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National Industry Transformation: Building Halal Compliance For Global Competitiveness

Adbdurrahman Syafrianto[1*,]
[1] Universitas Islam Sultan Agung, Indonesia.

* Corresponding author's e-mail: absyalaw@gmail.com

ABSTRACT
The transformation of the national industry in the face of global competition necessitates improvements in quality and innovation, as well as adherence to applicable standards, including product halal standards. Halal compliance is not merely a matter of fulfilling religious obligations for Muslim consumers; it also serves as a strategic instrument for boosting consumer confidence and expanding access to the global halal market. This article analyzes the importance of strengthening halal compliance within the national industrial transformation and its contribution to enhancing the competitiveness of Indonesian products in the international market. The study employs a normative legal research method, utilizing both statutory and conceptual approaches. The analysis examines regulations concerning halal product assurance, industrial development policies, and the concept of competitiveness within the halal economy. The findings indicate that the implementation of a consistent, transparent, and integrated halal product assurance system can improve industrial governance while providing legal certainty for business operators and consumers. Strengthening the halal ecosystem also requires synergy among the government, industry players, certification bodies, and the public, particularly in streamlining the certification process for micro, small, and medium-sized enterprises. Consequently, halal compliance should not be viewed merely as an administrative obligation but as an integral part of an industrial transformation strategy capable of bolstering the reputation, market confidence, and competitiveness of national products within the global trade chain.

Keywords:
Industrial transformation; halal compliance; halal certification; global competitiveness; halal industry.

Introduction

The halal label is an official mark indicating that a product meets halal requirements based on Islamic principles and law. For the Indonesian population—the majority of whom are Muslim—the halal label serves as both an essential necessity and a tool for consumer protection. Its significance extends beyond legal certainty and protection; it is also linked to the harmony of Muslim family life. As the primary environment for shaping religious values, the family plays a crucial role in instilling an understanding of what is halal (permissible) and haram (forbidden). Consequently, the choice of products consumed affects not only the fulfillment of physical and health needs but also the inner peace, spirituality, and psychological well-being of every family member (Warto Warto and Samsuri Samsuri, 2020).

Law Number 33 of 2014 concerning Halal Product Assurance affirms that the implementation of halal product assurance is not merely a concept but part of the state's responsibility to perform substantive functions aligned with Islamic values and halal principles. From the outset, the implementation of halal assurance has been viewed as a necessity that must be realized. This was subsequently reinforced by Government Regulation Number 31 of 2019—the implementing regulation for the Halal Product Assurance Law—which provides the foundation for the Halal Product Assurance Organizing Agency (BPJPH) to carry out its duties and authority as the institution responsible for halal product assurance in Indonesia under the Ministry of Religious Affairs (Asman Asman, 2024).

Many food products meet halal criteria but do not necessarily possess good quality. Ideally, high-quality food not only satisfies halal requirements but also takes into account nutritional value, hygiene, and safety for consumption. Consuming food that is halal, clean, and nutritious is a crucial factor in maintaining health and supporting the sustainability of human life in the future (Ayuna, Dilla, 2025). The inclusion of a halal label on food products serves as a form of protection for consumer rights—particularly for Muslim consumers, who are religiously obligated to consume halal products. Under the Indonesian legal system, regulations regarding product halal status are based on Law Number 33 of 2014 concerning Halal Product Assurance (UU JPH); in principle, this law mandates that all products entering or circulating within Indonesian territory must meet halal certification requirements, with the exception of products specifically exempted under statutory regulations (Ayuna, Dilla, 2025).

The absence of a halal label on a product can raise doubts among Muslim consumers, requiring them to exercise greater caution when deciding whether to consume it. Conversely, clear information regarding a product's halal status provides consumers—particularly Muslims—with certainty and a sense of security, as they can select food that complies with Sharia principles without worrying about the potential presence of forbidden ingredients (Syatar, 2023). As modern life evolves, the concept of *halal* is no longer limited to food and beverage products but extends to various other sectors, including the pharmaceutical and cosmetic industries. Products containing ingredients or components classified as *haram* (forbidden) cannot obtain *halal* certification from the authorized religious body. In Indonesia, the *halal* inspection and certification process was previously conducted by the Assessment Institute for Foods, Drugs, and Cosmetics of the Indonesian Council of Ulama (LPPOM MUI), which applied rigorous standards and procedures to ensure that products met *halal* requirements and criteria (Gasali, Ikhsan, 2023). Abd al-Rahman ibn Nashir al-Sa‘di asserts that determining the *halal* status of a product depends not only on the ingredients used but also requires consideration of the entire production process. Meanwhile, Imam Malik interprets the concept of *halal* as being closely linked to *tayyib*—that which is good, clean, and beneficial, and aligns with human nature and basic needs (Ningsih, E. R., & Ghozali, 2021).

Methods

This research employs a normative-juridical method. The data analyzed are secondary data obtained through the examination and review of various literature sources. Consequently, data collection was conducted via a literature review encompassing legislation, legal literature, books, scholarly journals, and other academic sources relevant to the research topic (Salma Nurul Fadhilah, Panji Adam Agus Putra, 2024). This study employs a qualitative and descriptive-analytical approach (Nopriansyah, W., Muntazhor, A. W., Chantika, Z., Choiriyah, C., & Meriyati, 2024).

Results and Discussions

Within the national legal system, the implementation of halal product assurance has established a comprehensive legal foundation through Law Number 33 of 2014 concerning Halal Product Assurance (UU JPH). This regulation reflects the state's responsibility to protect Muslim consumers while ensuring legal certainty regarding the halal status of products. Furthermore, the provisions of the UU JPH align with the principles of *maqāṣid al-sharī‘ah*, particularly concerning the protection of religion (*ḥifẓ al-dīn*) and life (*ḥifẓ al-nafs*). Under Article 4 of the UU JPH, any product entering, circulating, or being traded within Indonesian territory is, in principle, required to possess a halal certificate. This requirement is further reinforced by implementing regulations that govern the mechanisms and procedures for halal certification (Nasution, A. H., Abdullah, B., Nasir, M., & Qawi, 2025).

In practice, the implementation of the halal product assurance system continues to face various complex challenges. One issue requiring attention is the unauthorized use or falsification of halal labels by business operators, particularly within the home industry sector. This situation stems, in part, from a lack of legal understanding and awareness among business operators, as well as suboptimal oversight at the local level. In practice, some business operators affix halal

labels without authorization in an attempt to build consumer trust, even though their products have not undergone the halal certification procedures established by the Halal Product Assurance Organizing Agency (BPJPH) or the inspections conducted by Halal Inspection Agencies (LPH) (Bis, 2021). An understanding of Muslim consumers' knowledge regarding halal products can assist researchers and business operators in identifying and understanding their consumers' behavioral patterns and preferences (Fadilah, T. N., Purwanto, & Nur Alfianto, 2022).

Muslim consumers' awareness regarding the importance of halal food products is growing alongside the increasing adoption of a halal lifestyle in modern society. The concept of halal is now viewed not merely as a matter of fulfilling religious obligations but also as an indicator reflecting the quality, safety, and level of consumer trust in the products they consume (Manurung, H., Ardilla, D., & Ketaren, 2026). The characteristics of Generation Z—a group playing an increasingly significant role in the workforce and the industrial landscape—represent a relevant area of study. This generation is known for its relatively high adaptability to technological advancements and social changes. However, the mindset, values, and social behaviors of Generation Z are also shaped by interaction dynamics and the evolving complexities of the global environment (Ropu, M. H. H., & Syukur, 2025). Izzah explains that Generation Z tends to be more open and responsive to the implementation of halal principles when supported by an adequate level of halal literacy. Therefore, examining the various factors that shape and influence the halal-related behavior of Generation Z employees is crucial, particularly for strengthening the consistency and sustainability of halal industry practices within the workplace (Izzah, N., Harahap, M. I., & Ridwan, 2022).

According to a 2023 report by Salaam Gateway in collaboration with DinarStandard, 30 companies from member states of the Organization of Islamic Cooperation (OIC) were ranked among the top companies offering halal products. Of these, 15 are Indonesian companies, highlighting Indonesia's strengthening position in the global halal industry. To expand the reach of the national halal industry into international markets, Indonesia has developed the Halal20 (H20) initiative and Mutual Recognition Agreements (MRAs) as instruments for cooperation and the cross-border recognition of halal certifications. The Halal Product Assurance Organizing Agency (BPJPH) is also driving the internationalization of halal products through partnerships with Foreign Halal Institutions (LHLN). As of the end of 2024, 92 out of a total of 127 LHLNs had signed Mutual Recognition Agreements (MRAs) with BPJPH (BPJPH, 2024).

Optimizing the Role of Higher Education Institutions in Strengthening the National Halal Ecosystem

Higher education institutions hold a strategic position in supporting the implementation of mandatory halal certification policies through the three main pillars of the *Tri Dharma* (Three Pillars of Higher Education). Regarding education, halal-related material can be integrated into curricula and syllabi, or even developed into specific courses or areas of specialization. In terms of research, these institutions have significant opportunities to advance studies in halal science and promote the publication of scientific journals dedicated to halal issues. Meanwhile, regarding community service and human resource development, higher education institutions can contribute to producing professionals in the halal sector—such as halal auditors, halal supervisors, and Halal Product Process (PPH) facilitators—by engaging with Halal Inspection Agencies (LPH) and Halal Product Process Facilitation Agencies (LP3H) (Alam, 2024).

From an academic perspective, higher education institutions can institutionalize halal studies by integrating halal-related content into the curriculum and developing relevant courses. These efforts can be further strengthened by establishing study programs, departments, or faculties specifically focused on the study and development of the halal industry. Beyond academic activities, higher education institutions can establish Halal Study Centers (or "Halal Centers") to serve as strategic platforms for guidance, outreach, education, and the enhancement of public halal literacy. These centers can also provide assistance and consultation to business operators regarding the halal certification process, while simultaneously developing support initiatives—such as appointing halal ambassadors and organizing activities—aimed at

broadening understanding and raising public awareness about the importance of halal products (Kementerian Agama RI, n.d.).

A Halal Center is an entity that can be established by government agencies, Islamic foundations, or public and private universities operating under the auspices of Islamic foundations. In its operations, the Halal Center performs several strategic functions, including providing guidance and support to business operators, overseeing the implementation of halal product assurance, submitting data on halal product process facilitators to the Halal Product Assurance Organizing Agency (BPJPH), and managing a database related to halal product assurance administration. Funding for the Halal Center may be sourced from various parties—such as companies, independent business activities, or universities through community service programs—particularly in the form of assistance provided to Micro, Small, and Medium Enterprises (MSMEs) at the regional level (U. H. M. U. N. Malang, 2019).

To strengthen the implementation of Halal Product Assurance (JPH), the Halal Product Assurance Organizing Agency (BPJPH) continues to build synergies with various domestic strategic partners as part of efforts to accelerate the development of the national halal ecosystem. This commitment is demonstrated through the signing of several Memoranda of Understanding (MoU) and Cooperation Agreements with various institutions, including Syarif Hidayatullah State Islamic University (UIN) Jakarta, Sunan Gunung Djati State Islamic University (UIN) Bandung, the Government Investment Center (PIP), and PT Arga Bangun Bangsa. BPJPH's collaboration with UIN Syarif Hidayatullah Jakarta and UIN Sunan Gunung Djati Bandung focuses on strengthening the implementation of the "Tri Dharma" (Three Pillars) of Higher Education—education, research, and community service—in support of Halal Product Assurance. This collaboration encompasses human resource competency development, research and innovation, the enhancement of halal education and literacy, and the execution of community service initiatives. Through synergy among the government, higher education institutions, the business sector, and other stakeholders, the strengthening of the national halal ecosystem is expected to proceed more effectively and sustainably. Ultimately, these efforts aim to boost the competitiveness of Indonesian halal products in the global market while supporting the realization of Indonesia's vision to become a global hub for halal product production (BPJPH, 2026).

The mandatory halal certification requirement for micro and small enterprises (MSEs), specific products, and imported goods will come into effect no later than October 17, 2026. However, business operators still face various challenges in meeting these requirements. Obstacles include low digital literacy among MSE operators, relatively complex bureaucratic procedures, limited human resources, and an insufficient number of halal auditors. These issues are further complicated regarding the certification of imported goods and high-tech products, such as pharmaceuticals, medical devices, biological products, and cosmetics. On the other hand, the halal certification mandate is not merely an administrative requirement; it can also add value and enhance product competitiveness. Products meeting halal standards have a greater chance of gaining consumer trust, particularly as public awareness grows regarding the importance of products that are halal, safe, high-quality, and compliant with health standards. To address this upcoming mandate, accelerating the digitalization of certification services is a crucial step. Digital systems are expected to handle the rising volume of certification applications more quickly, effectively, and efficiently. However, digitalization efforts still face hurdles, notably limited digital literacy and technological proficiency among MSE operators, complex administrative procedures, and a lack of full alignment between Indonesian halal standards and internationally recognized ones. Therefore, strengthening digital infrastructure, enhancing human resource capacity, simplifying procedures, and harmonizing halal standards are essential to ensure the optimal implementation of the halal certification mandate (Risalah, 2026).

Although Law Number 33 of 2014 concerning Halal Product Assurance (UU JPH) serves as the legal foundation for halal product assurance in Indonesia, in practice, it has not yet yielded optimal results regarding the growth or accelerated development of the national halal industry. This situation stems from various obstacles facing the halal industry sector, particularly within the halal food and beverage industry. One key area of focus is the state of demand and market potential. The Muslim population continues to grow, both in Indonesia and globally. The

Indonesian Sharia Economy Masterplan 2019–2024 indicates that the middle class is expanding at a rate of approximately 7–8% annually, thereby boosting consumer purchasing power. This trend creates significant market opportunities for the development of the halal industry, especially given Indonesia's predominantly Muslim population. Alongside this market growth, public awareness regarding the importance of selecting and consuming food products with guaranteed halal status is also on the rise (U. M. M. I. Malang, 2020).

The enactment of Minister of Religious Affairs Regulation (PMA) Number 20 of 2021 concerning Halal Certification for Micro and Small Enterprises (MSEs) on September 14, 2021, reinforced the obligation for business operators to ensure their product processing meets halal requirements and to hold a halal certificate as proof of compliance. These provisions were further strengthened by the enactment of the Law on Halal Product Assurance, which has also spurred the growth of the halal industry in Indonesia. In line with this strengthening regulatory framework, various higher education institutions have begun establishing Halal Centers to provide services, guidance, and facilitation to the public—particularly business operators—in obtaining halal certification (Ahmad Tarhib, 2024).

The halal ecosystem within higher education institutions is evolving toward a more comprehensive scope. The halal concept is no longer focused solely on ensuring food is free from forbidden elements; it now encompasses aspects of cleanliness, sanitation, and business process management that align with halal principles (H. U. M. Malang, 2026). Public understanding of the importance of halal products continues to grow, particularly among university students. The younger generation's focus is no longer limited to selecting halal food and beverages; it has expanded to encompass the traceability of production processes and product distribution stages. Consequently, the ability to identify and verify a product's halal status is a crucial skill that should be cultivated during one's higher education. Understanding the halal industry is not only beneficial for meeting individual consumption needs but also serves as an asset for developing professional opportunities. One such prospect lies in the role of a halal auditor, a position that plays a strategic part in conducting inspections and ensuring that products on the market comply with halal regulations and standards based on Sharia principles (University, 2026).

Higher education institutions possess strategic potential to drive the strengthening and development of the halal industry in Indonesia. Their contribution is not limited to enhancing the quality of human resources but also extends to research and development activities, the operation of halal inspection bodies, and the improvement of public literacy regarding halal products and the halal ecosystem (Susilo, 2021). The concept of *halalan thayyiban* serves as a fundamental principle guiding food choices and consumption patterns for Muslims. This principle emphasizes not only meeting *halal* requirements in accordance with Islamic Sharia but also ensuring that food products are safe and of high quality, while causing no harm to physical, mental, or spiritual health (Khusnul Lailia, 2025). The Indonesian government continues to encourage the active involvement of higher education institutions in strengthening the national halal industry ecosystem. This participation is realized, among other ways, through the establishment of institutions within universities that provide assistance for the halal product process (LP3H) and conduct product halal inspections via Halal Inspection Agencies (LPH) as part of the implementation of halal product assurance (Rahmat Hidayat, Zulham Zulham, 2024).

The mandatory halal certification requirement has not yet been matched by adequate levels of compliance or effective law enforcement mechanisms. This study contributes by analyzing regulatory harmonization and the effectiveness of enforcement in safeguarding the rights of Muslim consumers to products that meet halal standards. From a consumer protection perspective, the current halal certification system is not yet fully aligned with the consumer protection principles stipulated in the Consumer Protection Law. The implementation of the "self-declare" mechanism risks creating gaps in consumer protection, as it may reduce the intensity of regulatory oversight and prioritize ease for business operators over comprehensive certification verification processes. Furthermore, the suboptimal regulation regarding strict liability and compensation mechanisms for non-material losses—including spiritual aspects—suggests that halal regulations are still largely framed within economic and trade interests. Yet, the halal product assurance system ought to function as an instrument to guarantee and protect the

fundamental rights of Muslim consumers. Among micro, small, and medium enterprises (MSMEs), the practical implementation of halal certification risks resulting in merely formal or symbolic compliance. In certain instances, the use of the halal label serves more as a marketing strategy to boost consumer trust and product appeal than as a genuine reflection of adherence to all Sharia principles and requirements throughout the production process (Fibrianti, Nurul, R. Benny Riyanto, Ubaedul Mustofa, Shopia Clara Beauty Kusumawardhani, 2026).

Conclusion

Higher education institutions in Indonesia hold a strategic position as a cornerstone of national development, including the strengthening and development of a sustainable halal ecosystem. This role is fulfilled through academic, research, educational, and innovative activities grounded in the *Tri Dharma* (Three Pillars) of Higher Education. Beyond producing competent human resources, these institutions play a vital role in supporting the implementation of Halal Product Assurance regulations in Indonesia and bolstering the country's position in building a global halal ecosystem. According to data from the Ministry of Higher Education, Science, and Technology (Kemendiktisaintek) as of February 23, 2026, there are 2,840 higher education institutions in Indonesia, comprising both public and private institutions. This aims to support the mandatory Halal certification scheduled for October 2026.

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None.

Conflicts of interest

None.

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