

Regulation and Supervision of Halal Prodcuts in Aceh Qanun No. 8/2016

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Abstract

Eating and drinking are routine human activities, thus requiring various regulations related to these problems. Allah commands us to eat halal (halalan) and good (thayyiban) food so as not to harm our bodies. Aceh has issued a special regulation to provide protection to the public regarding the products consumed, namely Qanun Number 8 of 2016 concerning the Halal Product Guarantee System, known as Qanun SJPH. This paper wants to find a clear picture of the arrangement and supervision of halal products in Aceh from the Perspective of Qanun Number 8 of 2016 concerning the Halal Product Guarantee System. This research is a qualitative research with a normative juridical approach. All data that has been collected was analyzed using the content analysis method. The result of the research is that the SJPH Qanun has provided a clear description of the guarantee of halal products in Aceh. This regulation of SJPH is a form of responsibility of the Government of Aceh in providing legal protection for Muslims in particular and all Acehnese people in general, regardless of religious origin and certain groups. The main regulatory object is related to halal products, besides that it is also important related to products that meet hygienic standards. Halal product guarantees are regulated in qanuns with a very systematic system of arrangement, supervision and implementation of arrangement and supervision of product distribution in Aceh. The substance of the qanun is very comprehensive regarding guarantees for halal products in the aspects of production, distribution and consumption. Qanun regulates from arrangement, supervision to the provisions of 'uqubat for perpetrators of violations. Arrangement of halal products is carried out starting from raw materials to marketing of halal products, namely products that are labeled halal and/or have received halal certificates from authorized institutions. Furthermore, supervision is carried out from the origin of raw materials, production processes and production facilities on processed animal and/or vegetable products, medicines and cosmetics. The implementation of arrangement and supervision of halal products is the responsibility of LPPOM MPU Aceh and LPPOM can involve an integrated team from cross-agency related to SJPH.

Keywords: *Arrangemen, Supervision, Halal Products, Qanun Halal Product Guarantee System.*



Abstract

Makan dan minum adalah aktifitas rutin manusia, sehingga membutuhkan berbagai regulasi terkait masalah tersebut. Allah memerintahkan kita untuk memakan makanan halal (*halalan*) dan baik (*thayyiban*) agar tidak membahayakan tubuh kita. Aceh telah melahirkan regulasi khusus untuk memberikan perlindungan kepada masyarakat terkait produk yang dikonsumsi yaitu Qanun Nomor 8 Tahun 2016 tentang Sistem Jaminan Produk Halal yang dikenal dengan Qanun SJPH. Tulisan ini ingin menemukan gambaran yang jelas tentang penataan dan pengawasan produk halal di Aceh Perspektif Qanun Nomor 8 Tahun 2016 tentang Sistem Jaminan Produk Halal dan bagaimana tugas tim terpadu dalam menjamin produk halal di Aceh. Penelitian ini adalah penelitian kualitatif dengan pendekatan yuridis normatif. Semua data yang telah dikumpulkan, dianalisis dengan metode kajian isi (*content analysis*). Hasil penelitian adalah Qanun SJPH telah memberikan gambaran yang jelas tentang jaminan produk halal di Aceh. Pengaturan terhadap SJPH ini sebagai bentuk tanggung jawab Pemerintah Aceh dalam memberikan perlindungan hukum bagi umat muslim pada khususnya dan seluruh masyarakat Aceh pada umumnya, tanpa dilihat asal agama dan golongan tertentu. Obyek pengaturan yang utama adalah berkaitan dengan produk halal, selain itu juga penting berkaitan dengan produk yang memenuhi standar higienis. Jaminan produk halal diatur dalam qanun dengan sistem yang sangat sistematis dari penataan, pengawasan serta pelaksanaan penataan dan pengawasan terhadap peredaran produk di Aceh. Substansi qanun sangat komprehensif tentang jaminan produk halal aspek produksi, distribusi dan konsumsi. Qanun mengatur dari penataan, pengawasan hingga ketentuan 'uqubat bagi pelaku pelanggaran. Penataan produk halal dilakukan mulai dari bahan baku sampai pada pemasaran produk halal, yaitu produk yang berlabel halal dan/atau sudah mendapat sertifikat halal dari lembaga yang berwenang. Selanjutnya pengawasan dilakukan dari asal bahan baku, proses produksi dan fasilitas produksi pada produk pengolahan hewani dan/atau nabati, obat-obatan dan Kosmetika. Pelaksanaan penataan dan pengawasan produk halal merupakan tanggung jawab LPPOM MPU Aceh dan LPPOM dapat melibatkan tim terpadu dari lintas instansi terkait SJPH.

Kata Kunci: Penataan, Pengawasan, Produk Halal, Qanun Sistem Jaminan Produk Halal.

INTRODUCTION

The enactment of Qanun Number 8 of 2016 concerning the Halal Product Guarantee System is a significant step toward aligning with the halal product guarantee regulations established by the Government of the Republic of Indonesia, specifically Law Number 33 of 2014. This Qanun from Aceh delineates the Halal Product Guarantee System, or SIPH, as a management framework that is developed, executed, and upheld by companies possessing halal certificates to ensure the ongoing integrity of the halal production process, in accordance with LPPOM MPU Aceh. The Halal Product Guarantee System serves as a guideline for LPPOM MPU Aceh and for businesses involved in the halal product certification process. Its primary objective is to offer protection, peace of mind, and legal certainty to the community regarding the consumption and use of halal and clean products. This initiative is particularly essential for ensuring the physical and spiritual well-being of all Muslims in Aceh.

It is important to recognize that Allah commands us to consume food that is not only permissible (halalan) but also of good quality (*thayyiban*) in order to maintain the well-being of our bodies. This directive is significant, underscoring our devotion to Allah as a clear and firm command. Moreover, it is crucial to understand that halal food must also be obtained through lawful means. If the source of the food involves unlawful practices, such as corruption, theft, or the unjust acquisition of property, then the food, despite being fundamentally halal, becomes impermissible due to the manner in which it was obtained. This principle emphasizes the importance of integrity and justice in all aspects of our lives, including our dietary choices.

In the Qur'an, Allah swt. Ordered all His servants who believe and disbelieve to eat good and halal food, as He said in Q.S. al-Baqarah verse 168: "O people, eat what is halal and good from what is on earth, and do not follow the steps of the devil; for indeed the devil is a real enemy for you". Consumer efforts to protect themselves from deviant transaction practices, whether intentional or not, and government efforts to issue legal regulations to provide consumer protection are one form of internalizing the concept of maqasid al-shariah in the effort to protect consumers from various forms of fraud and difficulties. Maqashid al-tasyri' is the goal to be achieved from a legislation.

Due to the importance of the issue of products circulating in society, the Aceh Government has issued a Qanun on the Halal Product Assurance System, namely Qanun Number 8 of 2016 (hereinafter referred to as the SJPH Qanun). In the Qanun, the Halal Product Assurance System (SJPH) is intended as a guideline for LPPOM MPU Aceh and business operators who provide products for the Halal Product Certification process. The Halal Product Assurance System, hereinafter referred to as SJPH, is a management system organized, implemented, and maintained by halal-certified companies to ensure the continuity of halal production processes in accordance with the provisions of LPPOM MPU Aceh. (Article 1 of the SJPH Regulation). Halal Product Assurance, hereinafter abbreviated as JPH, is the legal certainty regarding the halal status of a product, evidenced by a halal certificate, halal registration number, and halal label. (Article 1 of the SJPH Qanun). The purpose of the Halal Product Assurance System is to provide protection, tranquility, and legal certainty to the community in consuming and using Halal and hygienic products for physical and spiritual health. (Article 4 of the SJPH Law).

Products circulating in society require supervision regarding the raw materials used, whether animal, plant, or chemical raw materials. To conduct supervision of these raw materials, it requires experts and professionals in the field. In the implementation of the regulation and supervision of halal products in Aceh, LPPOM MPU Aceh can involve an integrated team in carrying out the regulation and supervision of business actors and halal products. To carry out the regulation and supervision, it is not solely the responsibility of LPPOM MPU Aceh, but also of the Integrated Team in order to ensure that halal and hygienic products are consumed by the public (General Explanation of Article 10 paragraph

(3) of the SJPH Qanun). Until now, the integrated team has been formed as mandated by the qanun, but in practice, the integrated team has not yet performed its duties to the fullest.

Currently, the enforcement of consumer protection laws, especially in terms of monitoring circulating goods conducted by the government, is still lacking. For example, the supervision of expired products circulating in the market. The presence of hazardous chemicals sold and freely circulated in supermarkets and traditional markets. This greatly facilitates unscrupulous producers and traders who want to gain more profit by deceiving consumers through the use of hazardous chemicals such as borax, formalin, and textile dyes in the food they sell.

This happens due to the lack of supervision over dishonest business operators. Because they never think about the impact of their actions, they only consider their own interests without thinking about others. On the other hand, the public is also easily deceived by counterfeit products, which are of much lower quality than the original ones. In fact, this is very dangerous because these illegal drugs and foods are directly related to body health. However, products that use these hazardous materials are actually very easy to find around us. Next, the existing service products also harm consumers in many ways. Given these conditions, the government should be more assertive in protecting consumers and monitoring the deviant behaviors of producers or traders.

The government has a significant responsibility in overseeing and monitoring the circulation of food and beverages within the community. The government's duty must pay attention to the *maqasid al-tasyri'* for its citizens. Various problems in the field of consuming halal and *tayyib* food have emerged in society. Consumers must be protected by the government. In reality, the Aceh Government has not yet organized and supervised the Halal Product Assurance System in Aceh, which is still very minimal. Thus, there are still many products circulating that have not been certified halal, and many business actors do not yet understand the importance of halal product assurance for all products produced and sold to consumers. Therefore, this article aims to answer the following question: what is the form of regulation and supervision of Halal Products according to the Qanun SJPH? and what are the duties of the integrated team in ensuring halal products in Aceh?

DISCUSSION

Halal Products in the Perspective of Islamic Law

The food and drink consumed will directly affect the body both physically and psychologically. So important is the issue of clarity, halalness, and hygiene of the food and drink that enter the human body, that Allah SWT emphasizes this matter in accordance with the aforementioned evidence. The food and drink that we consume will become our blood and flesh, which must certainly be free from any haram elements.

The word halal comes from the Arabic language *halla*, *yahillu*, *hillan wa halalan* which means to release, to break, to dissolve, and to permit (Ma'luf, 1986). In the book

Mu'jam Mufradat al-Fadh al-Quran Al-Karim, Al-Raghib al-Isfahani states that the word *halal*, etymologically, comes from the word *halla yahullu hallan wa halalan wa hulalan* which means to release, to unravel, to dissolve, to break, to liberate, and to permit. In the Quran, *halal* is something that is permissible to do or to eat, with the understanding that a person who does it will not face punishment from Allah (Roqib As-Sofyan, n.d.).

Halal is an Arabic term in Islam that means permitted or allowed. *Halal* food is food that is permitted to be consumed as determined by Sharia, and *thayyib* in Arabic means good, so food that is good for consumption is still in a fresh and disease-free condition. As devout Muslims, we should not eat just anything in our daily meals. The food we eat must be *halalan thayyiban*, which means food that is *halal* and good according to Sharia. The permissibility of something can be determined from the evidence of the Quran or hadith that explicitly permits it, or it can be determined by the absence of evidence that prohibits or forbids it. Everything created by Allah swt. is permissible to use or *halal* as long as there is no evidence prohibiting it (al-Zuhaili, 1986).

In Islamic jurisprudence, nothing is considered *haram* except what is explicitly prohibited by a sound text. The realm of *halal* in Islam is much broader compared to the realm of *haram*. The food and drink products that are forbidden in Islamic law have been explained by Allah SWT in Q.S. Al-Baqarah: 172-173: *"O you who have believed, eat from the good things which We have provided for you and be grateful to Allah if it is Him that you worship." Indeed, Allah has only forbidden to you carrion, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced (to eat it) while he does not desire it and does not exceed the limit, then there is no sin for him. Indeed, Allah is Most Forgiving, Most Merciful.*

The verse above explains that there are 4 (four) types of forbidden food, namely:

1. Carrion can be classified into several types according to the cause of death, namely *al-Munkhaniqah* (animal that died from strangulation), *al-Mauqudhah* (animal that died from a hard blow), *al-Mutaraddiyah* (animal that died from falling from a high place), *an-Natihah* (animal that died from being attacked by another animal), animal that died and body parts left as remnants after being preyed upon by wild animals, animal that died without slaughtering, by electrocution, animal that was slaughtered without reciting *basmalah*, animal that was slaughtered for purposes other than Allah even though the animal was slaughtered with the recitation of *basmalah*, and all body parts of the animal that are separated from its body even though the animal is still alive.
2. Blood, meaning the blood that flows from the slaughtered animal.
3. Pork, anything that comes from pigs is considered *haram*, including blood, meat, bones, and all parts of the pig's body.
4. An animal that is slaughtered while invoking a name other than Allah.

Whereas the prohibited drink is *khamar* (alcoholic beverage). Alcoholic beverages (*khamar*) are types of drinks that intoxicate. Included in the category of *khamar* are all types of drinks that have the same characteristic as *khamar*, which is intoxicating. The classification of a drink as *khamar* is based on its nature, not on its type and ingredients. Drinks classified as *khamr* are considered *haram*, which is a vile act and an act of the devil. The prohibition of alcoholic beverages (*khamar*) applies to all Muslims and there are no exceptions for specific individuals. What is prohibited in Islam is the act of consuming alcohol itself, regardless of whether the drinker is intoxicated or not. Allah says in Q.S. al-Maidah verse 90: "O you who have believed, Indeed, (drinking) alcohol, gambling, (sacrificing for) idols, and casting lots with arrows are among the deeds of Satan. So avoid such actions so that you may attain success".

Halal Products in The Indonesian Legal System

To obtain food products as intended, consumers must pay attention to at least 5 aspects of *halal* compliance. *First*, the substance must be *halal*. From the perspective of its *halal* status, food consumed by humans is divided into three types: plant-based, animal-based, and processed. Plant-based, consisting of plants, vegetables, and fruits. All plants can basically be consumed, except those that are harmful, impure, or intoxicating either directly or after undergoing a process. Similarly, with fruits, if they contain poison, are intoxicating, or dangerous, the law of consuming them is *haram*. Animals, based on their habitat, are usually classified by zoologists into three types: land animals (*barry*), sea animals (*bahry*), and animals that live in both places (*Barmaaiy*). All land animals are permissible to consume, except for pigs and dogs. Carrion except for fish and locusts, Animals with tusks/ivory, such as elephants, tigers, and so on. Animals that have claws, catch and eat using their claws, such as owls, eagles, and so on. Disgusting animals like fleas, flies, caterpillars, monitor lizards, and so on. Animals that are commanded to be killed, such as snakes, crows, rats, aggressive dogs, and eagles (five types). Animals that are forbidden by religion to kill, such as ants, bees, hoopoes, woodpeckers, and so on. Meat that is cut from a living animal. Animals that are toxic and harmful when consumed. Also, all forms of *najis* such as carrion, blood, wine and its types, pus, and everything that comes out from the front and back passages are considered impure, so they cannot be consumed. All sea animals (*Bahry*) are permissible to eat except those resembling land animals that are forbidden to eat, such as seals, walruses, etc. All *Barmaaiy* (Amphibian) animals are not permissible to eat, such as crocodiles, turtles, and tortoises, although turtle eggs are considered permissible to eat according to the majority of scholars (al-Qardhawi, 2003).

Second, the way it is obtained must be *halal*. Food that is *halal* in substance must also be obtained in a *halal* manner to be consumed. Because even though the food is *halal* in substance, if the way of obtaining it is *haram*, then consuming that food

becomes *haram* as well. For example, rice which is unanimously agreed upon by scholars to be *halal* to eat (*halal* in substance), but if the rice is stolen, meaning the way of obtaining the rice is *haram*, then the law of consuming it becomes *haram* as well.

Third, the method of processing must be *halal*. As is well known, *halal* animals cannot be consumed immediately, but must go through the processes of slaughtering, skinning, and so on. *Fourth*, *halal* in its storage. All stored food items should be kept in a safe place, such as in the refrigerator, to prevent spoilage and should not be stored in places that can mix with impurities, such as *tuak*, or other forbidden items. In the production process, it should not be mixed, come into contact, or adhere to *haram* items or materials such as impurities and so on. *Fifth*, *halal* in its presentation. In distributing and serving food, the servers must be free from impurities and dirt. The suppliers and deliverers or salespeople must be healthy and dressed in clean and pure clothing. Packaging materials or wrappers or similar items must be hygienic, sterile, clean, pure, and *halal*. Utensils or serving tools such as plates, bowls, and so on must be pure, clean, and *halal*.

The five aspects mentioned above are very difficult for the general public to know in detail, because this issue is part of the production activities and only the producers are more knowledgeable about it. Although various laws and regulations, as mentioned in the background, emphasize that the "*halal* aspect" is a very urgent issue. However, empirical evidence shows that there are many cases where producers/suppliers of products behave dishonestly, resulting in many consumers being harmed. The numerous regulations or laws regarding *halal* products have not provided a guarantee for *halal* products that comply with religious law.

According to MUI, something is declared *halal* if the substance itself is *halal*, the method of obtaining it is *halal*, and the method of processing it is *halal*. Then in Law Number 33 of 2014 concerning *Halal* Product Assurance, it is stated that: a. A product is an item and/or service related to food, beverages, medicines, cosmetics, chemical products, biological products, genetically engineered products, as well as useful goods used, utilized, or benefited by the community; b. A *halal* product is a product that has been declared *halal* in accordance with Islamic law; c. *Halal* Product Assurance is the legal certainty regarding the *halal* status of a product proven by a *Halal* Certificate.

Law Number 33 of 2014 concerning *Halal* Product Assurance, as amended by several articles in the Republic of Indonesia Law Number 11 of 2020 concerning Job Creation, is a manifestation of the state's role in protecting the Indonesian people as stated in the Preamble of the 1945 Constitution of the Republic of Indonesia (1945 NRI Constitution), which declares that the state is obliged to protect all Indonesian people and the entire Indonesian territory and to realize general welfare. This foundation is also affirmed in Article 29 paragraph (2) of the 1945 Constitution of the Republic of Indonesia, which states that the state guarantees the freedom of every

resident to embrace their respective religions and to worship according to their religion and beliefs.

Here are some legal products and regulations related to halal products issued by the Government of the Republic of Indonesia:

- a. Law (UU) No. 33 of 2014 concerning Halal Product Assurance;
- b. Government Regulation (PP) No. 31 of 2019 concerning the Implementation Regulation of Law No. 33 of 2014 (Halal Product Assurance Law);
- c. Minister of Religious Affairs Regulation No. 26 of 2019 concerning the Implementation of Halal Product Assurance;
- d. Decree of the Minister of Religious Affairs (KMA) No. 982 of 2019 concerning Halal Certification Services; and
- e. Government Regulation (PP) No. 39 of 2021 concerning the Implementation of *Halal Product Assurance*.

So far, the efforts of the government and business actors to protect the public from consuming non-*halal* products to support consumers' right to know about the *halal* quality of their products have been going well, including passing MUI *halal* certification and printing the halal symbol directly on product labels. Therefore, the urgency of the presence of the *Halal Product Assurance Law* is a response to the long-awaited certainty of the Indonesian Muslim community regarding the legal consumption of halal products. The *Halal Product Assurance Law* is very much needed in efforts to protect domestic Muslim consumers, including also encouraging the transformation of the halal industry in Indonesia.

In the *Halal Product Assurance Law*, there are 6 (six) principles, namely: (a) Protection. (b) Justice. (c) Certainty. (d). Accountability and Transparency. (e) Effectiveness and Efficiency, and (f) Professionalism. In general, the principles of implementing *Halal Product Assurance* can be explained as follows (Wajdi, 2021):

- a. The principle of protection is that in implementing the *Halal Product Assurance*, the aim is to protect the Muslim community.
- b. The principle of justice is that in implementing *Halal Product Assurance*, it must reflect proportional justice for every citizen. What is meant by the "principle of justice" is that the Provision of Food must provide equal and proportional opportunities and chances to all citizens.
- c. The principle of legal certainty is that the Implementation of *Halal Product Assurance* aims to provide legal certainty regarding the halal status of a product, as evidenced by a Halal Certificate. It is intended that both consumers and business actors comply with the law and obtain justice in the implementation of consumer protection, and that the state guarantees legal certainty.

- d. Accountability and transparency mean that every activity and the final results of the Halal Product Assurance program must be accountable to the public as the highest sovereign authority of the state in accordance with the provisions of the legislation.
- e. Effectiveness and efficiency mean that the implementation of Halal Product Assurance is oriented towards achieving appropriate and functional goals while minimizing resource use in a quick, simple, and low-cost or affordable manner.
- f. Professionalism is that the implementation of Halal Product Assurance is carried out by prioritizing expertise based on competence and code of ethics.

Arrangement and Supervision of The Integrated Team in Ensuring Halal Products in Aceh

In the context of Aceh, which has received legitimacy for the comprehensive implementation of Islamic law, the presence of the SJPH qanun further strengthens the existence of Islamic law implementation. To encourage the realization of Aceh as a halal tourism destination, the emergence of the SJPH qanun is certainly very significant because one of the indicators of halal tourism is the availability of halal products. The regulation of SJPH is a form of responsibility of the Aceh Government in providing legal protection for Muslims in particular and the entire Aceh community in general, regardless of their religion and specific groups. The main object of regulation is related to halal products, and it is also important to address products that meet hygienic standards (General Explanation of Qanun Number 6 of 2016 concerning SJPH). The Aceh government has drafted the SJPH Qanun to protect its community so that they consistently behave in accordance with Islamic law in all aspects.

Halal product certification as a form of legal protection for the community and also as a form of protection for consumers in consuming or using products that circulate in society. The government must provide a sense of security to the public as consumers. This is one form of government protection for consumers.

The terminology of *halalan thayyiban* needs to be effectively and operationally communicated to the public, accompanied by adequate facilities and infrastructure. One of the important means to oversee the halal status of products is the presence of a well-established, central, humanistic, progressive, accommodative, and non-discriminatory legal framework, namely the enactment of the Halal Product Assurance Law.

The definition of *thayyib* food based on science and health is easier to determine because it can be clearly proven in scientific experiments or trials, whereas the *thayyib* characteristic based on cultural norms is more difficult to determine because the cultural norms of different societies vary and can even contradict each other. In one society, that food is considered good (*thayyib*), while in another society, the same food is considered not good. For example, offal from livestock in Western countries is not consumed by humans but is given to household pets, such as cats and dogs, whereas in Eastern societies it is considered a delicacy (*soto babat, soto iso*) and is often regarded as food that increases the

risk of cardiovascular diseases. So, this knowledge and experiment became the basis for the dissemination of the prohibition (reducing the consumption of animal fats) (Sediaoetama, 1990).

If we look at the Aceh Qanun regarding SJPH, the purpose of SJPH is as stated in Article 4, which is to provide protection, tranquility, and legal certainty to the community in consuming and using Halal and hygienic products for the sake of physical and spiritual health. The law functions in accordance with the protection of human interests. In order to protect human interests, the law must be enforced. The enforcement of the law can proceed normally and peacefully, but it can also occur due to violations of the law. In this case, the law that has been violated must be enforced. Through the enforcement of the law, the law becomes a reality. In enforcing the law, there are three elements that must always be considered, namely: legal certainty, utility, and justice (Daeng M, 2018).

Efforts to realize law enforcement begin with a balanced condition within society, aimed at creating a harmonious state between stability and change within society. The aim is to make the law a tool for maintaining order and achieving justice. The balance referred to encompasses all the forces that create and maintain social bonds. This is because the law is a coercive means that protects citizens from actions and threats that endanger themselves and their property. A modern legal system must be a good law, in the sense that the law should reflect a sense of justice for the parties involved/regarded by the law (Daeng M, 2018).

To implement the SJPH Qanun in Aceh, the Aceh government is responsible for the regulation and supervision of SJPH. Regulation is part of the guidance for Business Actors carried out by the Aceh Government in order to ensure that Halal Products comply with its authority (articles 5 and 6 of the SJPH Qanun). Furthermore, the qanun also explains that the regulation must start from raw materials to the marketing of halal products, namely products that are already labeled halal and/or have obtained halal certification from the authorized institution (Article 7 of the SJPH Qanun). Next, in Article 8, this regulation explains the arrangement of halal products for business actors as follows:

1. The arrangement of Halal Products for Business Actors in managing business permits accompanied by the issuance of Halal Certificates.
2. Business actors with certain qualifications in accordance with the legislation on permits are the authority of the District/City Government.
3. The determination of qualifications for micro, small, and medium enterprises is set by the District/City Government.
4. Every business license application must include a halal certificate from MPU Aceh.

After conducting the arrangement, the Government is responsible for supervising the products circulating in the community. Supervision of Halal Products as mentioned in Article 9 includes:

1. Origin of raw materials, production processes, and production facilities for animal and/or plant-based processed products, pharmaceuticals, and cosmetics;

2. Microbial products and their use;
3. Dissemination and monitoring of the application of harvest, post-harvest, and processing technologies;
4. The yield of food and horticultural crops, the circulation of food and beverage products, both packaged and unpackaged;
5. The origin of raw materials and the process for making medicines and cosmetics.

Furthermore, the implementation of regulation and supervision is carried out by LPPOM MPU Aceh as explained in article 10:

1. The regulation and supervision of Halal Products as referred to in Article 5 are carried out by LPPOM MPU Aceh as an autonomous body of MPU Aceh that is permanent in nature.
2. Arrangement and Supervision as referred to in paragraph (1), can be carried out at any time, in a planned and systematic manner.
3. LPPOM MPU Aceh can involve an integrated team in organizing and supervising Business Actors and Halal Products as referred to in Article 7 and Article 8.
4. The Integrated Team as referred to in paragraph (3) consists of elements:
 - a. SKPA that organizes government affairs in the field:
 - 1) industry, trade, cooperatives, and small and micro enterprises;
 - 2) health;
 - 3) agriculture and food crops;
 - 4) marine and fisheries;
 - 5) Islamic law;
 - 6) Civil Service Police Unit and Wilayatul Hisbah;
 - b. Aceh Regional Police;
 - c. Aceh High Prosecutor's Office;
 - d. Regional Office of the Ministry of Law and Human Rights of Aceh;
 - e. Regional Office of the Ministry of Religious Affairs of Aceh;
 - f. The Great Hall of POM in Banda Aceh; and
 - g. Related agencies/bodies/institutions.
5. Further provisions regarding the authority, duties and functions, and personnel of the integrated team are stipulated by the Governor's Decree.
6. The Integrated Team, in carrying out its duties, can collaborate with government/non-government institutions.
7. The Integrated Team can take action against Business Actors and against the products as referred to in paragraph (3) in accordance with the laws and regulations.

Furthermore, Article 11 of the Qanun clarifies the position of LPPOM:

1. LPPOM MPU Aceh functionally operates under and is responsible to the leadership of MPU Aceh and administratively responsible to the Head of the MPU Aceh Secretariat.
2. LPPOM MPU Aceh is based in the capital of Aceh.

3. The Aceh government provides human resources, facilities and infrastructure, funding sources, cooperation, and a halal product assurance information system for LPPOM MPU Aceh
4. The implementation of the duties, functions, and authority of the Halal Product Assurance Organizing Agency in Aceh is carried out by LPPOM MPU Aceh.

In Article 12 of the SJPH Qanun, it is explained that LPPOM MPU Aceh has the task of, namely:

1. Implementation of registration, certification, and labeling of Halal Products;
2. Implementation of training and development in the organization of SJPH;
3. Socialization and awareness of halal products to the community and business actors;
4. Guidance to the community and business actors on the implementation of Halal products;
5. Encouraging other institutions and agencies to promote halal products; and
6. Building an information technology system and a Halal Product database that can be easily accessed by the public.

Regarding the halal product assurance system, LPPOM MPU Aceh is an extension of the Aceh Government to socialize everything related to halal products. In addition, LPPOM MPU Aceh is faced with the challenge of insufficient socialization of the Qanun to the general public and business actors, resulting in many who are still unaware of and do not understand the content and purpose of the Qanun. Until now, there are still many business actors, especially small industries, who do not know and understand the content and purpose of the Qanun. Furthermore, Article 13 of the SJPH Qanun states that to carry out the duties as referred to in Article 12, LPPOM MPU Aceh functions:

1. Implementation of registration, certification, and labeling of Halal Products;
2. Implementation of training and development for SJPH management;
3. Socialization and counseling on Halal Products to the community and business actors;
4. Community and business actor development towards the implementation of Halal Products; and
5. Management of information technology systems and halal product databases.

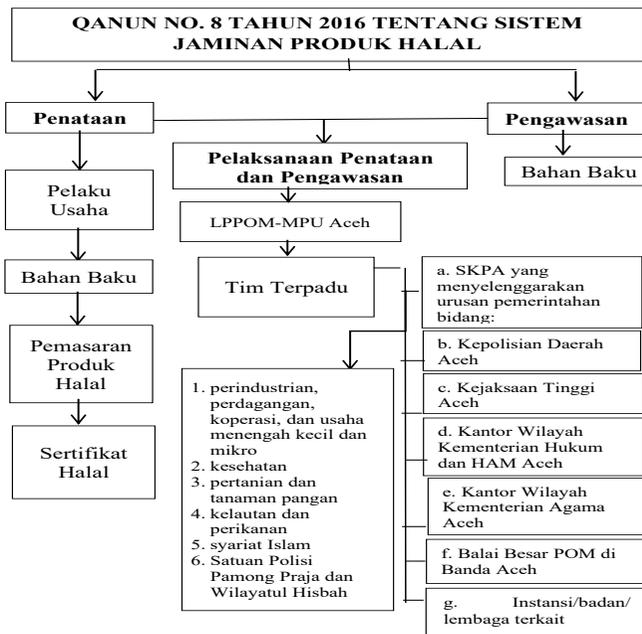
And in article 14, it explains that LPPOM MPU Aceh is granted the following authority:

1. Formulating and establishing SJPH guidelines;
2. Issuing a Halal Product certificate for products that have been declared certified;
3. Implementing halal norms, standards, procedures, and SJPH criteria;
4. Issuing and revoking halal certificates, halal registration numbers, and Halal Labels on products;
5. Announcing the list of Halal Products periodically;
6. Appoint halal auditors as needed;
7. Accreditation and certification of halal auditors;

8. Conducting supervision of SJPH;
9. Establishing the shape of the Aceh Halal logo;
10. Collaborating with domestic and foreign institutions in the field of SJPH administration;
11. Conducting guidance and/or training on SJPH for Business Actors;
12. Conduct regular or occasional monitoring and evaluation of products produced and distributed in Aceh; and
13. Disseminating information about Halal products, non-Halal guaranteed products, and Haram products.

To regulate and supervise the circulation of products within the community, the Aceh Government has formulated regulations as a derivative of the national regulation, namely Law Number 33 of 2014 concerning Halal Product Assurance. The scope of regulation covers raw materials, business actors, and product marketing. For a clearer understanding, the regulation and supervision of halal products according to Qanun SJPH can be seen in the following scheme:

Scheme 1.
Regulation and Supervision of Halal Products in the SJPH Qanun



From the above scheme, regulation and supervision must be formulated and implemented properly. LPPOM MPU Aceh has the duty, authority, and function to carry out comprehensive regulation and supervision. To optimize its duties, authority, and

functions, LPPOM MPU Aceh can involve an integrated team as a partner to carry out these regulatory and supervisory tasks.

Referring to the contents of the qanun in the table above, the substance of the qanun comprehensively regulates the guarantee of halal products that are produced, distributed, and consumed in Aceh. The qanun regulates from organization, supervision to the provisions of 'uqubat for violators. For that reason, supporting or derivative regulations are needed so that the qanun can be implemented to its fullest extent.

Efforts to enforce the law and protect consumer rights regarding halal product certification and labeling must always be accompanied by a social control system, which can be carried out by individuals towards other individuals, by individuals towards a specific group, by one group towards another group, or by one group towards individuals (Soekanto, 1983). The social control system aims to achieve harmony and peace between stability and change in society (Soekanto, 1983). According to Soerjono Soekanto, the social control system can be preventive or repressive, or both. Preventive is an effort to prevent disturbances in the harmony between order and tranquility. Repressive efforts aim to restore the balance that has been disrupted. Preventive efforts can be carried out through socialization processes, formal and informal education, and so on. Meanwhile, the tools used for social control in terms of law enforcement and consumer rights protection regarding halal product certification and labeling are primarily the compliance of business actors and consumer awareness (consumer behavior).

In articles 32 to 36 of the SJPH Qanun, it also regulates business actors. From the regulations regarding business actors in those 5 articles, it can be seen how the implementation of the halal product assurance system is applied to business actors who play an important role in the production and distribution process of products so that they can be consumed by consumers. All criteria, obligations, prohibitions, and sanctions for business actors that have been regulated in the SJPH Qanun serve as guidelines for all business actors in conducting their businesses.

From the above qanun material, it can be seen that in the implementation of the regulation and supervision of halal products, LPPOM MPU Aceh can involve an integrated team in carrying out the regulation and supervision of business actors and halal products. To carry out regulation and supervision, it is not solely the responsibility of LPPOM MPU Aceh, but also the Integrated Team in order to ensure that halal and hygienic products are consumed by the public (General Explanation of Article 10 paragraph (3) of the SJPH Qanun). Until now, the integrated team has been formed as mandated by the qanun, but in practice, the integrated team has not yet performed its duties to the fullest.

In terms of supervision as stated in Article 9, the focus of supervision is on the raw materials used in a product. In Article 16 of the SJPH Qanun, it outlines the criteria for non-halal or haram raw materials. Products circulating in the community require supervision regarding the raw materials used, whether animal-based, plant-based, or

chemical-based. To conduct supervision of these raw materials, it requires experts and professionals in the field.

The implementation of protection and law enforcement regarding product halalness requires monitoring efforts by the government, which can be carried out through three monitoring systems, namely: (KN. Sofyan Hasan, 2015).

1. Preventive surveillance system;

This surveillance system is carried out early on halal food products, including registration activities. By optimizing the preventive system, deviations in halal certification can be minimized from the outset. So that the hope is that the potential of law enforcement agencies can operate maximally, effectively, and efficiently.

2. Special surveillance system;

This special monitoring system means active supervision of halal food, medicine, and cosmetics cases that can have widespread impacts, not only in terms of health but also in social and economic aspects. When signs indicating specific cases of halal certification and/or labeling violations are found in the field, this system encourages law enforcement to address them with specific actions based on the nature of the violations committed.

3. Incidental surveillance system;

The incidental surveillance system is a monitoring process conducted by law enforcement authorities regarding the safety and security of halal food, carried out through surprise inspections. Indeed, Article 51 of the UUJPH has regulated the provisions regarding this supervision, but it still requires legislation as emphasized in paragraph (2).

From the provisions of the SJPH Qanun regarding the integrated team that must be formed in the context of organizing and supervising the Halal Product Assurance System, the involvement of agencies/departments with related duties according to their respective fields can be seen. In Article 10, paragraph 3, LPPOM MPU Aceh can involve the Integrated Team in carrying out the arrangement and supervision of Business Actors and Halal Products as referred to in Articles 7 and 8. The integrated team is formed by the Aceh government through a gubernatorial decree.

Based on the explanation above, it can be understood that the Aceh Qanun on the Halal Product Assurance System has regulated halal assurance issues in great detail. This must be well translated into execution in the field by the responsible parties as mandated by the qanun. Regulation and supervision are very important to ensure that non-halal products do not circulate in Aceh.

The guarantee of a product's halal status can be realized through preventive actions such as inspections by auditors, which are then documented as evidence, including halal certificates and uniform halal signs accompanying a product. The problem is how to ensure that the halal certificate meets the sharia principles established in the determination of a product's halal status, which in this case will be closely related to the competence of the

institution issuing the halal production standard certificate used, as well as the personnel involved in halal certification and auditing itself.

Regarding the integrated team in conducting supervision and regulation of the Halal Product Assurance System in Aceh, the Aceh Government has formed an integrated team in accordance with the mandate of the SJPH qanun, but the team has not yet been functioning effectively. This means that government attention is needed to realize the supporting instruments of the qanun, including the integrated team that must be formed and activated in the implementation of the arrangement and supervision of the halal product guarantee system.

CONCLUSION

The Qanun on the Halal Product Assurance System provides very clear guidance on the halal regulation and supervision of halal products in Aceh Province. LPPOM MPU Aceh as an institution that has a significant responsibility in implementing the SJPH Qanun. The regulation of Halal Products is carried out from the raw materials to the marketing of Halal Products, which are products labeled as halal and/or have obtained Halal Certification from the authorized institution. Furthermore, supervision is carried out from the source of raw materials, the production process, and the production facilities on animal and/or plant-based processed products, medicines, and cosmetics. The implementation of the regulation and supervision of halal products is the responsibility of LPPOM MPU Aceh, and LPPOM can involve an integrated team from related agencies concerning SJPH.

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