

Legal Compliance of Broiler Poultry Operators in Halal Certification: Regulation and Social Awareness

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Abstract: Halal product assurance is an important issue in Muslim communities, as the concept of halal encompasses not only spiritual aspects but also reflects social and business responsibilities. However, the level of compliance among business operators in ensuring the halal status of their products remains varied, particularly in the broiler poultry farming sector, which is one of the main commodities consumed by the public. This study aims to analyze the legal compliance of broiler poultry farmers in Kampung Haji Pemanggilan, Anak Tuha Subdistrict, Central Lampung Regency, in meeting halal product assurance regulations. The study employs a qualitative method with a descriptive-analytical approach. Data were collected through in-depth interviews, observations, and documentation, focusing on three main indicators of legal compliance: Compliance, Identification, and Internalization. The findings indicate that business operators partnered with the Berkat Usaha Bersama Poultry Farmers Group (KPA) are more likely to adhere to halal standards due to the support of facilities and direct benefits from the partnership. In contrast, individual business operators show lower compliance due to lack of supervision, insufficient socialization, and the perception that halal certification is irrelevant to their local market. Other barriers include the high cost of certification and the complex administrative process. This study concludes that stricter supervision, intensive socialization, and incentives for small-scale business operators are necessary to improve legal compliance.

Keywords: Legal Compliance; Halal Products; Broiler Poultry Farming Business.

Abstrak: Jaminan produk halal merupakan isu penting dalam masyarakat Muslim, mengingat kehalalan tidak hanya mencakup aspek spiritual tetapi juga mencerminkan tanggung jawab sosial dan bisnis. Namun, tingkat kepatuhan pelaku usaha dalam memastikan kehalalan produk masih bervariasi, terutama di sektor usaha ternak ayam potong yang menjadi salah satu komoditas utama konsumsi masyarakat. Penelitian ini bertujuan untuk menganalisis kepatuhan hukum pelaku

usaha ternak ayam potong di Kampung Haji Pemanggilan, Kecamatan Anak Tuha, Kabupaten Lampung Tengah, dalam memenuhi jaminan produk halal sesuai regulasi. Penelitian ini menggunakan metode kualitatif dengan pendekatan deskriptif-analitis. Data dikumpulkan melalui wawancara mendalam, observasi, dan dokumentasi, dengan fokus pada tiga indikator utama kepatuhan hukum, yaitu *Compliance*, *Identification*, dan *Internalization*. Hasil penelitian menunjukkan bahwa pelaku usaha yang bermitra dengan Kelompok Peternak Ayam (KPA) Berkat Usaha Bersama lebih mematuhi standar halal karena adanya dukungan fasilitas dan manfaat langsung dari kemitraan tersebut. Sebaliknya, pelaku usaha individu menunjukkan tingkat kepatuhan yang rendah akibat kurangnya pengawasan, minimnya sosialisasi, serta persepsi bahwa sertifikasi halal tidak relevan bagi pasar lokal mereka. Hambatan lainnya termasuk biaya sertifikasi yang dianggap tinggi dan proses administrasi yang kompleks. Penelitian ini menyimpulkan bahwa pengawasan yang lebih ketat, sosialisasi yang intensif, dan insentif bagi pelaku usaha kecil diperlukan untuk meningkatkan tingkat kepatuhan hukum.

Kata kunci: Kepatuhan Hukum; Produk Halal; Usaha Ternak Ayam Potong.

Introduction

Along with the rapid development of business in Indonesia, especially in the food sector, the issue of halal product assurance has gained significant attention. However, not all business operators prioritize halal aspects in their production processes, which can impact their legal compliance with the applicable halal standards.¹ The importance of sustainable business practices is not only oriented toward short-term profit but also towards environmental preservation for the future.²

Halal product assurance is an ethical obligation and social responsibility for producers, involving the entire production process, from raw materials to distribution. This is particularly crucial in Indonesia, where the majority of consumers are Muslim, and the presence of halal products reflects religious beliefs and applicable laws.³ Halal product assurance is essential for building consumer trust, particularly among Muslim communities, and plays a role in the development of law in Indonesia, as stipulated in Law No. 33 of 2014, given the diverse range of food products currently available.⁴ Halal assurance in the

¹ Nurul Khikmah, "Industri Bisnis Slimming Injection Perspektif Hukum Bisnis Syariah," *Az-Zarqa: Jurnal Hukum Bisnis Islam* 13, no. 1 (2021), <https://doi.org/10.14421/azzarqa.v13i1.2379>.

² Muhammad Asrul Aswar dkk., "Assessing the Environmental Impact of Layer Chicken Farming: Sustainable Islamic Business Ethics and Economics," *Az-Zarqa: Jurnal Hukum Bisnis Islam* 16, no. 1 (2024): 1–16, <https://doi.org/10.14421/azzarqa.v16i1.3341>.

³ Muhammad Alfarizi, "Peran Sertifikasi Halal Dan Kepatuhan Praktik Halal Terhadap Kinerja Bisnis Berkelanjutan: Investigasi Pemodelan Empiris Sektor Umkm Kuliner Nusantara," *Harmoni* 22, no. 1 (30 Juni 2023): 93–116.

⁴ Fikri Abdillah Maulana dan A'rasy Fahrullah, "Jaminan Produk Makanan Halal Pedagang Kaki Lima di Kawasan Religi Sunan Ampel Perspektif Undang-Undang No. 33 Tahun 2014," *Al-Kharaj: Jurnal Ekonomi, Keuangan & Bisnis Syariah* 6, no. 1 (3 Juni 2023): 628–43.

slaughtering of poultry is particularly important, as chicken is a widely consumed commodity, and the slaughtering process must be carried out ethically in accordance with religious norms or beliefs to ensure its halal status and quality.⁵ This process is often regulated by specific religious or legal rules.⁶

Halal encompasses cleanliness, legality, compliance, ethics, as well as cultural aspects. Thus, it is not only about being halal but also healthy (*ṭayyib*).⁷ Legal awareness and compliance refer to an individual or group's awareness of the prevailing regulations, which are essential for creating order, peace, tranquility, and justice in society. Without this awareness, such goals are difficult to achieve. The aim of this study is to evaluate whether the slaughtering and processing of broiler chickens by business operators in Kampung Haji Pemanggilan, Anak Tuha Subdistrict, Central Lampung Regency, have complied with the legal norms and principles regulated by the law.

Various studies on halal products and food have been conducted by several researchers, employing diverse focuses and approaches. Hari Sutra Disemadi highlights the challenges and opportunities in integrating halal certification into the communal Intellectual Property (IP) system in Indonesia.⁸ Meanwhile, Rohmah Maulidia examines how halal awareness, halal certification, and social elements such as servicescape influence the intention to purchase halal food, with attitudes toward Japanese food products acting as a mediator.⁹ A different approach is taken by Citra Shahniah, who uses data from academic research and a narrative approach to evaluate the halal supply chain through the framework of Sustainable Supply Chain Management (SSCM).¹⁰ Mohamed Syazwan Ab Talib, on the other hand, classifies halal awareness using legal system theory to assess the benefits and significance of digitalizing halal certification.¹¹

In the development of agribusiness, Dedi Sunardi designs a comprehensive halal certification process, considering food safety and halal standards for food products in Indonesia.¹² Meanwhile, Siti Nurunnajwa focuses on the factors influencing Muslim consumer behavior towards halal nutraceutical products, aiming to raise awareness in

⁵ Viktorius P. Feka dan Agnes M.D. Rafael, "Nilai-Nilai Kearifan Lokal Pada Wacana Ritual Adat 'Helas Keta' Etnik Atoni Pah Meto: Kajian Etnolinguistik," *Jurnal Pendidikan dan Kebudayaan Missio* 15, no. 1 (24 Januari 2023): 54–73.

⁶ Suardi Kaco dan Nur Fitriana, "Praktik Penyembelihan Dan Pengolahan Ayam Di Rumah Potong Ayam Kecamatan Polewali (Tinjauan Undang-Undang Nomor 33 Tahun 2014 Tentang Jaminan Produk Halal)," *J-Alif: Jurnal Penelitian Hukum Ekonomi Syariah dan Budaya Islam* 5, no. 2 (30 November 2020): 148.

⁷ Windrayani, "Jurnal Az Zarqa ' Jurnal Az jurnal Zarqa ' Daftar Isi Akad Mudarabah dalam Transaksi Asuransi Syamsul Alam 1-18 Griya Take Over dalam Perbankan Syari ' ah (Studi Kasus PT . Bank BNI Syari ' ah Kantor Cabang Yogyakarta) Dhaifina Fitriani 19-41 Khairul Am," *Jurnal hukum bisnis islam* 12, no. 1 (2020): 209–37.

⁸ Hari Sutra Disemadi et al., "Intellectual Property Synergies: Merging Halal Certification with Indonesian Communal Intellectual Property Rights Laws," *Legality: Jurnal Ilmiah Hukum* 32, no. 1 (2024): 16–32, <https://doi.org/10.22219/ljih.v32i1.30143>.

⁹ Rohmah Maulidia, "Halal Regulation and Certification In The Catering Business: A Critical Review of Consumer Protection," *Jurisdiction: Jurnal Hukum dan Syariah* 15, no. 1 (2024): 171–206.

¹⁰ Maulidia.

¹¹ Mohamed Syazwan Ab Talib and Mohd Hafiz Zulfakar, "Sustainable halal food supply chain management in a small rentier halal market," *Arab Gulf Journal of Scientific Research* 42, no. 3 (2023): 449–63, <https://doi.org/10.1108/AGJSR-11-2022-0251>.

¹² Dedi Sunardi, Azri Bhari, dan Muhammad Najib Bin Abd Wakil, "Legal Awareness of Micro and Small Enterprise Operators Regarding Halal Certification: A Maslaha Perspective," *Ijtihad: Jurnal Wacana Hukum Islam dan Kemanusiaan* 24, no. 1 (2024): 23–45, <https://doi.org/10.18326/ijtihad.v24i1.23-45>.

Malaysia.¹³ Research on financial aspects and bankruptcy is conducted by Umar Habibu Umar, who investigates the relationship between company attributes and bankruptcy risk in the halal food and beverage sector across five countries: Indonesia, Malaysia, Pakistan, Saudi Arabia, and the UAE.¹⁴ On the other hand, Bahtiar Efendi emphasizes the preparation for the implementation of mandatory halal regulations for food and beverage products in Indonesia.¹⁵ At the regional level, Eva Johan explores ASEAN's role in building a regional consensus on the definition of halal food as part of economic integration efforts, discussing the contribution of international instruments.¹⁶ Lastly, Abdul Rachman examines the role of the Indonesian Ulema Council (MUI) in the halal certification process following the enactment of Indonesian Law (*Undang-Undang*) No. 33 of 2014.¹⁷

The research most relevant to this study is the one conducted by Bahtiar Efendi, which discusses the preparation for the implementation of mandatory halal regulations in Indonesia. However, this study focuses more on general readiness without delving into specific sectors such as the broiler poultry farming industry. Therefore, this research aims to fill this gap by conducting a more in-depth study on the legal compliance of broiler poultry business operators. The main focus of this study is to ensure that each stage in the production process, from breeding, feeding, slaughtering, to distribution, complies with the halal standards set by the applicable regulations.

Central Lampung is a region with significant livestock farming, including both large and small livestock, as well as a substantial poultry population. Data shows that the region has 1,236,749 free-range chickens, 9,255,870 broiler chickens, and 1,893,292 ducks. The large number of poultry makes Central Lampung a region with great potential in the broiler chicken industry, as well as a production center that plays an essential role in meeting the halal assurance needs of consumers. In Anak Tuha Subdistrict, particularly in Kampung Haji Pemanggilan, there are three broiler poultry farms managed by Mr. Juli, Mr. Joko, and Mr. Riza. Mr. Juli and Mr. Joko collaborate with the Berkat Usaha Bersama Poultry Farmers Group (KPA), while Mr. Riza operates his poultry business independently. The Berkat Usaha Bersama Poultry Farmers Group, initially consisting of six members, has now expanded to 20 members and is spread across various areas such as Metro City, Central Lampung, and East Lampung, focusing on the breeding and processing of probio broiler chickens. Therefore, legal compliance becomes an important issue that cannot be overlooked in the modern business context.¹⁸ Based on this background, this study focuses on the level of legal compliance of broiler poultry slaughterhouse operators with the provisions of the Halal Product Assurance Law in Kampung Haji Pemanggilan. Furthermore, this study will explore how social construction theory influences the perspectives and legal compliance of small

¹³ Siti Nurunnajwa S. et al., "Muslim consumers' behaviour towards halal nutraceutical products in Malaysia," *Food Research* 8, no. 3 (2024): 402–7, [https://doi.org/10.26656/fr.2017.8\(3\).634](https://doi.org/10.26656/fr.2017.8(3).634).

¹⁴ Umar Habibu Umar, Muhamad Abduh, dan Mohd Hairul Azrin Besar, "Corporate Attributes and Bankruptcy Prediction: the Case of Listed Halal Food and Beverage Companies," *Journal of Islamic Monetary Economics and Finance* 10, no. 1 (2024): 111–34, <https://doi.org/10.21098/jimf.v10i1.1928>.

¹⁵ Bahtiar Effendi et al., "Preparation for The Implementation Of Mandatory Halal Regulations For Food And Beverage Products In Indonesia," *Revista Jurídica Unicuritiba* 79, no. 23 (2024).

¹⁶ Effendi et al.

¹⁷ Abdul Rachman dan Ashar Johnsan Khokhar, "Role of Indonesian Council of Ulama in Halal Certification and Product Guarantee," *Journal of Islamic Thought and Civilization* 13, no. 1 (2023): 203–14, <https://doi.org/10.32350/jitc.131.14>.

¹⁸ Subiharta Subiharta, "Moralitas Hukum Dalam Hukum Praksis Sebagai Suatu Keutamaan," *Jurnal Hukum dan Peradilan* 4, no. 3 (30 November 2015): 385, <https://doi.org/10.25216/jhp.4.3.2015.385-398>.

business operators regarding formal regulations, examining how local social norms and values shape their perceptions of legal obligations and halal practices.

This study is qualitative research using a case study approach, with primary data obtained from field research. Data was collected through interviews and documentation methods.¹⁹ Data collection techniques in this study include interviews, observations, and documentation. Interviews were conducted with six informants: three poultry farm owners, one field extension worker, one poultry farmers' group (KPA) employee, and one slaughterhouse owner. The data collected from these six informants is crucial to provide a comprehensive view of business operators' compliance in ensuring halal product assurance throughout the broiler chicken production chain. Each informant provided different yet complementary perspectives, from managerial to operational levels, and from various viewpoints, ranging from farming to slaughtering. The researcher also conducted observations at poultry farms and slaughterhouses. After data collection, the researcher analyzed the data by reducing the interview, observation, and documentation data, then presenting, verifying, and interpreting the data using legal compliance theory and social construction theory.

Results and Discussion

Business Operators' Practices in Ensuring Halal Product Assurance

One of the essential nutrients required by the body is protein, which can be obtained through the consumption of fish and animal meat.²⁰ The halal status and good quality of these animals are determined during the slaughtering and processing stages. However, in Islam, the halal status of an animal product is not only determined by the type of animal consumed but also by the manner in which it is slaughtered and processed. The halal status of meat is determined by compliance with the slaughtering requirements as outlined in Islamic law, where the slaughtering process must follow specific procedures, such as cutting the *ḥulqum* (windpipe) and *marī'* (esophagus) until they are fully severed. Additionally, the processing and distribution of the product must adhere to the principles of *ṭabārah* (purity) and avoid *syubhat* (legal uncertainty).²¹

In this section, we attempt to explain the extent to which the practices of broiler chicken slaughtering carried out by business operators in Kampung Haji Pemanggilan, Anak Tuha Subdistrict, Central Lampung Regency, comply with the legal norms and principles established in the law. Based on field observations and in-depth interviews with local business operators, we identified several findings that provide an overview of the alignment between the broiler chicken slaughtering practices and the legal and religious standards.

According to Mr. Rizal, the owner of a broiler poultry farm, the halal status of the chickens processed and sold by his regular slaughterhouse (RPA – *Rumah Penjualan Ayam*) is guaranteed, as it complies with the principles of Islamic law. However, halal certification, as regulated under Indonesia Law (*Undang-Undang*) No. 33 of 2014 on Halal Product Assurance and Government Regulation No. 39 of 2021, generally applies to businesses with

¹⁹ Chusnul Rofiah, "Analisis Data Kualitatif: Manual Atau Dengan Aplikasi?," *Develop* 6, no. 1 (31 Maret 2022): 33–46.

²⁰ Bunga Ihda Norra et al., "Identifikasi Pemahaman Umum Ayam (*Gallus Gallus*) Dan Ikan Mujair (*Oreochromis Mossambicus*) Pada Mahasiswa Uin Walisongo Semarang," *Bio-Lectura* 8, no. 1 (21 April 2021): 29–36.

²¹ Yudha Wahyudi, "Maqashid Syari'ah dalam Konteks Pengantar Makanan Non-Halal oleh Driver Golek Muslim Kota Manado," *Al-'Aqdu: Journal of Islamic Economics Law* 3, no. 2 (30 Desember 2023): 93.

a broad market reach, such as limited liability companies (PT) or partnerships (CV). On the other hand, individual-owned RPAs that focus solely on the local market rarely face issues concerning halal certification, as consumers are confident that the products are halal. This is also the case in Kampung Haji Pemanggilan, where the poultry farmers believe that the broiler chickens they sell comply with Islamic principles, even though they do not yet possess halal certification.

After interviewing the owner of a poultry farm, the interview continued with Mr. Tri Waluyo, the owner of an individual-owned slaughterhouse (RPA) that has been operating for about five years. Regarding halal certification to ensure the halal status of the products, Mr. Tri Waluyo stated that such certification generally applies to products with a large market, such as PT (limited liability companies) or CV (partnerships). However, he emphasized that for individual-owned RPAs, where the market is smaller, there are no issues regarding halal certification because consumers in the market are already confident about the halal status of the broiler chickens they purchase.²²

Mr. Tri Waluyo stated that he has not yet attempted to register his business to obtain a halal certificate. He believes the registration process will involve many documents. However, the halal certificate is issued by BPJPH (*Badan Penyelenggaraan Jaminan Produk Halal* - Halal Product Assurance Organizing Agency) during the process. BPJPH is a newly established agency under the Indonesian Ministry of Religious Affairs and is tasked with administering halal product assurance in accordance with regulations.²³ Indonesian Law (*Undang-undang*) No. 33 of 2014 on Halal Product Assurance, in Article 6, stipulates that BPJPH is the sole institution authorized to manage the halal certification process in Indonesia. As a result, halal certification is no longer carried out by Lembaga Pengkajian Pangan, Obat-obatan, dan Kosmetika Majelis Ulama Indonesia (LPPOM MUI) - An Indonesian institution under the Indonesian Ulema Council (MUI - *Majelis Ulama Indonesia*) that conducts research and provides certification for the halal status of food, pharmaceuticals, and cosmetics in accordance with Islamic law.

According to Mr. Kasirun, an employee of the Berkat Usaha Bersama Poultry Farmers Group (KPA), which has been established since 2011 and officially recognized in 2014, the halal status of broiler chickens is determined by the slaughtering process that follows the principles of Islamic law, specifically by severing three main veins in the chicken. Furthermore, he stated that every Slaughterhouse (RPA) should possess a halal certificate, as this certificate is regarded as legal proof issued by the state.²⁴

The halal certification application process requires an important initial step, such as attending training for JULEHA (*Juru Sembelih Halal* - Halal Slaughterer), as explained by Mr. Kasirun. This training is a crucial phase because JULEHA ensures that every chicken slaughtering procedure meets the halal standards. The training for JULEHA costs approximately IDR 300,000. Furthermore, the registration fee for halal certification is around IDR 200,000. After completing the JULEHA training, business operators are required to register their business with BPJPH at the provincial or regency level. Before the halal certification registration process can proceed, the RPA must also hold an NKV (Veterinary Control Number) certificate, which ensures that the poultry slaughtering facility complies

²² Tri Waluyo, Poultry Slaughterhouse Owner, August 2022.

²³ 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 (30 Juni 2021): 101–21.

²⁴ Kasirun, employee of KPA Berkat Usaha Bersama, December 2022.

with animal health standards. After obtaining the NKV certificate, the business operator can continue with the registration process at BPJPH, which involves document submission, audits, and an administrative fee ranging from IDR 600,000 to IDR 800,000. The halal certificate will only be granted after BPJPH conducts an audit and verifies that all requirements have been met.²⁵

The differing views between the individual RPA (slaughterhouse) owners and the Berkat Usaha Bersama Poultry Farmers Group (KPA) can be analyzed using Peter L. Berger's social construction theory. This theory provides insight into how the reality of halal broiler chickens is shaped through social interactions that develop within society.²⁶ According to Berger, social reality is formed through three main stages: externalization, objectivation, and internalization.²⁷ In this case, individual RPA owners, as explained by Mr. Rizal and Mr. Tri Waluyo, shape the slaughtering practices based on values that are upheld in their community, which they believe to be part of religious teachings and local traditions. This process is part of externalization, where views on halal are practiced and introduced into the community. For them, this process is a reflection of religious teachings and traditions passed down through generations, so halal compliance does not require formal certification. This practice then becomes a habit that is accepted as normal and unquestioned by the local community.²⁸ In the objectivation stage, the practice is then recognized as a legitimate social reality, accepted by local consumers. Finally, in the internalization stage, society considers the practice to be part of everyday life that no longer needs to be questioned. This reality is formed through a collective understanding that the products produced are halal because they are processed according to Islamic religious values. This objectivation creates trust among local consumers that the halal status of broiler chickens is guaranteed, even without official certification. This social reality is strong because it is supported by the religious values believed by the community. Lastly, through internalization, the local community accepts and recognizes the slaughtering practices carried out by individual RPA owners as a legitimate and trustworthy reality. This belief is internalized by consumers through socialization and daily interactions with producers.²⁹ For consumers in the local market, halal certification is not an urgent need because trust has already been established through direct interactions and close social relationships with the RPA owners.

On the other hand, the Berkat Usaha Bersama Poultry Farmers Group (*KPA – Kelompok Pengusaha Ayam*), which has a broader market reach, operates in a different social reality. For business operators within KPA, halal certification is not only required as evidence of compliance with Islamic law, but also as a business strategy to increase consumer trust in

²⁵ Kepala Badan Penyelenggara Jaminan Produk Halal BPJPH, "Keputusan Kepala Badan Penyelenggara Jaminan Produk Halal Nomor 12 Tahun 2020 tentang Prosedur Pelaksanaan Layanan Sertifikasi Halal BPJPH dan Satuan Tugas Layanan Sertifikasi Halal Daerah" (Kementerian Agama Republik Indonesia, 31 Januari 2020).

²⁶ Muhammad Basrowi dan Soeyono, *Teori Sosial dalam Tiga Paradigma* (Surabaya: Yayasan Kampusina, 2004), 72.

²⁷ Titus Hjelm, "Rethinking the Theoretical Base of Peter L. Berger's Sociology of Religion: Social Construction, Power, and Discourse," *Critical Research on Religion* 7, no. 3 (Desember 2019): 223–36, <https://doi.org/10.1177/2050303219874392>.

²⁸ Baihaqi Baihaqi dkk., "Legal Non-Compliance and Kiai Hegemony: The Practice of Unregistered Marriages among the Madurese Muslim Community of Kubu Raya," *Journal of Islamic Law* 5, no. 2 (29 Agustus 2024): 242–68, <https://doi.org/10.24260/jil.v5i2.2819>.

²⁹ Fauzik Lendriyono, "Strategi Penguatan Organisasi Pelayanan Sosial Berbasis Keagamaan," *JURNAL SOSIAL POLITIK* 3, no. 2 (20 Oktober 2017): 66, <https://doi.org/10.22219/sospol.v3i2.4885>.

a larger market. In this case, halal certification becomes a symbol of legal legitimacy and quality standards recognized by consumers and the market, enabling them to compete more effectively in broader markets, both nationally and internationally. Halal certification is a form of objectivation that is formally recognized on a larger scale, where consumer trust is no longer built through personal relationships but through legal legitimacy and formal standards. The halal certificate becomes an objective symbol that assures consumers that their products are halal and in accordance with applicable regulations. According to them, halal certification plays an important role as legitimate proof from the state. Therefore, with halal certification, consumers no longer need to worry about the halal status of the broiler chickens they purchase.

Peter L. Berger's social construction theory helps explain that the reality of halal broiler chickens can differ between individual RPA (*Rumah Penjualan Ayam* - slaughterhouse) owners and the Berkat Usaha Bersama Poultry Farmers Group (KPA). This difference is formed through social interactions and understandings influenced by the environment and the experiences of each business operator. Individual RPA owners build the reality of halal through religious values, traditions, and local beliefs, while KPA Berkat Usaha Bersama constructs this reality through formal certification as an objective standard applicable in a broader market. This indicates that the social reality of halal is a construction influenced by cultural, economic, and social interactions within the community.³⁰

In accordance with Indonesian Law (*Undang-Undang*) No. 33 of 2014 on Halal Product Assurance, Article 1, Paragraph 5 explains that Halal Product Assurance refers to the legal certainty that a product guaranteed to be halal can be proven through a halal certificate issued by the authorized institution. With the halal certificate, consumers receive a guarantee of legality that confirms that the product has met halal standards in accordance with the applicable regulations. Therefore, based on this law, the halal certificate is considered legitimate legal proof to guarantee the halal status of a product. Furthermore, Articles 21 and 22 of this law explain the halal product process, including the separation of locations, places, and tools for slaughtering, processing, storing, packaging, distributing, selling, and serving halal and non-halal animal products.³¹

Additionally, Government Regulation (*Peraturan Pemerintah*) No. 39 of 2021 on the Implementation of Halal Product Assurance provides legal certainty regarding the halal status of products marked with a halal certificate. Articles 6 to 9 of this regulation discuss the locations, tools, and processes for slaughtering, processing, storing, packaging, distributing, selling, and serving food related to halal and non-halal status.

Legal Compliance of Broiler Poultry Business Operators in Meeting Halal Product Assurance

Legal compliance is the result of legal awareness, reflecting the public's understanding of the law, at least knowing the rules that apply.³² In Islam and legal provisions, there are comprehensive regulations regarding the procedures for slaughtering and processing animals.

³⁰ Moh. Karim, Achmad Badarus Syamsi, dan Fajar, "Urgensi Penerapan Sertifikasi Halal Produk UMKM dalam Konteks Budaya Hukum di Kecamatan Pademawu Pamekasan," *Al-Huquq: Journal of Indonesian Islamic Economic Law* 4, no. 2 (30 Desember 2022): 145–66, <https://doi.org/10.19105/alhuquq.v4i2.6707>.

³¹ "Undang-Undang Republik Indonesia Nomor 33 Tahun 2014 Tentang Jaminan Produk Halal,"

³² Diana Lailatus Sa'diyah dan Omega Chabiba, "Analisis Sosiologi Hukum Islam terhadap Kredit Macet di Bumdes (Badan Usaha Milik Desa) Temon Kulon Progo," *Jurnal Hukum Ekonomi Syariah* 5, no. 01 (25 Juni 2021): 16–31.

This study aims to evaluate whether the slaughtering and processing of broiler chickens by business operators in Kampung Haji Pemanggilan, Anak Tuha Subdistrict, Central Lampung Regency, comply with the legal norms and principles outlined in the law.

Legal compliance, as stated by Amran Suadi, is the legal awareness and loyalty of the community toward the law, which functions as the rules for governing communal life. Based on interview results and field observations, legal compliance can be analyzed through three main indicators: Compliance (Adherence to Rules), Identification (Identification of Benefits), and Internalization (Internalization of the Law). Each of these indicators is linked to the actual practices of business operators, which can be seen through their legal awareness, social experiences, and the benefits they perceive in fulfilling their legal obligations concerning halal products.³³

The first indicator, from the perspective of Compliance, involves legal compliance occurring when there is strict supervision of the implementation of legal rules. In practice, small business operators like Mr. Rizal feel that there is no need to comply with the law concerning halal product assurance due to a lack of oversight and minimal legal socialization, leading to the understanding that halal certification is only required by large companies. This indicates that among small business operators, legal awareness and perceptions of the risk of sanctions are still very low. The limitations in access to information and support further weaken the implementation of legal rules. This is due to the minimal government oversight and lack of socialization regarding the importance of halal legality. Mr. Rizal sells chickens based on consumer orders, where most of his customers prefer live chickens. If necessary, the slaughtered chickens are sent to Mr. Tri Waluyo's Slaughterhouse (RPA). In an interview, he stated that the slaughtering of chickens at the RPA is considered sufficiently halal, even though it does not have formal certification. We note that weak government oversight leads business operators like Mr. Rizal to feel that simply following Islamic law is enough, without requiring halal certification.³⁴ This shows that without adequate supervision, legal compliance becomes weak, particularly for small-scale operators who do not perceive the risk of sanctions as a real threat.

The second indicator, Identification, shows that legal compliance depends on the direct benefits perceived by business operators. For example, Mr. Joko and Mr. Juli, who partner with the Berkat Usaha Bersama Poultry Farmers Group (KPA), are more compliant with halal standards because they see financial benefits from the partnership. According to interviews, Mr. Joko has managed a broiler poultry business for 4 years and chose to partner with KPA because it did not require large capital. The Day-Old Chicks (DOC) can be purchased at a more economical price, and KPA also provides herbal medicine for the chickens.³⁵ Therefore, Mr. Joko's focus is only on raising the chickens and purchasing feed. A similar sentiment was expressed by Mr. Juli, who has been in partnership for 3 years. Besides the financial benefits, he is also confident that the halal status of the broiler chickens processed at KPA Berkat Usaha Bersama is guaranteed.³⁶ We assessed that such partnerships can enhance legal compliance because business operators receive support in the form of halal slaughtering facilities and broader market access. However, for operators like Mr. Rizal, who

³³ Syamsarina Syamsarina et al., "Kesadaran Hukum dan Kepatuhan Hukum: Analisis Faktor yang Mempengaruhi Kesadaran Hukum dan Kepatuhan Hukum Masyarakat," *Jurnal Selat* 10, no. 1 (31 Oktober 2022): 81–90, <https://doi.org/10.31629/selat.v10i1.5216>.

³⁴ Rizal, Slaughter Chicken Farmer, December 2022.

³⁵ Joko Siswanto, Slaughter Chicken Farmer, December 2022.

³⁶ Julianto, Slaughter Chicken Farmer, December 2022.

only serve the local market, the identification of benefits from halal certification is not apparent. They tend to believe that certification is only relevant for businesses with national or international market reach.

From the Internalization indicator, legal compliance arises when legal rules align with personal or religious values. Most business operators, including Mr. Joko and Mr. Juli, carry out the slaughtering process according to Islamic law principles. They believe their religious values are reflected in their everyday practices. However, some, like Mr. Rizal, do not understand the importance of formal legality such as halal certification. In their view, legality is only required for large companies, while small businesses with local markets do not need certification. We argue that this perception needs to be corrected through education that emphasizes that halal certification is not only beneficial for consumer trust but also enhances product competitiveness in broader markets. The weak internalization of formal law among business operators like Mr. Rizal indicates that their understanding of the relationship between religious values and formal law is still limited. These differing perceptions can be worsened by a lack of understanding of the business benefits of having halal certification. Therefore, a strategic approach that integrates religious values with economic benefits needs to be introduced. Legal education that combines religious aspects with business advantages can strengthen the internalization of formal law among small business operators.

Thus, the weak legal compliance among small-scale business operators is caused by a lack of supervision, unperceived benefits, and low internalization of formal law in their practices. The minimal socialization carried out by the government regarding the importance of halal certification leads small business operators to rely more on religious values and local traditions to determine the halal status of their products. Therefore, it is crucial to introduce a more intensive educational approach, which not only provides knowledge about halal in religious terms but also demonstrates the benefits of halal certification as a step to enhance competitiveness and consumer trust. Support programs and economic incentives, such as certification fee subsidies, need to be introduced so that small business operators can access broader legal and social benefits. Furthermore, resource limitations, both in terms of cost and access to information, influence their views on legal obligations. For them, halal certification is only relevant for large-scale businesses with a broader market. Therefore, more intensive educational approaches and support facilities are needed so that small business operators understand that halal certification is not just a formal obligation but can also increase consumer trust and product competitiveness in the market. The author also notes that the perception of the benefits of halal certification is limited to consumer trust. However, if integrated with better marketing strategies, halal certification could become a competitive advantage, even for small business operators.³⁷ For instance, with government or halal institution support programs, small business operators can leverage certification to enter broader modern markets. This step not only enhances their competitiveness but also provides additional guarantees for consumers. The author emphasizes the importance of building a holistic legal awareness, where religious values and formal regulations mutually support each other. An educational approach that combines religious aspects with socio-

³⁷ Herdayanto Sulisty Putro et al., "Peningkatan Nilai Produk dan Pendampingan dalam Proses Sertifikasi Halal untuk UMKM di Kecamatan Gedangan, Sidoarjo," *Sewagati* 6, no. 3 (20 Maret 2022), <https://doi.org/10.12962/j26139960.v6i3.131>.

economic interests could be an effective way to increase compliance.³⁸ For example, explaining that halal certification is not only about complying with the law but also demonstrating the social responsibility of business operators to the Muslim community, which constitutes the majority of their consumers.

In social construction theory, there are three main processes: externalization, objectivation, and internalization. In the externalization process, individuals or groups express their beliefs, values, or norms through daily actions.³⁹ In this case, small business operators like Mr. Rizal perform chicken slaughtering practices based on religious values and local traditions. This practice reflects their expression of belief in Islamic law principles. However, these values are not explicitly linked to formal law, such as the Indonesian Halal Product Assurance Law (Indonesian Law No. 33). This disconnection indicates that formal legal norms have not yet fully become part of the social behaviors practiced by business operators.

In the objectivation stage, the traditional practices carried out by business operators are accepted as objective reality by the local community. Consumers in the local market, for example, believe that the chickens slaughtered by Mr. Rizal are halal because they follow Islamic law principles. This perception reinforces the view that formal halal certification is unnecessary in the context of the local market. On the other hand, business operators like Mr. Joko and Mr. Juli, who partner with the Berkat Usaha Bersama Poultry Farmers Group (KPA), view halal certification as an important norm. In this case, the objectivation of formal norms such as halal certification occurs because the partnership with KPA offers direct benefits, such as halal slaughtering facilities and broader market access.

The internalization process occurs when the objective reality accepted by society becomes part of an individual's mindset. For small business operators like Mr. Rizal, the internalization that halal certification is only needed by large companies reflects a weak understanding of the importance of formal legality in their business context. This perception is reinforced by the minimal socialization and supervision from the government. Conversely, business operators like Mr. Joko and Mr. Juli, who partner with KPA, have internalized the importance of halal certification as both a religious principle and a business strategy. This indicates that the internalization process is more effective when business operators experience the direct benefits of the formal norms that are applied.

Based on social construction theory, the low legal compliance among small business operators like Mr. Rizal is not only caused by the lack of supervision but also by the ineffective objectivation and internalization of formal legal values. Formal legal norms have not yet been considered part of their social reality. This indicates that efforts to improve legal compliance are not sufficient through law enforcement alone but must also target the formation of social norms that integrate religious values with formal rules.

Creating better legal compliance requires the reconstruction of social reality through an educational and collaborative approach. The government can build a new narrative emphasizing that halal certification is not only for fulfilling Islamic law but also as a form of social responsibility to Muslim consumers. Additionally, religious leaders and local

³⁸ Dedeng Sehabudin, "Analisis Faktor Budaya dan Agama dalam Penerimaan Inovasi Produk Perbankan Syariah: Perspektif Masyarakat Urban," *Persya: Jurnal Perbankan Syariah* 1, no. 2 (30 September 2023): 52–59, <https://doi.org/10.62070/persya.v1i2.14>.

³⁹ Maimun Rahmat, Gloria Miagina Palako Djurubassa, dan Frets A. Goraph, "Agama Dan Politik Sebagai Konstruksi Sosial Di Kabupaten Halmahera Utara," *Jurnal Polinter: Kajian Politik Dan Hubungan Internasional* 8, no. 2 (28 Februari 2023): 32–51, <https://doi.org/10.52447/polinter.v8i2.6741>.

communities can be involved as agents of change to accelerate the process of objectivation and internalization of formal legal values. Support in the form of economic incentives, such as certification fee subsidies and the provision of certified halal slaughterhouse facilities, can also assist small business operators in integrating formal legal norms into their practices.

Social construction theory provides a deeper understanding of the dynamics of legal compliance in society. The integration of religious, social, and economic values into formal legal norms plays a role in enhancing legal compliance while also creating synergy between formal regulations and the values upheld by the community. This step not only strengthens the existing legal system but also increases the competitiveness of local products in broader markets. Therefore, the success of law enforcement depends not only on supervision but also on the government's ability to create a supportive environment for business operators. With a more inclusive approach, such as offering training and subsidies, business operators can be empowered to comply with the law. This step not only improves compliance but also strengthens public trust in the existing legal system.

Conclusion

Based on the research we did in this paper, it can be concluded that the weak legal compliance among small-scale business operators is caused by a lack of supervision, unperceived benefits, and low internalization of formal law in their practices. The minimal socialization from the government regarding the importance of halal certification leads small business operators to rely more on established religious values and local traditions. Additionally, resource limitations, both in terms of cost and access to information, influence their views on legal obligations. For them, halal certification is only relevant for large-scale businesses with broader markets. Therefore, a more intensive educational approach and facility support are needed so that small business operators can understand that halal certification is not merely a formal obligation, but also a way to increase consumer trust and product competitiveness in the market.

In contrast, social construction theory provides a deeper understanding of the dynamics of legal compliance in society. Through the integration of religious, social, and economic values into formal legal norms, legal compliance can not only be enhanced but also create synergy between formal regulations and the values upheld by the community. This approach not only strengthens the existing legal system but also boosts the competitiveness of local products in broader markets. Therefore, the success of law enforcement depends not only on supervision but also on the government's ability to create a supportive environment for business operators. With a more inclusive approach, such as offering training and subsidies, business operators can be further empowered to comply with the law. This step not only increases compliance but also strengthens public trust in the existing legal system.

This study has several limitations that need to be noted. First, the scope of the research is limited to three business operators in a specific region, so the results cannot be generalized to all broiler poultry business operators in Indonesia. Second, this research uses a deep qualitative approach but does not include quantitative data to measure the level of legal compliance in greater detail. Third, this study has not fully explored the role of the government or halal certification institutions in improving legal compliance levels in the research area. Future research is expected to expand the scope to include more business operators from various regions, providing a more comprehensive picture of legal compliance

in halal product assurance. Furthermore, future studies could also extend to a comparative approach, comparing halal product assurance regulations at the international level.

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