

Reinforcing Halal Supply Chain Legitimacy: A Juridical Analysis of MUI Fatwa on Porcine Blood Based Animal Feed

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Abstract

This study aims to analyze the position of MUI Fatwa Number 08/Ijtima' Ulama/VIII/2024 in determining the halal status of livestock that consume feed containing pig's blood and its implications for strengthening the halal food supply chain in Indonesia. This issue is important because the use of pig blood meal in the feed industry creates legal uncertainty and has the potential to reduce consumer confidence in halal products. The research uses a descriptive qualitative method with a normative juridical approach, based on secondary data in the form of related fatwas and halal product assurance regulations. The results of the study show that the fatwa provides strict normative provisions regarding the halalness of animal products, especially through the affirmation that animal feed must meet halal standards. This fatwa also strengthens the aspects of accountability and transparency in the halal certification system, especially in the upstream sector of the supply chain. In addition, the implementation of fatwas contributes to increasing the effectiveness of supervision and public trust in the integrity of halal products. The implications of this study show that fatwas have a strategic role in supporting the strengthening of regulations by BPJPH, especially related to the obligation of halal certification on animal feed. For LPH, these findings provide operational guidelines in improving the accuracy of product audits and testing. Overall, the integration of fatwas into the halal supply chain system has been proven to strengthen the legitimacy, consistency, and sustainability of the halal industry in Indonesia.

Keywords: Fatwa; Indonesian Ulama Council (MUI); Supply Chain; Halal Food.

Abstrak

Penelitian ini bertujuan menganalisis posisi Fatwa MUI Nomor 08/Ijtima' Ulama/VIII/2024 dalam menetapkan status kehalalan hewan ternak yang mengonsumsi pakan mengandung darah babi serta implikasinya terhadap penguatan rantai pasok pangan halal di Indonesia. Isu ini penting karena penggunaan tepung darah babi dalam industri pakan menimbulkan ketidakpastian hukum dan berpotensi menurunkan kepercayaan konsumen terhadap produk halal. Penelitian menggunakan metode kualitatif deskriptif dengan pendekatan yuridis normatif, berdasarkan data sekunder

berupa fatwa terkait dan regulasi jaminan produk halal. Hasil penelitian menunjukkan bahwa fatwa tersebut memberikan ketentuan normatif yang tegas mengenai kehalalan produk hewani, khususnya melalui penegasan bahwa pakan ternak harus memenuhi standar halal. Fatwa ini juga memperkuat aspek akuntabilitas dan transparansi dalam sistem sertifikasi halal, terutama pada sektor hulu rantai pasok. Selain itu, implementasi fatwa berkontribusi dalam meningkatkan efektivitas pengawasan serta kepercayaan publik terhadap integritas produk halal. Implikasi penelitian ini menunjukkan bahwa fatwa memiliki peran strategis dalam mendukung penguatan regulasi oleh BPJPH, khususnya terkait kewajiban sertifikasi halal pada pakan ternak. Bagi LPH, temuan ini memberikan pedoman operasional dalam meningkatkan akurasi audit dan pengujian produk. Secara keseluruhan, integrasi fatwa ke dalam sistem rantai pasok halal terbukti memperkuat legitimasi, konsistensi, dan keberlanjutan industri halal di Indonesia.

Kata Kunci: Fatwa, Majelis Ulama Indonesia, Rantai Pasok, Makanan Halal.

INTRODUCTION

The halal industry in Indonesia has experienced substantial growth, particularly within the halal food sector.¹ Based on The State of the Global Islamic Economy Report 2022, Indonesia has moved up to second place globally in the halal food and beverage sector, improving from its previous position as the fourth-largest halal food producer.² Moreover, Indonesia has strong potential to become both a role model and a global reference point for the halal industry.³ The structured development of the halal industry can further strengthen Indonesia's position as a leading global producer of halal products.⁴ Recent studies also indicate that the growth of the halal industry in Indonesia has been rapid, particularly in the halal food sector.⁵ Consistent with these findings, The State of the Global Islamic Economy Report 2022 shows

¹ Yunes Ramadan Al-Teinaz, Stuart Spear, dan Ibrahim H. A. Abd El-Rahim, *The Halal Food Handbook*, no. Query date: 2024-07-05 16:40:08 (2020), <https://doi.org/10.1002/9781118823026>.

² Iman Ali Liaqat, "State of the Global Islamic Economy Report," DinarStandard, 26 Desember 2023, <https://www.dinarstandard.com/post/state-of-the-global-islamic-economy-report-2023>.

³ Latifah Adnani dkk., "The role of innovation and information sharing in supply chain management and business performance of halal products in tourism destinations," *Uncertain Supply Chain Management* 11, no. 1 (2023): 195–202, <https://doi.org/10.5267/j.uscm.2022.10.007>.

⁴ Mutiara Fajrin Maulidya Mohammad, *Pengaturan Sertifikasi Jaminan Produk Halal Di Indonesia*, 15 (2021): 9.

⁵ Hendri Hermawan Adinugraha dkk., "Halal Tourism in Indonesia: An Indonesian Council of Ulama National Sharia Board Fatwa Perspective," *The Journal of Asian Finance, Economics and Business* 8, no. 3 (2021): 665–73, <https://doi.org/10.13106/jafeb.2021.vol8.no3.0665>.

that Indonesia has advanced to second place worldwide in the halal food and beverage sector, rising from its earlier fourth position.⁶

Halal products are of fundamental importance for Muslims, as the consumption and use of halal products constitute a religious obligation that must be observed by every Muslim.⁷ Nevertheless, the concept of halal is not exclusive to Muslims; it is also applicable and increasingly accepted by non-Muslim consumers. Many countries with predominantly non-Muslim populations have adopted halal standards, including Thailand, Singapore, the United States, Australia, Japan, South Korea, and others.⁸ The scope of the halal industry is therefore extensive, encompassing not only food and beverages but also pharmaceuticals, fashion, tourism, logistics, lifestyle products, and other sectors. To date, the halal industry both in Indonesia and globally has become a major trend and attracted significant interest from various stakeholders, largely due to its substantial market potential. The Global Islamic Economy Report 2020/2021 notes that Muslim consumer spending in 2019 reached USD 2.02 trillion, with a large share directed toward halal products, including food, beverages, fashion, and related industries.⁹ In the Indonesian context, halal food and halal fashion have emerged as leading sectors within the national halal industry.

In Indonesia, the halal food sector holds the leading position due to its substantial economic potential, estimated at IDR 2,300 trillion, significantly surpassing other sectors such as Muslim fashion, halal tourism, and Hajj and Umrah services.¹⁰ This substantial potential can be

⁶ “State of the Global Islamic Economy Report 2022,” DinarStandard, 29 Agustus 2022, <https://www.dinarstandard.com/post/state-of-the-global-islamic-economy-report-2022>.

⁷ Arif Afendi, “The Effect of Halal Certification, Halal Awareness and Product Knowledge on Purchase Decisions for Halal Fashion Products,” *Journal of Digital Marketing and Halal Industry* 2, no. 2 (Oktober 2020): 2, <https://doi.org/10.21580/jdmhi.2020.2.2.6160>.

⁸ Yunes Ramadan Al-Teinaz dan Hani Mansour M. Al-Mazeedi, “Halal Certification and International Halal Standards,” dalam *The Halal Food Handbook* (John Wiley & Sons, Ltd, 2020), 227–51, <https://doi.org/10.1002/9781118823026.ch15>.

⁹ “State of the Global Islamic Economy 2019/20 Report | Salaam Gateway - Global Islamic Economy Gateway,” diakses 3 Maret 2023, <https://www.salaamgateway.com/specialcoverage/SGIE19-20>.

¹⁰ “Kepala BPJPH: Peluang Industri Halal Sangat Besar, Saatnya Kita Gerak Cepat | Badan Penyelenggara Jaminan Produk Halal,” diakses 5 Oktober 2025, <https://bpjph.halal.go.id/detail/kepala-bpjph-peluang-industri-halal-sangat-besar-saatnya-kita-gerak-cepat>.

leveraged by Indonesia through its domestic market to enhance competitiveness in the global halal industry, particularly given Indonesia's demographic advantage of 275,773,800 inhabitants in 2022.¹¹ Nevertheless, the considerable potential of halal food products has not yet been supported by robust information systems or adequate digitalization in the management of the halal food supply chain. This is notable given the complexity of the supply chain, which involves multiple stakeholders, including raw material suppliers, providers of slaughtered animals, imported inputs, domestic and international producers, vendors, storage facilities, transportation providers, distributors, agents, and retailers.¹² As explained in the study by Rohani Abdullah, Rohafiz Sabar, and Mastora Mustafar entitled "Green Halal Supply Chain in Malaysian Halal Food Companies: A Conceptual Framework," the halal food supply chain encompasses agriculture, production, packaging, distribution, consumption, and disposal stages¹³. Consequently, the halal certification process is neither simple nor rapid, as it requires rigorous auditing and product traceability throughout the halal food supply chain.

Animal-based halal food products, in particular, should be accompanied by clarity and transparency within the halal food supply chain system. In the context of technological advancement and industrial development, certain segments of the animal feed industry have reportedly utilized porcine blood and bones, mixed and processed into meal and extracts, as high-nutrient feed for livestock such as cattle, goats, and poultry.¹⁴ This phenomenon represents a significant challenge in ensuring the halal status of animal-derived products. The use of porcine blood or bones as animal feed has thus become a controversial issue in relation to compliance with Islamic halal principles.

The impact of animal feed derived from porcine blood meal on the legitimacy of the halal food supply chain is substantial, as it may render

¹¹ "Badan Pusat Statistik," diakses 14 Februari 2023, <https://www.bps.go.id/indicator/12/1975/1/jumlah-penduduk-pertengahan-tahun.html>.

¹² Juliza Hidayati dkk., "Transparent distribution system design of halal beef supply chain," *Uncertain Supply Chain Management* 11, no. 1 (2023): 31–40, <https://doi.org/10.5267/j.uscm.2022.12.003>.

¹³ Rohani Abdullah, Rohafiz Sabar, dan Mastora Mustafar, *Green Halal Supply Chain in Malaysian Halal Food Companies: A Conceptual Framework*, 7, no. 5 (2018).

¹⁴ Imam Hamdi, "Haramkan Ternak Diberi Pakan Campuran Darah Babi, MUI: Tidak Dapat Disertifikasi Halal," *Tempo*, 31 Mei 2024, <https://nasional.tempo.co/read/1874220/haramkan-ternak-diberi-pakan-campuran-darah-babi-mui-tidak-dapat-disertifikasi-halal>.

meat obtained from livestock fed with porcine blood mixtures ineligible for halal certification, thereby affecting downstream products that rely on animal-based raw materials. Similarly, halal food products that have already been certified by BPJPH may have their halal certification revoked and be deemed haram for consumption if it is subsequently detected that the animal-based inputs originated from livestock fed with feed containing porcine blood meal or porcine bone meal. Should such cases occur and be proven in the market, they would likely lead to a decline in Muslim consumer trust in animal-based food products, particularly in light of evidence that some slaughtered animals consumed feed containing porcine blood or bone meal.

R. F. Ramadhan et al., in their study “Method of Cattle Blood Processing in Producing Powder for Poultry Feed Component: A Review,” explain that animal feed derived from porcine blood is commonly referred to as blood meal. Blood meal is a high-protein feed ingredient produced by drying animal blood typically from cattle or pigs and processing it into powder. The inclusion of blood meal has been shown to significantly enhance growth rates and body weight gain in livestock.¹⁵ This type of feed is characterized by a very high protein content, generally ranging from 90% to 95% on a dry matter basis.

Blood meal contains essential amino acids as well as minerals such as iron, phosphorus, and zinc. When properly incorporated into feed formulations, blood meal can contribute to overall animal health and productivity. Several companies are known to produce blood meal for use as animal feed, including PT Gerbang Cahaya Utama, PT Protein Industri Pakan Indonesia, and other manufacturers.¹⁶ Blood meal is also sold through e-commerce platforms such as Lazada and Shopee. This situation illustrates the need to restrict the circulation and sale of blood meal for use in livestock intended for halal slaughter at RPH/RPU, in order to facilitate traceability and prevent difficulties in identifying animals that have consumed feed containing blood meal derived from porcine sources.

Given the problems arising from livestock being fed with animal feed derived from porcine blood or blood meal, the Indonesian Ulama

¹⁵ R. F. Ramadhan dkk., “Metode Pengolahan Darah sebagai Pakan Unggas: Review,” *Jurnal Peternakan Indonesia* 17, no. 1 (2015): 63–76, <https://doi.org/10.25077/jpi.17.1.63-76.2015>.

¹⁶ “PT. Protein Industri Pakan Indonesia,” diakses 13 Juli 2024, <https://proteinindustri pakan.com/>; “Tepung Darah,” *Gerbang Cahaya Utama*, 21 Desember 2023, <https://id.gerbangcahayautama.com/portfolio/tepung-darah/>.

Council (Majelis Ulama Indonesia-MUI) responded promptly to this issue in the interest of the nation and the state, by supporting the government in addressing societal concerns related to the legal status of utilizing porcine blood as an ingredient in animal feed. These concerns include whether animal feed products mixed with porcine blood are considered najis and haram and therefore prohibited from being traded, as well as whether halal livestock fed with porcine blood mixtures can be granted halal certification. Accordingly, the role of the Indonesian Ulama Council (MUI) is critically important in providing guidance and issuing fatwas that serve as a legal and normative foundation for Muslims, as well as a reference for government policy measures aimed at ensuring the legitimacy of the halal food supply chain.¹⁷

MUI Fatwa No. 08/Ijtima' Ulama/VIII/2024 on the Legal Status of Halal Livestock Fed with Feed Containing Porcine Blood is the outcome of an ijtima' deliberation conducted by the Fatwa Commission of the Indonesian Ulama Council (Majelis Ulama Indonesia-MUI) in response to an emerging phenomenon in Indonesia. This fatwa is expected to make a positive contribution to the refinement of the halal food supply chain system, which to date has not yet been fully and effectively realized. Within the halal food supply chain, the upstream sector should constitute the primary priority for halal certification, as it represents both the starting point and the critical control point in ensuring the provision of halal and high-quality meat. This includes the entire upstream process, ranging from animal feed, slaughterhouses (RPH/RPU), and halal slaughterers (Juru Sembelih Halal), to distribution channels and ultimately to consumers. Although MUI fatwas do not possess legally binding force comparable to statutory law, they exert substantial normative and socioreligious influence on the Muslim community in Indonesia.¹⁸ In this regard, MUI fatwas play a significant role in strengthening the legitimacy of the halal food supply chain, serving as

¹⁷ Ibnu Elmi Achmat Slamet Pelu dan Jefry Tarantang, "Fatwa Majelis Ulama Indonesia Sebagai Solusi Permasalahan Umat Islam Di Indonesia," *Al-Manahij: Jurnal Kajian Hukum Islam* 14, no. 2 (Desember 2020): 307–16, <https://doi.org/10.24090/mnh.v14i2.3927>.

¹⁸ Edy Saputra dkk., "Istihsān and The Dynamics of Islamic Economic Law: A Uṣūl Al-Fiqh Analysis of DSN MUI Fatwas," *Mawaddah: Jurnal Hukum Keluarga Islam* 3, no. 2 (November 2025): 201–30, <https://doi.org/10.52496/mjhki.v3i2.19>.

an authoritative ethical and religious reference that complements state regulation in the governance of halal assurance systems.¹⁹

Although the Halal Product Assurance Organizing Agency (BPJPH) is the authority responsible for administering halal certification services in Indonesia, the role of the Indonesian Ulama Council (MUI) in issuing fatwas remains irreplaceable, as MUI fatwas serve as authoritative guidance for Muslims.²⁰ MUI issues fatwas by taking into account developments in science and technology; therefore, its contribution in the form of fatwas such as those addressing halal livestock fed with feed containing porcine blood as part of the halal food supply chain is highly significant and warrants scholarly examination. Such fatwas help ensure that Muslim consumers in Indonesia are able to consume food that is both safe and halal. The MUI fatwa in question implies that livestock slaughtered in accordance with Islamic law but later found to have consumed feed derived from porcine blood would be deemed unlawful (haram) for consumption, thereby resulting in the revocation of any halal certification that has already been issued.

This research is important because it contributes to an understanding of how MUI fatwas reinforce the legitimacy of the halal food supply chain system. Given that halal-slaughtered animals represent both a critical control point and the initial stage in the provision of halal food products, the implementation of this MUI fatwa is essential for establishing a comprehensive halal food supply chain system. Such implementation can enhance consumer trust in halal products by demonstrating how MUI fatwas ensure their halal integrity. Moreover, this study supports the development of the halal industry by providing normative and practical insights derived from fatwas concerning animal feed made from porcine blood-based materials.

RESEARCH METHODS

This study employs a qualitative method with a normative juridical approach. This approach is applied to analyze the substance of MUI Fatwa No. 08/Ijtima' Ulama/VIII/2024 concerning the halal status of livestock fed with porcine blood mixtures, its implementation in halal certification practices, and its implications for the legitimacy of the

¹⁹ Ichwan Ahnaz Alamudi dan Ahmadi Hasan, "KEDUDUKAN FATWA DSN DALAM TATA HUKUM NASIONAL," *Mitsaqan Ghalizan* 3, no. 2 (Desember 2023): 2, <https://doi.org/10.33084/mg.v3i2.6317>.

²⁰ Nurdeng Deuraseh dan Nurulhuda Asilah Asli, "Issues on Halal Foods with Special Reference to Fatwa on Halal Pet Food for Cats in Islamic Law," *El-Mashlahah* 12, no. 2 (2022): 103–23, <https://doi.org/10.23971/elma.v12i2.3534>.

animal-based halal food supply chain system in Indonesia, particularly in terms of accountability and transparency. It is further utilized to examine the role of MUI fatwas on halal product assurance, totaling 35 fatwas, as normative instruments and a legal framework that influence halal certification practices, business accountability, and operational transparency within the halal supply chain in Indonesia.

The data sources in this study consist of secondary data, including MUI Fatwa No. 08/Ijtima' Ulama/VIII/2024, Law No. 33 of 2014 on Halal Product Assurance, and other MUI fatwas related to halal product assurance, amounting to 35 fatwas issued by the MUI Fatwa Commission. Additional secondary data are obtained from various documents related to halal certification and halal product assurance policies in Indonesia, as well as relevant articles, academic journals, and other supporting documents.

Data analysis is conducted after all secondary data have been collected through several stages, namely the classification and selection of MUI fatwa documents related to halal product assurance. Subsequently, the analysis proceeds through data reduction, data display, and systematic conclusion drawing. The analysis is carried out in an argumentative manner by assessing the relevance, consistency, and contribution of the fatwas to accountability and transparency within the halal supply chain.

RESULTS AND DISCUSSION

The Existence of MUI Fatwas in the Halal Industry

The Indonesian Ulama Council (MUI) serves as an institutional forum for Indonesian ulama to convene and collaborate in carrying out their mandate to formulate and issue fatwas.²¹ Initially, MUI was established at the regional (provincial) level and was subsequently formed at the national level in Jakarta in 1975. MUI is a significant institution that plays an important role in nation-building by providing solutions in the form of religious rulings (fatwas). The Indonesian Ulama Council was officially established on 7 Rajab 1395 AH, corresponding to 26 July 1975, in Jakarta. It was founded by Indonesian ulama, community leaders (zu'ama), and Muslim intellectuals with the objective

²¹ Syafiq Hasyim, "Halal Issues, Ijtihād, and Fatwa-Making in Indonesia and Malaysia," *Rethinking Halal*, no. Query date: 2024-07-05 16:40:08 (2021): 80–107, https://doi.org/10.1163/9789004459236_005.

of providing guidance, religious development, and protection for Muslims in Indonesia.²²

MUI plays a crucial role in fostering social harmony and ensuring legal certainty for Muslims. Among its primary responsibilities are providing advice and issuing fatwas on religious and socio-communal issues to both the government and the public, as well as promoting activities that strengthen *ukhuwah Islamiyah* (Islamic brotherhood) and interfaith harmony in order to reinforce national unity and cohesion.²³ MUI has consistently participated in national development and in addressing various societal challenges in Indonesia, including the legal issues surrounding halal livestock fed with feed containing porcine blood. From a scientific perspective, feed mixed with porcine blood contains high levels of nutrients and protein that are beneficial for animal growth.²⁴ This practice, however, has become a controversial phenomenon, given that halal animals such as cattle, goats, chickens, and other poultry are commonly slaughtered for consumption by the majority of Muslim consumers.

Abdul Rachman and Ashar Johnsan Khokhar, in their study *The Role of the Indonesian Council of Ulama in Halāl Certification and Product Guarantee*, explain that there are significant differences in the role of the Indonesian Ulama Council (MUI) before and after the enactment of Law No. 33 of 2014.²⁵ Abdul Rachman notes that prior to the implementation of Law No. 33 of 2014, MUI, in issuing halal and haram fatwas on products, was supported by the Assessment Institute for Foods, Drugs, and Cosmetics of MUI (Lembaga Pengkajian Pangan, Obat-obatan, dan Kosmetika-LPPOM MUI). Following the enactment of

²² Abdul Rachman, Maemunah Maemunah, dan Mariya Ulpah, "DESAIN BARU LOGO HALAL BADAN PENYELENGGARA JAMINAN PRODUK HALAL; ANTARA URGENSI, SENI, DAN ESENSI," *El-Buhuth: Borneo Journal of Islamic Studies*, 29 Juni 2022, 245–62, <https://doi.org/10.21093/el-buhuth.v0i0.4700>.

²³ Abdurrahman Kasdi, "Contribution of National Sharia Council Fatwa of Indonesian Council of Ulama (Dsn-Mui) in the Islamic Economic Development in Indonesia," *Iqtishadia: Jurnal Kajian Ekonomi Dan Bisnis Islam STAIN Kudus* 11, no. 1 (2018): 47–64, <https://doi.org/10.21043/iqtishadia.v11i1.3187>.

²⁴ Johan Wahyu Utomo, Edhy Sudjarwo, dan Adelina Ari Hamiyanti, "Pengaruh Penambahan Tepung Darah Pada Pakan Terhadap Konsumsi Pakan, Pertambahan Bobot Badan, Konversi Pakan Serta Umur Pertama Kali Bertelur Burung Puyuh," *Jurnal Ilmu-Ilmu Peternakan* (Malang, Indonesia) 24, no. 2 (2014): 2.

²⁵ Abdul Rachman Abdul dan Ashar Johnsan Khokhar, "Role of Indonesian Council of Ulama in Halāl Certification and Product Guarantee," *Journal of Islamic Thought and Civilization* 13, no. 1 (Mei 2023): 1, <https://journals.umt.edu.pk/index.php/JITC/article/view/2444>.

Law No. 33 of 2014, the regulator of halal certification is no longer MUI but the Halal Product Assurance Organizing Agency (Badan Penyelenggara Jaminan Produk Halal).²⁶ This agency is mandated to carry out halal registration, halal certification, halal verification, guidance, education, socialization, supervision of product halalness, cooperation, and the formulation and establishment of halal standards for products. BPJPH is accountable to the Minister of Religious Affairs and functions as a state institution responsible for administering halal certification in Indonesia.

MUI, together with BPJPH, plays a role in the certification of halal auditors, the accreditation of Halal Inspection Bodies (Lembaga Pemeriksa Halal-LPH), and the issuance of fatwas determining the halal status of products.²⁷ In the determination of halal fatwas, MUI is no longer the sole institution authorized to issue halal rulings; other institutions are also involved, including Provincial MUI, Regency/Municipal MUI, the Aceh Ulama Consultative Council (Majelis Permusyawaratan Ulama Aceh), and the Halal Product Fatwa Committee established under and accountable to the Minister of Religious Affairs of the Republic of Indonesia pursuant to Law No. 6 of 2023. There are both similarities and differences in the role of MUI under Law No. 33 of 2014 compared to its role prior to the enactment of the law. The similarity lies in MUI's authority to issue fatwas on the halal status of products. The difference is that the autonomous body under MUI, namely LPPOM MUI, has shifted from being a regulator to functioning as a Halal Inspection Body (LPH). Consequently, MUI's primary roles now include the certification of halal auditors and the accreditation of Halal Inspection Bodies (LPH).²⁸

The halal ecosystem in Indonesia continues to expand in line with the growth of halal products and the increasing public awareness of the

²⁶ Abdul Rachman dkk., "The Urgency of Halal Tourism Literacy in Responding to Rejection of Halal Tourism in Indonesia," *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies* 18, no. 1 (Juli 2022): 1, <https://doi.org/10.18196/afkaruna.v18i1.12770>.

²⁷ Lukman Santoso dan Abdul Rachman, "DIGITALISING HALAL CERTIFICATION: The Dynamic of Regulations and Policies Concerning Halal Certification in Indonesia," *Jurisdictie: Jurnal Hukum Dan Syariah* 14, no. 2 (2023): 2, <https://doi.org/10.18860/j.v14i2.24115>.

²⁸ Abdul Rachman dan Bilaly Sangare, "SYNERGY AND COLLABORATION BETWEEN GOVERNMENT AND PRIVATE INSTITUTIONS IN BUILDING HALAL ECOSYSTEMS IN INDONESIA," *Jurnal Ilmiah Islam Futura* 23, no. 2 (Agustus 2023): 2, <https://doi.org/10.22373/jiif.v23i2.17507>.

importance of halal, which has positioned halal as a lifestyle choice. According to Mastuki, the development of the halal ecosystem will become increasingly broad and diverse, encompassing various sectors such as halal food, halal tourism, halal cosmetics, halal pharmaceuticals, halal fashion, hajj, umrah, waqf, zakat, and others. This ecosystem can be developed in an integrated and comprehensive manner through collaboration among multiple stakeholders, including Halal Inspection Bodies (LPH), Halal Product Process Assistance Institutions (Lembaga Pendamping Proses Produk Halal-LP3H), the Indonesian Ulama Council, mass organizations, educational institutions, universities, associations, business actors, and the wider community.²⁹

Challenges in the Halal Food Supply Chain in Indonesia

The Indonesian government has undertaken various initiatives to develop the halal industry, one of which is the development of halal infrastructure to support its growth. These initiatives include the establishment of Halal Industrial Zones, the provision of modern halal testing and certification facilities, and the development of halal research and innovation centers.³⁰ The government has also sought to simplify the halal certification process for business actors by developing a Digital-Based Halal Assurance System, enabling a more efficient and expedited halal certification application process, both through regular certification and self-declaration schemes, while simultaneously enhancing transparency and consumer trust in halal products.³¹ The development of the halal industry in Indonesia demonstrates substantial potential, particularly in the halal food sector, which is valued at IDR 2,300 trillion, followed by Muslim fashion at IDR 190 trillion, halal tourism at IDR 135 trillion, and hajj and umrah services at IDR 120 trillion. Managing this significant potential requires a transparent and accountable halal food supply chain management system.

²⁹ Melissa Aulia Hosanna dan Susanti Adi Nugroho, "Pelaksanaan Undang-Undang Nomor 33 Tahun 2014 Tentang Jaminan Produk Halal Terhadap Pendaftaran Sertifikat Halal Pada Produk Makanan," *Jurnal Hukum Adigama* 1, no. 1 (Juli 2018): 511, <https://doi.org/10.24912/adigama.v1i1.2155>.

³⁰ Fachrurazi Fachrurazi dkk., "Building halal industry in Indonesia: the role of electronic word of mouth to strengthen the halal brand image," *Journal of Islamic Marketing*, no. Query date: 2023-03-15 10:13:46 (2022), <https://doi.org/10.1108/jimal-09-2021-0289>.

³¹ Arlinta Prasetian Dewi dan Mohammad Ichsan Hakiki, "Transformasi Digital dalam Industri Halal di Indonesia (Studi Implementasi Teknologi Blockchain dalam Proses Sertifikasi Halal)," *Indo-Fintech Intellectuals: Journal of Economics and Business* 3, no. 2 (2023): 360–70, <https://doi.org/10.54373/ijfieb.v3i2.240>.

Aam Slamet Rusydiana et al., in their study *Halal Supply Chain: A Bibliometric Analysis*, argue that halal food supply chain management is one of the fields projected to experience continued growth in the future.³² The halal food supply chain constitutes a system that manages the entire process, from upstream activities such as raw material selection to downstream processes including the distribution of halal products to consumers.³³ Its primary objective is to ensure that all products reaching consumers comply with Islamic law and are safe for consumption. One of the major challenges facing the halal industry is the difficulty of tracing the halal food supply chain. This challenge is further exacerbated by the phenomenon of slaughter animals being fed with feed derived from pig blood. Such conditions present significant obstacles, as they require identifying which animals have been fed non-halal feed and which have not. Therefore, traceability within the halal food supply chain must be treated as a critical priority, as it represents both the initial and the most critical control point in ensuring the provision of halal and safe meat. Moreover, government halal supervision systems have not yet been optimally implemented across the entire supply chain. The lack of adequate traceability of halal products further complicates efforts to track the origin of raw materials and to ensure their halal integrity.

The absence of end-to-end digitalized auditing from upstream to downstream stages has hindered efforts to accelerate the halal certification process. As a result, regular halal certification is often delayed because audits conducted by Halal Inspection Bodies (LPH) require a relatively long period of time. During the audit process, constraints arise due to the limited availability of digital information concerning halal-certified slaughterhouses such as abattoirs for livestock (RPH/TPH) and poultry slaughterhouses (RPU as well as certified Halal Slaughterers (Juru Sembelih Halal/Juleha), and information related to slaughter animals, including their farms and animal feed. Even within the application process for the Free Halal Certification Program (SEHATI), submissions that list animal-based raw materials such as chicken, beef, or goat are often rejected, despite the fact that the

³² Aam Slamet Rusydiana dkk., "Halal supply chain: a bibliometric analysis," *Journal of Islamic Marketing*, no. Query date: 2023-03-05 22:45:25 (2023), <https://doi.org/10.1108/jima-01-2022-0009>.

³³ Yeni Rohaeni dan Ahmad Hidayat Sutawijaya, "PENGEMBANGAN MODEL KONSEPTUAL MANAJEMEN RANTAI PASOK HALAL STUDI KASUS INDONESIA," *J@ti Undip: Jurnal Teknik Industri* 15, no. 3 (2020): 177–88, <https://doi.org/10.14710/jati.15.3.177-188>.

purchased products already hold halal certificates. This condition indicates weaknesses in the halal food supply chain that should, in principle, be managed more comprehensively under both the SEHATI program and regular halal certification schemes. Furthermore, there are persistent difficulties in ensuring transparency and traceability across the entire supply chain from raw materials to final products due to limitations in technology and infrastructure that are necessary to support an effective tracking system.

To date, there is no application that comprehensively accommodates halal tracking systems from upstream to downstream stages, making it difficult to trace the halal status of food products and exacerbating issues of consumer trust. Halal traceability for daily food consumption is of paramount importance, as halal compliance is obligatory and constitutes a religious command. As noted by Hatem El-Gohary, religion significantly influences the mentality, values, and behavior of its adherents.³⁴ Halal products are not exclusively consumed by Muslims; many non-Muslim consumers also choose halal products. Numerous halal food establishments operate in countries with Muslim minority populations, such as Canada, South Korea, Japan, the United States, Taiwan, New Zealand, Thailand, Singapore, and others.³⁵ Therefore, the digitalization of halal food traceability is essential to establish an efficient and reliable traceability system for halal verification, encompassing the sourcing of raw materials, production processes, as well as logistics and product distribution.

Accordingly, the halal certification process should inherently be transparent and accountable. This requirement extends beyond the certification service itself and necessitates transparency and accountability in managing the halal food supply chain, including animal feed. Supply chain management constitutes a critical point in ensuring the halal integrity of products, particularly given that the halal food industry is characterized by lengthy and complex supply chains.³⁶

³⁴ Hatem El-Gohary, "Halal Tourism, Is It Really Halal?," *Tourism Management Perspectives* 19 (Juli 2016): 124–30, <https://doi.org/10.1016/j.tmp.2015.12.013>.

³⁵ Abdalla Mohamed Bashir, "Effect of Halal Awareness, Halal Logo and Attitude on Foreign Consumers' Purchase Intention," *British Food Journal* 121, no. 9 (September 2019): 1998–2015, <https://doi.org/10.1108/BFJ-01-2019-0011>.

³⁶ Aslan Risyaldi, Muhammad Nusran, dan Dirgahayu Lantara, "STUDI PRODUK HALAL DAGING AYAM POTONG DENGAN PENDEKATAN RANTAI PASOK (SUPPLY CHAIN) DI MAKASSAR," *International Journal Mathla'ul Anwar of Halal Issues* 1, no. 1 (2021): 40–48, <https://doi.org/10.30653/ijma.202111.10>.

Consequently, the halal food supply chain system must be managed comprehensively, beginning with animal feed, livestock intended for slaughter, raw materials, slaughterhouses, halal slaughterers, imported inputs, logistics, distribution, warehousing, storage facilities, and other related components, involving multiple stakeholders in an integrated manner.

The Role of MUI Fatwas in Indonesia's Halal Food Supply Chain System

Significant structural changes have occurred in the administration of halal certification in Indonesia. Pursuant to Law No. 33 of 2014 on Halal Product Assurance, three institutions are required to operate in synergy within the halal certification process, namely the Halal Product Assurance Organizing Agency (BPJPH), Halal Inspection Bodies (LPH), and the Indonesian Ulama Council (Majelis Ulama Indonesia—MUI). These three institutions are directly involved in certifying halal products submitted by producers or business actors in Indonesia. The Indonesian Ulama Council (MUI) plays a crucial role in safeguarding the halal status of food products in Indonesia through the fatwas it issues.³⁷ MUI fatwas serve as a fundamental reference for various stakeholders within the halal food supply chain system, ranging from producers and distributors to consumers, particularly for BPJPH as the authority responsible for halal product assurance in Indonesia under Law No. 33 of 2014. MUI fatwas support the implementation of halal product assurance services administered by BPJPH and also contribute to harmonizing government regulations with industry practices.³⁸ By issuing relevant fatwas, MUI supports the development of Indonesia's halal industry across multiple sectors, including agriculture, livestock, and the food and beverage processing industries.

MUI Fatwa No. 08/Ijtima' Ulama/VIII/2024 concerning the Legal Status of Halal Livestock Fed with Feed Containing Porcine Blood plays a particularly significant role in strengthening the legitimacy of the animal-based halal food supply chain system. To date, public attention has largely focused on the slaughtered animals themselves rather than on

³⁷ Dewi Khairani dkk., "Developing a Web-Based Fatwa of the Council of Indonesian Ulama," *2019 7th International Conference on Cyber and IT Service Management (CITSM)* 7 (November 2019): 1–5, <https://doi.org/10.1109/CITSM47753.2019.8965368>.

³⁸ Ahmad Dhea Satria, "MAKANAN HALAL PERSPEKTIF MAJLIS ULAMA INDONESIA (MUI) DI KOTA PALANGKA RAYA," *Profetika: Jurnal Studi Islam* 22, no. 2 (2021), <https://doi.org/10.23917/profetika.v22i2.16694>.

the feed provided to those animals. Many consumers understand the slaughtering process but remain unaware of whether the animal feed used is derived from halal or prohibited sources. Likewise, there is limited public awareness of whether the meat consumed originates from animals that were fed halal or non-halal feed. This fatwa provides clear legal certainty regarding the halal and haram status of animal feed that has been controversial when used for halal livestock slaughtered in slaughterhouses (RPH/RPU) by certified halal slaughterers (Juru Sembelih Halal).

The role of the Indonesian Ulama Council (MUI) in determining the halal or haram status of products through fatwas is particularly vital in a country with a predominantly Muslim population.³⁹ Muslims have a strong interest in knowing the halal status of products they purchase and consume, as adherence to halal consumption and avoidance of prohibited (haram) products constitutes a religious obligation under Islamic teachings. Moreover, halal products have also attracted significant interest among non-Muslim consumers in countries such as China, the United States, Japan, Brazil, and Australia.⁴⁰ This demonstrates that halal products are not only intended for Muslim consumers but are also widely accepted and beneficial for non-Muslim consumers. With the support of authoritative fatwas, research into new raw materials, production technologies, and halal testing methods can be conducted to ensure that halal standards continue to evolve in line with advances in science and technology.

The Indonesian Ulama Council (Majelis Ulama Indonesia-MUI) plays a crucial role in ensuring the halal status of food in Indonesia through the issuance of its fatwas. A number of MUI fatwas are directly related to halal product assurance, encompassing aspects of raw materials, slaughtering processes, halal assurance systems, as well as developments in science and technology. The MUI fatwas listed below make a substantial contribution to legal certainty regarding scientific and technological developments related to food, consumer goods, cosmetics, pharmaceuticals, and medicines. These include, for example, fatwas on the use of silkworm cocoons in cosmetic products, blood plasma as an

³⁹ Slamet Suhartono, "Eksistensi Fatwa Majelis Ulama Indonesia dalam Perspektif Negara Hukum Pancasila," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 12, no. 2 (2017): 2, <https://doi.org/10.19105/al-lhkam.v12i2.1255>.

⁴⁰ Zawiah Abdul Majid, Mohd Farid Shamsudin, dan Nor Aida Abdul Rahman, "Halal Concepts," *Halal Supply Chain Integrity*, no. Query date: 2023-03-05 22:45:25 (2023): 7–8, <https://doi.org/10.4324/9781003305682-3>.

ingredient in medicines, mechanical slaughtering processes, and other related issues. In total, there are 35 MUI fatwas that are directly or indirectly related to halal products. This illustrates that the MUI Fatwa Commission has demonstrated a high level of responsiveness in addressing contemporary issues that require clear legal guidance concerning their use and/or consumption.

Table 1. MUI Fatwas on Halal Product Assurance

No	Fatwa	Description
1	MUI Fatwa No. 07/Ijtima' Ulama/VIII/2024	Criteria of <i>Khabā'ith</i> in Food, Beverages, Medicines, Cosmetics, and Consumer Goods
2	MUI Fatwa No. 08/Ijtima' Ulama/VIII/2024	Legal Ruling on Halal Livestock Fed with Feed Containing Porcine Blood
3	MUI Fatwa No. 15/Ijtima' Ulama/VIII/2024	Issues Related to Halal Product Assurance
4	MUI Fatwa No. 35 of 2021	Legal Ruling on Standards for Animal Slaughter Using Mechanical Methods
5	MUI Fatwa No. 30 of 2021	Use of Chinese Hamster Ovary Cells
6	MUI Fatwa No. 22 of 2021	Legal Ruling on the Use of Silkworm Cocoons in Cosmetic Products
7	MUI Fatwa No. 19 of 2021	Legal Ruling on Honey Extraction
8	MUI Fatwa No. 17 of 2021	Chinese Hamster
9	MUI Fatwa No. 4 of 2021	Use of Synthetic Human Genes and Recombinant DNA in the Production of Medicines and Vaccines
10	MUI Fatwa No. 53 of 2020	Purification (<i>Taḥīr</i>) Using Wet Cleaning Methods
11	MUI Fatwa No. 51 of 2020	Use of Stem Cells for Medical Treatment Purposes
12	MUI Fatwa No. 46 of 2020	Purification (<i>Taḥīr</i>) Using Dry Cleaning Methods
13	MUI Fatwa No. 44 of 2020	Use of Product Names, Forms, and Packaging That Are Not Eligible for Halal Certification
14	MUI Fatwa No. 41 of 2020	Dermal Fillers for Beauty and Facial Care

15	MUI Fatwa No. 21 of 2020	Botox Injections for Beauty and Facial Care
16	MUI Fatwa No. 11 of 2020	Plastic Surgery
17	MUI Fatwa No. 24 of 2019	Black Soldier Fly Larvae
18	MUI Fatwa No. 47 of 2018	Use of Gold Particles in Cosmetic Products for Men
19	MUI Fatwa No. 45 of 2018	Use of Blood Plasma as an Ingredient in Medicines
20	MUI Fatwa No. 42 of 2018	Legal Ruling on the Consumption of Kangaroo Meat
21	MUI Fatwa No. 40 of 2018	Use of Alcohol as an Ingredient in Medicines
22	MUI Fatwa No. 11 of 2018	Cosmetic Products Containing Alcohol
23	MUI Fatwa No. 10 of 2018	Food and Beverages Containing Alcohol
24	MUI Fatwa No. 56 of 2014	Tanning and Utilization of Animal Hides for Consumer Goods
25	MUI Fatwa No. 35 of 2013	Genetic Engineering and Its Products
26	MUI Fatwa No. 26 of 2013	Halal Standards for Cosmetic Products and Their Use
27	MUI Fatwa No. 23 of 2012	On Hair Dyeing
28	MUI Fatwa No. 33 of 2011	Legal Ruling on Food and Beverage Colorants Derived from Cochineal Insects
29	MUI Fatwa No. 07 of 2010	Civet Coffee (<i>Kopi Luwak</i>)
30	MUI Fatwa No. 06 of 2010	Use of Meningitis Vaccines for Hajj or Umrah Pilgrims
31	MUI Fatwa No. 02 of 2010	Recycled Water
32	MUI Fatwa No. 01 of 2010	Use of Microorganisms and Microbial Products in Food Products
33	MUI Fatwa No. 12 of 2009	Halal Slaughter Certification Standards
34	MUI Fatwa No. 4 of 2003	Standardization of Halal Fatwas
35	MUI Fatwa (1976)	Mechanical Slaughter of Animals

Source: Indonesian Ulama Council (MUI), 1976–2024

It is true that the MUI fatwas discussed above do not, in themselves, constitute statutory regulations with legally binding force. Nevertheless, Ichwan Ahnaz Alamudi and Ahmadi Hasan, in their study “The Legal Status of DSN Fatwas within the National Legal System,” argue that certain MUI fatwas may attain the status of positive law, particularly DSN–MUI fatwas, when they are incorporated into statutory regulations. This occurs, for example, when such fatwas are adopted into legislation, referenced by judges in judicial decisions, or incorporated into Bank Indonesia Regulations and Financial Services Authority (OJK) Regulations. This view is consistent with Yeni Salma Barlinti, who, in her study “The Existence of Fatwas of the National Sharia Board in the National Legal System in Indonesia,” asserts that DSN-MUI fatwas function as positive law within the Indonesian legal system and are binding upon actors in the Islamic economic sector.⁴¹

The role of MUI fatwas within Indonesia’s halal food supply chain system is highly comprehensive and integral, encompassing aspects ranging from standard setting, certification, and supervision to education and advocacy.⁴² These functions ensure that food consumed by Muslims in Indonesia not only complies with sharia principles but is also safe, of high quality, and assuredly halal. MUI fatwas also encourage the development of supporting infrastructure for the halal supply chain, including halal testing laboratories, halal-certified production facilities, and distribution networks that comply with halal standards. This ensures that the entire supply chain, from upstream to downstream, consistently meets halal requirements. Through these mechanisms, MUI fatwas play a critical role in safeguarding every stage of halal food production and consumption.⁴³ This role not only serves the interests of Muslims in

⁴¹ Author Yeni Salma Barlinti, “Kedudukan Fatwa Dewan Syariah Nasional Dalam Sistem Hukum Nasional Di Indonesia =The Existence of Fatwa of National Board of Syariah on National Legal System in Indonesia,” Universitas Indonesia Library, Universitas Indonesia, 2010, <https://lib.ui.ac.id>.

⁴² Khairuddin Khairuddin dan Muhammad Zaki, “PROGRES SERTIFIKASI HALAL DI INDONESIA Studi pada Badan Penyelenggara Jaminan Produk Halal (BPJPH) Kementerian Agama dan Lembaga Pengkajian, Obat-obatan dan Kosmetika (LPPOM) MUI Pusat,” *ASAS* 13, no. 1 (2021): 101–21, <https://doi.org/10.24042/asas.v13i1.9352>.

⁴³ La Jamaa, “Fatwas of the Indonesian Council of Ulama and Its Contributions to the Development of Contemporary Islamic Law in Indonesia,” *Indonesian Journal of Islam and Muslim Societies* 8, no. 1 (Juli 2018): 29, <https://doi.org/10.18326/ijims.v8i1.29-56>.

Indonesia but also contributes to economic growth and to the integrity and credibility of the global halal industry.

The Contribution of MUI Fatwas to Halal Product Assurance in Indonesia

The potential development of the halal industry in Indonesia is supported by several factors, one of which is the fact that Indonesia's population is predominantly Muslim.⁴⁴ Halal constitutes a religious obligation for Muslims as prescribed in Islamic teachings.⁴⁵ The consumption and use of halal products are therefore legally obligatory (wājib) under Islamic law. Nevertheless, halal is not merely a matter of religious observance; it has also evolved into an economic commodity. Moreover, the concept of halal is applicable not only to Muslims but also to non-Muslims. Many countries with predominantly non-Muslim populations have adopted and implemented the halal concept, including Thailand, Singapore, the United States, Australia, Japan, South Korea, and others.⁴⁶ Indonesia has set an ambitious target to become a Global Halal Hub, reflecting the country's strong commitment to implementing halal principles across multiple sectors.⁴⁷ A concrete step toward this goal is Indonesia's achievement of second place in the global halal food and beverage industry, as reported in The State of the Global Islamic Economy Report 2022.⁴⁸

The Indonesian Ulama Council (MUI), as an independent institution, has made substantial contributions to the initial implementation of halal certification in Indonesia through LPPOM MUI. However, following the enactment of Law No. 33 of 2014 on Halal Product Assurance and Government Regulation No. 39 of 2021, there has been a shift in institutional authority in the administration of halal

⁴⁴ Anggito Abimanyu, Muhammad Handry Imansyah, dan Raef Abdullah Al Tamimi, "Indonesias Intra-Trade of Halal Food Products with ASEAN," *Southeast Asian Economies* 41, no. 1 (2024): 47–69, <https://doi.org/10.1355/ae41-1d>.

⁴⁵ Abdul Rachman, "Halal Branding; A Religious Doctrine in the Development of Islamic Da'wah," *Journal of Digital Marketing and Halal Industry* 2, no. 2 (Oktober 2020): 133, <https://doi.org/10.21580/jdmhi.2020.2.2.6149>.

⁴⁶ Yahya Abdullah, Aam Slamet Rusydiana, dan Nun Maziyyah Mahsyar, "Halal Food Industry Development Strategies," *Halal Food Studies* 1, no. 1 (2024), <https://doi.org/10.58968/hfs.v1i1.446>.

⁴⁷ Samsul Samsul, Supriadi Muslimin, dan Wardah Jafar, "Peluang dan Tantangan Industri Halal Indonesia Menuju Pusat Industri Halal Dunia," *Al-Azhar Journal of Islamic Economics* 4, no. 1 (2022): 12–24, <https://doi.org/10.37146/ajie.v4i1.135>.

⁴⁸ Liaqat, "State of the Global Islamic Economy Report."

certification in Indonesia. Based on a study conducted by Abdul Rachman, Maemunah, and Mariya Ulpah entitled “The New Design of the Halal Logo of the Halal Product Assurance Organizing Agency: Between Urgency, Aesthetics, and Essence,” halal labeling in Indonesia officially began on 12 August 1985, pursuant to the Joint Decree of the Minister of Health and the Minister of Religious Affairs No. 42/Men.Kes/SKB/VIII/1985 and No. 68 of 1985 concerning the inclusion of the term “halal” on food labels, following the earlier practice of using the label “CONTAINS PORK” for food products derived from porcine ingredients.⁴⁹

Figure 1. Warning Logo for Products Containing Pork-Based Ingredients



Source: Regulation of the Minister of Health of the Republic of Indonesia

In 1998, the Indonesian Ulama Council (MUI) played a significant role in alleviating public concern regarding the circulation of food products containing pork in the market, which had caused widespread anxiety among consumers. In response to these concerns, MUI, through MUI Decree No. Kep./18/MUI/I/1989 dated 6 January 1989, established the Assessment Institute for Foods, Drugs, and Cosmetics of the Indonesian Ulama Council (LPPOM MUI). The primary mandate of LPPOM MUI was to conduct inspections of products circulating in the market and to implement halal certification. Five years after the establishment of LPPOM MUI, in 1994, MUI halal certificates were issued based on the inspection results conducted by LPPOM MUI. Halal certification carried out by LPPOM MUI was not limited to the issuance of certificates and serial numbers; it also required the mandatory placement of the halal logo on products that had successfully undergone

⁴⁹ Rachman, Maemunah, dan Ulpah, “DESAIN BARU LOGO HALAL BADAN PENYELENGGARA JAMINAN PRODUK HALAL; ANTARA URGENSI, SENI, DAN ESENSI.”

halal certification by LPPOM MUI.⁵⁰ The LPPOM MUI halal logo was designed in a standardized form that has been widely recognized and used to date.



Figure 2. LPPOM MUI Halal Logo
Source: LPPOM MUI

The Indonesian Ulama Council (MUI) has a long history of contributing to the implementation of halal certification in Indonesia.⁵¹ Following the enactment of Law No. 33 of 2014 on Halal Product Assurance, the role of LPPOM MUI shifted from being the organizer of halal certification in Indonesia to that of a Halal Inspection Body (LPH).⁵² Meanwhile, MUI has remained the institution authorized to issue halal fatwas for products audited by LPHs. Nevertheless, MUI is no longer the sole authority empowered to issue halal fatwas. The establishment of the Halal Product Fatwa Committee, formed by the Minister of Religious Affairs of the Republic of Indonesia pursuant to Law No. 6 of 2023, has introduced an additional institutional authority.

⁵⁰ Nahlah- Nahlah dkk., “Sejarah Perkembangan Penjaminan Halal di Indonesia,” *Jurnal Ilmiah Ekonomi Islam* 9, no. 2 (2023): 1891–1891, <https://doi.org/10.29040/jiei.v9i2.8923>.

⁵¹ Darlin Rizki, “ANALISA OTORITAS LPPOM MUI PASCA DIBERLAKUKANNYA UU 33/2014 TENTANG JAMINAN PRODUK HALAL: LEGALITAS, WEWENANG DAN KEUANGAN,” *Ijtihad: Jurnal Hukum dan Ekonomi Islam* 16, no. 1 (2022): 95–95, <https://doi.org/10.21111/ijtihad.v16i1.7370>.

⁵² Abdul Rachman dkk., “Pendampingan Proses Produk Halal Dalam Program Sertifikasi Halal Gratis (SEHATI) Bagi Pelaku UMKM Kedu Emas Tangerang,” *JAPI (Jurnal Akses Pengabdian Indonesia)* 8, no. 1 (2023): 1–8, <https://doi.org/10.33366/japi.v8i1.4558>.

The existence of the Halal Product Fatwa Committee has generated controversy within society due to concerns over institutional dualism, whereby the MUI Fatwa Commission functions as a non-governmental body, while the Halal Product Fatwa Committee operates as a governmental institution accountable to the Minister of Religious Affairs.

Despite numerous changes in regulations and policies governing the implementation of halal product assurance in Indonesia, the Indonesian Ulama Council (MUI), through its Fatwa Commission, continues to make substantial contributions by issuing advice and fatwas in the interest of the Muslim community in Indonesia.⁵³ MUI fatwas are promulgated in response to developments in science and technology, thereby providing Islamic legal certainty and protecting Muslims from practices and substances that are prohibited (*ḥarām*) under Islamic law. MUI Fatwa No. 08/Ijtima' Ulama/VIII/2024 concerning the Legal Status of Halal Livestock Fed with Feed Containing Porcine Blood represents the most recent fatwa addressing animal feed for halal livestock. This fatwa emerged in response to technological developments indicating that porcine blood contains high protein levels for animals that consume it. Therefore, this issue constitutes both a controversial topic and a contemporary problem that has largely been overlooked within the halal product assurance framework, particularly due to the absence of explicit provisions mandating halal certification for animal feed. Presented below is the substance of the MUI fatwa concerning animal feed provided to halal animals when mixed with porcine blood:

Table 2. Legal Provisions of the MUI Fatwa

No	Issues	Legal Ruling
1	The utilization of porcine blood as an ingredient in feed for halal livestock is prohibited (<i>ḥarām</i>)	<i>Ḥarām</i> (Prohibited)
2	Animal feed products mixed with porcine blood for commercial trade are prohibited	<i>Najis</i> (Impure) and <i>Ḥarām</i> (Prohibited)

⁵³ Harisah Harisah dan Annuriyah Almasunyah, “Analisa Status Halal Produk Umkm Perspektif Fatwa Mui Nomor 4 Tahun 2003 Tentang Standardisasi Fatwa Halal,” *Al-Hiwalah: Journal Syariah Economic Law* 2, no. 1 (2023): 92–115, <https://doi.org/10.47766/alhiwalah.v2i1.1489>.

3	Halal livestock that are fed with feed containing porcine blood are subject to prohibition	Not Eligible for Halal Certification
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Source: MUI Fatwa No. 08/Ijtima' Ulama/VIII/2024

By referring to the aforementioned fatwa issued by the Indonesian Ulama Council (MUI), several key implications can be formulated as guiding principles for Muslim communities as well as for institutions responsible for administering the halal product assurance system, particularly the Halal Product Assurance Agency (BPJPH) and Halal Inspection Bodies (LPH). This fatwa functions not only as a normative reference but also as an operational foundation for strengthening a more structured and systematic halal governance framework. The role of these institutions is critical in ensuring that every stage within the supply chain consistently complies with Sharia principles and is properly verified. Furthermore, the fatwa offers a strategic contribution to enhancing the legitimacy of a transparent and accountable halal food supply chain system. It reinforces the need for institutional coherence and regulatory clarity in maintaining halal integrity across sectors.

A key aspect that requires serious attention is the initial point of halal assurance, namely the upstream sector in the form of animal feed. Animal feed represents a critical control point, as it directly affects the halal status of slaughtered livestock. Therefore, monitoring, certification, and standardization of animal feed must be prioritized within halal product assurance policies to ensure comprehensive compliance and sustainability of halal integrity. Based on these considerations, concrete measures are required from the Halal Product Assurance Agency (BPJPH) to strengthen regulatory frameworks and oversight of animal feed as an integral component of the halal assurance system. Policy recommendations should be directed toward enhancing certification mechanisms, improving the institutional capacity of Halal Inspection Bodies (LPH) in examining feed ingredients, and integrating monitoring systems across the entire supply chain, from upstream to downstream. Through this approach, the halal assurance system will not be confined to the final product but will encompass the entire production process in a comprehensive and systematic manner, namely:

First, animal feed products for slaughtered livestock must be subject to mandatory halal certification. The contribution of the Indonesian Ulama Council (MUI) to halal product assurance continues to evolve and adapt to contemporary developments. MUI consistently strives to ensure that Muslims in Indonesia are able to consume halal products that are safe

and of high quality. With reference to MUI Fatwa No. 08/Ijtima' Ulama/VIII/2024 concerning the Legal Status of Halal Livestock Fed with Feed Containing Porcine Blood, animal feed is subject to mandatory halal certification, even though it is consumed only by animals. Feed provided to slaughtered animals must be free from porcine blood or blood meal as raw materials, as their use would have implications for the halal status of the resulting meat, rendering it ineligible for halal certification. Therefore, the starting point of the halal food supply chain should be the obligation imposed on all animal feed companies or producers to obtain halal certification for feed products intended for slaughter animals, including cattle, goats, chickens, ducks, and other types of poultry.

Second, the standardization of halal requirements for slaughtered animals must be established and enforced. In the halal standardization of slaughtered animals, one of the key indicators of halal compliance for animal-based food products must include animal feed that is free from porcine blood or any substances prohibited in Islam. This provision is consistent with MUI Fatwa No. 08/Ijtima' Ulama/VIII/2024 concerning the Legal Status of Halal Livestock Fed with Feed Containing Porcine Blood. Accordingly, there is a need to revise or amend MUI Fatwa No. 12 of 2009 on Halal Slaughter Certification Standards, particularly to ensure that the feed provided to slaughtered animals is derived exclusively from materials permitted under Islamic law. The discussion of halal slaughter certification standards in this fatwa currently addresses only several categories, namely: standards for the animals to be slaughtered, standards for slaughterers, standards for slaughtering equipment, standards for the slaughtering process, and standards for processing, storage, distribution, and related aspects.

Third, the digitalization of the animal-based halal food supply chain must be implemented. Halal food supply chain management should be established as a priority within the halal product assurance framework. The halal food supply chain constitutes a complex system involving multiple stakeholders, ranging from upstream actors (raw material selection) to downstream actors (consumers). The upstream sector no longer concerns only slaughtered animals; rather, the animal feed provided to slaughter animals must be recognized as an integral and critical component of the halal food supply chain. The digitalization of animal-based halal food supply chains is therefore necessary to ensure that products consumed by Muslims comply with Islamic law and are

safe for consumption.⁵⁴ The halal food supply chain is a crucial element in guaranteeing the availability of high-quality halal products for Muslim consumers.⁵⁵ Developing a halal food supply chain requires strong commitment and collaboration among all stakeholders, including the government, business actors, and consumers. By implementing effective digitalization within the halal food supply chain, it is possible to enhance consumer trust and promote greater transparency and accountability across the halal food supply chain system.

CONCLUSION

Fatwa MUI provides a strong normative and operational foundation for strengthening the legitimacy of the halal food supply chain system in Indonesia. The key finding indicates that halal assurance cannot be limited to slaughtering processes alone, but must begin at the upstream level, particularly in the control of animal feed. Animal feed emerges as a critical control point because it directly determines the halal status of slaughtered livestock. This shifts the focus of halal governance from product-based compliance toward process-based assurance that is more comprehensive, transparent, and accountable.

The implications of this finding are significant for regulatory and institutional arrangements. BPJPH, as the authority responsible for halal product assurance, must reposition animal feed as a central component within the halal ecosystem. Mandatory halal certification for all animal feed producers becomes essential to ensure consistency with Sharia principles. In addition, halal standards for slaughtered animals must explicitly include feed integrity as a measurable indicator, particularly by prohibiting contamination with non-halal substances such as porcine derivatives. This approach strengthens traceability and reduces the risk of halal contamination across the supply chain.

Based on these findings, several policy recommendations can be proposed. First, BPJPH should enforce mandatory halal certification for animal feed products and integrate this requirement into national halal regulations. Second, the capacity of Halal Inspection Bodies must be enhanced, especially in auditing feed composition and supply sources.

⁵⁴ Mohd Heikal dkk., "Digitalization of Halal Food Supply Chain Management Based on Blockchain Technology," *Springer Proceedings in Business and Economics*, 2024, 103–21.

⁵⁵ D. I. Handayani dan I. Vanany, "Blockchain Application in Halal Supply Chain: Literature Review and Future Research," *2021 IEEE International Conference on Industrial Engineering and Engineering Management (IEEM)*, no. Query date: 2023-03-05 22:45:25 (2021), <https://doi.org/10.1109/ieem50564.2021.9673084>.

Third, a digital-based halal supply chain system should be developed to enable real-time monitoring from upstream to downstream actors. Through these measures, the halal assurance system will evolve into an end-to-end governance model that ensures integrity, increases public trust, and reinforces the legal and institutional legitimacy of halal food supply chains in Indonesia.

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