

## **The Importance of Halal Certified Products in Samarinda City: in the light of *Maqasid Al-Syari'ah***

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### **Abstract:**

Halal certification is a guarantee of safety for Muslims to be able to consume a product as evidenced by the inclusion of the halal logo on the product packaging. To realize the "halal awareness" program in Indonesia, public awareness of halal-certified products is very influential in the success of the program's obligations. While in the field there are still many Muslim consumers who do not understand, and still do not prioritize halal certification in every product purchase. Further research is needed related to study the importance of halal certified products in Samarinda City, because there are still many products do not have halal certificate yet. This research is a field research, a type of empirical normative research with a sociological juridical approach by studying and analyzing data obtained in the field with the study of *Maqasid Al-Syariah*. This research will examine and analyze the importance of halal certification on products circulating in the Samarinda City market, in the light of *Maqasid al-Shari'ah*. The results of this study indicate that halal certification is very important to be applied in Samarinda City. Meanwhile, if seen from the perspective of maqasid al-shari'ah with the existence of halal certification can realize *mashlahah*, namely goodness in the lives of Muslim consumers. Because with guaranteed food consumed, *maqasid al-shari'ah al-dharuriyah al-khamsah*, namely guarding religion, guarding souls, guarding intellect, guarding offspring, and protecting property will be fulfilled. The importance level of halal certification if

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viewed from the perspective of *maqasid al-shari'ah*, it can be concluded that halal certification in Samarinda is at the level of *hajjiyah*, which is needed, which without halal certification does not cause inaccuracies, but can be potentially difficult if there is no halal certification in Samarinda City. Therefore, the need for halal certification in Samarinda City is important because of the needs of Muslim consumers towards it.

**Keywords:** Halal Certification, Halal Products, Legal Awareness

## A. Introduction

Islam has governed all aspects related to human life, not only matters of worship that are regulated, but regarding food and drink is the main point in the discussion of Jurisprudence, or commonly referred to as "*fiqh ath'imah*" (food law). In Islam, it has regulated halal and non-halal food restrictions, as well as directions for consuming halal food (halal) and also thaiban (good). As the word of Allah SWT:

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ

Translation: "And eat of what Allah has provided for you [which is] lawful and good. And fear Allah, in whom you are believers" (Al maidah:88).

When viewed from the context of the verse above it is clear that the law of eating halal and good food is obligatory for Muslims. So if left out, it can be a sin for the offender. According to Imam Tabari, in his book "*Tafsir At-Tabari*" it is explained that the interpretation of this verse is aimed at the Believers, namely the command to eat halal and good food, from what Allah has given them. And this verse refers to *ath-tha'am* which is halal and good food. The purpose of Allah's command to be pious is a command to fear violating Allah's provisions, namely to justify what is forbidden by Allah, and to forbid something that is permitted by Allah, so let believers be careful about it.<sup>2</sup>

From the legal basis in the Qur'an the command to eat halal and good food has been explained. Because it is an obligation aimed at people who believe in Allah SWT. While actions that justify something that is not halal, and forbid something good and lawful are acts that are prohibited by Allah SWT. Believers must avoid it.

Islam also forbids Muslims from doing things that endanger themselves and others. Which this can be understood from someone who consumes food containing chemicals that are harmful to the body, then it has been banned in

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<sup>2</sup>Muhammad Ibn Jarir At-Thabari, *Tafsir At-Thabari*,<sup>1</sup>st edition,(Mesir: Dar Al-Ma'arif), ,p.23.

Islam. Likewise for people who make dangerous processed ingredients, and deliberately make food or substances that can endanger others. As the rules of fiqh read:

الضَّرَرُ يُزَالُ

Its meaning: "That distress must be removed"<sup>3</sup>

So something that endangers one's body is clearly forbidden in Islam, as well as doing something that can endanger others. This principle is closely related to actions that pose a danger to oneself and others. Moreover, these actions are based on deliberate.

From the description above it can be understood that the provisions mentioned above are from clear arguments in the source of Islamic law. Islam commands Muslims to consume halal food and is also good for their bodies. Because the obligation to protect oneself is one of the Maqasid Al-Shariah adh-dharuriyah al-khamsah, the five main basic Shari'a objectives, namely guarding the soul or hifdz nafs. So keeping the soul is very influential to one's harmony in running life in the world. If the body is healthy, it will make it easier to worship Allah SWT, with the aim of preserving the religion which is also included in the maqasid al-sharia which is the most important in Islamic law, hifz ad-din. By consuming halal food it will make it easier for someone to worship and maintain their religion, then with this hifz ad-din will be fulfilled. But whether "halal certification" or "halal label" is needed, to ensure the halal and goodness of products consumed by Muslims. This is a problem in this day and age. In the past, halal food did not need halal labels in Muslim circles, because it can be believed that Muslim food is halal in eating. But this is not the case in the current era, the frauds of some business actors in the processing of foodstuffs that are sold make the status of "halal certification" on every product a must. For the sake of comfort and peace of Muslims in consuming food wherever they are.

Indonesia is a country with a Muslim majority population, amounting to 207,176,162 people. Indonesia with a Muslim majority population is a large potential market for various producers of goods and services. Although each Muslim consumer has different levels of adherence to sharia - depending on their level of religiosity, in general Muslim consumers will have a positive

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<sup>3</sup>Jalaluddin Abdul Rahman as-suyuti, *Al-Asybah wa An-nazha'ir*, 4th edition, (Kairo: Dal Al-salam, 2004), p. 62.

attitude towards products that use a halal approach in their marketing process. Muslim consumers in Indonesia are looking for authentic halal certification issued by MUI (Indonesian Ulema Council). This certification gives companies the authority to use the halal logo to be printed on product packaging or to be displayed on the company's premises.<sup>4</sup>

Halal products are recognized as a symbol of cleanliness, safety and high quality for Muslim consumers, so further investigation is needed in the context of recognition of halal food. Halal certification is a guarantee of safety for Muslims to be able to consume a product as evidenced by the inclusion of the halal logo on the halal product packaging in the marketing process of a product can also neutralize the negative image associated with Muslim consumers on a product.<sup>5</sup> In Indonesia, this halal guarantee certificate is managed by the Indonesian Food and Drug Administration and the Indonesian Ulama Council (LLPOM-MUI), which is spread across all provinces in Indonesia.

If we look at the history of the LLPOM MUI, it was found that the establishment of the MUI LLPOM was based on a mandate from the Government / country so that the Indonesian Ulema Council (MUI) played an active role in alleviating the case of lard in Indonesia in 1988. LLPOM MUI was established on January 6, 1989 for conduct halal examination and certification. To strengthen the position of LLPOM MUI to carry out the function of halal certification, a 1996 Memorandum of Understanding was signed between the Ministry of Religion, the Ministry of Health and MUI. The memorandum of agreement was then followed by the issuance of the Decree of the Minister of Religion (KMA) 518 of 2001 and KMA 519 of 2001, which strengthened the MUI as a halal certification body and conducted audits / audits, stipulations of fatwas, and issued halal certificates. In the process and implementation of halal certification, LLPOM MUI collaborates with the Food and Drug Monitoring Agency (POM), the Ministry of Religion, the Ministry of

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<sup>4</sup>Danang Waskito, *Pengaruh Sertifikat Halal, Kesadaran Halal, dan Bahan makanan Terhadap Minat Beli Produk Makanan Halal (Studi pada Mahasiswa Muslim di Yogyakarta)*, Skripsi. Universitas Yogyakarta Fakultas Ekonomi. 2015.

<sup>5</sup>Burhanuddin, *Pemikiran Hukum Perlindungan Konsumen & Sertifikasi Halal*, (Malang: UIN Maliki Press, 2011),h.140.Juliana Kristi, M.Adhi Putra Benowo, Ilham cahya Putra Ramadan dan Renny Sari Dewi, *Analisis Pengaruh Perilaku Konsumen Sadar Halal Terhadap penerapan Teknologi Pendeteksi Instan Label MUI*, [https://publikasiilmiah.unwas.ac.id/index.php/PROSIDING\\_SNST\\_FT/article/viewFile/2384/2370](https://publikasiilmiah.unwas.ac.id/index.php/PROSIDING_SNST_FT/article/viewFile/2384/2370), diakses 25/09/2018.

Agriculture, the Ministry of Cooperatives and SMEs, the Ministry of Trade, the Ministry of Industry, the Ministry of Maritime Affairs and Fisheries, the Ministry of Tourism and Creative Economy and a number of Universities in Indonesia including the Bogor Agricultural University (IPB), Muhammadiyah University Dr. Hamka, Djuanda University, UIN, Wahid Hasyim University Semarang, and Muslim University of Indonesia Makassar.<sup>6</sup> Seeing from the efforts of the Indonesian government, of course establishing a halal guarantor institution is one way to realize an Indonesia that is aware of halal products. Not only the religion of Islam but all matters relating to Islam must be considered. Moreover, food is a source of energy for humans to be able to do all activities, whether worship, or other things that can not be separated from the human body.

Initially the "halal certificate" was not a basic benchmark to ensure the halal of certain products. But since the horrendous case in 1998, the edible Canopy Bulletin in January of that year, published by the Student Senate (SEMA) of the Faculty of Animal Husbandry, Universitas Brawijaya (UB) Malang, had written in the form of a research report Ir. Tri Susanto, M.App.Sc, which stated that a number of food and beverage products were indicated to have lard. At that time the deceased was a former professor of Food Technology, University of Brawijaya Malang.<sup>7</sup>

The article has caused public panic both among Muslim consumers in particular, and among food product producers. A number of producers experienced a drastic decrease in turnover of PT Sanmaru Food Manufacture. Indomie Manufacturer claimed that its sales dropped 20-30 percent from the monthly turnover of 40 million packs. ABC soy sauce sales fell by 20 percent, and Campina ice cream which had been linked with the research fell by 40 percent. It is this phenomenon which then made various parties aware that the existence of halal product guarantees became something urgent and even very important for Muslims. Another phenomenon is found by researchers, that there are still many people who still do not really understand about the importance of

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<sup>6</sup>Admin, *Tentang LPPOM MUI*, [http://www.halalmui.org/mui14/index.php/main/go\\_to\\_section/130/1511/page/1](http://www.halalmui.org/mui14/index.php/main/go_to_section/130/1511/page/1), diakses 25 September 2018.

<sup>7</sup>Ainul Yakin, *Sejarah Sertifikasi Halal di Indonesia*, <https://www.hidayatullah.com/kajian/sejarah/read/2017/01/18/109939/sejarah-sertifikasi-halal-di-indonesia-1.html>. accessed 20 Agustus 2018.

halal certification. So, halal certification is a written fatwa issued by MUI stating the halal status of a product in accordance with Islamic shariah. This halal certification is a requirement to include a halal label. Starting from this, researcher are interested in researching the importance of halal certified for products spreading in the market, restaurats, especially Samarinda City where the majority of the population is Muslim.

In the practice of halal certifications, there are many restaurants do not use the halal label yet, for example Fried Chicken restaurant which is spread in several branches in Samarinda City is also one of the hobby of fried chicken lovers. With a relatively affordable and cheap price of only Rp.5,000-6000 / piece of chicken, it is able to hypnotize consumers to always buy and is addicted to buying fried chicken there. According to the observations of researchers, not only teenagers who love to enjoy fried chicken but from children, adolescents, adults and even all people really like fried chicken from this restaurant. The fried, crispy, crunchy and cheap fried chicken is one of the reasons why buyers like to buy fried chicken there. Even during lunch and after work hours buyers are willing to stand in line and wait for the fried chicken to be cooked to continue to enjoy the fried chicken.

Such is the phenomenon of Muslim consumers in Samarinda City, many consumers are still not aware of the importance of "halal certification" or buying products that are halal certified. It is clear from the behavior of consumers who only see the delicious food, and also the affordable price. And they believe that everything cooked by Muslims is halal, whereas today, it is not easy to conclude a halal food. Learn from restaurants or restaurants that use basic ingredients of chicken and meat. So it is fitting to ensure the chicken and meat are cut properly according to Islam. Because even if the chicken or meat is halal in eating, but if the slaughter is not in accordance with Islam, such as not saying basmalah when slaughtering, then the chicken is not halal. It may seem trivial, but it is very important in ensuring the chicken is halal eaten.

Samarinda city has a pluralistic population and consists of different religions, the seller can be Muslim, but whether the chicken sold is from halal-certified slaughterhouses. It is also clear who is slaughtering the chicken, if the chicken is cut by non-Muslims then it is certain that the chicken is not halal eaten, because it is not slaughtered sharply. Especially now that there are slaughterhouses that are certified as halal, with halal slaughterers (Juleha), it is preferred to buy and consume chickens that have been guaranteed halal.

From the description above we can understand that there are still many Muslim communities or consumers in Samarinda City who are not fully aware of halal-certified products. So the researcher wants to examine "Muslim Consumer Law Awareness of the Importance of Halal Certified Products in Samarinda City: Maqasid Sharia Review" the researcher will discuss how the Muslim consumer's legal awareness of halal certified products, with the location of the research in Samarinda City.

## **B. Literature Review**

After collecting reference data, there are several studies that have similar objects, namely in the discussion of responses to halal certified products including: A work by Aldy Pratama Simatupang in his thesis entitled: "The Effect of Halal Labeling on Consumer Purchase Interest (Study on Pizza Hut in Medan City)" This study investigates the effect of halal labels on Pizza Hut sales in Medan City. This study produces a conclusion that the halal label has a very positive effect on the sales of pizza hut in Medan. Based on the results of the simultaneous test (Test F) that halal labeling has a positive and significant effect. R value of 0.857 means halal labeling (X) has an influence of 73.4% on consumer buying interest, and the rest is influenced by variables not explained in this regression model.<sup>8</sup>This study discusses the effect of halal labels on sales, while what the researcher will examine is the consumer's legal awareness of halal-labeled products in Samarinda City.

Another thesis entitled: "The Response of Islamic Religious Organizations in Malang City Towards the Establishment of the Halal Examination Institution in Law Number 33 Year 2014 Regarding Halal Product Guarantee" By: Adi Harjito. This research is an Empirical study using a sociological juridical approach. The research results obtained from the response of religious organizations in the city of Malang to the halal product guarantee law number 33 of 2014 is a good welcome to the establishment of halal institutions in Malang, although some institutions have not taken action on the response to the establishment of these institutions.<sup>9</sup>From the explanation above it was found

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<sup>8</sup>Aldy Pratama Simatupang, *Pengaruh Labelisasi Halal Terhadap Minat Beli Konsumen (Studi pada Pizza Hut Kota Medan)*, skripsi. Universitas Sumatra Utara, 2018.

<sup>9</sup>Adi Harjito, *Respon Organisasi Keagamaan Islam di Kota Malang Terhadap Pendirian Lembaga Pemeriksa Halal dalam Undang-undang Nomor 33 Tahun 2014 Tentang Jaminan Produk Halal*, skripsi. Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2017.

that this study focused more on the response of religious organizations to the establishment of halal institutions in Malang, while this study focused on the response of the people of Samarinda City to halal labeled products in Samarinda City, by looking at consumer legal awareness of halal certification.

Research entitled: "The Implementation of Halal Certification of Restaurants and Restaurants Is Associated with Consumer Protection (Study in the City of Padang Panjang)" by Dessy Rezfy. From the results of the study, it was found that not all business operators carry out halal certification so that it still harms the interests of consumers in obtaining halal food, especially for consumers of diverse Islam. Researchers expect businesses to take care of halal certification of restaurants and restaurants so that Muslim consumers feel more protected by their interests and that LPPOM MUI provides more protection to Muslim consumers, especially in West Sumatra.<sup>10</sup> From the description above it can also be understood that this research is different from before. Because the focus of this study is the legal awareness of Muslim consumers of halal-labeled products.

In other studies there are also studies relating to halal certificates, namely the work of Danang Waskito, entitled: "The Effect of Halal Certification, Halal Awareness, and Foodstuffs on Interest in Buying Food Products (Study of Muslim Students in Yogyakarta)" This study aims to determine the effect of certificates halal m halal awareness, and foodstuffs towards buying interest of Muslim students in Yogyakarta, and the results conclude that halal certification has a positive effect on student buying interest for halal products in Yogyakarta.<sup>11</sup> From the research above, there are some fundamental differences, namely the object of the study, the review and also the place. This study will discuss the legal awareness of Muslim consumers of the importance of halal-certified products in Samarinda City, East Kalimantan, Indonesia. With a review of the Maqasid al-Shari'ah.

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<sup>10</sup>Dessy Rezfy, *pelaksanaan Sertifikasi Halal terhadap Restoran dan Rumah Makan Dikaitkan dengan Perlindungan Konsumen (studi di Kota Padang Panjang)*. Skripsi. Universitas Andalas, 2016.

<sup>11</sup>Danang Waskito, *Pengaruh Sertifikasi Halal, Kesadaran Halal, dan Bahan Makanan terhadap Minat Beli produk Makanan Halal (Studi pada Mahasiswa Muslim di Yogyakarta)*, skripsi. Universitas Negeri Yogyakarta, 2015.



### **C. Research Methods**

This type of research used in this study is field research (field research), which is a study whose main data is extracted through observations from data sources in the field and comes from library sources. In other words the researcher will immediately examine the research object, by going to the field and researching the problem and fixing it.<sup>12</sup> The location of this research is in Samarinda City, East Kalimantan Province. In this study, researchers want to combine the two methods, so they can produce a study in which the data is taken from the field, then reviewed from the normative law. The research on " The Importance of Halal Certified Products in Samarinda City: in the light of *Maqasid Al-Sharia*" is an empirical normative research using a sociological juridical approach by reviewing and analyzing data obtained in the field with the study of *Maqasid Al-Sharia*.

Data sources obtained from secondary data consisting of: Primary Legal Materials, Namely data obtained directly from the subject and object of research<sup>13</sup> So what is meant by primary data sources is information or observations, interviews and questionnaires to the community who are consumers in the city of Samarinda. Against the purchase of halal-certified products. Secondary Legal Material, Secondary data is primary data that has been further processed and presented both by primary data collectors, such as tables, books and diagrams.<sup>14</sup> Secondary Legal Material, i.e. data obtained through intermediaries or data that has already been in the form of finished.<sup>15</sup> So in this case the data obtained from various literature relevant to this research is a legal opinion obtained from books, magazines, internet, newspapers, research results of others, and journals.

Secondary data, namely data obtained by studying Islamic law relating to *Maqasid al-Shariah*. The results of the data obtained from primary data will be processed using the *Maqasid Al-Shariah* approach, so that it can be concluded that the the importance of certified products in Samarinda importance or not, according to the need of it in the light of *maqasid al-Shariah*.

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<sup>12</sup>Hadari Nawawi dan Mimi Martini, *Penelitian Terapan*, (Yogyakarta: Gajah Mada University Press, 1996), p. 24.

<sup>13</sup>Rianto Adi, *Metodologi Penelitian Sosial dan Hukum*, Edisi 1 (Jakarta: Granit, 2004), p.57.

<sup>14</sup>Husein Umar, *Metode Penelitian Untuk Skripsi dan Tesis Bisnis, Cet ke-2*, (Jakarta: Rajawali Pers, 2013), p. 42.

<sup>15</sup>Riando, *Metodologi....*p. 57.

In summarizing this study, researchers used several data collection techniques, which include observation, interviews, questionnaires, as well as documentation, which with this technique the researcher will go straight to see the facts, and also interview the parties who are the object of research and those related to this research.<sup>16</sup> This study uses data analysis techniques in the form of qualitative descriptive. With inductive thought patterns, by jumping directly into the field to study, analyze, and attract phenomena that exist in the field. Inductive method that is departed from facts that are specific and concrete. Furthermore, from specific or concrete facts or events, general and concrete generalizations are drawn.<sup>17</sup>

#### **D. Findings**

Based on the results of research conducted by researcher in the field. As well as collecting data through questionnaires and interviews with several parties who have an important role in raising the halal certified affairs. Of the 150 respondents who filled out this research questionnaire, it can be concluded several important things:<sup>18</sup>

##### **1. The importance of halal certification on products on the Market**

In line with the crowd of respondents who already know the halal certification law or halal product guarantee. Then from the results of respondents on the importance of halal certification on products circulating in the Samarinda City market, it can be concluded that halal certification is very important to be included in all products on the market, which is 66% of respondents, and as many as 32% stated the importance of halal certification, while opinions others stated that it was not important as much as 1%. The phenomenon that emerges is that there are also Muslim consumers who claim that halal certification is not important even though only 1 in 5 of the total respondents.

From several indicators that can be concluded from the results of field research related to the importance of halal certification in food products, including food, beverages, cosmetics and medicines. The majority of respondents believe and strongly agree on the guarantee of raw materials and the processing of a product

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<sup>16</sup>Ari Riyanto, *Metodologi Penelitian Sosial dan Hukum*, (Jakarta: Granit, 2004), h.70. and Lexy. J. Moleong, *Metodologi penelitian Kualitatif*, edisi Revisi, (Bandung: PT Remaja Rosdakarya, 2013), h.186, and Ahmad tanzeh, *Metodologi Penelitian Praktis*, (Yogyakarta: Teras, 2011), h.94.

<sup>17</sup>Sutrisno Hadi, *Metodologi Reseach I*, (Yogyakarta: Yayasan Penerbit Fak. Psikologi UGM, 1987), h. 42.

<sup>18</sup>Data collected from the questionary

with halal certification. As many as 97% of respondents agreed and even strongly agreed on halal certification on the raw material of a product. Because the raw material of a product is the main thing for the halal of a product. Similarly, the processing process. But there are still those who think that it is not important to have halal certification on raw materials and food and beverage processing, which is 3%.<sup>19</sup>

## **2. The Importance of Halal Certification in Products circulating in Samarinda City**

The majority of respondents strongly support the importance of applying halal certification in Samarinda City, 83% think it is very important to apply halal certification in Samarinda City, while only 2% consider it less important. Similarly, opinions about the application of Halal Product Guarantee regulations and halal certification as much as 74% strongly agree, while only 3% of respondents who have not agreed to it. The response to the understanding of halal, and the principle of halal consumption, from the results of the study concluded as many as 66% consider very important understanding of halal, while for the halal principle only 39% who answered very important the rest still think important or even less important.

Halal certification is very important, there are two things that affect halal certification; business and religion, in the business world many non-Muslim entrepreneurs are so enthusiastic and try to get halal certification especially in restaurants or food and beverage products. Because they are aware, if there is no halal certification, then Muslim consumers will not buy their products. In contrast to Muslim entrepreneurs, most restaurants that are already well known and are in demand in the market, are not so concerned with the halal label, because they believe that without a halal label, Muslim consumers will continue to buy their products. Whereas in religious terms, Muslim entrepreneurs must first obtain halal certification, so that other entrepreneurs follow that. And can help the government succeed in "halal awareness" with "halal certified" products in Indonesia. So to continue the development of "halal certification" in Samarinda City, it needs the support of all parties both from the government, business people, and also the community as consumers who can start a "halal life" that is familiarizing themselves and their families by prioritizing halal products. Therefore, halal certification can be developed and implemented.

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<sup>19</sup>Data collected from the respondents

### **3. Knowledge and Understanding of Halal Certification**

Almost all respondents know the official halal logo issued by LPPOM-MUI, as many as 94% know the official halal logo. While there are still 6% of respondents who do not know the official halal logo. The way to choose halal products by looking at the halal label reaches 99% knowing how to choose halal-certified products. But what's interesting here is, after we know that those who know 94% who know the official halal logo, and 6% don't know the official halal logo issued by the MUI, how do 5% of respondents say they don't know the official halal certification logo, while when choosing halal products, they stated knowing halal products with the halal label on the products they bought. So it can be concluded that of the 99% who said they knew how to choose halal products, it was still doubtful whether the products they bought actually used the official halal certification from LPPOM-MUI or unofficial halal labels. Because there are many products circulating that are still not certified but only include the words "halal" or "halal 100%" or use a label that reads "halal" or other labels that indicate products sold halal according to the manufacturer, but have not received an official label because it has not gone through the certification process Halal law.

While knowing about regulations related to halal certification and halal product guarantees. From the results of the response of this study, as many as 89% have known the rules or regulations regarding halal certification regulations or halal product guarantee regulations, and 11% of respondents do not know the regulation. As for statements about respondents' knowledge and retention of the requirement for halal certification on products circulating in the market as much as 66% know about it, but 34% do not yet know the rules related to halal certification. This is because there are still many products that have not been certified as halal, and also rules that require clear government regulations are still in process. So there are still many who do not know the rules.

As for those related to the responses submitted by the respondents stated in the answers to the questionnaire they received. It can be concluded that several important things are: (a) Most of the respondents who are academics who have gained knowledge related to halal certification are of the opinion that halal certification is very important to be applied to every product on the market, especially in Samarinda City. (b) Most respondents already know the law relating to the guarantee of halal products, halal certification, halal labels, so that making even halal awareness will increase with a good understanding of halal certification.

## **E. Discussion**

In this discussion, the researcher will analyze the legal awareness of Muslim consumers regarding the importance of halal-certified products in the city of Samarinda with the maqasid al-shari'ah approach.

### **1. The importance of halal certification in Samarinda City**

According to the results of the questionnaire produced by Muslim Consumer respondents that as much as 83% in theory Muslim consumers have been aware of the importance of halal certification in products on the market. Even 94% of consumers already know of the halal logo officially issued by LPPOM-MUI. And 99% already know how to know halal certified products, especially buying products that are packaged and that are in the market, as well as mini markets, also markets. Besides that, there were still some respondents who did not know about the requirement for halal certification on packaging products, which was 34%. While 66% found out. The indicators for knowing legal awareness are as follows: First: Legal Knowledge; Based on the results of research produced from field research it can be concluded that the Muslim Consumers of Samarinda City have known about halal certification which is as much as 83%. And who do not know as much as 17%. So from this result it can be concluded that the Muslim consumers of samarinda city already know the halal certification law more than 50% of the number of respondents.<sup>20</sup>

Second: Legal Understanding; While in terms of legal understanding related to halal certification, the results of the study showed that 74.71% of respondents had understood the halal certification law by looking at the average response of Muslim consumers to their habits of buying products that are needed daily. With the following details: as many as 73% of consumers choose halal standards in purchasing products, 86% of consumers know that the halal label explains that the produl is halal. 78% of consumers apply the halal label as a material consideration when choosing the product they want to buy. 52% of consumers expressed difficulty buying a product if there was no halal label. 84% make a halal label on the product as a reason to choose the product purchased. 79% of consumers claimed that they felt calmer in buying products that were halal certified at a price more expensive than products that were not labeled halal at a cheap price. While 76% claim to choose Muslim sellers when it is difficult to get products that are labeled halal. 94% knew of the official halal logo published by LPPOM-MUI, 99% knew that halal products would be

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<sup>20</sup>Sudarsono, *Pengantar Ilmu Hukum*, ( Jakarta: PT Rineka Cipta, 1995),p. 68.  
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marked with the halal label on the packaging. 89% of consumers buy products by always looking at and paying attention to the halal label on the product to be purchased first. 61% of consumers stated that they would not buy products that were not labeled halal.

In terms of buying cosmetics as many as 66% choose products labeled as halal, while others 26% choose to sometimes buy products labeled as halal, and sometimes buy cosmetic products that are not labeled halal. Whereas 8% of consumers stated that when buying cosmetics it does not have to be labeled halal. The same is true for medicinal products, only 70% of consumers prioritize halal-certified medicines that are purchased when they need them. Whereas 26% chose to prioritize those that were labeled halal, and sometimes they still bought even though they were not labeled halal. And 4% of consumers do not prioritize halal labels. In the sense of buying drugs according to the needs and recommendations of doctors, although not guaranteed halal.

Third: Attitudes Towards Norms; From the indicators that can measure legal awareness is the attitude towards the established rules. Among the attitudes that can be shown from the results of this study are as follows: First: Always ask about the halal food and beverage products purchased. In this situation, 39% of consumers stated that they always asked the halal of food and drinks purchased. Then 51% choose sometimes they ask about the halal of the product consumed, but sometimes they don't ask the halal of the product purchased. Whereas 10% of consumers have never questioned the products purchased, especially those that are not packaged food. Where consumers have to ensure the halalness of the product by looking at the halal logo on the restaurant pamphlet, or seeing the Muslim seller, or with attributes that indicate that the restaurant belongs to a Muslim.

The fourth: Always look at the halal label first when you want to buy a product. From this statement, a Muslim consumer will always see the halal label when he wants to buy a product. Based on the results of the study concluded that 89% of consumers always see the halal label first when choosing a product to be purchased. In this case, especially packaging products. While 11% of consumers don't always do that. In a sense they don't always see the halal label when they want to buy a product.

Fifth: It is difficult to buy products that are not labeled halal. The response given in this situation is as much as 52% of consumers claim to have difficulty

deciding to buy products that are not labeled halal. This group finds it very difficult to buy food and drinks that are not halal certified. So they tend to be difficult to eat out, if the restaurant does not have halal certification. However, another 33% stated that sometimes they had difficulty buying products that were not yet halal certified, sometimes they had no problems. And another 15% stated that they had no difficulty at all in deciding what products to buy even though they were not labeled halal. Then this last class can be trapped with products that are not halal, if not careful in choosing the product purchased. As many as 74% agree with the sanctions for users of unauthorized halal logos. 23% of consumers.

## **2. *Maqasid Al-Syariah's* review of of the importance of halal certification on products in Samarinda City**

If we look at the research results obtained from questionnaires, observations and interviews it can be concluded that Muslim consumers in Samarinda City where the object of this study is academics who have understood the law regarding halal product guarantees and halal certification.

From these results it can be concluded that knowledge of the rules, understanding of the law, attitudes and legal behavior that shows that the community is aware of the law. Because of their level of understanding of halal certification on average 74%.

Along with the purpose of applying halal certification, of course it cannot be separated from the rules that have been in force. And the purpose of the importance of halal certification is to realize the rights relating to consumers. As explained in the consumer protection law number 8 of 1999, consumer rights have also been explained, including: "The right to comfort, security and safety in consuming goods and / or services. The right to choose goods and services and to obtain goods and / or services according to the exchange value and conditions and guarantees promised. The right to true, clear and honest information about the conditions and guarantees of goods and / or services. The right to be heard opinions and complaints on goods and services used. The right to obtain advocacy, protection and efforts to resolve consumer protection disputes appropriately. The right to consumer guidance and education. The right to be treated or served properly and honestly and not discriminatory. The right to receive compensation, compensation or compensation if the goods and / or services received do not comply with the agreement or are not as intended."<sup>21</sup>

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<sup>21</sup>Muhammad bin Ali Al Jurjani, *Kitab Al-Ta'rifat*, Cet. III, (Beirut: Dar al-Kutub al-ilmiyah, 1988), h.92. Abdul Aziz, *Ensiklopedia Islam*, h. 506. Sucipto, *Halal dan Haram Borneo International Journal of Islamic Studies*, 2(1), 2019

The rights regulated in the provisions of other laws and regulations. <sup>22</sup> To fulfill the consumer's rights is the main goal of the application of the importance of halal certification on products on the market. In line with the rules that apply in Islamic law.

In Islam, the basic understanding of the word halal, first: Halal involves the ability to use objects or anything to meet physical needs, including food, drink, medicine. Second: halal related to the ability to use, eat, drink, and do something all of which are determined based on texts. As the rules of fiqh read:

الأصل في الأشياء الإباحة حتى يدل الدليل على التحريم

Its meaning: "The original law of something is a mubah until there is an argument that forbids it (either forcing it or forbidding it." As long as there is no explicit text explaining the forbiddenness of something, then the original law is a mubah (allowed).<sup>23</sup>

In the Al-Qur'an also explained the requirements of halal food in Islam, namely the food is sacred, not unclean or unclean. Allah says:

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ...

Translation: "Verily Allah only forbids you carcasses, blood, pork, and animals slaughtered with names other than Allah." (Surat al-Baqarah: 173).

In the Qur'an and the hadith the halal and haram limits have been explained. So as a Muslim must obey the rules set by Allah SWT. Islam has arranged all matters relating to human life, including food and drink, which food must meet the halal principles in Islam.<sup>24</sup> In determining halal and haram in Islam,<sup>25</sup> halal is something that is permitted, halal also means something that is permitted or not prohibited. or not included in the unlawful.<sup>26</sup> There are several principles that must be met, namely: Basically, everything is permissible (lawful) the law; Objection and prohibition are only the authority of Allah; Prohibiting the lawful and justifying the unlawful includes shirk behavior to Allah; Something is

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Menurut Al-Ghazali dalam Kitab Mau'idhotul Mukminin, dalam <https://media.neliti.com/media/publications/178128-ID-none.pdf>, diakses 9/5/2019.

<sup>22</sup>Undang-undang Perlindungan Konsumen nomor 8 tahun 1999. Dan Celina Tri Siwi Kristiyanti, *Hukum Perlindungan Konsumen*, (Jakarta: Sinar Grafika, 2011),h.30.

<sup>23</sup>As suyuthi, *Al Asybah Wa al nadhair*,p. 43.

<sup>24</sup>Tauhid Nur Azhar dan Eman Sulaiman, *Haram bikin Seram*, (Bandung: Madani Prima, 2002), p. 22.Ahmad Abdul Aziz, *Ensiklopedia Islam*, (Jakarta: Prestasi Pustaka Raya, 2005), h.148. Tauhid dan Eman, *Haram Bikin Seram*, h.22.

<sup>25</sup>Louis Ma'luf, *Al-Munjid fi al-lughah*, (Beirut: Dar El-Machreq Sarl Publisher, 1986), p.383.

<sup>26</sup>Hermanu Kurniadi, *The Secret of Haram*, ( Yogyakarta: Qudsi Media, 2008), p. 5.



forbidden because it is bad and dangerous; In something that is halal there is something with which no longer needs what is unclean; Something that leads to the unlawful is also unlawful; Avoiding the unlawful, unlawful; Good intentions do not eradicate illicit laws; Be careful of thanksgiving so as not to fall into the forbidden; Haram is haram for all; Emergency results in the forbidden being permissible.<sup>27</sup>

As explained earlier that halal food is food that is allowed to be eaten in accordance with the rules or concepts that apply in Islam. But the food that is eaten should not only be halal but must also be *thayyib*, so that the food eaten is guaranteed halal, cleanliness, and good for the human body. Nowadays the majority of consumers are not selective in choosing food. Ignorance or taste is the main factor. The development of food processing technology, does not always produce good and healthy food. Presumably there are food products used. Therefore three criteria, namely: halal, *thayyib*, and nutritious should be fulfilled in choosing food.<sup>28</sup>

According to experts at LPPOM MUI that the halal criteria for food determined by LPPOM MUI experts are general and very related to the technical issues of inspection. Through a halal auditor, the food to be inspected must go through a process that has been established in regards to the passed Operating Procedure Standard (SOP). An auditor must examine a food, always based on existing standards, starting from the raw materials used, additives, auxiliary materials, production processes and types of packaging. The search for these materials does not only come from pigs or not, but also includes slaughtering methods, storage methods and production methods. Even if it is found when the auditor checks the product to be examined for halal status, even objects or pets found there are also considered by an auditor to decide the halal status of the product.<sup>29</sup>

As for relating to restrictions on illicit food in Islam is divided into: a. fresh animal food; there are three groups of fresh unclean animal foodstuffs, which are edible parts (especially meat and fat) from pigs, carcasses, and animals that

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<sup>27</sup>Yusuf Qardlawi, *Al Halal wal Haram*, p.31

<sup>28</sup>Mashudi, *Konstruksi Hukum & Respon Masyarakat Terhadap Sertifikasi Produk Halal*, h.93.LPPOM-MUI, *Jurnal Halal Menentrangkan Ummat*, No. 56/X/2005.H.21. dalam <http://www.onesearch.id/Record/IOS1.INLIS00000000460382>, diakses 6/6/2019.

<sup>29</sup>Gina Septiani, Auditor Halal LPPOM MUI Kalimantan Timur. *interview*, 20/04/2019.

are not slaughtered according to Islamic sharia. b. processed animal food ingredients; Processed animal products (other than fish, eggs and processed milk), can be in other forms such as: sausages, canned meat (corned beef), salami, meat loaf, steak, and beef jerky. This means that the halal of processed products does not only depend on the main ingredients (meat), but also highly dependent on additional ingredients used in the manufacture of processed products. c. Slaughter animal by-products; in the form of blood, skin, bones, leftover meat and its derivatives.<sup>30</sup>

Halal products are products that do not contain any elements or illicit goods in the manufacturing process, and are prohibited for consumption by Muslims, both those related to raw materials, supplementary materials, other auxiliary materials including production materials that are processed through genetic engineering and irradiation processes which are processed according to the Shari'a. Islam and can provide more benefits than mudharat (the effect).<sup>31</sup> In the halal product guarantee law number 33 of 2014 the definition of halal products is stated: "Halal products are products that have been declared halal in accordance with Islamic sharia."<sup>32</sup>In accordance with the rules in force in Indonesia, then the halal benchmarks of a product are returned to the principles in Islamic law. as explained above. If you look at the basic law of "halal" in Islam instead of "halal label" because the halal label has only emerged in modern times. In the past, what determined a halal product was from the raw materials made, and the process that was also in accordance with the Shari'a. In the sense that the food does not contain khamar, not unclear, and does not use additional herbs that are prohibited, both clearly unclear, and which is still in doubt. So if we look at the previous custom, as long as it is cooked by Muslims,

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<sup>30</sup>Mashudi, *Kontruksi Hukum & Respons Masyarakat Terhadap Sertifikasi Produk Halal*, h. 99. Dan Burhanuddin, *Pemikiran Hukum Perlindungan Konsumen & Sertifikasi Halal*, (Malang: UIN Maliki Press, 2011), 140. Lihat: Pasal 1 angka2, 10, 11 undang-undang nomor 33 tahun 2014 tentang Jaminan Produk Halal. Eri Agustina H, *Pengaruh Labelisasi Halal Terhadap Keputusan pembelian Konsumen Studi Kasus Pada Produk Wall's Conello*. Jurnal Ilmiah Manajemen Kesatuan. Vol. 1, No. 2, 2013, h.17. Repository STAIN Kudus, *Labelisasi Halal*, dalam <http://eprints.stainkudus.ac.id/1101/5/05.%20BAB%20II.pdf>, diakses 10/5/2019. Dan Musyifikah Ilyas, *Sertifikasi dan Labelisasi Produk Halal Perspektif Maslahat*, Jurnal Al-Qadau Peradilan dan Hukum Keluarga Islam, Vol. 4, No.2. 2017. <http://journal.uin-alauddin.ac.id/index.php/al-qadau/article/viewFile/5682/4943>.

<sup>31</sup>Eri Agustina H, *Pengaruh Labelisasi Halal Terhadap Keputusan pembelian Konsumen Studi Kasus Pada Produk Wall's Conello*. Jurnal Ilmiah Manajemen Kesatuan. Vol. 1, No. 2, 2013, h.17.

<sup>32</sup>Undang-undang Nomor 33 Tahun 2014 tentang Jaminan Produk Halal.

then it is believed that the food is halal. Because of course a Muslim understands halal and haram restrictions in Islam. However, because of the many events that misuse raw materials, by mixing hazardous chemicals, as well as non-halal materials, it is deemed necessary to apply halal certification to products that are freely sold on the market. For the sake of the realization of the rights of consumers, especially Muslim consumers.

That is the main reason why today, halal certification is needed. For safety, comfort, and guarantee of products consumed by Muslim consumers. Halal certificate is a MUI fatwa in writing stating the halal status of a product in accordance with Islamic law. Provision of halal certificates on food, medicines and cosmetics to protect Muslim consumers against non-halal products. Halal certificate is the right of consumers who must receive protection from the State. Although the law clearly requires halal certification, but according to the needs of the people, this is very necessary for the benefit of Muslims. So this is what makes the law of halal certification can be seen in terms of maqasid al-shari'ah. Allah has determined the law according to the purpose and benefit of His people. Likewise in every law there is wisdom hidden in it.

On the issue of halal certification, when viewed from its main purpose. It can be understood that the importance of halal certification is to guarantee that the product is halal in accordance with Islamic sharia. What is meant by halal products is those that meet the halal requirements in accordance with Islamic law, namely:<sup>33</sup>a. Does not contain pork and ingredients derived from pigs; b. Does not contain prohibited ingredients such as materials derived from human organs, blood, impurities and others; c. All materials derived from halal animals are slaughtered according to Islamic Sharia procedures.<sup>34</sup> These conditions must be fulfilled in every product that is declared halal in Islam. For example chicken, including halal animals are eaten. However, lawful animals if not slaughtered by Islamic procedures; namely: 1. Slaughter is carried out by facing the Qibla. 2. Chanting the name of Allah. 3. Sharpen the butcher's knife away from the slaughter. 3. Keep animals slaughtered from other animals. 4. Carry

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<sup>33</sup>Burhanuddin, *Pemikiran Hukum Perlindungan Konsumen dan Sertifikasi Halal*, p.141.

<sup>34</sup>Burhanuddin, *Pemikiran Hukum Perlindungan Konsumen dan Sertifikasi Halal*, h.141.danYusuf Qardlawi, *Al-halal wa al-haram*, h.67-68. Dan Abu Sari Muhammad Abdul Hadi, *Hukum Makanan dan Sembelihan dalam Islam*. diterjemahkan oleh Sofyan Suparman dari al-Ath'imah wa al-dzabahih fi Fiqhil Islam. (Bandung: trigenda Karya, 1997), h.194.

and lay it gently and pleasantly. 5. Overthrown before his left rib, to facilitate slaughter. 6. Esophagus and throat must be cut.<sup>35</sup> If these procedures are not fulfilled, then chicken from halal origin can become unclean. Even the slaughter tool must be guaranteed cleanliness and sacred. If the knife or slaughter device is used for objects, goods, or animals that are not halal then the slaughter is also not halal. According to Syatibi, Maqasid Sharia is a unit of Islamic law in its origin and moreover unity in its legal objectives. To uphold this goal Syatibi explained the concept of Maqasid Syariah by explaining that the purpose of the law is the good and welfare of humanity.<sup>36</sup> Maqasid Al-Sharia contains a general and specific meaning. General understanding refers to what is meant by legal verses or legal traditions. This understanding is identical to the understanding of the term Maqasid Al-Shariah (the purpose of Allah in deriving a verse of law, or the intention of the Prophet in issuing a legal hadith). Whereas special understanding is the substance or purpose to be achieved by a legal formulation.<sup>37</sup>

The essence of the discussion of maqasid al-shari'ah is basically to realize benefit and avoid all kinds of damage, both in the world and the hereafter. All legal cases, which are mentioned explicitly in the Qur'an and Sunnah as well as Islamic law that are produced through the ijtihad process must be based on the purpose of the manifestation of the mashlahah.<sup>38</sup>

So maqasid al-shari'ah is very important in discussing the law contained in Islamic law. Halal certification is legal at its origin, but can become mandatory in a situation where it is in urgent need of a statement of the halal product

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<sup>35</sup>Abdul Azis Dahlan, *Ensiklopedia Hukum Islam*, jld.6. h.1971. dan Kementerian Agama, *Pedoman dan tata Cara Pemotongan Hewan Secara Halal*, (Jakarta: Direktorat urusan Agama dan Pembinaan Syariah, Direktorat Jenderal Bimbingan Masyarakat Islam Kemenag, 2010), h. 24-25.

<sup>36</sup>Abu Ishak As-Syatibi, *Al-Muwafaqat fi Ushul al-Syari'ah*, juz 1, (Beirut: Dar al-Ma'rifah, t.t), h.88. Maisyarah Rahmi Hasan, *Qanun Man'il Maisir fi Wilayah Aceh: Dirasatun tahliliyatun Fi Dhau'I Maqasid Syariah al-Islamiyah*. Mazahib Jurnal Pemikiran Hukum Islam, Vol. XV, No. 1, 2016. <https://journal.iain-samarinda.ac.id/index.php/mazahib/article/view/618/450>.

<sup>37</sup>Thahir Ibn 'Asyur, *Maqasid Al-Syariah Al-Islamiyah*, (Kairo: Dar As-salam, 2009), h.50.Wahbah al-Zuhaili, *Ushul al-Fiqh al-Islami*, Cet. Ke-II,(Damaskus: Dar al-Fikr, 1986), h.225.Ghofar Shidiq, "Teori Maqasid Syariah dalam Hukum Islam". dalam *Jurnal Sultan Agung*, Vol. XLIV, No.118, 2009. h.118.

<sup>38</sup>Thahir Ibn 'Asyur, *Maqasid Al-Syariah Al-Islamiyah*, (Kairo: Dar As-salam, 2009), h.50.Wahbah al-Zuhaili, *Ushul al-Fiqh al-Islami*, Cet. Ke-II,(Damaskus: Dar al-Fikr, 1986), h.225.Ghofar Shidiq, "Teori Maqasid Syariah dalam Hukum Islam". dalam *Jurnal Sultan Agung*, Vol. XLIV, No.118, 2009. h.118.

guarantee. But it can become a sunnah in a situation that is preferred if there is halal certification on the products on the market. From here, the researcher will discuss, how the status of the importance of halal certification in Samarinda City. Is it still changeable, or sunnah, or is it mandatory? This can be seen from the needs of the community, especially Muslim consumers of the halal certification. The essence of the discussion of maqasid al-shari'ah is basically to realize benefit and avoid all kinds of damage, both in the world and the hereafter. All legal cases, which are mentioned explicitly in the Qur'an and Sunnah as well as Islamic law that are produced through the ijihad process must be based on the purpose of the manifestation of the mashlahah.<sup>39</sup>

In the theory of prosperity, it can be concluded that, one of the objectives of establishing a law, both mandatory and haram, is the existence of goodness which is to be applied through existing laws or rules. Maqasid al-Sharia is divided into three levels, namely: First: Dharuriyat: Which means urgent or emergency needs. In the dharuriyat needs, if these needs are not met, it will threaten human safety in the world and the hereafter.<sup>40</sup> Maqasid Dharuriyat includes hifdz ad-Din (Nurturing Religion), Hifdz An-Nafs (caring for the Soul), Hifdz Al-Aql (Preserving Intellect), Hifdz An-nasb (Preserving Religion), Hifdz Al-Maal (Preserving the Soul). Second: Hajiyyat; Namely secondary needs, if these needs are not realized do not threaten safety, but will experience difficulties. To eliminate these difficulties. In Islam there is a law rukhshah (relief), which is the law needed to ease the burden, so that the law can be implemented without feeling depressed and constrained.<sup>41</sup> Third: Tahsiniyat: Namely things perfecting. This level of need is in the form of complementary needs. If these needs are not met, they will not threaten and cause no difficulties.<sup>42</sup>

From the level of maqasid al-shari'ah above can measure the law of halal certification in the city of Samarinda. To determine the law in accordance with the taklifi law in the fiqh proposal can be summarized as follows: First: Halal

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<sup>39</sup>Allal al-Fasi, *Maqasid al-Syari'ah al-Islamiyah wa Makarimih*, (Dar al-Garb al-Islami, 1993), h. 193. Ali Mutakin, "The Theory Of Maqasid Al-Syari'ah and the Relation with Instinbath Method", dalam *Kanun Jurnal Ilmu Hukum*, Vol. 19, No. 3, 2017. p.557.

<sup>40</sup>Syatibi, *Al-Muwafaqat fi Ushul al-Syari'ah*, h.6. A. Djazuli, *Fiqh Siyasah*, (Bandung: Prenada media, 2003), p.397.

<sup>41</sup>Yusuf Qardlawi, *Fikih Praktis bagi Kehidupan Modern*, (Kairo: Maktabah Wahbah, 1999), p. 79.

<sup>42</sup>Yusuf Qardlawi, *Fikih Praktis bagi Kehidupan Modern*, p.80.

certification is dharurah; Halal certification is categorized as dharurah in a very disturbing condition for the people, due to the many halal foods that are not guaranteed. The number of business actors cheating in processing and using non-halal raw materials. Giving rise to consumer insecurity in consuming food and drinks. In this category, halal certification can be said to be mandatory.

Second: Halal certification is hajjyah; In this category halal certification is required. Where the need for a halal label does not threaten safety, but will experience difficulties. The difficulty here is that we cannot ensure halal status without the halal label or halal certification. But not to make it easy. So it can be concluded that in this situation halal certification is sunnah.

Third: Halal Certification is Tahsiniah; that is, halal certification is a complementary requirement. Which without halal certification, it will not threaten and not cause difficulties. It can be concluded that the halal certification law in this category is permissible.

From the description above, it can be understood that there are several levels of halal certification law. However, if seen from the condition of the City of Samarinda, and also the awareness of Samarinda's Muslim consumers. It can be concluded that the halal certification law in Samarinda is a stage of Hajjyah, because the majority of Samarinda City is Muslim. And problems related to abuse that cause consumers to survive are still not at the emergency level. It's just that consumers will find it difficult to find restaurants that are halal-certified, especially food sold along the roadside, street vendors. As well as traditional restaurants, so the halal certification law in Samarinda is sunnah because the needs of Muslim consumers who have begun to realize the importance of halal certification. And to meet the security and safety of products consumed by Muslims.

However, when viewed from the perspective of maqasid al-syari'ah al-dhaririyah which concerns five things that must be maintained in maqasid al-syari'ah namely hifdz ad-Din (Preserving Religion), Hifdz An-Nafs (preserving the Soul), Hifdz Al- Aql (Preserving Intellect), Hifdz An-nasb (Preserving offspring), Hifdz Al-Maal (Preserving Assets). So with the halal certification five things will be realized. With guaranteed food consumed directly will fulfill the maintenance of religion, hifdz ad-Din (Maintaining Religion) has been fulfilled. Likewise, the guaranteed food that is eaten will automatically protect one's soul from things that can endanger themselves, and from something that can damage the soul, such as harmful chemicals, and illicit foods that damage

health, thus *Hifdz An-Nafs* (preserving the soul) will be fulfilled. Likewise, by guarding the mind, by not drinking *khamar* and everything that contains something intoxicating, it will guard the mind, so that it can think clearly, and also work in accordance with the *shari'ah* of *Isla*, thus *Hifdz Al-Aql* (Nurturing the Mind) will fulfilled anyway. On the other hand, besides protecting religion, soul, and also intellect. With guaranteed food consumed will keep offspring, because food that becomes meat will have an effect on offspring, for example a pregnant woman, must maintain her food, so that in addition to being healthy, the fetus that is conceived can also grow well, and fulfill all good nutrients and also Halal, in this case *Hifdz An-nasb* (Nurturing offspring) will be fulfilled. Coupled with consuming halal-certified food will make the money we use guaranteed halal, because property that is used on roads that are not good or unlawful will bring sin, as well as channeling wealth in good, will bring reward. In this situation, by buying halal food, then someone has fulfilled his *Hifdz Al-Maal* (Preserving Property).

From the description above it can be concluded that the importance of halal certification in the view of *maqasid al-shari'ah* is very important because then the guarantee of something consumed can meet the main needs in *maqasid al-shari'ah*. Namely guarding religion, soul, reason, descent and also property.

With halal certification can also realize *mashlahah*, where Islam requires its people to maintain prosperity, both for themselves and others. Halal certification makes sure the benefit for the people, with guaranteed goodness and halal consumption of products that can avoid it from danger and disease. Therefore, in order to realize the benefit of the people, especially in terms of guaranteeing consumed products, halal certification must be applied in Samarinda City.

## **F. Concluding Remarks**

After researching, studying and studying more deeply about the legal awareness of Muslim consumers of the importance of halal-certified products in the City of Samarinda in the review of the *maqasid al-shari'ah*, it produces findings and conclusions, namely: The importance of Halal Certified products in Samarinda City. From the results of research by observing, questionnaires and interviews that as many as 83% stated that it is very important to apply halal certification in Samarinda City. *Maqasid al-shari'ah's* review the importance of Halal Certified products in Samarinda City is very important to realize *mashlahah* and *maqasid al-syari'ah al-dharuriyah al khamsah* namely *hifdz ad-Din* (Preserving Religion), *Hifdz An-Nafs* (preserving the Soul), *Hifdz Al-Aql* (Preserving

Intellect), *Hifdz An-nasb* (Maintaining progeny), *Hifdz Al-Maal* (Preserving Assets). And halal certification seen from the needs in accordance with the conditions of the community and environment of Samarinda City, it can be concluded that halal certification in Samarinda is still classified as hajjiyah, because there are still many Muslim restaurants, and the majority of Samarinda City residents are also Muslims. so that without halal certification today, Muslim consumers are still safe, despite difficulties due to the lack of halal-certified restaurants, especially food sold along the roadside, and also street vendors.

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