

The Role of LPPOM MPU Aceh in the Framework of Halal Certification in Poultry Products

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Abstract

Halal Qanun No. 8 of 2016 requires business actors to carry out halal certification, but the fact in the field is that many poultry slaughtering business actors do not implement halal certification. Writing this journal aimed to find out why business actors have not implemented halal certification and the role of LPPOM MPU Aceh in the context of implementing halal certification on poultry products. The method used was juridical-empirical, such as looking at applicable laws and facts in the field, primary and secondary data obtained through interviews include primary, secondary and tertiary laws. The results showed that the cause of business actors who had not been certified halal in the poultry slaughtering product business was because they had not met the standards set by LPPOM MPU Aceh so that LPPOM MPU Aceh had not been able to issue halal certificates. Regarding the perpetrators who have not met halal standards, LPPOM MPU Aceh has given 6 months to fix all deficiencies in business products. In fact, business actors do not fix it. LPPOM MPU Aceh is not strict in giving sanctions to business actors who have registered for halal certification but do not improve according to the specified halal accuracy.

Keywords: Authority, Halal Certification, Poultry Products

INTRODUCTION

Food is a primary need for humans. The need for food consumption is not only for the fulfillment of life, but more than the fulfillment of nutrition that has the health standards of humans themselves. In general, human food needs are divided into two groups, namely animal food and vegetable food. While according to the content of Law No. 18 of 2012 on Food contents of Article 1 number 1 mentions the notion of Food everything that comes from the biological sources of agricultural products, plantations, forestry, fisheries, livestock, waters, and water, both processed and unprocessed intended as food or drink for human consumption, including food additives, food raw materials, and other materials used in the process of preparing, processing, and/or manufacturing food or beverages. As food that can be consumed

according to Islam, of course, it must be halal and to avoid haram food, Muslims consume food products that have been guaranteed to their idolatry.

Islam has governed various aspects of human life as a whole. Islamic Sharia is built aimed at realizing human health, both in the world and in the world. In terms of socio-cultural, indigenous and Acehnese people show that Islam is the dominant factor in controlling the mobility of the population. Since the Acehnese began to expand outside the Arab region, Islam has shaped the identity of the Acehnese. Aceh works hard to implement Islamic sharia in all aspects because in fact and legally, Aceh is the only province in Indonesia that has obtained national legal recognition to implement Islamic sharia.

For consumers, halal certificates have many uses, first protecting Muslim consumers from consumption of food, medicines, and cosmetics that are not halal. Second, it can provide peace of mind for birth and bathin for consumers. Third, protecting the soul and body from frustration due to illegal products, and fourth, providing security and legal protection to consumers. For business people, halal certificates have many important functions, namely first, as the responsibility of producers to Muslim consumers, considering that halal issues are an important component of Muslim life, second, fostering consumer confidence and pleasure, third, fostering the image and completion of the industry. Fourth, as a marketing tool, develop the area of network marketing, and fifth, provide an advantage for producers by developing competition as well as sales turnover.

The Constitution of the Republic of Indonesia of 1945 already implies the guarantee of product page as stated in the content of Article 29 paragraph 2. The birth of Halal Product Guarantee Law No.33 of 2014 further strengthens how important the issue of haram and halal in the production chain from producers to consumers, related to the existence of intermediaries, namely suppliers, sub distributors, merchants, retailers before reaching the hands of the final consumer. The passage of the Halal Product Guarantee Law in order to protect the consumer to get a legal certainty for the goods consumed.

In Indonesia, halal guarantee institutions are the authority of the Indonesian Ulama Council (MUI) through LPPOM MUI. The agency is exclusively responsible for the supervision of food and beverage, medicine and cosmetics, such as the "Halal Product Guarantee Act", No. 33, 2014. The agency considers itself capable and meets the requirements of the criteria for determining the idolatry of food. LPPOM MUI has used halal standardization, and personnel have participated in the certification and audit of halal certification procedures themselves. LPPOM MUI organization is present to balance the needs of Muslim communities for standardization and the need for systems that can guarantee the authenticity of halal certification results.

LPPOM MUI has used halal standardization, and personnel have participated in the certification and audit of halal certification procedures themselves. LPPOM MUI organization is here to answer the needs of the Muslim community for standardization and the need for a system that can guarantee the authenticity of halal certification results. The halal certification process involves an in-depth search to determine whether the ingredients used in food and their

production methods are guaranteed to be halal. The result of halal certification is to issue a halal certificate if the requirements are met, i.e. halal statements or products produced by the company based on the results of audits and decision investigations.

In Aceh, the authority related to the issue of halal products is the Ulema Consultative Agency (MPU), as contained in the formulation of Qanun Aceh Number 2 of 2009 containing the provisions of the Ulema Consultative Assembly and the District /City Ulema Consultative Assembly. The establishment of the institution because Aceh is a provincial area with a special legal community unity, and given special authority in managing government affairs independently in accordance with the provisions of Regulation No. 44 of the 1999 Law on the Application of Conventions and Aceh government regulations No. 11 of 2006. The formulation of the regulation has given birth to the implementation of Islamic sharia in Aceh, which became the foundation for all kinds of life on kafah street.

The authority of LPPOM MPU Aceh to conduct halal certification is supported by Halal Product Assurance System Number 8 of 2016. The existence of Qanun in the Halal Product Assurance System is a form and responsibility of the Aceh headquarters which intends to prioritize legal protection for Muslims in Aceh. legal protection related to consumer protection so as to provide legal certainty. The explanation of Article 14 regarding the Halal Product Assurance System explains that LLPOM MPU Aceh has the right to formulate and regulate SJPH guidelines. To issue halal product certification for certified products, apply SJPH specifications, criteria, methods, and guidelines. Releasing and retracting halal certification, halal registration numbers and halal product labels, issuing products registered periodically, appointing halal auditors, certifying and certifying halal auditors as needed, manifesting SJPH observations, establishing aceh halal form, and cooperating with the SJPH implementation area in it. and outside the Organization cooperates with SJPH to conduct SJPH orientation and training for business actors, periodically monitor and evaluate products made and circulated in Aceh, and share information about halal products and non-halal products.

Muslim consumers themselves do not really observe or understand that the products consumed are halal or not. This is a picture of the knowledge of Muslim consumers to consume halal-certified products is still minimal. This is evidenced by the number of business people who do not have halal certificates. Here is an example of a case that is very piercing the heart of Muslim consumers in a business without halal certification, one of which was found meatballs containing pork in Southeast Aceh. Responding to this, the Ulema Consultative Institution (MPU) through the Institute for the Assessment of Food, Medicine and Cosmetics (LPPOM) has made an effort in order to provide a guarantee of the reliability of products for Muslim consumers as istrumen obligations for halal certification to every business actor.

As one of the food products from animal farm sources, poultry is a source of protein that is in demand by all circles and is easy to get at an affordable price. For Muslims poultry consumed in addition to being safe and suitable for human consumption, must also be guaranteed idolatry this means that in general the substances contained are beneficial to humans and do not contain dangers, as well as the properties of the poultry, relatively harmless. Therefore, the slaughter of

poultry among others has meaning and teaching to humans that we should kill and kill the nature of hayawaniyah and prioritize the divine qualities (fitrah) hinted through the name of Allah called at the time of slaughter. The slaughter process is the tipping point that determines the idolatry of poultry meat produced, if this slaughter process is not true in accordance with Islamic sharia, then the meat we get becomes not halal. The implication is that people do not get access to halal food in terms of poultry that is often consumed by many Acehnese people every day.

In Islam, the slaughter of poultry before consumption is one of the most important things, because animals slaughtered not in the name of Allah SWT become illegal to eat. Because of the importance of food and slaughter for humans, it should always be given full attention to food from animal sources to be consumed, especially how the slaughter and processing process. Therefore, in every place the poultry slaughter business products should have a halal certificate. This halal certificate is a provision in obtaining a permit to install halal labels on a product packaging from the government.

Procurement of halal certificates of the product in order to provide a legal certainty for Muslim consumers in order to calm the hearts of Muslim consumers. However, the reality in the field is that there are still poultry products businesses that do not all have halal certification. Meanwhile, based on data from LPPOM MPU Aceh the number of business actors who have been certified halal throughout Aceh is as follows: In 2018 the number of poultry product business actors who have been certified halal there are 10 units, in 2019 the number of poultry product business actors who have been certified halal consists of 6 units and in 2020 the number of business actors who have certified halal in poultry products is 4 units. The data above shows that there are still minimal poultry product businesses that have been halal certified. Based on the above facts, the issues discussed are as follows: 1. The causes of business actors in poultry products do not yet have halal certificates. 2. The role of LPPOM MPU Aceh related to the application of halal certification in poultry products.

RESEARCH METHOD

The method used in this study is in the form of a juridical approach *emperis*. The juridical approach of *emperis* is used to observe the legal conduct found in people's lives, which describes or describes the events, circumstances and problems studied, how the facts occur by reviewing and analyzing the relationships associated with the variety that are bound therein. The data was obtained directly through respondents and informants from field research. in the approach of data *emperis* used in the form of primary data and secondary data. Primary data is obtained directly from field research, while secondary data is needed as supporting material or supporting primary data. Secondary data used include primary legal materials, secondary legal materials, and tertiary legal materials.

DISCUSS AND ANALYSIS

The Cause of Poultry Product Business Actors does not have a Halal Certificate

The Government of the Republic of Indonesia has formulated several formulas related to halal certification in order to promote legal protection for Muslim consumers. The first legal

framework is consumer protection law No.8 of 1999. Paragraph 3 of article 1 of UUPK explains that commercial actors are individuals or legal entities, either established individually or jointly or carrying out activities in the territory of the Unitary State of the Republic of Indonesia. Organize commercial activities in various fields through agreements. Economic activity. The manufacturer or commercial participant is in charge of the products produced while the consumer who consumes the commercial products made by the manufacturer.

The provisions of other articles in UUPK Article 8 paragraph (1) letter h i.e. Manufacturers cannot make or market products that are not in accordance with the halal production regulations specified in the "halal" statement on the label. The ban clearly understands that if commercial actors include halal labels on their product packaging, then they must carry out the production process in a halal manner. So, the number of business people in the field of poultry that has not followed the standardization of halal production, needs to be strict supervision.

Law No. 18 of 2009 governing the health of livestock and animals also regulates halal certification. According to the provisions of article 56b, veterinary public health is the management of animal health in the form of guaranteed safety, sanitation, wholeness, and the idolatry of animal products. The Animal Husbandry and Health Law also explains that animal products that are imported by the republic of Indonesia for trade must have halal certificates and veterinary certificates in another article, Article 58 paragraph 4.

Law No. 18 of 2012 on Food also contains provisions regarding the labeling of halal products. The provisions of the Food Management Law on halal food, namely Article 37 paragraph 1, stipulate that the food imported to fulfill domestic consumption needs must fulfill the qualifications of peace, quality, vitamins, and others, and must not be contrary to religion or belief and society. Article 97.1 also explains that every producer of food importing for sale must be listed halal label on the inside of the food packaging through the territory of Indonesia.

In addition, in the first paragraph of Article 101 it is mentioned that any food label declared halal according to the Law must be responsible for the facts. The words of paragraph 1 of Article 105 also state that whoever declares halal food in advertising and commercialized food as required shall be held responsible for such facts.

The results of the article interview that was traced as one of the reasons why business actors do not carry out halal certification because producers still think that poultry is a halal animal and in poultry slaughter efforts do not require halal certification. The Aceh Government has actually established Qanun Number 8 of 2016 on Halal Product Assurance System. The existence of Qanun is a formula to invite commercial actors to register their products to obtain halal certificates. The implementation of Qanun number 8 of 2016 requires all business actors in the Aceh region to conduct halal certification on all its products, including poultry slaughter business products. Halal certification is a halal product assurance agency issuing halal products in accordance with written halal instructions issued by LPPOM MUI. Halal fatwa stipulates the nature of the idolatry of the product in accordance with Islamic sharia.

The existence of halal certification in poultry cutting business products is very much from the implementation of consumer protection contained in Qanun Product Assurance System No. 8

of 2016 stipulated by the Government of Aceh as a form of responsibility of the Aceh government in order to provide protection to consumers as in the formulation of the provisions of Article 4 of UUPK, namely explaining consumer rights, namely:

1. The right to peace, peace and protection of the consumption of goods or services.
2. Choose goods and/or services and obtain rights to such goods and/or services in accordance with exchange rates and conditions and guarantees promised.
3. The right to obtain correct, clear and honest information about the condition and guarantee of goods or services.
4. The right to be heard their opinions and complaints about the goods or services they use.
5. Acquire the right to defend, protect, and work to properly resolve consumer protection disputes.
6. Right to guidance
7. The right to be treated in the right, honest and undiscriminatory manner.
8. If the goods or services received are not in accordance with the agreement, the consumer is entitled to compensation, damage and/or replacement.
9. Other rights granted by law.

Prior to the Halal Product Guarantee Law, Law No. 33 of 2014 and Qanun Decree No. 8 of 2016 governing the Halal Product Assurance System, the obligation of business actors to perform halal certification was only voluntary. But since the establishment of the formula of UUJPH and Qanun SJPH, every business actor must carry out halal certification. Article 3 of Law No.33 of 2014 explains the necessity of halal certification in an item aimed at providing welfare, security, peace, and clarity of the availability of Halal Products for the public when consuming and using products, and developing pluses for manufacturers to make and market Halal Products. Furthermore, Article 4 also explains that all products scattered in the Territory of Indonesia must be halal certified. Then Article 16 paragraph 3 Qanun SJPH also explained that it should not eat animals slaughtered not in accordance with Islamic sharia. Furthermore, the provisions of Article 35 explain that business actors are prohibited from making or marketing products that are not halal certified, business actors are prohibited from including Halal Logos in product packaging that has not been certified halal, business actors are also prohibited from including information that is not in accordance with the Law.

Based on the information of lppom MPU Aceh so far many poultry slaughter businesses have registered their business products to carry out halal certification however, many business actors do not meet the provisions of halal requirements that have been set by LPPOM MPU Aceh so that LPPOM MPU Aceh cannot provide Halal certificates, one of the halal standards provided by LPPOM MPU Aceh in poultry cutting efforts is about cleanliness at slaughterhouses. poultry so that the poultry produced is clearly halal and guaranteed hygiene. As for the provisions in obtaining halal certification, the first business products already exist in certain locations such as their address, production, registered products have begun to be marketed. The provisions that are considered by the auditor at the time of auditing are materials used in the production process whether in accordance with Islamic sharia or not, then business capital must also not contain elements of haram or riba. For the process of applying for halal certification LPPOM MPU Aceh guided in general according to mui provisions including:

1. Business actors provide a Halal Assurance System designed by business actors that contains halal commitments from business actors, halal systems made by business actors, halal documents in accordance with the performance of business actors and various other halal documents.
2. Next, the businessman registers the product. For the category of slaughterhouses as for the completeness when registering it or providing halal certificate documents that have been compiled by business actors to LPPOM MPU Aceh then LPPOM MPU Aceh checks the completeness of documents from the company if it is considered auditable, then continued for the audit phase process.
3. If it does not qualify for the auditing process, the LPPOM MPU Aceh will carry out a pre-audit memorandum where the LPPOM MPU Aceh will write to business actors to complete the required document deficiency.
4. The audit was conducted by more than two people. Halal auditors will contact participants/trading companies directly. If the company relies on processing meat or other processed materials, the first laboratory results should show that the ingredient does not contain haram elements and if the processed ingredients or meat contains illegal processing, the next stage.
5. Held meetings of halal auditors, including many auditors from various disciplines. After that, the product needs to be analyzed in the laboratory. Can it be audited to the next stage.
6. If the requirements have been achieved can be continued in the evaluation of the Halal Product Assurance System made by business actors and assessed by the halal auditor LPPOM MPU Aceh.
7. Furthermore, the fatwa commission determines that if the requirements are met, it can be issued a halal certificate and if the certificate is not met, the business actor must complete the requirements for the issuance of halal certificates.

The requirements of halal provisions of products according to LPPOM MUI are products that have met the standard provisions of legal regulations and according to Islamic law. That is, no pigs, no blood, dirt and other forms of human organ source material, all products derived from halal animals and slaughtered in accordance with Islamic sharia, and all storage, processing and transportation vehicles used are not covered by prohibited substances such as pork or other illegal bahan. Material pollution.

The formulation of halal provisions based on LPPOM MPU Aceh is also contained in article 16 paragraph 1 Qanun SJPH Aceh which describes the raw materials used in products including main materials and auxiliary materials. The content of Article 2 raw materials that are not Halal include: prohibited animal raw materials, prohibited vegetable raw materials, prohibited chemical raw materials. Article 3 describes the standard animals that are forbidden as referred to in paragraph (2) consisting of carcasses, blood, pigs and dogs, other animals forbidden in Islam, and animals slaughtered not based on Islamic Sharia.

Furthermore, the LPPOM MPU Aceh Party said that if the business actors are certified halal, it can be ascertained that halal as a whole. However, if the place of business actors does not have a halal certificate of the resulting product has not been guaranteed its page so that in poultry slaughter business products will cause doubt for consumers. As Muslims, we cannot slaughter animals indiscriminately. We must abide by the procedures and regulations of Islamic law. Mui decision No. 12 of 2009 on Halal Slaughter Certification Standards regulates

the requirements for slaughter of animals. The concept of post-certification supervision, must also be done by MUI to continue to guarantee its idolatry.

According to the certification standard of MUI Fatwa No. 12 of 2009 for slaughter animals, which includes:

- a. The standard of slaughter is: the slaughtered animal is an edible animal, the animal is slaughtered alive, and the condition of the animal must meet the animal health standards set by the competent agency.
- b. The standards of slaughter, namely: Muslims and have reached adolescence, understand the procedures of slaughtering shari'atIslam, and have experience of slaughter.
- c. Standard killing tools, namely: the killer tool used must be sharp and the tool in question is not nails, teeth / fangs or bones.
- d. The standard slaughter procedure, namely: sacrifice by mentioning Allah's asthma, sacrifice is done by cutting the esophagus (Mali'/ esophagus), respiratory tract / esophagus (hulqum / trachea) and two blood vessels (wadajain). /Vena). Carotid arteries and carotid arteries), one-time sacrifices and resumed quickly to ensure that the blood flow and/or movement of the animal is a sign of animal life (hayah mustaqirah), and to ensure the death of animals caused by slaughter.
- e. The rules of processing, storage, and transport are: animals that are cut after dying from slaughter, uncut animals must be separated, animals that are halal and not halal must be kept separately, and meat must have information and guarantees about its idolatry status during transport. From storage, transportation and reception.

The importance of halal certificates in addition to consumer protection of food products that are not all guaranteed, especially in food products sourced from poultry if the slaughter or processing provisions are not comparable to Islamic sharia, poultry consumed by law becomes haram. During this time the perpetrators of poultry slaughter argued that poultry is a halal animal to consume in contrast to other products that use obscure meat mixtures such as pork. In fact, if observed poultry is an animal product that requires special attention related to halal certification.

The Role of LPPOM MPU Aceh in the Framework of Halal Certification

The implementation of halal product guarantee is basically the same as halal certification. As a religious institution in Islamic countries, LPPOM MPU Aceh has a solid foundation in its system. A variety of positive legal products provide a flexible, dynamic, and binding space for the agency. Aceh is one of the provinces that has the privilege as stated in the regulation on the Implementation of Specialty Of Aceh Regional Provision No. 44 of 1999. MPU Aceh is a forum that connects Ulama with people who have achieved a noble position and role in the social life of acehnese people. Due to its high status in the hearts of the community, the MPU organization has legitimized its role and function in determining various social issues, especially related to policies issued by the Aceh regional government in the framework of the implementation of Qanun Halal Aceh Number Number 8, 2016 on Halal Product Assurance System.

In Aceh, the MUI organization that was renamed MPU became the only organization authorized to handle the issue of halal certification. MPU Aceh has its own Food, Drug, and Cosmetic Assessment Institute (LPPOM) which plays a role in encouraging businesses to register their commercial products. Related to the authority in the framework of the

implementation of certification of LPPOM MPU has explained that the authority of LPPOM MPU has been contained in Qanun SJPH No.8 of 2016.

Emissions of various products in Aceh have been determined based on the Decree of the Ulama Council (MPU) since 2012. The provision is realized in the form of halal certificates and labels, which are submitted to commercial participants who apply for halal certification. Mpu based on Islam Develop halal standards. Take the exam and research to issue a teaching order, then proceed with issuing a halal certificate. The community accepts the teachings of halal certificates because Mpu is seen as a group of scholars and serves as part of sharia government. The power of LPPOM MPU Aceh as a halal guarantee institution is based on Law No. 7 of 1999 on Food, Consumer Protection Law No. 8 of 1999, Law No. 4 of 1999 on The Application of Privileges in Aceh Province, and Article 11 of the Aceh government 2006.

The Government of Aceh has formulated legislation that can protect the public from non-halal products, namely Qanun 2016 which regulates the eighth year of the halal product assurance system, in the Qanun explaining about the authority of LPPOM MPU Aceh in the framework of the implementation of halal certification. Based on the regulation, the authority of LPPOM MPU Aceh in the framework of halal certification is actually the authority of the Aceh government to organize the halal product assurance system that is the authority of the Aceh government. From a legal perspective, this model is called a mandate. Because the real authority remains in the Aceh government, the LPPOM MPU Aceh runs on behalf of the institution only, but the responsibility remains on the Government of Aceh.

In carrying out the functions and roles referred to in Article 4 of the Ulama Deliberations in Qanun Aceh, explained the function of the provincial MPU, MPU regent, or city MPU, namely: 1. Consider regional policies, covering the fields of government, development, economy, and society, culture and society. 2. Provide social consultation and guidance based on Islamic teachings.

In accordance with Qanun No.8 of 2016 in Article 23, LPPOM MPU Aceh at its position serves as: 1. A body for the running of halal certification of food, medicine, and cosmetics circulating in Aceh that must ensure according to the provisions of Islamic sharia; 2. The creation of peace, tranquility and harmony for the people of Aceh; 3. The creation of security and clarity of the availability of halal products for the people of Aceh; 4. The establishment of Islamic business actors in order to improve the quality in trading and producing various halal products.

Related to its role in the implementation of halal certification LPPOM MPU Aceh conducts socialization as stated in Article 12, LPPOM MPU Aceh is responsible for the registration, certification and labeling of halal products, carrying out training and development in the implementation of SJPH, socializing and making the public and commercial participants understand halal products. . In addition to socialization, LPPOM MPU Aceh also provides coaching to the community and business actors to implement halal products, encourage relevant agencies and organizations to develop halal products, and build databases and information technology systems of halal products that are easily accessible to the public. . Furthermore, the

content of Article 13 in organizing the duties as referred to in Article 12 of LPPOM MPU Aceh serves the implementation of registration, certification, and labelization of halal products, the implementation of training and development of SJP implementation, socialization and extension of halal products to the community and business actors, community and business actors towards the implementation of halal products, management of information technology systems and halal product databases.

Implementation of halal certificate, by LPPOM MPU Aceh by socializing the importance of the benefits of halal certification for a product. Furthermore, for business products that have registered their products but have not obtained halal certification, LPPOM MPU Aceh provides solutions for business actors to obtain halal certification by correcting all shortcomings found by the LPPOM MPU Audit Team in the field. For the continuity of the halal certification process, the auditor team gives a period of 6 months for business actors who have registered their products, during that period the auditor team always contacts the business actors to immediately correct the findings of deficiencies at the time of auditing in accordance with the provisions for halal certificate issuance.

Furthermore, if poultry slaughtering businesses do not also implement all provisions in an effort to obtain halal certification, lppom MPU Aceh will act decisively by providing real social sanctions in the form of the complexity of halal certification management for the second time. The goal is in the form of lessons for other business actors to really take care of halal certificates according to the rules. The Aceh MPU team has also required halal certification on every food provided in hospitality in the Aceh Region including the source of origin of products obtained and brought for processing must be halal certified. By requiring every product of origin of poultry is required to have halal certification at the place where it is obtained then by itself every poultry product business actor will try to obtain Halal certification on his business products.

Business actors who have obtained halal certification by LPPOM MPU remain under monitoring. For business people who have been certified halal must keep their products to remain halal. In this case LPPOM MPU Aceh conducts supervision. The implementation of supervision is the responsibility of LPPOM MPU Aceh while some forms of supervision are carried out in the form of production supervision. In terms of production supervision, after business actors obtain halal certificates, LPPOM MPU Aceh sees in the process on products that have met the standards of whether it is in accordance with Islamic sharia or not and is done suddenly without prior notice.

In the examination if the business actor commits irregularities in the production process, then it can be given a warning in advance so that the business actors make improvements. The warning was made twice. For business people who do not carry out warnings by LPPOM MPU Aceh will be revoked halal certification. Furthermore, sampling examination is to make purchases on business products when carrying out direct supervision in the field to carry out further examinations.

CLOSURE

Conclusion

According to research that has been done, the result is that the cause of poultry product business actors do not have halal certificates are business actors still assume that poultry is a halal animal and in poultry slaughter efforts do not require halal certification. based on interviews by LPPOM MPU Aceh Many poultry slaughtering businesses that have registered their business products to carry out halal certification however, Many business actors do not meet the provisions of halal requirements that have been set by LPPOM MPU Aceh so that LPPOM MPU Aceh cannot make Halal certificates. The authority of LPPOM MPU Aceh in the framework of the implementation of halal certification actually exercises the authority of the Aceh government to organize a halal product assurance system under the Aceh government. Related to its role in the implementation of halal certification lppom MPU Aceh socialization as stated in Articles 12, 13 and 14 Qanun SJPH Aceh. LPPOM MPU Aceh is responsible for the registration, certification, and labeling of halal products, conducting training and development of SJPH implementation, aswell as promoting and publishing halal products to the public and commercial actors. In addition to socialization, LPPOM MPU Aceh also provides guidance to the community and business actors to implement the Qanun that halal certification is needed in the production of poultry products because it concerns consumer protection, especially Muslim consumers as a form of legal certainty using animal products.

Suggestion

It is recommended to business actors to be able to take care of and have halal certificates on poultry slaughter business products in order to run a business as stipulated in consumer protection laws. To the public to be more careful in choosing a place to slaughter poultry, and choose a place that has been trusted, and has a halal certificate on its business products. To the government there needs to be additional regulations related to the implementation of halal certification in poultry cutting business products and the importance of halal certification in business products. In addition to government regulations, it is also necessary to make rules in the form of sanctions to business actors who are not halal, especially in poultry products because it concerns islamic sharia areas.

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