

HALAL PRODUCT GUARANTEE, CASE STUDY OF FOODSTUFFS SUPPLY PROVIDER IN SURABAYA

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Abstract: Awareness of the importance of consumption of halal food and beverages in accordance with Islamic Sharia is increasing as the development of knowledge of society and technology today. Issued and signed by law No. 33 Year 2014 on halal product guarantee by the President of the Republic of Indonesia. Strengthened by Government Regulation No. 31 of 2019 on rules of implementation. The purpose of this research is to know the guarantee of halal food products at vendors and for consumers. The method used is qualitative descriptive. The study observed three vendors in Surabaya and interviewed vendor management at once and local consumers as informant during April 2020. Three-dimensional content analysis is: the consistency of the implementation of Halal label certificate, the quality of food ingredients and services used in the implementation. The results obtained in this research is that national vendors give priority to halal certificate compared to local vendors as well as local consumer minds to national and local vendors. Local consumers are very comfortable with halal labels at national vendors but are considered unnecessary when they are shopping at local vendors

Keywords: Product, Consumer, Halal Label, Halal Food.

1. Introduction

Cultural and religion influences will lead to different ways of living and community service in this part of the world. The Muslim population worldwide reaches 24.1% of the world's population or 1.8 billion people (Wikipedia, 2012). While Indonesia has the largest Muslim population in the world reaching approximately 207,176,162 people or 87% of the total population (BPS, 2010). The demand for halal products in the world is increasing. Not only food, consumers also want a cosmetic to a pharmaceutical product that is halal for them. The demand for these three categories is so high. (Sagara, 2013) in 2009 Halal food market worth US \$634.5 billion. While in 2010 it increased to US \$651.5 billion. For the largest market of halal products, which is US \$416.1 billion. Indonesia was placed in the top order of the Asian area, US \$190 billion, Turkey US \$168 bn, and Pakistan placed third in US \$108 billion. Then, Indonesia was also placed third for the largest pharmaceutical market of US \$4.9 billion. Meanwhile, Indonesia does not become the biggest market for halal cosmetics.

Halal is already an issue for Muslims in living their lives. The number of Muslims annually develops. There are some obligations that must be based on the beliefs adopted, for example in consuming food, Muslims are forbidden to eat pork and dog. Hence, halal needs become very important. Therefore, the company needs to realize the importance of implementing the supply chain management of halal products. (Bank Indonesia 2017) has recorded the Consumer confidence Index (CCI) in December 2017 of 126.4. This figure is higher than the November 2017 registered CCI of 122.1. Based on BI data, the consumer increase is supported because it is good for consumers' perception of current economic conditions as well as consumer expectations of future economic conditions.

The rapidly growing public consumption of Indonesia will create a large new market, especially in the field of financial services and various retail services, such as, food and beverage. The new wave of consumer class in Indonesia is a great opportunity, but to capture its overall economic potential, the sector needs to increase its productivity and ensure that the consumer services are widely available throughout the Indonesian archipelago. Total expenditure of Indonesian people in the food and beverage sector in 2010 recorded at \$73 billion, while it will be estimated \$195 billion in 2030 or increase by 5.2% (CSI Indonesia Survey, 2011, BPS, 2011).

Thus, the majority of Muslim populations require the government's attention to the needs of halal products in accordance with the teachings in Islam is halal (which is allowed) and Haram (which is not allowed). However, related to the implementation of law No. 33 year 2014 on Halal product guarantee followed by Government Regulation as a guide to implementing the Law No. 13 year 2019 is not maximally implemented. Halal is one of the main beliefs in Islam and Indonesia has a unique value and culture as part of the country in Asia. The understanding of the laws of the halal status of a food ingredient is still lacking. Muslim communities must be protected, namely the right to obtain halal food products. How to protect is by putting halal label as a guarantee that the food product is indeed halal according to Islamic sharia. Halal labels are part of the rights of consumers who must be fulfilled well. The author believes there is still a gap in halal between vendors, consumers and regulations that have been issued by the Government of Indonesia (Charity, 2017). This study covers three important dimensions: the consistency of the implementation of Halal label Certificate, the quality of foodstuffs and services used in the implementation of three vendors by three consumers in Surabaya. The purpose of this research is to know the guarantee of halal food products for vendors and consumers. The research is formulated how to be known guaranteed halal products executed by vendors as sellers and consumers as buyer in accordance with Islamic sharia. With this research is expected the involvement of vendor of halal food provider is more increasing and the consistency to maintain the quality of its menu as expected in accordance with Islamic sharia. The arrangement, further reinforces how urged the issue of Halal- haram in the production chain from business actors to reach and consumed by consumers and is a tangible form of the state in protecting consumers.

2. Literature Review

Halal Product

Halal products are products that have been declared halal according to Islamic law (ACT Chapter 1, article 1, paragraph 2, 2014). Muslims are not allowed to consume non-halal food or beverages. A different perspective from a different point of view from a kosher perspective would be another

factor to consider (El-Gohary, 2016).

(Sagara, 2013) kosher literally, means permissible and or permissible. The contrast of these provisions is unlawful or not allowed. Halal can also be said as "legitimate", Muslims must make sure everything they eat should be restricted based on Sharia law (rules in Islam based on the Qur'an or encyclopedia). Since they are children, Muslims are taught to eat and drink wisely, it means eating is important to life, but not living to eat anything.

Usually all over the Muslim world will avoid and not be allowed to eat unclean foods including alcoholic beverages as much as possible unless there is no other option or considered unavailable. Actually, only very few unclean foodstuffs. This statement is evident in the Qur'an as a scripture for Muslims in Arabic and is believed to be through the mediation by the angel Gabriel to the Prophet Muhammad Saw, verbally revealing directly from Allah ALMIGHTY (Allah). The Qur'an has been written in 22 years from 609 to 632 centuries (Noorhayati, S. M, 2015). Section Surah Al-Baqarah (2:173):

"He is only forbidden to you dead animals, blood, pork, and what has been dedicated to other than

God. But whoever is compelled [with necessity], does not desire [it] or transgressed [the boundary], there is no sin upon him. Indeed, God is forgiving and merciful... "

Again, in Surah Al-Ma'idah, (5:3) and An-Nahl, (16:115) God (Allah) states clearly unclean food that is not allowed for Muslims to eat. Researchers will not mention or explain the criteria or number of items of food haram because there will be a lot of literature to be written without the purpose associated with this research. But in this explanation once again, if there is no more halal food available in a forced state Muslims are allowed to consume it.

In Islam there are four rules of action that categorize Muslim morality that must be recommended IE dislike and Haram (Battour and Ismail 2016). This means before the Haram (breaking the law), there are 3 other options as Muslims they need to consider selected halal food or drinks whenever possible. Another opinion described that not all halal products offer real halal food due to the fact that the provider does not fully meet all the requirements of the actual Islamic Sharia concept more stringent to be applied (El-Gohari, 2016).

The concept of sharia is much greater, such as facilities and all the supported foods must also be halal in the process. But in Islamic perspective, if Muslims have sure and already know the information about halal food then somehow can be allowed to eat or drink provided there is no other purpose to cheat in the process. Halal certificates are guaranteed by a particular institution for a higher confidence force than just finding out for yourself to have information about Halal from the food. With this literature means that halal (legitimate) and Haram (violate the law) has a clear reference in terms of eating and drinking.

Halal Product Guarantee

The Qur'an and Hadith as a source of Islamic law, have made a guide with clarity and light, that there are food and other products that are halal used. Conversely, there are food or other products that are haram used (QS. Al-Baqarah, 2:173, Al-Ma'idah, 3:3). A Muslim consumer, of course, needs to sort and choose every product he consumed. Because, the food is eaten, not merely being unclean alone. Food is also absorbed and metabolized into the digestive system and circulates to all parts of the body, including to the brain and heart.

Law Number 33 Year 2014 on the Halal Product guarantee (UUJPH) is authorized by the House of Representatives on September 25, 2014. The presence of the law is expected to contribute and answer to the community and the business world in order to protect and simultaneously

become a legal umbrella of various types of halal products including food products. With this legislation, thoroughly the halal aspect includes raw materials used in processing, processing and marketing of products. The production of halal products must be subject to the overall provisions of the production range ranging from tools, materials, production space, storage, distribution and presentation that is halal in accordance with Islamic law.

(Hidayat, 2015) The halal production process includes animal raw materials, vegetable and biological chemical processes or genetic engineering. There are three effective powers of UUJPH, namely: the prevailing power of juridical with a philosophical arrangement of legal underlying is the dominant religion (Al Quran and Al Hadist), dominant positive law is based on Law No. 36 year 2009 about health, law number 18 year 2012 about food, Law number 8 year 1999 about consumer protection and law number 33 year 2014 about Halal product guarantee. Thereby, efforts in consumer protection can be implemented in accordance with Islamic law, in the legal substance has the strength of the law and equal certainty is imperative (Hasan, 2014).

Halal Certification

Halal certification has been guaranteed in the national legal system in Indonesia has a central position because it has been contained in law number 33 Year 2014 about Halal product guarantee. Before the issuance of the LAW No. 33 of 2014 on the Halal Product Guarantee (UUJPH), the Indonesian Ulema Council (MUI) has issued halal certificates based on the agreement of the Minister of Religious Affairs, Minister of Health and Chairman of the Indonesian Ulama Council (MUI). Since 1989 until now, MUI has issued halal certificate without forcing the manufacturer to get Halal certificate, because its voluntary nature. With the halal certification done by MUI, the halal certificate is a fatwa written against the status of a product. In article 4 UUJPH stated that products entered, circulating and traded in the territory of Indonesia shall be certified Halal. Compulsory products are goods and/or services related to food, beverages, medicines, cosmetics, chemical products, biological products, genetic engineering products, and other applied goods used, used, or utilized by the community. Therefore, with the guarantee of halal products, businesses can increase the value added to improve the competitiveness of products in the global market, so as to contribute to the increase and economic growth of the state.

3. Method

The study uses a qualitative descriptive approach to obtaining a deeper knowledge of halal products based on Islamic Shariah rules and consumer views. Analysis of content used in order to identify the guarantee of halal products as an important factor and understand the perception of vendors and consumers.

Surabaya was chosen as a case study, because: first, is one of the largest cities in eastern Indonesia and currently ranked No. 2 after Jakarta. Second, is the largest city in East Java. Most of the population are Muslims. In 2015 approximately 39,292,972 people with an area of 47.799.75 km² (BPS, 2015). Thirdly, Surabaya has an area of 350.54 km² with a population of more than 2,874,699 in 2019 (BPS Jatim, 2010).

In order to discuss halal products in Surabaya, this study uses the quality of dimensional services as a material for questions namely tangibles, empathy, reliability, responsiveness and certainty. This particular question is used to identify halal dimensions in halal vendors, namely quality of

foodstuffs, quality of atmosphere and quality of service. Interviews were conducted for the management of three vendors including simple questions to random employees and selected users with a sample comfort technique.

Three data collection techniques are used in this study, namely: with primary data interviews and providing open questions to all three vendors and consumers. While secondary data is past literature, reviews, local news options, government rules to enrich the topic. Examples of vendors chosen because of recommendations from the purchasing section of the Purchasing Association of Surabaya who know about the existence of vendors in Surabaya, as well as the informant involved. The surrounding observation is also noted in this study by the informant.

Selection of informant from local customers based on personal experience on food and travel in and outside Indonesia. Three respondents were chosen as well because they knew and had the same buying experience on three selected samples and also had a lot of experience in the field. According to the halal legal law No. 3 2014 by the President of Indonesia (Act No. 3, 2014) on the Halal product guarantee, the government of Indonesia prepares the guarantee body for the implementation of halal products called BPJPH (the establishment of halal product guarantee body in Bahasa Indonesia). The Institute must cooperate with the MUI to process and issue halal certificates in the future (Artharini, 2016). However, up to mid-2019, the body does not work as expected. One reason is because there are some differences of opinion between the two institutions associated with the halal control (Adam, 2019).

4. Result and Discussion

Surabaya has a strategic location. One of the reasons that this city is the largest city in East Indonesia and capital of East Java province consisting of 38 districts and cities (BPS, 2019). Surabaya has the most population amount in East Java and the majority of Muslims. Currently Surabaya is one of the most populous and busiest commercial city in East Java. It is important in this study that Surabaya in the bustle as a trading city on the consumption of food and beverage needs daily. It requires supply of foodstuffs and beverages with samples as data of the following three vendors:

Food Supplier Data and the Informan

Table 1. Informasi Umum Vendor

Name & Supplier Location	Note
"xxx" Kenjeran – Surabaya	Local, Chicken Supplier
"zzz" Ngagel - Surabaya	Local, Rice Supplier
"yyy" Margorejo - Surabaya	National, Meat, Milk and Cheese Supplier

Tabel 2. General Information about the Informan

Name of the Informan	Note
Mr. X	Employee
Ms. Z	Procurement Staff
Mrs. Y	House Wife

Analyse of proses in halal product supplier

To analyse halal products according to existing rules, there are three dimensions:

Dimension 1: Halal product

The procedures in the purchase of products in the three vendors are equal and very small in difference, only the process of different delivery way. Similarly, the level of understanding is almost the same and the basis for which they are mastered.

In "xxx " and "zzz", conditions related to halal vendors are very limited although "xxx" has halal certificate. Management is not so attentive to halal, even they claim to be halal vendors. In "yyy" as a network of national vendors, the atmosphere looks more professional and comfortable, as well as a strong halal atmosphere. Management "yyy" shows Halal certificate on almost all sides. For the example attached to product packaging. And certificates are installed in their offices. This means that "yyy" are very concerned about halal in the process of the material and its packaging compared to other samples.

Based on the management "zzz", the production place is still traditionally as in general. For example, using the traditional way of processing is up to the ready-to-sell stage. In line with the management "xxx ", the business center of the house used for business activities day-to-day. In some parts, they show their old buildings and the traditional local environment.

In both "xxx" and "zzz" As local vendors, there is no legal sign at all. However, at both vendors, there is one thing that supports halal vendors, namely there is a small mosque place of worship with signs that are clearly visible so as to facilitate visitors to search and use them when there are prospective buyers who are dating. On the other side, management "yyy" seems very important to show halal images combining interior design that matches the concept of its business.

But based on the comments of the interview with the informant, halal certificate is actually very important to support and facilitate their work. However, it depends upon management's top leadership to decide. However, all three respondents guarantee all halal-provided products. The claims that the majority officers and servants are Muslims.

Dimension 2: Halal product guarantee.

In this dimension, the products provided by the vendor directly in the goods reception room accompanied by three respondents as local buyers. To avoid generalized comment tastes, there will be no comments related to taste because different people have different perceptions and many factors involved such as different conditions will be given different results. The informant believes the vendors "xxx" and researchers only observe and interview products ordered from halal- related materials. The three informant believes that the vendors ' third food products are halal. Similarly, all three vendors claim that they use halal ingredients/processes to process their respective food ingredients.

Management "xxx" and "zzz" convey that they bought all the raw materials from local farmer's chicken suppliers and local rice processors in places believed to be selling halal goods.

Regardless of whether supplier or stakeholder has a halal certificate or not. As for the "yyy" because it is a large vendor has many branches in Indonesia, their foodstuffs have been through a special process of quality assurance and supported directly to the halal materials. They strongly believe the quality assurance has chosen an authorized supplier who has a kosher certificate. With this description, each party claims that their products are halal. But it is more convincing to have halal certification from an official institution.

Management "yyy" adding that in their work area is not allowed any sales storage materials-materials/products other than the official they sell because this is one of their standard operating procedures required by LPPOM-MUI as a formal institution to issue halal certification. Management avoids ingredients/food products and beverages brought from outside moreover not kosher.

Dimension 3: Halal Product

Certification

In general, there are no special services relating to the halal for all three samples, but some unique behavior of each of the different vendors show significant relation to the halal as the values of Islamic sharia. A little differentiating about the standard operating procedure in working mainly for "yyy", because employees have been trained in such a way as to understand the manufacturing processes and services related to halal. The vendors "yyy" Even care deeply the quality of the service by performing some tasks and concepts, which means to engage in interactions, talk to customers by offering products that may be needed while they are in the work area or have the opportunity to talk to the buyer. In fact, all the staff in the "yyy" should be able to do all the work.

According to the branch vendor manager "yyy", the value of the company will be an important key around the world, especially in the store area, they add a kosher brand value that is indispensable for Muslim customers. For example they are able to explain all the materials and processes and do not forget to greet or say "Assalamualaikum..." or "Good Morning/Afternoon.." to the buyer. Compared to other vendors, they only provide knowledge for the waiter to answer about the process or food ingredients, but are not really ready about the halal process info. Management "xxx" and "zzz" explained that there are no relatively large problems relating to halal materials for their stores. In addition, according to the management "yyy" This service is very important. They claim it only takes three minutes of service since the customer ordered the product to be delivered/shipped. "yyy" as a vendor that many have branches, more concerned about halal or quality "Muslim friendly" than other local sample vendors.

Each informant personally conveys the importance of halal food processing to be provided and sold to consumers. Slightly different perspectives relating to halal certificates. The first explanation of the management "zzz", they feel it is unnecessary because they consider themselves as Muslims and it is a sin if they serve materials that violate Islamic law. One employee even said they knew all the halal process so they ensured it was all halal food.

In line with the management "xxx" They do not pay attention to Halal certificate, because they think their customers are relatively confident that they have halal food. The reason is also because they know that they too, cut chickens without all of them saying the prayers cut animals that are considered non-halal by the MUI as well as there are some processes and food ingredients sold without any of his halal labels. Management feels no need to change that process from the preparation flow of the material because it is considered all that has been done is already meet the halal standard. In addition, they think that certification is too strict, related to other products that violate the law on the flow of material preparations.

Unlike the management "yyy", they feel it is very important to provide convenience to the buyer that all of their products are halal. Even "yyy" claim that the Halal certificate protects their policy as well no outside food products/ingredients allowed. Each employee becomes more confident and has been trained and equipped with the ability to carry out standard operating procedures in accordance with the halal requirements issued by MUI.

Another interesting data found from the branch store manager "yyy". He explained that for them it is important to have a kosher certificate and show it everywhere in or out of his shop. He goes on to explain that certification is not cheap and takes time.

"As I know, for intermediate vendors, MUI charge Rp. 2 million- Rp. 4.5 million to process the certificate for each branch within one-two-month process and must be renewed for two years, and or propose another certificate when it will have other new products that will be offered to the customer " (Branch store manager "yyy")

5. Conclusions

The development of halal products in Indonesia is relatively new but very potential in the future. The potential as a Muslim-majority country makes halal products to continue socialized to the community to choose Halal products that will be consumed daily. Halal products are not only labels that have been installed, but the stage of the starting process is prepared by the product and the accompanying materials or elements of cleaning and reading-prayer readings as a series of processes that must be done in full and consistent. The atmosphere, quality of materials and services are considered essential to support the halal industry of hospitality especially in halal product stores. However, ignorance of domestic Muslim consumer and vendor management took place in Surabaya.

The impact is not only for Muslim consumers outside Surabaya, but also for the development of halal vendors themselves. Large vendors consider it very important to be consistent with the halal label but not with local vendors because they are very confident of its products and have been serving the Muslim market for many years. Local consumers will be very comfortable to see the halal logo at the national vendor site but it is considered unnecessary when they buy local products at local vendors. The key halal vendor to get success in Surabaya is differentiation. Build own values as necessary as differentiator from competitors through value owned by the company. Developing corporate value to support Halal is one of the important keys for the halal certification. The results of this study can't be generalized because there are only three vendors selected and three informants as an example and can't represent all local vendors and informant in Surabaya. In this research it is recommended that future studies need to have more halal vendors and balance between types. In addition, the selection of informant not only from local Muslim consumers, but also out of town. So, it generates perspective from both sources. Finally, further research must also involve a government element that can answer the perspective of formal rules on halal certificates. However, the author believes that this paper can be the basic foundation of halal in the application of the halal product industry, especially in case studies of halal vendors including the perspective of Halal Certificate for local Muslim consumers. The research is still far from perfect and hopes there is further research. Researchers say many thanks to all those who have been involved in this study.

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