

**Implementation of Law Number 33 of 2014 concerning Halal Certification as Legal Protection for Muslim Consumers from the *Maqashid Syariah* Perspective (Case Study in Cirebon Regency)**

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**Abstract**

This research is motivated by the urgency of legal protection for Muslim consumers in Indonesia through halal certification, in line with the enactment of Law Number 33 of 2014 on Halal Product Assurance (UU JPH). The main objective of this study is to analyze the implementation of the UU JPH in halal certification practices and evaluate its effectiveness from the perspective of *maqashid syariah*. This research employs a normative juridical method using statute, conceptual, and *maqashid*-based approaches, and utilizes primary, secondary, and tertiary legal data, analyzed descriptively and analytically using content analysis techniques. The findings show that the implementation of the UU JPH is a strategic step in providing legal certainty regarding the halal status of products circulating in Indonesia. However, its execution still faces challenges, such as the low preparedness of small business actors and the limited number of halal auditors. Institutional strengthening and public education are needed to ensure more effective and equitable halal certification. Furthermore, this study affirms that the obligation of halal certification serves as a form of protection for the constitutional rights of Muslim consumers, guaranteed by national law and reinforced by administrative and criminal sanctions for violators. From the perspective of *maqashid syariah*, halal certification not only serves as a formal legal mechanism but also safeguards the fundamental values of human life. It ensures product compliance with sharia principles, preserves faith, health, and community welfare, and prevents moral and economic harm.

**Keywords:** Halal Certification, Consumer Protection, Halal Product Assurance Law, *Maqashid Syariah*.

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## Introduction

In the daily lives of Indonesians, the majority of whom are Muslim, the need for halal products extends far beyond mere religious preference, evolving into a fundamental aspect of life that encompasses matters of faith, personal comfort, and strict adherence to religious teachings (Syaharani & Fahmi, 2024). This necessity is rooted in the obligation of Muslims to consume and use only products that are permissible under Islamic law, ensuring that every aspect of life remains in harmony with spiritual values. For Muslim consumers, halal products are not only about fulfilling a dietary or lifestyle choice, but also about safeguarding religious integrity and preserving a sense of peace in both spiritual and worldly activities. Thus, the halal requirement has become an inseparable part of the Muslim way of life in Indonesia, shaping consumption patterns and influencing the country's market dynamics.

Halal products in the Indonesian context are diverse and not confined solely to food and beverages; they also encompass a wide range of goods and services, including cosmetics, pharmaceuticals, and even service-based offerings such as tourism, hospitality, and finance. In this broader sense, ensuring the halal status of a product goes beyond individual observance and becomes a societal responsibility, serving as a form of legal and moral protection for the rights of Muslim consumers to practice their religion freely and completely (Japar et al., 2024). The expansion of halal requirements across sectors reflects growing consumer awareness and demand, as well as the role of halal certification in fostering trust and transparency between producers and the public. This development also positions halal assurance as a key driver for industry growth, innovation, and competitiveness in both domestic and international markets.

Muslim consumers have the inherent right to know and ensure that the products they purchase, consume, or utilize are free from any unlawful (*haram*) or impure (*najis*)

elements, whether in terms of their raw materials, production processes, or distribution channels (Raisqi, 2022). This right is grounded not only in religious doctrine but also in consumer protection principles recognized by national law, underscoring the importance of accurate labeling, credible certification, and effective regulatory enforcement. By providing this assurance, businesses not only comply with legal and religious requirements but also strengthen consumer confidence and loyalty.

As the awareness of Muslims regarding the importance of consuming halal products continues to increase, the role of the state in ensuring legal protection for consumers has become more vital than ever (Mawaddah & Farma, 2022). The government, through its legislative and regulatory frameworks, carries the responsibility to guarantee legal certainty and safeguard consumer rights, particularly for Muslim consumers whose needs are rooted in religious obligations (Azizah, 2021). This responsibility is not only about fulfilling constitutional rights but also about preserving public trust and maintaining harmony between law and religious values. By establishing clear regulations, the state provides a formal structure that ensures fairness, transparency, and accountability in the production, distribution, and marketing of halal products, thereby reinforcing the public's confidence in the integrity of the goods and services they consume.

Law Number 33 of 2014 on Halal Product Assurance (UU JPH) embodies the state's commitment to implementing this protection in a structured and enforceable manner. Under this law, halal certification serves as a legal mechanism that requires products circulating in the market to undergo a rigorous process of examination, verification, and validation to confirm their compliance with sharia principles (Fajaruddin, 2018). This process involves multiple stakeholders, including government institutions, halal certifying bodies, and religious authorities, each playing a strategic role in maintaining the credibility and reliability of halal assurance. By mandating such certification, the law not only secures the religious rights of Muslim consumers but also promotes ethical business practices, supports fair competition, and strengthens Indonesia's position in the global halal industry. Ultimately, the implementation of the UU JPH reflects the state's active role in protecting the public interest while fostering an environment where religious adherence and economic development can progress in tandem.

The law mandates that all products entering, circulating, and traded within Indonesia must obtain halal certification, except for those explicitly declared non-halal (Supriyadi & Asih, 2020). This requirement underscores the state's commitment to protecting Muslim consumers by ensuring that market goods meet the standards set by Islamic law. The responsibility for issuing halal certification lies with the Halal Product Assurance Organizing Agency (BPJPH), which operates in collaboration with the Indonesian Ulema Council (MUI) and the Halal Inspection Agency (LPH) (Khasanah & Salleh, 2025; Sari, 2018). Each of these institutions plays a distinct yet complementary role—BPJPH manages the administrative and regulatory aspects, MUI issues religious rulings (*fatwa*) on halal status, and LPH conducts the technical inspections and testing—forming a coordinated system to ensure that the certification process is thorough, credible, and trustworthy.

The urgency of halal certification as a form of legal protection becomes increasingly apparent when cases of non-halal products are found circulating in the market, often without the knowledge of consumers (Rahma & Phahlevy, 2024). Such cases highlight the vulnerability of Muslim consumers, whose lack of awareness regarding the ingredients and production processes of certain products can result in unintentional violations of their religious teachings. This situation not only undermines the ability of M

From the perspective of Islamic law, protecting the rights of Muslim consumers in matters of halalness aligns directly with the concept of *maqashid syariah*, or the fundamental objectives of Islamic law (Daulay, 2025). This framework emphasizes five core protections: religion (*hifzh al-din*), life (*hifzh al-nafs*), intellect (*hifzh al-'aql*), lineage (*hifzh al-nasl*), and wealth (*hifzh al-mal*) (Aziz, 2017). Halal certification fulfills the protection of religion by ensuring that Muslims can practice their faith consistently in their consumption patterns, avoiding prohibited (*haram*) substances or processes. At the same time, by ensuring that products are clean, safe, and produced in accordance with ethical standards, halal certification also supports the protection of life and property, preventing harm to consumers' health and financial interests. This dual role reflects the fact that halal certification is not merely a matter of religious formality but a comprehensive mechanism for safeguarding multiple aspects of human well-being.

In practice, integrating *maqashid syariah* principles into halal certification processes reinforces their importance as both religious and legal obligations. It ensures

that certification is not conducted in a purely administrative or symbolic manner but is rooted in a deep commitment to protecting the broader interests of the Muslim community. This includes maintaining the purity of faith, preserving public health, safeguarding economic stability, and ensuring ethical integrity in trade and industry. By embedding these values into the certification system, the state and relevant institutions can build stronger public trust, encourage compliance among business actors, and promote a culture of responsibility that benefits not only Muslim consumers but society as a whole. Thus, halal certification becomes a vital bridge between religious adherence and good governance, fostering harmony between spiritual values and the realities of modern economic life.

In practice, the enforcement of Law No. 33 of 2014 on Halal Product Assurance continues to face various challenges that hinder its optimal implementation. Many business operators still do not fully understand the mandatory nature of halal certification, while others view the process as an administrative and financial burden. Compounding the problem is the limited and uneven distribution of halal auditors and inspection agencies across Indonesia, which causes delays in the certification process and results in a significant number of products circulating without an official halal label. These circumstances raise legitimate concerns about the law's effectiveness in delivering maximum legal protection for Muslim consumers, as the absence of proper certification not only threatens consumer rights but also undermines public trust in the halal assurance system.

Against this backdrop, this research focuses on two central problems. The first is to examine the implementation of Law No. 33 of 2014 in the practice of halal certification in Indonesia and assess its effectiveness in safeguarding the rights of Muslim consumers. The second is to explore how the perspective of *maqashid sharia*—as a normative approach in Islamic law—can be applied to evaluate the extent to which the provisions of positive law related to halal certification fulfill the fundamental objectives of sharia. In particular, the analysis emphasizes the protection of religion (*hifz al-din*) and life (*hifz al-nafs*) as essential components in ensuring that the certification process not only meets legal requirements but also aligns with the core purposes of Islamic law in promoting justice, safety, and religious observance.

This study refers to several previous works, including Suparto et al. (2016), which discusses the harmonization of institutional regulations on halal certification following the enactment of the Halal Product Assurance Law (UUJPH), which shifted certification authority from LPPOM MUI to BPJPH, which now collaborates with MUI and LPH, but still faces challenges in synchronizing its authority with other relevant institutions (Suparto et al., 2016). Janah (2020), which examines halal certification and transparency of product composition as a means of protecting both Muslim and non-Muslim consumers, emphasizing the importance of respecting Indonesia's religious diversity and ensuring all consumers' rights to information about product ingredients (Janah, 2020); and Qodir & Muhim (2024), who highlight the role of producers in guaranteeing the halal status of products, noting that certification not only ensures compliance with sharia and legal standards but also enhances consumer trust, product quality, and economic benefits for businesses (Qodir & Muhim, 2024).

## **Method**

This research employs a normative juridical method, which views law as written norms derived from legislation and legal doctrines (Suteki, 2018). The main objective is to examine the implementation of Law No. 33 of 2014 on Halal Product Assurance as a form of legal protection for Muslim consumers. Alongside this, a conceptual approach is applied using the *maqashid syariah* framework to evaluate whether the law's application aligns with the primary objectives of Islamic law, particularly the protection of religion (*hifzh al-din*) and life (*hifzh al-nafs*). This combination allows for a comprehensive assessment of both the formal legal structure and its substantive alignment with sharia principles.

The legal data in this study consists of primary legal materials, such as Law No. 33 of 2014 and its derivative regulations; secondary legal materials, including classical and modern Islamic legal literature on *maqashid syariah*, *fiqh muamalah*, and consumer protection; and tertiary legal materials, such as legal dictionaries, Islamic law encyclopaedias, and other supporting references. These sources are systematically analyzed to build well-founded legal arguments. The research adopts three approaches: the statute approach, focusing on the content and structure of the Halal Product Assurance Law; the conceptual approach, which interprets the principles of *maqashid syariah* as

ethical and philosophical foundations; and a *maqashid*-based analysis, which integrates positive law with sharia values to evaluate the effectiveness of consumer protection measures.

Data analysis is conducted using a descriptive-analytical approach, describing and interpreting legal provisions and connecting them to real-world implementation. The content analysis technique is used to examine the substance of legal texts and Islamic literature in depth, enabling the formulation of valid and comprehensive conclusions. Through this methodology, the study aims to highlight the integrative relationship between positive law and Islamic law, emphasizing their joint role in ensuring justice, safeguarding consumer rights, and providing adequate legal protection for Muslims in the context of halal products.

## **Result and Discussion**

### **Implementation of Law No. 33 of 2014 on Halal Product Assurance**

Law Number 33 of 2014 concerning Halal Product Assurance (HPA Law) serves as the legal foundation that regulates legal certainty regarding the halal status of products circulating in Indonesia, intending to protect Muslim consumers and ensure that products used by the public comply with Islamic teachings (Nur, 2021). This regulation serves as a legal safeguard, ensuring that every product entering, circulating, and being traded in Indonesia undergoes halal compliance assessment and verification, thereby providing consumers with a sense of security and trust. In this context, the HPA Law functions not only as a consumer protection instrument that prioritizes religious considerations but also as a means of building public confidence in market products, while encouraging producers to meet production standards in accordance with sharia principles.

One of the key provisions in the HPA Law is found in Article 4, which states that *“Products entering, circulating, and being traded in the territory of Indonesia must be halal-certified.”* This requirement reflects the state’s commitment to ensuring that all products, whether domestically produced or imported, meet halal requirements before reaching consumers. Therefore, the presence of this law not only protects Muslim consumers but also establishes legal certainty that supports the creation of a transparent, competitive market aligned with sharia standards. The implementation of this regulation is expected to strengthen the integrity of the national trade system while enhancing the

competitiveness of Indonesian products in the global market, which has a substantial Muslim consumer segment.

***Table 1: Institutional Structure in the Implementation of the JPH Law***

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Institution	Roles and Duties	Authority
Halal Product Guarantee Organizing Agency (BPJPH)	A state institution under the Ministry of Religion that provides halal product guarantees	Formulate policies, establish technical regulations, and supervise the implementation of halal assurance
Indonesian Ulama Council (MUI)	Determining the halalness of products through the fatwa process (halal certification), Indonesian Ulama Council (MUI)	Providing a fatwa on the halal status of products based on Islamic Sharia.
Halal Examining Organization (LPH)	An independent party that conducts inspection and testing of materials and production processes to ensure halalness.	Conducting audits and testing of products and production processes to ensure compliance with halal standards.

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The implementation of the Halal Product Assurance (JPH) Law is carried out through close cooperation among three key institutions: the Halal Product Assurance Organizing Agency (BPJPH), the Indonesian Ulama Council (MUI), and the Halal Inspection Agency (LPH), each holding distinct yet complementary authorities and responsibilities (Wulandari et al., 2024). BPJPH holds the mandate to formulate policies and supervise the overall halal certification process, ensuring that the certification mechanism operates in an orderly and standardized manner (Hulwati et al., 2025; Jumiono et al., 2023). Meanwhile, MUI serves as the body authorized to issue halal determinations through fatwas, issued based on rigorous scientific studies and assessments (Sari, 2018). This structured division of tasks ensures that the halal

certification system is implemented with both administrative precision and religious legitimacy.

Complementing these roles, the Halal Inspection Agency (LPH) acts as the technical executor in testing and verifying products to ensure compliance with halal requirements before they are marketed (Octaviani et al., 2024). LPH's function is critical in bridging scientific testing with MUI's religious rulings, thereby providing a comprehensive verification process that upholds both sharia principles and consumer safety standards. Through this synergy, the implementation of the JPH Law not only reinforces consumer protection for Muslim communities but also strengthens market integrity by guaranteeing that all certified products meet the halal criteria established by law. This collaborative framework reflects the government's commitment to maintaining a transparent, reliable, and trustworthy halal certification system that benefits both producers and consumers in Indonesia's increasingly competitive market.

However, in practice, implementing this law faces various challenges that affect the effectiveness of halal certification in Indonesia. According to the author, one of the main challenges is the readiness of business actors, particularly Micro, Small, and Medium Enterprises (UMKM), to meet halal certification requirements.

To enhance consumer protection, the implementation of the Halal Product Assurance Law should be harmonized with the principles of *maqashid syariah*, which focus on safeguarding five essential objectives: *hifzh al-din* (protection of religion), *hifzh al-nafs* (protection of life), *hifzh al-'aql* (protection of intellect), *hifzh al-nasl* (protection of lineage), and *hifzh al-mal* (protection of wealth). Aligning halal regulations with these objectives ensures that the law is not merely a legal instrument but also a moral and ethical framework that upholds the holistic welfare of society. This alignment strengthens the legitimacy of halal certification, as it not only meets legal obligations but also safeguards consumers' spiritual, physical, and intellectual well-being, fostering greater trust in both domestic and international markets.

Thus, although Law No. 33 of 2014 on Halal Product Assurance has provided a clear and strong legal foundation, the challenges in its implementation require serious attention from the government, relevant institutions, and society at large. Closer and more comprehensive collaboration is needed to ensure that halal certification is implemented

effectively and efficiently, in accordance with the principles of *maqashid syariah*, to achieve optimal consumer protection.

### **Legal Protection of Muslim Consumers**

Legal protection for Muslim consumers within Indonesia's positive law framework embodies the state's obligation to safeguard consumer rights as outlined in existing legislation (Sugiarto & Disemadi, 2020). Law Number 8 of 1999 on Consumer Protection, particularly Article 4 letters a and c, stipulates that every consumer has the right to comfort, security, and safety in the consumption of goods and/or services, as well as the right to obtain accurate, transparent, and honest information. For Muslim consumers, halal assurance is not simply a matter of personal choice or market demand but an inherent religious duty that must be fulfilled without compromise. This perspective positions halal products as an essential need directly linked to the constitutional guarantee of religious freedom, as enshrined in Article 29 of the 1945 Constitution, thereby elevating their significance from mere consumer preference to a constitutional right.

To provide a clearer picture of legal violations and their penalties, a table summarizing relevant articles, types of violations, and the legal sanctions imposed on business actors is presented below:

***Table 2: Summarizing Relevant Articles, Violations and Legal Sanctions***

<b>Article</b>	<b>Violation</b>	<b>Sanction</b>
Article 4 of the Halal Product Assurance Law (UU JPH)	Not having a halal certificate but affixing a halal label	Administrative sanctions: written warning, administrative fine
Article 25 of the Halal Product Assurance Law (UU JPH)	Affixing a halal label without certification from BPJPH	Administrative sanctions: withdrawal of the product from circulation
Article 56 of the Halal Product Assurance Law (UU JPH)	Violating halal certification provisions	Written warning, administrative fine
Article 378 of the Criminal Code (KUHP)	Fraud regarding the halal status of a product	Penal provisions: imprisonment up to 4 years

Article 10 of the Consumer Protection Law	Misleading information about the halal status of a product	Criminal or administrative sanctions according to applicable provisions
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Cases of violations involving the affixing of halal labels without valid certification raise serious concerns within the community, particularly among Muslim consumers. Dishonest practices by business actors in labeling products as halal can lead to legal uncertainty and undermine public trust. This also violates the principles of fairness and the consumers' right to access accurate information about products. Therefore, strict supervision by the BPJPH, the Indonesian Ulema Council (MUI), and other oversight bodies must be consistently carried out to prevent repeated violations. Law enforcement against offenders should also be conducted transparently to deter and maintain the integrity of the national halal assurance system.

Thus, the existence of regulations governing halal certification is not merely a form of legal protection, but also part of the state's effort to maintain harmony between law and religion. Protection for Muslim consumers is not only about legal compliance but also a manifestation of the state's responsibility toward its citizens. With a legal system combining both administrative and criminal approaches, the state has realized the principle of justice for all within the religious context. Therefore, all elements of society, particularly business actors, are expected not only to comply with the regulations but also to uphold moral integrity in providing products that align with the values cherished by Muslim consumers.

### **Analysis of *Maqashid* Sharia Perspective on Halal Certification**

Halal certification not only serves as a guarantee that products comply with Islamic religious provisions, but also as a means to protect the interests of Muslim consumers from potential losses arising from products that are not in accordance with sharia law. From the perspective of *maqashid sharia*, which aims to protect the five basic elements of religious life (hifzh al-din), life (hifzh al-nafs), offspring (hifzh al-nasl), property (hifzh al-mal), and intellect (hifzh al-'aql), halal certification plays an important role in safeguarding the interests of Muslims.

The analysis in this paper on the Maqasid Sharia perspective on halal certification can be sharpened by using the Maqasid Sharia theory in greater depth, particularly by considering the five main objectives (*al-dharuriyyat al-khamsah*) that form the primary basis of this approach: safeguarding religion (*hifdz al-din*), life (*hifdz al-nafs*), intellect (*hifdz al-aql*), progeny (*hifdz al-nasl*), and wealth (*hifdz al-mal*).

Implementation of Maqasid Sharia Principles in the Certification Process. Certainty and Fairness: Maqasid Sharia requires an objective, transparent, and fair certification process, preventing discrimination or abuse of authority, Ethics and Morality: The principles of Islamic ethics and morality must be integrated into every stage of certification, from supervision and evaluation to decision-making, Involvement of Islamic Scholars and the Community: The active involvement of Islamic scholars, religious experts, and the Muslim community in the certification process will increase trust and accountability.

Consumer Satisfaction: Halal certification based on *Maqashid Syariah* will increase consumer satisfaction because the products they consume align with religious values and community needs—relevance to Positive Law. Halal certification in Indonesia is also regulated by Law Number 33 of 2014 concerning Halal Product Assurance, which indirectly supports the *Maqashid Syariah* principle in protecting the welfare of individuals and society. By deepening the analysis using *Maqashid Syariah* theory, this paper demonstrates how halal certification is not merely a technical issue but also has broad moral, ethical, and social protection dimensions in accordance with Islamic values.

Through halal certification, the state and related institutions seek to ensure that products circulating in the market not only meet quality standards but also keep Muslim consumption within the corridors that are in accordance with sharia principles.

#### 1. Halal Certification in the Context of Religious Protection (*Hifzh al-Din*)

Halal certification plays a very important role in the protection of religion (*hifzh al-din*) for Muslims. (Santoso et al., 2024) In the *maqashid sharia*, *hifzh al-din* refers to efforts to preserve and protect religion, especially in worship and daily life. Halal products are a crucial part of a Muslim's life, as consuming food or products that are not halal can damage the quality of one's worship and faith. Allah says in QS. Al-Baqarah: 168:

The verse means: "*O mankind, eat from whatever is on the 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).

This verse shows that every Muslim is obligated to consume only what is lawful and reasonable, in accordance with religious guidance. Halal certification ensures that the products Muslims consume comply with Shariah regulations, thereby maintaining the sincerity of their worship and adherence to Islamic teachings. Therefore, halal certification serves to ensure that Muslim consumers maintain their faith in their daily consumption.

## 2. Protection of Consumers' Lives and Health (*Hifzh al-Nafs*)

Halal certification also plays a role in the protection of life and health (*hifzh al-nafs*), which is one of the main objectives of *maqashid sharia* (Hasan & Abd Latif, 2024). In Islam, maintaining a healthy body is part of maintaining the trust given by Allah to mankind. QS. Al-Baqarah: 195 states:

The verse means: "*And spend [in the way of Allah] and do not throw yourselves into destruction, and do good; indeed, Allah loves the doers of good.*" (QS. Al-Baqarah: 195).

This verse emphasizes the importance of maintaining the body and health, which is a trust from Allah. Products that are not halal or that contain harmful substances can damage health, which in turn may endanger life. Halal certification ensures that products circulating in society do not contain substances that could harm health, which aligns with the principle of *hifzh al-nafs* (preservation of life). Thus, halal certification serves as an instrument to protect public health, minimizing health risks associated with consuming substances that do not comply with religious and sharia law requirements.

## 3. Protection of Descent and Generation (*Hifzh al-Nasl*)

In addition to preserving religion and health, *maqashid sharia* also emphasizes protecting offspring and future generations (*hifzh al-nasl*) (Idris et al., 2020). The halal products consumed by Muslims not only affect the individual but also impact future generations. QS. At-Tahrim: 6 reminds:

The verse means: "*O you who have believed, protect yourselves and your families from the fire whose fuel is people and stones; over it are angels, harsh*

*and severe; they do not disobey Allah in what He commands them but do what they are commanded."*

This verse highlights a Muslim's responsibility to safeguard the welfare and morality of their family, including in matters of consumption. Products that are not halal can affect a person's moral and spiritual resilience, which in turn can impact future generations. Halal certification serves as a protection for children and the younger generation by ensuring that they consume only products that align with Islamic teachings, shielding them from negative influences in life. This reflects how Islamic law aims to protect descendants by providing a clear path of protection through permissible products as outlined by religion.

#### 4. Halal certification as a guarantee of wealth (*Hifzh al-Mal*)

Halal certification also plays a role in the protection of wealth (*hifzh al-mal*), which includes safeguarding the wealth and property of Muslims from haram aspects. (Syauqillah et al., 2024) Allah says in QS. Al-Baqarah: 188:

The verse means: "*And do not consume one another's wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you [to] consume a portion of the wealth of the people in sin, while you know [it is unlawful].*"

This verse reminds Muslims to safeguard their wealth through halal means and avoid any unlawful paths. Halal certification ensures that products sold in the market meet halal standards, meaning the wealth generated from these transactions is also halal. With halal certification, consumers can be assured that they are not only purchasing products in accordance with their faith but also that the transactions do not violate the principles of Islamic economics. Thus, halal certification serves as a safeguard for consumers' wealth, ensuring that transactions remain within the boundaries permitted by Islamic law.

#### 5. Halal Certification in the Context of Guarding the Intellect (*Hifzh al-'Aql*)

Halal certification also plays an important role in safeguarding the intellect (*hifzh al-'aql*), which is one of the primary objectives of *maqashid syariah* (Rambe et al., 2024). The intellect is considered a gift that must be preserved and protected in order to function properly in daily life. In this context, halal products protect the intellect by avoiding ingredients that could impair cognitive abilities or cause dependency. Products containing alcohol, narcotics, or other harmful

substances have the potential to damage one's ability to think clearly, which negatively affects their mental well-being. In this regard, halal certification ensures that products consumed by Muslims do not contain harmful substances that could endanger intellectual and mental functions. In the Qur'an, Allah SWT says in Surah Al-Ma'idah (5:90):

The verse means: "*O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters, and divining with arrows are but defilement from the work of Satan, so avoid it that you may be successful.*"

This verse indicates that intoxicants (alcohol), which can impair the intellect, are among the things prohibited in Islam. Halal certification serves to protect Muslims from consuming products that contain harmful substances, such as alcohol, which can affect cognitive abilities, decrease intelligence, and damage mental stability. With halal certification, Muslims can feel secure and confident that the products they consume will not harm their intellect, which is a precious gift in their lives.

Thus, based on the explanation above, halal certification, from the perspective of *maqashid sharia*, is not merely an administrative formality but a tangible form of protection for the five main aspects of a Muslim's life: religion, life, offspring, wealth, and intellect. By ensuring that the products Muslims consume comply with sharia, halal certification becomes a strategic instrument for maintaining a life in accordance with Islamic guidance. Therefore, the implementation and supervision of halal certification should be continuously strengthened by the state and relevant institutions to create a society that is not only physically healthy but also upholds its spiritual values and morality in every aspect of life.

## **Conclusion**

In summary, the implementation of Law No. 33 of 2014 on Halal Product Assurance (UU JPH) is a key measure to ensure legal certainty and consumer protection through mandatory halal certification for all products circulating in Indonesia. This process involves collaboration among BPJPH, MUI, and LPH, each with strategic roles. However, it still faces challenges such as MSME readiness, limited numbers of halal auditors, and low awareness among business actors. Addressing these issues requires

institutional strengthening, broad public education, and more efficient certification procedures, all aligned with *maqashid sharia* to provide comprehensive protection and foster fair, sustainable economic growth. Legal protection for Muslim consumers is part of fulfilling constitutional, human, and religious rights, with Laws No. 8 of 1999 and No. 33 of 2014 mandating halal certification as both preventive and repressive measures, supported by sanctions for violations and strict BPJPH supervision to uphold trust and integrity in the market.

From the perspective of *maqashid syariah*, halal certification safeguards five essential aspects of human life—religion (*hifzh al-din*), life and health (*hifzh al-nafs*), lineage (*hifzh al-nasl*), wealth (*hifzh al-mal*), and intellect (*hifzh al-'aql*). Beyond legal compliance, it preserves faith, supports the quality of worship, protects public health, safeguards future generations' morality, and prevents economic losses caused by non-compliant products. By ensuring that goods meet sharia principles, halal certification becomes not only a religious obligation but also a strategic instrument to protect consumer welfare, promote ethical business practices, and maintain a harmonious balance between legal mandates and Islamic values.

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