



Analysis of The Contention of Religious Ideology and Halal Industry in Social Media about Halal Logo Rebranding

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Abstract

The Halal Product Guarantee Agency (BPJPH) halal logo design has pros and cons for Indonesian Muslims in terms of Arabic calligraphy, the shape of the halal logo, which resembles a wayang, and a total change from the previous halal logo of the Indonesian Council of Ulama (Majelis Ulama Indonesia). This research aims to analyze the phenomenon of the halal industry in Indonesia in the context of the contention between religious and industrial ideologies on social media, focusing the study on the controversy rebranding of the halal logo. This research uses a qualitative analysis method with a mass communication and political science approach to understand the substance and objectives of the various parties involved in the halal logo controversy on social media. This research indicates that a total change of the halal logo is not urgent in efforts to improve the quality of halal product guarantee services in Indonesia. The BPJPH halal logo design prioritizes artistic expression rather than Halal writing in Arabic as a sign that the product is "Halal," so it is difficult to read as a "Halal" sign. The essence of the halal logo is that it is a sign that the product has been certified halal by BPJPH so that the certainty of halal writing is easier and quicker for consumers to understand.

Keywords: Halal logo, contention of religious ideology, halal industry

Introduction

The halal market is currently a global trend (Qoniah, 2022). It can be seen from the expectations of the halal industry, which shows growth from year to year. A report from the State of the Global Islamic Report in 2019 stated that the halal industry serves nearly 1.8 billion people who identify as Muslims (Fathoni, 2020). Consumer spending has reached USD 2.2 trillion, and consumer potential in the halal sector is growing by 5.2% yearly (Afad, 2022). Each year, it is anticipated that this number will increase further. According to projections, the halal

industry's compound annual growth rate (CAGR) will increase to 6.2% between 2018 and 2024 (Adamsah & Subakti, 2022). Additionally, overall consumer spending on the halal sector will increase, reaching USD 3.2 trillion by 2024.

Halal business has a lot of potential to develop, especially in Indonesia (Muhammad Nizar & Antin Rakhmawati, 2022), (Mohamed, Zainalabidin, 2013) and (Abdalla Mohamed Bashir, 2019). Indeed, Indonesia's large Muslim population has implications for this great potential. 12.7% of the world's Muslims are in Indonesia. According to statistics, there

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maybe 229 million Muslims living in Indonesia in 2020. Indonesia has a total population of 273 million, with Muslims making up 87.2% of the Indonesian population (Setyorini et al., 2021). Due to the large Muslim population, there is a high demand for halal goods. According to several circles, Indonesia represents the global halal industry market. Indonesia spent USD 218.8 billion in 2017 on halal goods (Putra & Sudarto, 2019).

Apart from the large Muslim population in Indonesia, another considerable potential is the growth of various halal industrial sectors, especially the financial, tourism, and fashion sectors, the recognition of Indonesia's achievements in the eyes of the world, Indonesia's geographical conditions and its demographic bonus, technological developments, and the ratification of the Guarantee Law Halal Product number 33 of 2014. This potential can encourage economic growth by increasing the value of exports and foreign exchange reserves. It is following research conducted by (Muhammad Nizar & Antin Rakhmawati, 2022), (Sururi, 2021) and (Suyono, 2020), which found that Malaysia and the Uni Emirat Arab (UEA) are currently benefiting from the economic prosperity of their countries by establishing the halal industry, they are now industry leaders and the halal industry is no longer a complement to a nation's economic development.

Currently, most Muslim countries that use the internet also use social media. In religious pockets of the Muslim community, opinions about social media are divided. For example, some clerics have issued fatwas condemning social media for being used to spread false information and accusing others of human trafficking.

Current global economic developments are primarily driven by Muslim consumers' substantial spending on halal goods. Social media is needed to support economic growth in the industrial sector, especially the halal industry. It is in line with several studies, including research conducted by (Risnawati, 2021), (Anggriani et al., 2022), and (Rifai et al., 2022). All three studies state that social media is needed because it can be used to improve the community's economy by doing business online. The difference with research that has already been conducted is that this research discusses the religious ideology of the halal industry on social media with a study of halal logos in Indonesia.

However, the availability of two government-approved halal symbols has confused the public. People question which logo can be used as a reference as a consequence, in addition to the fact that some logos are susceptible to being faked by some people. The urgency of this research is due to the lack of halal awareness among the public, difficulties in implementing the Halal Product Guarantee Law, and the lack of competitive awareness among the public.

The presence of a halal logo on food goods shows a positive value, which has a high probability of influencing consumer purchasing decisions, as evidenced by the existence of a relationship and partial significance of the influence of the halal logo on food product packaging. Food purchasing decisions are strongly influenced by the relationship between price and halal labels (Nusran, 2019).

Halal labels and prices impact food purchasing choices, showing public awareness about halal products and reasonable prices (Indahningrum et al., 2020). It can

be interpreted that halal certification and affordable goods can immediately inform customers about the quality of the goods and impact their decision to buy food. Every year, there is always an increase in the need for food, water, clothing, shelter, and other necessities. Producing a variety of foods and drinks is a way for producers to compete to dominate the market. Manufacturers aware of consumer needs have their strategies to attract them. One of them is the label, a feature that makes certain products easy to remember in the minds of the general public.

Indonesia will be flooded with food and other products that contain or are contaminated with haram ingredients due to facing free trade at regional, international, and global levels. Preservatives that damage health or add ingredients containing haram substances forbidden in Islam are often used in the processing, storage, handling, and packaging processes (Yobel Rayfinando Tua Hutagao, 2023). The halal label protects Muslim consumers by indicating that a product is safe and comfortable. For Muslims, choosing the wrong food products can result in physical and mental harm. From birth, consuming products containing dangerous ingredients can endanger health (Samsul et al., 2022).

Method

This research uses a descriptive qualitative approach method to understand various concepts found in the research process, using content analysis techniques and library research (Creswell, 2012). The content analysis technique finds conclusions from uncovering the author's manifested and latent ideas. Meanwhile, library research

in this study uses secondary data types and sources from research results, articles, and reference books that discuss topics related to the research theme.

Result

1. Halal and Haram Provisions from an Islamic Perspective

The research results show Islam is a perfect religion; its legal rules can be applied to daily life (Rakhma, 2022). Even though we are unaware of the wisdom or secrets underlying these Islamic teachings, their existence is a tremendous gift to humanity. Humans are not meant to be burdened with the existence of Islamic law; instead, it is necessary for human comfort and glory. One of the benefits of Islamic law is that it originates from Allah, the Creator of life and the One who knows all that is best for His creatures. Therefore, religious people must accept this call with the belief that God does not permit or forbid anything except for our benefit or to prevent *mafsadah* (harm). as stated in the rules of fiqh. Islam offers the best guidance for consuming everything moral and permitted, including food (Juariyah & Faozen, 2022). Islam prohibits humans from consuming anything that is forbidden, either because of its uncleanness, danger, or other unknown reasons.

Halal is defined as something that is permitted according to Islamic law, while haram is defined as something that is prohibited according to Islamic law. Halal and haram are legal terms that can be applied to objects or behavior. According to Islamic law, several things are prohibited from doing, and other things that are prohibited from consuming. Regarding food and drink, halal

refers to food permitted by Sharia, while illegal refers to food prohibited by Sharia and makes the perpetrator guilty. (Ya'qub, 1973).

The One who determines halal and haram is Allah—precisely determining what is permitted and prohibited. Only Allah has the authority to decide whether something is halal or haram. The responsibility of ulama is only to formulate, explain, and communicate. Apart from that, anything is considered halal and haram by Al-Syari, or Allah SWT. Even though obedience is only based on belief and does not take into account the wisdom of Allah's will, it is still considered an act of submission by those who do it. Consuming haram food will significantly impact many aspects of life, including sin and damage to the body (Ibrahim & Riska Damayanti, 2021). In running the government, every Muslim should understand the halal and haram provisions of the food they consume so that they do not make mistakes in choosing the products they consume. In general, discussions of halal and haram relating to food, drink, and medicine are divided into two categories, namely internal factors and external factors. Internal factors are factors related to the substance of the object. External factors relate to other aspects outside the object's substance (Adriani, L. P., & Pramana, 2018).



According to the substance aspect, we usually consume elements that are sometimes made from animals and sometimes from

plants. By the fundamental principle that everything is halal (permissible) for consumption according to the law of origin, except those which are expressly prohibited by the syara', either explicitly or in detail, and the syara' states the reasons why the plant components that are consumed will endangering health and reason, such as marijuana, opium, and the like, fresh products made from vegetables are permitted for consumption (Al-Asyhar, 2002). Apart from that, not all halal and haram food restrictions are described in detail in the Al-Quran and Al-Sunnah. Some individuals differentiate between halal and haram, but some explain what is generally prohibited. Ulamas differ in their opinions when discussing halal and haram cuisine standards.

2. Existing Conditions of the Halal Industry in Indonesia

Maximum efforts are being made to build halal businesses. Indonesia, which has an enormous potential Muslim population, is predicted to become the strongest halal economic country in the world (Maulana, 2022). However, first, we have to look at the current conditions for the growth of the halal industry in Indonesia. Indonesia's ranking for the global Islamic economy has risen from 10th to 5th, according to the Thomson Reuters Global Islamic Economy Country Report 2019-2020.

According to the Global Islamic Economy Indicator (GIEI), Malaysia is still in first place, followed by the United Arab Emirates, Bahrain, and Saudi Arabia, while Indonesia is at the bottom. Indonesia is in fifth position, with a score of 49, surpassing Brunei, which has a higher halal food ranking as well as more halal food-related events and press

coverage than Indonesia's Top 15 Countries in the Global Islamic Economy, April 10, 2019 (Junaedi & Salistia, 2020).

An interesting finding from the six indications of the Thomson Reuters assessment is that only three indicators of the halal industry sector—halal fashion (ranked third), halal tourism (ranked fourth), and Islamic finance—placed Indonesia in the top 10 (Maulana, 2022). For the halal food, halal media, and entertainment sectors, as well as halal pharmaceuticals and cosmetics, Indonesia is not included in the top 10. If we look closely, Indonesia should be at the top because it has the largest Muslim population in the world, with 207 million people. Muslims there in 2010; by 2020, that number is expected to increase to 269.6 million, with 87% of the population being Muslim, or about a third of the world's Muslim population.

The opportunity to purchase halal goods is immediately facilitated by having the largest Muslim population in the world. Indonesia spends over USD 220 billion on halal goods (excluding Islamic finance). Most of the money is spent on halal products—up to US\$ 170 billion, or Rp. 2,465 trillion at today's Rp. 14,500 exchange rate—is used for the halal food and food industry. According to data, Indonesia is the country that spends the most on halal food in the world among the top ten countries. It would be a shame if Indonesia, the country with the largest population and the most significant potential, is satisfied with being ranked as the country with the highest consumption of halal food.

Meanwhile, the number of UMKM (Usaha Mikro Kecil dan Menengah/Micro Small and Medium Enterprises) in Indonesia is estimated to reach 62.9 million and continues to increase. According to these statistics, only 59,951

units, which is a large industry, have obtained halal certification through LPPOM MUI. Before October 17, 2019, halal certification was only optional. However, starting from that date, all business actors, including those providing products and services, are required to carry out product certification by the provisions of Law no. 33 of 2014 concerning Halal Product Guarantee (*Jaminan Produk Halal/JPH*), which is implemented by BPJPH (*Global Laporan Ekonomi Islam, 2017/2018*).

Indonesia hopes to be a leader in the global halal business in line with the growth of the world halal sector. As a result, the economy has overgrown over the past few decades, and over the previous 50 years, per capita income has increased almost sixfold. With a long-term economic strategy targeting a GDP of USD 4 trillion in 2025 and a GDP of USD 15 trillion in 2040–2045, Indonesia targets significant economic growth and wants to become an industrial country by 2025–2030 (Karyani et al., 2021).

3. Prospects for the Halal Industry in Indonesia and the World

Apart from the health disaster, the COVID-19 pandemic has created several multidimensional problems that threaten the stability of the world's food supply. Several food-exporting countries, including Vietnam, Thailand, India, and China, have lowered their export quotas to protect domestic food supplies. Additionally, 500 million people worldwide are at risk of poverty as small and medium-sized farmers provide a third of the world's food supply. As the largest food importer and a country currently experiencing economic difficulties that could trigger a crisis shortly, Indonesia will also be significantly impacted by this risk. Proactive steps must be taken to increase food security and strength

and to encourage consumers to buy domestic products. It will allow Indonesia to compete more effectively with other countries and open new markets.

Halal business has not been significantly affected by COVID-19, even though many industrial sectors have been affected (Jalasi, 2023). Some tend to grow, while others experience a slight decline. Since Indonesia is a Muslim-majority country, halal businesses have many development opportunities. The halal industry is in the public spotlight, especially in the new normal era, where cleanliness and sanitation are the current goals. It is hoped that Indonesia will become a global target market and an important player in the halal industry, with Law Number 33 of 2014 concerning Halal Product Guarantees as its foundation.

On Tuesday, August 4, 2020, via Zoom and live streaming on the Himagrone YouTube channel, the Management Board of the Agronomy and Horticulture Student Association (Himpunan Mahasiswa Agronomi dan Hortikultura/HIMAGRON) held a webinar with the title "Indonesian Food Security Strategy amid the Covid-19 Pandemic." Kusnandar Ferry from the Center IPB Halal Science Study, Irwandi Jaswir, Research Coordinator of the Halal Industry Center at Islamic International University Malaysia, Muzakkir, Main Director of PD Pasar Pakuan Jaya Bogor, and Arie Mufti, Member of the Jakarta Regional Research Council and presenter, all delivered material. Topics discussed include the future of the halal industry in Indonesia and globally, academics' contribution to halal food innovation development, and Market 4.0 Opportunities for Young Businesses Supporting Halal Food in the Future (Kamila, 2021).

As research coordinator for the Center for Halal Industry in Malaysia, Irwandi Jaswir believes that "The halal industry has enormous potential during this outbreak, especially in Indonesia, where most of the population is Muslim. So that all groups can feel the benefits of halal business and not just discuss religion, we must raise output standards. We must build a halal ecosystem from production, services, infrastructure, government support, and human capital.

Implementing a halal guarantee system, raw materials, procedures, and other related issues are related to the halal sector (Efendi, 2022). It is essential to utilize Indonesia's abundant food resources, including plants, animals, marine products, etc. Ulama plays an essential role in halal food innovation to increase the added value of food ingredients in high-quality halal food products and utilize technology in food processing,

Apart from innovation, the market function in the halal sector is essential (Adham, 2023). The trade process between sellers and buyers must also be considered, including checking market goods for conformity with standards and recalibration of scales by the authorities. The market must be able to grow to support halal businesses, namely by taking advantage of technological advances that can make it easier for consumers to buy halal goods online.

The development of the halal industry is also greatly helped by the government (Aulia, 2023). Instead of concentrating on halal certification, greater attention should be paid to developing the halal industry. A simple product can be transformed into a marketable product with a little creativity (having the opportunity to be sold).

4. The Contention of Religious and Industrial Ideologies on Social Media

Indonesia, which has the largest Muslim population in the world, needs to be better at managing halal product certification, especially the recent controversy regarding the halal symbol. If a product is aimed at Muslim customers, the product must fall into one of at least three product categories and have halal certification. Food and drink go in first, followed by medicine, then cosmetics.



Figure 1. Changes to the halal logo, the logo on the left is the old logo, in a circle shape. The logo on the right is a new logo with calligraphy taken from the word "halal" in the shape of a puppet mountain.

The government did nothing in response to this and let the opportunity pass. National halal product certification is now handled by a special body created by the government and perfecting restrictions. The aim is to place Indonesian halal products at the global ranking.

At least three institutions are involved in assessing product halalness in laws and regulations related to halal product guarantees (Ahyar, 2020). Testing Laboratory, Indonesian Ulema Council (Majelis Ulama Indonesia/MUI), and Halal Product Guarantee Management Agency (Badan Pengelola Jaminan Produk Halal/BPJPH). Each institution involved in this process will implement a system of checks and balances following its authority in its obligations.

Collaboration between the Testing Laboratory, MUI, and BPJPH opens

opportunities for faster and fairer certification of halal products. An important step towards Indonesia's goal of becoming the world's leading producer of halal goods is the participation of various laboratories in sample testing. Involving more testing facilities will reduce the time spent queuing for product testing. MUI and Muhammadiyah, Nahdlatul Ulama, and other Islamic groups own several halal testing facilities for goods. A test request sent to BPJPH will initiate the flow of testing procedures for a product. In addition, BPJPH will select testing facilities close to producers. The MUI Fatwa Commission will receive test results and conduct investigations into products that have been previously tested. According to the product owner's request, BPJPH will issue a halal certificate based on the conclusions of the fatwa commission meeting.

Contrary to recent media controversies, the process flow structure described does not fundamentally change how halal certificates are issued. By increasing the number of testing laboratories, the government is trying to expand the range of products that receive halal certification and speed up the process.

The recent transformation of the halal logo in Indonesia has sparked a multifaceted debate intertwining religious ideology and the halal industry, particularly on social media. Central to this discourse is the visually striking rebranding, where the new logo takes inspiration from the *gunungan wayang*, as shown in Figure 1, a symbolic element in Javanese traditional puppet shows. The incorporation of the *gunungan wayang*, as shown in Figure 1, into the halal logo introduces an element deeply rooted in Javanese culture and mythology. The shape of the Indonesian halal label, the *gunungan*

wayang, consists of two objects, namely the shape of the gunung and the surjan or lurik gunung motif on the shadow puppets which is in the shape of a pyramid, pointed upwards (Sampoerno, 2022). Analyzing the symbolism adds layers to the controversy, as the gunung carries cultural connotations that extend beyond the Islamic context of the halal certification.

The visual transformation from the traditional halal logo to one resembling the gunung wayang represents a departure from the familiar and a venture into the symbolic realm of traditional Javanese art (Putri, 2023). This departure has ignited a debate on social media, with traditionalists expressing concerns about potential conflicts with Islamic aesthetics, while proponents argue that it aligns with the rich cultural tapestry of Indonesia.

Social media platforms have become the battleground for these debates, amplifying diverse voices and opinions on the halal logo rebranding (Rahman, 2022). Hashtags, memes, and extensive discussions have proliferated, reflecting a digital space where religious sentiments, cultural pride, and economic considerations collide. Amidst the social media storm, economic considerations come to the forefront. The analysis must delve into how the visual rebranding is perceived in the context of global trade. Does the gunung-inspired logo enhance or hinder the international marketability of Indonesian halal products, and how do social media users factor this into their discussions?

The controversy on social media is not merely about aesthetics; it extends to concerns about consumer perception and trust (Khotimah, 2023). The analysis explores how the unique visual identity of the gunung

wayang influences the trustworthiness of the halal certification process in the eyes of consumers, both domestically and internationally.

Simultaneous to the logo rebranding, a significant policy shift occurred, transferring authority over the halal industry from the Indonesian Ulema Council (MUI) to the Halal Product Guarantee Management Agency. This shift raises questions about the motivations behind the move and its correlation with the cultural and aesthetic changes reflected in the new logo. The unique synthesis of traditional symbolism and contemporary economic imperatives reflect Indonesia's aspirations and challenges in the 21st century.

The halal logo rebranding in Indonesia, intertwined with the controversy on social media and the policy shift in halal industry oversight, paints a complex picture (Mutmainnah, 2022). The incorporation of the gunung wayang adds a layer of cultural significance to the debate, emphasizing the need for a nuanced understanding of how religious ideology, cultural pride, and economic considerations intersect in shaping the nation's halal industry. As Indonesia navigates this transformative journey, a holistic analysis provides insights into the dynamics of tradition, progress, and the intricate balance between religious symbolism and global economic aspirations.

Conclusion

Apart from countries with a majority Muslim population, countries with a Muslim minority are also experiencing an increase in the halal lifestyle trend, as evidenced by the high prices of halal goods throughout the world. As a result, there is some potential for

growth in halal businesses and products now and in the future.

Even though three halal industry sectors are in the top 10, including Sharia banking, halal fashion, and halal tourism, Indonesia only ranks fifth among countries that spend a lot of money on halal goods, behind Malaysia and the United Arab Emirates. This internal situation allows Indonesia to start producing halal goods, filling the gap in the domestic halal market with goods of comparable quality to goods from abroad. With the largest Muslim population in the world, Indonesia has the potential to lead.

The analysis of the changes to the halal logo in Indonesia, entangled with the fervent social media debates and the pivotal policy shift from the Indonesian Ulema Council to the Halal Product Guarantee Management Agency, reveals a tapestry woven with threads of cultural symbolism, economic pragmatism, and religious sensitivity. The incorporation of the *gunungan wayang* into the halal logo signifies not only a visual departure but a deliberate fusion of tradition and modernity, echoing the complexities inherent in Indonesia's identity. The social media controversies underscore the nation's ongoing discourse on the intersection of religious ideology and global economic pursuits, while the policy shift reflects a strategic move to adapt to evolving international standards. As Indonesia treads the delicate path of harmonizing tradition and progress in the halal industry, the analysis encapsulates the multifaceted nature of this transformative journey, offering insights into the challenges and opportunities that arise at the crossroads of culture, commerce, and religious conviction.

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