

A Theoretical thought of Legal Regulation of Halal Food

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A Theoretical thought of Legal Regulation of Halal Food

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Abstract

This study sought to develop a theoretical perspective on the legal regulation of halal food in Indonesia. Halal food groups effectively raise the standard of living of Muslims and other communities that purchase halal food. However, unethical business activities and the rise of globalization have led to a shift in business practices, with corrupt practices becoming obstacles to the manufacture and supply of halal food under the law. This study was based on secondary data culled from prior studies and subjected to extensive analysis to determine a theoretical concept of legal control of halal cuisine in Indonesia. The study suggests that legislative control of halal food in Indonesia is necessary because the Muslim community only purchases halal cuisine. In addition, this study indicates that regulatory authorities should focus on developing measures to combat unethical practices successfully. Significant theoretical and practical implications are drawn from the study for Indonesian halal food industry stakeholders.

Keywords. Halal Food, Food Regulation, Legal Food Regulation, Indonesian Food, and Legal Halal Food

1. Introduction

In modern times, halal food has become a critical challenge for the Muslim community because people are not getting halal food due to different kinds of unethical practices. It is a fact that the people are divided based on culture and religious values, and in the Muslim community, it is prohibited to have non-halal food. In this regard, the Muslim community is more concerned about halal food. It is also noted that there are different forms of governments working concerning the other countries, but providing every facility to every community is the core responsibility of every government. Halal food distribution is a legal procedure that emphasizes providing halal products and other essentials to the Muslim community worldwide. It is also essential to understand that the Muslim community in Sri Lanka and Indonesia is also equipped with halal food (A. Purwanto, Haque, et al., 2021). Different stakeholders are directly concerned with halal food for the Muslim community, and the role of the public health department and food authority department is essential

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in this issue. On national and international platforms, the debate on the sustainable distribution of halal food according to demand and supply difficulties may always be found. At the same time, despite different values and ethical standards, the community worldwide is more concerned about providing halal food to Muslim people because it is considered one of their basic rights (Nawawi et al., 2019). The management's responsibility and government policies are important to provide halal food to the Muslim people of any country.

Halal food refers to products accepted by the Muslim community, as opposed to non-halal food products that are not primarily accepted by Muslim⁵ (A. Purwanto, Haque, et al., 2021). In this regard, it is essential to recognize that the provision of halal food to the Muslim population falls under the jurisdiction of the government of every nation in which Muslims reside. Every country's business sector must consider the manufacturing and distribution of halal food to be as essential as the distribution of other food-related products. According to various studies, the people of Indonesia have access to halal food, but there is a problem in that the quality of this halal food cannot be guaranteed due to a variety of unethical business activities (A. Purwanto, Haque, et al., 2021). Despite these issues, it is the community's responsibility to assist the government in formulating a strategy for halal food distribution. Food regulation refers to any organization's rules and monitoring values on restaurants and other marketplaces to guarantee that individuals receive hygienic food and are not discriminated against in terms of values (Nawawi et al., 2019). It is essential to comprehend that the purpose of the interaction between the health department and health monitoring facilities is to deliver the highest quality food products for the fundamental existence of society. In this regard, organizations that do not check food quality and the business sector provide contaminated food to the populace due to various misbehavior and the social structure's great separation from the government sector.

Similarly, it is the responsibility of the public health department to ensure and monitor the activities of food distribution through the implementation of appropriate management policies for the benefit of the entire community (H. Purwanto et al., 2020). Indeed, communities that are effectively striving to improve people's standard of living or experience are working to improve people's experience by providing them with halal cuisine in a productive manner. Religious principles also contribute significantly to the Muslim community's administration of halal meals (Setyaningsih & Marwansyah, 2019). People are always motivated by their religious views, and when Muslim people are given non-halal food, they will behave negatively toward corporate organizations and stakeholders. In this regard, the health department's management is responsible for enhancing the productivity and performance of individuals in their social lives by providing them with all of their essential needs under their fundamental beliefs. In addition, organizations working globally to oversee halal food operations emphasize the incorporation of the halal food logo onto halal products. Thus, it would be easier for the Muslim community to obtain their desired product by quickly recognizing the halal mark throughout the purchasing process (A. Purwanto, Ardiyanto, et al., 2021). In Indonesia, ignorant and unsuitable individuals engage in various malpractices that impede Halal food delivery (Wilkins et al., 2019). Figure 1 depicts the amount that consumers spend on Halal foods.

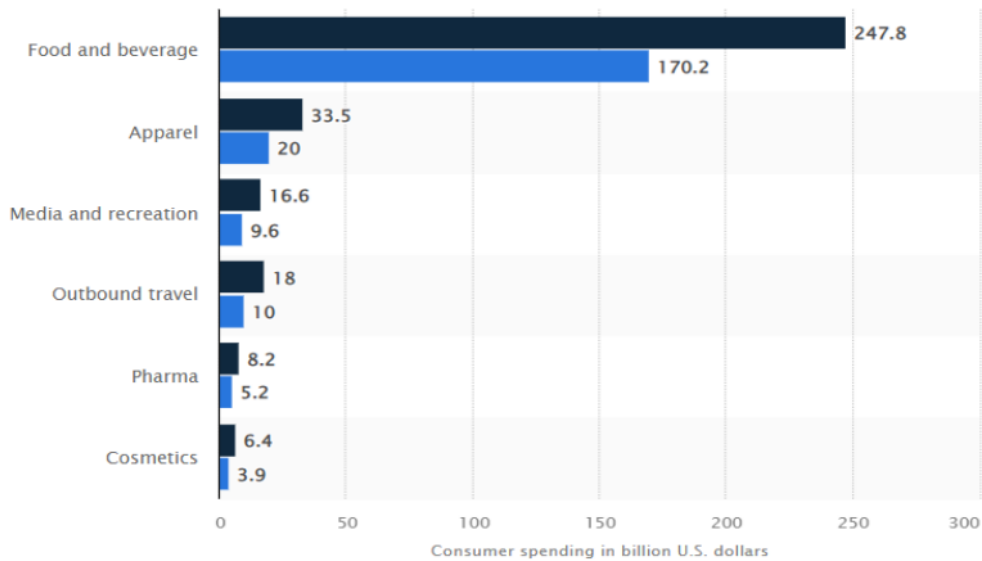


Figure 1. Consumer Spending on Halal Foods
Source: Consumer Spending on Halal Lifestyle Products

20 The purpose of the study was to determine the extent to which Indonesian law on halal food is correctly enforced. It is a reality that no prior research has been undertaken to address this gap, as most studies have sought to comprehend the relationship between halal cuisine and community development. This study thus revealed a significant gap in the literature that will be explored in the study's conclusion regarding any element that would be useful for the management of business organizations and the government sector in developing and implementing policies to achieve a more significant advantage. Even in the food industry, management's responsibility is to guarantee that employees have equal opportunities and are treated decently (Nawawi et al., 2019; Wilkins et al., 2019). This study is crucial because it identifies the critical success variables in the link between halal food and its associated legislative regulations in the Indonesian business climate and market culture.

The significance of this study lies in its provision of both theoretical and practical implications about the link between the food regulation department and halal food in the context of the Indonesian community. It is highlighted that no previous study has provided theoretical and practical consequences to determine the theoretical perspective of halal food rules in Indonesia. On the one hand, the study gives theoretical implications that should be considered when formulating legislation for the regulation and oversight of halal food manufacturing and distribution activities. Notably, the study presents practical implications that are crucial success elements for companies involved in the manufacturing and distributing of halal food to comprehend the legal system of rules and the goal of halal food regulation. Thus, the management of commercial organizations and market sellers in Indonesia would

understand the aim of legal control of halal food for the Muslim population. Additionally, this study offers the relationship between several criteria used to identify the theoretical perspective of halal food regulation in Indonesia. In addition, the study provides significant recommendations for future and advanced research.

2. Literature Review

2.1 Halal Food in Indonesia

Halal food is essential in Indonesia because of a sizeable Muslim population in Indonesia demanding halal food from the government (A. Purwanto, Haque, et al., 2021). In the Muslim community, the role of halal food is critical as Muslims only consume halal food. The large markets of Indonesia are providing halal food to the people because it is the demand of the time (Jeong & Chung, 2022). The responsibility of the government is to monitor all the activities in the supply chain of halal food in every corner of the country to ensure that the people are provided with their basic needs and essentials that are important for their sustainable life (Peterson et al., 2021; Wilkins et al., 2019). On the one hand, the government is working to provide halal food facilities to the people for their collective benefit as the people are more interested in halal food and don't go for non-halal food (Nawawi et al., 2019).

On the other hand, the business sector is working to provide halal food to the people to meet the demand and supply chain because this demand and supply are critical for the economic benefit of any country. However, in every community, some individuals use unethical activities for their gain, posing a threat to society. These people are working in the wrong direction, and they are providing non-halal food to the people in the name of all food and believe that it would affect the people on a grander scale if the halal food were provided to them (Thamagasorn & Pharino, 2019). It is also not good for the people when their demand is halal food, and they are not providing the halal food in the terms of ethical standards and moral values, as result, they criticize the government and the business sector for it. Halal food is for most of the continents of the world (see Figure 2).

| Continent | Population (million) | Muslim (million) | Food Expenditure (US\$/cap) | Market Size (US\$ million) |
|------------|----------------------|------------------|-----------------------------|----------------------------|
| Asia | 3,921.0 | 1,043.7 | 350 | 365,299 |
| Africa | 906.0 | 461.8 | 200 | 92,360 |
| Europe | 727.4 | 51.2 | 1,500 | 76,800 |
| N. America | 329.0 | 6.6 | 1,750 | 11,550 |
| S. America | 559.0 | 1.6 | 500 | 800 |
| Oceania | 33.0 | 0.4 | 1,500 | 600 |
| Total | 6,475.4 | 1,565.3 | NA | 547,409 |

Figure 2. Halal Food Market

Source: Halal Food in the Global Market

The government is responsible for providing halal food to the Indonesian people; however, with the assistance of the private sector, the government is trying to assure the availability of halal food in every country's market to meet the people's basic needs. In this way, it would be accurate to claim that halal food delivery to every Muslim citizen of Indonesia would be the government's success. It is the government's responsibility to work and provide all the necessary facilities to every member of every community in the country. It is also highlighted that the productivity of halal food in Indonesia is on a larger scale, as it is thought that the high output would efficiently meet the rising demand of the public and the private market. Indeed, those working on developing halal food for distribution in the Indonesian Muslim community generate a great deal of profit, but they must adhere to ethical standards in preparing and manufacturing halal food for the Indonesian people.

On the other hand, according to Thamagasorn and Pharino (2019), those who provide non-halal food to the people of Indonesia under the guise of halal cuisine are significantly disrupting the social structure.

2.2 Food Regulation in Indonesia

The Indonesian food regulation authority strives to give the most incredible food facilities to the people of Indonesia (Thamagasorn & Pharino, 2019). It is essential to realize that the food authority is trying to create all the necessary infrastructure to deliver sustainable and sanitary food to the population in every country. However, the distribution of food to the people in Indonesia is not restricted to the Muslim community, and it is their responsibility to detect those who are not giving halal food to the people in Indonesia (Wilkins et al., 2019). According to A. Purwanto, Haque, et al. (2021), food authorities in advanced and developed nations are working to monitor all restaurants and markets to determine whether they meet a minimum standard for providing people with quality food. As a result, public sector business groups aim to improve people's living levels by delivering high-quality food and ensuring that this food will not pose a long-term problem. However, in third-world and underdeveloped nations, the food authorities are corrupt and have failed miserably to examine the degree of food quality for the society. Similarly, in such countries, there is a greater responsibility on the management to ensure that the people have access to food and receive sanitary, high-quality food for their survival in the society (Khan et al., 2020).

In this approach, all stakeholders associated with the food department and food management system are necessary to develop the policy and successfully implement all policies to ensure that people in the community are given sanitary food and not unhygienic food (Raju & Kunasekaran, 2022). The critical duty of food authorities and administration is to monitor all activities at the appropriate time, establish effective strategies to achieve the most effective results, and distribute hygienic food to the public to improve living conditions (A. Purwanto & Sudargini, 2021). In this approach, the health management department should ensure that the people have access to the high-quality food essential for their improved quality of life and social performance (Tseng et al., 2022). The development of the nation's long-term objectives is facilitated by the consumption of hygienic food, which promotes physical and mental growth (Fathoni et al., 2022).

2.3 'Public Health Department and Food Policies

In every nation, it is the responsibility of the public health department to ensure that the people have access to non-harmful transportation options in the food and other living sectors. (Tiamboonprasert & Charoensukmongkol, 2022). In this regard, it is essential to understand that the public health department is not only responsible for the management of things, but at the same time, it is also critical to the development of policies with the collaboration of other stakeholders that are important to consider in the relationship of health facilities (Tseng et al., 2022). As far as the food sector of Indonesia is concerned, it is the responsibility of the public health department to oversee all activities in the public and private markets to ensure that the people have access to the goods they require for their fundamental needs. There are many distinct communities in Indonesia, but the Muslim community is vital to the public health department since Muslims do not purchase non-halal foods and items from the marketplaces (Dou et al., 2019). In this way, according to the study of Tseng et al. (2022), more responsibility is on the management of the public health department to ensure that the Muslims of Indonesia are provided with ethical halal food products because they are not purchasing non-halal foods.

On the one hand, the public health department in Indonesia is considered to develop the policy for the benefit of people when they are purchasing from supermarkets and other restaurants (Rejeb et al., 2021). However, on the other hand, the public health department is collaborating with different markets and the private business sector to ensure that the Indonesian Muslim community is provided with the right opportunities in the health and food sector for their collective benefit and to improve their standard of living (A. Purwanto, Haque, et al., 2021). In this regard, the management must work in the appropriate direction and guarantee that all policies are implemented accurately. In advanced and developed countries, the public health department is responsible for managing all actions to ensure that the people are provided with sanitary food and other essentials and are not discriminated. In addition, the department of public health must accurately monitor all consumption activities to guarantee that there is no imbalance between supply and demand. ' ' (Rejeb et al., 2021). Furthermore, the public health departments in the backward countries are badly failed to provide all of the facilities to the people in the term of food and other living standard-essential because it is believed that the malpractices and communication gap between the community and public health department is one of the fundamental reasons for the problems (Azmi et al., 2019). Therefore, in Indonesia, the public health department must consider the policies for the improvement of the living standard of the people and developed different strategies to accomplish the policy effectively.

2.4 Religious Values and Halal Food Regulation

Halal food and non-halal food are not societal divisions but rather reflect the religious views of various groups and countries (Azmi et al., 2019). Members of any community indeed adhere to different religious and social ideas. However, these religious and societal ideas are so rigid and unyielding that people do not oppose these religious viewpoints. According to Azmi et al. (2019), the Muslim community in every country throughout the world is more worried about halal cuisine, as Muslims

are instructed to consume only halal meals. On the other hand, it has been observed that people who are not given adequate management and who are less amused by food authorities concerning halal food issues become hesitant and exhibit prejudice against the food management department (A. Purwanto, Haque, et al., 2021). On the other hand, it is vitally important that public health manages everything appropriately for the benefit of people. Religion is a widely accepted factor in the demand for halal foods (see Figure 3).

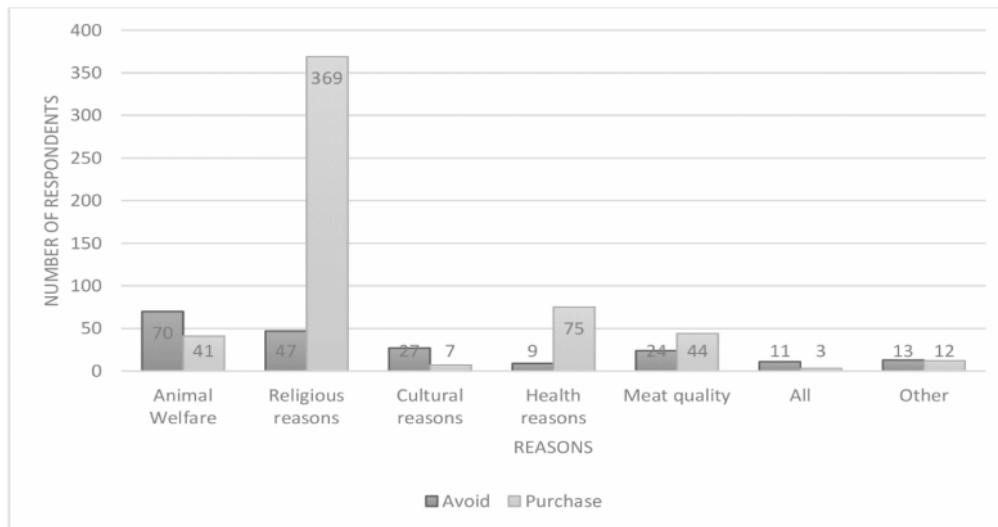


Figure 3. Religious Reason for Halal Food
Source: Attitude of Public Towards Halal Food

It is essential to understand that in non-Muslim religious views, there is no discrimination between halal and non-halal food (Sihotang, 2022). Therefore, the people of other religions, instead of Muslims, are not worried about food distinction but taste. In the teaching of Islam, it is strictly prevented to consume non-halal food. In this regard, the Muslim community is more concerned with halal food than the other food distinction that is not so critical (Zonghua et al., 2022). Moreover, it is also noted that Muslim business people are highly involved in producing and providing halal food in different restaurants and the industrial sector (Fathoni et al., 2022). On the other hand, the business people of other communities are not worried about the halal and non-halal distinction between food and other related products but are just concerned about the profit and prosperity of the organizations (Yusup et al., 2022). Therefore, the responsibility of the management is to ensure that the Muslims of any country must be provided with halal food because values and religious values are important for people in their living standards.

2.5 Halal Food Regulation Worldwide

Halal food is one of the hallmark brands and logos important for the people, particularly the Muslim people, when purchasing any product for their consumption in the market. It is essential to realize that different regularity authorities collaborate

with the authorities of other nations to ensure that all of the people's needs are met under their human rights (Aacharya & Chhipa, 2020). In this sense, halal food authorities are working to ensure that Muslim communities around the globe have access to halal food for consumption. Thus, in Korea, where most of the population is not Muslim, and the Muslim community is in the minority, the government and the health department strive to bring halal cuisine to the doorsteps of the Korean people (A. Purwanto, Haque, et al., 2021). It is not only limited to the consumption of Muslim people, but these regulatory bodies are also trying to ensure that all consumers have equal access to the target market (Sekaran et al., 2021). Indeed, understanding the distinction between halal and non-halal food is crucial. However, management's responsibility is to ensure that all people are provided with equal opportunities and are not discriminated against in any sector, especially the food sector, which is essential to their survival (Rachmawati et al., 2022).

On the one hand, the regularity authorities aim to ensure that individuals are not subject to discrimination at personal consumption (Ichsan et al., 2020). On the other hand, these authorities are attempting to improve the people's living conditions by providing them with possibilities that meet international standards. It is the job of management to address all essential concerns on the path to success, and people are recommended to collaborate with the public health department in every country to properly regulate the fundamental needs of the populace (Stephens et al., 2018). The study by Akhmadeev et al. (2019) reveals that management practices are significant when the top management effectively ensures that individuals are supplied with equal chances and that there is no discrimination in society regarding personal consumption and food issues. Moreover countries such as Canada and Australia are working with effective and efficient public health authorities to ensure that all opportunities are supplied to the people and that there are no harmful practices in the supply of food and other products (Yusup et al., 2022). Therefore, the methods must be applied in other nations as well, and individuals must be trained for their influential role and viewed as the key stakeholder for the efficient execution of health department and regulation department policies.

3. Research Methodology

This study utilized secondary data derived from prior studies, publications, and case studies. In this regard, the most effective method of analysis for the study was chosen, and data were collected based on their relevance to the study's goal. Similarly, the data were checked with other data to verify their higher-level integrity. In addition, the media reports, newspaper articles, and poll findings were utilized to understand this study better. This substantial method contributes to the value of the study as it was intended to conclude by addressing relevant prior literature and identifying the research gap associated with a theoretical perspective on the legal regulation of halal cuisine in Indonesia.

4. Results

This study has significant results that reveal customer satisfaction with halal food. According to the results, it is observed that in Bali, 71% of customers are satisfied with the halal food market. Furthermore, in Papua province of Indonesia, 41% of the

customer are in East Java, 52%, in West Java, 61%, in Central Java, 19%, in Riau, 29%, in Jakarta, 48%, and West Papua 30% people are satisfied with the halal market and halal food (see Table 1). These results show that the people are satisfied to some extent, and they are also satisfied with the halal regulations in Indonesia. However, this satisfaction level is not acceptable in the modern world of globalism.

Table 1. Customer Satisfaction with Halal Food

| Sr No. | Provisions | Halal Markets | Customer Satisfaction |
|--------|--------------|---------------|-----------------------|
| 1 | Bali | 55 | 71% |
| 2 | Papua | 15 | 41% |
| 3 | East Java | 53 | 52% |
| 4 | West Java | 64 | 61% |
| 5 | Central Java | 35 | 19% |
| 6 | Riau | 64 | 29% |
| 7 | Jakarta | 75 | 48% |
| 8 | West Papua | 35 | 30% |

In the same way, according to Table 2, the people in the eight provinces of Indonesia are getting the registered halal food for their daily consumption. In this regard, in Bali 80%, Papua 78%, East Java 56%, West Java 71%, Central Java 65%, Riau 91%, Jakarta 86%, and in West Papua, 41% of registered halal products are available in the markets for customers. These halal products are written by the regulations of Indonesian states and the central government.

Table 2. Registered Halal Products in the Different States of Indonesia

| Sr No. | Provisions | Registered Halal Products |
|--------|--------------|---------------------------|
| 1 | Bali | 80% |
| 2 | Papua | 78% |
| 3 | East Java | 56% |
| 4 | West Java | 71% |
| 5 | Central Java | 65% |
| 6 | Riau | 91% |
| 7 | Jakarta | 86% |
| 8 | West Papua | 41% |

5. Discussion and Conclusion

The findings of this study indicate that there is a system of legal regulation of halal food in Indonesia, but it is crucial to note that this regulation does not conform to international standards. Indeed, the Indonesian government is implementing policies and methods to ensure that the Indonesian people have access to halal food (Pizzi et al., 2022). On the other hand, the business sector is creating obstacles since these regulations are not applied in a manner deemed ideal and effective for managing legal matters (Handayani et al., 2020). In this regard, the government must reform the existing industrial and private sector laws and regulations to ensure that everything is carried out under the He (2022) study. In addition, management must recognize its obligation to develop and implement plans to meet the government's performance

criteria (Amorelli & García-Sánchez, 2021). Therefore, the existing regulations must be revised, and the perpetrators who oppose the legal regulation of halal food must be held accountable for their various actions.

According to the findings of this study, it is also clear that management has failed on a bigger scale to address performance measurement difficulties in the halal food industry. At the same time, it must be understood that some corrupt people are always against the system of fair working (Ben Zaied et al., 2022). These people must be identified effectively, and the standard of regulations must be improved to ensure that the performance of individuals is not wasted. As noted in Dathe et al. (2022)'s study, the management must examine its position in assisting the government in formulating policies that must be enacted to benefit the entire community. The organizations of industrialized nations are based on a standard model in which individuals are equipped with the means to carry out their duties most effectively and collaboratively to move things in the right direction (Markose et al., 2022). In this approach, a team of continuous monitors must be present to check for violations of the food's legal restrictions and promptly report them to the relevant authorities.

In addition, the study revealed that a violation of the ethical standard diverts the organizations differently. It is essential to recognize that corporate social responsibility is one of the most crucial operating criteria for contemporary large and small firms. However, corporations have failed to create ethical standards under international corporate social responsibility requirements (Beldinne & Gachengo, 2022). As a result, the teams of workers are not operating effectively to fulfill the performance standard. As mentioned in Yasa et al. (2020)'s study, this lack of performance drives companies in a different direction, putting the benefit of society at risk. In this manner, corporations are responsible for adhering to the standard of corporate social responsibility. Importantly, organizations must evaluate their influential role for the benefit of society because it is a reality that until and unless they operate under the modern standard of socially responsible behavior, it is unrealistic to expect the best performance from the business (Yasa et al., 2020). To control halal food in Indonesia, the management's job is to thoroughly research the markets and implement plans based on the organizations' predetermined behavior.

In addition, the study reveals that a lack of good management techniques leads firms to engage in criminal activities that violate the established corporate social responsibility standards. Every organization's *raison d'être* is to identify external dangers and devise a strategy for the collective good, but as far as halal food regulation is concerned, the regulations must be updated (Chandra & Jatmika, 2022). Indeed, halal food laws exist in the industrial sector of Indonesia; however, these restrictions are not in line with contemporary challenges in the corporate social responsibility of enterprises. In this regard, for the modern rules of halal food, there is an urgent need to develop current and effective policies that are responsive to the issues of the contemporary world (García-Sánchez et al., 2022). As indicated in Dimitropoulos and Chatzianni (2022)'s study, the government and other stakeholders must effectively evaluate their role in establishing policies under the modern standard for managing and regulating halal food-related concerns. Consequently, the efficacy of the Indonesian department of food regulation may be anticipated with the aid of current and updated strategies.

Lastly, this study revealed that the significance of management practices regarding legal issues must be considered. Similarly, this study found that management must be able to comprehend the regulations, as it would be futile to govern the entire method productively if management practices are not equitable (Omar et al., 2020). Indeed, the ethical and moral role of management is to conduct all types of measurements to assess the severity of the regulations, and all of these must be executed in a manner that is advantageous to all stakeholders (Barić, 2017). Importantly, for the long-term advantage of halal food rules, the management is to apply all the failed techniques for improved output (Uduji et al., 2021). Moreover, according to the research of Nave and Ferreira (2019), the effective legal regulations of halal food would enable business organizations to work in a completely different and sustainable environment, which would guarantee the business a better self-image and aid in the development of competitive advantage in the target market (Latansa et al., 2019). Therefore, the halal food regulations in Indonesia would be improved and more in line with modern organizations' standards.

6 Implementations

6.1 Theoretical Implications

This study was designed to address the theoretical gap in literature because the gap in the literature was identified as related to an academic thought on the legal regulation of halal food in Indonesia. In this regard, this study provides significant theoretical implications that are important to consider for the regulation of halal food in Indonesia. To begin with, this study highlights that the policymakers should focus on the concerns of all the stakeholders while making policies for the regulation of halal food. If the policymakers performed their duties best, well acknowledged and coherent policies would be established. As a result, the more productivity would be guaranteed. More emphasis should be on regulating halal products that are not listed yet in different states of Indonesia. It is why it would lead the halal food regulation into a new way where more opportunities would be provided to the people for their greater benefit in the society, particularly the Muslim community in Indonesia. Therefore, if all the 'stakeholders' concerns are addressed in the policymaking, more productivity would be the result, and the ultimate benefit would be the sustainable development of society.

6.2 Practical Implications

This study also provides the practical implications that are important to consider concerning halal food and legal regulation. In this regard, this study emphasizes that the management must be ethical, and it should work in the morally best way to ensure that the people are provided with the right opportunities at the right time for getting the long-lasting benefit. Indeed, the management in advanced and developed countries are trained well under the policy to ensure that the practices are fair, and nothing wrong is in favor of the people. In the same way, the Indonesian states' management must work effectively to implement all the regulatory policies that are pretty useful for the personal benefit of society. It is understood that if the control of any department is working with a visionary approach and leadership qualities, then more emphasis would be on the practices to improve the efficiency and effectiveness

7) the management practices to get the benefit on the advanced level. In this manner, the regulation of halal food in Indonesia must be extended to an advanced level, and there must be a visible logo on the available halal products. At the same time, the logo would be for the benefit of the people, but the halal products must also be available in more markets to be easily accessible to the people. In this way, the performance and the productivity would be increased, and the challenges in the process of halal food regulation would be removed. Additionally, by taking such management steps, more efficiency and effectiveness would be expected in the regulation process of halal food in Indonesia.

7. Future Directions

This work aims to develop a theory regarding the legal regulation of halal cuisine in Indonesia. In this regard, secondary data from various reports and previous studies were used to perform this research. The data were derived from information pertinent to the study's purpose and objectives. In this sense, future research should be based on primary data to evaluate the aim of halal food rules in Indonesia from a community perspective. This approach would constitute an essential theoretical and methodological contribution to the literature for future research.

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