

Halal Certification in Slaughterhouses (RPH) Impacts on Halal Certification of Animal-Based Food Products

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ABSTRACT

Animal housing (RPH) plays a significant role in passing the halal certification of products based on animal ingredients. However, the awareness of RPH to certify halal RPH is still very low, so micro and small business actors feel they are getting halal-certified materials for their products. This research will focus on the regulation of halal certification in animal house services (RPH) and the expansion of MSE product certification. Many animal products require halal certification as a guarantee of the halalness of the product. Since the majority of users in Indonesia are Muslims, it is very important to provide food safety for them. This research is an analytical descriptive study using a qualitative approach. The results of this study indicate that the low factor of halal-certified abattoirs is due to several factors. The most dominant factor is that there is no pressure from the government or consumers, the second factor is because they feel that their slaughter is halal, and the third factor is the understanding without a halal certificate, even meat is already halal. And the fourth factor does not know about the halal certification. The conclusions of this study include: first, the law on halal certificates in the field of slaughterhouse services has not received serious attention from related parties, and second, the lack of halal certified slaughterhouses for animal-based MSE products. Third, the need for more serious socialization to increase the awareness of RPH service owners on the importance of halal certificates for RPH. Suggestions from the results of this study are that each element related to RPH should pay more attention to the rules made by BPJH of the Ministry of Religion in ensuring the halalness of RPH, such as the Ministry of Trade and Industry, the Ministry of Cooperatives and SMEs and related agencies.

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1. INTRODUCTION

Slaughterhouses are business actors who are required to carry out halal certification. If slaughterhouses do not have halal certification, legal remedies that consumers can take are to resolve the consumer dispute outside the court or in court according to the agreement of the disputing parties. If it is resolved through the courts, then the provisions are in accordance with the provisions in the applicable general court by taking into account Article 45 of Law Number 8 of 1999 concerning consumer protection. And if the dispute resolution is carried out outside the court, it can be through the Consumer Dispute Settlement Agency (BPSK). This has been regulated in Article 49, paragraph 1 of Law No. 8 of 1999 concerning consumer protection (Wenovita, Cita Ayu Alfioni 2021).

Repressive law enforcement is a law enforcement effort that aims to stop violations by providing appropriate sanctions to stop violations. This means repressive law enforcement is carried out after a breach of the regulations occurs. In this context, the party that has the potential to violate the provisions of the legislation is the business actor, namely the slaughterhouse. RPH that does not fulfill its obligations causes a violation of rights for consumers. Slaughterhouse that does not carry out halal certification means that it does not carry out its obligations as stipulated in the legislation so law enforcement is needed in the form of giving sanctions so that business actors are deterrent and do not commit their actions again. The sanction is intended to stop the violation or restore it to its original state. Law enforcement for halal certification at abattoirs is still not optimal. For this reason, it is necessary to enforce reventive law in the form of repressive legal supervision in the form of giving administrative sanctions, civil sanctions, or criminal sanctions for perpetrators who commit violations so that the implementation of halal certification at RPH can work well (Wenovita, Cita Ayu Alfioni 2021).. Various efforts have been made by the BPJPH of the ministry of religion to provide awareness to the abattoir business actors but have not yielded significant results. Proven to date, there are only 13 halal-certified abattoirs in Central Java, even though, according to data from the Central Java Statistical Agency in 2020, it shows that the meat consumption of the people of Central Java reaches 80,676,440 kg/ about 867 tons (Central Java Provincial Statistics Agency 2020). This is very concerning because, as Muslims, we expect halal guarantees for everything consumed, especially meat. Islam attaches great importance to halal and food hygiene because the halalness of the goods consumed will affect many aspects of a person's life. In terms of slaughtering animals, Allah swt says:

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذَكَّرْ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَى أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ

It means:

And do not eat of that upon which the name of Allāh has not been mentioned, for indeed, it is grave disobedience. And indeed do the devils inspire their allies [among men] to dispute with you. And if you were to obey them, indeed, you would be associators [of others with Him] (al-An'am 6:121)

The verse above clearly prohibits the consumption of slaughtered meat without mentioning the name of Allah. Therefore a Muslim must pay attention to the issue of halal seriously. Based on an analysis of population growth by Bappenas, the State Intelligence Agency (IBRA), it is known that 87.2% of Indonesia's population is Muslim (Katadata, 2021). It makes halal in a product significantly influences the purchasing decisions some companies have to consider. Slaughter meat spread in various regions in Indonesia mostly comes from the services of Slaughterhouses. The implementation of halal certification does not match the number of slaughterhouses spread across Indonesia. At the same time, the existence of halal certification provides legal guarantees and protection for consumers (BPJPH 2020). Violation of halal certification is a form of violation of consumer protection. Based on this, it is necessary to enforce the law on halal certification by the community, business actors, and the Government.

As far as I have read related to the theme above, there are several trends. Firstly, halal-certified abattoirs in Indonesia are still very small compared to existing abattoirs; this is because the level of awareness of the halal community and business actors is still low and does not consider halal food a necessity. Public awareness of halal will encourage business actors to take care of halal certificates for

their products. Second, most of the large-scale RPH business actors already have knowledge of the RPH Halal Product Assurance System, while most of the small RPHs do not know the RPH SJPH. Third, there is a significant positive effect for business actors who certify their abattoirs on their meat sales. (Khoirunnisa 2021)

The Halalan Thayyiban Foundation and LPPOM MUI have conducted a survey showing that Indonesian consumers consider a product's halal aspect. 77.6 percent of respondents consider halal as a consideration, and 93.9 percent agree that halal-certified product packaging must include a halal label and halal certificate number (Tulus Abadi, 2021). Based on the survey, it can be seen that consumer demand for the procurement of halal certification for a product is very high. In addition, Indonesia is trying to become the center of the halal market (Arisman, 2017). From a business perspective, this can be the main reason business actors apply for halal certification. Ironically, with very high market potential, business actors are still reluctant to carry out halal certification, and law enforcement for halal certification, especially for slaughterhouse services, is still relatively slow.

The problem in this research is how Slaughterhouses that need halal assurance with halal certification are still few compared to the existing abattoirs, while guarantee regulations for consumers to get safe food ingredients have been enacted. What exactly is a factor in the lack of halal-certified abattoirs and the impact of a halal abattoir certificate on halal certification of animal-based products and the background above, it is necessary to carry out further research on the factors that cause at least a halal-certified abattoir. This study aims to determine the extent of awareness of the owner of the abattoir to the Halal Product Guarantee Regulation and its impact on the certification of animal-based food products. And it is hoped that this research can help the community manage their halal abattoir certificates.

2. METHOD

This research took place in three districts in Kedu (Magelang, Purworejo, and Kebumen) based on the disclosed problems. This study targets RPH locations around Kedu, three from Magelang, two from Purworejo and three from Kebumen and SMEs in Purworejo. Secondary data includes statutory regulations, library books, scientific works, articles, and documents related to research materials. Primary data were obtained from interviews related to procedures for obtaining halal certificates at RPH with the director of the Walisongo Halal Center Semarang, Dr. Malika.

Data analysis is data that has been collected and processed and will be discussed using qualitative methods with deductive reasoning. After the data is collected, the data obtained from the BPJPH division of the Ministry of Religion as well as the RPH Owners and Business Actors made from meat become unique data analysis materials.

3. FINDINGS AND DISCUSSION

Halal Certification in Law Number 33 of 2014 concerning Halal Product Guarantee

If referring to the history of halal certificate procurement in Indonesia, starting in 1988, the lecturer of the Faculty of Veterinary Medicine, Universitas Brawijaya, namely Prof. Dr. Tri Susanto, M.App.Sc, in his research, found derivative products from pork in Indonesia. Form of gelatin or lard in foods and beverages. Then the problem became a national problem. To overcome this, the Government has mandated the Indonesian Ulema Council (MUI) to form an institution that specifically handles the issue of the halalness of a product. In 1989, the MUI formed the Institute for the Study of Food, Drugs and Cosmetics, the Indonesian Ulema Council, later abbreviated as LPPOM-MUI (Yakub & Zein, 2022). Problems related to the halalness of a product are increasing day by day. Due to the many problems that have arisen, in 2014, the Government together with the DPR, drafted Law Number 33 of 2014 concerning Guaranteed Halal Products. Then in 2019, Government Regulation Number 31 of 2019 was issued regarding the Implementing Regulations of Law Number 33 of 2014 concerning Guaranteed Halal Products. With the existence of these laws and regulations, the institution authorized to carry out

halal certification has undergone changes. The authority of LPPOM-MUI was initially turned into the authority of the Halal Product Guarantee Agency (BPJPH) under the authority of the Ministry of Religion (Abduh, 2021).

The implementation of halal certification before and after the promulgation of Law Number 33 of 2014 concerning Halal Product Guarantee has experienced differences. In general, the procedures for implementing halal certification after the promulgation of Law Number 33 of 2014 concerning the Halal Product Guarantee are as follows (Rosidah et al., 2022): The results obtained from the research have to be supported by sufficient data. The research results and the discovery must be the answers, or the research hypothesis stated previously in the introduction part.

- a. Application, business actors submit a written application for halal certification to BPJPH article 29 paragraph (1) of Law Number 33 of 2014 concerning Halal Product Guarantee in conjunction with Article 91 paragraph (1) of Minister of Religion Regulation Number 26 of 2019 concerning Implementation of Halal Product Guarantee) (Aziz et al., 2021).
- b. Business actors must also prepare documents as regulated in Article 91 paragraph (2) of Law Number 33 of 2014 concerning Halal Product Guarantee (Adinugraha et al., 2021).
- c. Examination, BPJPH examines the application documents within a maximum period of 10 (ten) working days since BPJPH receives the application. (Kakaban no 26 tahun 2019)
- d. Determination, BPJPH establishes the Halal Inspection Agency, which is abbreviated as LPH, based on the request of business actors. The determination of the LPH is carried out within a maximum period of 5 working days after the application documents are declared complete. LPH is in charge of inspecting and/or testing product halalness. (Kakaban no. 33 tahun 2014, no 26 tahun 2019)
- e. Testing, LPH conducts inspection and/or testing of product halalness within a maximum period of 40 days and can be extended by 20 days. The inspection and/or testing of product halalness is carried out by the Halal Auditor. (Kakaban no. 33 tahun 2014, no 26 tahun 2019).
- f. Reporting, LPH provides a report on the results of the inspection and/or testing of product halalness to BPJPH in the form of a document containing the provisions as stipulated in Article 110 of the Regulation of the Minister of Religion Number 26 of 2019 concerning the Implementation of Halal Product Guarantee.
- g. Giving a fatwa, MUI determines the halalness of the product through the MUI Halal Fatwa session. (Kakaban no. 33 tahun 2014, no 26 tahun 2019).
- h. Issuance of a halal certificate, BPJPH issues a certificate based on the decision to determine the halalness of the product no later than seven working days from the date the decision on the halalness of the product is received from the MUI. (Kakaban no. 33 tahun 2014, no 26 tahun 2019), MUI has not lost its overall role in halal certification. Based on this law, MUI still has the authority to issue a fatwa regarding the halalness of a product so that BPJPH and MUI remain bound in a cooperative relationship in realizing halal certification. Article 18 Regulation of the Minister of Religion Number 26 of 2019 concerning Implementation of Halal Product Guarantee states that the collaboration between BPJPH and MUI includes Halal Auditor certification, determination of halal products, and LPH accreditation.

The Urgency of Slaughterhouse Halal Certification

Humans who live in the world are absolutely bound by the laws that Allah and His Messenger have set. Islamic law has ordered humans to eat halal and good food. One of the arguments of the Qur'an regarding the command to eat halal and good food is contained in the QS. Al-Baqarah: 168-169. In the interpretation of as-Sa'di, it is explained that halal food means that which is lawful for human consumption; everything that Allah Ta'ala permits is not something that is forbidden or obtained by unlawful means, for example food or sustenance obtained by stealing and so on. What is meant by good food is holy food, not disgusting, not unclean, and not nasty and dirty food such as blood, carrion, pigs, and others that are bad (السعدي, 2022). The wisdom of humans is that it is forbidden to eat unlawful food, that humans are prohibited from eating something bad. Because basically, what Allah has forbidden is

bad and harmful to human physical and spiritual health. This shows that every commandment, prohibition, and law Allah has set for His servants is the best law. Because Allah created human beings, Allah knows best what humans need. Thus, among the privileges of Islamic law, because it comes from Allah SWT, the All-Wise (Al-Hakim) and All-Knowing (Al-'Alim) all benefit his servants. In responding to the laws Allah has set, humans have no choice but to listen and obey the laws Allah and His Messenger have set. Judging by the law of Allah and His Messenger is the embodiment of true faith.

True faith is to practice the Book of Allah and the Sunnah of the Prophet and accept the law with submission and willingness. Among the urgency of eating halal food for a Muslim are (Asep, 2021):

- a. Halal food is one of the reasons why prayers are answered.
- b. Rizki and halal food bequeath pious deeds.
- c. Halal food can function as a prevention and antidote to various diseases. Consuming halal and good food, of course, will produce a healthy body and heart. Because eating halal and good food brings many benefits to the life of a Muslim.

Meanwhile, consuming haram food can cause various dangers such as (Uyuni et al., 2018):

- a. Haram food is one of the causes of not granting prayers, as the hadith explained in the previous discussion.
- b. Haram food becomes a barrier for a Muslim in doing good.
- c. Haram food can cause disease.

One of the food products that can change its halal status from halal to haram is meat. Meat that was originally halal will become haram if in the processing process it is mixed with haram substances or the slaughter is not in accordance with Islamic law. Slaughter of animals according to the Shari'a has been regulated in the Fatwa Legal Provisions of the Indonesian Ulema Council Number 12 of 2009 concerning Halal Certification Standards for Slaughtering Animals (Abdallah et al., 2021).

- a. Slaughtered Animal Standard
 1. the animal that is slaughtered is an animal that can be eaten
 2. the animal must be alive at the time of slaughter
 3. the condition of the animal must meet the animal health standard set by the authorized agency
- b. Slaughter Standard
 1. Are Muslim and have reached puberty
 2. Understand the procedures for syar'i slaughter
 3. Have expertise in slaughter
- c. Standard Slaughter Tool
 1. the slaughter tool must be sharp
 2. the tool in question is not nails, teeth/fangs, or bones
- d. Standard Cutting Process
 1. Slaughter is done with the intention of slaughtering and mentioning the name of Allah
 2. Slaughter is carried out by draining the blood through the cutting of the food channel (mari'/oesophagus), the respiratory/throat (hulqum/trachea), and two blood vessels (wadjain/jugular vein and carotid artery).
 3. Slaughter is done once and quickly
 4. ensure that there is blood flow and/or animal movement as a sign of animal life (hayah mustaqirrah)
 5. guarantee the death of animals caused by slaughter. According to the Shari'a, slaughtering animals will increase the demand for the number of halal products on the market. This is a form of fulfillment and obedience to the MUI Fatwa, which is then marked with a halal label. By knowing the importance of consuming halal food and the dangers of consuming haram food, it is necessary to have the role and cooperation of the community, business actors and the Government in order to realize the implementation of halal certification. Halal certification is very important because doing halal certification can provide guarantees, protection, and

certainty for halal products circulating in Indonesia so that consumers are safe to consume these products and/or services.

Based on the Big Indonesian Language Dictionary (KBBI), what is meant by certification is certification. Certification is a series of processes to obtain a certificate. So what halal certification means is a series of processes to get a halal certificate. In Article 1 point 10 of Law Number 33 of 2014 concerning Halal Product Guarantee in conjunction with Article 1 point 6 of Government Regulation Number 31 of 2019 concerning Implementing Regulations of Law Number 33 of 2014 concerning Halal Product Guarantee: "Halal Certificate is an acknowledgment of the halalness of products issued by the Halal Product Assurance Agency based on a written halal fatwa issued by the Indonesian Ulema Council. Halal certification must be carried out based on Article 4 of Law Number 8 of 1999 concerning Consumer Protection that every product that enters, circulates, and is traded in Indonesia must be certified halal. A series of procedures through halal certification is required to get a halal certificate. Halal certification is vital for Slaughterhouse business actors because it guarantees that the slaughter and all processes related to it follow Islamic law. Because if the slaughtered animal is not under Islamic law, then the status of the animal's meat becomes haram. And if the slaughtered meat is distributed to the community, then the community has consumed unlawful food. In this case, awareness of business actors and firmness from the Government is needed so that halal certification at this RPH can be implemented.

RPH Halal Certification

Slaughtering an animal is not the same as being deadly. Killing animals can be done in various ways, such as being beaten, slashed with weapons, scalded with hot water, or burned. But these ways are not exemplified by the Prophet Muhammad and include cruel acts. As for slaughtering an animal, it means cutting the way of eating, drinking, breathing, and the jugular vein of the animal being slaughtered using a knife, sword, or other sharp instruments in accordance with the provisions of syara'. Therefore, in doing the slaughter must be done properly and correctly. As Rasulullah (SAW) said: "Verily Allah has decreed that everything should be good. When you kill, kill well. When you want to slaughter, slaughter well, sharpen the knife, and give pleasure to the slaughtered animal. (HR. Muslim).

As believers, we should not slaughter animals carelessly. We must follow the procedures and conditions for slaughtering animals. The slaughtering of animals has been regulated in the MUI Fatwa Number 12 of 2009 concerning the Halal Certification Standard for Slaughtering Animals. This indicates an imbalance between expectations and reality that needs serious attention from various parties, especially those directly related to halal products and the livestock and animal health services as well as stakeholders. Regulation no. 39 of 2014 states that all products circulating in the market must be halal certified; producers who use animal ingredients will have difficulty managing halal certificates. This is because there are still few RPH / RPU or RPA certified halal, so halal certification for Slaughterhouses (RPH), Poultry Slaughterhouse (RPU), or Chicken Slaughterhouse (RPA) are one of the priorities of the Ministry of Religion's BPJPH Halal Product Guarantee Agency in carrying out their duties in implementing Halal Product Guarantee (JPH). It was revealed by the Head of the BPJPH Halal Registration and Certification Center(Wenovita, 2021).

In daily life, RPH/RPU plays a critical role in the supply of food ingredients in the form of meat, both for the supply of industrial materials and for consumption by the wider community. In this RPH/RPU, livestock is slaughtered and processed to produce ready-to-eat meat.

Slaughterhouse (RPH), as a meat provider, requires a halal certificate to guarantee the halalness of the meat. Making halal certificates is not required by every abattoir, but a large number of Muslims in Indonesia make halal certificates a necessity for the abattoir industry. Based on interviews with RPH employees in several places, namely RPH Purworejo 2, namely RPH Baledono and RPH Kutoarjo, namely RPH Kebumen, and RPH Magelang Regency, namely the City of Public Health. Veterinary RPH Magelang, RPH Muntilan, Animal Husbandry Service, RPH Grabag, and RPH Temanggung, it

can be concluded that the factors for the low number of halal-certified abattoirs with the highest factors are no:

1. There is no pressure from the Government. It means that there is no threat to abattoirs that are not halal certified.
2. Feeling that the slaughter is halal
3. Without a halal certificate, the meat is already sold
4. Don't know about halal certification

Table 1. Percentage of RPH answers regarding halal awareness of RPH Owners.

No.	Answer	Percentage
1	There is no pressure from the government	50%
2	Feel that the slaughter is halal	30%
3	Without a halal certificate, the meat is already sold	15%
4	Don't know about halal certification	5%
		100%

Meat-based Food Products

Animal food ingredients are food sources produced from animals that humans can consume. Animal foods are known as sources of protein and fat. The protein content in animal foods is fairly high and can play a role in helping improve health and intelligence. Protein in animal foods contains essential amino acids that are more complete and balanced when compared to protein in plant-based foods. The protein content in animal foods can be more easily digested and absorbed by the body. This animal protein can help repair and build tissues in the human body. In addition to protein, animal foods contain various other nutrients, such as vitamin B12, vitamin D, iron, and omega-3 fatty acids (Nanda et al., 2021).

In Indonesia, various kinds of food are made from beef, chicken, goat, etc. This includes many micro or small traders such as Bakso and Mie Ayam who wander around or hang out in permanent establishments. Based on interviews with these traders, many want a halal certificate to provide halal assurance to consumers and increase their turnover (bpk Jhoni, Mbah Abu, Bpk Kasman, 2022).

UMKM dan Sertifikasi Halal RPH

Halal certification labeling in products can increase consumer confidence; conversely, the absence of a halal certification label cannot compete with certified ones. In the case of RPH certification, RPH is the origin of halal certification of products made from meat, so the absence of halal certification at the RPH will hinder the development of micro, small and medium enterprises (MSMEs) who fail to apply for halal certification because they cannot get halal-certified ingredients. Thus, it is crucial to have halal certification for RPH to benefit all consumers and especially SMEs.

Halal Slaughterhouse Certification (RPH) is one of the priorities of the BPJPH Halal Product Assurance Agency of the Ministry of Religion in carrying out its duties in implementing the Halal Product Guarantee (JPH). Halal certification for RPH is a form of product certification subject to the obligation to be certified halal based on Law Number 33 of 2014 concerning Halal Product Guarantee. "According to the mandate of the law, products are goods and/or services related to food, beverages, drugs, cosmetics, chemical products, biological products, genetically engineered products, as well as goods that are used, used, or utilized by the public. , then RPH is clearly included in it."

The Halal RPH certification process is not difficult; business actors can apply to BPJPH individually or collectively, such as associations. The halal certification procedure for the RPH includes: 1) Business actors submit applications for halal certification, 2) BPJPH examines application documents, 3) BPJPH determines LPH based on the choice of LPH by the applicant, 4) LPH conducts inspection and/or testing of product halalness, the results of which are submitted to BPJPH, 5) BPJPH submits the results of the inspection and/or testing of product halalness to MUI and MUI determines product

halalness through a halal fatwa session. The results of the determination of the halalness of the product are then submitted to BPJPH, and 6) BPJPH issues a halal certificate.

The most essential requirements for submitting halal certification for abattoirs are as follows (Malikha, 2022) :

1. have a Veterinary Control Number (NKV)
2. have a Business Permit Number (NIB)
3. have one halal supervisor
4. have one veterinarian (can be outsourced)
5. have a halal butcher.

Although the requirements to apply for halal certification for abattoirs are so easy, it is still rare for abattoirs to be certified halal. This causes MSMEs for food made from meat to be constrained in applying for halal certification.

4. CONCLUSION

From the explanation above, it can be concluded that the factor in the low number of halal-certified abattoirs is the lack of emphasis from both the government and the community. From the government side, in the absence of special obligations for halal-certified RPH and from the community with a lack of public awareness of the importance of halal assurance, RPH feels no need to try to take care of halal certification on the grounds that even without halal certification their meat products have been sold. As for the impact of halal certification on RPH, for micro and small business actors, it is obvious that when they cannot get halal-certified ingredients, they also cannot apply for halal certification on their products it can be concluded that the Government, which includes the ministry related to the interests of MSME actors, the Directorate General of Livestock and Animal Health (Ditjen PKH) as the implementing element at the Ministry of Agriculture of the Republic of Indonesia, must cooperate with the Ministry of Religion, in this case, BPJPH to provide awareness halal to the community, especially RPH owners and make policies that strengthen the role of BPJPH in carrying out their duties. Likewise, scholars and leaders must participate in promoting the importance of halal assurance and providing awareness to the public. Because public awareness about halal will automatically put pressure on RPH to apply for halal certification. Wallahu a'lam.

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