

The Design Model of Halal Product Assurance Implementation

Nur Diana Dewi^{1*}, Muhammad Zilal Hamzah², Eleonora Sofilda²

¹Faculty of Business and Islamic Economics, Institut Daarul Qur'an Jakarta, Indonesia

²Faculty of Economics and Business, Universitas Trisakti, Indonesia

*Corresponding Author

E-mail: dqdiana11@gmail.com

Received
February 4, 2023

Revised
March 5, 2023

Accepted
March 29, 2023

Published
March 31, 2023

Abstract: The majority of Indonesia's population is Muslim in the amount 87.21% of a total of 237 million people. However, this is not directly proportional to the lack of halal product certification in Indonesia. The study aims to determine the implementation of halal product assurance certification in Indonesia by analyzing the Indonesia and Malaysia certification without neglecting the readiness of LPPOM MUI and BPJPH in facing changes to the halal certification regulations of JPH Law. The research method was the interview and FGD techniques. The data was processed by NVivo 12. The implication of this research shows that the JPH Law can organize effectively with the hard work of BPJPH to synergize the stakeholders. The implementation model of halal product assurance adjusted to the strategy and work plan for JPH by emphasizing the increasing stakeholder involvement, G2G Cooperation, and SME Development.

Keywords: model; halal; product; assurance certification

To cite this article (APA Style): Dewi, N.D., Hamzah, M.Z., & Sofilda, E. (2023). The Design Model of Halal Product Assurance Implementation. *IJIBE (International Journal of Islamic Business Ethics)*, 8 (1), 69-82.
<http://dx.doi.org/10.30659/ijibe.8.1.69-82>

INTRODUCTION

The majority of Indonesia's population is Muslim, which according to data from the Central Statistics Agency (Triyawan & Sandy, 2020), it reached 229 million people or 87.2% of the total 270 million people. Therefore, the enforcement of Islamic Law in state assurances application to the population needs to implement. Islam commends on humans to eat things that are lawful and *tayyib* (good) and not to follow the steps of the devil who manipulates some humans by heeding actions, forbid what is allowed, and make lawful what is unlawful (Al-Qaradhawi, 2017). The first principle built by Islam is the origin of something that benefits created by Allah *subhanahu wa ta'ala* is halal and permissible. Nothing is forbidden unless there is a valid and firm text from the maker of the Sharia who forbids it (Al-Qaradhawi, 2017). When there is no explicit text, then something returns to its original law, which is permissible.

Based on the Law, Islam commands humans that every Muslim needs to pay attention to halal certainty and not leave *tayyib* (good) things in the food. However, today's advances in food technology must be watched out for because many raw materials and additives are

used to produce processed food. In addition, consumer awareness of the halal aspect has not been implemented. In the procedure, halal is not concerned with the raw material but also the means of distribution, transportation, and storage. Muslims must be safe from the influence of using technology that lacks awareness of the halalness of food, beverage, drug, and cosmetic product. Therefore, Islam commands humans to consume food is necessary to pay attention to the certainty of halal and *tayyib*.

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

Meaning: "O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy." (QS al-Baqarah: 168).

Halal is a term used to indicate part of the application of faith. So that if there is a product that is not halal or contaminated with prohibited substances, Muslims are not permitted automatically from consuming it intentionally because it has implications for falling into sin and destroying the faith. Consequently, it will impact the peace of mind of Muslim consumers. If it is disturbed, the effect of losses cannot be avoided by them, both financially and the consumers' confidence, towards the product. At first, the formation of halal certification in Indonesia was due to research in the Canopy Bulletin published by the Student Association of the Faculty of Animal Husbandry, Universitas Brawijaya Malang. In the January 1988 edition, an article about the research lecturer in food technology mentioned the 34 types of food and drink containing haram ingredients, such as pork lard (Janti, 2020). The case of pork lard was the starting point that The Indonesian Ulema Council (MUI) gave special attention to the halal fatwa on a product. Another issue was finding pork substance in Ajinomoto's MSG (Monosodium Glutamate) product in 2000 (Faridah, 2019). The seasoning used by the Solaria restaurant in Balikpapan Plaza, East Kalimantan, in 2015 were unfortunate experiences yet unforgettable for Muslim consumers. Nevertheless, it became a valuable lesson for the producers who want to do business in Indonesia. To ensure that every religious believer worship and carries out his religion, the state is obliged to provide protection and assurances regarding the halalness of the products consumed and used by the community. The halalness of the product can be marked and proven by the issuance of halal certification (Maulayati, et al, 2019).

Halal certification becomes very important for Muslim consumers because it involves religious principles and consumer rights. Muslims are very interested in halal assurance, not only for food products, beverages, and other products but also for production processes and genetic engineering. According to Global Islamic Economy Report 2019, Indonesian Muslims spent \$218.8 billion across the core sectors of the Halal Economy in 2017, increased by 9.6% CAGR from 2010, and projected to grow by 5.3% CAGR to reach \$330.5 billion by 2025. The most excellent opportunity is in food and beverage, where the spent amount was \$170.2 billion in 2017. The Indonesian halal food industry passed over 55% of the total Muslim spending on food and beverages, above the 35% penetration seen globally. Indonesia is also the third-largest Muslim consumer market for apparel production after Turkey and the United States. The success stories, from the local brand such as Hijup, has attracted domestic and international industries that target the needs of modesty yet

strong value-based of Muslim customers. According to Global Islamic Economy Report 2020, Indonesian Muslim contributed to the fifth world's largest market for outbound travel apparel and be the largest market outside GCC.

For more than 30 years, LPPOM MUI has to get involved in handling voluntary halal certification. There are 59,951 companies with 727,617 products that have been certified halal, meaning that producers have the freedom to carry out halal certification, according to the needs of each producer as there is no single law that regulates the halal certification. However, after the Draft Bill of Halal Product Assurance (RUU JPH) was later ratified into the Halal Product Assurance Law (JPH Law) starting in 2019, all products that enter, circulate, and trade in Indonesian territory must be certified halal. It makes regulations related to halal certification shift from voluntary to mandatory. Likewise, companies that have carried out halal certification but do not maintain the halalness of products will get sanctions instated in Article 56 of the JPH Law.

With the ratification of the Halal Product Assurance Law, Article 5 Paragraph 3 states that the implementation of halal product assurances forms by the Halal Product Assurance Organizing Agency (BPJPH), which is responsible to the Minister of Religion. The Government Regulation (PP) No. 31 of 2019 regarding the Implementation of Law No. 33 of 2014 regarding the assurance of the halal product has been officially ratified. However, the delay in PP No. 31 issues on May 17, 2019, made it increasingly difficult for BPJPH to move. On the other hand, the need for auditors is also relatively high. However, the certificate for halal auditors has not been able to accommodate the number of industries/SMEs in Indonesia. It has hampered the implementation of the JPH Law. The Law, which requires that halal certification is mandatory on October 17, 2019, cannot be implemented.

The Government and the DPR (Representative Council) have agreed to include the Halal Product Assurance (JPH) certification in the Draft Omnibus Law on Job Creation. The implementation of halal product certification expands to involve elements of religious organizations to accelerate the implementation of JPH certification. So that organizations such as Nahdatul Ulema (NU), Muhammadiyah, and universities can provide halal certification as is currently being carried out by the Indonesian Ulema Council. However, halal labels on products are still issued by a certification agency managed by the Ministry of Religion and PT Surveyor Indonesia as LPH has the task of checking the halalness of a product as one of the requirements for obtaining a halal certificate from the Government. The results of the examination have become material for MUI to issue a fatwa on halal.

Furthermore, based on the fatwa, a product can get a halal certificate from the Halal Product Assurance Organizing Agency (BPJPH). PTSI has the scope of inspection of food, beverages, chemical products, biological products, genetically engineered products, and consumer goods. As for service inspection, PTSI has the scope of processing, storing, packaging, distributing, selling, and presenting halal products. Based on the description above, the objectives of the research are (i) analyzing the application of halal certification and regulatory compliance in Indonesia after the issuance of JPH Law No. 33 of 2014 and PP No. 31 of 2019 Concerning Halal Product Assurance; (ii) analyzing the application of halal certification and the halal institutional structure in Malaysia; and (iii) analyzing and designing an appropriate implementation model design in Indonesia with the change in the

halal certification regulation regarding the Halal Assurance Agency.

History of the Establishment of Law No. 33 of 2014 Concerning Halal product Assurance

The Drafting Law No. 33 of 2014 concerning Halal Product Assurance (UU JPH) started in 2005, including the JPH Draft Bill in the 2005-2009 Prolegnas list, which the Government initiated through the Ministry of Religion. Subsequently, a permit for Drafting of Draft Bill (RUU) was submitted to the President accompanied by the 2006 Academic Paper implemented in 2007. Socialization carries out to various stakeholders, which were to improve the Academic Manuscript and the Bill. International comparisons in four American States have implemented halal certification for the food, beverage, drug, cosmetic, and other products. Likewise, in Singapore, Malaysia, and the United States, five states have implemented halal certification for food products since 1995, namely New Jersey, Illinois, Minnesota, Michigan, and California.

As the initiating agency for the Draft Bill on JPH, the Ministry of Religion has carried out various stages, including revising the NA and the Draft Bill, at the request of the Minister of State Secretary on October 22, 2007, then in February 2008, the Ministry of Religion handed back the results of the revision of the NA and the Draft Bill to the Minister of State Secretariat (Salman & Widodo, 2020). The President submitted the Draft Bill on JPH to the DPR through letter No. R-33/Pres/06/2008 dated June 23, 2008, and Letter No. R-46/Pres/08/2008 for the discussion of the JPH Draft Bill in the DPR. However, until September 29, 2009, the Draft Bill's final discussion could not be finalized due to time constraints leading up to the completion of DPR-RI Members positions for the period 2004-2009 on September 30. The JPH Law formation, which could not complete in the 2004-2009 period, was continued by DPR-RI for the 2009-2014 period. So that, the JPH Law went through a process from the beginning again.

As the drafter of the JPH Draft Bill, Commission VIII carried out a series of activities ranging from revising the academic text, RDP with various stakeholders, working visits to capture aspirations to re-complete the substance of the JPH Draft Bill. The academic manuscript of the JPH Draft Bill at Commission VIII was completed in May 2011. The DPR-RI Legislative Council approved the results of the harmonization of the JPH Draft Bill on September 26, 2011, to be submitted to the plenary session for approval as an initial proposal of the DPR-RI. After going through a discussion for approximately two and a half years, the JPH Draft Bill was finally approved in the DPR Plenary Session on September 25, 2014.

The Draft Regulation of the Minister of Religion of the Indonesian Republic (RPMA) in 2019 Regarding Halal Product Assurance Providers

The Minister of Religion has prepared the Draft Regulation of the Minister of Religion (RPMA). However, in the Draft, there is still something that needs to be discussed by LPPOM MUI, namely RPMA Article 35, which reads international cooperation in developing a conformity assessment scheme for mutual recognition mutual acceptance. As referred to in Article 34, the conformity assessment results carry out by non-structural institutions that carry out government duties to accreditation conformity assessment

institutions and MUI. There is a need for an explanation regarding the technical cooperation of Government to Government (G2G) because Foreign Halal Institutions (LHLN) have the status of many Non-Government Organizations (NGOs).

Then in Article 72 Paragraph 2 concerning Stipulation of LPH Assignments as referred to in Paragraph (1), it is determined based on the following considerations: (i) LPH scope and competence; (ii) Application for business actors; (iii) LPH accessibility; (iv) LPH workload; (v) LPH capacity; and (vi) LPH performance. In addition, it is also necessary to regulate the tiers for halal auditors and halal supervisors. Then in Article 121 Paragraph 1 and 2, namely the application for a halal certificate as referred to in Article 120, must accompany by the following documents: (i) business actor data; (ii) product name and type; (iii) list of products and materials used; and (iv) product processing. As in Paragraph 1, the halal certificate application is accompanied by a manual document for the LPH system. The note is that business actors carry four requirements following those required by Law No. 33 of 2014, but the attributes of the required documents do not need to explain. In matters of a substantive nature, it is submitted directly to LPH, and LPPOM MUI needs to provide information related to substantive materials. So, the Draft Regulation of the Minister of Religion (RPMA) has been prepared. It is necessary to have a formal meeting with LPPOM MUI so that the RPMA does not create friction between the law's mandate, namely LPPOM MUI and BPJPH.

METHOD

The study uses a qualitative research approach. Then to understand more clearly the type of qualitative research, it is better to understand its characteristics. In this study, researchers used the Nvivo 12 as an analytical tool. Using NVivo's QSR software can help manage a variety of unstructured and highly variable data (Bazeley & Jackson, 2007). The source of research data is an essential factor in determining the method of data collection. Sources of data used in this study are primary and secondary data. The primary data is data sources that provide direct information, namely the interviews and focus group discussions with informants from LPPOM MUI, BPJPH, IHW, USIM, KNEKS, DHN, and PTSI (table 1). The secondary data is sources that indirectly provide information supporting primary data. There are laws, books, and journals discussing the issue. The implementation time is on Thursday, March 18, 2021, at Trisakti University.

Table 1: FGD Informants

| No. | Name | Institution |
|-----|-----------------------------------|---|
| 1 | Afdhal Aliasar, S.T., M.M. | The National Committee on Sharia Economic and Finance (KNEKS) |
| 2 | Dr.H. Matsuki, M.Ag. | The Halal Product Assurance Organizing Agency (BPJPH) |
| 3 | Dr.H. Ikhsan Abdullah, S.H., M.H. | Indonesia Halal Watch (IHW) |
| 4 | Ir. Sumunar Jati, M.P. | The Assessment Institute for Foods, Drugs, and Cosmetics - Indonesian Ulema Council (LPPOM MUI) |
| 5 | Dr.Ir.H.M. Nadratuzzaman Hosen | The National Sharia Council of Indonesian Ulema Council (DHN MUI) |
| 6 | Prof. Abdul Gafar Ismail, PhD | Islamic Science University of Malaysia (USIM) |
| 7 | Djusep Sukriatno | PT Surveyor Indonesia (PTSI) |

RESULT

The Results of Data Processing using NVivo

As known, data processing using the NVivo 12 analysis tool will produce records or nodes that show the results or responses from the informants. The following will present the results of each informant (with the four most in order) as follows: Informant A (Ikhsan Abdullah): Mostly mentions nodes regarding the Redesign of JPH with 23 references. Next is Involvement of All Stakeholders, Involvement of Ulema, and Derivative Regulations (Permenag), each with 13, 12, and 8 references. It shows that in updating the JPH design, there is a need for the role of stakeholders in the halal industry and the role of more ulema in Indonesia in fatwa matters. Support from other informants also shows a need for the role of stakeholders and the role of the ulema. The role nodes of stakeholder involvement and stakeholders are supported by informant E, informant F, informant C, and informant G. Meanwhile, informant E and informant G support halal fatwa's ulema role.

Informant B (Nadratuzzaman Hosen): Mostly mentions nodes regarding the Implementation Design indicated by 17 references. Next is the Halal Assurance System, External Issues, and JPH, each with 8, 6, and 5 references. It shows that implementing JPH is necessary to improve the assurance system for product halalness and overcome external problems. For nodes, external problems related to the halalness of foreign products circulating in Indonesia, the accreditation and credibility of foreign certification bodies, the consequences to be faced, and others. Support from other informants showed that many of the nodes touched on the Halal Assurance System. However, for nodes, the external problem is only the one most mentioned by informant B.

Informant C (Afdhal Aliasar): The node that has the most reference is the Implementation of SME Halal Certification, with a total of 59 references. Furthermore, Stakeholder Involvement and SME Guidance are 26 and 20 respectively, and SME Development with 11 references. It shows that in maximizing the implementation of SME halal certification, it is necessary to have a stakeholder role in the halal industry and provide SME guidance. Support from other informants also shows a need for a well-systematic role of stakeholders and the development of SMEs. The node for stakeholder or stakeholder involvement supports by informant E, informant F, informant A, and informant G.

Meanwhile, the nodes for developing SMEs to achieve halal-certified products supports by informant G.

Informant D (Abdul Ghafar Ismail): Mostly mentions nodes regarding Implementation Design with 40 references. Next are the Internal Halal Audit Process, Sharia Non-Compliance, and Internal Halal Audit Actors, each with 39, 9, and 6 references. It shows that the implementation of JPH is necessary to improve the internal halal audit process. Informant D mentioned a lot about the halal audit, which was indicated by the 7th highest rating on this matter, in terms of the audit process, audit performers, evidence from audit results, trained and certified auditors, and criteria set in the process and audit actors. Support from other informants shows that many also mention the Internal Halal Audit Process nodes.

Informant E (Mastuki): The node that has the most reference is JPH Implementation, with a total of 40 references from all sources of informants E. Next, G2G Cooperation or International Cooperation, Stakeholder Involvement, and Halal Certification Services, each with 14, 10, and 5 references. It shows that in maximizing the implementation of JPH, there is a need for cooperation with other countries and the critical role of stakeholders. Support from other informants also showed that the implementation of JPH depends on halal certification stakeholders' role.

Foreign cooperation is needed in the implementation of JPH. It is only according to the opinion of informant E, and there are no other informants who support these nodes. Informant F (Djusep Sukriatno): The most reference node is the Implementation of Halal Industry Certification, with 11 references from all F informants. In addition, there is an "Integrated Halal Value Chain" with 10 references. JPH Objectives and Industrial Facilities & Infrastructure (4 references each). It shows that in maximizing the implementation of halal industry certification, it is necessary to have a well-integrated halal supply chain system and focus on the purpose of JPH and improving the facilities and infrastructure of the halal industry. Support from other informants also showed that an integrated halal supply chain system was needed, which was indicated by the number of coding as many as 13. However, for JPH and improving the facilities and infrastructure of the halal industry, it was only the opinion of informant F. Generally, according to the accumulation of total coding from all informants, determination, and attention to halal standards and an excellent halal assurance system occupies the highest order in maximizing the implementation of halal certification.

Informant G (Sumunar Jati): Mostly mentions nodes regarding JPH Implementation with 30 references. Next are the JPH Model Design, Halal Product Export Opportunities, and Global Halal Product Industry Market Opportunities, each with 15, 13, and 10 references. It shows that the implementation and design of the relevant JPH model can increase the export values in Indonesia because the export of halal products has excellent opportunities. In addition, the halal product industry has high market opportunities both domestically and abroad, seeing so much public awareness that it is good to pay attention to the use of halal products. However, most informants still pay attention to the role of stakeholders in the halal industry in maximizing the implementation of JPH in Indonesia.

DISCUSSION

Implementation of Halal Certification and Regulatory Compliance in Indonesia After the Issuance of JPH Law No. 33 of 2014 and PP No. 31 of 2019 Concerning Halal Product Assurance

The Halal Product Assurance Organizing Agency (BPJPH) is a new work unit and was only effective in carrying out its duties in 2017. BPJPH was formed by the mandate of Law No. 33 of 2014 concerning Halal Product Assurance (JPH), which President Susilo Bambang Yudhoyono ratified on October 17, 2014. The JPH Law states that BPJPH must establish no later than three years from the promulgation of the JPH Law. The presence of BPJPH will strengthen halal certification, which MUI has handled for decades. Halal certification transforms, and its urgency is increased from being voluntary to mandatory, meaning that something is required based on the law for the benefit of the entire nation. BPJPH has the authority to, among others: formulate and stipulate JPH policies; establish JPH norms, standards, procedures, and criteria; issue and revoke Halal Certificates for foreign products; and register Halal Certificates on foreign products.

The enactment of the Omnibus Law on Job Creation Law No. 11 of 2020 provides a positive link to Halal Product Assurance, such as regulatory flexibility, simplification of business licenses, acceleration of halal certification services, administration of authority, facilitation of financing for halal certification for small and medium enterprises (SME). All of these things have a positive impact on developing the halal product ecosystem in Indonesia. There are 22 articles in JPH Law No.33 of 2014 which have been amended and two additional articles in the Job Creation Law. All Articles of the amendments include the provisions for the implementation of the halal certification business process. The duration of the halal certification process for cosmetic products takes a minimum of 97 working days (based on the JPH Law), while for foreign products, it takes a minimum of 117 working days for the product halal certification process. However, with the issuance of the Job Creation Law, the halal certification process was shortened to 21 working days. It has covered the entire halal certification services carried out by LPH, BPJH, and MUI. For halal statements (self-declare) by business actors, namely the SMEs, must meet the specified criteria. They must have used the main and supporting raw materials confirmed by halal until the production process meets the criteria. For SME, various financing facilities is free or without payment.

The implementation of the halal certification obligation starting October 17, 2019, is carried out in stages. In the first stage, this obligation will be applied first to food and beverage products and service products related to both. The process will take place from October 17, 2019, to October 17, 2024. In the second phase, the certification obligation will apply to drugs, cosmetics, chemical products, biological products, genetically engineered products, and consumer goods. The second phase begins October 17, 2021, in a different timeframe. Some are 7 years, 10 years, and some are 15 years. The difference in this period depends on the complexity of each product. The determination has been discussed and consulted with the relevant ministries and institutions, including discussions with business actors and industry.

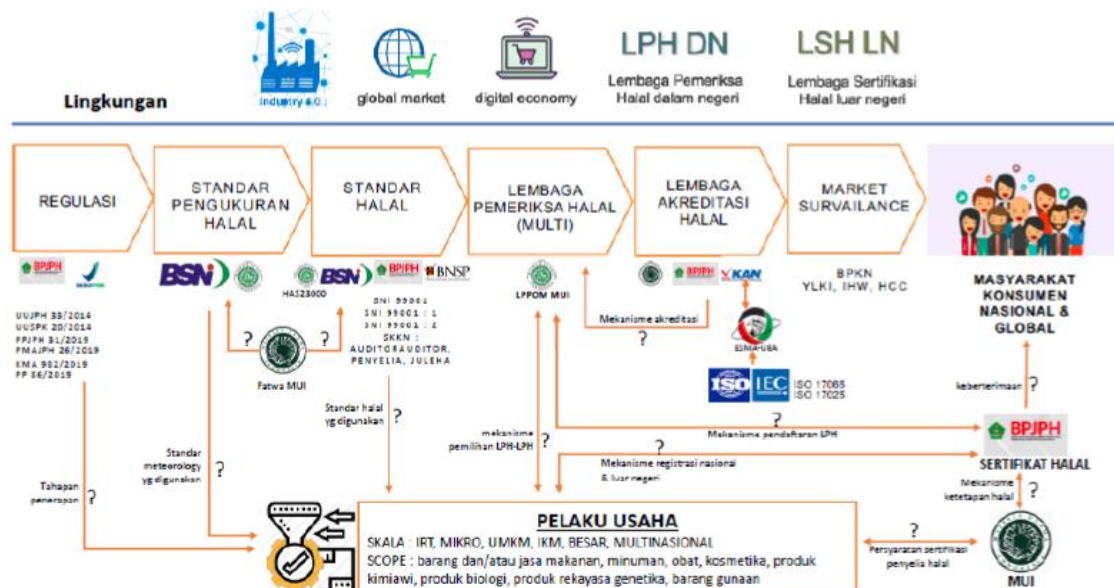
In the BPJPH mechanism, the stages of halal certification services include six things,

namely: registration, checking the completeness of documents, inspection, and testing, determining product halalness through a halal fatwa trial, and issuing halal certificates. Business actors submit a registration of certificate applications to BPJPH. Applications can be made manually by visiting the BPJPH office, the Halal Task Force at the Provincial Regional Office, in every provincial capital throughout Indonesia. Thus, in the history of our nation-state, the first time the state held the assurance of halal products. Previously, the MUI voluntarily carried out the assurance of halal products.

Design an Appropriate Implementation Model in Indonesia with Changes to The Halal Certification Regulation Regarding Halal Product Assurance

The picture below is a Rich Picture (RP), an adaptation of Jati et al., (2021) research on assurance halal products in Indonesia. The Rich Picture describes a complex problem to be analyzed which is a picture of the opinion of the experts who identified the problem.

Figure 1: Rich Picture of JPH's Problematic Situation in Indonesia



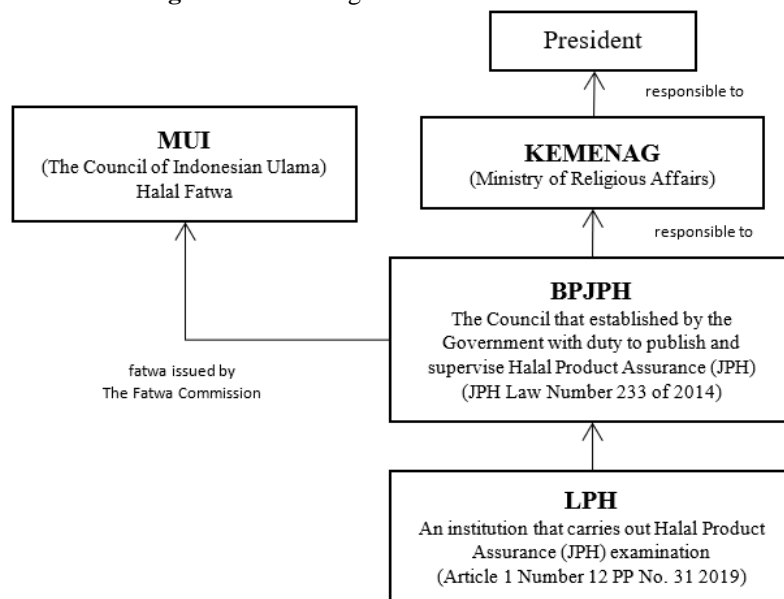
Source: Jati, 2020

Experts formed Rich Picture at LPPOM MUI who have been involved for more than 30 years in the halal certification process in Indonesia. The Rich Picture describes several halal measurement standards and halal standards for the certification process. However, using measurement standards and standards to determine halal products is a problematic matter that needs to be explained even though the standard currently adheres to the MUI fatwa. The setting of the standard influence by several institutions, namely BSN and BNSP, regarding product SNI. BPJPH, apart from government institutions, needs to consider several stakeholders because halal product assurances are a comprehensive scope. Based on the results of the FGD, it states that the assurance of halal products is not only limited to product certification but is comprehensive from the halal tourism industry, circulating halal products, to the sharia economy. However, the current focus of BPJPH is still on halal certification due to the transition process from previously voluntary certification to

mandatory. One of the two institutions that support the certification process is the Halal Inspection Agency (LPH) and the Halal Accreditation Agency. Currently registered LPHs are LPPOM MUI, PT Surveyor Indonesia, Sucofindo, private companies, and universities.

Meanwhile, the halal accreditation agency is National Accreditation Committee (KAN). The institution is in direct contact with business actors, large-scale businesses, and SMEs in the certification process. Then market surveillance or market supervisors such as BPKN, YLKI, IHW, and HCC institutions. For institutions in the outer scope are the Overseas Halal Certification Institutions, which currently have spread in 25 countries. It is a challenge that needs to be addressed by BPJPH to synergize well with each other so that the national and global community feel the benefits of passive assurance of halal products.

Figure 2: Halal Regulation Scheme in Indonesia

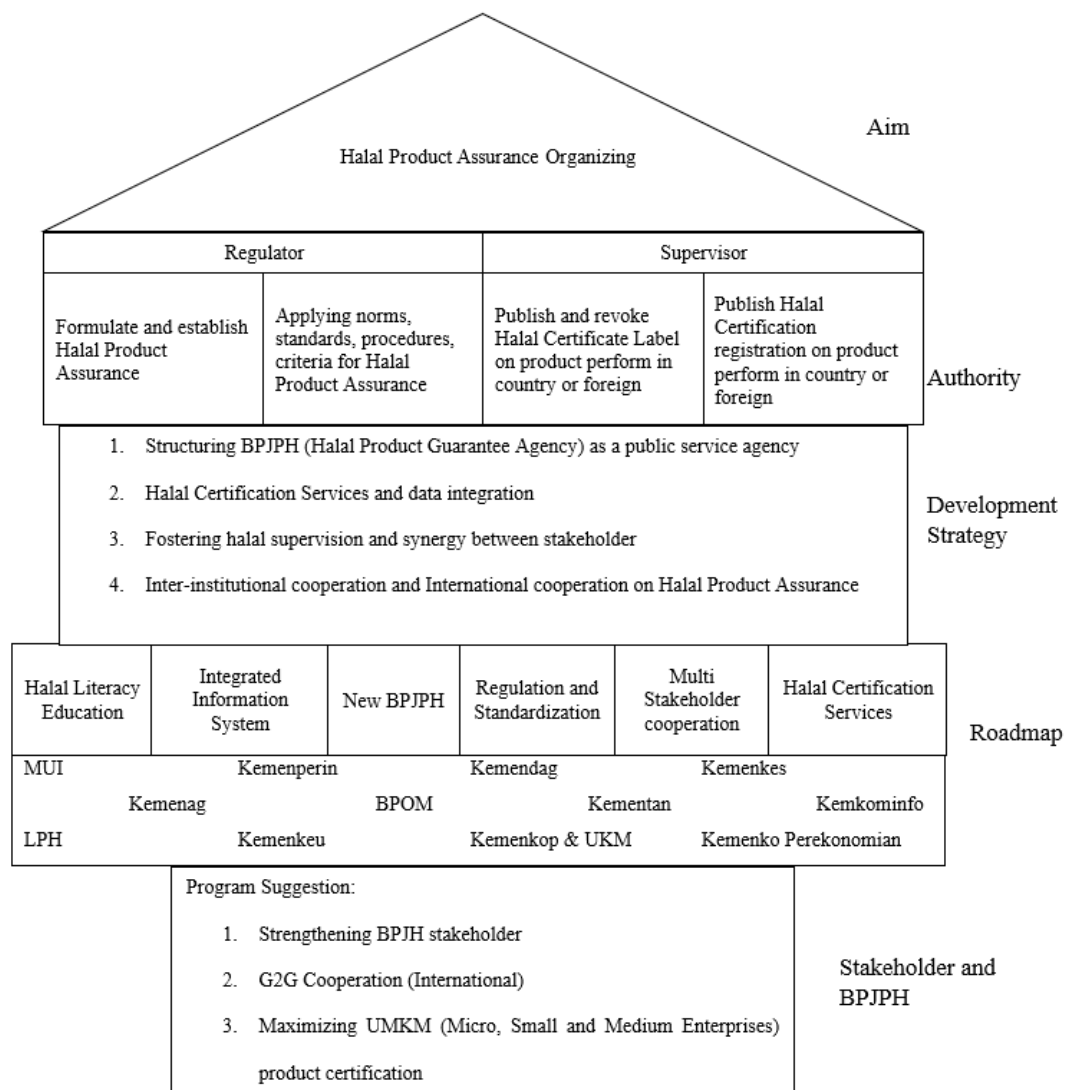


The form of coordination between BPJPH and the Indonesian Ulema Council (MUI) in administering halal product assurances are in the context of Halal Auditor certification, determination of halal fatwas, and accreditation of the Halal Inspection Agency (LPH). MUI plays a role in establishing a halal fatwa on products requested to be certified halal to BPJPH. The implementation of the halal fatwa trial will appear and result in a halal determination of a product. MUI includes experts, elements of relevant ministries, and institutions in determining its fatwa. Halal determination will be the basis for BPJPH for the issuance of halal certification. The coordination between BPJPH and the Halal Inspection Agency (LPH) carries out product inspection and testing. The LPH is the result of the accreditation issuance process carried out by BPJPH. It gets the task and authority to carry out inspection and testing of products to be certified. In product inspection and testing by LPH, inspection and testing are carried out by LPH halal auditors. For now, the existing Government LPHs are LPPOM MUI and PT Surveyor Indonesia. However, there are also many private and campus LPHs that participate in the certification process.

The form of coordination between BPJPH and Halal Auditors in the implementation of halal product assurances is in the context of Halal Auditor certification. BPJPH has the task of providing training and development for Halal Auditors to create Trained Auditors.

In this case, the auditor's determination has been regulated in Law No. 11 of 2020 concerning Job Creation (*UU Ciptaker*). The implementation is assisted by the relevant LPH in coordination with the Halal Auditor directly to simplify the process. In addition, it needs efforts to strengthen the BPJPH foundation in supporting the road map for developing the halal industry ecosystem, including: (i) Halal literacy education. Halal education and literacy are in socialization, coaching, mentoring, and supervision of business actors for halal product certification. Halal education and literacy involve as much public participation as possible and make creative use of the media; (ii) Integrated information system. Development of Halal System in a planned, integrated manner, digital transformation, managing big data, applicable, adaptive tech, service excellence; (iii) BPJPH-New. BPJPH, as a public service agency, must move quickly and flexibly by adopting make-difference values, brand management, 3i (image, identity, integrity), and entrepreneurial marketing; (iv) Regulation and standardization.

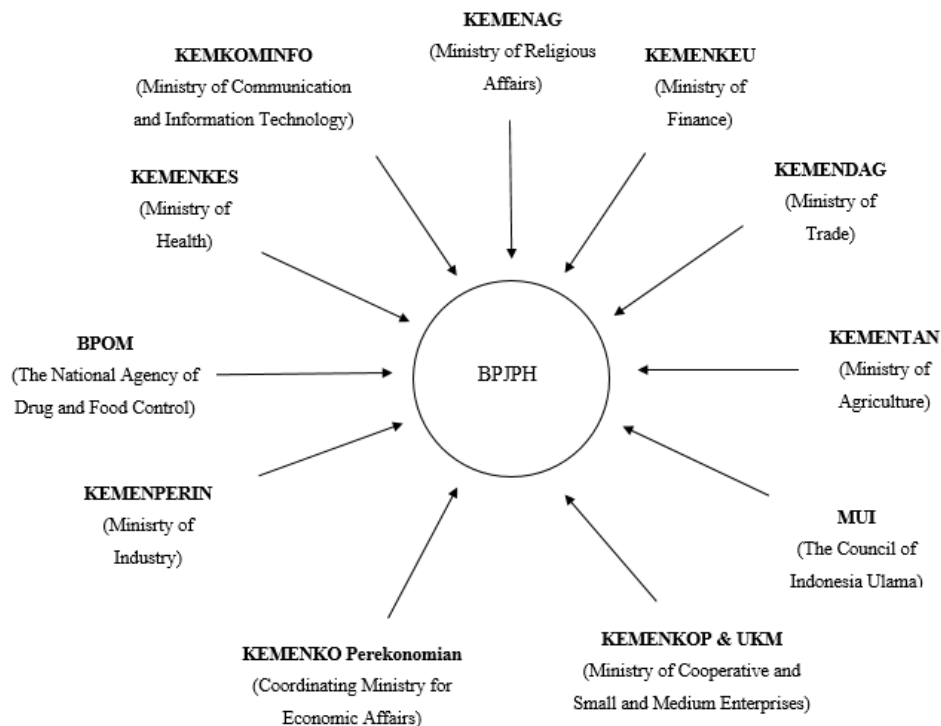
Figure 3: The Implementation Model of Halal Product Assurance



Law No. 33 of 2014, Law No. 11 of 2019, and Government Regulation No. 39 of 2021 were revealed in BPJPH regulations and technical rules accommodating business

needs and halal potential; (v) multi-stakeholder cooperation. There needs to be a strong synergy between halal stakeholders in achieving the halal industry; and (vi) Halal certification service. The services must be fast, accountable, public service, online based, a synergy between actors, reaching business actors, and capacity of service officers. Strong synergy is needed between stakeholders in the implementation, including the relevant Ministries, MUI, LPH, and the council (figure 4).

Figure 4: BPJPH Stakeholder Relations



CONCLUSION

Regulations regarding the assurance of halal products have not assurance the protection and benefit of halal products in the business world and society. The mandatory provision of halal in Indonesia has implications that are not simple, one of which is the necessity to involve many parties. It contrasts to Malaysia, which is still voluntary because the provisions for halal production are only required if the business actor registers their product. The design of the JPH Implementation Model that is suitable to be applied based on the information provided by the resource persons is strengthening on the side of halal stakeholders. Changes in regulations regarding halal certification from previously voluntary to mandatory have caused many related institutions or organizations to play a full role in ensuring the implementation of halal product assurances. The declaration of the ease of halal certification to all sectors of business actors also needs to be considered. It is an effort to improve the facilities and infrastructure for halal assurance products. The business sector in the spotlight is SMEs. There are efforts to increase producer protection, free charges, improving the ease of licensing and doing business, coaching, and development. Several other meaningful discussions that the resource persons touched on were regarding

the Halal Audit Process, which discussed the Internal Actors of the Halal Audit Process, Audit Evidence, Trained Auditors, and Audit Criteria. Improvements to the Halal Assurance System, Halal Standards, Integrated Halal Value Chain, and Halal Traceability are also considered essential to overcome external problems and achieve the assurance of halal products.

Limitation

This research has limitations, it only takes examples of countries with similar *mazhab* regarding assurance for halal products in a country. This research does not examine to different *mazhab*. In addition, because the Covid-19 pandemic, the FGDs and interviews were conducted both online and offline which caused the intensity of communication that occurred during the processes had some limitations.

REFERENCES

- Al-Qaradhawi, Y. (2017). *Tuntas Memahami Halal dan Haram*. Jakarta: Qalam (Serambi).
- Asnawi, N., Sukoco, B. M., & Fanani, M. A. (2018). Halal products consumption in international chain restaurants among global Moslem consumers. *International Journal of Emerging Markets*.
- Bazeley, P., & Jackson, K. (2007). *Qualitative analysis with NVivo*. London, UK: Sage Publications.
- Chiesa, V., & Frattini, F. (2011). Commercializing Technological Innovation: Learning from Failures in High-Tech Markets. *Journal of Product Innovation Management*, 28(4), 437–454.
- Faridah, H. D. (2019). Halal certification in Indonesia; history, development, and implementation. *Journal of Halal Product and Research*, 2(2), 68.
- Hasan, K. N. S. (2014). *Sertifikasi halal dalam hukum positif: regulasi dan implementasi di Indonesia*. Aswaja Pressindo.
- Janti, I. S. (2020). Peran Omotenashi Dalam Meningkatkan Makanan Halal Di Jepang. *Jurnal Sosiologi Reflektif*, 14(2), 389–406.
- Jati, S., Hubeis, M., & Suprayitno, G. (2021). Perancangan transformasi institusi penyelenggara dan pengelola sertifikasi halal di Indonesia dengan pendekatan soft system methodology: Studi kasus di LPPOM MUI. *Jurnal Aplikasi Bisnis Dan Manajemen (JABM)*, 7(2), 390.
- Maulayati, R. R., & others. (2019). Model Pengembangan Produk Halal. *Jurnal Investasi Islam*, 4(1), 19–32.
- Salman, I., & Widodo, A. (2020). Kebijakan Peningkatan Mutu Pendidikan Raudhatul Athfal dalam Telaah Renstra Kemenag 2015-2019. *MODELING: Jurnal Program Studi PGMI*, 7(2), 167–184.
- Sayekti, N. W., Mauleny, A. T., & Lisnawati, I. (2022). *Kawasan Industri Halal: Upaya Menuju Indonesia Pusat Produsen Halal Dunia*. Yayasan Pustaka Obor Indonesia.
- Tieman, M., der Vorst, J. G. A. J., & Ghazali, M. C. (2012). Principles in halal supply chain management. *Journal of Islamic Marketing*, 3(3), 217–243.
- Triyawan, A., & Sandy, N. B. E. E. (2020). Pengaruh Inflasi, Ekspor, Obligasi Syari'ah, Dan Jumlah Tenaga Kerja Terhadap Pertumbuhan Ekonomi Periode 2011-2020. *Jurnal Ekonomi Dan Bisnis Islam*, 1(2).

Waharini, F. M., & Purwantini, A. H. (2018). *Model Pengembangan Industri Halal Food di Indonesia*.