

**THE ROLE OF HALAL CERTIFICATION IN PROTECTING INDONESIAN AND THAILAND PRODUCERS AND CONSUMERS**

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**Abstract**

This study analyzes how halal certification protects producers and consumers in Indonesia and Thailand through document analysis from various sources. Halal certification is crucial for ensuring that the food and beverage industry adheres to Islamic sharia norms. A qualitative research approach was employed to gain an in-depth understanding of its purpose. Data collection comprised primary and secondary sources. Primary data included certification standards, evaluation reports, and policy documents from halal certification authorities, which directly address the role of halal certification in production. Secondary data was obtained from previous studies, scholarly articles, and relevant library materials. A thematic analysis was conducted to identify key themes and patterns related to the function of halal certification. The findings indicate that halal certification is vital for consumer protection, as it ensures compliance with sharia law and fosters customer loyalty. For producers, it enables adherence to strict quality standards, enhances competitiveness in domestic and international markets, and facilitates the development of industry regulations. This study highlights that halal certification is an effective tool for safeguarding consumer rights and promoting the growth of the halal market in both Thailand and Indonesia. Further research is recommended to explore how halal certification influences regional business practices, affects global market trends, and how certification standards should adapt to evolving industry challenges. Additionally, the report suggests focusing on modifying certification policies to improve effectiveness and responsiveness to changing market conditions.

**Keywords:** Halal Certification, Protecting, Producers, Consumers

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## A. INTRODUCTION

Consumable goods and/or services have been created in a wide range by the economy's continued growth, particularly in the areas of industry and national trade. Furthermore, the advancements in telecommunication and information technology have enabled globalisation and free trade, creating more opportunities for the exchange of commodities and/or services across national borders.<sup>4</sup> The question of whether a country's halal laws are in the best interests of both its domestic and international residents is relevant in the age of globalisation, particularly in the context of the Asean economic community<sup>5</sup>

Thus, it is not unexpected that the topic of halal haram is still debated in a nation where Muslims make up a small portion of the population. Take what transpired in Thailand, for instance. The description provided above suggests that a thorough examination of the processes involved in halal product certification in the two aforementioned nations would be highly valuable. The populations of these two nations who practise Islam differ from one another statistically. While Muslims are a minority in Thailand, they make up the majority of the population in Indonesia. This indicates that whereas halal and haram are solely in the interests of a small minority in Thailand, they pose a dilemma for the majority of people in Indonesia.<sup>6</sup>

According to the government's public relations department, Thailand's Ministry of Industry set a goal in 2015 to elevate the nation's standing as one of the top five exporters of halal goods and services globally during the following five years. The government of Thailand and Muslim non-governmental organisations in Thailand worked hard to provide halal certification and standards between 1997 and 2016. They have created their halal industry norms and successfully formed a body for halal certification. The Islamic Central Committee of Thailand gains the confidence of the

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<sup>4</sup>Andi Fitriani Djollong, "Teknik Pelaksanaan Penelitian Kuantitatif (Technique of Quantitative Research)," *Istiqla'* 2, no. 1 (2014): 86–100.

<sup>5</sup>Muthia Sakti, Dwi Aryanti, and Yuliana Yuli W, "Perlindungan Konsumen Terhadap Beredarnya Makanan Yang Tidak Bersertifikat Halal," *Jurnal Yuridis* 2, no. 1 (2015): 62–77.

<sup>6</sup>Muh. Zumar Aminuddin, "Sertifikasi Produk Halal: Studi Perbandingan Indonesia Dan Thailand," *SHAHIH: Journal of Islamicate Multidisciplinary* 1, no. 1 (2016): 27–39, <https://doi.org/10.22515/shahih.v1i1.52>.

government and is granted authorisation to establish a halal food centre in the southern region.<sup>7</sup>

Indonesia's consumer protection is a significant concern in the trading world. Indonesian consumer protection laws are governed by Law Number 8 of 1999 concerning Consumer Protection. Law Number 33 of 2014 about Halal Product Assurance (JPH) has changed the process of obtaining halal certification in Indonesia. Additionally, the law makes halal certification mandatory, whereas it was previously optional.<sup>8</sup> Thailand is another highly developed nation in the realm of halal certification, alongside Indonesia. The government of Thailand is concerned about the halal issue, despite the fact that Muslims do not make up the majority of the population. The halal business is well aware of Thailand's halal certification. In contrast to Indonesia and Malaysia, state entities do not carry out the implementation of Halal Product Assurance in Thailand. The establishment of halal product assurance in Thailand is being handled by CICOT, a non-governmental organisation. Lewis and Kanji (2009) describe the Central Islamic Council of Thailand as CICOT. Muslim consumers may shop with confidence knowing that the products fulfil Halal Islam's criteria thanks to halal certification and food labels. Customers will find it challenging to determine whether a product satisfies halal rules in the absence of a legitimate halal label or certification.<sup>9</sup>

The nation having the greatest number of Muslims worldwide is Indonesia. The number comes to 231.06 million, or 86.7% of Indonesia's total population, according to a report from The Muslim 500 2022 edition, published by The Royal Islamic Strategic Studies Centre (RISSC) or MABDA<sup>10</sup> Naturally, there is a lot of potential here for creating goods and services centred around halal assurance. With

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<sup>7</sup>Delvicka Ismaja and Ploypailin Kijkasiwat, "The Perceived Value For International Halal Makeup Product In Thailand," *Jurnal Analisis Bisnis Ekonomi* 20, no. 2 (2023): 108–23, <https://doi.org/10.31603/bisnisekonomi.v20i2.7157>.

<sup>8</sup>Aminudin Yakub and Fitriyani Zein, "Halal Certification in Government and Non-Governmental Organizations: A Comparative Analysis of Indonesia, Malaysia, and Thailand," *Jurnal Cita Hukum* 10, no. 1 (2022): 153–76, <https://doi.org/10.15408/jch.v10i1.25747>.

<sup>9</sup>Nurhajijah Zulfa et al., "Konsep Maqashid Syariah Dalam Praktik Strategi Pemasaran Tiktok Dengan Landasan Etika Bisnis Islam," *AB-JOIEC: Al-Bahjah Journal of Islamic Economics* 1, no. 2 (2023): 79–94, <https://doi.org/10.61553/abjoiec.v1i2.64>.

<sup>10</sup>Akim Akim et al., "The Shifting of Halal Certification System in Indonesia: From Society-Centric To State-Centric," *MIMBAR: Jurnal Sosial Dan Pembangunan* 35, no. 1 (2019): 115–26, <https://doi.org/10.29313/mimbar.v35i1.4223>.

the adoption of Law Number 33 of 2014 concerning Halal Product Assurance, the government has demonstrated its commitment to fostering the growth of halal products as well. The goal of the law is to safeguard and ensure that every product that the general public consumes is halal. Furthermore, a comprehensive strategy for the advancement of the sharia economy has been formulated, encompassing halal sectors like food and drink, tourism, media and recreation, Muslim fashion, halal pharmaceuticals and cosmetics, and renewable energy.<sup>11</sup> Despite being the top exporter of halal food among the ten members of the Association of Southeast Asian Nations (ASEAN), Thailand's halal food market and businesses seem to have received little attention.<sup>12</sup> Consider concentrating on the requirements, purchasing patterns, and sentiments of UAE customers regarding Thailand's packaged halal food. However, despite having effectively entered the sizeable Muslim market globally, there hasn't been any prior research done on SMEs and Halal food certification in Thailand up until this point.<sup>13</sup>

However, neither of these nations is an Islamic nation. In actuality, significant financial resources, equipment, and technological support are required in order to achieve haram and halal transparency in products. Many problems arise because neither of these countries follows Islam, such as whether the community should take full responsibility for this issue. What part does halal certification play in safeguarding Indonesian and Thai producers and consumers? Another fascinating topic is: Given that these two nations are not Islamic yet have different populations of Muslims, what are the differences and similarities in managing halal certification between them? This makes the study of how the government and religion interact when it comes to halal certification in Indonesia and Thailand both highly significant and fascinating.

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<sup>11</sup>Risa Qoniah, "Tantangan Dan Strategi Peningkatan Ekspor Produk Halal Indonesia Di Pasar Global," *Halal Research Journal* 2, no. 1 (2022): 52–63, <https://doi.org/10.12962/j22759970.v2i1.246>.

<sup>12</sup>Muhammad Syukur and Suthep Nimsai, "Factors Influencing the Purchase Intention of Halal Packaged Food in Thailand," *International Journal of Supply Chain Management* 7, no. 4 (2018): 1–6.

<sup>13</sup>Aisyah Amini and Budi Dharma, "Comparative Analysis of Halal Food Product Competitiveness in Southeast Asia: A Case Study of Singapore and Thailand," *International Journal of Economics Development Research* 4, no. 3 (2023): 2023–1198.

The Arabic word "halal" refers to something that satisfies religious requirements or is permissible, acceptable, or approved. Though this term is frequently connected to culinary items, it actually refers to every facet of a Muslim's life, regardless of gender. It consists of routine activities, spiritual observances, and other aspects of life guided by Islamic values ( 2021). When adopting Halal product policies, the Halal concept takes into account not just Sharia rules but also sustainable cleanliness, health, and safety. The objective is to increase consumer acceptance of halal cuisine among those who place a high value on food safety and a healthy lifestyle <sup>14</sup> Due to its huge Muslim population, Indonesia presents both domestic and international economic actors with prospective markets for the consumption of food goods, medications, and cosmetics.<sup>15</sup> The halal market has entered a new phase during the past few decades, marked by worldwide standardisation, certification, and new kinds of regulation. Approximately 240 million people call Indonesia home (BPS, 2010), with 87% of them identifying as Muslims <sup>16</sup> Potential customers for halal goods could be found in Indonesia, which also has the capacity to become into a significant halal product producer in addition to a significant market.

Interest in halal food and goods is rising in nations like Thailand where the overwhelming population is not Muslim. While the Muslim population in Thailand makes up 2.94 million, or approximately 4.3% of the country's total population. Thailand has become a prominent player in the Southeast Asian halal food production scene. The nation is one of the top five manufacturers of halal food in the region. Since 1949, when there were significant concerns regarding the validity and halal verification of halal poultry products, there has been interest in the halal business in Thailand. Some Middle Eastern countries reject poultry products because they do not adhere to Islam's requirement of animal slaughter. Thus far, there has been no

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<sup>14</sup>Kasmarini Baharuddin et al., "Understanding the Halal Concept and the Importance of Information on Halal Food Business Needed by Potential Malaysian Entrepreneurs," *International Journal of Academic Research in Business and Social Sciences* 5, no. 2 (2015), <https://doi.org/10.6007/ijarbs.v5-i2/1476>.

<sup>15</sup>Ema Fathimah and Siti Zailia, "Jaminan Produk Halal Bagi Perlindungan Konsumen Telaah Ruujph (Rancangan Undang-Undang Jaminan Produk Halal) Dalam Perspektif Hukum Ekonomi Islam," *Muamalah* 3, no. 1 (2017): 73–86, <https://doi.org/10.19109/muamalah.v3i1.1488>.

<sup>16</sup>Johan Fischer, "Markets, Religion, Regulation: Kosher, Halal and Hindu Vegetarianism in Global Perspective," *Geoforum* 69, no. October (2016): 67–70, <https://doi.org/10.1016/j.geoforum.2015.12.011>.

certification or verification procedure involved; rather, the halal status of food and items has only been determined by the judgement of Muslim clerics. In actuality, halal food and products do not receive any official certification or recognition. When a product is certified as halal, local religious authorities often make the verification. In a nation where most people are Buddhists, the certification is genuinely intended to satisfy the needs of Muslims living in Thailand who wish to consume halal goods.<sup>17</sup>

Development in the actual industrial sector, which attracts businesses, halal certification plays a part in boosting the rate of economic growth in Indonesia. And this shows unequivocally that the introduction of the halal business into a number of industrial sectors has also helped Indonesia's sharia economy. The halal industry's development.<sup>18</sup> Before the Indonesia Ulema Council (MUI) certified food items as halal in 1989, the Ministry of Health had been labelling food goods in Indonesia as halal since the end of 1976. All goods and beverages containing pig and its derivatives were required to identify that they included pork as of November 10, 1976.

The Republic of Indonesia's Decree Number 280/Men.Kes/Per/XI/76, which addresses the provisions for circulation and marking on food containing ingredients of pig origin, has regulations governing this. Food companies who employ pigs or products derived from them are required to put a warning label—either printed or adhered on the container or package. A label that initially stated "CONTAINS PIG" was changed to say "HALAL" ten years later, on August 12, 1985. A Joint Decree of the Ministers of Health and Religion, Nos. 42/Men.Kes/SKB/VIII/1985 and No. 68 of 1985, on the Inclusion of Halal Writing on Food Labels, was released by the government. After the maker notifies the Ministry of Health (Depkes) about the substances' composition and the product's processing procedure, labels may be added. Through the Food Registration Assessment Team of the Directorate General of Drug

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<sup>17</sup> Mohamed Syazwan Ab Talib and Abu Bakar Abdul Hamid, "Motivations and Limitations in Implementing Halal Food Certification: A Pareto Analysis," *British Food Journal* 117, no. 11 (2015): 2664–2705, <https://doi.org/10.1108/BFJ-02-2015-0055>.

<sup>18</sup> Siti Indah Purwaning Yuwana and Hikmatul Hasanah, "Literasi Produk Bersertifikasi Halal Dalam Rangka Meningkatkan Penjualan Pada UMKM," *Jurnal Pengabdian Masyarakat Madani (JPMM)* 1, no. 2 (2021): 104–12, <https://doi.org/10.51805/jpmm.v1i2.44>.

and Food Control of the Ministry of Health, supervision is jointly conducted by the Department of Religion and the Ministry of Health.<sup>19</sup>

The evolution of halal certification in Thailand occurs in four stages: First, prior to 1949, when products and services are deemed Halal for Muslim consumers, the judgement of Islamic scholars is the only basis for assessment; there is no certification process or authentication procedure in place. Second, Halal 2.0 documents the industry's development from 1949 to 1997, when the Shickhul Islam office first certified treatment centres as halal. The majority of Thais are Buddhists, hence this is done to accommodate the demands of Muslims in Thailand who want access to halal qurbani. The world's first halal food standard was introduced in 1971 by the Central Islamic Committee of Thailand. After then, these criteria were adjusted and enhanced to comply with both international and Islamic law, and eventually all official requirements were embraced by Thailand.<sup>20</sup>

Halal 3.0 began in 1997 and continued until 2016, when the Thailand Halal Standards Institute, which is based on Codex, was established. By strategically approving the construction of a halal food centre in southern Thailand in 2002, the Islamic Central Committee of Thailand was able to win over the government of Thailand. The Centre for Halal Science at Chulalongkorn University was founded in 2003, and funding for the development of the halal-HACCP system was also provided in 2003 as part of this support. Before being evaluated by Islamic scholars, the status of food is determined by halal inspectors with the assistance of standardised scientific laboratories. The first organisation in Thailand to successfully establish and promote the halal business was the Halal Science Centre. The Committee was successful in releasing the Halal Management Regulation in 2009, which set the standards for the use of halal ingredients in goods and the degree of quality assurance required.<sup>21</sup>

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<sup>19</sup>Hayyun Durrotul Faridah, "Halal Certification in Indonesia; History, Development, and Implementation," *Journal of Halal Product and Research* 2, no. 2 (2019): 68, <https://doi.org/10.20473/jhpr.vol.2-issue.2.68-78>.

<sup>20</sup>P Priyakorn, "The Evolution and Future Trends of Halal Standard Development and Halal Certification Process in Thailand," *Journal of Public and Private Management*, 2018, 151–81.

<sup>21</sup>Mohd Saiful, Anwar Mohd, and Saadan Man, "Halal Food Industry in Thailand : History , Prospects and Challenges University of Malaya University of Malaya University of Malaya University

According to CICOT, they are the primary halal authority and currently oversee 39 Provincial Islamic Committees nationwide.<sup>22</sup>

The Central Islamic Committee of Thailand's Regulation BE 2552 regarding Halal Affairs Operations, which covers, among other things, infractions of the misuse of the halal logo for applicants or holders of halal certificates and their consequences, is the basis upon which CICOT operates. In addition to other things, the following ministries' laws the Ministries of Animals, Health, Agriculture, Trade, and Foreign Affairs may also have some bearing on CICOT's jurisdiction: the Ministries of Agriculture, Health, and Trade.<sup>23</sup>

## B. METHOD

In this study, the library technique was applied. The examination of documents from a variety of sources, such as books, scholarly journals, articles, and library data pertaining to research themes, is the main emphasis of this study. Primary and secondary data comprise the data set. Primary data is closely related to the role of halal certification in the production process and contains crucial information that the author needs. Secondary data for this research topic are sourced from journals and earlier research works. This is the data collecting approach employed; all information is gathered from the library's resources.<sup>24</sup> The processes of data collecting, data reduction, data visualisation, and conclusion drawing are all included in data analysis. The research must be supported by consistent and valid evidence gleaned from the sources examined for the conclusions to be deemed trustworthy and to address the issues raised by the study.

## C. RESULT AND DISCUSSION

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of Malaya University of Mala," no. August (2017): 302–7.

<sup>22</sup> Wannasiri Wannasupchue et al., "Challenges to Obtain Halal Certification among Restaurants in Northeast Thailand," *Journal of Islamic Marketing* 14, no. 2 (2023): 607–21, <https://doi.org/10.1108/JIMA-04-2021-0124>.

<sup>23</sup> H. Toran et al., "The Preparation, Knowledge and Self Reported Competency of Special Education Teachers Regarding Students with Autism," *Pertanika Journal of Social Sciences and Humanities* 24, no. 1 (2016): 185–96.

<sup>24</sup> Milya Sari and Asmendri Asmendri, "Penelitian Kepustakaan (Library Research) Dalam Penelitian Pendidikan IPA," *Natural Science* 6, no. 1 (2020): 41–53, <https://doi.org/10.15548/nsc.v6i1.1555>.

The certification of a product as halal guarantees that it complies with Islamic sharia on raw materials, manufacturing procedures, and storage techniques. In order to satisfy the demands of Muslim customers who wish to guarantee adherence to religious beliefs, this is essential. Customers can purchase items knowing that they are free of ingredients that are considered haram when they see the halal certification. Customers become more dependable and devoted to a specific brand or product as a result.<sup>25</sup> International market access is made possible by halal certification, particularly in nations with sizable Muslim populations. This boosts halal product exports from Indonesia and helps companies compete on the international market. Manufacturers are encouraged to maintain high production standards since the halal certification procedure has tight quality standards. Additionally, it aids in guaranteeing that the product satisfies global standards.<sup>26</sup> Halal certification is a regulatory mechanism used to monitor items that are sold. This shields customers from non-compliant products by preventing halal-compliant goods from reaching the market. Halal certifications serve as proof of a product's halal status under the Halal Product Assurance Regulations. The objective is to increase the added value for business actors who create halal products while also giving the general public comfort and assurance on the availability of halal items for consumption and use. This suggests that one of the economic systems founded on Islamic principles is the sharia economy.<sup>27</sup>

There are disparities in religious beliefs around the nation. All religions are, nevertheless, supported and upheld by His Majesty the King and the government, and freedom of worship is permitted without hindrance. CICOT (Central Islamic Committee of Thailand) is in charge of Thailand's halal certification organisation. In Thailand, CICOT is in charge of monitoring and granting halal certificates for a range of goods and services. This certification guarantees that the goods being sold adhere

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<sup>25</sup>Muhammad Turhan Yani and Sri Abidah Suryaningsih, "Muslim Consumer Behavior and Halal Product Consumption," *Al-Uqud: Journal of Islamic Economics* 3, no. 2 (2019): 161, <https://doi.org/10.26740/al-uqud.v3n2.p161-173>.

<sup>26</sup>Dursun Yener, "The Effects of Halal Certification and Product Features on Consumer Behavior," *International Journal of Management Studies* 29, no. August (2022), <https://doi.org/10.32890/ijms2022.29.2.5>.

<sup>27</sup>Eny Latifah et al., "PERAN SERTIFIKAT HALAL DALAM MENINGKATKAN" 01, no. 02 (2022): 126-44.

to the criteria set out by Islamic sharia and teaches producers, retailers, and the general public about the prerequisites and procedure for obtaining halal certification. This enhances comprehension of and adherence to halal requirements.<sup>28</sup>

CICOT contributes to the domestic and international marketing of Thailand's halal products. To increase market reach, it involves seminars, exhibitions, and partnerships with foreign organisations. CICOT collaborates with governments and international organisations to enhance halal standards and regulations, supporting the policy-making process pertaining to Thailand's halal industry. In order to safeguard the interests of both producers and consumers, it also acts as an organisation for resolving disputes and complaints pertaining to halal certification.<sup>29</sup>

Therefore, the authorities may take legal action in response to any false reports pertaining to halal emblems and certificates. The official organisation in charge of overseeing the halal certification and logo issuing in Thailand is the Halal Standards Institute of Thailand. A cabinet resolution from August 11, 2003 served as the foundation for its establishment. This institution's primary objective is to provide guidelines for halal issues in Thailand through research, training, and courses. Establishing halal food standards that satisfy both worldwide and Islamic norms as well as the legal prerequisites for halal certification in Thailand, the institute will collaborate closely with the government and Thailand's Central Islamic Committee.<sup>30</sup> Administratively speaking, the Islamic Central Committee of Thailand is in charge of the Halal Standards Institute of Thailand. This organisation will educate full-time producers on science and technology linked to Halal affairs.

## 1. Protection Producer in Indonesia and Thailand

In Indonesia, halal certification is essential for safeguarding producers in terms of the legal system, sociocultural norms, and economy. The certification of products

<sup>28</sup>Suharko Suharko et al., "Institutional Conformance of Halal Certification Organisation in Halal Tourism Industry: The Cases of Indonesia and Thailand," *Tourism* 66, no. 3 (2018): 334–48.

<sup>29</sup>Sufiana Sarisae, “The Need for Halal Certification of Medical Devices: A Case Study of Thailand,” *Journal of Halal Science and Technology* 2, no. 1 (2023): 32–39, <https://doi.org/10.59202/jhst.v2i1.664>.

as halal offers reassurance that they are manufactured in accordance with the criteria accepted by Indonesia's majority Muslim population. Manufacturers can boost their products' competitiveness in both local and foreign markets by obtaining halal certification<sup>31</sup> Legally speaking, producers must get ashalal certification for products that are in circulation according to Law No. 33 of 2014 about Halal Product Assurance (JPH Law). Legal repercussions, such as warnings and product recalls, may follow noncompliance with these regulations. Producers can operate their operations with clarity and assurance because to this legal protection.<sup>32</sup>

Furthermore, from a social and cultural standpoint, the majority of Indonesians view halal certification as a mark of adherence to Islamic principles. Halal-certified manufacturers can enhance their brand recognition among Muslim customers, leading to a rise in customer retention and a stronger market position<sup>33</sup> As a result, halal certification acts as a safeguard for manufacturers in a number of crucial areas related to operating their business in Indonesia, in addition to being a tool for quality control.

In Thailand, safeguarding halal certification for producers is a crucial aspect of efforts to guarantee that the goods produced adhere to halal standards.<sup>34</sup> There are three rules regarding halal products published by CICOT. Firstly, the THS 24000:2552 General Guidelines for Halal Products are the primary directives for several crucial aspects of the implementation and administration of the halal product sector. It was released in 2011 with the intention of harmonising domestic standards with global norms. This law, which was developed in cooperation with the Halal Business Promotion and Development Council of Thailand, acts as a National Halal Standard to bolster the trust of Muslim customers both domestically and internationally and to raise awareness of regional food items. Second, there are steps

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<sup>31</sup> Intan Nurrachmi and Setiawan Setiawan, "Pengaruh Religiusitas, Kepercayaan, Dan Kepuasan Terhadap Keputusan Pembelian Ulang Produk Halal," *IQTISHADIA Jurnal Ekonomi & Perbankan Syariah* 7, no. 2 (2020): 126–37, <https://doi.org/10.19105/ijtishadia.v7i2.3521>.

<sup>32</sup> Rizal Bahara et al., "Sustainable Improvement of Food SMEs Through Halal Certification: A Meta-Analysis," *AIP Conference Proceedings* 2957, no. 1 (2024), <https://doi.org/10.1063/5.0183887>.

<sup>33</sup> Nur Asnawi, Badri Munir Sukoco, and Muhammad Asnan Fanani, "Halal Products Consumption in International Chain Restaurants among Global Moslem Consumers," *International Journal of Emerging Markets* 13, no. 5 (2018): 1273–90, <https://doi.org/10.1108/IJoEM-11-2017-0495>.

<sup>34</sup> Amini and Dharma, "Comparative Analysis of Halal Food Product Competitiveness in Southeast Asia: A Case Study of Singapore and Thailand."

and procedures involved in obtaining for Halal certification for businesses under the Halal Product Standard Certification Process.

Third, the Central Islamic Committee of Thailand's Regulation on the Operation of Halal Affairs, B.E. 2552, acts as a benchmark for measuring and ensuring the quality of halal goods. The administrative duties associated with Halal certification are handled by CICOT's Halal Affairs Department.<sup>35</sup> In five categories consumer goods or commodities, meat and slaughterhouses or processing plants, food and beverage items, including kitchens, imported meat and meat-based products, and products for export overseas the department offers Halal certification.<sup>36</sup>

## 2. Consumer Protection in Indonesia and Thailand

Preserving the integrity of halal certification in Indonesia is crucial to ensuring Muslim customers' confidence. The guarantee of halal products is not only a religious duty but also a legally protected consumer right for the majority of the Muslim population. The certification of products as halal protects customers from non-compliant products and guarantees that products sold in the market adhere to Islamic law. The Halal Product Assurance Agency (BPJPH) has been in charge of implementing halal certification since the passage of Law No. 33 of 2014 about Halal Product Assurance (JPH). The Institute for the Assessment of Food, Drugs, and Cosmetics of the Indonesia Ulema Council (LPPOM MUI) was responsible for halal certification prior to the enactment of this law. Even though BPJPH is presently the primary organisation, collaboration with MUI and other relevant institutions is still necessary for the certification process to be implemented.<sup>37</sup>

In addition to safeguarding local customers, Indonesia's halal certification program attempts to increase the country's share in the worldwide halal market. This is particularly critical in light of the growing global trend of halal product demand. Notwithstanding, the execution of this certification encounters obstacles, such as the

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<sup>35</sup> Priyakorn, "The Evolution and Future Trends of Halal Standard Development and Halal Certification Process in Thailand."

<sup>36</sup> Suharko et al., "Institutional Conformance of Halal Certification Organisation in Halal Tourism Industry: The Cases of Indonesia and Thailand."

<sup>37</sup> Susilowati Suparto et al., "Harmonisasi Dan Sinkronisasi Pengaturan Kelembagaan Sertifikasi Halal Terkait Perlindungan Konsumen Muslim Indonesia," *Mimbar Hukum - Fakultas Hukum Universitas Gadjah Mada* 28, no. 3 (2016): 427, <https://doi.org/10.22146/jmh.16674>.

matter of certification expenses, extended procedure durations, and the preparedness of small and medium-sized enterprises to fulfil halal prerequisites.<sup>38</sup> In order to maintain the confidence and safety of Muslim customers in Thailand, it is crucial to safeguard halal certification for consumers. Thailand has a sizable Muslim population, particularly in the south of the nation, and halal goods are becoming more and more popular. Institutions in Thailand that are in charge of halal certification include The Central Islamic Council of Thailand (CICOT). In close collaboration with the government, CICOT makes sure that items bearing the halal designation adhere to sharia laws. Because of these legal safeguards, customers can use items knowing that they have been approved by reliable authorities. In Thailand, halal certification shields customers from goods that might not adhere to halal requirements.<sup>39</sup>

This includes defence against goods made with ingredients that are prohibited or processed improperly. Muslim buyers in Thailand can select products more readily and feel secure knowing that they adhere to Islamic law when they see a halal certification.<sup>40</sup> In Thailand, halal certification also boosts consumer trust in both domestic and foreign goods. As one of the main exporters of halal food items in Southeast Asia, Thailand benefits from this in terms of consumer loyalty and the growth of the halal food industry.<sup>41</sup>

#### **D. CONCLUSION**

The guarantee that goods consumed by Muslim communities in Indonesia and Thailand comply with Islamic sharia norms is provided by halal certification. It guarantees that products are produced in compliance with religious beliefs and shields customers from components that are considered haram. Customers feel more secure

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<sup>38</sup> Supriyadi Supriyadi et al., “Legal Effectiveness of Halal Product Certification in Improving Business Economics in Indonesia and Malaysia,” *Al-Ahkam* 34, no. 1 (2024): 193–220, <https://doi.org/10.21580/ahkam.2024.34.1.20546>.

<sup>39</sup> Eun Kyeong Yun, Hee Yul Lee, and Dong Hwan Kim, “Is Halal Certification Necessary for Exporting to Islamic Countries? Focus on OIC Countries,” *Cultura. International Journal of Philosophy of Culture and Axiology* 17, no. 1 (2020): 173–92, <https://doi.org/10.3726/cul012020.0011>.

<sup>40</sup> Saiful, Mohd, and Man, “Halal Food Industry in Thailand: History , Prospects and Challenges University of Malaya University of Mala.”

<sup>41</sup> R Vongurai, “Determinants of Halal Food Purchase Intention and Buying Behavior in Thai Muslim Consumers,” *Journal of Community Development Research* ... 15, no. 1 (2022): 27–41, <https://www.journal.nu.ac.th/JCDR/article/view/Vol-15-No-1-2022-27-41>.

about the food they eat when they see the halal certification, which is crucial for satisfying their needs in terms of both spirituality and health. Certification as Halal fosters customer loyalty and confidence. Halal certification acts as a guarantee of product quality and halalness in Thailand, where there is a sizable Muslim community, and in Indonesia, where there is a substantial Muslim population. This fosters strong relationships between producers and consumers. The certification of halal products incentivises manufacturers to comply with rigorous quality requirements, thereby enhancing their competitiveness in both domestic and global markets.

Halal certification facilitates entry into international markets for Indonesian and Thai businesses, enabling them to compete with products from other nations that possess comparable certificates. A regulatory and supervisory instrument used to make sure that goods on the market adhere to halal standards is halal certification. It shields customers from non-compliant products and assists in resolving concerns over non-halal qualified products. Halal certification serves as a means of informing producers and the general public about the significance of adhering to halal standards in both nations. This covers instruction on the benefits of adhering to halal standards as well as the certification procedure. The Central Islamic Committee of Thailand (CICOT) and the Indonesia Ulema Council (MUI), two halal certification organisations, are crucial to the certification and oversight process. In addition to issuing certificates, they also work on halal sector policies, promotion, and education. In light of this conclusion, it is clear that halal certification is a crucial safeguard for Thai and Indonesian producers as well as consumers. More investigation is advised to determine the actual effects of halal certification on regional business operations, such as how it influences marketing plans and production procedures.

The data used in this study is restricted to publicly available sources, such as certification rules and assessment reports, and may not encompass all real-world applications of halal certification. Owing to the research methodology's emphasis on document analysis, the study may not accurately represent the viewpoint of industry practitioners or the real-world difficulties encountered in putting everyday halal

certification into practice. hence it's possible that the study's conclusions don't accurately reflect the range of certification procedures in Thailand and Indonesia.

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