



NEGOTIATING FAITH AND FOOD: THE IMPLEMENTATION OF HALAL CERTIFICATION OBLIGATIONS IN COMMUNITY-BASED MEATBALL MILLING PRACTICES AT TANJUNG MORAWA TRADITIONAL MARKET

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ABSTRACT

Meatball grinding facilities are food-processing services that use meat as their main ingredient and are therefore required to obtain halal certification. This is due to several critical points in their operations, including the source of the meat, the use of additives (such as flour and spices), hygiene standards in the production area, and the risk of contamination from non-halal substances. Observations show that none of the meatball grinding facilities at Pasar Rakyat currently hold halal certification. This study aims to explore the inhibiting factors behind the lack of Halal Product Assurance implementation in these facilities, specifically in Pasar Rakyat Tanjung Morawa. The research applies an empirical juridical approach, supported by a living case study and sociological perspective. Data were gathered through observation and interviews, then analyzed qualitatively using deductive reasoning. Findings indicate that Halal Product Assurance has not been applied in any of the observed facilities. The main internal barrier is the lack of legal awareness among business operators and consumers. Externally, the challenges include insufficient oversight from BPJPH, limited availability of halal-certified slaughterhouses (RPHU/RPHR), and high costs associated with the certification process. Enforcing Halal Product Assurance in meatball grinding facilities is essential not only to improve the quality and transparency of meat-based food processing but also to strengthen consumer trust and ensure access to products that comply with halal standards.

Keywords: Halal Certification, Meatball Grinding Facility, Halal Product Assurance

ABSTRAK

Tempat penggilingan bakso merupakan unit jasa pengolahan makanan berbahan dasar daging yang secara hukum dimajibkan memiliki sertifikasi halal. Hal ini disebabkan adanya titik-titik kritis dalam proses produksinya, seperti asal-usul daging, penggunaan bahan tambahan (tepung dan bumbu), kebersihan area produksi, serta alat penggilingan yang berpotensi terkontaminasi oleh najis. Hasil observasi menunjukkan bahwa seluruh tempat penggilingan bakso di Pasar Rakyat belum tersertifikasi halal. Penelitian ini bertujuan untuk mengidentifikasi faktor-faktor penghambat dalam implementasi Jaminan Produk Halal (JPH) pada tempat penggilingan bakso di Pasar Rakyat Tanjung Morawa. Penelitian menggunakan pendekatan yuridis empiris dengan metode studi kasus hidup (*living case study*) dan pendekatan sosiologis. Data diperoleh melalui observasi lapangan dan wawancara, kemudian dianalisis secara kualitatif menggunakan logika berpikir deduktif. Temuan menunjukkan bahwa JPH belum terimplementasi di seluruh lokasi yang diteliti. Hambatan utama bersifat internal, yakni rendahnya kesadaran hukum di kalangan pelaku usaha dan konsumen terkait pentingnya jaminan kehalalan produk. Sementara hambatan eksternal meliputi lemahnya pengawasan oleh BPJPH, terbatasnya RPHU/RPHR bersertifikat halal, serta tingginya biaya proses sertifikasi. Implementasi JPH diyakini dapat memberikan dampak positif dalam peningkatan kualitas, transparansi pengolahan, serta perlindungan konsumen terhadap produk yang sesuai dengan prinsip kehalalan.

Kata Kunci: Sertifikasi Halal, Tempat Penggilingan Bakso, Jaminan Produk Halal



INTRODUCTION

The Pasar Rakyat Tanjung Morawa, located in Dusun IV, Tanjung Morawa B Village, Tanjung Morawa Subdistrict, serves as a traditional marketplace and the economic backbone of the local community. In addition to supplying essential goods, the market offers various food processing services, including meatball grinding. Approximately 250 residents from 25 villages and one urban ward regularly utilize this marketplace (Dalimunthe, 2022). Currently, four meatball grinding services operate daily: Penggilingan Bakso Mujiono, Sumber Rezeki, Arto Moro, and Mas Ceper.

This market presents a compelling case for investigation due to the notably low awareness among Micro and Small Enterprises (MSEs) regarding their legal obligation to obtain halal certification, particularly for services like meatball grinding. Law No. 33 of 2014 on Halal Product Assurance explicitly mandates that every stage of production involving a halal-critical point must be subject to certification.

Meatballs (bakso) are among the most popular culinary choices in Indonesia, especially among younger consumers. A recent Goodstats survey (Wafa, 2024) reveals that 68.8% of respondents prefer local dishes such as bakso and mie ayam. Typically made from ground meat mixed with flour and spices, meatballs come in several varieties—chicken, beef, fish, and shrimp—with chicken and beef remaining the most sought-after. Given their origin from slaughtered animals, the halal status of these two variants requires special attention.

To ensure halal integrity, the meat used must originate from certified slaughterhouses, such as Halal-Certified Ruminant and Poultry Slaughterhouses (RPHR/RPHU). Moreover, all supplementary ingredients, including flour and seasonings, must also be certified halal. This requirement

is especially critical considering that most bakso vendors in Tanjung Morawa are small-scale entrepreneurs who rely on external grinding services for cost and operational efficiency.

Halal certification extends beyond raw materials; it encompasses hygiene, health, and the overall production process. Grinding facilities that fail to meet sanitation standards risk contamination by impure substances or harmful bacteria, thereby invalidating the halal status of the final product. Consequently, the principles of *halal* and *thayyib*—permissible and wholesome—must form the foundation of food production, particularly in the face of globalization and the growing complexity of modern food systems (Nur Ifna, 2024).

The imperative to consume halal and *thayyib* food has both theological and legal foundations. The Qur'an reminds us: "*O mankind, eat from whatever is on earth [that is] lawful and good, and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.*" (Surah Al-Baqarah: 168)

The Prophet Muhammad (peace be upon him) further emphasized the importance of halal consumption. A narration from Ath-Thabrani (Al-Mu'jam al-Awsat, No. 6495) states that consumption of haram food can lead to the rejection of one's worship for forty days and draws one closer to Hellfire.

From the perspective of contemporary Islamic jurisprudence, the slaughtering process is a critical point in halal assurance. This is reinforced by MUI Fatwas No. 12 of 2009 and No. 35 of 2021. Furthermore, the state bears constitutional responsibility to protect the rights of Muslim consumers to access halal products (Zulham, 2018). Article 4 of the Halal Product Assurance Law mandates halal certification for all products circulating in the Indonesian market, though

a transition period has been extended until October 2026 (Zulkifli, 2022).

Despite this legal framework, none of the meatball grinding businesses in Pasar Rakyat Tanjung Morawa currently hold halal certification—even though their owners are predominantly Muslim. This absence of certification has become a major obstacle for bakso vendors seeking halal verification for their final products.

This study seeks to address that gap by examining the key barriers hindering the implementation of Halal Product Assurance in meatball grinding services within the market. Employing a *living case study* and sociological approach, the research is grounded in Law No. 33 of 2014 and Government Regulation No. 42 of 2024. Its strength lies in the depth and coherence of its analysis, supported by credible sources.

The findings are expected to offer practical contributions toward increasing awareness among business owners of the importance of halal certification. The study also aims to promote concrete steps toward implementation that are consistent with the ethical and legal principles of *halal* and *thayyib*—not merely as regulatory compliance, but as a shared moral commitment to consumer rights, food safety, and religious integrity.

RESEARCH METHODOLOGY

This study employs an empirical juridical method, complemented by a *living case study* and sociological approach. The empirical juridical method is used to assess the practical effectiveness of legal norms within a social context—specifically, how Law No. 33 of 2014 on Halal Product Assurance is implemented by meatball grinding service providers at Pasar Rakyat Tanjung Morawa. In alignment with Johnny Ibrahim's theoretical framework (2021), this approach conceptualizes law as a dynamic institution that must be tested through

empirical practice rather than limited to normative texts.

The *living case study* approach allows for direct observation of the presence—or absence—of halal certification among meatball grinding businesses. This method facilitates in-depth exploration of real-world cases to obtain a comprehensive contextual understanding. Simultaneously, the sociological approach is applied to uncover the various factors impeding the implementation of halal assurance, including levels of legal awareness, understanding, compliance among business owners, and consumer perceptions of halal products.

Primary data were collected through field observations and in-depth interviews with business operators and consumers at four grinding units within the market: Penggilingan Bakso Mujiono, Sumber Rezeki, Arto Moro, and Mas Ceper. Secondary data consisted of primary legal materials such as statutes and government regulations, as well as secondary legal sources including academic books, peer-reviewed journal articles, and other scholarly works relevant to the topic.

All data were analyzed qualitatively using deductive reasoning, beginning with the normative legal framework and progressing toward an analysis of on-the-ground practices and social realities. This analytical structure enables a critical evaluation of the gap between regulation and implementation within a service domain that involves critical control points for halal compliance.

FINDINGS AND DISCUSSION

Implementation of Halal Product Assurance at Meatball Grinding Facilities in Pasar Rakyat Tanjung Morawa

Pasar Rakyat, located in Dusun IV, Desa Tanjung Morawa B, functions as a traditional marketplace serving the community's basic needs while also hosting various food

processing services, including meatball grinding. Currently, four grinding units operate daily within the market; however, none have obtained halal certification. This stands in contrast to the mandate under Article 4 of Law No. 33 of 2014, which requires all products circulated and traded in Indonesia to be certified halal—particularly services involving high-risk ingredients such as meat.

**Table 1. Halal Certification Status of Meatball Grinding Units
 Pasar Rakyat Tanjung Morawa**

No	Name of Facility	Years in Operation	Halal Certified	
			Yes	No
1.	Mujiono Meatball Grinding	10 Years		√
2.	Sumber Rezeki Meatball Grinding	10 Years		√
3.	Arto Moro Meatball Grinding	25 Years		√
4.	Mas Ceper Meatball Grinding	10 Years		√

Source: Processed field data

Interviews with all business owners revealed that none have initiated the halal certification process. Despite varying expressions, their responses reflected several recurring themes.

The owner of Mujiono stated he was unaware that meatball grinding services fell under the scope of mandatory halal certification, assuming it only applied to restaurants and pastry shops. No governmental or institutional outreach had ever occurred. The owner of Sumber Rezeki expressed similar sentiments, adding that the procedure seemed overly complicated and, in over a decade of operations, no authority had ever offered clarification. He believed his

business was implicitly halal by virtue of being owned and operated by Muslims.

The owner of Arto Moro cited cost as the primary barrier. Given the business's unstable income, allocating funds for certification was not feasible. He recommended that the government offer subsidies to help small-scale businesses comply. Likewise, the owner of Mas Ceper admitted to lacking knowledge of both the obligation and the technical procedures for certification, having never received guidance or support from local authorities.

In summary, four primary barriers were identified:

1. Lack of awareness that grinding services require halal certification;
2. Absence of outreach or socialization efforts from regulatory bodies;
3. Lack of knowledge on technical procedures;
4. The perception that costs are prohibitively high for small enterprises.

Operational Mechanisms and Halal Critical Points

Grinding facilities operate under two primary procurement systems: some source meat through partnerships with nearby vendors, while others rely entirely on customer-supplied meat. Regardless of the system, all accept externally brought meat without verification of origin or slaughter method.

Table 2. Meat Procurement Mechanisms in Grinding Facilities Pasar Rakyat Tanjung Morawa

No	Name of Facility	Mechanisms		
		Supplies own meat	Vendor Partnership	Does Not Supply Meat
1.	Mujiono Meatball Grinding		√	
2.	Sumber Rezeki Meatball Grinding			√

No	Name of Facility	Mechanisms		
		Supplies own meat	Vendor Partnership	Does Not Supply Meat
3.	Arto Moro Meatball Grinding		√	
4.	Mas Ceper Meatball Grinding			√

Source: Interview and field observation

None of the facilities verify whether the meat is sourced from certified Ruminant or Poultry Slaughterhouses (RPHR/RPHU), nor do they ensure it was slaughtered in accordance with Islamic principles. Vendor-provided meat is similarly unregulated.

In addition to the uncertain meat sources, several supporting ingredients (e.g., flour, seasonings) lack halal certification. Business owners often use products based on habit or market availability rather than formal verification.

Sanitation standards in production areas were also found lacking. Poor ventilation, visible presence of flies, and inadequate cleaning protocols—such as rinsing grinders with plain water and without halal-certified soap—were common. This significantly increases the risk of cross-contamination with najis (ritually impure substances), which, according to halal auditors, renders the final product non-halal.

Three critical points of concern were identified:

1. Meat Source: Unverified origin and slaughter practices;
2. Additional Ingredients: Several products lack halal certification;
3. Production Hygiene: Risk of contamination from environment and equipment

Access to Halal Assurance Information, Education, and Outreach

Article 23 of the Halal Product Assurance Law affirms the rights of business actors to receive education, facilitation, and non-discriminatory, affordable certification services. However, all four operators confirmed they had never received any form of guidance or support. No representatives from the Halal Task Force, Product Halal Companions (PPH), or other official bodies had ever visited the market.

In contrast, other areas such as MMTC and Brayan had already been reviewed by the Halal Task Force of North Sumatra in April 2024, although the focus remained on meat vendors. Meanwhile, in Jakarta, LPPOM MUI initiated a targeted halal movement through the 2024 Halal Seminar and pilot programs aimed at meat grinding facilities, recognizing them as essential links in the halal value chain. These efforts culminated in the Syawal Halal Festival, which underscored the need for halal assurance from upstream stages such as slaughterhouses and grinding facilities.

Despite the national roll-out of the Sertifikasi Halal Gratis (SEHATI) program, its impact remains negligible for this sector. The *self-declare* scheme is inapplicable to grinding services due to the involvement of critical materials, necessitating the more rigorous and costly *regular* scheme.

To date, none of the four facilities have submitted applications for halal certification. The lack of targeted policies and on-site engagement has left business owners without proper access to information, training, or accompaniment. This gap between regulatory mandates and field-level implementation reflects a critical flaw in current halal governance frameworks.

Factors Impeding Halal Product Assurance Implementation at Meatball Grinding Facilities – Pasar Rakyat Tanjung Morawa

Implementation of the Halal Product Assurance (JPH) system at Pasar Rakyat Tanjung Morawa remains largely unfulfilled. Field data reveal four primary barriers.

1. Lack of Legal Awareness Among Business Operators and Consumers

Most business owners and consumers do not fully recognize that meatball grinding services fall under mandated halal certification. Though three out of four operators are aware of certification requirements, none understand the procedures or submit applications.

Table 1. Legal Awareness among Business Operators

No	Name	Aware of Legal Obligation
1.	Mujiono	Yes
2.	Joko	Yes
3.	Wijiyanti	No
4.	Giarto	Yes

Tabel 2. Understanding Legal Requirements

No	Name	Understanding of Process
1-4	All operators	None are familiar

Table 3. Certification Behavior

No	Name	Legal Behavior Patterns
1-4	All operators	None have attempted

Consumers echo this pattern. Of ten interviewed, only three recognize that grinding services require halal certification. Most rely on perceived indicators—Muslim ownership, cleanliness, and the use of chicken or beef—to assume halal compliance. These beliefs reflect ethical and cultural

assumptions rather than formal recognition of legal standards. Low educational levels, limited legal literacy, and a permissive social environment contribute to this deficiency.

2. Inadequate Oversight by BPJPH and Related Stakeholders

Legally, the Ministry of Religious Affairs delegates execution of JPH to BPJPH, supported by institutions such as LPH, LP₃H, MUI, and the Halal Product Fatwa Committee. These bodies are tasked with product oversight, education, and standard-setting. However, in Pasar Rakyat Tanjung Morawa, none of the four grinding operators have been reached by outreach efforts or received support from these entities.

Despite North Sumatra housing nearly one thousand halal facilitators and ranking second nationally in SEHATI uptake, these resources have not touched this market. The presence of many stakeholders does not ensure uniform outreach. Some are reportedly inactive. BPJPH should enforce active monitoring, assess stakeholder performance, and sanction non-performing actors.

3. Insufficient Supply of Certified Slaughterhouses (RPHR/RPHU)

Certified Ruminant (RPHR) and Poultry Slaughterhouses (RPHU) are essential for procuring halal meat. In North Sumatra, only eight RPHR facilities are certified, with just three in Medan. Although certified poultry facilities are more plentiful, RPHR numbers remain low. As a result, many vendors at Pasar Rakyat rely on uncertified sources or self-slaughtering under unverified conditions. This severely hampers certification for meatball grinding services, as halal status depends on traceable and certified animal slaughter.

4. High Cost of Regular Halal Certification

Halal certification for meat-based services must follow the *regular* route, which incurs full costs. BPJPH lists administrative fees: IDR 300,000 for micro businesses, IDR 5,000,000 for medium enterprises, and IDR 12,500,000 for large entities. However, this covers only registration. LPHs charge separate fees: Halal Center UMSU estimates product testing at IDR 2,120,000 plus BPJPH fees and excludes accommodation; Inspirasi Halal Indonesia estimates total costs between IDR 7.5–9 million, inclusive of transport for businesses near Medan. Certification costs vary based on product complexity, number of items, and location.

For small-scale bakso grinders, these amounts are prohibitive given low income. The complexity and labor involved in evaluating critical halal points—ingredient sourcing, hygiene, cross-contamination risk—justify higher fees, but without public subsidies, many UMK operators remain uncertain about pursuing certification. Therefore, a subsidized mechanism for bacterial and integrity testing is essential for equity in halal compliance.

Implications of Halal Product Assurance for Meatball Grinding Facilities

Law No. 33 of 2014 on Halal Product Assurance represents a critical regulatory milestone in safeguarding the rights of Muslim consumers in Indonesia. Prior to this law, the authority to issue halal certificates resided exclusively with LPPOM MUI (Putri Nadhila, 2024). Halal certification itself is a systematic process designed to assess whether a product—whether a good or service—conforms to both religious (*sharʿī*) and technical standards (Zhafira, 2025). The law mandates that all products traded within Indonesia be certified halal, including food

processing services such as meatball grinding. Although the government has extended the grace period until October 2026 (Government of Indonesia, 2024), this obligation remains legally binding.

The implementation of halal assurance in meatball grinding services holds far-reaching implications. From a consumer perspective, it offers stronger guarantees regarding the halal integrity of a product. Muslim consumers are no longer forced to rely solely on personal judgment but are granted legal certainty and trust in what they consume. From a food safety standpoint, halal standards also regulate hygiene and the potential for contamination by non-halal substances, whether during processing or via the equipment used (Zuhri Saputra, 2024).

Viewed through the lens of social psychology, the demand for halal certification reflects a fundamental safety need in Abraham Maslow's hierarchy. Muslim consumers seek psychological assurance that what they consume aligns not only with sensory and nutritional expectations but also with religious values. When this need is fulfilled, it engenders peace of mind; when unmet, it can trigger distrust and cognitive dissonance.

For business operators, possessing halal certification imposes a moral imperative for transparency and ethical accountability across the production chain. From the standpoint of symbolic interactionism, the halal label is more than a legal identifier; it becomes a social symbol that communicates religious adherence, trustworthiness, and communal integrity. The act of halal compliance thus assumes a shared meaning, constructed socially, in which consumer confidence is rooted in the perception that business owners abide by religious and societal norms.

The absence of halal certification in meatball grinding facilities carries tangible

risks: Muslim consumers are exposed to products that may not meet halal standards, trust in producers deteriorates, and there is increased likelihood of health hazards due to contamination or ritual non-compliance. In this context, halal certification is not merely administrative—it embodies the principles of transparency, accountability, and business integrity (Mawi Khusni Albar, 2025).

The Halal Product Assurance framework also serves as a *social contract* among the state, producers, and consumers. As illustrated by the National Committee for Islamic Economy and Finance (KNEKS), the halal production process begins upstream with animal slaughter at certified RPHR or RPHU (Halal Animal Farming and Halal Slaughtering), moves through meat grinding (Halal Meat Grinding), processed food production (Halal Processed Food Production), and culminates in final consumer products (Halal Consumer Products). Each stage is subject to rigorous halal standards that must be consistently upheld.



Source: Komite Nasional Ekonomi dan Keuangan Syariah (KNEKS)

In the case of Pasar Rakyat Tanjung Morawa, the implementation of the halal assurance system remains hindered by four systemic barriers: low legal awareness among business actors and consumers, weak regulatory oversight by BPJPH and related stakeholders, inadequate availability of certified slaughterhouses (RPHR/RPHU), and the high cost of regular halal certification. These factors are interrelated and collectively

form a structural obstacle to implementing JPH in food-processing services.

To address these challenges, two core strategies are necessary: education and action. Educational measures include targeted legal literacy programs, community-based halal awareness campaigns, and public outreach efforts. In the framework of Icek Ajzen's Theory of Planned Behavior, behavioral compliance is driven by three factors: attitude toward the behavior, subjective norms, and perceived behavioral control. Adequate information, peer norms, and a supportive legal environment increase the likelihood that business owners will choose to comply with halal certification requirements.

In parallel, concrete action must be taken through cross-sectoral collaboration involving the government, BPJPH, LP₃H, LPH, and Halal Task Forces. These actors should coordinate efforts to extend outreach and technical support, especially for micro and small enterprises in traditional markets. Regional stakeholders must be evaluated regularly, and passive or non-performing actors should face administrative consequences in accordance with BPJPH oversight protocols.

Additionally, the government should promote the establishment of certified slaughterhouses down to the subdistrict level. Meat vendors in traditional markets must also be encouraged—through policy and incentives—to source exclusively from certified RPHR/RPHU facilities. From a socio-economic standpoint, the cost of regular halal certification remains a critical barrier. Fiscal interventions such as subsidies for product inspection are essential, particularly given that the self-declare mechanism is inapplicable for meat-based services classified as high-risk.

If these institutional, legal, and behavioral elements are fully integrated, the

implementation of Halal Product Assurance in Pasar Rakyat Tanjung Morawa can go beyond mere compliance. It can give rise to a resilient halal ecosystem, deeply rooted in collective consciousness, religious values, and social trust.

CONCLUSION

The implementation of Halal Product Assurance (JPH) in meatball grinding facilities at Pasar Rakyat Tanjung Morawa remains suboptimal. None of the surveyed units—Mujiono, Sumber Rezeki, Arto Moro, or Mas Ceper—has obtained halal certification, despite operating in a food service sector with high halal-critical control points. Internally, this failure stems from limited legal awareness among business owners and consumers, influenced by low educational attainment, sociocultural environment, and insufficient halal literacy. Externally, the challenges include weak regulatory oversight by BPJPH, limited availability of certified slaughterhouses (RPHR/RPHU), and the prohibitive cost of regular halal certification for micro and small enterprises (UMK).

Yet, the implementation of halal assurance has strategic value—not only in elevating service quality and business transparency, but also in providing safety and legal certainty for Muslim consumers. Halal certification is not merely an administrative obligation; it reflects compliance with Islamic legal principles and the ethical integrity of business actors. A comprehensive approach is therefore essential—combining education, structured assistance, and policy-driven affirmation—to cultivate public awareness alongside equitable access to certification pathways. The synergy between regulatory enforcement and consciousness-raising forms the cornerstone of a sustainable halal ecosystem.

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