

## The Transformation of Halal Certification Policy and Public Response: An Islamic Economic Law Perspective

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### Abstract

This article aims to analyze the government's efforts in implementing halal certification policies in Indonesia and the public's response to the changes in these regulations. The study uses a qualitative approach with an ethnographic method, involving data collection from various digital media sources such as websites, YouTube, Instagram, Twitter, and Facebook. Data collection techniques include identifying primary sources, tracking, annotating, as well as gathering and presenting data. The primary theory used is Islamic economic law, focusing on the principles of justice, transparency, and public welfare within the context of halal certification regulations. The study's findings indicate that digital media plays a crucial role in accelerating the dissemination of information regarding the new halal certification regulations and facilitates two-way communication between the government and the public. Public response reveals complaints regarding the length of the certification process and the government's slow response to community grievances. This article contributes to the development of Islamic economic law research by offering a perspective on integrating sharia principles in public policy and the halal industry practices, aiming for greater justice and transparency.

**Keywords:** public response; Islamic economic law; halal certification regulation; policy transformation.

### Abstrak

*Artikel ini bertujuan untuk menganalisis upaya pemerintah dalam mengimplementasikan kebijakan sertifikasi halal di Indonesia serta respons publik terhadap perubahan regulasi tersebut. Penelitian ini menggunakan pendekatan kualitatif dengan metode etnografi, yang melibatkan pengumpulan data dari berbagai sumber media digital, seperti situs web, YouTube, Instagram, Twitter, dan Facebook. Teknik pengumpulan data dilakukan melalui identifikasi sumber primer, pelacakan, penandaan, serta pengumpulan dan penyajian data. Teori utama yang digunakan adalah hukum ekonomi Islam, dengan fokus pada prinsip-prinsip keadilan, transparansi, dan kemaslahatan dalam konteks regulasi halal. Temuan penelitian menunjukkan bahwa media digital berperan penting dalam mempercepat penyebaran informasi mengenai regulasi baru sertifikasi halal dan memfasilitasi komunikasi dua arah antara pemerintah dan masyarakat. Respons publik menunjukkan adanya keluhan mengenai panjangnya proses sertifikasi dan lambatnya respons pemerintah terhadap pengaduan masyarakat. Artikel ini berkontribusi pada pengembangan kajian hukum ekonomi Islam dengan memberikan perspektif mengenai integrasi prinsip syariah dalam kebijakan publik dan praktik industri halal yang lebih berkeadilan serta transparan.*

**Kata kunci:** respon publik; hukum ekonomi Islam; regulasi sertifikasi halal; transformasi kebijakan.

## Introduction

Indonesia has the world's largest Muslim population and has a considerable opportunity to develop its Islamic economic system (Rusdi, 2019). Data from the Central Statistics Agency in December 2021 shows that Indonesia has a majority population of Muslims, with 238.09 million out of 273.87 million people (Badan Pusat Statistik, 2019). Most of the Muslim population's potential becomes the nation's strength to maintain unity. In terms of guaranteeing halal products, in 2008, the Food Assessment Institute for Medicines and Cosmetics of the Indonesian Ulema Council (LPPOM MUI) issued General Guidelines for the *Halal Assurance System* 2300, which aims to maintain the continuity of the halal production process so that the products produced are guaranteed halal by the provisions of LPPOM MUI (LPPOM - MUI, 2008). Business actors must have a sense of responsibility for various products distributed to the community regarding health and halal products (Ardiani Aniqoh & Hanastiana, 2020). In addition, the public also has the right to know and get information about the products to be purchased and consumed (Warto & Samsuri, 2020).

The halal industry has an excellent opportunity to provide safe, high-quality, Nutritious, healthy food (Ratanamaneichat & Rakkarn, 2013). In ensuring the halalness of the product, the company or manufacturer prepares, implements, monitors, evaluates, and improves the halal assurance system. In addition, it enhances the service of providing products to the public, the government has issued Law Number 33 of 2014 concerning Halal Product Guarantee (JPH) to ensure the equal certainty of products. The JPH Law regulates the process of halal products through the stages of activities to ensure the halalness of products starting from the provision of materials, processing, storage, packaging, distribution, sales and presentation of products (Law of the Republic of Indonesia concerning Halal Product Guarantee, 2014). With the legal umbrella of halal guarantee, it economically brings benefits and positive impacts on the development of the Indonesian economy.

The government's efforts, in this case starting from the MUI as a halal certification authority and cooperating with the government through BPJPH, often get a lot of reactions from the public (Ariny & Nurhasanah, 2020). The addition to socialization of halal certification obligations continues to be carried out directly and through digital media by the Government (BPJPH) and LPPOM MUI. One of the digital media used is Instagram. BPJPH and LPPOM MUI's socialization efforts are carried out to provide a proper understanding of the broader community. As of 2022, the responsibility for certification rests entirely with the government (Ministry of Religious Affairs of the Republic of Indonesia) (Fatmasari Sukesti & Mamdukh Budiman, 2014). In 2022, management and halal certification mechanisms will be transformed

from manual to digital systems.

Muslim halal knowledge depends on many things, one of which depends on formal and informal learning outcomes (Yasid et al., 2016). The ability and willingness to absorb knowledge rely on the individual and who conveys the knowledge. The role of the media is one of the most important in disseminating information and knowledge to increase halal awareness (Septiani & Ridlwan, 2020). Digital media can become an agent/facilitator to disseminate knowledge and increase halal awareness (Khasanah, 2020). Digital media is one of the means of socialization and acts as a tool in the mass communication process (Muhammad et al., 2024). This is because digital media is wider and can reach a large and heterogeneous audience. The importance of online and traditional media is to educate Islamic consumers and raise halal awareness (Ambali & Bakar, 2014). Digital media is a communication and information medium that can disseminate information on a large scale and can be accessed by the general public on a large scale (Fuller, 2021). Digital media is one of the means of socialization and acts as a tool in the process of mass communication (Genner & Süss, 2017).

In relation to the provisions of halal certification obligations in 2024 as stated in PP No. 39 of 2021 concerning the Implementation of the Halal Product Guarantee Field, there are various efforts made to meet this target (Amir et al., 2021). Various efforts were made, including socialization in various digital media carried out in various activities, both on a national and regional scale (Mirdhayati et al., 2020). BPJPH has also integrated the halal certification submission system, namely by using the "*sihalal*" application that has been integrated from LPH to BPJPH. This is targeted to facilitate the halal certification process. The results of the application can also be seen in the account, so it can streamline time. *Sihalal* has also been integrated with the OSS BKPM system, the Indonesian Surveyor system, the *Sucofindo* system, the LPPOM MUI system, and the BSRE BSSN system for electronic signatures in the process of implementing halal certification (Muhammad Hafil, 2022).

The government as a regulator of halal certification obligations, should be able to strive for the effectiveness of the halal certification process (Bakhri, 2020; Jakiyudin & Fedro, 2022). Halal certification regulations are socialized through websites and social media. The government's interaction with the public can be seen openly on several social media used, namely Instagram (@*halal. Indonesia*), YouTube (Halal Indonesia), Facebook (*Halal Indonesia*), and Twitter (@*bpjphkemenag*) (Ministry of Religion, 2022). From the above problems, the researchers analyzed the forms of government efforts in pursuing the halal certification program carried out by the government by analyzing what was in the public relations media of the BPJPH of the Ministry of Religion and LPPOM MUI. The public

relations media chosen are the official websites of BPJPH and LPPOM MUI as well as social media accounts. Instagram is the most active social media that is used as a medium for socialization from the government related to regulations, education and so on related to "halal" on the @halal.indonesia, @kemenag.ri, @lppom\_mui accounts. These three account selections are based on the legality of the account, content or content.

The government carries out various kinds of transformations to strive for easy halal certification. Initially, the application for halal certification still used manuals that had to be submitted to the institution. However, the application for halal certification currently uses a digital system that can be submitted from various local areas (Frastawan et al., 2020). The convenience efforts offered by policymakers make this regulatory transformation necessary for the massive socialization of the community. In addition to providing understanding to the community, it is also required to provide *mana feedback* from the community on the new regulation applied (Pradini, 2022). The online space is one of the spaces the government uses for socialization media and interaction with the broader community by introducing a halal certification submission scheme using the *sihalal* application.

In the context of halal certification policy in Indonesia, this theory emphasises the importance of transparency, justice, and public welfare in every economic transaction (Putri & Amin, 2024). One of the core concepts in Islamic financial law is *maqasid al-shariah*, which refers to the objectives of Islamic law that include the protection of religion, life, intellect, lineage, and property. Halal certification plays a crucial role here, as it protects Muslim consumers from products that do not meet Shariah's requirements, while ensuring that the products circulating in the market are safe, healthy, and in line with halal principles.

Soesilowati mentions that regulations supporting halal supervision can increase consumer trust in the products on the market (S Soesilowati, 2018). This, of course, encourages the growth of a fairer and more efficient halal industry (Hikmah & Hisyam, 2024). Additionally, Islamic economic law teaches about distributive justice, which means that the benefits of the halal industry should not only be enjoyed by the entrepreneurs but should also provide broader benefits to society. Therefore, the halal certification regulations implemented by the Indonesian government through BPJPH and LPPOM MUI not only function to ensure product quality but also ensure that the entire economic process remains by shariah principles, provides widespread benefits, and maintains public trust in halal products (Putri & Amin, 2024).

Many other researchers have discussed the halal guarantee system. David Prastiawan discussed the dynamics of halal certification regulations in Indonesia. He said that the change in halal certification regulations is a form of effort to maintain existence (Frastawan et al.,

2020). If we look back at the development of halal certification in Indonesia, it was still voluntary, and now it has become an obligation (mandatory) (Faridah, 2019). As an effort to increase halal awareness for the public of the importance of halal certification, we can design a system that can formulate the basis of halal food security for all people so that they feel that the products marketed in Indonesia are products that are guaranteed to be safe, healthy and halal (Nusran et al., 2018). From various studies on halal certification, especially in Indonesia, there is still no discussion on how further government efforts have been launched. This halal certification is mandatory or not. Of course, it requires extra manpower so that business actors in Indonesia are able and willing to carry out the mandatory. Thus, researchers are interested in studying the strategies chosen by the government using digital media as a means of communication and interacting with the public and business actors. In what ways has the government used digital media, and how do the public and business actors evaluate the government regarding the halal certification mechanism that has been implemented with a review of Islamic economic law theory?

## Methods

In this scientific work, researchers use qualitative research methods categorized as ethnographic research. Netnography research has the main characteristics of being natural, deep, descriptive, adaptive, and multi-method (Kozinets, 2010). In this case, “deeply” is intended as an in-depth observation (Personal & Archive, 2018). The communication used in netnography is a communication using a computer or computer communication (CMC) (Smith et al., 1976). Several things can be seen in the CMC, including forums, posts, instant messaging, emails, chat rooms, and mobile text messages. Therefore, CMC is a resource that allows researchers to collect their ethnographic data so that the data can represent social and cultural phenomena (Yusoff, 2016).

Furthermore, there are the stages of research carried out by researchers: *First*, determining the primary source. The main sources are social media Instagram @halal.indonesia, @lppom\_mui, @kemenag\_ri and the BPJPH website of the Ministry of Religious Affairs of the Republic of Indonesia, as well as the YouTube accounts of BPJPH and LPPOM MUI. *Second*, perform tracking. Tracking is done by tracking the three Instagram accounts, website, YouTube and Twitter accounts. Tracking is carried out for four months, from June to September 2022. *Third*, the data related to the purpose of this study should be marked. The content restrictions on the Instagram account are only for content related to the halal certification policy. The halal certification policy in question is halal certification for food, beverage, and medicine

products. These three things are the main points of halal certification (Warto & Samsuri, 2020). *Fourth*, collect data obtained from tracking results and marked data. *Fifth*, make reductions to a number of data that need to be reduced. *Sixth*, visualize the data (Kozinets, 2010). The usefulness of this research is to contribute research results to the government or policy holders on halal certification to conduct periodic evaluations, including by paying attention to public complaints on social media accounts that serve halal certification. From this research, novelty can be found on how the government's strategy of socializing policies, its interaction models and government evaluation strategies using the responses of the digital community (society).

### **Overview of Halal Certification Policy and Its Impact**

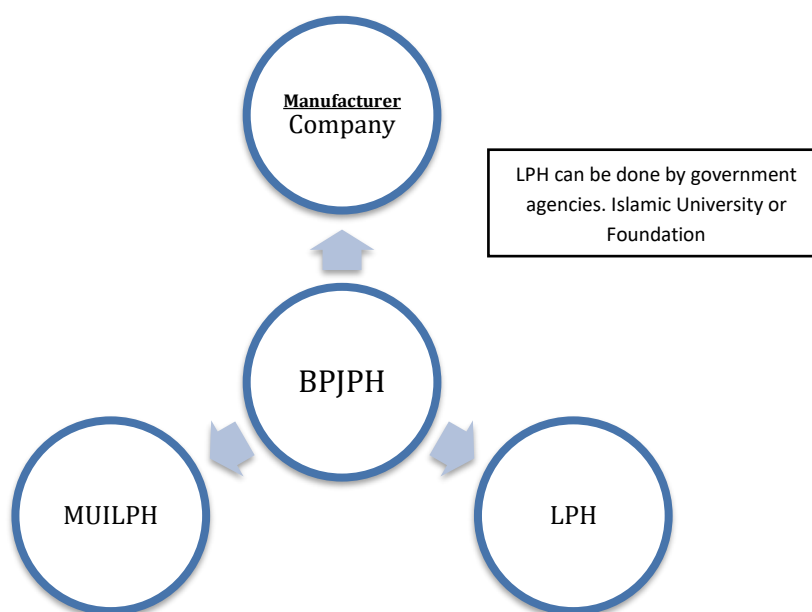
Currently, the government has made a mass movement to encourage the acceleration of halal certification. This can be seen among others from the issuance of Law No. 33 of 2014 concerning Halal Product Guarantee (JPH), the establishment of the Halal Product Guarantee Agency (BPJPH) (Frastawan et al., 2020). BPJPH has several key responsibilities, including formulating and establishing JPH policies and creating JPH norms, standards, procedures, and criteria. The agency is also responsible for issuing and revoking Halal Certificates and Halal Labels on products, registering Halal Certificates for foreign products, and conducting socialization, education, and publication of Halal Products. Additionally, BPJPH is tasked with accrediting LPH (Halal Certification Bodies), registering Halal Auditors, supervising JPH, coaching halal auditors, and cooperating with both domestic and foreign institutions to ensure the effective implementation of JPH (Sukoso et al., 2020).

In addition to BPJPH, other parties participate in helping both individuals and organizations committed to successfully creating a halal ecosystem in Indonesia. Some of the relevant institutions are the Halal Inspection Agency (LPH), the National Standardizations Agency (BSN), and the National Committee for Islamic Finance (KNKS). Meanwhile, related human resources include Halal Auditors, Halal Supervisors, Halal Slaughterers (Juleha), and Halal Knowledge in the Higher Education Curriculum (Sukoso et al., 2020).

There is also a positive impact that can be seen from the implementation of the government's Halal Product Guarantee Law No. 33 of 2014, namely legal certainty in the implementation of halal product guarantees, and the creation of halal certification applications and sanctions imposed on business actors who violate this law. In addition, various features and benefits are offered to consumers to provide a good response that leads to the desired behavior of paying attention to the product and interest in buying the product. At the same time, manufacturers can increase consumer interest in their products (Ariny & Nurhasanah,

2020). There are several things that cause this halal certification to become a *trend*, one of which is the halal lifestyle (*life style*). This momentum can be maximized by business actors in order to attract consumers' purchasing power to their products. One way to follow this trend is to certify halal for its products. This effort is an answer and an effective way to approach consumers who need halal products.

There are conveniences that business actors can do in applying for halal certification on a digital basis, which BPJPH has carried out. Although there are requirements in creating an account at *sihalal*, namely that you must have a NIB (Business Identification Number), this can also be completed relatively quickly. The making of NIB is a mandatory requirement in applying for halal certification, so business actors are all registered first with NIB as an Electronically Integrated Business Licensing System from the Ministry of Investment. Between the *sihalal* application (halal certification submission) and the OSS (NIB submission) are integrated, so that the data in the OSS can be directly accessed in *sihalal* when Business Actors register at *sihalal* account. These conveniences should be a positive signal from business actors. Below is the chart of elements involved in the process of applying for halal certification.



**Figure.1** New flow of halal certification process (Kamsari, 2020)

In the picture above, it can be seen that BPJPH does not work alone but cooperates with MUI in determining the halalness of a product, namely in the fatwa issuance process, while LPH is a partner in the certification application process. Each LPH also has a halal companion who is responsible for verifying and validating the products submitted for certification (Agama, 2021). This collaboration between institutions is a breakthrough to facilitate the halal certification process. Although in research conducted by Bintan Dzumirroh A. and Nurhasanah,

it was also found that this new system has shortcomings, namely that there will be contradictory rules and prone to conflicts of interest (Ariny, 2018).

The possibility of a conflict of interest can cause various negative impacts in the need for halal certification. Initially MUI was an LPH and also as a breaker of halal and haram policies of a product, this can allow conflicts of interest to occur because LPH and halal and haram policy breakers originated from the same institution. In the ombudsman's explanation in 2017, it was stated that the MUI should choose only one of the roles, whether to be an LPH or to be the breaker of its halal and illegitimate policies? In 2022, the MUI is merely acting as a halal and illegitimate breaker of a product through the Fatwa Commission session. Meanwhile, LPH, BPJPH collaborates with universities, community organizations, government agencies or Islamic Foundations. Fears of conflicts of interest also persist, despite changes in regulations. The overlapping roles between people acting in the submission process need to be considered. The possibility of overlapping roles is between halal inspection agencies and halal assistance, or between halal supervisors and auditors. For example, halal supervisors and auditors should be different people because if they are the same, they are prone to conflicts of interest. Both have different duties; halal supervisors are responsible for the halal products of a business actor. Meanwhile, halal auditors are tasked with checking the halalness of products from business actors. It is clear between the two that if the supervisor and auditor are the same person, it is likely that there will be a conflict of interest.

The halal certification flow can be seen from the process flow stated on the BPJPH website. Like the process flow above, there are stages that business actors go through, both from the stage where they apply to LPH, with the time required between preparing documents and submitting documents to LPH as much as 17 days. Then proceed with the fatwa session commission for 3 days and certificate issuance for 1 day so that it will be needed for 21 days. Business actors apply for halal certification by submitting documents such as their name, the types of products, the products and materials used, the product processing and the occupancy of the halal product guarantee system. Furthermore, the document is checked by BPJPH, and BPJPH establishes LPH. Then, LPH checks and or tests the halalness of the product. After being examined by LPH, the Fatwa Commission at MUI checked the product. If the product has passed and is declared halal by the fatwa commission, BPJPH issues a halal certificate.

The Standard Operating Procedure (SOP) states that the process of submitting a halal certification should take 21 days. However, many business owners have voiced complaints, stating that the certification process often exceeds this timeframe. While some report receiving the certification in less than a month, others have experienced delays of more than a month. In



some cases, the process has taken several months without any progress. This discrepancy between the stated SOP and the actual implementation in the field was further confirmed through comments on the Instagram social media accounts @halal.indonesia and @lppom\_mui. These complaints were filed by business actors who expressed frustration with the application process delays. In the researcher's own experience with applying for halal certification, all submissions exceeded the promised 21-day period, with some taking up to 6 months. This issue was also highlighted in comments from the public on the Instagram account @halal.indonesia, such as from user @dinidaniati\_, who said, " Why hasn't the halal certificate been issued yet, even though the 'fatwa session' from April 13, 2022, has been completed? On the halal.go.id website, it says the halal certificate will be issued in 1 working day... But until now, it hasn't been issued yet.." Similarly, @umi\_khalid123 remarked, "How long does it take for a halal certificate to be issued after the status on SIHALAL is 'finished fatwa session'? Our registration from January has not been issued yet, and the halal certificate has not been issued. Where should I confirm because there is no positive feedback from WA, email, phone."

The @dinidaniati\_ account, commenting on April 26, has been waiting for more than a day for the fatwa hearing to be completed. The @umi\_khalid123 account filed in January, while he commented on the Instagram page @halal.indonesia, it was already April. So, the @umi\_khalid123 account had been waiting for approximately four months. This is very far from the SOP issued, which is a period of 21 days completed.

Some of the cases that occurred became an evaluation for BPJPH and all related institutions so that they could use time effectively and efficiently. The use of digital technology in applying for halal certification should be balanced with the proficiency of using digital technology from human resources, who play a role in it. Competent human resources aspects will affect the effectiveness of the work done. Technological sophistication still requires resources of adequate quality and quantity; otherwise, SOPs are only used as pseudo-documents that cannot be run well.

### **Utilisation of Digital Media in Halal Certification**

The government uses digital media to launch halal certification targets. The government uses the digital era as a tool to break through people from various lines. On a juridical basis, government agencies are allowed to use social media, which is regulated in PermenPANRB Number 83 of 2012 (Pedoman Pemanfaatan Media Sosial Instansi Pemerintah, 2012).

The halal product assurance organizing body provides various one-stop information through the official website of the BPJPH of the Ministry of Religion of the Republic of

Indonesia such as information on the vision and mission of BPJPH, superior programs, organizational structure, halal certification process, registration of overseas halal certification, registration of halal auditors, accreditation certificates of Halal Inspection Agencies, and other information made in the form of posters or diagrams. News about the activities that BPJPH has carried out is also routinely conveyed on its website. In addition to BPJPH, LPPOM MUI also provides information related to halal products, such as searching for halal products based on manufacturer names, product names, and certificate numbers, criteria for halal assurance systems, halal certification registration, halal certification introduction classes, and the latest regulations. Information and clarity on the official website become vital when people are looking for valid information related to halal certification. In addition to the website, BPJPH also has social media, which is also actively managed as a place to communicate with the community.

Tulloch and Zinn explained that the media is the most influential medium of communication and tool in seeking information on the development of modern society today. The media itself can form a 'reality' towards society because of its ability to change people's emotions. This is because the media does not work individually but is also helped by the role of communication, eventually generating the mass communication concept. Indirectly, through the media, the public can be exposed to various current positive and negative information (Tulloch & Zinn, 2011). Social media, on the other hand, is an online social contact channel in the virtual world (the internet). The Internet can also be the textbook of the future. Therefore, social media has become one of the fastest ways for Muslims to find information, especially information about halal food (Yusoff, 2016). Furthermore, regarding its expediency, social media can benefit all parties, including the state.

In the relationship between the state, media, and society, there are several patterns of relations that are built, including centered on the interests of all groups, centered on the interests of the dominant group, centered on the state and centered on the dialectical relations of the state and society. Regarding halal certification regulation, the relationship pattern is centered on the dialectical relationship between the state and society. Both have a role and advantage with the new rules applied to the halal certification mechanism (Ashaf, 2006).

To approach the public, the government utilizes various kinds of digital media that the public loves, of course, with packaging that is no less attractive. There are several digital media accounts used by BPJPH and LPPOM MUI, which are used to inform about activities, projects, policies, and so on. From observations made by researchers, Instagram occupies the highest range of existing and is used by the government under BPJPH. This digital media is indeed

more flexible and dynamic, which can join the government in the most hyped conditions, but it can also develop a strategy of resistance to the government. The media benefits the government if they follow suit and do not deviate from the structure owned by the government. However, since its structure can also be obsolete by the times and considered inadequate, the media, through its discursive consciousness, can turn around to improve its structure (Ashaf, 2006). In this case, the media becomes a means for the government to convey various things to be used as one of the structural components owned by the government.

### **Social Media Engagement Between Government and Communities**

Social interaction means social relations between individuals or groups that are dynamic and influence each other, change or improve the other individual and vice versa (Hegtvedt & Turner, 1989). Social interaction is the main key in people's lives because without social interaction, there will be no everyday life (Indriyani et al., 2021). There are several forms of social interaction: cooperation, competition, opposition, or dissension. Disputes can occur if there are root causes such as differences between individuals, cultural differences, differences in interests and social changes (Rodina et al., 2019).

In social interactions, the government uses digital media, especially social media. The interaction is open on social media and can be seen by the wider community. Social media can be used massively to interact. Unlike the website, on the BPJPH and LPPOM MUI websites, only a few interactions appear, as users use social media more often. One of the five main characteristics of social media is interaction with other users. Social media provides features that can be used so that users can interact both using interaction in writing and by voice, depending on the type of social media used (Kusumastuti et al., 2021). In this study, some accounts are the main source, namely accounts on social media such as Instagram, Facebook, YouTube, and Twitter. The Instagram account consists of @kemenag\_ri, @halal.indonesia, and @lppom\_mui, while the Facebook social media account is at BPJPH, Indonesian Ministry of Religious Affairs and LPPOM MUI. @lppom\_mui twitter account and @halal.indonesia, LPPOM MUI YouTube account.

Based on the data obtained by researchers in exploring the social media accounts above, each social media has its character. There are differences in responses that can be seen according to the content of the post uploaded by the admin. The effectiveness of the use of social media by official government institutions (BPJPH) and official accounts of community organizations (LPPOM MUI), which in this case plays a role in the success of halal certification, is dynamic. The two institutions collaborate to socialize halal certification. The government

should be able to properly maximize the use of various existing social media platforms. The PR team must be able to create content every day as a field of indirect communication with the community in the form of appeals, information, *events* or others. This is a must in order to be a good servant of the community.

The change in stakeholders and the process of applying for halal certification indicate significant social changes, which often lead to various responses from the public. As one citizen expressed in a comment on the Instagram account @halal.indonesia, highlighting the frustration caused by the delays and lack of communication in the process. The comment reads: "Maaf kak..tdk lama dftr bulan kmren status di akun disetujui jadi pendamping dan sudah dapat no registrasi tapi sampai saat ini belum ada info apapun lagi baik lewat akun terlebih misal grup WA..6 hari lalu sudah berusaha chat ke akun Halal resmi lewat WA tapi belum ada jawaban di suruh tunggu sampai saat ini belum ada jawaban mohon penjelasan lebih lanjut harus bagaimana..terima kasih." *Translation*: "Sorry, I registered last month and my status was approved as a companion and I received the registration number, but until now there has been no further information, neither through the account nor a WhatsApp group. Six days ago, I tried to message the official Halal account via WhatsApp but received no reply, just told to wait. Until now, there has been no answer. Please clarify what I should do next. Thank you." This reflects the public's dissatisfaction with the perceived inefficiency and lack of responsiveness in the halal certification process, emphasizing the need for more effective communication channels.

The account stated its complaint in the process of applying for halal certification that he had processed. It turns out that this is not only experienced by the @kartikateti0 account, but there are also other accounts that express dissatisfaction with the halal certification process for their products. One such comment was from @danzo070, who wrote: "Min knpa sertifikat halalnya lama banget keluarnya, dari bulan lalu stuck di proses sidang fatwa,.. dari awal ngurus sampe proses sidang udah abis Waktu 3 bulan, ayolah di permudah min, kita butuh sertifikat supaya produk kita bisa di jual di supermarket2, mereka minta ada sertifikat halalnya." *Translation*: "Why is the halal certificate taking so long to be issued?, it's been stuck in the fatwa session process since last month.. from the beginning of the process until the fatwa session, it's already been 3 months, please make it easier, we need the certificate so our products can be sold in supermarkets, they are asking for the halal certificate." This highlights the widespread frustration among business actors who are experiencing delays in the halal certification process, underlining the challenges of obtaining timely certification for their products.

People's experiences in applying for the halal certification process are very diverse. There is a long wait as experienced by the example of the two accounts above. There are also those who appreciate the performance of BPJPH in the halal certification process. An experience that was also experienced by researchers when applying for halal certification of a business actor, *stuck* for a long time in the fatwa trial process. Sharing these experiences can be one of the indicators of how the effectiveness of this new regulation is implemented and the extent to which the success of the halal certification acceleration process is being pursued by the government.

On the other hand, this social change also causes disputes which of course are caused by problems. The dispute that arises is that the socialization movement between the BJPH and LPPOM MUI is sometimes out of sync with the overlapping information provided. There are two interests that appear on the surface that give rise to various polemics as well. In addition, disputes arise between the community and the government. This can be seen from the destructive criticisms that arise from the comments of the public who complain about various shortcomings in the submission system in the halal certification submission system.

In addition to disputes due to overlaps as in the previous discussion, it is also possible to establish cooperation between BPJPH and LPPOM MUI. Structurally, both two institutions have an important role, and are also accompanied by the role of other institutions such as universities, Islamic-based educational institutions, and Islamic mass organizations that act as LPH. With this new regulation, researchers see the new spirit possessed by all parties in accelerating halal certification in Indonesia. The importance of halal certification is a breakthrough made in order to achieve Indonesia's target of becoming the center of the Islamic economy by 2024. The real target, if viewed with the naked eye, can be achieved, seeing the condition of Indonesia as the largest Muslim country in the world. However, if the effort in that direction is still dealing with conflicts of interest that exist in institutions, it can be pessimistic to achieve the intended target. Synergy of all parties is needed, both from the government, the community as business actors and from the community as consumers.

### **Community Responses to Halal Certification Policies**

A response can be intended as a form of reaction caused to something. In the relationship between the community and the government related to the halal certification regulation, the community here acts as an agency. The government and the media become a structure that regulates society which acts as producers and consumers. Producers and consumers, of course, have little difference in responding to these regulations. Based on the data above, it can be

described that the community in all three social media accounts related to halal policies, according to Anthony Giddens' Theory, can be said to be an agency (Healy, 1998). Where this agency is an object in the implementation of policies that have been structured. The structure referred to in this case is not only policies but also mechanisms, demands of the economic world as well as media that are used as a means of communicating with society. The demands of the economic world today encourage the growing need for halal certification for products to be marketed in the global market. Moreover, there is a big dream from the government so that Indonesia becomes the largest sharia economy country in the world, so the government boosts food and non-food products to get halal legality (Sukoso et al., 2020). According to the *Global Islamic Economy Indicator 2018/2019 Ranking*, Indonesia still ranks tenth in the TOP 15 Countries GIE Indicator Score (Jannah & Al-Banna, 2021). Significant changes in 2022 Indonesia ranks fourth in the State of the Global Islamic Economy (SGIE) after Malaysia, Saudi Arabia and the United Arab Emirates (Redaktur, 2022). Anggraini also stated that religiosity has a moderation effect on the relationship between social media, halal and Muslim customer satisfaction and even a higher moderation effect on the relationship between customer engagement and Muslim customer brand satisfaction (Anggraini & Dewanti, 2020). Therefore, it is necessary to strengthen the legality of halalness of a product to ensure consumer satisfaction.

People are in a position as business actors, in 2022 it has begun to show its enthusiasm to register halal certification for its products. With the collaboration to form LPH (Halal Center) in various institutions, then continued with the recruitment of Halal Companions from LPH that has been established, this can help strengthen the foundation of human resources owned by the government (Kepala Badan Penyelenggara Jaminan Produk Halal, 2020). The more people who actively work and help business actors to register halal certification, the wider the government's movement will be. Apart from the existing problems, this is indeed needed if the government has a high target in 2024.

The general public who acts only as consumers should also have an awareness that can drive these ideals. In 2020 in Devi's research fostered an important halal awareness in influencing Muslim purchasing decisions to choose halal-certified products and how to recognize the characteristics of products that have been certified. The Indonesian government has established regulations on halal certification and has implemented it well in many products. The results of this study support the importance of halal certification and halal awareness in influencing customer purchase intentions. He also concluded that all variables affect the purchasing intentions of Muslim customers. This means that halal certification and awareness

contribute to customers' purchasing decisions for halal food products in Surabaya (Septiani, Devi; Nasrullah, 2019).

The government's next effort is to build space for dialogue and dialectical communication on social media. The existence of posts that are structured and well-scheduled is proof that there is a massive effort from the government to continue to socialize its policies and regulations. Communication is intertwined both ways with the presence of counter-comments from the account *admin* to illustrate that there is a two-way relationship. The responsiveness of the admin shows the seriousness of the government's efforts to provide a comfortable space to communicate. Everything that becomes the community's response becomes input to the policies implemented in the regulations, processes, and mechanisms for halal certification. Inside the chat rooms a variety of community comments can be seen in the following table.

**Table 1.** Overview of chat rooms on Social Media LPPOM MUI and BPJPH Kemenag RI

Response Type	Post Type	Kinds of Society
Criticism	Socialization	Manufacturer
Question	Education	User
Praise	Promotion	Distributor
Unrelated	Training Offers	Halal Certification Realtor

First, from this type of response, researchers categorize people's behavior on social media, including those responses that are just comments with no relevance, which can be classified as "unconscious motivation" behavior. These individuals engage in the act without any clear motive, as seen in the following example taken from the Instagram account @halal.indonesia. The comment, posted in response to the extension of the application for halal certification through the self-declare path, simply reads: @dzulfikar\_firmansyah05, which consists of clapping emojis indicating a positive reaction or approval. However, this response lacks substantive feedback or further engagement, which is characteristic of "unconscious motivation" behavior, where individuals participate without providing meaningful input.

Second, the process of criticizing policies submitted by the government or against existing mechanisms is a discursive awareness, where individuals become more conscious of the importance of halal certification to ensure their products are recognized as halal. Criticism came from the @arifin\_cox account, who expressed dissatisfaction with the service during the halal certification process: "Layanannya sering banget slow respon. Sudah melakukan pembayaran tp blm terbit<sup>2</sup> jg halalnya ini. Sudah pengaduan katanya sudah disampaikan tp udh sebulan belum ada perubahan juga." Another comment from @fuadnasrullah emphasized the need for

improved customer care: "Mohon customer carenya sihalal diperbanyak, karena kalau dihubungi saat ada masalah bisa segera terselesaikan." These responses reflect the public's frustration with slow response times and the need for more efficient communication in the halal certification process.

Third, practical awareness can be seen in the behavior of individuals who do whatever is the provisions of the government without asking the essence and urgency of its policies. This is what makes society a devout agent and does whatever is the rule, because the observance of the rules has been going on for a long time, this becomes a structure that will be carried out continuously. Based on the type of posts posted by admins in their public relations accounts, it is in accordance with one of the social media ethics. Where the official government-owned account has been running according to procedures and in accordance with laws and regulations. The people who communicate also come from a variety of kinds, including one of them is a halal certification broker. This halal certification broker is an illustration that the halal certification process can also bring benefits to other parties to offer services to take care of certification. From an economic point of view, this is a great opportunity for people to increase their business domain, which can benefit both parties.

### **Public Response and Evaluation of the Halal Certification Mechanism from the Perspective of Maqāṣid al-Sharī'ah**

The transformation of halal certification policy implemented by the Indonesian government has triggered a variety of responses from the public, particularly on social media. Within this digital space, the emerging public discourse reflects growing enthusiasm and concern about the halal status of products in circulation (Yuwono, 2017). The widespread support for the mandatory implementation of halal certification indicates that awareness of the importance of sharia-compliant consumption has become a part of the collective consciousness of the Muslim community. The public does not merely regard this policy as an administrative effort but also as a form of spiritual protection, health assurance, and ethical guarantee in daily consumption (Yanggo, 2013). From the perspective of Islamic economic law, this positive public response can be interpreted as a sign of value alignment between state policy and the principles of *maqāṣid al-sharī'ah*. These principles encompass five core objectives of Islamic law: the protection of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-naḥs*), intellect (*ḥifẓ al-‘aql*), progeny (*ḥifẓ al-nasl*), and wealth (*ḥifẓ al-māl*) (Kholisudin & Rikantasari, 2021). The halal certification policy, in essence, touches upon all five of these dimensions. In terms of protecting religion, it ensures that Muslims do not consume forbidden products. With regard to the protection of life,



halal products are associated with safety and cleanliness. As for the protection of wealth, halal certification safeguards consumers from economic loss due to unclear product status (Frastawan et al., 2020). The protection of intellect is realized through the provision of clear and accessible halal information. Meanwhile, from the perspective of protecting progeny, the consumption of safe and healthy halal products contributes to the development of a physically and spiritually strong generation.

Nevertheless, evaluations of the policy's implementation mechanisms reveal that not all aspects of *maqāṣid al-sharī'ah* are adequately accommodated in practice. While the substance of halal standards may be well-aligned with Islamic teachings, their implementation on the ground has not been entirely equitable or effective (Sulistiani, 2019). For example, in terms of *ḥifẓ al-māl*, the certification costs remain burdensome for micro and small enterprises, despite the availability of free certification schemes many of which are delayed beyond the expected timeframe. From the perspective of *ḥifẓ al-'aql*, halal literacy remains uneven, especially in non-urban areas, while available information is often not sufficiently transparent or easily understood by the public. On the other hand, the aspects of *ḥifẓ al-nafs* and *ḥifẓ al-nasl* benefit from standard testing systems that ensure product safety, though the lack of testing infrastructure in certain regions continues to pose a significant challenge.

From the standpoint of Islamic economic law, the state has an obligation not only to enact regulations in accordance with positive law but also to ensure that such policies foster social justice, protect consumers, and support economically disadvantaged groups. Thus, halal certification policy should not be viewed solely through an administrative lens but should function as a tool for empowerment and economic inclusion (Adiba & Wulandari, 2018). Affirmative schemes such as subsidized certification for MSMEs, halal literacy education through digital platforms, and increased transparency in bureaucratic processes are essential steps to ensure that *maqāṣid al-sharī'ah* are truly realized in the implementation of this policy. Based on the discussion above, it can be concluded that the public's enthusiasm for halal certification policy on social media serves as a vital indicator of support for policy transformation aligned with Islamic values. However, the mechanisms of implementation still require improvement in order to better reflect justice and public welfare in accordance with *maqāṣid al-sharī'ah*. The government must assume a greater responsibility in establishing an inclusive and pro-people system that guarantees equal access for all citizens to safe, healthy, and halal products.

## Conclusion

Digital media is an important tool used by the government as an effort to approach the public quickly and responsively. The use of digital media in conveying various policies makes it easier for the government to reach and engage in dialogue with the public. This effort is carried out by socializing the mandatory halal certification through websites, YouTube, Instagram, Twitter, and Facebook. Various methods implemented include organizing activities such as training sessions and webinars, in addition to content posted on social media in the form of images and videos. The form of posts on social media aims for socialization, education, promotion, and invitations to participate in certain activities. The responses from the public and business actors are mostly related to criticisms regarding the time management of the halal certification mechanism. The enthusiasm expressed by the public on social media regarding halal certification is an indication that the public supports the policy transformation in line with Islamic values. However, the implementation mechanism still needs improvement to better reflect justice and public benefit in accordance with the principles of *maqāṣid al-sharīʿah*. Issues that could serve as research topics for future studies are related to the dynamics of the self-declare halal certification submission process and the recruitment of PPH Assistants.

This study focuses on analyzing the transformation of halal certification policies and the public's response to changes in these regulations within the context of Islamic economic law. The main focus of the research is on the use of digital media as a tool for government communication with the public and the responses that arise regarding the halal certification mechanism. While this study has contributed to understanding the integration of sharia principles in public policy, future research could explore topics related to the dynamics of the self-declare halal certification submission process and the recruitment of PPH Assistants.

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