encourage business actors to comply with applicable sharia and positive law provisions.

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