



## Halal and Safe Food In Islamic Law

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### Abstract

The purpose of this research is to analyze and provide information to the public and to lawmakers that food is a primary need for every human being in terms of the halalness and safety of its products, it is a mandatory requirement for every consumer, especially Muslim consumers. Halal Food in Islamic Law explains about Halal Food or halal food in terms of aspects of Indonesian jurisprudence and Islamic law in Indonesia. Indonesia, which is a country with a predominantly Muslim population and is known for its very religious society, of course pays great attention to Islamic aspects in consuming food, namely halal food, both local production and imports from neighboring countries. The perspective of the basics of Islamic Law and Indonesian Law, especially regarding certification and labeling in the international trading system must receive strict attention in order to provide protection for Muslim consumers around the world, as well as a strategy to face the challenges of globalization. Lawmakers in Indonesia have made regulations related to this, namely Law Number 33 of 2014 concerning Guarantees for Halal Products (UUJPH). The method used in this study is using normative juridical methods by collecting data or information through library research, namely research conducted through literature studies via the internet and so on which are appropriate or have relevance to the problem being discussed. The results of this study state that the issue of halal and haram is very important and very urgent to be considered by all parties. The production chain from business actors to consumers is a concrete manifestation that must receive consumer protection by the state.

## 1. Introduction

Globally, all aspects of human life are touched by the contents of the verses in the Qur'an. One aspect of human needs that gets the attention of the Qur'an is the issue of health. Islam is very concerned about human health issues. There are at least two terms in religious literature used to show the importance of health in the view of Islam, namely "health" which is taken from the word healthy and "afiat" or often known as healthy wal afiat which is human hope to get protection from Allah SWT and blessed with health (Shihab, 2002: 182).

In the Qur'an the command to consume halal food is clear, so it is clear that consuming halal food and tayyiban is an unquestionable commandment of Allah. It is the duty of a Muslim to obey it. Everything that is commanded by Allah SWT is the goodness of mankind, including the command to consume halal and tayyib foods, and stay away from haram foods.

For Muslims, halal is a fundamental thing, so that the paradigm of products that are suitable for consumption as meeting consumer needs is halal and safe. Halal and safety of a product is very important to be fulfilled by manufacturers in producing and producing products. Food products are not halal to be consumed if the product is obtained, processed in an illegal way because there are raw materials that are forbidden according to Islamic law, such as pork, blood, carrion and/or animals slaughtered not in accordance with Islamic law or others. Food products become unsafe for consumption if they are contaminated with hazardous chemicals.

Food is the most important basic human need so that the fulfillment of food is part of human rights guaranteed in the 1945 Constitution of the Republic of Indonesia as a basic component to realize quality human resources. Food is everything that comes from biological sources of agricultural, plantation, forestry, fishery, animal husbandry, water and water products, whether obtained or not, intended as food or drink for human consumption, the scope of food also includes ingredients for its preparation including food additives, food raw materials, and other materials used in the process of preparing, processing, and/or making food or beverages. Staple food is food that is intended as the main daily food in accordance with the potential of resources and local wisdom. Food is a basic daily need for Indonesian human development. Therefore, people need to protect their rights to get halal and safe food.

In the era of globalization, the development of the economy in Indonesia, the halal product business cannot be denied that it has become a sector that contributes greatly to the world economy, giving birth to various new industries that produce consumer products both produced by local companies and foreign companies and have an impact on increasing food products both local and imported in the community. Products circulating in Indonesia do not come entirely from Indonesia itself. Since 2016 Indonesia is one of the 1 (one) countries involved in the ASEAN Economic Community (AEC), therefore all products of any type can enter Indonesia, including food products.

Imported products are currently growing and becoming the needs of the community, ranging from food, medicine, and cosmetics. Many imported products attract the attention of consumers due to rapid technological advances and are easily accessible to the public. However, the existence of imported products cannot be separated from the absence of halal certificates and halal labels listed on a processed product/packaging/serving. This is a concern for the Government of Indonesia because the majority of Indonesian people are Muslim and of course this is also a concern for the community as consumers who will use or consume imported products for both non-Muslim and Muslim consumers. Because the problem of halal and safe food is not only for Muslim consumers, what needs to be considered is how

the protection and legal certainty for consumers and supervision of halal and safe food, both imported and locally circulated in Indonesian territory, do not have a halal certificate and halal label and against the safety limit of raw materials, additives in food for the health of the human body. Food products circulating in the community do not necessarily provide a sense of security and are suitable for consumption by Muslim consumers, because Islamic law requires Muslim consumers to consume halal and good food (tayyib) according to Islamic law.

In this case, Indonesia has strict provisions regarding food products to oblige business actors who wish to enter their products circulating and traded in the Indonesian Territory to be certified halal. The enactment of the Law of the Republic of Indonesia Number 33 of 2014 concerning Halal Product Guarantee (JPH) aims to provide comfort, security, safety, and certainty of the availability of halal products for the public in consuming and using products so that people get inner peace in consuming and using goods. Certification and labels on food products become a measuring and control tool so as not to harm and endanger consumers. The implication of the issuance of the Law of the Republic of Indonesia Number 33 of 2014 concerning Guaranteed Halal Products (JPH) is that the State officially recognizes and guarantees Islamic law in the form of the obligation to consume halal food and tayyib.

The implementation of the Halal Product Guarantee (JPH) was first organized by the State/Government, which in its implementation was carried out by the Halal Product Guarantee Agency (BPJPH) of the Ministry of Religion, this is in accordance with the mandate of UURI Number 33 of 2014 concerning Halal Product Guarantee (JPH). Previously, the Halal Product Guarantee (JPH) was implemented by the Indonesian Ulema Council (MUI) which was voluntary, with the birth of UURI Number 33 of 2014 changing voluntary to mandatory which the implementation was carried out by the Government.

Halal Product Guarantee (JPH) is not a form of state discrimination against the public in religious life. In fact, the implementation of JPH by the Government is a form of the state's presence in carrying out the constitutional mandate, explained the Minister of Religion ([kominfo.go.id](http://kominfo.go.id), 2019). Most people, especially Muslims, know the halalness of a product based on the presence of the halal symbol on the packaging of the product. Information about halal and safe products is very important to be considered and supervised by the Government, so that there is legal protection for consumers so that people are protected from dangerous food and avoid food that is not halal (haram) for the Muslim community. Legal protection for consumers is needed to create a sense of security for consumers in completing the necessities of life. As the basis for legal stipulation, the principle of consumer protection is regulated by the Law of the Republic of Indonesia Number 8 of 1999 concerning Consumer Protection (UUPK) which is based on the state philosophy of Pancasila and the 1945 Constitution Article 5 paragraph (1), Article 21 paragraph (1), Article 27, and Article 33.

To ensure that the available food is safe for consumption, the implementation of food safety must be implemented along the food chain, starting from the production (cultivation), harvesting, processing, storage, distribution, circulation stage until it reaches the consumer. One form of food safety implementation is through the provision of food safety and quality assurance which aims to provide protection to the public to consume food products that are safe for their health and mental safety.

## **2. Methods**

In this paper, the author uses a normative juridical method by collecting data or information through library research, namely research conducted through literature studies via the internet and so on that are appropriate or relevant to the problems discussed.

## **3. Results And Discussion**

Indonesia is a country with the largest Muslim population in the world. Based on a report from The Royal Islamic Strategic Studies Center (RISSC, 2021) or MABDA titled The Muslim 500 2022 edition, there are 231.06 million Indonesians who are Muslim. This amount is equivalent to 86.7% of the Indonesian population. The proportion of the Muslim population in Indonesia also reaches 11.92% of the total population in the world. Thus, of course, they are interested in the circulation of products with halal and safe standards (Kusnandar, 2021).

One of the human needs besides clothing and shelter is food. Food and drink are basic human needs every day to meet the body's needs, both for growth and as a source of energy for activities. However, not all foods are nutritious and healthy for the body. That is why in Islamic teachings, the issue has been regulated in the scope of halal and haram food. All activities of human life are found in the Islamic religion, including the provisions for consuming food. Everything that is good for the human body has been regulated in the Qur'an. The Qur'an was the first to apply balanced rules in halal and tayyib (good) food since 1,400 years ago.

Consuming halal and tayyib (good) food is an obligation as well as a human right for Muslims, because especially for Muslims there is one factor that is far more important than just taste and appearance, namely halal or haram food as proof of one's faith. Legal provisions relating to halal and product safety are contained in Islamic law sourced from the Qur'an and Hadith of the Prophet Muhammad and Ijtihad Ulama as well as Indonesian legal regulations.

Allah SWT says in QS Al Baqarah verse 29: "He is Allah, who made all that is on earth for you". Based on this verse, it can be learned that in principle all food and drink is legal to consume, unless there is a prohibition from both the Qur'an and the Sunnah. Allah SWT says in the Qur'an that everything that enters the human body must be lawful and tayyib (good), the Qur'an and the Hadith of the Prophet Muhammad are used as guidelines by Muslims in determining something including halal and haram food.

Allah has created a very sophisticated system of food digestion and food metabolism in the body. The system runs automatically and continuously without human intervention. So important is food for humans that Allah SWT says a lot about food including drinks in the Qur'an. This shows that Islam regulates that humans should eat good food, which is healthy and does not cause disease.

Allah SWT says: "You who believe! Eat of the good sustenance that we have given you and be grateful to Allah, if you only worship Him" (Surah Al Baqarah verse 172) "People! Eat from (food) that is lawful and good that is on earth, and do not follow the steps of the devil. Indeed, Satan is a real enemy to you (Surah Al Baqarah verse 168).

The two verses above show that humans must choose halal and tayyib (good) foods. In the Qur'an, food is mentioned 48 times, pronounced ta'am. This pronunciation can be interpreted as food and drink that is tasted and felt. Halal food is food that is permitted to be consumed according to the rules of Islamic law, because essentially all food is halal, except for those prohibited by the Qur'an and hadith. The good criteria (tayyib) are related to human physical needs, such as energy and health needs. Good food is food that provides enough energy (calories) and is able to maintain health and growth and does not cause disease, both in the short and long term.

In the two verses above, the word halal is juxtaposed with thayyiban, so that the term halalan thayyiban appears in the community. Allah SWT says in QS An Nahl verse 114: "So eat what is lawful and good from the sustenance that Allah has given you; and be grateful for the favors of Allah, if you worship only Him." The term "halal" comes from Arabic which means to allow, release or free, something that is allowed according to the provisions of Islamic law. While haram is defined as anything whose use is prohibited according to the provisions of Islamic law. In this case, halal food means all types of food that are allowed by Islamic law to be consumed, while haram food is any type of food that is prohibited to be consumed.

From the verses of the Qur'an above, coupled with the view from the aspect of science, it can be concluded that food and drink have important benefits and influences for humans, including: 1) Energy sources; Food will be digested in the intestine and burned by oxygen which is absorbed by the lungs producing heat (energy) for motion and activity; 2) Growth; Food is very important for children and babies or fetuses in the womb which are still in the process of growth. For adults, food is important to replace dead or damaged cells; 3) Health; Good food can maintain health and help the healing process of disease. Conversely, bad food will cause health problems, even cause disease; 4) Mental health; Halal and healthy food will make the soul calm and easy to be grateful. As for forbidden food, both in substance and in the way it is obtained, it will be bad for one's soul and spiritual life; 5) Descendants; Good or bad food can also affect offspring. This is because food affects the quality of sperm and egg cells of parents. The food consumed by pregnant women is also very influential on the development and health of the fetus they contain (Prof Sir Peter Gluckman, in the "Early Nutrition Forum" conference,

Auckland, 2011). It was also stated that the nutritional status of pregnant women is the foundation stone of hereditary health (DR.Dr.Saptawati Bardosono, *Republika*, 22 May 2011). In addition, food can also affect the psyche of offspring. In prenatal education, it is taught that the umbilical cord not only transmits nutrients from the mother to the fetus, but also transmits the metaphysical life.

In addition, Allah SWT commands us to pay attention to the food we consume, both in terms of halal, safety, and nutritional content. Allah SWT says in QS 'Abasa verses 24-32: "So let people pay attention to their food, We are the ones who have poured out abundant water (from the sky), then We split the earth as well as possible, then there We grew grain, and grapes and vegetables, and olives and date palms, and shady gardens, and fruit and grass, (all that) for your pleasure and for your livestock."

The guarantee of halal products is an important thing to get the attention of the State. As stated in the Preamble to the 1945 Constitution of the Republic of Indonesia (UUD 1945) that "the State is obliged to protect the entire Indonesian nation and the entire homeland of Indonesia to realize general welfare" as well as in the General Explanation I of the Law of the Republic of Indonesia Number 33 of 2014 concerning Halal Product Guarantee (JPH), it is stated that "The 1945 Constitution of the Republic of Indonesia mandates the State to guarantee the independence of every citizen to embrace their own religion and to worship according to their religion and beliefs. In order to ensure that every religious believer worships and carries out his religious teachings, the State is obliged to provide protection and guarantees regarding the halalness of products consumed and used by the community. Guarantees regarding halal products should be carried out in accordance with the principles of protection, justice, legal certainty, accountability and transparency, effectiveness and efficiency, and professionalism. Therefore, the guarantee of the implementation of halal products aims to provide comfort, security, safety, and certainty of the availability of halal products for the public in consuming and using products, and increasing added value for business actors to produce and sell halal products.

In today's food industry, food ingredients are processed through various techniques and processing methods by utilizing the development of science and technology, so that they become products that are ready to be circulated for consumption by people around the world. This raises concerns that facing free trade at regional, international and global levels, Indonesia will have many products, both local and imported, which may contain or be contaminated with illicit elements. Because in processing, storage, handling and packaging techniques are often used preservatives that endanger health or additional materials containing haram elements which are prohibited in Islam, consumer protection.

Consumer protection is all efforts that ensure legal certainty to provide protection to consumers. Consumer protection is carried out based on 5 (five) relevant principles in national development, namely the principle of benefit, the principle of justice, the principle of balance, the principle of security and safety, and

the principle of legal certainty. Consumer protection aims, as follows: 1) Increase consumer awareness, ability and independence to protect themselves; 2) To raise the dignity of consumers by avoiding the negative excesses of the use of goods and/or services; 3) Increasing the empowerment of consumers in choosing, determining, and demanding their rights as consumers; 4) Creating a consumer protection system that contains elements of legal certainty and information disclosure as well as access to information; 5) To raise awareness of business actors regarding the importance of consumer protection so that an honest and responsible attitude in doing business grows; 6) Improving the quality of goods and/or services that ensure the continuity of the business of producing goods and/or services, health, comfort, security, and safety of consumers

Consumers have rights that have been regulated in Article 4 paragraph (1) of the Law of the Republic of Indonesia Number 8 of 1999 concerning Consumer Protection, one of which is the right to comfort, security, and safety in consuming goods and/or services. Through the Law of the Republic of Indonesia Number 33 of 2014 concerning Halal Product Guarantee (JPH) and supporting derivative regulations, such as Government Regulation Number 39 of 2021 concerning Operators of Halal Product Guarantee (JPH), Regulation of the Minister of Religion Number 26 of 2019 concerning the Implementation of Guarantees Halal Products (JPH), the State plays an important role in guaranteeing halal products. The year 2019 was the beginning of the implementation of the mandatory Halal Certificate for products that enter, circulate and trade in the territory of Indonesia. BPJPH is an institution authorized to issue and revoke halal certificates and labels. The administration of halal certificates is carried out at the Central BPJPH and the Halal Task Force at the provincial offices of the Ministry of Religion throughout Indonesia to districts and cities.

Halal is one of the standards recognized by the world, Indonesia as of November 4, 2019 in Mecca, Saudi Arabia, was accepted as a full member of the Standards Metrology Institute for Islamic Countries (SMIIC). Then, Indonesia also attended the 2019 WTO TBT session in Geneva, Switzerland regarding the existence of halal issues and clarifying Law Number 33 of 2014 and its derivative rules regarding Halal Product Guarantee. This shows the role of the State is very important in guaranteeing halal products and trade negotiations between countries. In addition, with the presence of the State, the halal industry in Indonesia continues to grow (Sukoso et al., 2020: 26).

The enactment of the Law of the Republic of Indonesia Number 33 of 2014 concerning Halal Product Guarantee (JPH) actually emphasizes the urgency of the issue of halal-haram in the production chain from business actors to the hands of consumers and consumed by consumers, where there is a role for intermediaries such as distributors, sub-distributors, wholesalers, and retailers before reaching the hands of consumers, the enactment of UUJPH aims to ensure that the consumer (the wider community) has legal certainty regarding food products and other consumer goods. As for business actors, the presence of UUJPH provides guidance on how to process,

process, produce, and market products to the consumer community, as well as how to provide information on halal products to consumers ([Hukum Online.com](http://HukumOnline.com), 2014).

Eating halal and safe food is a basic right of every Muslim. This is not only related to religious beliefs, but there are other factors that need to be considered, namely health, security and the economy. Therefore, with a Muslim majority population, the State/Government should protect their citizens in fulfilling the basic rights of their citizens, in line with that, business actors must also provide protection to consumers. The development of the era of globalization has an impact on human life, with the development of technology and advances in science. Imported products are now starting to flood our country with various types of food products, both raw and finished, with attractive prices and packaging. People need to be careful in choosing these products, there may be something hidden behind these food products that are not suitable for consumption. For a Muslim, mistakes in choosing the products they consume can lead to physical and spiritual losses. Products that contain harmful ingredients will have an impact on health, while mentally consuming products that are not halal will result in sin. This requires the Muslim community to seek information on the products to be consumed. The easiest way is to carefully read the label attached to the attractive product packaging. Some things that need to be researched by consumers before deciding to consume a product are understanding the language/writing, registration number, product name, producer and production address, halal label, list of ingredients used. The description above shows that it is the public who must evaluate every product that will be consumed, then where is the role of the government to protect the community in general and the majority community in particular. In general, healthy food is the right of every human being ([Adisasmito, 2008: 25](#)).

The need for halal products in Indonesia is increasing rapidly, Indonesia is a country that has a population whose majority are Muslim. To ensure that every product is guaranteed halal, one of the efforts that has been made by the Government is through regulation. In terms of laws and regulations, regulations related to guaranteeing halal products continue to experience dynamics and renewal. In the last 2 years alone, there have been many regulations issued by the Halal Assurance Organizing Agency (BPJPH) referring to the Government Regulation of the Republic of Indonesia Number 39 of 2021 concerning the Implementation of the Halal Product Assurance Sector.

Information about halal and safe products is very important and in fact there is legal protection for the community to avoid foods that are not halal (haram) and which are harmful to the health of the human body both in the short and long term. Therefore food safety for the community must be fulfilled. Halal certificates on food products consumed by the public are one of the Government's efforts to provide legal protection to the public in terms of health.

Broadly speaking, the use of halal labels on products, especially food, aims to distinguish between halal and non-halal products. Halal label is the inclusion of halal writing or statement on product packaging to indicate that the product in question is



halal product status. The installation, shape, and design of the label must meet the standards set by the nationally applicable BPJPH.

With the halal logo from LPPOM-MUI listed on the packaging, it can be ascertained that the product is halal and safe from non-halal elements. To include a halal label on the packaging, you must first have a halal certificate. Both are proof of the halalness of a product, but actually halal labels and certificates have differences. Halal label is an inclusion of a halal logo which aims as a statement of the halalness of the product. Meanwhile, a halal certificate is a document acknowledging the halalness of a product issued by BPJPH based on a written fatwa issued by the MUI. Even a halal certificate itself is a must-have requirement for a product to be attached with a halal label. The product owner does not need to include a halal certificate on his product as a halal statement on his product. Simply by attaching a halal label, the product can already be known whether it is halal or not.

The inclusion of the halal logo on the product for the owner of the halal certificate is mandatory. Business actors must include the logo label in an area that can be easily seen and read, in addition, business actors must ensure that the label is not easily damaged, removed, or removed, namely being able to install it on the packaging or certain parts of the product and/or certain places on the product. The halal logo design that is installed must not be arbitrary, the installation of the halal logo must meet national standards. LPPOM-MUI has issued a standard logo according to the rules stated in the Decree of the Director of LPPOM-MUI SK 10/Dir/LPPOM MUI/XI/07. The standard halal logo does not only have the form of the LPPOM MUI logo with the words "Halal" in the middle. However, business actors need to affix a halal certificate number which is placed at the bottom of the logo. If the logo is changed or modified, LPPOM MUI will suspend or revoke the license to use the halal logo. so that the public can know the halal status of their products.

The impact if there are business actors who do not install halal labels according to standards, namely: 1) Reprimand; In the first stage, violations related to labeling not according to national standards, will be given a warning. Submission of warning can be in the form of oral or written. It is hoped that business actors can make repairs and install a logo in accordance with the provisions. A verbal warning is usually given when a business actor commits a violation for the first time. If the violation is repeated, then the BPJPH will send a letter containing a written warning; 2) Revocation of halal certificate; If the business actor does not heed the warning that has been delivered, either verbal or written warning, the BPJPH can revoke the halal certificate. This policy is one of BPJPH's efforts in maintaining the discipline of business actors, When BPJPH has revoked the halal certificate, business actors are not allowed to put up the halal logo. In a situation like this, business actors get big losses. Moreover, the halal stamp is an inseparable part of the branding of a product; 3) Administrative and criminal sanctions; The third risk is administrative and criminal sanctions. Administrative sanctions apply when business actors are proven to have violated the obligation to have a halal certificate or logo. The amount of administrative sanctions imposed on business actors varies, according to the form of

the violation. It is also possible for business actors to receive criminal sanctions related to violations of the inclusion of the halal logo. Moreover, if there are business actors who put up a fake logo. In this situation, it is possible that there are parties who feel aggrieved and choose to file a lawsuit.

In UUJPH, it is clearly stated that every business actor, both domestic and foreign, who markets their products in the territory of Indonesia is required to have a halal certificate. However, this obligation applies specifically to business actors/entrepreneurs who run their business in the food and beverage sector. There are 2 aspects that are considered during the process of submitting a halal certificate, namely: 1) Halal raw materials; The possession of a halal certificate is mandatory for food and beverage business actors. However, this obligation applies to products made with halal ingredients and comply with the Halal Product Process (PPH). These materials include: body parts of animals, microbes, plants, or materials produced through biological, chemical, or genetic engineering processes. If the ingredients are haram according to Islamic law, such as carrion, blood, pigs, or animals whose slaughtering process is not in accordance with sharia, food and beverage business actors who use haram ingredients are not required to have a halal label. Instead, UUJPH requires them to include non-halal information which is an integral part of the product, which can be in the form of images, signs, and/or writing; 2) Halal product process; In addition to materials, business actors need to pay attention to the Halal Product Process (PPH). The government requires business actors to maintain the cleanliness of PPH locations, places, and equipment. Not only that, business actors need to ensure that their existence is far from unclean and materials that are included in the non-halal category. In addition, business actors are allowed to sell halal and non-halal products at the same time. The government does not prohibit the sale of halal and non-halal products at the same time. The government does not prohibit activities like this. It's just that there are rules that apply that require business actors to separate the locations of processing, storage, distribution, packaging, sales, and presentation of halal and non-halal products.

The public as consumers must get protection. Consumer protection is intended to provide certainty, security and legal balance between producers and consumers based on benefits, justice, balance, security and safety as well as legal certainty. The purpose of the Law on consumer protection can be explained in Article 3 of the Law of the Republic of Indonesia Number 8 of 1999 concerning Consumer Protection, as follows: 1) Increase consumer awareness, ability, and independence to protect themselves; 2) Elevating the dignity of consumers by preventing them from the negative excesses of using and/or services; 3) Increasing the empowerment of consumers in choosing, determining and demanding their rights as consumers; 4) Creating a consumer protection system that contains elements of legal certainty and information disclosure as well as access to information; 5) Growing awareness of business actors regarding the importance of consumer protection so that an honest and responsible attitude in doing business grows; 6) Improving the quality of goods and/or services that ensure the continuity of the business of producing goods and/or services, health, comfort, security, and safety of consumers.

Indonesia as a developing country, needs to pay attention to the safety of food products that are now widely circulated. Until now, the distribution of unsafe food is still happening and is still a problem for Indonesia. Although the provisions regarding food safety have been regulated in the Law of the Republic of Indonesia Number 18 of 2012 concerning Food and the Law of the Republic of Indonesia Number 36 of 2009 concerning Health. Food safety is one of the important facts in the implementation of the food system. The implementation of Food Safety is intended so that the state can provide protection to the people to consume food that is safe for their health and mental safety. To ensure that the available food is safe for consumption, the implementation of food safety must be implemented along the food chain, starting from the production (cultivation) stage, harvesting, processing, storage, distribution, circulation to the hands of consumers. In the implementation of food safety, all activities or production processes in the country as well as those originating from imports to produce food that is safe for consumption must go through the application of food safety requirements. Food safety is a condition and effort needed to prevent food from possible biological contamination, chemical contamination and other objects, which can disturb, harm and endanger human health and do not conflict with religion, belief, and community culture so that it is safe for consumption.

Various efforts to implement food safety have been carried out, including through the implementation of supervision of food and beverages both produced domestically and imported. However, it is still found that food circulating in the community does not meet the criteria for safe consumption which contains borax or formalin, contains sweeteners exceeding the limit, prohibited dyes (Rhodain B Metanil Yellow). To choose good food (tayyib) it is necessary to understand the source of food, its safety, quality and nutritional value. But that alone is not enough because the next condition is still needed, namely the food must be safe, not cause injury, disease, or even poisoning that leads to death. Poisoning can result from eating food contaminated with bacteria or pesticides.

BPOM in its official website explains that for the Government, food in circulation must be safe, quality, and nutritious because food is very important for growth, maintenance and improvement of health status as well as increasing the intelligence of the Indonesian people. The community needs to be protected from food that is harmful and/or harmful to health. Efforts to realize this condition are contained in Government Regulation Number 28 of 2004 concerning Food Safety, Quality and Nutrition. Several indicators can be used to show that a food is unsafe. Signs that are easy to find include a foul or rancid smell, there is dirt in the form of gravel, pieces of wood or glass or there are maggots. However, there are other invisible ingredients that can cause food to be harmful to health, namely microorganisms, such as viruses or bacteria and the toxins they produce, which may be found in vegetables, milk, peanuts, meat, fish and others. The group of microorganisms that cause this hazard is usually called a pathogen. Other ingredients that are also harmful to health are dyes, preservatives, and other additives of types that are not intended for food, such as formalin, which has recently

become an issue in Indonesia. However, additives of safe types which are classified as food additives can also interfere with health if used carelessly and in inappropriate doses. In the discussion of food, these hazardous materials are commonly referred to as contaminants, and are grouped into biological contaminants such as bacteria, chemical contaminants such as formalin, including metallic contaminants such as mercury and physical contaminants such as stone, pieces of wood or bone.

A food is said to be safe if it is free from those caused by the presence of the contamination. The word free in this case does not always mean equal to zero or nothing at all. For various reasons, some of these materials cannot be removed thoroughly, but through various national and international research and studies, standards or maximum limits for the existence of each of these materials have been established. Generally, the standard or maximum limit is determined by taking into account human health and specifically regulated for each type of food. Thus, every food must meet the safety requirements set so as not to disturb, harm or endanger human health.

Food safety problems are experienced by all countries in the world, according to WHO it is estimated that 70% of the approximately 1.5 billion food-borne diseases (foodborne diseases) (Lestari, 2020: 57-72). Signs of food poisoning can include abdominal pain, dizziness, nausea, vomiting, and/or death. Unhealthy food can also cause chronic disease as a result of chemical contamination such as heavy metals and carcinogenic substances or contain toxic food additives. The effects will only be felt in the long term such as impaired liver and kidney function and cancer. In addition, we often hear or read and see in various media the findings of contamination of certain compounds or hazardous chemicals, findings of pesticide residues, bacterial contamination.

By knowing the causes of bad effects of food, we will know how to prevent it. This knowledge is known as food safety or food safety. Food safety needs to be understood because it is not only important for individuals, families and communities, but also for the world of trade. This is understandable because food is one of the primary needs for humans, so the food trade becomes a national and even global business on a very large scale (Lestari, 2020: 57-72).

The definition of Food Safety according to the Law of the Republic of Indonesia Number 18 of 2012 concerning Food: "The conditions and efforts needed to prevent food from the possibility of biological contamination, chemical contamination, and other objects that can interfere with harm and endanger human health, do not conflict with religious beliefs and culture of the community so that it is safe for consumption. Food problems that occur around us are containing borax or formalin, containing sweeteners exceeding the limit, prohibited dyes (Rhodamine B, Metanil Yellow)

The POM Agency has issued many regulations to ensure the safety and quality of Processed Food through independent risk-based supervision along the chain of Processed Food circulation. The implementation of the Processed Food Safety Management System (SMKPO) is carried out by applying the Good Processed Food Circulation Method (CPerPOB) contained in the POM Agency Regulation Number

21 of 2021 concerning the Implementation of the Processed Food Safety and Quality Assurance System in the Distribution Facilities. Keeping food safe is also related to how to store food safely and correctly. Storing cooked food at room temperature and improper food storage will increase the risk of microbial contamination resulting in food poisoning, because microbes easily multiply quickly at room temperature of 5° C - 60° C.

Cases of food poisoning can be caused by pathogenic microorganisms. 3 Microorganisms that cause the most food poisoning in Indonesia in 2018-2021 are as follows: 1) *Staphylococcus aureus*; 2) *Salmonella*; 3) *Bacillus cereus*. Safe ways to store food are: 1) Do not store food at room temperature for more than 2 hours; 2) Immediately store all perishable foods in the refrigerator; 3) Do not let frozen food thaw at room temperature (thawing); 4) Store food served hot at a temperature >60°C and food served cold at a temperature <5°C.

Provisions for Storage of Processed Food Products at Circulation Facilities as stipulated in the Regulation of the POM Agency Number 21 of 2021 in order to prevent potential cross-pollution such as microbiological, physical and chemical hazards, halal and allergen aspects, facilities should regulate product storage in warehouses, placement in display areas and/or at the time of product distribution.

The relationship between halal food and food safety in the food production chain. Food safety is that the food we consume must be fit to eat, starting from food ingredients, chemical contamination, fission materials, microbiology, safety must be considered. The relationship between food safety and halal, lies in the completeness of food. The relationship is that halal food must meet the criteria conveyed by Islamic law regarding food that can be eaten and not, then the two must complement each other, the food is halal is also safe for consumption because halal food ingredients are not necessarily safe for consumption and vice versa safe for consumption is not necessarily halal. Not only that, the relationship between halal and food safety forms a food chain. What is meant by the food chain is that from the start of the production stage the safety and halalness must be considered, the distribution must also be safe, then the presentation or consumption must be considered, which is guaranteed for the food.

#### **4. Conclusion**

The Qur'an has shown a variety of good foods because they contain fiber and other nutrients, the verses of the Qur'an mention the need for food that is halal and safe and does not cause universal disease. Safe food is important for everyone, Muslim or not. Even though food is halal and nutritious, it can turn into unhealthy, if it contains contaminants (contaminants) or hazardous materials, namely microbiological contaminants (bacteria, viruses, fungi), pesticide residues that are still left on vegetables or fruits, food additives (BTM).) in the form of certain chemical substances added to the food processing process (preservatives, dyes and artificial sweeteners). Halal and good quality of food must be the most important thing to pay attention to. Even though Indonesia has the largest Muslim population in the world,

this has not made Indonesia a producer of halal and safe products. In terms of the growth of the halal industry, it is increasing along with the increasing number of Muslim population in the world in general and especially the Muslim population in Indonesia. The POM Agency as the institution authorized to carry out food and drug supervision in synergy with the relevant Ministries and/or institutions should further improve the quality and quantity of both laboratory facilities to detect the presence of addictive substances that are harmful to the human body which are at risk for the short and long term. Before a food product is given a distribution permit so that the threshold can be prevented.

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