

INTERNATIONAL JOURNAL OF LAW MANAGEMENT & HUMANITIES

[ISSN 2581-5369]

Volume 7 | Issue 2

2024

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Social Construct on Legal Awareness among Business Operators and the Consumers Regarding the Assurance of Halal Local Food in Banten Province

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ABSTRACT

Article 4 of Law Number 33 of 2014 about Halal Product Assurance mandates that all products circulated in public must be halal-certified. Despite this regulation, there are significant number of local food products that lack such certification. The problem lies in the awareness of legal obligations among business operators and consumers about the assurance of local halal food products in the Banten Province, as well as the efforts made by stakeholders to enhance the legal awareness of business operators and consumers regarding the same issue. The research employed an empirical juridical research method with an abductive approach, while qualitative data analysis methods were conducted using both primary and secondary data. Primary data consisted of in-depth interviews with producers and consumers of local food in the Banten Province, while secondary data was obtained from primary and secondary legal literature and documents. The result showed that there were four indicators indicating a deficiency in legal awareness among business operators and consumers regarding halal product assurance: legal knowledge, legal understanding, legal attitudes, and legal behaviors. Efforts to address this gap include formal and non-formal education. Non-formal education includes legal seminars on halal certification for the community (business operators and consumers) comprehensively and continuously, as well as aiding business operators in the halal certification process and legal consumer protection campaigns.

Keywords: *Social Construct, Legal Awareness, Assurance of Halal Local Food and Banten Province*

I. INTRODUCTION

The The attitude of Muslims towards halal food is crucial in determining the behavior of

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Muslims in consuming halal food.⁴ Consuming halal food is both a right and a duty for humans, especially for adherents of the Islamic faith.

Smart consumers prioritize products that are halal-certified by looking at the halal certification label on a product. The halal certification label on a product serves as local safeguarding for the community, assuring consumers of a product's halal status and enhancing competitive advantage for those products. The presence of Halal certification label indicates that, in the process, the substances contained in the product have undergone rigorous testing, confirming their freedom from forbidden substances according to Islamic teaching. The halal certification label on food products is crucial to consider; therefore, producers who include the halal certification label on their product packaging are responsible for the halal status of those products.⁵ Similarly, Wardo and Samsuri state that halal certification provides protection, assurance, information on the halal status of products, business ethics instruments, and benefits for entrepreneurs to enhance consumer trust in accessing the global halal food market.⁶

According to Omar et al,⁷ other than providing assurance to all Muslim consumers, halal certification also has fulfilled Sharia law and follows the concept of halalan-thayyiban. The necessity of halalan-thayyiban food, drinks, and goods is one of the acts of worship in Islam that regulates human lifestyle in daily life.⁸

Halal products are part of the halal industry. The halal industry has become one of the fastest-growing businesses in the global market. In Indonesia, the government provide assurance regarding this matter. This Commitment is evidenced, in part, by the enactment of Law Number 33 of 2014 concerning Halal Product Assurance which contain several principles. These encompass: a) protection, with the implementing Halal Product Assurance aims to safeguard the interest of the Muslim community; b) justice, characterized by the proportional justice for every citizen; c) legal certainty, providing assurance regarding the halal status of a product through the issuance of halal certificate; d) accountability and transparency; e) effectiveness

⁴Khalek, A. A. "Young Consumers' Attitude towards Halal Food Outlets and JAKIM's Halal Certification in Malaysia" *Procedi-Social and Behavioral Sciences*, 121 (September 2012), 2014, p.26–34. <https://doi.org/10.1016/j.sbspro.2014.01.1105>

⁵ Utami, S. N. "Preferensi Konsumen Berdasarkan Label Sertifikasi Halal Produk Pangan Lokal", *Journal of Technology and Food Processing (JTFFP)*, 1(02), 2021, p. 10–14. <https://doi.org/10.46772/jtffp.v1i02.509>

⁶ Wardo, W., & Samsuri, S. "Sertifikasi Halal dan Implikasinya Bagi Bisnis Produk Halal di Indonesia", *Al Maal: Journal of Islamic Economics and Banking*, 2020, 2(1), p. 98. <https://doi.org/10.31000/almaal.v2i1.2803>

⁷ Omar, N. A., Nazri, M. A., Zainol, Z., Ali, M. H., & Alam, S. S. "Perceived Severity of Halal Violation: CSR and Consumer Boycott", *The South East Asian Journal of Management*, 2019, 13(2), p.183–200. <https://doi.org/10.21002/seam.v13i2.11348>

⁸ Dimon, Z. "Undang-undang berkaitan Produk Halal di Malaysia: Perbandingan Kesalahan Penyalahgunaan Tanda Halal di Peringkat Negeri Laws related to Halal Products in Malaysia : Comparison on The Offenses of Halal Signs Abuse at the State Level", *Jurnal Sultan Alauddin Sulaiman Shah*, 2020, Vol, 7(1), p.37–48. offenses, abuse, halal sign, halalan tayyiban

and efficiency; f) professionalism.

The purpose of the Halal Product Assurance Law is as follows: a) to provide comfort, security, safety, and certainty of the availability of Halal Products for the community in consuming and using products; and b) to increase added value for entrepreneurs to produce and sell Halal Products. The next goal is to create a consumer protection system that contains elements of legal certainty and information openness as well as access to obtaining information; legal certainty is a basic requirement that must be provided to consumers, especially Muslim consumers, to obtain information about halal food products and access to information certainty. Enhancing business awareness of the importance of consumer protection. Therefore, with the growth of honest and responsible attitudes in trying the next destination related to halal food products, entrepreneurs are expected to provide certainty in halal labeling and certification. The goal is to improve the quality of goods and/or services, health, comfort, security, and safety of halal consumers; food products must comply with Islamic values.⁹

Halal products in the Indonesian regulatory framework are governed by a law that mandates the obligation to have halal certification, as it has positive implications for building the climate for halal business in Indonesia. The issue of ensuring the consumption of halal products normatively occurs because food products circulating is mixed between halal and haram products. This happens due to advancements in science, as well as food science and technology, thus Muslims require legal certainty in ensuring the products they consume.¹⁰

Halal certification is not only granted to food products. Restaurants, whether owned by Muslims or non-Muslims, are required to have halal certification after meeting important requirements from the relevant authorities regarding food health, food safety, and cleanliness in food production surroundings. This provides an opportunity for halal-certified restaurants to tap into the 60% Muslim population worldwide. Halal assessment for both Muslim and non-Muslim restaurants is not only based on Shariah requirements but also emphasizes cleanliness and the goodness of food as added values to halal status.¹¹

Acceleration of halal certification has garnered attention from the government, one of which includes the establishment of Kawasan Industri Halal (KIH) or the Halal Industrial Zone (HIZ).

⁹ Ikomatussuniah, & Bustami, M. R. bin. "Infaq and Shodaqoh as Self-Financing Sources for Indonesian Halal Products Assurance in Food Security: A Literature Study", *Joint Proceedings of the 2nd and the 3rd International Conference on Food Security Innovation (ICFSI 2018-2019)*, 2021, 9, p.186–190. <https://doi.org/10.2991/absr.k.210304.033>

¹⁰ Mawaddah, F. "Constraints and Challenges of Halal Product Guarantee in The Syariate Area", *SHIBGHAH: Journal of Muslim Societies*, 2020, 2(1), p.91–112. <http://jurnal.kopertais5aceh.or.id/index.php/shibghah%0A%7C>

¹¹ Muda, M. H., Abd Rahim, A., Abdul Rahim, N. R., Muhammad, S. Z., & Abd. Aziz, S. "Exploring the Role of Halal Certification Towards Food", *Journal of Fatwa Management and Research*, 2020, 21(1), p.49–68.

Banten Province, or in this regards Modern Valley Cikande, stands as one of the key centers of the HIZ initiated by the Government to expedite the halal ecosystem. HIZ Cikande is an area designed with systems and facilities aimed at developing industries that produce halal products in accordance with Shariah principles. Supporting facilities already available or soon to be available at HIZ Cikande including the integrated processes and supporting facilities, research and development centers, food technology polytechnics, halal quality management systems, Islamic financing institutions, port, and customs facilities. Additionally, the government encourage large industries and Small and Medium Enterprises (SMEs) to compete effectively within HIZ Cikande. One of these efforts includes preparing an e-commerce platform for the ecosystem established in HIZ Cikande in collaboration with Nahdlatul Ulama (NU) and the Association of Food and Beverage Entrepreneurs throughout Indonesia (GAPMMI), as well as providing free land for SMEs for two years and affordable rent after this period.¹²

Micro-small enterprises in Banten Province engaged in the food industry amount to 47,530.¹³ However, data on halal certification facilitation programs by the LP POM MUI Banten Province as of January 2020, which generally include small and medium enterprises, amounted to only 490 SMEs. Data from the Cooperative and SME Office 260, Industry and Trade Office 195, Ministry of Cooperatives 5, Ministry of Agriculture 5, and Marine and Fisheries Office 25¹⁴ indicate that many SMEs have yet to obtain halal certification facilitation from the government. Meanwhile, Article 4 of Law Number 33 of 2014 concerning Halal Product Assurance mandates that all products circulating in society must be halal certified. To date, many local food products still lack halal certification. The problem identified in this article is how the legal awareness of business operators and consumers regarding the assurance of local halal food products in Banten Province. Efforts made by stakeholders to enhance the legal awareness of business operators and consumers regarding local halal product assurance in Banten Province.

II. METHOD

The juridical empirical research method is conducted with an abductive research strategy, which involves gathering data from the community based on their experiences, thoughts, opinions, and habits. The research location is in Banten Province, Indonesia. This study pertains to the legal awareness of the community regarding Halal Product Assurance, particularly concerning local halal food products in Banten Province. From the pre-research, it is understood that many

¹² Nidya Waras Sayekti, Ariesy Tri Mauleny, Lisnawati, I. "Kawasan Industri Halal: Upaya Menuju Indonesia Pusat produsen Halal Dunia" (C. M. Firdausyi (ed.)). Yayasan Pustaka Obor Indonesia. 2022.

¹³ BPS Provinsi Banten. (2020). Profil Industri Mikro dan Kecil Provinsi Banten 2020.

¹⁴ Mui, L., & Tahun, B. (2020). Data Program Fasilitasi Sertifikasi Halal LPPOM MUI Banten Tahun 2019. Januari, 2019–2020.

business owners have not yet obtained halal certification as mandated in Article 4 of the Halal Product Assurance Law (Law on Halal Product Assurance). The source of the data are primary data and secondary data, utilizing field studies and literature review.

Primary data for this research are collected through field studies that gather information through in-depth interviews. In-depth interviews are conducted with producers and consumers of local halal food products using purposive sampling with the topic of implementing Article 4 of the JPH Law. Interview techniques are carried out by preparing a list of questions in the appendix, recording interview sessions, and transcribing the recorded results. Transcribed results are categorized to answer the research problem identification questions.

Secondary data are obtained from primary legal sources and secondary legal sources through literature studies. Literature studies are conducted at the Sultan Ageng Tirtayasa University library and the Provincial Library of Banten Province. Primary legal sources are based on regulations according to the hierarchical order of legislation, while secondary legal sources consist of various articles, journals, and books related to the research object.

Research materials are derived from field data and literature data containing all information regarding community participation in halal product assurance. The method used in this research is Qualitative Data Analysis (QDA) employing thematic data analysis. The subsequent stage involves conducting analytical studies with data interpretation based on the relevant regulations used, aiming to address the research problem.

III. DISCUSSION

A. Concept of Legal Awareness

According to Irianto (2012), the concept of awareness encompasses understanding, realization, feeling, knowing, and comprehending. Being aware means being knowledgeable, realizing, and experiencing. Legal awareness refers to consciousness, the state of understanding, or what is felt or experienced by an individual. Awareness entails the intrinsic values within a person regarding existing laws and specific behaviors regulated by those laws.

In everyday reality, law is given diverse meanings or interpretations within society. Some of these interpretations include (1) law as a body of knowledge, (2) law as a discipline, (3) law as a norm, (4) law as legal regulations, (5) law as authorities, (6) law as decisions of rulers, (7) law as a governance process, (8) law as a means of social control system, (9) law as attitude-action or righteous behavior, and (10) law as a network of values. The consequences of a legal regulation cannot be separated from the content and nature of the regulation itself. Generally,

violations of legal regulations can lead to imbalances in societal order.¹⁵

Understanding legal awareness can be achieved through an analysis of customary law. Customary law and customs have similarities and differences. The similarity lies in the fact that both are unwritten norms, manifested in repeated behaviors in similar societal situations. The difference lies in the presence of elements in customary law that are absent and unnecessary in customs. The distinguishing factor between customary law and customs is legal awareness. Customary law comprises two elements: material/factual elements and intellectual or psychological elements. The material/factual element of customary law is a long-standing practice. The material element is evident in the repetition of behavior in societal contexts whenever the same social situation occurs. The intellectual or psychological element of legal awareness is the belief that acting in accordance with certain customs is perceived as a demand for justice or perceived as an obligation. This legal awareness element is an essential component of positive law in general. This implies that positive law or legal regulations must reflect or be imbued with legal awareness. Therefore, legal regulations or positive law that does not reflect legal awareness or is not supported by legal awareness are essentially not laws but merely expressions of power (Irianto, 2012).¹⁶

Regarding this matter, Widjaya suggests that legal awareness is a state where there are no conflicts in society. Society lives in a balanced, harmonious, and coherent manner. Legal awareness is accepted as consciousness, not as coercion, even though there may be external constraints from legislation. Furthermore, Purbacaraka and Soekanto define legal awareness as the belief/consciousness of the peace of social life, which serves as the foundation for *regel mating* (*kejegan*) and *beslissigen* (*keputusan*), which can be said to be the vessel for the legal framework ingrained in the human psyche.¹⁷ Both definitions clearly indicate that legal awareness entails compliance with legal provisions not only based on understanding and knowledge but also prioritizes attitudes and personalities to create conscious legal behaviors.

Paul Scholten's view, as reinforced by Soekanto's opinion, suggests that "legal awareness is actually the consciousness or values inherent in human beings regarding existing law or the law expected to exist." If society lacks legal awareness, this should be a subject of study for lawmakers and law enforcers. Non-compliance with the law can be caused by two factors: lawbreaking by the violator is considered a habit or even a necessity, and the existing law no

¹⁵ Zainal Arifin Mochtar dan Eddy O.S Hiariej. "Dasar-Dasar Ilmu Hukum Memahami Kaidah, Teori, Asas dan Filsafat Hukum", Red and White Publishing. 2021.

¹⁶ Irianto, P. "Membangun Pemahaman dan Kesadaran Hukum", 2012, Wacana Gelora Cipta.

¹⁷ *Ibid.*

longer meets the demands of life.¹⁸

According to Fakhur,¹⁹ legal awareness is self-awareness without pressure, coercion, or external commands to comply with the prevailing law. With the presence of legal awareness in society, the law does not need to impose sanctions. Sanctions are only imposed on individuals who are proven to have violated the law. The law contains commands and prohibitions. It informs us which actions contradict the law and will be threatened with legal sanctions if committed. Actions that contravene the law are considered violations and are subject to punishment.

Legal awareness initially arises because of efforts to find the basis for the validity of a legal regulation from various issues that arise in the application of a legal provision. It then develops and creates a problem regarding the validity of a legal provision. This issue arises because, many legal provisions in society are not adhered to by the public.

The problem of legal awareness, as described by Selo Soemardjan in Soerjono Soekanto as elucidated by Fakhur, is closely related to several factors: efforts to instil the law in society, using human resources, tools, organizations, and methods to ensure that society knows, respects, acknowledges, and complies with the law; community reactions based on prevailing value systems; and the duration of law implementation expected to yield results.²⁰

Improving legal awareness should be done through systematic legal education and counselling based on solid planning. Legal counselling aims to ensure that members of society know and understand specific laws. Legal education and counselling should be tailored to the legal issues prevalent in society at a given time, which are the target of legal counselling.²¹

According to Ali Ahmad, as cited by Marsinah, good legal awareness manifests as legal obedience, while good legal unawareness manifests as disobedience. The statement of legal obedience should be juxtaposed as a cause and effect of legal awareness and obedience. As an inseparable relationship between legal awareness and legal obedience, some literature expressed by several experts regarding legal obedience originates from legal awareness. This is reflected in two types of awareness: legal consciousness as within the law (awareness of legal obedience, being within the law, in accordance with the recognized or understood legal rules)

¹⁸ Soerjono Soekanto. "Kesadaran Hukum dan Kepatuhan Hukum", 1982, Rajawali Press.

¹⁹ Fakhur, F. "Meningkatkan Kesadaran Hukum Masyarakat Untuk Menjalankan 3 M (Memakai Masker, Mencuci Tangan Dan Menjaga Jarak)", *HERMENEUTIKA: Jurnal Ilmu Hukum*, 2021, 5(1). <https://doi.org/10.33603/hermeneutika.v5i1.4914>

²⁰ *Ibid.*

²¹ Usman, A. H. "Kesadaran Hukum Masyarakat Dan Pemerintah Sebagai Faktor Tegaknya Negara Hukum Di Indonesia", *Jurnal Wawasan Hukum*, 2014, 30(1), 26–53. <https://ejournal.sthb.ac.id/index.php/jwy/article/view/74/55>

and legal consciousness as against the law (awareness of opposing or violating the law).²²

The level of human legal compliance varies greatly, ranging from high, moderate, to low. In this regard, Soekanto²³ suggests that to determine the level of legal awareness in society, there are four indicators used as benchmarks: legal knowledge, legal understanding, legal attitudes, and legal behavioural patterns. Legal knowledge is not a necessary and sufficient condition for adapting to the law. Legal attitudes need to be distinguished between fundamental attitudes and instrumental attitudes. Someone with a fundamental attitude will react immediately without considering the benefits or losses for themselves. Conversely, an instrumentalist will firmly consider the pros and cons of a legal rule. Legal behavioral patterns are regular behaviors aimed at achieving harmony between order and freedom. These indicators are relatively clear signs of a certain level of legal awareness.

The role and function of building legal awareness and legal obedience are: first, for stability. Second, to provide a social framework for the needs of society. Third, to provide a social framework for institutional norms. Fourth, for inter-institutional relationships.²⁴

Based on the concept above, the legal awareness of business operators and consumers regarding halal certification is crucial to support the implementation of halal product assurance laws. This legal awareness is influenced by legal knowledge, legal understanding, legal attitudes, and legal behavioral patterns of business operators and consumers.

B. Concept of Business Operators and Consumers

Business operators and consumers should be in a balanced position. The consumers referred to here are end consumers, who consume products for personal or family use and not for trading purposes. Meanwhile, the business operators in this study are micro-enterprises and small businesses.

The concept of micro-enterprises in Law Number 20 of 2008 concerning Micro, Small, and Medium Enterprises (MSMEs) is productive businesses owned by individuals or individual business entities that meet the criteria for micro-enterprises. Small businesses are independent productive economic activities carried out by individuals or business entities that are not subsidiaries or branches of medium-sized or large enterprises, which meet the criteria for small businesses. The criteria for micro-enterprises in the Law are having a net worth of no more than

²² Marsinah, R. "Kesadaran Hukum Sebagai Alat Pengendali Pelaksanaan Hukum Di Indonesia", *Jurnal Ilmiah Hukum Dirgantara*, 2014, 6(2), p. 86–96. <https://doi.org/10.35968/jh.v6i2.122>

²³ Soerjono Soekanto. *Loc.cit*

²⁴ Kamaruddin. "Build Awareness and Obedience Law Society Law Enforcement Perspective" *Jurnal Al-'Adl*, 2016, 9(2), p.143–157.

Rp. 50,000,000.00 (fifty million Indonesian Rupiah), excluding land and building assets for business premises; or having annual sales of no more than Rp. 300,000,000.00 (three hundred million Indonesian Rupiah). Meanwhile, the criteria for small businesses are having a net worth of more than Rp. 50,000,000.00 (fifty million Indonesian Rupiah) up to a maximum of Rp. 500,000,000.00 (five hundred million Indonesian Rupiah), excluding land and building assets for business premises; or having annual sales of more than Rp. 300,000,000.00 (three hundred million Indonesian Rupiah) up to a maximum of Rp. 2,500,000,000.00 (two billion five hundred million Indonesian Rupiah).²⁵ Apart from using monetary value as a criterion, several government institutions such as the Ministry of Industry and the Central Statistics Agency have also used the number of employees as a measure to differentiate the scale of businesses between micro, small, medium, and large enterprises. For instance, micro-enterprises are units with up to 4 permanent employees, small businesses have between 5 and 19 employees, and medium-sized enterprises have 20 to 99 employees. Companies with over 99 employees fall into the category of large enterprises. Micro, Small, and Medium Enterprises (MSMEs) are standalone productive units carried out by individuals or business entities in all economic sectors. MSMEs also play a strategic role in the government's efforts to combat poverty domestically. In essence, the distinction between micro, small, medium, and large enterprises is generally based on the initial asset value excluding land and buildings.²⁶

Bank Indonesia provides the following definitions for Micro, Small, and Medium Enterprises:

1. Micro Enterprises (BI Director's Decree No. 31/24/Kep/DER dated May 5, 1998): Businesses run by poor or near-poor people, owned by local resource families with simple technology. The business field allows for easy exit and entry. 2. Medium Enterprises (BI Director's Decree No. 30/45/Dir/UK dated January 5, 1997): Annual turnover < 3 Billion Rupiah, Assets = Rp. 5 billion for the industrial sector, Asset = Rp. 600 million excluding land and buildings for non-manufacturing sectors.

The development of MSMEs in Indonesia has made a significant contribution to the national economy, from production output to job creation and foreign exchange earnings. MSMEs have specific advantages such as locally-based output at relatively affordable prices, easily accessible labor with simple skills, and unique product specifications with international markets. Halal MSMEs are MSMEs that have undergone technical processes in compliance with Islamic laws/sharia to produce halal products. To strengthen halal products, they are given halal

²⁵ Undang-Undang Republik Indonesia Nomor 20 Tahun. (2008). Undang-Undang Republik Indonesia Nomor 20 Tahun 2008.

²⁶ Tulus Tambunan. *Usaha Mikro Kecil dan Menengah di Indonesia Isu-Isu Penting*. 2012, LP3ES.

labels/certifications by authorized institutions. Since the establishment of the Organization of Islamic Cooperation (OIC) in the early 1970s, the halal industry has significantly developed in every Muslim-majority country, and even in non-Muslim countries. Non-Muslim consumers have also begun to realize the benefits of halal products in terms of cleanliness, safety, nutritional content, and more. The halal lifestyle trend directly impacts the increased demand for halal products. Halal awareness applies not only to consumers as product users but also to business operators, producers, or service providers. The fact that the halal lifestyle has become a current trend indicates the growing halal awareness among consumers. The development of halal lifestyle and awareness requires MSME operators to have halal product certificates. Therefore, MSMEs must enhance their branding position, internalize, and disseminate halal awareness and lifestyle, exercise caution at every stage of the production process, ensure product safety and hygiene, and improve product competitiveness for export to countries that prioritize halal products.²⁷

C. The Legal Awareness of Business Operators Regarding Halal Product Assurance in Banten Province

The development strategy for MSMEs involves more than just informational literacy²⁸; ensuring the halal status of their products has now become crucial and mandatory. Local food products are closely tied to the culture of the community, making them a distinctive feature of a region. The growth of such businesses drives the economy, supporting the food security of its operators. Increasing demand for local food products is pursued by enhancing consumer confidence through halal certification.²⁹

Providing halal and safe food is a highly prospective business, as halal certification and labeling can attract loyal customers not only from Muslim communities but also from non-Muslim populations. Conversely, for producers who do not provide halal certification in countries like Indonesia, where the majority of the population is Muslim, their products may be less appealing, leading to losses for the businesses themselves. Halal food has been proven to be of high quality and beneficial for human health among Muslims. The existence of halal certification-labeling aims not only to provide peace of mind for Muslims but also peace of mind for producers in

²⁷ Pujiono, A., Setyawati, R., & Idris, I., "Strategi Pengembangan Umkm Halal Di Jawa Tengah Dalam Menghadapi Persaingan Global. Indonesia", *Journal of Halal*, 2018, 1(1), p.1. <https://doi.org/10.14710/halal.v1i1.3109>

²⁸ Shobaruddin, M. "Strategi pengembangan Usaha Mikro Kecil Menengah (UMKM) di Kota Malang melalui literasi informasi", *Jurnal Kajian Informasi & Perpustakaan*, 2020, 8(2), p.151. <https://doi.org/10.24198/jkip.v8i2.26141>

²⁹ Widiati, S., & Azkia, L. I. "Strategi Pengembangan Usaha Dan Peran Sertifikasi Halal Produk Pangan Lokal Umkm Dalam Menunjang Ketahanan Pangan Tingkat Rumah Tangga", *Sebatik*, 2023, 27(1), p:398-406. <https://doi.org/10.46984/sebatik.v27i1.2275>

their production processes. Especially in the context of economic globalization and the global market, halal certification-labeling for food is increasingly necessary. Therefore, the halal industry has significant opportunities to provide safe, high-quality, nutritious, and healthy food. The halal industry has already been implemented in many other Muslim-majority countries, and some non-Muslim countries have also embraced halal industries. Because the halal industry is not limited to Muslim consumers; it can also cater to non-Muslims.³⁰

Small and medium-sized industrial enterprises are thriving in Banten Province. Based on a 2020 survey, there are 107,677 businesses/companies spread across all districts/cities in Banten Province. Of these, 100,709 businesses (93.53%) are micro-industries. Micro-small businesses are most abundant, with 29,356 (27.26%) located in Lebak District, followed by Pandeglang District with 20,584 (19.12%). These micro-small enterprises are typically characterized by minimal capital, flexibility in operations, products/services closely aligned with community needs, and the utilization of local resources. According to the Indonesian Standard Industrial Classification (KBLI), micro and small businesses are spread across 24 KBLI categories. The largest number of businesses, totalling 47,530, are in KBLI 10 (food industry) (BPS Banten Province, 2020). Out of these food industries, 490 MSMEs in Banten Province received halal certification facilitation programs from LP POM MUI as of January 2020. Meanwhile, based on data from the website <https://satudata.kemenag.go.id/dataset/detail/jumlah-penerbitan-sertifikat-halal-menurutskala-usaha>, in 2022, businesses with halal certificates comprised 3700 micro-scale, 142 small-scale, 137 medium-scale, and 246 large-scale enterprises, totalling 4215 halal certificates issued by BPJPH (Halal Product Assurance Organizing Agency). Despite the increasing issuance of halal certificates from year to year, many businesses have yet to benefit from these programs. The author conducted interviews with 9 business operator respondents in Banten Province.

The following is a table of interview results with business operators in Banten Province:

Respondent	Knowledge of Business Operators about Halal Certification	Understanding of Business Operators about Halal Certification	Attitude of Business Operators about Halal Certification	Pattern/behavior of Law

³⁰ Mahfudh, N., Ikawati, R., Salamah, N., & Ahda, M. "Pelatihan sistem jaminan halal dan implementasinya dengan ikrar halal Muhammadiyah", *Community Empowerment*, 2021, 6(5), p.828–832. <https://doi.org/https://doi.org/10.31603/ce.4518>

R1	Not yet	Not yet	None	-
R2	Good	Good	None	-
R3	Not yet	Good	None	-
R4	Good	Not yet	None	-
R5	Not yet	Not yet	None	-
R6	Good	Good	None	-
R7	Good	Good	None	-
R8	Not yet	Not yet	None	-
R9	Good	Good	Good	Good

Source: result of interview, data analysed by researchers (Serang, April 2023).

The interviewed entrepreneurs are those who still use easily recognizable ingredients such as rice, fish, flour, and others, making it easier to distinguish between halal and haram products. Based on interviews with 9 (nine) respondents (entrepreneurs of glutinous rice cake, fried wheat flour snack, milkfish satay, emping crackers, beef tripe stew, traditional cakes "kue engkak" and "kue koje"), regarding the knowledge of entrepreneurs about halal certification, 5 (five) respondents are well aware of it, while the remaining 4 (four) respondents are not, indicating that entrepreneurs' knowledge about halal certification is not comprehensive. Entrepreneurs' understanding of the halal certification application procedure, 8 (eight) respondents are not aware of it. Knowledge of the cost of halal certification, 5 (five) respondents are not aware, and 4 (four) respondents already know that obtaining halal certification for MSMEs is free of charge. The attitude of entrepreneurs towards obtaining halal certification, 8 (eight) respondents do not pursue it. 1 (one) respondent is in the facilitation process, indicating that many have not yet received halal certification facilitation. Based on these indicators, the legal awareness of entrepreneurs regarding halal product assurance is still low.

According to Usman,³¹ the low legal awareness of both society and the government may be one of the reasons for the incomplete enforcement of the principles of the Indonesian rule of law. This is caused, among other things, by: 1) Lack of knowledge of legal provisions and

³¹ Usman, A. H. "Kesadaran Hukum Masyarakat Dan Pemerintah Sebagai Faktor Tegaknya Negara Hukum Di Indonesia", *Jurnal Wawasan Hukum*, 2014, 30(1), p.26–53. <https://ejournal.sthb.ac.id/index.php/jwy/article/view/74/55>

understanding of the law. 2) Tendency to undervalue and distrust the law enforcement process that is ongoing. 3) Low integrity and moral factors. 4) Inadequate infrastructure and facilities.

For entrepreneurs and food producers, they are both responsible to consumers in implementing halal practices. This is more important in the context of product manufacturing to ensure that the halal aspect fully meets Islamic requirements. Moreover, they need to make the concept of *halalan thayyiban* a benchmark in meeting the quality and all the goodness features in the process used. It is time for the government through its agencies to take responsibility in developing applications where traders, producers, entrepreneurs, and food producers comply with and fulfill Islamic requirements. In addition to law enforcement, entrepreneurs are required to be aware through continuous training and guidance programs, and existing laws must be empowered to the religious law enforcement authorities to enforce regulations on traders, operators, and sellers when halal requirements must be prioritized. At the same time, consumers, both individuals and organizations, need to ensure that any elements that violate *halalan thayyiban* requirements are reported to the authorities for corrective action and law enforcement. Thus, ensuring the safety and quality of food, especially in terms of halal aspects, is well maintained.

In addition, according to Ikawati, the shift in consumer lifestyle also demands producers to be smart in responding to it. Producers are required to provide products with good quality, not only in terms of material ingredients but also including the series of processes applied in the production process. Four aspects, namely awareness of halal assurance certification, commitment to halal certification, resource availability, and the last aspect is governance, are the keys to this change. Halal Assurance Certification becomes one of the indicators of a product meeting quality criteria as halal food that must be fulfilled by producers.³² If entrepreneurs' legal awareness of halal product assurance is still low, consumers are not protected.

Legal protection for consumers not only concerns the halalness of products, but the Halal Product Assurance Act also provides exceptions for entrepreneurs who produce products from materials originating from prohibited substances with the obligation to clearly state non-halal information on product packaging or on certain parts of the product that are easily visible, readable, not easily erased, and an integral part of the product.³³

³² Ikawati, R., Prasarti, D., Ernasari, & Salimah, S. D. "Pembinaan Ikrar Halal Usaha Makanan pada Komunitas Bisnis Corner di Kota Yogyakarta. Pemberdayaan Masyarakat Dalam Pencegahan Dan Pengendalian Demam Berdarah Dengue Di Tingkat Keluarga, Oktober, 2021, p.1411–1417.

³³ Fartini, A. "Perlindungan Hukum Terhadap Konsumen Muslim Pada Produk Halal", *Al-Ahkam*, 2019, 15(1), p.70. <https://doi.org/10.37035/ajh.v15i1.2027>

D. Consumer's Law Awareness on Halal Product Assurance in Banten Province

Halal encompasses everything from agriculture to the dining table, or from raw material sources to product distribution. Moreover, halal is also about belief, responsibility, respect, and strict compliance. It is not just about animal slaughter; it also involves standards and procedures. It is often associated with safety, reliability, and quality assurance. Halal is about examining subjects from all perspectives, especially in economic and scientific terms. In recent years, Halal has become a universal concept that not only includes fair and just business transactions, compassion for animals and the environment, slaughter procedures, social justice, and welfare but also encompasses products and services with the best quality to meet the increasing awareness and needs of consumers in challenging global markets.³⁴

Consumer loyalty to a product is influenced by many factors. According to Izzah Lubis, consumers will have high loyalty to a product if the product is of high quality, meaning the product is able to provide the satisfaction expected by consumers. Another factor influencing consumer loyalty is price and brand image. Products with stable prices and good brand images also tend to attract consumers to continue making repeat purchases, which ultimately form loyalty.³⁵

The halal status of a product is a mandatory requirement for every consumer, especially Muslim consumers. Whether it is food, medicines, cosmetics, fashion, or other consumer goods. Moreover, the halalness is also assessed from the perspective of raw materials, processing processes, and methods of obtaining them. Therefore, the assurance of halal products becomes an important matter to receive attention from the state. Apart from that, to facilitate the certification process, there needs to be strengthening in terms of human resources and supporting certification service facilities including the application of technology and other supporting aspects.³⁶

Food products produced by entrepreneurs in the Province of Banten include *ketan bintul* (glutinous rice cake), *jejong* (rice flour pudding), *milkfish satay*, *emping* crackers, *bontot*, traditional cakes "*kue engkak*," and "*kue koje*," thus the respondents are consumers who purchase these foods. There are 4 (four) consumers who are respondents.

³⁴ Latif, I. A., Mohamed, Z., Sharifuddin, J., Abdullah, A. M., & Ismail, M. M. "A Comparative Analysis of Global Halal Certification Requirements" *Journal of Food Products Marketing*, 2014, 20(S1), p.85–101. <https://doi.org/10.1080/10454446.2014.921869>

³⁵ Izzah Lubis, N. "Analisis Loyalitas Konsumen Produk Berlabel Halal", *Jurnal Al-Qardh*, 2019, 4(1), p.51–59. <https://doi.org/10.23971/jaq.v4i1.1661>

³⁶ Slamet Rusydiana, A., & Marlina, L. "Analisis Sentimen terkait Sertifikasi Halal", *JEBA (Journal of Economics and Business Aseanomics)*, 2020, 5(1), p.69–85. <https://doi.org/10.33476/j.e.b.a.v5i1.1405>

This is the result of the interview with the respondents (consumer) in Banten Province:

Respondent	Knowledge about Halal Certification	Understanding about Halal Certification	Attitude about products that are not halal-certified yet	Pattern/ Law Attitude
R1	Not yet	Yes, clean product	None	None
R2	Not yet	Yes, tidy and tasty products	None	None
R3	Not yet	No, product looks clean and interesting	None	None
R4	Yes	Yes, the products look attractive, tasty, affordably priced, of good quality, the seller is friendly, and there is a variety of food.	Consumers purchase because they trust the seller, believing that the food is halal.	None

Source: result of the interview, data analysed by researchers (Serang, April 2023).

Based on the table above, it indicates that consumers' legal awareness regarding certified local halal food products is still low, as 1 (one) respondent is aware of the halal certificate and 3 (three) respondents are not aware of it. Understanding of halal certification is also not optimal. This can be seen from respondents' answers, who only pay attention to neatly presented and tasty products. Consumers' legal attitudes and behaviors toward local food products that do not yet have halal certification are also still low. These respondents consider that because the seller is a Muslim, they assume that the products sold are already clearly halal. Consumer awareness factors regarding halal products significantly correlate with seeking information behavior about

halal food among the Muslim community.³⁷

Muslim sellers are considered to provide assurance that the products they sell are halal, as stated by many housewives who often buy food sold by street vendors, such as fried rice. The making of fried rice uses anchiu, monosodium glutamate (MSG), and various other ingredients whose halal status is not known. However, in reality, the term "no pork no lard" does not necessarily mean that the food is 100% halal, but rather, the halal certification of the mixed ingredients used is not clear.³⁸ (Islami et al., 2020). To address this issue, through housewives grouped in one community, they are able to coordinate and advocate for the importance of halal food jurisprudence, so that Muslims will not mistakenly purchase non-halal food.³⁹

This situation is exacerbated by the general lack of scientific knowledge among consumers about ingredients and a lack of understanding of the fiqh aspects (technical understanding of halal and haram). Additionally, there is a lack of comprehensive consumer protection laws related to halal, as well as weakened consumer advocacy voices and associations. With higher awareness of all these aspects, consumers will naturally pay more attention to the halal status of the products and services they consume, and they will become more educated about protecting their rights as consumers.⁴⁰ According to Fadhila and Tricahyono, religious belief also has a significant impact on halal awareness, and the role of halal certification has a significant influence on halal awareness.⁴¹ Additionally, according to Gita and Sulistyowati, the first factor influencing legal awareness is the low interest in reading among consumers. However, with the willingness to read, it will affect consumers' knowledge and skills; someone who reads more will have higher quality than someone who reads less. The low reading ability is due to the rapid advancement of technology not being balanced with consumer reading interests, one of which is smartphones. Smartphones can be a medium to obtain information as a substitute for books, but consumers prefer to use attractive features rather than to seek information. This causes a low desire to read because people spend more time on social media,

³⁷ Azizah, S. N. "Self Declaration Halal Inside Omnibus Law on Job Creation", *International Journal of Social Science Research and Review*, 2022, 5(4), p.138–147. <https://doi.org/10.47814/ijssrr.v5i4.215>

³⁸ Wardo, W., & Samsuri, S. "Sertifikasi Halal dan Implikasinya Bagi Bisnis Produk Halal di Indonesia", *Al Maal: Journal of Islamic Economics and Banking*, 2020, 2(1), p.98. <https://doi.org/10.31000/almaal.v2i1.2803>

³⁹ Sayyaf, R. T. F., & Afkarina, A. "Peningkatan Kesadaran Makanan Halal Melalui Pendampingan Fikih Halal Dan Sosialisasi Self Declare Muhammadiyah", *Jurnal Aplikasi Dan Inovasi Ipteks "Soliditas" (J-Solid)*, 2020, 5(1), p.92. <https://doi.org/10.31328/js.v5i1.3502>

⁴⁰ Adham, K. A., Muhamad, N. S., Masood, A., & Rahim, A. A. "Diagnosing a Halal Certification System for Cosmetics: The Viable System Model Approach. Systemic Practice and Action Research", 2023, <https://doi.org/10.1007/s11213-023-09647-x>

⁴¹ Fadhila, M. R., & Tricahyono, D. "Pengaruh Keyakinan Religius, Peran Sertifikasi Halal, Paparan Informasi, dan Alasan Kesehatan Terhadap Kesadaran Masyarakat Pada Produk Makanan Halal", *Jurnal Manajemen Bisnis*, 2020, 8(1), p.1–33. <https://journal.umy.ac.id/index.php/mb/article/view/3922/3384>

chatting rather than spending time reading.⁴²

Consumer participation in the implementation of local halal food based on the JPH Law related to the concept of halalan thayyiban includes the education on JPH regulations and supervision of the local circulation of halal food. Educating the community about local halal food by the government and stakeholders is crucial in enhancing public understanding.⁴³ Challenges in Banten province include limited willingness to obtain halal local food ingredients, unprofessional processing of local food products, unattractive packaging of local food products, traditional sales of halal local food products with low demand, and weak public knowledge of consumer rights. Tripartite efforts by the government that need to be undertaken involve collaboration among the government (BPJPH), civil society, and business actors.⁴⁴ Ultimately, the increased awareness of the community regarding the quality and safety of food has driven rapid growth in halal food authentication, covering production methods, technical processing, identification of undisclosed components, and species substitution in halal food products.⁴⁵ Regarding the implementation function, there are also several missing links between business units, especially those related to law enforcement and consumer groups. The lack of this connection may have led to low levels of awareness among producers and consumers.⁴⁶ (Adham et al., 2023).

E. Stakeholders Efforts to Increase Legal Awareness of Business Actors and Consumers regarding Local Halal Product Assurance in the Province of Banten

Empirical facts in the Province of Banten, where the majority of the population is Muslim, accounting for 94.81% of the total population of 12,251,985, indicate that the majority of the population in Banten are Muslims, who are concerned with protecting Muslims from consuming foods, medicines, and cosmetics derived from substances that are not halal. The development of a halal lifestyle in the Province of Banten should also involve the wider community by

⁴² Gita, M. C., & Sulistyowati, E. "Kesadaran Hukum Konsumen Terkait Obat Bebas Yang Tidak Berlabel Halal Di Surabaya", *Novum: Jurnal Hukum*, 2020, 7(4), p.189–200.

⁴³ Ikomatussuniah, et.al. "Halalan Thayyiban: Implementation of Community's Participation in Local Halal Food Based on Indonesian Halal Product Assurance Regulation in Banten Province" 2023, 13(11), p.2123–2136. <https://doi.org/10.6007/IJARBS/v13-i11/19621>

⁴⁴ Ikomatussuniah & Sariyah. "Konstruksi Sosial Hambatan Implementasi Peran Serta Masyarakat Dalam Penyelenggaraan Jaminan Halal Pangan Lokal Dan Perlindungan Konsumen: Penelitian Sosial Legal Terhadap Inovasi Makanan Halal Di Provinsi Banten", *International Journal Mathla'ul Anwar Of Halal Issues*, 2023, 3(2), p.39–50. <https://doi.org/https://doi.org/10.30653/ijma.202332>

⁴⁵ Ng, P. C., Ahmad Ruslan, N. A. S., Chin, L. X., Ahmad, M., Abu Hanifah, S., Abdullah, Z., & Khor, S. M. "Recent advances in halal food authentication: Challenges and strategies", *Journal of Food Science*, 2022, 87(1), p.8–35. <https://doi.org/10.1111/1750-3841.15998>

⁴⁶ Adham, K. A., Muhamad, N. S., Masood, A., & Rahim, A. A. "Diagnosing a Halal Certification System for Cosmetics: The Viable System Model Approach", *Systemic Practice and Action Research*, 2023, <https://doi.org/10.1007/s11213-023-09647-x>

providing education on the meaning of a halal lifestyle, which is not only binding for Muslim communities but can also be practiced by the general population due to the numerous benefits of halal. Thus, halal food presents a significant potential for improving the local economy (Mursidah & Fartini, 2023).

Based on the results of interviews with business actors and consumers in the Province of Banten, which indicate their legal awareness regarding halal product assurance, efforts are needed from stakeholders, particularly the government, to increase legal awareness related to halal product assurance to ensure consumer protection and the sustainability of business activities.

According to Nuraini and Sucipto, efforts to increase legal awareness include providing legal education on halal certification to the public comprehensively and continuously, as well as aiding business actors in the halal certification process (Nuraini & Sucipto, 2021). Meanwhile, efforts from business actors themselves to ensure the halal status of food and beverages involve maintaining the quality of raw materials, avoiding the mixing of additives derived from forbidden substances, and, most importantly, adhering to regulations in accordance with Islamic law (Suhar, 2021).

As mentioned earlier, the government is committed to accelerating halal certification for micro, small, and medium-sized enterprises (MSMEs) by signing a memorandum of understanding among 10 ministries/agencies. Utilizing government assistance funds is considered the most important strategy in developing cooperation with the Halal Center. The government has committed to exempting halal certification fees for micro-enterprises according to Minister of Finance Regulation No. 57 of 2021. The strategy of utilizing government assistance funds is deemed more effective than cooperating with private institutions and collaborating with relevant professional certification bodies for halal products.⁴⁷ Additionally, based on the website <https://lppm.untirta.ac.id/2023/09/13/kerjasama-tahun-2023-lppm/>, the Untirta Research and Community Service Institute collaborates with the Department of Industry and Trade of the Province of Banten to Facilitate Halal Certification for Small and Medium-Sized Food Industry Enterprises in the Province of Banten in 2023.

Based on the argumentation above, according to Sofiani,⁴⁸ building legal awareness among the public can fundamentally be achieved through education, which involves teaching consumers

⁴⁷ Arsil, P., Wicaksono, R., Hidayat, H. H., & Novitasari, D. "Strategi Kerjasama Pengembangan Institusi Halal: Implementasi pada Halal Center", *Jurnal Ilmiah Ekonomi Islam*, 2022, 8(1), p.590. <https://doi.org/10.29040/jiei.v8i1.3794>

⁴⁸ Sofiani, T. "Membangun Kesadaran Hukum Konsumen Muslim Terhadap Produk Berlabel Halal Di Era Masyarakat Ekonomi Asean", *Al-Ahkam Jurnal Ilmu Syari'ah dan Hukum*, 2018, 2(2), p.189–202. <https://doi.org/10.22515/alakhkam.v2i2.1070>

to understand their rights and obligations as consumers. Education in this context can be conducted through legal counselling and legal campaigns on consumer protection and halal products. Legal counselling is an activity aimed at increasing public legal awareness by conveying and explaining legal regulations to the public in an informal setting so that every member of society understands and complies with the law. Legal counselling can be conducted in two ways: first, direct legal counselling involves face-to-face interactions with the public, allowing for dialogue and empathy, for example, through lectures, discussions, meetings, simulations, and so on. Second, indirect legal counselling involves activities conducted not face-to-face with the public but through media/intermediaries such as radio, television, video, magazines, newspapers, films. Indirect legal counselling in the form of reading materials, especially illustrated stories, significantly contributes to increasing public legal awareness. Legal counselling in this context aims to cultivate public legal awareness as consumers so that every member of society is aware of their rights and obligations as consumers and becomes savvy consumers in the ASEAN Economic Community era.

As for the factors that cause people to comply with legal awareness, according to Laurensius Arlimon,⁴⁹ these include compliance and identification. Compliance is obedience based on the expectation of a reward and the effort to avoid punishment or sanctions, while identification is obedience to legal norms not because of their intrinsic value, but to maintain group membership and maintain good relationships with those authorized to enforce those legal norms. Ways to increase public legal awareness can be through action and education. Legal awareness-raising actions can involve drastic measures such as increasing penalties or tightening supervision. Meanwhile, education can be pursued through formal and non-formal education. Non-formal education includes legal counselling, campaigns, and exhibitions.

Based on the description above, the efforts that can be undertaken by the government (stakeholders) to enhance legal awareness are through formal and non-formal education. Non-formal education includes conducting legal counselling on halal certification to the public (business actors and consumers) comprehensively and continuously, as well as aiding business operators in the halal certification process and conducting legal campaigns on consumer protection.

IV. CONCLUSION

The social construction of legal awareness among business actors and consumers regarding the assurance of local halal food products in the province of Banten has not been well-established,

⁴⁹ Laurensius Arlimon S. "Penegakan Hukum dan Kesadaran Masyarakat", Deepublish. 2015.

as the research findings have revealed four indicators of weaknesses, namely in legal knowledge, legal understanding, legal attitudes, and legal behaviors. Consequently, the implementation of Article 4 of the Halal Product Assurance Law stating that all products circulating in society must be halal certified has not been fully realized. Therefore, efforts to enhance legal awareness are undertaken through: Legal counselling on halal certification for the community; Assistance to business actors in the halal certification process; and Legal campaigns on consumer protection.

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