

Implementation of MUI Fatwa No. 4 of 2003 on Processed Chicken Products at Amor Restaurant Purwakarta

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Abstract

This study aims to analyze the implementation of MUI Fatwa Number 4 of 2003 concerning Halal Standardization in processed chicken products at the Amor Restaurant in Purwakarta, specifically in the aspects of identifying critical halal ingredients and controlling the production process. This study uses a qualitative approach with a juridical empirical method, through field observations, interviews with business owners, and analysis of documents and normative provisions of the MUI fatwa. The results show that the implementation of halal standardization at the Amor Restaurant is still minimal and informal. The selection of raw materials and the production process is based more on habits, experience, and trust in suppliers without the support of formal verification such as halal certificates, halal SOPs, and material documentation. This condition causes the control of critical halal ingredients, especially in food additives and processed products, not to be managed systematically, thus potentially giving rise to doubts. From the perspective of Islamic jurisprudence (fiqh muamalah), the practice of buying and selling food remains considered legitimate as long as it is not proven to contain haram elements, even though it has not been certified halal. However, from the perspective of Muslim consumer protection and the maqāsid al-syarī'ah (obligatory principles of Islamic law), this practice is far from ideal. This research highlights the importance of strengthening education, mentoring, and facilitating halal certification for culinary MSMEs to ensure sustainable halal product assurance.

Keywords: halal standardization; MUI fatwa, halal critical points, culinary MSMEs, consumer protection.

Abstrak

Penelitian ini bertujuan untuk menganalisis implementasi Fatwa MUI Nomor 4 Tahun 2003 tentang Standarisasi Halal pada produk olahan ayam di Rumah Makan Amor Purwakarta, khususnya dalam aspek identifikasi bahan titik kritis halal dan pengendalian proses produksi. Penelitian ini menggunakan pendekatan kualitatif dengan metode yuridis empiris, melalui observasi lapangan, wawancara dengan pemilik usaha, serta analisis dokumen dan ketentuan normatif fatwa MUI. Hasil penelitian menunjukkan bahwa penerapan standarisasi halal di Rumah Makan Amor masih bersifat minimalis dan non formal. Pemilihan bahan baku dan proses produksi lebih didasarkan pada kebiasaan, pengalaman, serta kepercayaan terhadap pemasok tanpa dukungan verifikasi formal seperti sertifikat halal, SOP kehalalan, dan dokumentasi bahan. Kondisi ini menyebabkan pengendalian bahan titik kritis halal, khususnya pada bahan tambahan pangan dan produk olahan, belum terkelola secara sistematis sehingga berpotensi menimbulkan syubhat. Dari perspektif fiqh muamalah, praktik jual beli makanan tetap dinilai sah selama tidak terbukti mengandung unsur haram, meskipun belum tersertifikasi halal. Namun, dari sudut pandang perlindungan konsumen muslim dan maqāsid al-syarī'ah, praktik tersebut belum sepenuhnya ideal. Penelitian ini berimplikasi pada pentingnya penguatan edukasi, pendampingan, dan fasilitasi sertifikasi halal bagi UMKM kuliner guna mewujudkan jaminan produk halal yang berkelanjutan.

Kata Kunci: standarisasi halal; fatwa MUI, bahan titik kritis halal, UMKM kuliner, perlindungan konsumen.

INTRODUCTION

The concept of *halalan thayyiban* is a fundamental principle in Islam that emphasizes not only legal permissibility but also the quality, safety, and overall benefits of consumption (Ahmad, 2024). In the context of the modern economy, the rapid development of the food industry and processing technologies has introduced new complexities in ensuring the halal integrity and wholesomeness of products. Extended supply chains, the use of additives, and diverse production processes increase the risk of non-compliance with halal standards. Therefore, the implementation of the *halalan thayyiban* principle has become increasingly crucial, not only as a religious obligation but also as a means of consumer protection and a driver of competitiveness in the global food industry.

Indonesia, as a country with a Muslim majority population, demonstrates a strong commitment to ensuring the halal status of products circulating in society (Rahayuningsih, E., & Ghozali, 2021). This commitment is manifested through the establishment of the Halal Product Assurance Organizing Agency (Badan Penyelenggara Jaminan Produk Halal / BPJPH) as a state institution authorized to administer halal certification. In addition, the Indonesian Council of Ulama (Majelis Ulama Indonesia / MUI) plays a strategic role in issuing halal fatwas through its Fatwa Commission. This commitment is further strengthened by the enactment of Law No. 33 of 2014 on Halal Product Assurance, which serves as the legal foundation for the implementation of halal product assurance in Indonesia.

Article 4 of the law stipulates that products entering, circulating, and traded within the territory of Indonesia must be halal-certified. Furthermore, Article 6 explains the authority of BPJPH in organizing halal product assurance, including registration, certification, and supervision. The role of MUI is reaffirmed in Article 10, which states that halal fatwa determination remains under the authority of MUI. In its development, several provisions of this law were amended through Law No. 11 of 2020 on Job Creation, which aims to simplify the halal certification process, especially for micro and small enterprises (MSMEs). These changes were further reinforced by implementing regulations such as Government Regulation No. 39 of 2021 on Halal Product Assurance, which introduces mechanisms like self-declaration (self-declare) for MSMEs, making halal certification more accessible while maintaining compliance with Islamic law principles.

One of the key references in the practice of food businesses is MUI Fatwa Number 4 of 2003 concerning the Standardization of Halal Fatwas, which stipulates that food products must be free from unlawful (*haram*) and impure (*najis*) elements and processed in accordance with Islamic legal provisions (Harisah-harisah, 2023). This fatwa serves as a normative guideline for culinary business actors, including restaurants, in guaranteeing the halal status of products consumed by the public.

The implementation of halal fatwas at the level of culinary businesses, particularly small and medium-sized restaurants, continues to face various obstacles (Octavia et al., 2024). From the perspective of halal awareness, the level of understanding, knowledge, and consciousness of business actors regarding halal principles significantly influences their commitment to implementing halal standards in production processes. In addition, based on Compliance Theory, the adherence of business actors to halal regulations is shaped not only by legal obligations but also by internal factors such as beliefs, ethical values, and perceived benefits, as

well as external factors including supervision, sanctions, and institutional support. Therefore, low levels of halal awareness and weak compliance behavior among small and medium culinary enterprises often become key barriers in the optimal implementation of halal fatwas. Some business actors have not obtained official halal certification due to limited knowledge, low legal awareness, or the assumption that Muslim ownership alone sufficiently guarantees the halal status of products (Robby Reza Zulfikri, 2024). On the other hand, Muslim consumers often exhibit permissive attitudes and a lack of critical awareness regarding halal labeling, allowing buying and selling transactions to continue even when the halal status of products has not been officially verified. This condition raises issues from the perspective of Islamic economic law, as clarity and halal status of the object of sale constitute essential requirements for the validity of transactions and for avoiding elements of *gharar* (uncertainty).

Amor Restaurant, located in Cikumpay Village, Campaka District, Purwakarta Regency, is one of the culinary businesses that attracts considerable public interest, with chicken-based dishes as its main menu. Based on preliminary observations, the restaurant has not yet obtained official halal certification from MUI, despite the management's claim that the raw materials used are halal. Furthermore, there is no clear halal label as a form of transparency to consumers, nor is there a structured internal supervision system concerning the selection of raw materials and food processing. This condition is therefore of particular interest for further study, especially in relation to the extent to which MUI Fatwa Number 4 of 2003 is implemented in restaurant business practices and its implications for the validity of sales transactions under Islamic economic law.

Numerous studies over the past decade indicate that halal certification plays an important role in enhancing Muslim consumer trust and encouraging business actors' compliance with Sharia principles (Camelia et al., 2024). These studies generally focus on halal awareness among micro, small, and medium enterprises (MSMEs), consumer behavior toward halal labels, and the overall implementation of halal product assurance policies. However, studies that specifically examine the implementation of MUI Fatwa Number 4 of 2003 in a single restaurant business and link it to the validity of sales transactions from the perspective of Islamic economic law remain relatively limited. This indicates a research gap that needs to be addressed through more focused empirical studies.

This study aims to analyze the implementation of MUI Fatwa Number 4 of 2003 concerning the Standardization of Halal Fatwas on food products at Amor Restaurant in Purwakarta, to examine the level of understanding and awareness of business actors regarding the obligation of halal certification, and to review the validity of food sales transactions that have not yet been halal-certified from the perspective of Islamic economic law. The scope of the study is limited to aspects of raw materials, production processes, and food presentation that are directly related to halal standards.

The novelty of this research lies in the integration of normative analysis of Fatwa MUI Nomor 4 Tahun 2003 tentang Standardisasi Fatwa Halal with an empirical examination of local restaurant business practices, as well as an assessment of the validity of sales transactions from the perspective of Islamic economic law. This study does not merely position halal fatwas as ideal legal norms but also empirically tests their real-world implementation through a case study of a restaurant operating in a Muslim-majority area. Furthermore, this research links the

implementation of halal standards with Compliance Theory to examine the extent to which business actors comply with halal provisions, influenced by regulatory factors, religious awareness, and economic considerations. This approach provides a more comprehensive perspective in understanding the compliance behavior of culinary business actors toward halal fatwas, which have previously been examined predominantly through normative or descriptive approaches.

However, a significant research gap remains. Previous studies tend to focus either on the normative aspects of halal regulations or merely on empirical descriptions of halal practices without linking them to the validity of transactions from the perspective of Islamic economic law. In addition, there is still a lack of studies that simultaneously examine the relationship between the implementation of halal fatwas, business practices at the micro level (restaurants), and compliance behavior using a specific theoretical framework. Most prior research has also not addressed how products that are not halal-certified or have unclear halal status may affect the validity (valid or invalid) of sales transactions under Islamic law.

Therefore, this research seeks to fill the gap by: examining the use of halal critical control point materials in food at Rumah Makan Amor; analyzing the implementation of Fatwa MUI Nomor 4 Tahun 2003 tentang Standardisasi Fatwa Halal at Rumah Makan Amor; and assessing the validity of sales transactions involving food that has not been halal-certified at Rumah Makan Amor. By incorporating the compliance theory approach, this study also provides a deeper analysis of the reasons why business actors comply or fail to comply with halal provisions, thereby offering a more holistic and interdisciplinary understanding.

The urgency of this research is further emphasized by the fact that restaurants are one of the primary providers of ready-to-consume food for the community. The absence of halal certification and clear halal labeling has the potential to create legal uncertainty for Muslim consumers and may affect the validity of sales transactions from the perspective of Islamic economic law. Therefore, this study is important as an evaluation of the effectiveness of MUI halal fatwas in culinary business practices, as well as an effort to encourage greater awareness and compliance among business actors with established halal standards. Accordingly, this research is expected to make a significant academic contribution to the development of Islamic economic law studies, particularly in the areas of halal product assurance and Muslim consumer protection. Practically, the findings of this study are expected to serve as a reference for restaurant business actors, halal certification bodies, and local governments in formulating more effective guidance and supervision policies to realize a halal food system that is safe, transparent, and sustainable.

METHOD

This study employs a qualitative approach with a descriptive research design, aiming to understand and analyze the implementation of the Indonesian Council of Ulama (Majelis Ulama Indonesia/MUI) Fatwa Number 4 of 2003 concerning the Standardization of Halal Fatwas in restaurant business practices, as well as its implications for the validity of sales transactions from the perspective of Islamic economic law. The qualitative approach is selected because the study emphasizes an in-depth understanding of social realities and the natural religious practices of business actors, without relying on statistical analysis. The object of this research is Amor Restaurant, located in Cikumpay Village, Campaka District, Purwakarta Regency. The research focuses on the application of halal standards, including the

use of raw materials, food processing, storage, and presentation, as well as the level of understanding and awareness of business actors regarding the obligation of halal certification. The research subjects consist of the restaurant owner and employees who are directly involved in the processing and serving of food.

The data sources in this study comprise primary and secondary data. Primary data are obtained through field observations and in-depth interviews with research informants. Observations are conducted to obtain a factual description of raw material management practices, production processes, and food presentation at the restaurant. In-depth interviews are carried out in a semi-structured manner, guided by the main research issues, in order to explore the understanding, attitudes, and practices of business actors related to halal standards. Secondary data are collected through document analysis of Fatwa MUI Nomor 4 Tahun 2003 tentang Standardisasi Fatwa Halal, relevant laws and regulations concerning halal product assurance, and scholarly literature related to Islamic economic law. The data collection techniques include observation, interviews, and documentation, which are employed complementarily to obtain comprehensive data.

Data analysis in this study uses a descriptive qualitative technique based on the interactive model of Miles and Huberman, which consists of three main stages: (1) data reduction, namely the process of selecting, focusing, simplifying, and transforming raw data obtained from the field; (2) data display, which involves organizing and presenting data in the form of narrative descriptions, matrices, or tables to facilitate understanding; and (3) conclusion drawing and verification, which is the process of interpreting data and drawing conclusions that are continuously tested for their validity throughout the research process. The analysis is conducted using both deductive and inductive approaches. Deductive analysis is applied to assess the conformity of restaurant business practices with the provisions of Fatwa MUI Nomor 4 Tahun 2003 tentang Standardisasi Fatwa Halal and the principles of Islamic economic law, while inductive analysis is used to generate general conclusions based on empirical findings in the field.

To ensure data validity, this study applies several validation techniques. First, data triangulation, which includes source triangulation (comparing information from different informants such as owners and employees), technique triangulation (comparing data obtained from observations, interviews, and documentation), and time triangulation when necessary. Second, member checking, where the researcher confirms the interview results with informants to ensure the accuracy of the data. Third, prolonged engagement and persistent observation, aimed at increasing the credibility of findings through deeper involvement in the research setting. Fourth, peer debriefing, conducted by discussing research findings with academic peers to obtain constructive feedback. Through these validation techniques, the research is expected to achieve a high level of credibility, dependability, and confirmability.

RESULTS AND DISCUSSION

The Use of Halal Critical Point Ingredients in Food at Amor Restaurant

Halal critical point ingredients are materials in food products that have the potential to contain unlawful (haram), impure (najis), or doubtful (syubhat) elements, thereby requiring special attention and verification to ensure their halal status (Rahmadana & Basya, 2025). A

halal critical point does not necessarily indicate that an ingredient is unlawful, but rather reflects uncertainty regarding its origin, production process, or composition.

In the context of halal product assurance, halal critical points may arise throughout the entire production chain, including the selection of raw materials, processing, storage, and serving (Baihaqi, 2024). Generally, materials that are prone to becoming critical points originate from food additives or processed products involving modern technology, such as enzymes, fermentation, or animal-derived substances. According to MUI standards, critical materials include those derived from animals whose halal status depends on the method of slaughter, food additives such as gelatin and emulsifiers, and processes that potentially involve alcohol.

From a fiqh perspective, this condition is associated with the concept of *syubhat*, namely situations where the halal or haram status is unclear. Therefore, Islam encourages Muslims to avoid doubtful matters as a precaution in maintaining the halal integrity of consumption (Mariyah, 2025). Accordingly, there is a hadith that emphasizes the importance of avoiding doubtful matters, which states:

إِنَّ الْحَلَالَ بَيِّنٌ وَإِنَّ الْحَرَامَ بَيِّنٌ وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَاتٌ لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ فَمَنْ اتَّقَى الشُّبُهَاتِ فَقَدِ اسْتَبْرَأَ لِدِينِهِ وَعِزُّهُ وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ كَالرَّاعِي يَرْعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يَرْتَعَ فِيهِ أَلَّا وَإِنَّ لِكُلِّ مَلِكٍ حِمًى أَلَّا وَإِنَّ حِمَى اللَّهِ مَحَارِمُهُ أَلَّا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ أَلَّا وَهِيَ الْقَلْبُ - رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ

“Indeed, what is lawful (halal) is clear, and what is unlawful (haram) is clear, and between the two are doubtful matters (syubhat) that many people do not know. Whoever avoids doubtful matters has safeguarded his religion and honor. Whoever falls into doubtful matters may fall into what is unlawful, like a shepherd who grazes his flock around a protected area and is likely to enter it. Truly, every king has a protected area, and the protected area of Allah on earth consists of those matters He has prohibited. Indeed, in the body there is a piece of flesh; if it is sound, the whole body is sound, and if it is corrupted, the whole body is corrupted. Truly, it is the heart.” (Narrated by al-Bukhari and Muslim; Sahih al-Bukhari no. 2051; Sahih Muslim no. 1599).

In practice, the identification of raw materials at Amor Restaurant in Purwakarta is still conducted in a conventional manner and largely relies on the practical experience of the business owner, without reference to standardized formal mechanisms as stipulated in the Halal Product Assurance System (*Sistem Jaminan Produk Halal / SJPH*). The selection of primary raw materials such as rice, vegetables, chicken, fish, and seafood is based on availability in local traditional markets, the physical quality of the materials, and local consumption habits. These materials are sourced from local suppliers and are generally perceived as inherently halal (*halal li dhātihī*). However, such perceptions of halal status are not accompanied by documented verification processes as required under SJPH, particularly with regard to material source traceability.

More significant issues are found in the use of food additives and processed ingredients. Based on observational findings, Amor Restaurant uses several packaged products, including flavor enhancers (e.g., commonly marketed commercial seasoning brands), sweet soy sauce, chili sauce, and margarine. Nevertheless, the management has not conducted systematic identification of ingredient composition, production processes, or halal certification status of these products. The assessment of the halal status of such additives is largely based on the

assumption that products widely circulated in the market already comply with halal requirements, without verification of official halal labels or supporting documentation from manufacturers. This condition indicates that the Ingredient Identification criteria under SJPH have not been fulfilled, which require business actors to ensure that all materials used, including additives and processing aids, are halal verified.

Food production processes at Amor Restaurant are carried out in a practical and efficient manner, consistent with the characteristics of small scale restaurant operations. The production stages include material preparation, processing, temporary storage, and serving to consumers. However, these stages are not regulated through written standard operating procedures (SOPs) that specifically govern halal control. The absence of such SOPs is not merely a technical issue but reflects non compliance with the Commitment and Responsibility criteria in SJPH, which require the establishment of a halal policy and clearly documented process controls. In addition, kitchen equipment is used jointly without any classification or specific labeling system to anticipate halal critical points. Although no explicitly prohibited (*haram*) materials were identified in practice, this condition still poses a potential risk of cross-contamination, particularly if future menu variations or new ingredients requiring further halal verification are introduced. From the SJPH perspective, this situation indicates that the Production Process Control aspect has not been optimally implemented, as halal assurance remains dependent on personal caution rather than a structured and sustainable system.

Documentation and record keeping in the production process have also not received sufficient attention. Amor Restaurant does not maintain records of material origins, purchase dates, or changes in suppliers, which are essential for supporting ingredient traceability in the event of future halal-related issues. The absence of such documentation prevents retrospective and measurable identification of materials. Consequently, the processes of ingredient identification and food production at Amor Restaurant can be categorized as non formal and trust based rather than system based with standardized verification and control mechanisms. This condition reflects the general reality of micro, small, and medium enterprises (MSMEs) in the culinary sector, where limited resources and technical knowledge are major factors hindering the comprehensive implementation of halal assurance systems. Therefore, strengthening ingredient identification mechanisms and production process control constitutes an important step in minimizing halal critical point ingredients and enhancing the certainty of halal food products.

Table identification mechanisms and production process control

Material Category	Raw Materials	Titik Kritis Halal	Halal Critical Point
Animal Protein	Beef, Chicken, Fish	Slaughtering Process	The main risk lies in the slaughter procedures that must be in accordance with sharia (the use of sharp knives, cutting off the airway, eating, and veins) as well as the status of the halal certificate of the slaughterhouse (RPH).

Spices and Seasonings	Flavor Enhancer (MSG)	Microbial Growth Media	The use of culture media in MSG fermentation must be free from pig components or other impure substances.
	Sweet Soy Sauce and Sauce	Food Additives	The potential use of colorants, thickeners, or flavorings that contain alcohol or enzymes from unclear (dubious) sources.
	Shrimp paste	Cleanliness and Contamination	The process of processing shrimp/fish must ensure that it is not contaminated with impure substances during drying and fermentation.
Fatty Ingredients	Cooking Oil	Purifying Agent	The use of activated carbon in the cooking oil purification process must be ensured not to come from non-halal animal bones (usually pigs).
	Margarine/Butter	Emulsifier (Fat Releaser)	Often uses emulsifying agents such as Mono- and diglycerides (E471), which can come from either vegetable fats or animal fats (pork/beef, which are not halal).
Drinks and Cafe	Mixed Coffee (Syrup)	Flavors and Solvents	Flavored syrups (Caramel, Hazelnut) often contain alcohol as a solvent for the flavor or as a stabilizing agent, which needs to be verified for halal status.
	Dairy Products (Creamer)	Enzymes and Whey	Milk processing often involves rennet or pepsin enzymes, which are critical if they come from the stomach of animals that were not slaughtered according to Islamic law.

Based on the table above, it can be understood that halal critical points are not only found in primary ingredients but are in fact more dominant in additives, auxiliary materials, and production processes that are not directly visible. This indicates that the complexity of determining the halal status of modern food products continues to increase along with the advancement of food technology.

In the context of field practices, particularly in small-scale restaurant businesses such as Rumah Makan Amor, most halal critical points tend to be overlooked because business actors generally focus only on primary ingredients that are considered inherently halal (*halal li dhātibi*), such as meat, fish, and vegetables. Meanwhile, additives such as MSG, sauces, margarine, and syrups actually carry higher risks due to their complex industrial processing and non-transparent sources of raw materials. Furthermore, the lack of understanding regarding halal critical points has implications for the absence of systematic verification of ingredients, whether through halal certification, official labeling, or traceability of material sources. This condition indicates that the implementation of the precautionary principle (*ih̥tiyāt*) in avoiding *syubbat* has not been carried out optimally.

From the perspective of Compliance Theory, this phenomenon reflects that the level of compliance among business actors is influenced not only by regulatory factors but also by the level of knowledge, religious awareness, and resource limitations. Therefore, strengthening halal awareness education, improving access to halal certification, and enhancing institutional guidance are important factors in minimizing the risks associated with halal critical points. Thus, the identification and control of halal critical points need to be carried out systematically and continuously, not only to fulfill normative requirements but also to ensure the actual halal integrity of food products in culinary business practices.

The Implementation of DSN-MUI Fatwa Number 4 of 2003 on Halal Standardization at Amor Restaurant

The DSN MUI Fatwa Number 4 of 2003 on Halal Standardization was formulated as a normative guideline to ensure the certainty of the halal status of products consumed by the public, particularly food products. The primary objective of this fatwa is to establish uniform standards in determining product halalness so that it does not rely solely on assumptions or unilateral claims by business actors, but can instead be accounted for objectively and systematically (Aristyanto & Sarwo Edi, 2023). Through the establishment of halal standards, this fatwa also aims to protect Muslim consumers from consuming products containing haram or *shubbat* elements, while simultaneously encouraging business actors to implement practices that comply with the principles of *halalan thayyiban*.

The principles of halal standardization contained in DSN MUI Fatwa Number 4 of 2003 encompass several key aspects, namely material certainty, production processes, and control of potential contamination (Nuzulia & Khasanah, 2023). Material certainty requires that all raw materials, food additives, and processing aids used in production possess a clear and verifiable halal status. The production process must also comply with halal provisions, ranging from processing and storage to food presentation, including the use of equipment that is free from contamination by haram or *najis* substances (Mustaqim, 2023). This principle emphasizes that the halal status of a product is determined not only by the type of ingredients used but also by the entire sequence of processes involved.

In the context of Amor Restaurant, the implementation of these halal standardization principles remains partial and non formal. The business owner has generally applied basic halal principles by avoiding the use of explicitly prohibited ingredients, such as pork or alcoholic beverages. However, the application of halal standards has not been supported by adequate verification and documentation systems. Amor Restaurant does not yet possess written Standard Operating Procedures (SOPs) related to halal materials and production processes, nor does it maintain records regarding the origin of ingredients or verify halal certification for processed and packaged materials used.

DSN MUI Fatwa Number 4 of 2003 also emphasizes the moral and normative obligation of food business actors to ensure the halal status of products that are produced and traded (Ardat et al., 2025). This obligation includes active efforts in selecting halal materials, safeguarding production processes from contamination, and providing assurance and clarity to consumers regarding the halal status of products. In practice, this obligation has not been fully internalized within the business system of Amor Restaurant, as compliance with halal standards still relies primarily on personal trust and individual knowledge rather than on structured control mechanisms.

The gap between the provisions of the fatwa and actual practices at Amor Restaurant can be understood within the framework of micro and small enterprises, which generally face limitations in resources, technical knowledge, and access to halal certification assistance. This condition indicates that the implementation of the fatwa at the MSME level cannot be separated from structural and institutional factors. Therefore, the effectiveness of DSN MUI Fatwa Number 4 of 2003 depends not only on the normative awareness of business actors but also on policy support, education, and facilitation from relevant institutions. Consequently, the implementation of the fatwa at Amor Restaurant may be categorized as minimalistic implementation, wherein the general avoidance of haram ingredients has been achieved, but the verified and documented halal standards mandated by the fatwa have not yet been fully realized. This finding underscores the importance of strengthening halal standardization systems within small-scale food businesses to ensure that the objectives of the fatwa namely, halal certainty and the protection of Muslim consumers can be effectively and sustainably achieved.

The implementation of halal principles at Amor Restaurant is essentially practical in nature and based on the personal awareness of the business owner, rather than the result of applying a structured halal assurance system. Internal halal policies have not been formalized in written form; however, the business owner verbally emphasizes a commitment to selling only food believed to be halal and suitable for Muslim consumers. This policy is reflected in the owner's decision to avoid ingredients that are explicitly prohibited in Islam, such as pork, lard, and alcoholic beverages, although it is not supported by formal control mechanisms as recommended by DSN MUI Fatwa Number 4 of 2003.

In terms of raw material selection, Amor Restaurant tends to rely on long standing local suppliers who are trusted by the business owner. Primary ingredients such as rice, vegetables, and meat are sourced from traditional markets in the Campaka area. For animal based materials, the owner claims to select chicken and beef supplied by Muslim vendors and slaughtered according to Islamic law, although such claims are not always supported by written evidence or halal certification from slaughterhouses. Meanwhile, food additives such as instant seasonings,

soy sauce, chili sauce, and flavor enhancers are selected based on packaging labels and general public perception, without further verification of the producers' halal certification or the presence of halal critical materials within their composition.

The level of knowledge among the owner and employees regarding halal concepts remains basic and normative, limited primarily to the understanding that halal refers to the absence of haram ingredients and compliance with Islamic slaughtering requirements. Knowledge related to halal critical points, cross-contamination risks, and the importance of halal documentation and process audits has not yet been comprehensively understood. Employees generally receive verbal instructions from the owner concerning cleanliness and restrictions on certain ingredients but have not received specialized training or formal education regarding halal standards as regulated by MUI fatwas and halal product assurance regulations.

Regarding operational procedures, Amor Restaurant does not yet have written Standard Operating Procedures (SOPs) specifically governing halal processes, from raw material reception and processing to storage and food presentation. Production activities are conducted based on habitual practices and daily work experience, making halal control highly dependent on individual behavioral consistency rather than documented systems. The absence of written SOPs constitutes a major weakness in the implementation of halal standardization, as it may lead to inconsistencies in practice, particularly in cases of employee turnover or changes in suppliers.

In efforts to prevent cross contamination, Amor Restaurant has implemented general hygiene practices, such as washing cooking utensils before use and physically separating raw and cooked ingredients. However, cross contamination prevention has not been specifically designed within the framework of halal control, but rather oriented toward general hygiene and food safety considerations. Cooking equipment, cutting boards, and storage containers are multifunctional and lack specific labeling, which theoretically still poses a risk of contamination if ingredients with *shubhat* status or unverified halal status are introduced in the future.

Overall, the form of halal standardization implementation at Amor Restaurant can be categorized as substantive yet non formal implementation. While basic halal principles based on religious awareness and local social values have been observed, formal standards as stipulated in DSN MUI Fatwa Number 4 of 2003 and the halal product assurance system have not been fully met. This condition reflects the gap between ideal halal regulatory norms and the practical realities of small-scale food businesses, while simultaneously emphasizing the importance of mentoring, education, and halal certification facilitation for MSMEs to ensure that halal standardization implementation becomes more systematic and sustainable.

When analyzed through the perspective of Compliance Theory, this condition indicates that the compliance of business actors is predominantly characterized by normative compliance, which is driven by religious awareness and individual moral values (Rusdan & Najwa, 2025). This is reflected in the efforts of business actors to avoid clearly prohibited (haram) ingredients. However, such compliance has not developed into instrumental compliance, which is driven by formal regulations, supervision, and potential sanctions. The absence of halal certification, Standard Operating Procedures (SOPs), and documentation systems indicates that regulatory mechanisms have not yet been internalized in business practices.

Furthermore, from the perspective of capacity compliance, limitations in knowledge and resources constitute the main factors influencing the level of compliance (Alfarizi, 2023). The understanding of business actors and employees remains basic and normative, limited to the notion that halal simply means the absence of haram ingredients, without comprehending aspects such as halal critical points, cross-contamination risks, and the importance of documentation and halal audits. This condition suggests that non-compliance is not solely caused by intentional neglect but is also influenced by structural limitations commonly faced by micro and small enterprises.

From a socio-cultural compliance perspective, the practices observed reflect a reliance on long-standing trust in local suppliers. Business actors tend to assume that materials sourced from Muslim suppliers or commonly used within the community are inherently halal. While this reflects prevailing social values, such an approach does not meet the objective verification standards required within halal product assurance systems.

Thus, the gap between the provisions of Fatwa DSN MUI Nomor 4 Tahun 2003 tentang Standardisasi Fatwa Halal and the practices at Amor Restaurant can be understood as a combination of dominant normative compliance, weak instrumental compliance, and limited capacity. This condition results in a pattern of minimalistic compliance, in which business actors fulfill only the basic aspects of halal requirements without implementing structured verification and control systems.

The implementation of halal standards at Amor Restaurant remains person-dependent, relying on the individual awareness of the business owner, rather than system-dependent, which would be based on standardized and documented mechanisms. This creates potential inconsistencies in practice, particularly in cases of changes in materials, suppliers, or personnel.

Within the framework of compliance theory, improving the implementation of halal standards requires a comprehensive approach, including strengthening religious awareness (normative), enhancing regulation and supervision (instrumental), and developing capacity through education, training, and assistance for micro and small enterprises (Wijayanti & Adinugraha, 2025). Without the integration of these three aspects, the implementation of halal standards will remain informal and unsustainable.

Therefore, the implementation of halal standardization at Amor Restaurant can be categorized as substantive but not yet formal compliance. Although basic halal principles have been observed, the absence of verification systems, documentation, and structured control mechanisms indicates that the primary objectives of the fatwa namely halal certainty and the protection of Muslim consumers have not been optimally achieved. This finding underscores the importance of strengthening halal assurance systems to ensure that halal standard implementation becomes more systematic, accountable, and sustainable.

The Validity of Food Transactions Without Halal Certification at Amor Restaurant

From the perspective of Islamic law, sale and purchase (*al-bay'*) constitute a *mu'amalah* contract aimed at transferring ownership of goods or services in exchange for a certain consideration based on the mutual consent of the contracting parties (Rahayu & Ritonga, 2024). The legal validity of a sale is determined by the fulfillment of the essential pillars (*arkan*) and conditions (*shurut*) prescribed by Islamic law, as well as by the permissibility (*halal*) of the object

being traded. In the context of food transactions, the halal status of the object of sale constitutes a fundamental aspect, as it is directly related to the obligation to consume food that is *ḥalāl* and *ṭayyib*, as commanded in the Qur'an and the Hadith of the Prophet Muhammad (peace be upon him). Therefore, the discussion of food transactions involving products that have not yet obtained halal certification must be analyzed by positioning halal certification as a modern administrative instrument that serves to clarify and strengthen the legal status of a product.

According to the majority of Islamic jurists, the pillars of sale and purchase consist of four elements: the contracting parties (seller and buyer), the object of the contract (the goods being traded), the contractual expression (*ṣighat*), namely offer (*ijāb*) and acceptance (*qabūl*), and the purpose of the contract. The conditions for the validity of a sale include the legal capacity of the parties, mutual consent (*tarāḍi*), clarity of the object of the contract, and the halal status of the goods being traded (Aritha Panggabean & Tanjung, 2022). In the context of Amor Restaurant, food sale transactions generally fulfill the formal pillars and conditions of sale, as they are conducted by legally competent parties, involve mutual agreement on price, and concern tangible food products that can be delivered. However, the halal status of the object of sale becomes a critical issue when the food products sold have not been halal certified.

From a fiqh perspective, the sale and purchase of food that is believed to be halal in both substance and process remains legally valid even in the absence of halal certification, provided there is no strong indication of the presence of prohibited elements (Anita & Sapa, 2025). This position is consistent with the fiqh maxim which states:

الأصل في المعاملة الإباحة حتى يدل دليل

The fundamental principle in mu'āmalāt (social and commercial transactions) is permissibility (*ibāḥah*), unless there is evidence that prohibits it.

Conceptually, *mu'āmalah* encompasses all forms of human interaction and activity related to social and economic life, such as trade, leasing, business partnerships, services, and modern transactions (Chasanal Mubarroq & Latifah, 2023). In this domain, Islam provides flexibility (*taysir*) and creative space for human beings to develop various forms of transactions in accordance with the needs of the time. Therefore, every form of *mu'āmalah* is considered valid and permissible as long as it does not contain elements prohibited by Islamic law, such as *ribā* (usury), *gharar* (uncertainty), *maysir* (gambling), fraud, injustice, or unlawful objects.

Contemporary scholars tend to view halal certification as an important supporting instrument in maintaining the principle of prudence (*ihṭiyat*) and consumer protection (Fatihin, 2024). Although the absence of halal certification does not automatically render the sale of food unlawful or invalid, such absence may give rise to elements of *shubhat*, particularly when the ingredients and production processes are not transparent. In such circumstances, some scholars recommend that business actors strive to obtain halal certification as a form of moral and social responsibility, while consumers are encouraged to be selective in order to safeguard the halal status of their consumption. Accordingly, the sale of food that has not been halal-certified at Rumah Makan Amor can be considered valid from a fiqh perspective as long as it fulfills the pillars and conditions of sale and is not proven to contain unlawful elements. However, from

the perspective of Islamic business ethics and consumer protection, such practice cannot be regarded as fully ideal due to the remaining potential for *shubhat*. Halal certification, in this context, functions as a normative and administrative instrument to strengthen the moral and social legitimacy of transactions, while also enhancing consumer trust (Nurdin, 2026). Therefore, although halal certification does not absolutely determine the validity of a contract, its presence constitutes an important factor in realizing food transactions that comply with the principle of *halālan tayyiban* in the modern era.

The validity of a sale in *fiqh mu'āmalah* is determined by the fulfillment of the pillars and conditions of the contract, rather than by state administrative requirements (Amelia et al., 2024). Consequently, the analysis of trading practices at Rumah Makan Amor Purwakarta should focus on the fulfillment of *fiqh biyyah* elements, namely the contracting parties, the object of the contract, the *ṣiġbah* (offer and acceptance), and a lawful contractual purpose.

First, regarding the contracting parties (*al-āqidān*), the sales transactions at Rumah Makan Amor involve sellers and buyers who possess legal capacity (*ablīyyah*), namely being mature, sane, and engaging in transactions voluntarily without coercion. This fulfills the condition for a valid contract as stipulated in *fiqh mu'āmalah*, particularly the principle of *an tarāḍin* (mutual consent). Second, regarding the *ṣiġbah* of the contract, transactions in restaurants are generally conducted verbally and implicitly through food orders, delivery of the food, and payment. In *fiqh mu'āmalah*, such forms of *ṣiġbah* are permissible, as they constitute *ijab* and *qabul fi'li* (conduct based offer and acceptance) that have become customary (*'urf*) in daily transactions (Nakita et al., 2024). Therefore, the absence of a formal verbal declaration of *ijab* and *qabul* does not affect the validity of the contract.

Third, concerning the object of the contract (*ma'qūd 'alaih*), the food sold at Rumah Makan Amor generally has clarity in terms of type, price, and benefit, and is deliverable. As long as the food ingredients do not originate from prohibited substances (such as pork, carrion, or blood) and the processing does not contravene Islamic legal provisions, the object of the contract fulfills the requirements for a valid sale. In this context, the absence of halal certification does not automatically render the object unlawful, provided that the food is substantively halal. Fourth, regarding the purpose of the contract, the trading activities at Rumah Makan Amor aim to meet community consumption needs and to obtain reasonable profit. Such objectives are permissible under Islamic law as long as they are not accompanied by elements of *ribā*, *gharar*, deception (*tadlīs*), or injustice. Thus, the contractual purpose does not contradict the principles of *fiqh mu'āmalah*.

Based on fiqh principles, the trading practices at Rumah Makan Amor are fundamentally considered permissible and valid until evidence or legal proof indicates the presence of unlawful elements. From a fiqh perspective, halal certification functions as a *wasīlah* (means) to ensure halal compliance rather than as a condition for the validity of a contract. Therefore, the absence of halal certification does not invalidate the sale in fiqh terms, although it may create a condition of *shubhat* that is ethically recommended to be avoided. In synthesis, it can be concluded that the trading practices at Rumah Makan Amor Purwakarta are valid according to *fiqh mu'āmalah* if the food sold is halal in substance and process, and if the contract is executed in accordance with the pillars and conditions of sale. Nevertheless, in order to realize the principle of prudence

(*ih̥tiyḁ̄t*) and public welfare (*maṣ̥lahah*), halal certification remains essential, even though it does not determine the absolute validity of the contract from a fiqh perspective.

The validity of restaurant business practices is not determined solely by the legal validity of the sales contract, but also by the fulfillment of consumer rights as regulated by positive law and Islamic principles (Humaeriyah et al., 2026). In the context of Rumah Makan Amor in Purwakarta, the analysis of business validity must be situated within the framework of Muslim consumer protection, particularly regarding the right to information on product halal status and guarantees of consumption safety.

In synthesis, the practices of Rumah Makan Amor in Purwakarta can be considered valid from the perspective of sales contract law, yet they have not fully met the principles of Muslim consumer protection, particularly with respect to the right to information on halal status. The absence of halal certification creates information asymmetry that may potentially disadvantage consumers. Therefore, halal certification becomes an important instrument for strengthening the position of Muslim consumers, enhancing business transparency, and realizing fair, ethical, and sharia-compliant business practices in accordance with both Islamic principles and positive law.

CONCLUSION

Based on the research findings, it can be concluded that the identification and control of halal critical point materials at Rumah Makan Amor have not yet been implemented in a systematic and standardized manner. The selection of ingredients and production processes still relies heavily on the owner's practical experience and trust in suppliers, without being supported by formal verification mechanisms such as halal certificate verification, documentation of ingredient origins, or the implementation of halal standard operating procedures (SOPs). This condition results in potential *shubhat*, particularly in the use of food additives and processed ingredients, which has not been managed preventively. From the perspective of DSN-MUI Fatwa Number 4 of 2003, the implementation of halal standards at Rumah Makan Amor can be categorized as minimalistic and non formal. Although there is a normative commitment to avoiding explicitly prohibited ingredients, the application of halal standards has not comprehensively covered ingredient assurance, process control, and the prevention of halal critical points. This situation indicates a gap between the normative provisions of halal standardization and the practical realities of micro-scale business operations.

Viewed from the perspective of *fiqh mu'āmalah*, the practice of selling food at Rumah Makan Amor remains legally valid as long as the pillars and conditions of the sales contract are fulfilled and there is no proven presence of unlawful elements in either substance or process. However, the absence of halal certification places the products within the realm of *shubhat* and has not fully satisfied the principles of prudence (*ih̥tiyḁ̄t*) and Muslim consumer protection. Therefore, this study emphasizes the importance of strengthening education and assistance in halal certification for MSME actors in order to enhance certainty regarding product halal status and to realize business practices that are in line with the principles of *ḥalālan ṭayyiban*.

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