

## History of Halal Industry Economic Assurance in Indonesia

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**Abstract:** This research is important because it contributes to identifying policies, regulations, and implementation that have taken place in the community. So that the results of the study can be useful in assisting policy makers in developing various policies and programs that are more effective in the future. This study uses qualitative methods and historical analysis by identifying key factors that can hinder the growth of the halal industry. Such as social change, consumer attitudes towards halal products, and support from the government and financial institutions. In addition, this study also highlights the role played by halal certification bodies in the process of ensuring compliance with halal standards and how advances in technology and digitalization can affect the efficiency, growth and transparency of the halal industry. The findings show that the halal industry is not only important for the Muslim community. It is also important for consumers around the world who are looking for high quality and unique goods. The results of this study also show that the need for a race in the halal industry sector, both in terms of regulations, programs and other roles. Starting from the government, private institutions, and the community. So that it can trigger a more optimal halal industry sector in various halal sectors, in an effort to support a stable and intuitive rate of economic growth.

**Abstrak:** Riset ini penting karena memberikan kontribusi dalam mengidentifikasi kebijakan, dan regulasi, serta implementasi yang sudah berlangsung di masyarakat. Sehingga hasil penelitian dapat berguna dalam membantu pembuat kebijakan dalam mengembangkan berbagai kebijakan maupun program yang lebih efektif di masa depan. Studi ini menggunakan metode kualitatif dan analisis secara historis dengan mengidentifikasi faktor-faktor kunci yang dapat menghambat pertumbuhan industri halal. Seperti perubahan sosial, sikap konsumen terhadap produk halal, dan dukungan dari pemerintah maupun lembaga keuangan. Selain itu, kajian ini juga menyoroti peran yang dimainkan oleh lembaga sertifikasi halal dalam proses memastikan kepatuhan terhadap standar halal dan bagaimana kemajuan di era teknologi maupun digitalisasi dapat mempengaruhi efisiensi, pertumbuhan dan transparansi industri halal. Temuan penelitian menunjukkan bahwa industri halal tidak hanya sekedar penting bagi masyarakat muslim. Tetapi juga bagi konsumen di seluruh penjuru dunia yang mencari barang dengan kualitas dan keunikan yang bernilai tinggi. Hasil penelitian ini juga menunjukkan bahwa perlunya pacuan pada sektor industri halal, baik dari sisi regulasi, program maupun peran lainnya. Mulai dari pemerintah, lembaga

**Keywords:** Guarantee History; Economy; Halal Industry; Indonesia.

swasta, dan pihak masyarakat. Sehingga dapat memicu sektor industri halal yang lebih optimal di berbagai sektor halal, guna upaya mendukung laju pertumbuhan ekonomi yang stabil dan intuitif.

**Kata Kunci:** Sejarah Penjaminan; Ekonomi; Industri Halal; Indonesia.

## A. Introduction

Technological advances in the communication and transportation sectors over the past few decades have resulted in increased globalization in various industries related to goods and services. International trade that does not follow halal standards for products, such as food, cosmetics, medicines, and skincare products can be detrimental to Muslims around the world. So in an effort to protect themselves by not consuming or using non-halal products. Some countries have implemented halal labeling on products that are widely available in the general public as a precautionary measure to ensure safety and protection. Such as Brunei Darussalam, Indonesia, Malaysia, Arab countries, and others. In addition, countries with sizable Muslim minorities, such as Australia, Singapore, Taiwan, Malaysia, the Philippines and Japan, have also implemented halal certification in their territories (Maulana and Zulfahmi, 2022).

It should be noted that Malaysia has achieved an important position in the global halal market which has an effective and well-documented halal inspection system that makes Malaysia one of the Muslim countries that dominate the halal industry market (Aulia, Hakim, and Azzahra, 2018). While Indonesia has currently managed to rank in the top 3 on *The Global Islamic Economy Indicator (GIEI)* in the *State of the Global Islamic Economy (SGIE) Report 2023* published by *Dinar Standard* (BPJPH, 2023). However, this position is not optimal enough considering that the majority of Indonesian people are Muslims reaching 86.7% or 237.55 million people from the total population

of the Indonesian people according to the publication of *The Royal Islamic Strategic Studies Center* (RISSC) in 2023 (Maulana and Satibi, 2024).

Clearly, the large Muslim population in Indonesia can be one of the reasons why consumption and the need for the halal industry is quite large. Evidenced by data showing that in 2025 the projected expenditure of the Indonesian people could reach 14.96% or USD 281.6 billion, causing Indonesia to become the country with the largest halal market consumer in the world at the *share* level of 11.34% of the total global halal industry expenditure. The halal industry economy plays a significant role as a source of inclusive and dynamic economic growth. Referring to the data from the *Indonesia Halal Markets Report in 2022*, it shows that the halal industry economy is able to increase Indonesia's Gross Domestic Product (GDP) by USD 5.1 billion or around Rp 72.9 trillion every year through export and investment activities. In addition, the global halal industry also shows positive developments, namely there are 1.9 billion Muslim residents in the world with projected spending on the halal industry reaching USD 2 trillion every year and is predicted to continue to increase reaching USD 4.96 trillion by 2030 (Waluyo, 2024).

The phenomenon of the large number of the world's Muslim population and the demand for halal products is also quite high, apart from showing religious compliance to uphold the ethical standards of every item purchased or used but also because it considers the safety and comfort aspects of the products used. So that it encourages the government to establish standards or legal obligations in the halal industry known as halal product certification (Faridah, 2019).

In 1976, the government in Indonesia began protecting the consumption of halal food by requiring labels on food products enacting laws restricting the use of certain ingredients, such as milk powder. Many stores, restaurants or businesses have labels that begin with the phrase “contains pork”. Currently, 99% of staple food products consumed by people in Indonesia are considered halal, making it very easy to identify the 1% of products that would be classified as haram (Faridah, 2019). After several years, the

development of the halal labeling movement began to progress steadily through cooperation between religious leaders and the health community. The importance of product quality in determining various health risks and certification in Indonesia was brought to the attention of the general public and government officials.

Over the past few decades, the halal industry in Indonesia has undergone a significant transformation. Initially, the halal industry was dominated by small businesses and operated with very little regulation. However, as Muslim consumers became more aware of the importance of halal products, the Indonesian government began to take steps to strengthen regulation and supervision of the halal industry sector. Since its establishment in 1975, the Indonesian Ulama Council (MUI) has been the main authority in halal certification. To ensure halal certification of products, MUI established the Institute for the Assessment of Food, Drugs and Cosmetics (LPPOM MUI) in 1989. The presence of LPPOM MUI provides certainty to consumers that the products consumed have met strict halal standards. In contrast, according to the Halal Product Guarantee Agency (BPJPH), halal products include goods or services related to food, medicines, cosmetics, and chemical, biological, genetically modified products, as well as goods used, consumed, or utilized by the general public that have been declared halal according to sharia.

This research is limited to highlighting the history of the ongoing halal certification assurance process in Indonesia. So that the literature review is carried out using various relevant sources, especially scientific papers, laws, and *online* news in order to obtain precise and verifiable information. This study seeks to present the various stages of the growth of the halal industry from historical foundations to contemporary regulations that support the progress of the halal industry. This study is important because it contributes to identifying policies and regulations, as well as the implementation that has taken place in society. So that the results of the study can be useful in assisting policy makers in developing various policies and programs that are more effective in the future.

In addition, this research contributes to the literature on halal economics by highlighting the importance of regulation and the role of institutions in guaranteeing halal products. This research can also provide insight to producers, communities and stakeholders about the importance of halal certification as a guarantee of product quality that is recognized by consumers, especially Muslim consumers.

## **B. Research Methods**

This research is a descriptive qualitative research with a systematic review that uses secondary data obtained from various relevant academic articles. A number of information and various data are then analyzed by producing descriptive explanations consisting of words, or symbols that are in accordance with the object of research. This research also utilizes literature analysis, which is conducted through document analysis using primary sources such as laws and regulations, along with secondary data from several related literature sources, such as academic articles, books, and websites related to the research topic. Research data analysis is pursued through several stages starting from data reduction, data presentation, and finally conclusion drawing (Sugiyono, 2019). This is intended to accurately describe the history of economic assurance of the halal industry in Indonesia.

## **C. Results and Discussion**

### **History of the Development of Halal Industry Guarantee in Indonesia**

The word “Halal” comes from Arabic and describes Islamic law, indicating that the topic in question is recognized or prohibited by Islamic law referring to the prohibition against violence with the term “haram” (Addina, Santoso, and Sucipto, 2020). Halal products encourage entrepreneurs to become *halalpreneurs* on a regular basis. Apart from business people, the government is also careful in setting halal product standards to ensure that the general public can access them. Government efforts to ensure that products consumed by the general public are safe have been ongoing since 1976. This is evidenced

by the Decree of the Minister of Health Number 280/Men.Kes/Per/XI/1976 issued on November 10, 1976 concerning the Distribution and Marking of Foods Containing Pork Raw Materials.

Regulations relating to halal products continue to change in line with the birth of various products and technological developments that develop into several other regulations covering food, cosmetics, skin care, *fashion*, and other fields. The regulation is contained in Law No. 33 of 2014 concerning Halal Product Guarantee (UUJPH) which was passed on October 17, 2014. The law removes the halal certification process which was previously optional and makes it mandatory (Aminuddin, 2016).

#### **Halal Guarantee Regulation Prior to the Enactment of UUJPH in 2014**

The legal framework governing halal industrial production in Indonesia began in 1976 with the enactment of the Minister of Health Regulation No. 280/Men.Kes/Per/XI/1976 which was inaugurated on 10 November, 1976 concerning the Production of Halal Goods and Processing of Raw Materials Derived from Pigs. However, before that, the general public's perception of non-halal food had begun to shift since the early 1900s. In the beginning, before Islam arrived in Indonesia around 7 H. the majority of people did not realize the difference between what was halal and what was haram. People enjoyed a variety of freshly baked goods, such as lemons and oranges. However, after the arrival of Islam, some members of the wider community began to practice the provisions of sharia. People began to understand that halal consumption in the form of food and beverages is the healthiest to consume.

However, it lagged behind the practice of Islam so the food in question was mostly consumed by the general public who had not practiced Islam. Subsequently, the people of Assam then began to migrate to Indonesia as the country was famous for its rich natural conditions. For example, Portugal (1509-1595), Spain (1521-1692), the Netherlands (1602-1942), and Japan (1942-1945). The above-mentioned countries were originally



intended for wars between countries, but later, most of them went on to build nations and conduct explorations. The products traded include coffee, tea, marble, and spices, all of which are allowed or legal under sharia (Munawiroh, 2022).

While there were not many Islamic products available at that time, every day the number of Muslims gradually increased. The Muslim community was also increasingly aware of some Islamic laws, such as those relating to what one can and cannot do. A group of Muslims led by K.H. Ahmad Dahlan established Muhammadiyah as a community organization in 1912 and in 1926 K.H. Hasyim Asy'ari established Nahdhatul Ulama (NU). This organization was established as a means to educate scholars about the problems and obstacles facing the Islamic world related to politics, education, and religion. After this Islamic organization was established, some sharia principles have begun to be intensively implemented.

At the 2nd NU congress which took place on 9 October 1927. The results of the congress issued decisions related to halal products, the application of the ban on using gold pens, the prohibition of food consumption containing elements of *khamr*, pork and its derivatives. *Khamr* is forbidden if drunk for intoxication and allowed if drunk for treatment. Productivity during this period was based on the principles of the Nahdhatul Ulama Congress. In 1932, NU continued the discussion of the 7th Congress on the safety of food and beverages made from ingredients that can be consumed safely through processing (Munawiroh, 2022). The attention of Islamic religious leaders and the government to the consumption of the halal industry is getting sharper until finally the institution of the Ministry of Religious Affairs was established since January 1946, with the regulation of halal assurance serving the issues of education and religious communities.

#### **Halal Assurance Regulation After the Enactment of UUJPH in 2014**

The government implemented the Halal Product Guarantee Act under Law No. 33 of 2014, also known as the Halal Product Guarantee Act (UUJPH). The first paragraph

of the law states “Halal certification is the process of obtaining certification regarding goods produced from the Halal Product Guarantee Agency (BPJPH)”. This is based on the halal emphasis produced by MUI. As stated in paragraph 4 that “All goods produced, distributed, and imported into Indonesia must be recognized as halal”. This is in line with the presidential decree that establishes or assigns functions, responsibilities, and operating structures directly to BPJPH in the halal certification process (Aminuddin, 2016).

Of all the tasks assigned to BPJPH are to formulate Halal Product Guarantee (JPH) policies, establish JPH standards, guidelines, and procedures, carry out registration and certification of halal products, and enforce halal certification for imported goods. The government has made a strong commitment to implement halal assurance by establishing BPJPH. BPJPH is responsible for reviewing and implementing halal assurance policies, enforcing halal certification and labeling on products, working with MUI to ensure product quality, and working with domestic and international organizations in the field of halal assurance standard assessment. In addition, business actors must also supervise products that already have halal certification. If the business owner fails to fulfill this requirement, the business actor is considered negligent (Munawiroh, 2022)

Referring to the Law No. 33 of 2014, BPJPH is an institution in Indonesia that is authorized and responsible for the implementation of halal product guarantees, both domestic and foreign products entering Indonesia must have halal certification. BPJPH was ratified in October 2017 and made its debut on October 17, 2019 under the auspices of the Ministry of Religious Affairs of the Republic of Indonesia. This institution has an important function in an effort to ensure that every product circulating in Indonesia ranging from food products, drinks, medicines, cosmetics, and other used goods are in accordance with established halal standards.

BPJPH in launching its operations works closely with the Halal Examining Agency (LPH), and the Indonesian Ulama Council (MUI) committee to carry out halal product inspection and certification. Since its establishment, BPJPH has endeavored to strengthen



the halal product assurance system in Indonesia. Including through the use of digitalization in the certification process and increasing international cooperation on halal certification recognition. Until 2024 BPJPH has issued as many as 1,830,445 million halal certifications for business actors with the number of products that have been certified reaching 4,556,892. Furthermore, it is also known that the majority of halal-certified products are Chinese products (Thea, 2024).

### **Implementation of Halal Assurance Regulations in Indonesia**

There are 2 different aspects to halal product assurance in Indonesia, namely certification and labeling. Halal certification refers to halal standards starting from the process, raw materials, equipment, manufacturing methods and procedures in evaluating halal products in accordance with the stipulated provisions. Meanwhile, labeling is the determination or creation of a halal symbol on a product (Faridah, 2019). Here are some forms of development of halal certification in Indonesia from time to time:

#### **1. Halal Label “Contains Pork”**

Initially, to distinguish the halalness of products in Indonesia was the labeling "Contains Pigs". This is stated in the Minister of Health Regulation No. 280/Men.Kes/Per/XI/1976, which was passed on November 10, 1976 concerning the Distribution and Marking of Foods Containing Ingredients Derived from Pigs. The presence of this regulation requires all food producers to label every food product and food ingredient that contains pork elements so that Muslim consumers do not need to worry about consuming halal food (Lubis and Permata, 2022).

#### **2. Label “Halal”**

In the next development, the halal label began to be applied through Decree No. 427/Men.Kes/SKB/VIII/1985 No. 68 of 1985 concerning the Application of Halal Law on Food Labels. Through the Directorate General of Population and Public Health, the Ministry of Religious Affairs, and the Ministry of Health cooperated in this project.

However, as mentioned earlier, producer justification for halalness on a large scale is still largely haphazard.

### **3. MUI Halal Certification**

Due to the high content of food and meat ingredients that are not considered halal and the emergence of various types of food from various processed ingredients. MUI has the responsibility to conduct halal certification in 1989 and formed the Indonesian Ulama Council's Institute for the Assessment of Food, Drugs and Herbs and Cosmetics (LPPOM MUI) which was established in 1994. In line with Decree No. 82/Menkes/SK/I/1996, which was later amended to Decree No. 924/Menkes/SK/VIII/1996, MUI received a mandate from the government to provide halal certification for the first time. MUI Halal Certification is in accordance with the government mandate issued on November 30, 2001, through the Decree of the Minister of Religious Affairs (KMA) No. 519 of 2001 concerning the reinstatement of MUI as an institution that is willing to carry out the tasks of education, research, and certification of halal products.

However, to make the MUI halal certification symbol, it cooperates with the Food and Drug Administration (BPOM). The MUI certification program that has been implemented by LPPOM MUI over the past few years aims to continue to improve systems and standards for human resource management, transportation, and exports that are integrated, systemic, and meet national and international standards. As a result, MUI certification is carried out both internationally and domestically. MUI halal certification system and governance is a halal certification document has been recognized in more than 60 countries around the world.

Halal assurance system is a process that needs to be established and maintained by any business owner who wants to ensure product quality. This system has been designed to overcome the problem of production delays in business processes that have undergone halal certification. It is expected that by implementing this system in the company's management and standard operating procedures, product quality will improve. In

addition, halal assurance system also serves as a guide for halal certification and organizations in many countries.

A different approach used by MUI to improve the quality and transparency of the procedure to obtain halal certification is to conduct halal certification together with halal auditors and vendors who have a relationship with expertise. In this case, LPPOM MUI formed a group known as LPPOM MUI Professional Association. By referring to the LSP LPPOM MUI, halal certification carried out by MUI not only evaluates structures and personnel that function in accordance with international guidelines, but also individuals (intermediaries) and employees who carry out halal certification in accordance with professional qualifications and requirements in accordance with national work expertise standards.

#### **4. BPJPH Halal Certification in Accordance With Law No. 33 of 2014**

Indonesia's halal certification program on halal product assurance, was established by MUI in 1989 when it first started to be discussed in the House of Representatives (DPR). There are several issues that form the basis of this discussion, starting from spiritual issues where the JPH Bill is seen as an authoritative rule for some religious practices and ending with national legislation on halal certification. When enacting this JPH, should a country adhere to strict or loose standards for halal certification? After the presence of Law Number 33 of 2014 concerning Halal Product Guarantee, the JPH Bill is no longer valid. First, there must be a transitional policy, namely the JPH Government Regulation (PP).

However, the RPPJPH also strengthened the constraints in its preparation. PP JPH was first issued on April 29, 2019, while RPP JPH was completed on May 31, 2017. Therefore, halal certification can only be done on October 17, 2019. On the other hand, in 2017 BPJPH was established as a legal entity to carry out halal certification. BPJPH issued various forms of implementing regulations as technical guidance in the implementation of Law No. 33 of 2014 including regarding registration procedures,

testing, and supervision of halal products. Through these various initiatives, BPJPH aims to ensure that products circulating in Indonesia meet halal standards and provide guarantees to consumers. BPJPH also continues to educate and socialize the public, especially business actors, about the importance of halal certification and the procedures that need to be followed to obtain this certification (Yakub and Zein, 2022).

Referring to the explanation above, it is known that the history of guaranteeing economic certification of the halal industry in Indonesia is divided into several periods, including:

#### **1. Pre-Reformation Period**

In this period, attention to halal products is still limited and there are no specific regulations governing halal certification. Muslim consumers rely more on informal information and labels from producers that state the halalness of the product.

#### **2. Transition Period (Post Reform 1998)**

The political and economic reforms that took place in the late 1990s brought significant changes in various aspects of life, including in the halal industry. In 1994, the Indonesian Ulama Council (MUI) began to provide halal certification which became an important milestone in the assurance of halal products in Indonesia.

#### **3. Regulation Period (Start Year Tahun 2000 – Present)**

The Indonesian government has begun to strengthen regulations regarding halal products. The peak was the passing of Law No. 33 of 2014 concerning Halal Product Guarantee, which requires all food and beverage products circulating in Indonesia to have a halal certificate. BPJPH was also formed to regulate and supervise halal certification in a more systematic and dynamic manner.

#### **D. Summary**

Halal certification assurance in Indonesia has experienced significant development. Initially, halal certification assurance was carried out voluntarily by producers and supervised by MUI. Along with the development of halal standards, the presence of Law

No. 33 of 2014 concerning Halal Product Guarantee, the establishment of BPJPH as a specialized institution provides a more structured and official legal framework in the process of guaranteeing halal certification. BPJPH has administrative and supervisory responsibilities for halal certification which functions to ensure halal standards are adhered to by the industry and to supervise halal products in the market. The implementation of halal certification guarantees has encouraged the consumption and growth of the halal industry in Indonesia. Both consumers and producers are increasingly aware of the importance of halal certification. For consumers, halal certification is a higher quality standard of living both in terms of religion and health. Meanwhile, for producers, halal certification is an alternative in reaching a wider Muslim consumer market. Moreover, great opportunities arise from global trends that increasingly recognize the importance of halal products which make Indonesia one of the main players in the halal industry economy. However, it cannot be denied that there are a number of challenges faced in the halal certification assurance process such as increasing the capacity of halal auditors, developing testing laboratory facilities, and educating the public about the importance of halal certification assurance.

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