

THE URGENCY OF INCLUDING THE HALAL LABEL ON PRODUCTS SOLD IN THE MARKETPLACE FOR THE CONVENIENCE OF MUSLIM CONSUMERS

Achmad Sahuri
{sahuri0104@gmail.com}
UIN Antasari Banjarmasin

Abstract. The inclusion of a halal label on products that have received a halal certificate is an obligation for business actors based on the provisions of Article 25 of Law number 33 of 2014. marketplace is a place to sell various kinds of products, both halal and non-halal products. Clarity regarding the halalness of products sold in the marketplace is important to provide certainty, security and comfort for muslim consumers. To obtain certainty and clarity regarding whether a product is halal or not, showed by including halal label on the product being sold. This research aims to see to what extent the marketplace and sellers include information about whether their products are halal or non-halal and it's urgency. This research is literature research with qualitative methods. This research is expected to provide an overview of the implementation of including halal information on products sold in the marketplace and its urgency.

Keywords: Halal Label, Product, and Marketplace.

INTRODUCTION

The inclusion of a halal label on products that have been certified as halal is an obligation based on the provisions of Article 25 of Law number 33 of 2014. On the other hand, for non-halal products, business actors are obliged to include non-halal information on their products. This is a form of protection for comfort, security, safety and certainty for the public in consuming and using the product. Halal certification and labeling is not only for safety for Muslim consumers, but also provides economic benefits for producers. Halal certification and labeling are business ethics that must be carried out by producers to protect the rights of Muslims in Indonesia (Yakin, 2018). The halal label provides economic benefits to producers because it is more popular with Muslim consumers, is safer and healthier and is guaranteed to be halal, has greater opportunities to compete and gain the trust of consumers (Syafitri et al., 2022). The importance of including labels does not only apply to products sold offline, but also applies to products sold online through marketplaces. At Shopee there is a strong correlation between the halal label, brand image and reference group on purchasing decisions, including a strong correlation for Muslim consumers before purchasing skincare products on the Shopee marketplace (Eliza et al., 2022). This strong correlation is partly influenced by behavioral control, where behavioral control partially influences consumers' purchasing intentions in marketplaces that sell halal products (Fuadi et al., 2022). In practice, there are several marketplaces that have implemented policies regarding halal products in their marketplace. There are several provisions in marketplaces such as Go Jek, Grab, and ShopeeFood regarding food products that cannot be traded on the application. Prohibited foods, namely foods and drinks that come from endangered or dangerous animals according to law, for example sea turtles; dog; hairy; lizard; cat; bat; panicle; snake; and its kind. Furthermore, in these three applications it is also not permitted to sell alcoholic drinks that do not have a distribution permit (Barthos, 2023). Different from previous studies, this research highlights how marketplaces guarantee the halalness of products sold on their premises through the inclusion of halal and non-halal labels or information as well as the urgency of this in terms of literature studies.

RESEARCH METHOD

This research uses a juridical-normative method. Normative juridical research is research that examines legal norms in statutory regulations. Juridical-normative research also examines legal

rules and legal philosophy (Ali, 2010). This research examines the application of including halal labels on products sold in the marketplace and the urgency of its implementation. There are two approaches in this research: the statutory approach and the conceptual approach. A legislative approach is used to examine problems normatively—both from the perspective of *ius constitutum* and *ius constituendum*. A conceptual approach is used to examine how a halal product guarantee system should be implemented for products sold in the marketplace. This research is library research, so the data source used is secondary data. Secondary data is data that is already available, including: official documents, books, research results and so on. The data sources used in this research consist of primary legal materials, secondary legal materials and tertiary legal materials. Primary legal materials used include Law number 33 of 2014 concerning halal product guarantees, Government Regulation number 31 of 2019 concerning implementation regulations of Law number 33 of 2014 concerning halal product guarantees, Government Regulation number 39 of 2021 concerning implementation of the guarantee sector, halal products and related regulations. Secondary materials used in this research are books, books, journals and articles that discuss halal products. while the tertiary material used in this research is a related legal dictionary (Marzuki, 2007).

RESULT AND ANALYSIS

1.1 Halal Products: Definition and Types

1.1.1 Definition of Halal Products

Halal products in Article 1 number (2) of the Halal Product Guarantee Law are defined as products that have been declared halal in accordance with Islamic law. Meanwhile, the halal product process in Article 1 point (3) of the Halal Product Guarantee Law is defined as a series of activities to guarantee the halalness of the product, including the provision of materials, processing, storage, packaging, distribution, sale and presentation of the product.

In Arabic, the word halal means permitted or permissible. For non-Muslims, this word is often only associated with food that Muslims are allowed to eat, but in reality the word is a term that describes everything that a Muslim is allowed to do, both in deeds and thoughts. Halal impacts every aspect of a Muslim's life, from the clothes worn to attitudes towards work, from the relationships between men and women to the treatment of children, from the way of doing business to the treatment of fellow Muslims, school principals. halal must be implemented. Financial products, holidays, sports, films, even how to play chess can be halal, permissible, or vice versa, haram. Haram includes everything that is prohibited for a Muslim. Haram in this sense is as important as the halal principle. The importance of this for Muslims is due to the Islamic belief that everything placed on this earth by God is for our benefit unless He determines otherwise. Practically, this means that everything is halal or permissible, unless Allah has specifically stated that it is not halal, so it becomes haram (Al-Teinaz et al., 2020).

1.1.2 Types of Halal Products

The law as long as a food is halal (الأصل في الأطعمة الحل) for consumption, unless there is a text/dalil that specifically prohibits or forbids it, such as carrion, blood, wine, pork, and the like from foods that are unclean, intoxicating and bring harm (Ismail, 1997). The original law of something dangerous such as alcohol, drugs, and dangerous food or drinking is haram (الأصل في المضرّ التّحرّيم) (AL-Zarkasy, 1994). And the original law of slaughtered meat is haram (الأصل في الذبائح التّحرّيم) (Al-Ghazi, 2003). Furthermore, based on these rules the types of halal products are determined.

1.1.2.1 Halal Food Products

Halal products in the form of food can be seen from the source of the ingredients. Wahbah Zuhaili divides food ingredients into two, namely animals and plants (Al-Zuhaily, 2011). All food ingredients that come from plants can be eaten, including those prepared from plants such as oil and the like, except those that are unclean, those that are harmful and those that are intoxicating (Rusyd, 2007) as well as foodstuffs belonging to other people that were taken in an improper way (Sabiq, 1977). Apart from plants, all solid foods such as cheese, salt and the like are halal to eat except for those which are unclean, which are harmful and which are intoxicating. Likewise, liquid foods such as milk, honey and the like are halal to eat except those which are unclean, which are harmful and which are intoxicating (Al-Taujiry, 2009).

The law on consuming animals can be classified into two, namely animals that are halal according to the Shari'a for consumption and those that are haram for consumption. Animals that are halal according to the Sharia for consumption are divided into two, namely animals that live in

water and animals that live on land. Animals that live in water are all halal to eat, including their carcasses. Meanwhile, land animals that are halal for consumption include: land animals, for example livestock such as camels, cows, sheep, and the like such as deer and rabbits. As well as tame birds such as chickens, pigeons, sparrows, and the like. Food produced from halal animals such as eggs, butter and fat is also halal to eat. (Al-Taujiry, 2009)

Animals that are haram to eat are divided into two, namely animals that are haram because of their own substance, and animals that are haram for reasons that influence them. As for what is prohibited for some reason, generally there are nine, namely carrion, animals that die from being strangled, animals that die because they are shot, animals that die because they run out of breath, animals that die because they are gored by other animals, animals that die because they are wild animals, animals that are not slaughtered properly, the slaughter of which is a condition for eating it, and animal flesh mixed with uncleanness. (Rusyd, 2007)

Animals that are haram by themselves can be classified as haram land animals, haram birds and haram insects. Land animals that are haram to eat are pigs, which are explicitly stated in the Koran, animals that have canine teeth such as lions, wild animals such as elephants, poisonous animals such as snakes, disgusting animals such as pigs, rodents such as rats, the donkey family, jalalah, namely animals that eat dung, all animals that are ordered to be killed, all animals that are forbidden to be killed and everything that is born from animals that are forbidden to eat, then the law is also haram. The flying animals that are forbidden to eat are: birds that have claws such as eagles, vultures, birds that are ordered to be killed such as crows, birds that are prohibited from being killed according to the Sharia and legal regulations. All types of insects are prohibited from being eaten except grasshoppers. Haram insects are eaten because of their harmful properties, such as beetles, scarabs, cockroaches, fleas, ticks, flies, caterpillars, mosquitoes and the like. (Al-Taujiry, 2009)

Blood that flows is forbidden to eat based on the word of Allah in the Qur'an Surah al-Maidah verse 3. However, blood that does not flow, such as liver, spleen and carcass, is holy and may be eaten (Al-Maliki, n.d.). There is no difference regarding the prohibition of blood for consumption, whether raw or cooked, or processed in such a way. The habit of ignorant people is to pour blood into the intestines and then burn them, this habit is forbidden. One of the wisdoms of slaughtering animals is to separate the flesh and blood, because flowing blood is haram for consumption. (Al-Zuhaily, 2011)

In avoiding food containing pork, people must be more careful in understanding the terms usually used for pork. In western restaurants, pork is known as pig (young pig weighing less than 50 kg), pork, swine, hog (young pig weighing more than 50 kg), boar (wild boar), lard (lard pig), bacon (fat), ham (pork thigh), sow (female pig), porcine (something that comes from pigs). In Chinese and Asian restaurants, the terms for pork that are widely used are: bak, bakut, or bakkwa, and zhurou (pork in Chinese), chashu, char siew, charsiu or cha siu (pork in Cantonese), Cu nyuk (pork in Cantonese), Dwaeji (pork in Korean), butaniku, yakibuta, nibuta, tonkatsu, and tonkotsu (pork and pork dishes in Japanese). (Wajdi & Susanti, 2021).

1.1.2.2 Halal Beverage Products

Most scholars agree that the legal origin of drinks is halal based on the text in the Al-Qur'an surah Al-Baqarah verse 29 so that everything that comes down from the sky, appears from the earth, or is squeezed from dates and their flowers, is halal to drink. All non-intoxicating drinks are halal. However, it is makruh to drink the following drinks even though they are not intoxicating, namely (1): Al-Munasaf: namely a drink made from a mixture of ripe dates and young dates, and Al-Khalitaan: namely a drink made from ripe dates and young dates, or ripe dates and raisins, as long as they are not boiled, or three days have not passed, if the time period is short then the law is not makruh. It is permissible to do intabdh (putting dates, raisins or grains in water) if left for a short time, for example day or night, and the like, which does not allow fermentation to occur which causes drunkenness. (Ad-Dasuqi, n.d.)

Maliki and Hanbali make it permissible to drink al-buqaa (which is a drink made from wheat and dates, by mixing raisins and the like into water until it dissolves in it) because it is not intoxicating, but is used to digest food. Maliki and Hanbali also allow drinking Subya, which is a drink made from rice by cooking it until it dissolves in water, then filtering it and adding sugar to sweeten it. Soluble grape syrup is grape juice. which is boiled until it thickens and the feeling of drunkenness that occurs at the beginning of boiling disappears. This drink is haram if it is drunk, but

if it no longer causes drunkenness, then it is allowed to be consumed. Thus syrup, jam and the like are permitted because they do not cause drunkenness.(Ibnu Qudamah, 1968)

The Hanafi, Shafi'i and Hanbali schools agree regarding the permissibility of drinking fruit drinks that have been soaked and stored in any vessel (intibadz). dubaa vessels (dry gourds that are hollowed out and muzaffat (painted vessels) due to concerns about the rapid changes that occur in the marinade which causes intoxicating properties to appear due to the influence of the base material of the container.(Muhammad Ibnu Jazi, 2013)

Ulama agree that it is halal to drink vinegar that comes from khamr, if it happens by itself. (Al-Zuhailly, 2011) Meanwhile, regarding khamr which turns into vinegar due to human intervention, the ulama have different opinions. The Shafi'i, Hanafi and some Hanbali schools of thought allow consuming vinegar that is transformed from khamr by drying it in the hot sun on the grounds that the intoxicating properties of khamr have disappeared because it has become vinegar so it is no longer unclean. Khamr is said to have become vinegar with the slightest sour taste appearing on it.(Al-Kasani, 1986) Meanwhile, according to the Maliki School, some argue that it is haram to consume vinegar which has turned into khamr due to human effort. others are of the opinion that it is makruh, and others allow it as long as it is not intentional.(Ibnu Qudamah, 1968).

1.1.2.3 Halal Medicine and Cosmetic Products

Medicinal products are halal for consumption as long as they are not intoxicating, not harmful, and do not come from something that is haram. The Hambali School believes that if you consume drugs that are poisonous and cause death or insanity, you should not take them, however, if the benefits resulting from these drugs are greater and are safe to drink, then it is halal to avoid those that are more dangerous, such as drugs. other drugs, and because many drugs are feared, and have been permitted. to ward off what is more dangerous than that.(Ibnu Qudamah, 1968)

Halal cosmetic products, chemical products and biological products are products that do not contain ingredients derived from pork, carrion, blood, human body parts, predatory animals, reptiles, insects or other haram ingredients. Halal cosmetic ingredients, chemical products and biological products are all ingredients that come from plants, soil, water, animals slaughtered according to Islamic law, marine animals that are considered halal, and synthetic ingredients that are safe for consumers and not contaminated with uncleanness. Among the cosmetic ingredients recognized as halal are: 4-potassium methoxysalicylate (4-MSK), Arbutin, Ferulic acid, Hinokitol, Kojic acid, Resveratrol, Tranexamic acid, Vitamin B3, Vitamin C, Capsanthin, Capsorubin, Delphinidin, Gallic acid, Genistein , Glycyrrhizin, Lutein, Phloretin, Salidroside, Sclareol, Trans-communic acid (TCA), Umbelliferone, Vitamin B3, Carboxymethyl cellulose, Carnauba wax, Carrageenan, Petrolatum, Carotene (red-orange), Lithospermum purple (purple), Paprika (yellow , orange, red), Safflower (yellow, red), Turmeric (yellow), Avocado oil, Corn oil, Cottonseed oil, Dipropylene glycol, Jojoba oil, Para n liquid (mineral oil), Polyethylene glycol, Safflower oil, Sesame oil , and Water.(Sugibayashi et al., 2019).

1.2 Halal Product Process

The Halal Product Process according to Law number 33 of 2014 concerning halal product guarantees is a series of activities to guarantee the halalness of products including the provision of materials, processing, storage, packaging, distribution, sales and presentation of products. Furthermore, the Republic of Indonesia Government Regulation Number 39 of 2021 concerning the Implementation of Halal Product Guarantees explains these provisions in detail. Provisions regarding the provision of halal materials include the provision of raw materials, processed materials, additional materials and auxiliary materials originating from animals, plants, microbes, or materials produced through chemical processes, biological processes, or genetic engineering processes in providing places and breeding. Provisions regarding the processing of halal products include the slaughtering process for animals, processing processes, processing places and processing equipment. Provisions regarding the storage of halal products include storage places and storage equipment. Provisions regarding the packaging of halal products include packaging places and packaging tools. Provisions regarding the distribution of halal products include distribution places and distribution tools. Provisions regarding the sale of halal products include sales places and sales tools. Provisions regarding the presentation of halal products include the serving place and serving tools. which is in accordance with the provisions of Islamic law.

1.2.1 Providing Halal Ingredients

Providing halal materials includes providing space, care and cultivation of raw materials, processed materials, additional materials and auxiliary materials for products that are categorized as halal products. Providing ingredients in the form of animal meat or processed animals must ensure that care is carried out properly. The animal must be of an acceptable species. Scholars agree that Muslims are prohibited from consuming animals that eat dung, which is considered an unnatural non-vegetarian diet known as 'jallalah'. Halal animals are declared good for consumption if they are fed natural plant food for at least three months. Therefore, giving animals food in the form of meat from other animals or animal protein is prohibited.(Anjum et al., 2020)

At the stage of providing ingredients, producers must ensure separation between halal and haram products because when contamination occurs between halal and haram meat, the halal meat becomes haram. Therefore, halal meat and haram meat must be separated at all stages of the halal meat chain. Genetically modified foods can also be a source of cross-contamination. It has not been decided whether the food is halal or haram for Muslims. The provisions of halal and haram food have not been changed, so the application of the Koran and hadith to biotechnology depends on their interpretation (Regenstein et al., 2003). The most likely interpretation is that genetically modified food that only contains derivatives of halal food is halal and genetically modified foods containing derivatives of haram foods are haram. This interpretation is supported by the Islamic Food and Nutrition Council of America and the Islamic Jurisprudence Council in America. However, it is not always clear whether genetically modified foods contain halal or haram derivatives and therefore genetically modified foods can be concluded as 'mashbooh' foods, meaning their origin is uncertain and they should therefore be avoided. This opinion is an opinion supported by the majority of Islamic jurisprudence scholars.(Anjum et al., 2020).

1.2.2 Halal Product Slaughter

Slaughter in Arabic is called al-dzabh or al-dzakaat. Terminologically, according to Syafi'i and Hambali, it is slaughtering animals that can be eaten by cutting the throat and esophagus at the top of the neck (al-halq) and below the neck (labbah) or in situations where it is not possible to slaughter in the neck, then it is stabbed in any part while adhering to the provisions of the Sharia. Meanwhile, according to Hanafi and Maliki, this is the slaughter of four tendons throat (al-hulquum), esophagus (al-mar'i), and two large veins located on the side of the neck (al-wajdaan).(Al-Kasani, 1986)

In guaranteeing the halalness of products in the slaughtering process, slaughterhouses must ensure the separation of halal and non-halal animal slaughtering areas, both in holding areas, slaughtering areas, skinning areas, offal removal areas, withering rooms, carcass handling areas, cooling rooms and waste handling facilities, also on cutting tools. Between halal and non-halal animals must be separated by a wall fence of at least 3 (three) meters, not located in areas prone to flooding, polluted by smoke, odors, dust and other contaminants, have separate solid and liquid waste handling facilities from the slaughterhouse is not halal, the basic construction of the entire building must be able to prevent contamination, and have separate doors for the entry of slaughtered animals from the exit of carcasses and meat. Separation between halal and non-halal products and hazardous materials to prevent cross contamination. Because, when a halal product is contaminated with non-halal products and dangerous products, it means that the halal and cleanliness (tayyiban) of the halal product no longer exists.(Jaafar et al., 2014)

Most scholars agree that anything that can shed blood and sever the jugular vein, be it iron, stone, sticks, bars or glass, is permitted as a means of slaughter. They differed on three things: teeth, nails, and bones. The Hanafi school of law allows using any tool for slaughter, as long as it can cut the neck and spill the animal's blood even with fire, nails, bones, horns and teeth. However, slaughtering animals with hooves, bones, horns and teeth is makruh (Al-Bari'i & Al-Zaila'i, 1895). The Maliki school also believes that it is makruh to use stones, hooves, bones, horns and teeth as slaughtering tools. Meanwhile, the Shafi'i and Hanbali school of thought scholars prohibit the use of nails, bones, horns and teeth as slaughtering tools. Slaughtering tools should not be used interchangeably between halal and non-halal slaughter, they should not be used. Cleaning and maintenance tools are the same for halal and non-halal slaughter and must be stored in a different place from the tools used for non-halal slaughter.(Al-Zuhaily, 2011)

1.2.3 Halal Product Manufacturing

Manufacturing of halal products is carried out by separating the manufacturing places for halal products and non-halal products into places for storing ingredients, weighing ingredients,

mixing ingredients, printing products, cooking products, and/or other processes that affect food processing. There is also separation in the use of tools, cleaning tools, maintenance of tools and storage places for halal and non-halal product tools.

In processed products in the form of packaged foods, drinks, medicines and nutritional foods, the critical point for halal products is found in the flavorings and colorings which may contain alcohol or hidden ingredients of haram animal origin, such as civet oil in the formulation. Gelatin is used to encapsulate and protect color and other characteristics. Some companies use fish gelatin for encapsulation, and halal bovine gelatin or plant sap. Gelatin is also very commonly used to make capsules, both softgels and two-part hard shells. Gelatin or halal cellulose or starch can be used as a substitute for pork gelatin. Stearate from animal sources can be used as a free-flowing ingredient in powder form or as an adjuvant for making tablets. For halal products, manufacturers can use stearate from vegetable sources. Glycerin is used in making capsules, and can also be used in other products. Glycerin derived from halal plants is suitable for this application.(Riaz & Chaudry, 2004).

1.2.4 Storage, Packaging and Presentation of Halal Products

Production areas and shelves must be labeled 'HALAL' to indicate that they are only used to store halal products. All halal ingredients should be clearly labeled to avoid accidental contamination and there should be sufficient space or ideally a barrier around halal storage to avoid accidental contamination. Staff need to use containers and storage areas designated only for halal ingredients. Shops need to be cleaned regularly (and cleaning records kept) so that there are no residues that could contaminate halal products or encourage pests.(Hussain-Gambles, 2020)

Packaging materials are actually quite complicated and the nature of these materials is an issue that is currently of concern to several religious certification bodies for halal products. Although many packaging components contain ingredients that are part of the packaging matrix, other components may be contaminated and actually come into contact with haram ingredients and end up being eaten with the food ingredients. Some materials are placed on the surface of the packaging specifically for this purpose, namely so that they can be absorbed onto the surface of the food. Therefore, the presence of substances of common concern, such as stearate (which may be of animal or plant origin) needs to be taken into consideration by the certification body. Halal certification body experts must understand whether or not any transfer has occurred, and if and to what extent objectionable or prohibited elements remain in the final food product, relying on appropriate technical expertise and working with food producers in determining the final Islamic law assessment of product.(Regenstein & Moghul, 2020).

1.2.5 Distribution and Sales of Halal Products

The distribution and sale of halal meat must also be considered to avoid cross contamination. In practice, there are three distribution outlets available for halal meat: Islamic butcher shops, supermarkets, and farms or slaughterhouses. The first and important distribution channel is Islamic butcher shops. It is estimated that 80% of halal meat is purchased in Islamic butcher shops in France and 75% in the Netherlands. A survey of Moroccan families in Belgium revealed that 94% of families always buy meat from Islamic butchers. In contrast, 10% of halal meat in France is purchased in supermarkets. In the Netherlands and Belgium, supermarkets only control 3–4% of the halal meat market. Supermarkets in Belgium do not sell fresh halal meat, although some sell frozen halal processed meat. Finally, some Muslims go directly to slaughterhouses to buy halal meat or buy animals from breeders to slaughter themselves at home (this is an illegal practice in most European countries) or on farms. In the Netherlands, 10–13% of halal meat is purchased directly from farmers and slaughtered on the farm or at home. In France, this distribution channel is estimated to control 10% of the halal meat market. About 68% of Moroccan families sometimes buy animals from farms.(Anjum et al., 2020)

To prevent contamination, mixing or substitution of halal and non-halal products, manufacturers must transport halal goods in closed packages or containers with appropriate vehicles. They need to ensure loading equipment and vehicles are clean and have been cleaned in a manner permitted by halal standards, and record details of the entire collection process and the results of all checks carried out. If it is not possible to transport halal products in separate vehicles, a minimum distance of 10 cm is required between halal and non-halal pallets.(Al-Teinaz et al., n.d.)

1.3. Halal Product Policy in Indonesia

Every product that enters, circulates and is traded in Indonesian territory based on the provisions of Article 4 of Law of the Republic of Indonesia Number 33 of 2014 concerning Halal Product Guarantees must be halal certified. This obligation means that every business actor who trades products that must be certified halal must ensure that the products they sell are halal products for Muslim consumers. This obligation is excluded for business actors who actually trade non-halal products which are generally consumed by non-Muslims, however non-halal product business actors are obliged to include non-halal information on the non-halal products they sell. The obligation to be halal certified is also excluded for certain materials whose halal status is clear as regulated in the Decree of the Minister of Religion Number 1360 of 2021 concerning Materials Excluded from the Obligation to be Halal Certified.

Business actors whose businesses are required to be halal certified are required to provide a guarantee that the products being traded are halal products as proven by the existence of a halal certificate. The implementation of halal product guarantees by these business actors is based on the provisions of Article 49 of the Republic of Indonesia Government Regulation Number 39 of 2021 concerning the Implementation of Halal Product Guarantees, which is carried out by providing correct, clear and honest information regarding their products, separating the location, place and tools of slaughter, processing, storage, packaging, distribution, sales and presentation of Halal and non-halal products, having a Halal Supervisor, and reporting changes in ingredient composition to BPJPH. Other obligations of business actors in providing halal product guarantees are based on the Decree of the Head of the Halal Product Guarantee Organizing Agency Number 20 of 2023 concerning Amendments to the Decree of the Head of the Halal Product Guarantee Organizing Agency Number 57 of 2021 concerning Criteria for the Halal Product Guarantee System, namely producing products from halal materials, carrying out processes halal products that comply with Islamic law, using equipment, production facilities, packaging, storage and distribution systems that are not contaminated with non-halal materials.

A halal certificate is an official document that requires food producers to pay attention to and apply Islamic requirements in producing halal food in accordance with Islamic law.(Al-Teinaz & Al-Mazeedi, 2020) In the Halal Product Guarantee Law, a halal certificate is defined as an acknowledgment of the halal status of a product. Products issued by BPJPH are based on a written halal fatwa issued by MUI.

Halal certification benefits food manufacturers and eateries who want to increase demand and acceptance of their products in the eyes of halal product consumers. In addition, halal food production helps the global halal market to provide assurance to halal consumers. In addition, this provides a great opportunity for food manufacturers to increase their customers by exporting their products to more than 1.6 billion halal consumers worldwide. In addition, halal certification of food products provides an opportunity for halal consumers, especially Muslims, to increase their confidence in halal food and know that the ingredients used and the production process comply with Islamic law, thus ensuring they can always consume halal food without violating Islamic law by consuming it. food that is not halal.(Pew Research Center, 2009)

After the enactment of the Job Creation Law, the halal certification process based on Article 48 of Government Regulation in Lieu of Law Number 2 of 2022 concerning Job Creation is divided into 2 (two) types, namely regular halal certification and self-declared halal certification. Regular halal certification is a certification procedure that is generally carried out by BPJPH, while self-declared halal certification is halal certification that is based on the business actor's independent statement that their products have a halal standard determined by BPJPH. Self-declared halal certification only applies to MSMEs for products that have no risk and low risk.(Wajdi & Susanti, 2021)

Product halal supervision is carried out formally by BPJPH and formally by the community. Halal supervision by BPJPH is based on the provisions of Minister of Religion Regulation Number 8 of 2021 concerning the Appointment and Dismissal of Halal Product Guarantee Supervisors, carried out by halal product guarantee supervisors. Supervision by JPH supervisors is carried out regarding LPH, halal products, inclusion of Halal labels, inclusion of non-Halal information, separation of location, place and tools for slaughter, processing, storage, packaging, distribution, sale and presentation of Halal and non-Halal Products, the presence of a Halal Supervisor, and/or other activities related to JPH. Supervision carried out by the community is carried out by means of reporting and complaints.

Monitoring of halal product guarantees carried out by BPJPH is carried out periodically every 6 months and at any time when violations are suspected. Supervision by the public through reporting or complaints will be followed up with supervision at any time by the JPH supervisor. If violations are discovered by business actors, halal supervisors, halal auditors, or LPH obtained through findings and complaints, BPJPH will follow up to assess whether there are violations. If a violation is found, BPJPH will impose administrative sanctions.

1.4 The Urgency of Including the Halal Label on Products Sold on the Marketplace

1.4.1 Halal Product Regulation for Marketplaces

Marketplace or electronic marketplace refers to a place where sellers and buyers meet virtually to make transactions. Some researchers use the term “marketplace” in a broad sense, referring to all buyers and sellers connected electronically. It is a decentralized market and is sometimes compared to the entire Internet. Studying the behavior of firms across the Internet is actually the focus of electronic commerce research, of which a systematic review has been conducted. Marketplaces “usually bring together buyers and suppliers (in the ‘virtual’ sense) in one central market space and implicitly involve trade finance organizations, logistics companies, taxation, and so on. authorities and regulators”.(Wang et al., 2008)

Marketplace is part of the electronic commerce system (E-Commerce). In Government Regulation number 80 of 2019, E-Commerce is defined as Trading via an Electronic System, abbreviated as PMSE, namely Trading in which transactions are carried out through a series of electronic devices and procedures. Marketplace service providers in this Government Regulation are referred to as Trade Operators via electronic systems, abbreviated as PPMSE, namely Business Actors who provide Electronic Communication facilities used for Trade transactions. Meanwhile, traders who trade in the marketplace in these regulations are known as Merchants, namely Business Actors who carry out PMSE either using facilities that are created and managed directly by themselves or through facilities owned by PPMSE, or other Electronic Systems that provide PMSE facilities. Business actors trading via electronic systems are abbreviated as business actors according to Government Regulation number 80 of 2019, defined as every individual or business entity in the form of a legal entity or non-legal entity which can be a Domestic Business Actor and a Foreign Business Actor and carries out business activities in the field of PMSE.

As previously explained, in accordance with the provisions of Article 4 of Law of the Republic of Indonesia Number 33 of 2014 concerning Halal Product Guarantees, every halal product that enters, circulates and is traded in Indonesian territory must be halal certified. Furthermore, every product that has been certified as halal is required to include a halal label on the product. Meanwhile, products that are not halal are required to include non-halal information on their products. The inclusion of a halal label for business actors who have been certified as halal and the inclusion of non-halal information for non-halal products is an obligation for business actors based on the provisions of Article 25 and Article 26 paragraph (1) of Law Number 33 of 2014. The absence of a halal label on products that are having been certified halal may be subject to sanctions in the form of written warnings, administrative fines and revocation of halal certificates. Meanwhile, business actors who sell non-halal products but do not include non-halal information may be subject to sanctions in the form of verbal warnings, written warnings and administrative fines.

Business actors in Law number 33 of 2014 concerning halal product guarantees are individuals or business entities in the form of legal entities or non-legal entities that carry out business activities in the territory of Indonesia. This provision is binding on every business actor who carries out business activities in Indonesia, including those who carry out business activities electronically. In electronic trading through the marketplace, there are at least several subjects involved, namely buyers, merchants (traders) and Trade Organizers through Electronic Systems (PPMSE) such as the Go-Jek, Grab and Shopee applications. As previously explained, both merchants and PPMSE are business actors who are also bound by the provisions of other laws and regulations including the provisions of Law number 33 of 2014 concerning halal product guarantees. So the provisions regarding halal product guarantees in the form of inclusion of halal labels and non-halal information also bind business actors who carry out trade through electronic systems, both as merchants and as PPMSE. Non-implementation of provisions regarding halal product guarantees by business actors, apart from being subject to administrative sanctions, can also be sued civilly or criminally.

1.4.2 Implementation of Halal Product Policy by Marketplace

In Indonesia, there are many E-Commerce forms of marketplace available, but those that are directly related to products that are consumed directly by the public include Go-Food, Shopee, and Grab. Go-Food is a marketplace that is part of the Go-Jek application. Go-Jek was founded in 2010 by Nadiem Makarim and Kevin Aluwi. Go-Jek is under the auspices of PT Perusahaan Karya Anak Bangsa which oversees PT Go Jek Indonesia. Go Jek has various features including Go Ride, Go Car, Go Food, Go Send, Go Credit, and so on. Go Jek has an e-wallet called Go Pay. It not only functions for transactions on the Go-Jek application, but can be used at several outlets that collaborate with Go-Jek. The Go-Jek application also provides Go Near, so application users can find out which nearest outlets can use Go-Pay. Topping up Go Pay is quite easy, you can use mobile banking, Alfamart, Indomaret and Go Jek drivers. Registering to become a Go-Jek merchant is also quite easy, just fill out the form and wait for confirmation from Go-Jek. Grabfood is an application under Grab which was founded in 2012 by Anthony Tan and Tan Hooi Ling under the auspices of PT. Indonesian Transportation Solutions (Grab). Currently, Grab is spread across 8 (eight) countries, namely Indonesia, Malaysia, Singapore, Thailand, Vietnam, the Philippines, Myanmar and Cambodia. Grab sees opportunities to expand into food delivery, health services, ticket sales, goods delivery, purchasing goods for consumers, bill payments, and more. Grab has three pillars, namely speed, innovation and social impact. This is achieved with various features released by Grab. The Grab application has implemented an e-wallet in collaboration with Ovo. Ovo is a digital wallet that can be used to pay for all transactions in the Grab application and can also be used to pay at various outlets in Indonesia. ShopeeFood is part of the Shopee application. PT Shopee or commonly known as Shopee can be said to be e-commerce because it has a shopee mall feature that does not require a third party, but is also a marketplace because it provides services and acts as an intermediary in buying and selling. Shopee was founded by Forrest Xiaodong Li Apart from Indonesia, Shopee was also launched in Singapore, Malaysia, Thailand, Vietnam, the Philippines and Taiwan. At Shopee, there are various types of goods for sale, such as food, household furniture, clothing, electronics and other items. However, in April 2020, Shopee expanded its wings into the realm of food delivery, named Shopee Food. Shopee Food remains the same application as Shopee, making it easier for application users to order food with a much wider range of price comparisons. Similar to the two previous applications, business actors who collaborate with Shopee Food are also referred to as merchants. Shopee also provides an e-wallet called shopeepay. (Barthos, 2023)

In its policy in recruiting merchants, Go-Jek as the Go-Food organizer applies different policies to individual business actors and business entities. For individual business actors, the requirements for registering as a merchant are the form of business in the form of an active outlet that sells food/drinks (example: restaurant, cafe, shop, home industry, etc.), Include email & cellphone number of the business owner, Include complete address & number. phone outlet. Then the documents that must be completed include the business owner's KTP, the business owner's account number for disbursing funds, the business owner's NPWP, if it has a restaurant tax rate (PB1), supporting documents (savings book, eBanking page, bank statement) if the account owner's name is different from the name business owner. Meanwhile, for legal entity business actors, the requirements are Form of business in the form of an active outlet that sells food/drinks (example: restaurant, cafe, shop, home industry, etc.), Include email & cellphone number of the director/representative appointed by the company, Include complete address & outlet telephone number. Meanwhile, the documents that are required are the KTP (WNI) / KITAS & Passport (WNA) of the company director, a power of attorney signed by the director according to the deed, as well as the KTP / KITA & PASSPORT of the representative appointed by the company if registration is carried out by the representative appointed by the company, business permit documents (NIB/SIUP/TDUP/TDY), Deed of establishment, 2007 adjustments, and the latest amendments, company account number for disbursement of funds, company NPWP and supporting documents (savings book, eBanking page, bank statement) if the account owner's name is different from the company name. In the process of recruiting merchants, there is no visible effort by Go-Jek as PPMSE to ensure that business actors implement the provisions of laws and regulations relating to business actors, including regarding halal product policies. In practice, Go-Jek has tried to implement a halal product policy, but this is just a suggestion and an opportunity. Displaying the halal label on brand photos sold by merchants is also limited to an ability, not an obligation. What must be displayed on Go-Food only concerns original dishes sold in restaurants. However, the Go-

Food application is one of those that has implemented a halal product policy quite well through a special display for merchants who want to include a halal label on their merchant stalls. The halal label which can be displayed in the form of a halal certificate is still valid and is issued by one of the official institutions consisting of the Indonesian Ulema Council Food, Drug and Cosmetics Assessment Institute (LPPOM-MUI), the Halal Product Guarantee Organizing Agency (BPJPH) and the certification body Foreign halal accredited by LPPOM-MUI or BPJPH. Meanwhile, for halal products that do not have a halal certificate or information about non-halal products, merchants are given the ability to include information about the halal or non-halal status of the product. The weakness of the Go-Food application is that the inclusion of a halal label for those who are halal certified or non-halal information on non-halal products is only an option, not an obligation for merchants, so it is not in accordance with the provisions of Law number 33 of 2014. Apart from that, Go-Food has so far not separated the sales menu between halal and non-halal products is an obligation based on the provisions of Article 21 of Law number 33 of 2014. Apart from that, when you search for halal or non-halal food or drinks, only products that appear include the words halal or non-halal on the product banner. them, whereas for food that is clearly halal or non-halal but does not include the words halal or non-halal on their banner, Go-Food cannot display it specifically. So it is difficult to ensure that the food ordered is halal or not. (PT Aplikasi Karya Anak Bangsa, 2020)

Grab through the Grabfood application is a marketplace that is quite advanced in implementing halal product policies. Even though it has not explicitly required merchants to include halal labels or non-halal information on products sold by merchants, Grab has provided comprehensive information regarding halal product policies implemented in Indonesia. Regarding registration, just like Go-Jek, Grab requires several general requirements such as merchant identity, income, and type of business (individual or business entity) and does not require a halal certificate or non-halal information as merchant requirements when registering. However, Grab has appealed to merchants who sell halal products to register for halal certificates through the halal certificate registration guide for merchants who sell on Grabfood. In its explanation regarding Grab's halal product policy, it states "Grab, in its capacity as a company that manages digital platforms, intends to help merchants by providing general information regarding halal certification which includes the cost process and time period required in the process of obtaining halal certification. Grab does not have the capacity and authority to assist Merchants when applying for halal certification. Everything related to the application process up to the issuance of certification can only be carried out by the Halal Inspection Agency (LPH). Ownership and management of each type of license and certification is the responsibility of the Merchant Partner." In the guide regarding halal certificates, Grab includes regulatory provisions relating to halal product guarantees, halal certification application service flow (regular and self declare), halal certification process flow (regular and self declare), halal certification application fees (regular and self declare), criteria for business actors who can apply for self-declared halal certification, and the inclusion of a halal label. Apart from that, in the information on its website, Grab also lists which products must be halal certified, the stages of obligation for halal certified products, who must have a halal certificate and BPJPH contacts. Not only providing guidance, Grab also explained the benefits for merchants who have been halal certified, namely increasing consumer confidence in product quality, and the products produced will have a Unique Selling Point (USP). In its application, Grab has also started to separate halal and non-halal products through the search menu. When we search for halal products, the Grab application will list which merchants have halal certificates and will appear on the merchant info in the form of the phrase "halal certified". Meanwhile, when we search for non-halal products, although there are still errors, the search results will display products that are categorized as non-halal products. Even though it has been quite good at implementing policies regarding halal products, Grab, which is also a business actor, has not fully carried out its obligations regarding halal product guarantees. Like Go-Jek, Grab implements a halal product policy for merchants only as an advice, not as an obligation. Grab, as stated in its statement, only positions itself as a party that provides education to improve the business quality of Merchant Partners and Customers' trust in Merchants, not as a business actor who is obliged to implement halal product policies. Grab also seems to include a standard clause as an effort to escape responsibility from the obligation to implement a halal product policy by including the statement, "Grab does not guarantee, make any representations, be responsible or liable for the validity, completeness, accuracy or timeliness of your Halal Certification." However, it needs to be acknowledged that the Grab application is the most advanced

marketplace in implementing halal product policies.(PT. Solusi Transportasi Indonesia (Grab), 2023)

Shopee was originally a marketplace whose main business focus was as a place to bring together sellers (merchants) and buyers online, especially regarding consumer goods and consumer goods, but Shopee has expanded its business by also facilitating the buying and selling of food and drinks through ShopeeFood. In recruiting merchants, similar to Go-Jek and Grab, Shopee only requires general things and does not require halal certificates for merchants who will sell on Shopee. However, Shopee can be said to be quite advanced in implementing its halal product policy, especially in relation to consumer goods. Shopee specifically created Shopee Barokah as a means for merchants to sell goods that are certified halal. Shopee in its statement stated that "Shopee Barokah is a feature provided for halal products based on halal certification from BPJPH (Halal Product Guarantee Organizing Agency) which supports Islamic industrial potential in Indonesia in accordance with the #ShopeeThereForAll commitment. "To guarantee the halalness of Shopee Barokah products, Shopee checks halal certificates through the LPPOM MUI website and ensures that there is an official halal logo on the products sold by the Seller, and checks halal practices on the Provider (Seller Company) website or trusted articles." It can be said that Shopee Barokah is a feature that has implemented a halal product policy in the form of separating sales between halal and non-halal products as intended in Law number 33 of 2014. However, Shopee Barokah only sells products in the form of consumer goods. Meanwhile, regarding products in the form of food sold through ShopeeFood, ShopeeFood can be said to be lagging behind Gofood and Grabfood in implementing halal product policies. The ShopeeFood feature does not yet display halal certification for food merchants that are halal certified. However, when searching for halal products or non-halal products, ShopeeFood produces quite relevant results.(PT Shopee Indonesia, 2020).

1.4.3 Reasons why it is important to include a Halal Label on products sold on the Marketplace

The implementation of halal product guarantees based on Law number 33 of 2014 aims to provide comfort, security, safety and certainty of the availability of Halal Products for the public in consuming and using Products as well as to increase added value for Business Actors in producing and selling Halal Products. This goal is important considering that advances in science and technology in the fields of food, medicine and cosmetics are growing very rapidly. This has had a real impact on the shift in the processing and utilization of raw materials for food, beverages, cosmetics, medicines and other products from what was originally simple and natural to processing and utilizing raw materials resulting from scientific engineering. Product processing by utilizing advances in science and technology allows the mixing of halal and haram, whether intentional or unintentional. To ensure that there is no mixing between halal and haram, it is proven by a label or statement that a product is halal or not halal. However, in reality, currently not all products sold in the marketplace include labels or information that the products they sell are halal or halal products. So the inclusion of a halal label on the marketplace is urgent for at least the following reason.

1.4.3.1 Fulfilling Muslim Consumer Rights

The inclusion of the halal label is a manifestation of fulfilling the rights of Muslim consumers. For a Muslim, consuming halal products is apart from the demands of Sharia, it is also an inner responsibility for what they consume and use. A Muslim will feel uncomfortable, both physically and psychologically, when they find out that the food or drink they consume is not halal. Sharia demands to consume halal products are based on the Al-Qur'an verse Surah Al-Maidah verse 88 which orders Muslims to eat halal and good food (thayyib). Therefore, knowing whether the product to be consumed is halal or not is a right for a Muslim consumer that must be fulfilled.

There are at least four basic consumer rights that are recognized internationally and must be fulfilled, namely the right to safety, the right to be informed, the right to choose, and the right to heard (the right to hear). Furthermore, in Law number 8 of 1999 concerning consumer protection, there are at least 9 consumer rights that must be fulfilled, namely a) the right to comfort, security and safety in consuming goods and/or services; b) the right to choose goods and/or services and obtain said goods and/or services in accordance with the exchange rate and conditions and guarantees promised; c) the right to correct, clear and honest information regarding the conditions and guarantees of goods and/or services; d) the right to have opinions and complaints heard regarding the goods and/or services used; e) the right to obtain appropriate advocacy, protection and efforts to resolve consumer protection disputes; f) the right to receive consumer guidance and education; g) the right to be treated or served correctly and honestly and not in a discriminatory

manner; h) the right to receive compensation, compensation and/or replacement, if the goods and/or services received are not in accordance with the agreement or are not as they should be; and i) rights regulated in other statutory provisions.(Shidarta, 2006)

The inclusion of halal labels or non-halal information on products sold in the marketplace is a manifestation of fulfilling the right to security, comfort and safety (the right to safety), the right to correct information (the right to be informed) and the right to choose (the right to choose). By including halal labels or non-halal information on products sold in the marketplace, consumers will get clear information before buying the product so they can buy the product according to their choice.

1.4.3.2 Providing Legal Certainty and Guarantee of the Availability of Halal Products for the Community

Understanding the concept of halal food and drink is explained comprehensively so that the meaning of halal food and drink reflects goodness (thayyib) in every other aspect such as healthy, clean, hygienic and morally correct. Therefore, the inclusion of halal label certification on food makes it an effective means for consumers to sort halal food more easily. Apart from that, consumers also feel safe, build a sense of trust, and eliminate their worries about the food they buy and consume because it is guaranteed to be halal. Guarantees that certain food and goods are halal can be realized, among other things, in the form of a halal certificate that accompanies them. Furthermore, with this halal certificate, business actors can include a halal label on their product packaging. Therefore, to find out halal and haram information, you can use a labeling system. Without labels, it is difficult for people to identify the raw materials, composition and processes that food products and goods go through.(Syakr, 2006)

Every producer must fulfill the needs and rights of consumers, including Muslim consumers, as the producer is responsible for the products they bring into circulation that cause harm or inconvenience to consumers. The implementation of consumer protection regarding halal products is regulated through Law number 33 of 2014 concerning halal product guarantees, Law number 8 of 1999 concerning Consumer Protection, and Law number 18 of 2012 concerning food. With the existence of consumer protection regulations, consumers do not need to worry because they can report the producers for any inconvenience that occurs even when there is misuse of a product they consume.(Syafitri et al., 2022).

1.4.3.3 Makes It Easier To Choose Halal And Non-Halal Products

Apart from legal certainty, guaranteeing the availability of halal products is something that must be fulfilled by both producers and the government. The availability of halal products on the market, including those sold in the marketplace, is part of fulfilling the economic needs of the community in terms of providing materials, processing, storing, packaging, distributing, selling and presenting products. The availability of halal products is also indicated by halal certification and labels on products that are halal certified and non-halal information for non-halal products. Because certification and labeling includes products sold in the marketplace, not only aimed at providing inner peace to Muslims, but also production peace for producers.(Wajdi & Susanti, 2021)

Choosing products for consumers as explained previously is a right that must be fulfilled by producers. In Sharia economics, this right to choose is known as khiyar according to the Compilation of Sharia Economic Law, namely the right to choose for sellers and buyers to continue or cancel the sale and purchase agreement they have made. There are at least several types of khiyar in buying and selling, including khiyar majlis, khiyar syarth, khiyar ru'yah, khiyar aib, khiyar ghabn and taghrib. Khiyar majlis is the right to choose for buyers and sellers to continue or cancel their buying and selling while they are still in the same place. In transactions in the marketplace, khiyar assembly occurs in the marketplace application, consumers are given the option to continue or cancel the transaction as long as the transaction has not been processed by the marketplace. Khiyar syarth is the right to choose after careful consideration in order to continue or cancel the sale and purchase contract carried out according to the agreed terms and time. Khiyar ru'yah is the consumer's right to continue or cancel the goods they want to buy if they do not match the sample/advertisement they see. Khiyar aib is the consumer's right to continue or cancel a sale and purchase contract whose object is 'aib without prior explanation from the seller. Khiyar ghabn and taghrib are the consumer's right to choose whether to continue or cancel the contract because the seller gave false information about the quality of the object he was selling. The inclusion of a halal label on products sold in the marketplace is important for fulfilling consumers' khiyar rights, especially regarding khiyar majlis, khiyar ru'yah, and khiyar ghabn and taghrib. The absence of a halal label on products sold in the

marketplace can cause product ambiguity which results in consumers' khiyar rights not being fulfilled.

The role of the halal label is the same as the clothes worn by humans. It can form and convey the image of the wearer. Every Muslim must be given the convenience of selecting the products he will consume by paying attention to whether or not there is a halal label on the appearance of the food, drink or goods he will buy in the marketplace. This convenience is needed because not all Muslim consumers know the terms for products originating from haram ingredients. For example, Muslims generally know that pork is haram, but not all Muslim consumers understand the terms pork in foods such as pig (young pig weighing less than 50 kg), pork, swine, hog (young pig weighing more than 50 kg), from 50 kg), boar (wild boar), lard (pork fat), bacon (smoked pork), ham (pork thigh), sow (female pig), porcine (something that comes from pigs). In Chinese and Asian restaurants, the terms for pork that are widely used are: bak, bakut, or bakkwa, and zhurou (pork in Chinese), chashu, char siew, charsiu or cha siu (pork in Cantonese), Cu nyuk (pork in Cantonese), Cantonese), Dwaeji (pork in Korean), butaniku, yakibuta, nibuta, tonkatsu, and tonkotsu (pork and pork dishes in Japanese). So, to make it easier for consumers to choose between halal and non-halal products, marketplaces must include information in the form of halal labels on products that have been certified halal and non-halal information on non-halal products. (Wajdi & Susanti, 2021).

CONCLUSION

Every product that enters, circulates and is traded in Indonesian territory based on the provisions of Article 4 of Law of the Republic of Indonesia Number 33 of 2014 concerning Halal Product Guarantees must be halal certified. This obligation means that every business actor who trades products that must be certified halal must ensure that the products they sell are halal products for Muslim consumers. This obligation is excluded for business actors who actually trade non-halal products which are generally consumed by non-Muslims, however non-halal product business actors are obliged to include non-halal information on the non-halal products they sell. This provision is binding on every business actor who carries out business activities in Indonesia, including those who carry out business activities electronically. In electronic trading through the marketplace, there are at least several subjects involved, namely buyers, merchants and Trade Organizers through Electronic Systems (PPMSE). Non-implementation of provisions regarding halal product guarantees by business actors, apart from being subject to administrative sanctions, can also be sued civilly or criminally.

In practice, not all marketplaces implement applicable halal product policies. When recruiting merchants, almost all marketplaces only require general requirements in the form of personal identity, type of business and account number. Halal certificates for merchants who sell halal products and are required to be halal certified, are not part of the requirements. In fact, halal certificates are mandatory for almost all products sold in Indonesia apart from excluded products. Several marketplaces have tried to separate sales of halal and non-halal products. Certain marketplaces have even created special features for products that have been certified halal. Meanwhile, other marketplaces only encourage, instead of requiring merchants to include halal labels or non-halal information on the products they sell. The absence of halal labels and non-halal information on products sold causes product ambiguity and the halal product guarantee system is not implemented. Marketplaces only position themselves as "providers of education", rather than as business actors who are obliged to implement halal product policies.

The inclusion of a halal label on the marketplace is urgent, at least for reasons in the form of fulfilling consumer rights, namely the right to security, comfort and safety (the right to safety), the right to correct information (the right to be informed) and the right to choose. (the right to choose). By including halal labels or non-halal information on products sold in the marketplace, consumers will get clear information before buying the product so they can buy the product according to their choice. Apart from that, the inclusion of a halal label is also an urgent matter to provide legal certainty and guarantee the availability of halal products for the public. Without a halal label, it is difficult for people to identify the raw materials, composition and processes that food products and goods go through. Apart from that, the inclusion of a halal label is also to make it easier for Muslim consumers to sort out the products they will consume by paying attention to whether or not there is a halal label on the appearance of the food, drink or goods they will buy in the

marketplace. This convenience is needed because not all Muslim consumers know the terms for products originating from haram ingredients.

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