

Ensuring Legal Protection for Consumers of Halal-Certified Minang Cuisine in Padang City

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Abstract: This study aims to understand legal protection for consumers in Padang City to establish a model for consumer protection practices in Indonesia. The research employs a normative descriptive qualitative method, focusing on business operators and consumers of traditional Minang products, with data collected through interviews. The study reveals that legal protection for consumers concerning halal labels on Minang food is stipulated in Law No. 08 of 1999. Several reasons contribute to producers not including halal labels: high processing costs, lack of awareness about the importance of halal certification, and consumers' inherent trust in authentic Minang producers, even if the shop lacks halal certification. The Indonesian Ulema Council (MUI) asserts that Muslim-owned businesses should pursue halal certification regardless of the owner's religion.

Introduction

Consumer protection is contained in Law No. 08 of 1999 concerning Consumer Protection which states that a consumer is anyone who uses goods or services available in society for their own benefit, the interests of their family, or other living creatures, and not for commercial purposes (Nasution, 1999). Consumer Protection Law, important rights in article 4 are as follows: a) The right to comfort and security in consuming goods and services; b) The right to choose goods and services and receive these goods and services according to the exchange value and agreed terms and guarantees; c) The right to accurate and correct information regarding the status and guarantee of goods and services; d) The right to have opinions and complaints regarding used goods and services; e) The right to benefit from appropriate consumer protection advocacy; (f) Consumer's right to obtain advice and education; (g) The right to be treated or served in a fair, honest and non-discriminatory manner; h) The right to compensation, compensation or replacement if the goods or services received do not comply with the agreement or do not meet the request; and i) Rights regulated by other laws

(Abdul, 2010). Thus, consumer protection means everything to guarantee respect for consumer rights. One form of consumer protection, consumer protection law is a law regulating consumer rights. Efforts to ensure the achievement of legal protection for consumer protection.

Halal certification and labeling is carried out only regarding a portion of the food, drinks, medicines and cosmetics circulating among the public. This is due to the many obstacles faced, for example lack of halal production standards, lack of appropriate managers, lack of information regarding halal labels and certification, etc., in the end the competitiveness of domestic products decreases and disrupts regular price increases, national production with increase state income. The legal provisions regarding halal certification and labeling do not yet cover raw materials, additional or auxiliary materials in unpackaged form and not for retail sale for food, beverage, medicine and cosmetic products circulating among the public. This causes difficulties in halal certification and labeling procedures (Agama, 2003). Some products are not yet certified halal, especially Muslim consumers who find it difficult to differentiate halal products from haram products. According to (LPPOM MUI) in 2007, some of the registered products came from large companies (LPPOM-MUI, 2008). Various information regarding consumer goods or services, it seems that information is now influential, information originating from economic actors, especially advertising and branding (Celina, 2008)

From the results of research conducted at Christine Hakim's Balado Chips Shop, Shirley's Balado Chips Shop, and Ummy Aufa Hakim's Souvenir Center, there are products that are produced by themselves in these shops but only some of the products have halal labels and some are processed products. There it doesn't have a halal label and the Taman Surya Typical Minang Restaurant doesn't have a halal label. As expressed by Indah Permata Sari (27 years) as an employee at Christine Hakim, "Not all products from Christine Hakim are processed by Christine Hakim itself, but there are some processed products that come in from outside, where the products that come from outside are not has a halal label. At Christine Hakim's shop in Lubuk Buaya and in the Pondok area, a Halal label certificate from LPPOM MUI West Sumatra is displayed on the walls. However, there are also some products processed by Christine Hakim that do not have a halal label, such as Christine Hakim's spicy ebi chips, Christine Hakim's yellow chips, Rendang Padang, Green Itiak Lado, Dendeng Balado." Even shops that are halal certified, not all of their products on the packaging are labeled halal, let alone shops that do not have halal certification. In essence, if a shop has a halal certificate, it is stated on each packaging so that consumers, especially Muslims, know valid information about the products they are purchasing and no longer feel doubtful or doubtful. hesitate to buy this typical Minang souvenir.

As one of the Halal Inspection Institutions (LPH) in Indonesia, "LPPOM-MUI has made many efforts to improve Halal certification inspection services by fulfilling various requirements." Adli Febrian's study (2021) regarding the role of halal certificates in restaurant businesses in Bengkulu City shows that some consumers say that halal certificates play an important role and that the obstacle for the owner of Uda Denai Restaurant in making halal certificates is because they don't understand how to make them. This study, apart from complementing existing studies regarding the production of halal certificates, this study will answer the following three questions, first, what causes typical Minangkabau food not to be

labeled halal. Second, what is the legal protection for consumers regarding typical Minang food. Third, what is the MUI's opinion regarding typical Minang food that is not labeled halal?

The interaction between researchers and informants is presented directly in this qualitative descriptive research, so that it can help users in collecting information in the form of informative words and comments (Jhon, 2015; Koentjaraningrat, 1990; Moleong, 2012). Direct travel to research locations was used to collect reliable and relevant data. The focus of the study is traditional Minang memorabilia such as balado chips, sanjai chips, lapan-lapan, kipang nuts, and others. This research is normative in nature, meaning it is carried out on problems studied from a formal legal perspective (halal and haram, permissible or not), with a focus on Muslim consumers and an understanding of existing problems. Because no research can be done without data, the data source is one of the core and crucial elements in it. Primary and secondary data are the main types of information used in this research. The focus of this research is the interview data collection technique (Marzuki, 2001), used to collect information through question and answer sessions. The research methodology is normative. The writings of the Qur'an and Hadith are the basis for this problem analysis method. The type of analysis used in this research is descriptive analysis with qualitative analysis with data input. The data will then be analyzed with the aim of providing explanations sufficient to be easy to read and understand as well as the ability to illustrate, explain and highlight underlying trends.

Research Methods

This kind of research involves field research, which means visiting research locations in person to collect reliable and relevant data. Typical Minang culinary delights such as balado chips, sanjai chips, lapan-lapan, kipang nuts, and others are the subject of this research. This research is normative; carried out on issues that examine problems from a formal legal perspective (halal and haram, permissible or not), aimed at Muslim consumers, and provide an understanding of the problems being faced. Interviews with business people and customers of typical Minang goods, whether labeled or not, are the primary data. Secondary data includes books, internet and other related sources.

Result and Discussion

1. Legal protection for consumers regarding typical Minang food

Legal interests or consumer rights are the same topics covered by consumer law and consumer protection law. How consumer rights are recognized, protected and enforced by law and in everyday social interactions. Consumer protection law, often called consumer law, refers to legal provisions that regulate the obligations and rights that arise between consumers and producers as a result of efforts to fulfill their requirements (Siahaan, 2005). The consumer protection law regulates actions taken to ensure the realization of legal protection for consumer interests. Consumer protection is based on benefits, justice, balance, security and consumer safety as well as legal certainty, in accordance with Article 2 of the Consumer Protection Law Number 08 of 1999 (UUPK, 1999).

Legal protection is the defense of legal subjects through preventive and repressive efforts, both written and verbal. Legal protection can be seen as a unique example of the purpose of law, which is understood to realize justice, order, certainty, benefit and peace. All actions taken to guarantee legal certainty in the context of consumer protection. Consumer protection legislation is a collection of laws that regulate actions taken to achieve the implementation of legal protection for the interests of consumers. Consumer protection is everything that is done to ensure the fulfillment of consumer rights as a form of consumer protection. The objectives of consumer protection are stated in Article 3 of Law Number 08 of 1999 concerning Consumer Protection as follows: a) Increase consumer awareness, ability and independence in protecting themselves; b) Elevating the dignity of consumers by protecting them from the negative impacts of using goods or services; c) Increasing consumer empowerment in choosing, determining and demanding their rights as consumers; and d) Creating consumer protection which also includes elements of ethical behavior.

Manufacturers who do not include a halal label on the products they sell will be subject to administrative fines and criminal sanctions. UU no. 33 of 2014 regulates the Halal Product Guarantee Organizing Agency (BPJPH) which is responsible to the Minister of Religion. The Halal Product Process (PPH) is the most crucial aspect to pay attention to from the start before there are impacts for business actors who do not produce halal certified products. The PPH location, place and equipment must (a) remain clean and hygienic, (b) free from uncleanness, and (c) free from non-halal elements, in accordance with Article 21 paragraph 2 of Law No.33 of 2014. Administrative action in the form of a will will be applied if these requirements are not met (Siregar, 2019).

Products that are considered halal according to Islamic law are known as halal products (Article 1 of Law No. 33 of 2014). Apart from being considered halal according to sharia, halal goods also receive certification from the MUI. When consumers misuse the halal designation, they have two legal options. First, conflict resolution outside the law. Second, resolving legal conflicts. According to article 52 of Law Number 08 of 1999, BPSK's authority is to receive complaints, both written and unwritten, from consumers regarding violations of consumer protection. Article 23 Law no. 08 of 1999 regulates that consumers can file lawsuits against business actors through the Consumer Dispute Resolution Agency (BPSK).

Islamic law supports peace negotiations as a means of resolving differences so that both parties feel satisfied and avoid antagonism. Islamic law puts forward the idea of peace (alshuluh), namely contracts intended to resolve disputes (Suhendi, 2002). Winda Nisrinah Center Manager By Ummi Aufa Hakim in an interview said: As producers, we usually provide legal protection for consumers by ensuring that the owner or processor is truly Muslim, so God willing, the product is safe even though the halal certificate has not been issued. (Winda, Business Actor, Personal Interview 19 June 2022)

Dr. H. Muchlis Bahar, Lc, M.Ag in an interview said:

"So basically all food must be labeled halal except for small foods such as fried tofu bakwan. Don't just because people are Minang then it is certain that the food is halal, all

of this requires awareness from the producers, awareness from the consumers, producers need honesty because these consumers must have their rights protected" (Dr. H. Muchlis Bahar, Lc, M.Ag, Former Chairman of the MUI SUMBAR, Personal Interview 10 August 2022)

2. Factors that cause typical Minang food not to be labeled halal

All business actors, especially Muslim business actors, should add halal labels to their products so that customers who buy these goods feel safe. The values of protection, justice, legal certainty, accountability and openness, effectiveness and efficiency, and professionalism are the guidelines for guaranteeing halal products. Guaranteeing the availability of halal products seeks to increase added value for producers while creating and selling halal products to provide comfort, security, safety and consumer knowledge that halal goods are available (RI Law No. 33 of 2014 concerning Halal Guarantee Products).

Considering the current state of science and technology in the fields of food, health and cosmetics, guaranteeing that products are halal is very important. The processing and use of raw materials for food, beverages, cosmetics, and medicines—which are often processed and used naturally—are particularly impacted. There are many possibilities that technological advances will combine halal and haram, whether intentionally or not. The authorities must carry out certain assessments to determine the halalness and purity of a product.

Based on the results of interviews conducted with respondents, namely the LPPOM MUI West Sumatra, the Fatwa Commission, business actors, consumers, and the MUI. Respondents gave the following answers: Winda Nisrinah, Manager of the Ummi Aufa Hakim Minang souvenir center, Padang branch, in an interview said:

"The reason why these products are not yet labeled halal is because the processing process is long and the costs are quite expensive for SMEs, especially if they are just starting a business. However, there are also those who are in the process of processing it, and there are also SMEs who do not have the awareness to take care of the halal label. However, for this we usually ensure that the processor is truly Muslim. So, God willing, the product is safe even though the halal certificate has not been issued. Currently, the inclusion of a halal label is very important because tourists are already aware of the concept of halal tourism. So when a shop is labeled halal then there will be convenience for consumers when shopping. This affects consumers' purchasing power and visits to shops, because as a place for typical Minang souvenirs, tourists feel confident that those selling Minang people and Muslims have proven that the processing and products are halal certified. The background to the establishment of the Ummi Aufa Hakim Souvenir Center shop is a business started by its owner, Lukman El Hakim, who decided to stop studying in semester 3 due to economic factors. Then he pioneered and started his own business of frying sweet potatoes and mixing his own chilies. The sales business started by selling to markets and wholesalers. It was only in 1999 that he started opening his own shop in Bukittinggi. The Ummi Aufa Hakim Souvenir Center Shop received the halal label in 2000 and has a monthly turnover of approximately 150 million-250 million rupiah.

The products sold at the Ummi Aufa Hakim Souvenir Center include original sanjai, various flavored sanjai (roasted corn, barbaque and cheese flavored seasonings), as well as various sanjai balado (original balado, durian balado and green balado). Some of these are self-produced and some are from SMEs" (Winda, Business Actor, Personal Interview 19 June 2022).

Irwan, owner of the typical Minang restaurant "Taman Surya" in an interview said:

"The reason why this restaurant doesn't yet have a halal label is because it hasn't been registered with LPPOM, this restaurant was built to help the family economy, and it doesn't feel like it's as big and as busy with buyers. And we will take care of getting this halal certificate as soon as possible" (Irwan, Business Actor, Personal Interview 13 July 2022).

Icha, a student in an interview said: they tend to prefer buying products that are labeled halal because for food the halal label is important and if a product is not labeled halal, especially in the city, it will be mixed with religions other than Islam and will be afraid of eating haram food. I actually don't mind if I have to buy food in non-Muslim shops that are halal certified, but I prefer shopping in Muslim shops. I also always look at the halal label on the packaging first before buying because clarity on the item is very important. Usually I eat typical Minang food at the 10 thousand Ampera restaurant even though it doesn't have a halal certificate but I'm sure the people selling it are Muslims because the mother wears a hijab. And if I buy a product that has a halal label, I feel comfortable because what needs to be seen from the food, apart from the delicious taste and the expiration label, it is also very important to look at the halal label. (Icha, Consumer, Personal Interview 3 July 2022).

Devi Gusman, a tourist from outside West Sumatra in an interview said:

"I prefer to buy products that are labeled halal because I already know that the ingredients in the product are definitely halal. The halal label is very important in a product because it is a matter of whether the ingredients in the product are halal or haram. I also don't mind buying products in non-Muslim shops as long as the shop is halal certified... apart from that, I always look at the halal label on the packaging before I buy it because I'm afraid that it will be haram. I have eaten typical Minang food such as KMS satay at Pasar Raya, Lamun Ombak restaurant, and there are also many small restaurants in Padang that I have visited, then I also often go to places where Cristine Hakim takes me to Jambi. Regarding whether or not you are comfortable buying a product labeled halal, of course the answer is comfort because you already know what ingredients the product is made from" (Devi Gusman, Consumer, Personal Interview July 20, 2022).

Dr. Zainal Azwar M.Ag, Secretary of the West Sumatra MUI Fatwa Commission in an interview said:

"The duties and authority of the Fatwa Commission are related to hearing and deciding on the results of audits by LPPOM in the field through joint fatwa commission hearings with LPPOM, LPPOM is only a partner of the Fatwa Commission. In issuing a halal

label, there are several ways that business actors must do, namely registering with BPJPH (Halal Product Guarantee Administering Agency), BPJPH asks LPPOM to determine an audit schedule for the field, the number of people going to the field is uncertain, a minimum of 3 people, a maximum of 10 people, then LPPOM together with the fatwa Commission (if needed) conduct an audit in the field according to schedule. Then the results of the audit are submitted to LPPOM (auditor) to the fatwa Commission session. Next, the Fatwa Commission hears and decides whether the results are halal or not. Only then did the Fatwa Commission issue a halal certificate. It is important to note that the fees charged by business actors for processing halal certificates are not paid to the Fatwa Commission but to BPJPH. The solution from the fatwa commission to ease the burden on SMEs regarding costs is that we have no authority, that is BPJPH's authority. Then the factor that causes many SMEs to not take care of the halal label is because firstly there is a lack of SME awareness of the importance of the halal label, then secondly because the public believes that the products they buy are halal even though they do not have a halal label, and thirdly because of a lack of motivation. from the government to support SMEs to reduce processing costs or provide outreach about the importance of the halal label" (Zainal Azwar, Secretary of the Fatwa Commission, Personal interview Wednesday 8 July 2022).

Prof. Dr. Husmaini, MP, Treasurer of LPPOM MUI West Sumatra in an interview said:

"Since the enactment of the BPJPH Law on 17 October 2019, LPPOM is now referred to as a halal inspection institution whose function is as an auditor and later the one who decides whether the product being audited is halal or not is the Fatwa Commission. In the past, LPPOM's task was to process the production of Halal Certificates. In its determination, the authority was the Indonesian Ulema Council, in this case the Fatwa Commission. However, because BPJPH has not yet completely determined the form of halal certificate it will issue, the only LPH (Halal Inspection Agency) that has been accredited is LPPOM, so for the current transition period, everything is still being done by LPPOM. In this case, if a business actor applies for a halal certificate, then the business actor must register with BPJPH, then get a registration number and register again with LPPOM by bringing the files and registration number from BPJPH, then LPPOM carries out the audit and then the audit results are brought to the fatwa and commission hearings. It is the fatwa that determines the halal status. "Until now, the only person issuing halal certificates is LPPOM" (Husmaini, Treasurer of LPPOM MUI West Sumatra, Personal Interview 29 June 2022).

3. MUI's opinion regarding typical Minang food that is not labeled halal

Indonesian Ulema Council (MUI) is an independent organization that accommodates ulama, zuama, and Islamic experts to help Muslims in Indonesia be guided, developed, and protected. The Indonesian Ulema Council was founded in Jakarta on 26 July 1975 or 17 Rajab 1395 Hijriah. The Indonesian Ulema Council's responsibilities include helping the government carry out initiatives for the benefit of Muslims, such as issuing fatwas regarding the halalness of food, determining whether a particular Islamic sect is correct, and dealing with problems

related to Muslims' interaction with their environment. K.H. Ma'ruf Amin, Vice President of the Republic of Indonesia, currently serves as General Chair of the Central MUI.

The Fatwa Commission of the Indonesian Ulema Council issued halal certificates and issued halal fatwas before the enactment of Law Number 33 of 2014 concerning Halal Product Guarantees. Other institutions dealing with halal product issues include the MUI Food, Drug and Cosmetic Research Institute (LPPOM) which carries out scientific research on halal products, the Food and Drug Supervisory Agency, and the Food and Drug Supervisory Agency.

The establishment of the Halal Product Guarantee Organizing Agency (BPJPH) to overcome the difficulties of halal products in Indonesia was then expressly required by the Halal Product Guarantee Law. Both BPJPH and MUI have the authority to certify halal food, although BPJPH now carries out this function in place of MUI. The Halal Inspection Institute (LPH) took over LPPOM which was previously given the task of verifying or testing the halalness of goods. The BPJPH Law came into effect on 17 October 2019 (Husmaini, Secretary of LPPOM MUI SUMBAR, Personal Interview 29 June 2022).

Dr. Zainal Azwar, M.Ag Secretary of the West Sumatra MUI Fatwa Commission in an interview said:

"My response is that I see a Muslim shop but it is not yet labeled halal, while there is a non-Muslim shop but it is labeled halal, that is, it would be better for this Muslim shop to have a halal label even though the person who owns it is a person. Islam, however, if it is labeled halal, people who see it will definitely be comfortable and not be anxious when eating the food" (Zainal Azwar, Secretary of the West Sumatra MUI Fatwa Commission, Personal interview 8 July 2022).

Dr. H. Muchlis Bahar, Lc. M.Ag in an interview said:

"For food related to meat, it is actually mandatory to wear a halal label. And for Muslim shops but they haven't taken care of the halal label, they should be obliged and have to take care of it first because halal is first seen from the basic ingredients, secondly from the process. All of this aims to ensure that consumers' rights are protected, for example the oil in pecel lele is not replaced until it turns black, in fact it is not allowed because it contains causative agents and it will trigger cancer, but because people don't care about the halal label, the most important thing is just how delicious it is. that's just how it happens. Even though in Minang the custom is basandi syarak syarak besandi kitabullah, not all methods are halal, for example, the balado chips are made from sweet potatoes, the balado is made from lado, but they give the balado sometimes with a brush and some use pork bristles. The expensive halal label processing costs can actually be helped by the trade and trade department. To take care of this, usually before getting a halal label there is a PIRT obtained from the health service. If there is no PIRT from the health service then you cannot take care of the halal label" (Dr. H. Muchlis Bahar, Lc, M.Ag, Former Chairman of MUI SUMBAR, Personal Interview 10 August 2022).

The Concept of Halal, Haram and Toyyib in Food in Islam. There are several Islamic principles regarding halal and haram laws, namely:

- a. In general, everything is halal (permissible).

Allah SWT did not create creatures, enslave them, and make them a source of human pleasure before prohibiting their enjoyment. How can you imagine God making it, then assigning humans to control it before forbidding us to enjoy it? If it turns out that Allah SWT forbids one of them, it is because there is knowledge which will be explained later (As-Suyuthi, 2018).

- b. Forbidden and forbidden are only the authority of Allah SWT

The Qur'an strongly condemns polytheists who make things permissible and haram without permission from Allah SWT (Qardhawi, 2003). Their job is not to make sharia (laws) for society in terms of what is acceptable and what is not. Even though their stance of faith and ijtihad cannot be questioned, they always refrain from issuing fatwas and instead direct their attention to each other for fear of making the mistake of justifying what is haram and forbidding what is permissible (Qardhawi, 2003).

- c. Prohibiting what is halal and making lawful what is haram is considered polytheism

Prohibition of halal things is the same as polytheism, which is why the Qur'an very harshly denies the Arab polytheists in prohibiting various types of plants and livestock for themselves (Qardhawi, 2003).

- d. Something is forbidden because it is bad and dangerous

As the creator and giver of infinite blessings to humans, Allah SWT has the right to make things lawful or forbidden to them, just as Allah SWT also has the right to determine the tasks and rituals for worshiping Him according to His will. They have no right to dispute or disobey his orders. That is Allah's rubbiyah right as well as a consequence of their servitude to Him. However, as a form of mercy towards His servants, it is made halal and haram for reasons that are reasonable, clear and strong, for the benefit of humanity itself. Therefore, Allah SWT does not allow except what is good and does not forbid except what is bad (Qardhawi, 2003).

- e. In something that is halal, there are things that make us no longer need anything that is haram

Among the goodness of Islam and the convenience it brings is that nothing is haram unless it is replaced with something better than it, as better than it, that is an alternative that makes us no longer need the haram, as said by Imam Ibnu Qayyim. If we examine Islamic laws as a whole, we will find that Allah SWT never restricts a particular area of life, except for making concessions in other areas. That's all because Allah never wants violence, difficulties and fatigue. On the contrary, He always wants convenience, goodness, guidance and mercy for His servants. (Qardhawi, 2003).

- f. Something that delivers what is haram is haram

Islam has created many rules, one of which is that whatever is forbidden, everything

that leads to it is haram, and everything that leads to it is tightly closed (Qardhawi, 2003).

g. Dealing with what is haram is haram

Just as Islam forbids various ways and means of birth that lead to the haram, Islam also forbids deception using various cunning methods and strategies. Islam strongly condemns the Jews because they make things permissible that Allah has forbidden by deception.

h. Good intentions do not justify what is haram

Islam highly values clean motivation, good intentions, and sincere, pure intentions in the regulations of the Shari'ah and all its directives. Every deed that is permissible or lawful is done by a believer by including an element of intention in it, that intention turns it into something worth worshiping. As for what is haram, it is still haram even if it is accompanied by good intentions, intentions and goals from the perpetrator. Islam will never be pleased if haram things are used as a means to achieve laudable goals. Because Islam always tries to maintain the nobility of intentions. Sharia does not recognize the principle "the end justifies the means" or the principle "obtaining the truth by delving into many falsehoods" (Qardhawi, 2003).

i. What is haram is haram for all

In Islam, everything is prohibited (completely haram). For the Ajam people everything is halal, but for the Arabs everything is haram. Nothing is permissible for white people, but forbidden for black people. Just because they were nobles, priests, kings, or blue-blooded, they were free to do whatever they wanted. There is no accommodation, facilitation or dispensation for certain groups or groups of individuals. In fact, a Muslim cannot differentiate between what is halal for him and what is haram for other people. Shari'a is a barrier for everyone, and whatever Allah has made lawful through His Shari'a is also lawful for all mankind. Indeed, Allah is Lord of all things. Until the Day of Resurrection, everything that He forbids is considered haram. (Al-Qardhawi, 2009)

j. Emergency situations make what is haram become permissible

Islam minimizes the area of haram, after that it takes a tough stance in matters of haram, by closing all doors that lead to it, both openly and covertly. What leads to what is haram is haram, what helps to what is haram is haram, and what is manipulated to obtain what is haram is haram. However, Islam does not neglect the needs of life and human weaknesses. Therefore, Islam also respects emergencies that cannot be tolerated, recognizes human weakness and in emergency conditions it allows a Muslim to enjoy various prohibitions in order to eliminate the emergency situation, and protect himself from destruction. Therefore, after mentioning the prohibited foods in the form of carrion, blood and pork (Qardhawi, 2003).

However, in general, a food can be said to be halal if: a) It does not harm or interfere

with the normal functioning of the human body and mind; b) Free from "impurities" and the product does not come from carcasses and animals that died because they were not hunted or slaughtered; c) Does not contain ingredients derived from pork or other animals so Muslims are prohibited from eating it except under compelling circumstances; and d) Obtained.

This context, impurity (or impurity) is divided into three categories: free impurity of objects intended for ritual; tolerable from difficult to avoid; and intolerable, such as intoxicating or poisonous drinks; or carcass. On the other hand, food is considered haram if it meets one of the following criteria: a) The food poses a risk to health; b) There is najis (excrement) or its products originating from carcasses, pigs, or other animals which are not permitted for consumption by Muslims; and c) The slaughter was not carried out correctly or did not follow established (Islamic) guidelines (Suprayatmi, 2008).

Halal food can come from anything on earth, except for some of the harmful haram things that are confirmed in the Shari'a book, which are related to faith and also have something to do with it. goes against human nature. Everything on earth was created by Allah for humans. Therefore, Allah made everything on this earth halal without limiting anything that is halal, except in some adverse situations. Things on Earth will be prohibited, which will exceed the limits of balance and defeat the purpose of making this planet for humans (Suprayatmi, 2008). In other words, this halal knowledge from Allah basically means that humans can enjoy what is good and in accordance with human nature without having to accept it with difficulty. However, all of this is based on accepting what is halal and avoiding what is haram from what Allah has given (Qutb, 2000).

Based on research, some of the halal labels produced by the MUI Fatwa Commission and LPPOM as audit institutions comply with the Consumer Protection Law and are based on relevant principles, while others do not. Due to the high costs, many producers cannot afford it and leave the halal label without taking care of it, as can be seen from the large number of producers who do not take care of it. Because Minang adheres to the traditional ideology of Basandi Sarak Sarak Basandi Kitabullah and because consumers already trust producers who are genuine Minang people, producers do not have a problem with the halal label.

Concerted efforts are made to protect consumers; some of them are necessary and some are not. This can be seen from the concept of consumer security and safety which aims to ensure the security and safety of consumers in using, utilizing and consuming goods and services. In addition, the benefit principle seeks to require that all efforts to implement consumer protection must provide the maximum benefit for the interests of consumers and business actors in general.

Conclusion and Recommendation

Legal protection for consumers of typical Minangkabau food is implemented in Law no. 08 of 1999 is not in accordance with the protection of consumer rights, including that consumers have the right to receive clear, correct and honest information regarding the goods they consume, meaning they have the right to obtain clarity regarding whether the food is halal or not, apart from that consumers also have the right to comfort and safety in consuming food means that consumers have the right to sue if the production place is not clean. There are several

factors that cause producers or business owners not to put a halal label on their products, including: (a) quite large processing costs, (b) lack of awareness of producers about the importance of halal labels, (c) consumers already trust genuine producers. Minang people even though the shop is not yet halal certified. The MUI's opinion regarding typical Minang food that is not labeled halal is: according to the MUI Fatwa Commission, it is best for Muslim shops to have a halal label even though the person who owns it is Muslim, but if it is labeled halal, the people who see it will definitely be comfortable and not be anxious when eat that food. Meanwhile, according to the MUI, food related to meat is actually obliged to wear a halal label, and for shops whose producers are Muslim but have not yet taken care of the halal label, they should be obliged to take care of it first because halal is seen first from the basic ingredients, second from the process, and of the tools used. All of this aims to protect consumer rights. Even though in Minang the custom is basandi syarak syarak besandi kitabullah, not all methods are halal.

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