



Enhancing Culinary Policies for Halal and Non-Halal Labeling: Protecting Muslim Consumers in Global Jakarta

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Abstract

This study aims to analyze the dynamics of preserving and sharing halal food information for Muslim consumers in multicultural and global contexts. Access to halal food is essential in Muslim-majority regions. However, the rise of multiculturalism and global cosmopolitanism has led to acculturation in native foodways and diversification of culinary products. In Jakarta, a Muslim-majority city with rich multicultural complexity, merging culinary traditions often blur distinctions between halal and non-halal foods. Using qualitative methods, including in-depth interviews with culinary associations and enterprises in Singapore and Malaysia and an intensive literature review, this study identifies key practices and challenges in halal and non-halal labeling. Findings indicate that transparent and honest disclosure of non-halal product information is crucial for supporting enterprises in meeting halal certification standards. These measures protect Muslim consumers, enhance international consumer trust, and foster compliance with global food standards. In the post-pandemic era and Jakarta's transition to a global metropolis after the capital relocation, there is an urgent need to improve culinary literacy initiatives and standardize labeling procedures. These initiatives will strengthen Jakarta's role as an inclusive and multicultural city, capable of addressing diverse dietary needs. This study, however, is limited in addressing broader policy and regulatory frameworks to ensure compliance across the culinary sector. Future research should explore strategies to overcome these limitations within Jakarta's complex urban landscape. The findings emphasize the significance of clear labeling and regulatory consistency to promote local businesses, safeguard consumer trust, and support Jakarta's evolving role in the global market.

Keywords: Halal and Non-Halal Food; Jakarta Global City; Culinary Literacy Initiatives.

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Introduction

Halal food and beverages (culinary) are religiously compulsory for Muslims. Islam provides specific recommendations for dietary selection and lifestyle. According

to these dietary standards, Muslims should consume only Halal (approved or lawful) and Tayyib (clean) foods (Qur'an, Surah Albaqarah: 172), while abstaining from Haram (prohibited or haram) items (Regenstein, Chaudry and Regenstein, 2003; Billah, Rahman and Hossain, 2020; Nugraha, Chen and Yang, 2022). The perception, knowledge, and concept of Halal have evolved in both Muslim and non-Muslim countries as science and technology have advanced (Indratno *et al.*, 2022). Halal emphasizes cleanliness, safety, hygiene, nutrition, kindness, manufacturing, creation, the preproduction process, dependability, honesty, and the administration of foodstuffs and other connected monies, as well as social activities based on Islamic principles (Yousaf and Xiucheng, 2018). According to these guidelines, companies that produce Halal food should be free of pork, alcohol-based goods, and other synthetic ingredients. Halal food products are accepted and appealing due to the Islamic conviction that they are tastier, healthier, and more hygienic than Haram foods, as well as the ethics and certification criteria that regulate Halal goods (Havinga, 2010; Billah, Rahman and Hossain, 2020). Aside from meat-based products, Halal rules apply to commodities such as stationery, toiletries, pharmaceuticals, and cosmetics, as well as financial, insurance, and banking services.

Concerning the implementation of halal-related religious guidance, Muslims deal with challenges on occasion. Personal variables influencing Muslim behavior as halal consumers include religious comprehension, subjective norms, and awareness of halal benefits (Billah, Rahman and Hossain, 2020; Aslan, 2023). Furthermore, the influence of social behavior on halal consumption in a country has an impact on the degree of halal consumption among Muslims (Perbawasari, Sjucho and Anti, 2019). Naturally, in a market where non-halal food and beverages are widely available and simple to purchase, the availability of halal items is a significant factor. The halal market's growth also depends on corporate actors' readiness to accept halal product standards from both Muslims and non-Muslims. The difficulties that the non-Muslim population faces in understanding indications and technical features to make their items halal are concerns that must be addressed. The acceptance of non-Muslim consumers who are developing a positive attitude toward halal food, particularly in terms of safety, nutritional, and ethical attributes governing food products, such as sanitation, nutrition, quality, origin, and animal welfare, is a boon to the survival of halal products and markets (Billah, Rahman and Hossain, 2020; Nugraha, Chen and Yang, 2022). In short, facilitating halal products for the Muslim community requires the government's support for suitable halal policies, both to preserve religious rights and to promote market development.

Getting halal foods isn't a big deal in a country where Muslims are the majority, but things get tricky when a lot of prepared foods, medicines, and other goods come in from other countries. Multiculturalism and global cosmopolitanism have destabilized traditional foodways through acculturation and culinary product diversity (Kadirov, Allayarova and Boulanouar, 2016). Culinary businesses develop Muslim-inspired local cuisine by utilizing non-halal ingredients and methods to attract customers and grow the industry. The confusion between "halal" and non-halal items on the culinary market can affect Muslim consumers.

Given the growing halal market, several studies have found that policymakers, food authorities, and health institutions must act professionally, consistently, and firmly to ensure that halal product standards are met for various products on the market and intended for halal customers (Aslan, 2023). These policymakers must regularly evaluate culinary products to ensure producers follow Islamic standards and build Muslim customers' trust in halal products (Billah, Rahman and Hossain, 2020; Suryawan, Hisano and Jongerden, 2022). However, Muslim communities need infrastructure to manage halal authentication. Globalization has increased the circulation of certified halal items. Muslim minority countries make and sell halal items worldwide.

Jakarta is a multicultural metropolis with a diverse population of people of religious, ethnic, and cultural backgrounds (Hudalah and Firman, 2012; Martinez and Masron, 2020). All these heterogeneous elements, combined with local, national, and global cultures, have influenced many aspects of city life, including cuisine. Culinary varieties begin with the cultural foundations of each ethnicity and then evolve and acculturate (Mutia Ekasari *et al.*, 2023). The rising internationalization of Jakarta's culinary items has also blurred the distinction between halal and non-halal products. The distinction between haram-containing culinary goods and those that conceal their usage is becoming increasingly blurred. Faced with this situation, the purpose of this research is to elaborate on how the Jakarta City Government's efforts to prepare policies in food product literacy and regulatory efforts to protect and encourage disclosing information for consumers, particularly Muslims, the city's largest population, will be impacted in the future as the city becomes more globalized and multicultural. Furthermore, this elaboration is also relevant to Jakarta's new status as a global city in the post-pandemic era, following its transition from being the country's capital (Hudalah, 2023; Syaban and Appiah-Opoku, 2023). This article includes an introduction, research method, results, and discussion that covers the discussion of halal in the culinary business. It compares the conditions that exist in several global cities, such as Singapore and Kuala Lumpur, and examines the efforts made by the Jakarta City Government in conducting Culinary Literacy and Consumer Protection Policies, particularly related to Halal Label Fulfillment and Non-Halal Product Disclosure.

Research Method

Our study conducted an empirical investigation in the city of Jakarta. Eventually, this research will evolve into an autonomous study as it prepares policies and regulations concerning food product literacy. We acquired primary data by conducting field observations at culinary markets, focus group discussions (FGDs), and stakeholder interviews (Meijer and van der Krabben, 2018; Tough *et al.*, 2022). We gathered data from secondary sources through desk research and policy documents (van Thiel, 2014; Yanes *et al.*, 2019; Rohaendi *et al.*, 2022; Hasibuan *et al.*, 2023).

We collected primary data through a series of focus group discussions (FGDs) (Brian *et al.*, 2023)(Krupnik *et al.*, 2022). The initial series of FGDs took place at the bureaucracy level, involving policy analysts from different regional apparatuses within the Jakarta City Government and other government institutions. The second series consisted of comparative studies involving in-depth interviews and FGDs with foreign partners, associations, and culinary business actors in Singapore City and Kuala Lumpur. Furthermore, the third iteration of focus group discussions (FGDs) involved prominent policymakers from the Jakarta City Government as well as other pertinent stakeholders.

The data gathered was then used to create a regulatory framework for food product literacy utilizing the ILTAM (Institutional Legislative Theory and Methodology) technique (Seidman and Seidman, 2009). This strategy, established by Ann and Robert B. Seidman, is meant for policy and regulation makers who are developing regulatory frameworks to effect social change using legal means. Whereas ILTAM directs the design and development of legal norms in order to alleviate social problems by modifying the problematic behavior of key players using a problem-solving approach (Seidman and Seidman, 2011). This model can assist policy and regulation designers in creating transformative and effectively implemented laws.

In ILTAM, the construction of a regulatory framework is divided into three stages: (1) defining social problems; (2) determining the causes of social problems; and (3) establishing regulatory solutions (Seidman and Seidman, 2009). Researchers utilize data from literature studies and focus group discussions to describe the social problem under investigation (Harapan *et al.*, 2020; Ström, Vendel, & Bredican, 2014). In the second stage, the previously identified difficulties serve as the foundation for determining the origins of social problems and their explanations (Ström, Vendel and Bredican, 2014; Harapan *et al.*, 2020). The third stage involves developing a regulatory framework by assembling possible solutions in the form of regulatory content material to address the social issues at the heart of this research.

Results & Discussion

Halal in Progress: A Comparative Perspective from Three ASEAN Countries

The global Muslim population of 1.8 billion is expanding, with increasing per capita GDP driving the halal market to USD 560 billion annually (Abimanyu and Faiz, 2023). This growth can be attributed to Muslim consumers' religious commitments and the perceived health benefits of halal products, which comply with Islamic food hygiene rules (Khalek and Ismail, 2015; Nor, Ahmad and Ariffin, 2023). Non-Muslims also view halal as ethical consumerism, enhancing its global appeal (Billah, Rahman and Hossain, 2020). Consequently, even non-Muslim countries are investing in halal products to tap into this growing market.

Halal, signifying permissible actions and consumption in Islam, extends beyond food to cosmetics, medications, banking, and tourism. The concept of *tayyib* (pure) food emphasizes high quality and cleanliness, preventing harm and ensuring comfort for consumers (Aziz, Ibrahim and Raof, 2014; Neio Demirci, Soon and Wallace, 2016). Despite being predominant in Muslim countries, the global demand for halal products necessitates halal certification to meet Muslim consumers' requirements, even from non-Muslim nations.

Many Muslim countries face challenges with non-halal additives and contaminants in domestic food production. Items like chocolates and jellies with pig-derived gelatin or bread with L-cysteine from human hair highlight the complexity of ensuring halal compliance (Aslan, 2023). This underscores the importance of robust halal certification systems to maintain consumer trust and safety.

ASEAN, home to over 240 million Muslims, plays a significant role in the halal market. Indonesia and Malaysia take the lead, with Thailand and Singapore contributing significantly (Abimanyu and Faiz, 2023). Singapore, despite being predominantly Chinese, is a global halal hub due to its strategic location and strong regulatory framework. The Islamic Religious Council of Singapore (MUIS) manages its halal certification, which enjoys international recognition and enhances trade with Gulf Cooperation Council (GCC) countries (Wahab *et al.*, 2016).

Singapore’s halal sector benefits from international cooperation, its expatriate Muslim population, and being a Muslim-friendly destination (Fischer, 2019). MUIS, established by the Administration of Muslim Law Act (AMLA), oversees halal certification, ensuring compliance through rigorous inspections (Wahab *et al.*, 2016). The collaboration with various national agencies ensures food safety and quality, further boosting consumer confidence.

Malaysia, a pioneer in halal policy since the 1980s, integrates halal into its economic planning through the Halal Master Plan. This plan, phased from 2008 to 2015, aims to position Malaysia as a global halal center (Marzuki, Hall and Ballantine, 2012; Khalek and Ismail, 2015). Malaysian laws, including the Trade Descriptions Act and the Food Act, ensure stringent halal compliance (Henderson, 2016). The Islamic Development Department of Malaysia (JAKIM) is the primary body for halal certification, recognized worldwide for its rigorous standards.

Indonesia, with the largest Muslim population, aims to be a global halal hub by 2024. The Halal Product Guarantee Law mandates halal certification for all products, including imports, ensuring compliance with Islamic principles. The transition from the Indonesian Ulema Council (MUI) to the Halal Product Assurance Agency (BPJPH) for certification management has streamlined the process, involving BPJPH, LPH, and MUI (Ruhaeni and an Aqimuddin, 2023). The development of Indonesia's halal sector necessitates systematic efforts, including research and innovation in halal science and technology. Nanotechnology and blockchain advancements are critical for halal product authentication and traceability. Collaboration among various stakeholders is essential to enhancing the competitiveness of Indonesia’s halal industry.

Table 1. Comparative Analysis of Halal Market Development in Singapore, Malaysia, and Indonesia

Aspect	Comparative Halal Market Development		
	Singapore	Malaysia	Indonesia
Halal Market Context	Global halal hub despite predominantly Chinese population.	Pioneered halal policy since the 1980s; integrates halal into economic planning.	Largest Muslim population; aims to be a global halal hub by 2024.
Regulatory Body	Islamic Religious Council of Singapore (MUIS).	Islamic Development Department of Malaysia (JAKIM).	Halal Product Assurance Agency (BPJPH), supported by MUI and LPH.
Key Legislation	Administration of Muslim Law Act (AMLA).	Trade Descriptions Act and Food Act.	Halal Product Guarantee Law.
Halal Certification	MUIS manages rigorous halal certification, internationally recognized.	JAKIM ensures stringent certification standards, recognized globally.	Mandatory halal certification for all products, including imports.
Strategic Frameworks	Strong regulatory framework; boosts trade with GCC countries.	Halal Master Plan (2008–2015) to position Malaysia as a global halal center.	Systematic efforts in halal science and technology; focus on nanotechnology and blockchain.
Challenges	Ensures compliance through collaboration with national agencies	Balancing stringent standards with market expansion.	Transition of certification management; need for

Aspect	Comparative Halal Market Development		
	Singapore	Malaysia	Indonesia
	and rigorous inspections.		research, innovation, and stakeholder collaboration.
Key Strengths	Strategic location; strong international cooperation; Muslim-friendly destination.	Comprehensive integration of halal policies into laws and economic strategies.	Largest market potential; robust legal framework; growing technological focus for traceability.
Global Impact	Enhances trade and consumer confidence through strong international standards.	Recognized leader in global halal certification and economic integration.	Aspires to dominate global halal trade with advanced authentication methods and stakeholder synergy.

Jakarta Global City Culinary Literacy and Consumer Protection Policies: Halal Label Fulfillment and Non-Halal Product Disclosure

Since 2015, the Jakarta City Government has worked in partnership with LPPOM MUI to develop a halal certification support program to satisfy the demands of Jakarta's business actors. The program's implementation from 2015 to 2022 resulted in 7,512 business actors acquiring halal certificates. In 2023, aid in progress helped 3,075 business actors complete the standards for halal certification.

This is an initiative by the Jakarta City Government to carry out the mandate of Law No. 33 of 2014 about Halal Law, which requires business actors, particularly those involved in food and drinks and related services, to be halal certified by October 17, 2024. If you refuse to comply with this responsibility, you will face severe consequences, including the removal of goods from circulation and fines of up to Rp 2 billion.

However, the rules of Article 26 paragraph 1 of the Halal Law also state that business actors who manufacture products from prohibited materials are excused from seeking a Halal Certificate. Halal law compels the business actor to include a non-halal statement on the product. Many business actors have yet to completely comprehend the importance of conveying this non-halal signal. According to the explanation in Article 26 of the Halal Law, the non-halal statement is an integral part of the product. Its shape can take the form of visuals, signs, or writing. As a result, the obligation that applies to these non-halal products is to include a non-halal declaration so that customers may easily determine the halalness of a product, which is the function of the halal label.

The government is overly focused on socialization and efforts to increase halal-certified items. BPJHP is actively socializing and educating company owners and the public about the importance of halal certification. Similarly, we are compiling various policies and tools. Low-risk food and beverage items from micro and small enterprises (MSEs) can also benefit from the free certification program via a self-declaration process. All these measures are intended to make it easier for domestic and international business actors to support the achievement of the halal certification goal by 2024.

The halal certification scheme is extremely essential in protecting Muslim consumers from non-halal items. Business actors are required to include a clearly visible halal label on halal-certified items. Including a clearly visible halal label on halal-certified items makes it easier for consumers to locate plainly halal products, such as in restaurants where the halal logo can be attached near the entrance for easy visibility by customers. In this approach, customers feel that the food and drinks offered at the restaurant are halal, while the credibility of the company actors grows.

Based on policy mandates and field realities, the Jakarta City Government has recognized the significance of developing regional rules to promote halal and non-halal literacy policies, particularly in culinary companies, since 2018. According to the results of FGDs, observations, and evaluations conducted by the Jakarta City Government, many restaurants continue to provide no information

about the status of food and beverages sold, including hygiene and sanitation status, halal certificates, HACPP, and other statuses owned. Uncertainty about the halal status of the food and beverages served, as well as information that is not fully conveyed in the restaurant, can potentially harm customers. Those who are less vigilant and observant may be harmed because they have consumed food that is haram or should not be consumed without fully realizing it.

Several other laws and regulations govern the obligation to convey information about the status of food and beverages, apart from the Halal Law. According to the Consumer Protection Law (Law No. 8 of 1999), Article 4 c provides that consumers have the right to correct, clear, and honest information on the terms and guarantees of goods and/or services. Then, in Article 7 b, it governs the obligation of business actors to offer correct, clear, and honest information about the terms and guarantees of goods and/or services, as well as explanations for use, repair, and maintenance. In addition to the Food and Drug Administration (Badan POM) Regulation No. HK.03.1.23.06.10.5166 of 2010 concerning the Inclusion of Information on the Origin of Certain Ingredients, Alcohol Content, and Expiry Limit on the Marking and Labeling of Traditional Medicines, Supplements, and Food, the obligation to include information on the content of certain ingredients on the marking or label is regulated, including if it contains certain ingredients derived from pigs.

City Regulation (Perda) No. 6 for Tourism in 2015 governs the responsibility to disclose information at the local level. Article 14 b requires all tourism entrepreneurs, namely restaurant enterprises, to offer truthful and responsible information. Other requirements connected to the City Regulation about Retail Market (Perda No. 2 of 2018) require that convenience stores that sell non-halal goods be placed in a location and given labels or information boards that are easily visible to customers.

To regulate the obligation to submit information about the status of hygiene sanitation, halal certificates, HACPP, and other statuses owned by food and beverage businesses, the Jakarta City Government is developing a regulatory framework for food safety literacy for food and beverage service businesses. Whereas the rules being drafted are intended to provide guidance for business actors to deliver accurate and responsible information about food safety for the provision of food and beverages they operate, improve the quality of decision-making, and encourage changes in consumer and/or public attitudes and behaviors toward the food they consume so that it is safe and healthy and does not conflict with religion, beliefs, or community culture. There are four regulatory focuses that should be carried out in relation to the responsibility of food safety literacy for food and beverage service businesses: mandate regulation and implementation, policy support, incentives and disincentives, and supervision and assessment.

This regulation applies to people or businesses with a tourism business registration mark and/or other business licenses that provide food and beverage services. This covers those who open restaurants, bars, and drinking establishments; cafes; food sales centers; catering services; bakeries; coffee shops; canteens and cafeterias; and mobile and floating food and beverage sales. Food Safety Literacy's responsibilities include delivering accurate and responsible information about the food and beverage services it operates, as well as performing food safety education. Food safety literacy requires meeting the competent authority's food safety and food quality criteria, possessing a hygiene and sanitation certificate issued by the local government, and holding other applicable certificates to deliver such information. Meanwhile, food and beverage services must present distinctive signs in the form of stickers that consumers and/or the public can readily see, as well as explain standard compliance and certificate ownership. The first cluster of information that must be conveyed in relation to the food safety standards in question is hygienic sanitation, which involves implementing good ready-to-eat food production methods in food and beverage services following the guidelines established by the authorized agency. Second, this cluster addresses the submission of information on the use of food additives approved by the authorized agency in the provision of food and beverage services. Third, halal product assurance communicates information about the halal certificate it holds in accordance with the laws and regulations that govern halal product assurance. In this scenario, the information has not yet been halal certified, and so it does not meet the requirements of the Halal Law. Fourth, firms must provide evidence that they have met food safety and quality criteria in their food and beverage operations. This involves following the Basic Prerequisite Program (Pre-Requisite Program) or Good Manufacturing Practice (GMP), as well as complying with the ISO 22,000 Food Safety Management System (FSMS) or HACCP. Furthermore, business actors can demonstrate compliance with restaurant business standards by obtaining a Restaurant Business Certificate from the Tourism Business Certification Institute, as well as other recognized national and international standards for food and beverage services, as required by laws and regulations.

Business actors deploy stickers in visible areas of their establishments as a kind of teaching through information transmission. The sticker includes information on hygiene and sanitation, the use

of food additives, the fulfillment of food safety and quality guarantees, the ownership of halal certificates, the lack of a halal certificate, non-halal information, and certificate ownership. The Jakarta City Government can give fiscal and non-fiscal incentives to encourage compliance with these requirements. Fiscal incentives can take the form of a decrease and/or relief of regional taxes and levies as a motivator for ensuring compliance with the implementation of commitments. Corporate actors who fulfill their commitment to undertake food safety literacy for the public receive non-fiscal incentives, including public information delivery and certain governor-approved rewards. Meanwhile, corporate actors who fail to meet their commitments face disincentives in the form of public announcements of poor performance and administrative punishments such as license suspension.



Figure 1. Food and Beverage Services Information Stickers

To fulfill this requirement, the Jakarta City Government might develop an integrated food safety literacy team. The Integrated Food Safety Literacy Team provides supervision through field inspection, evaluation, and reporting. A team member is a member of a linked agency within the Jakarta City Government, as well as a vertical agency partner, and may include relevant stakeholders.

Furthermore, the Jakarta City Government's efforts to regulate the obligation of food and beverage businesses to submit halal and kosher information, along with other statuses, aim to protect consumers and implement affirmative policies for the Muslim community. On the other hand, some parties subjectively interpret these efforts as discriminatory policies for non-Muslim business actors, threats to minority rights, and Shariatization actions.

There is a need for trust, openness, dialogue, and public education from the Jakarta City Government to place this policy in the vision that Jakarta wants to achieve in the future. After the decision to move the capital, the national capital law has mandated the need for changes to the status and new specificities for the management of the city of Jakarta. The President's directive in May 2023 expresses the desire for Jakarta to remain a development priority and transform into a regional and global business city, financial center, trade hub, and service center. Jakarta currently ranks 45th in the Global City Power Index 2022 ranking. Multi-sectoral and cross-sectoral efforts are needed to improve Jakarta's performance as a global city that grows promisingly in Southeast Asia in several sectors, one of which is urban tourism.

In the context of preparing urban tourism for a global city, the implementation of halal certification policies and the obligation to submit non-halal information is a logical choice in synergizing local government efforts to strengthen the potential of the city's tourism market in attracting tourists as well as providing certainty and protection to domestic and international tourists as consumers of the products they consume. Therefore, it is a challenge for the Jakarta City Government to convince and educate the public that the efforts and policies made are part of making this city a global city. Utilizing the potential of the halal market, protecting consumer rights, and building a tolerant multicultural society are the pillars for Jakarta to become a business city, financial city, trade center, and service center on a regional and global scale.

Conclusions

Consumer protection in the context of halal and non-halal labeling in Jakarta's food and beverage industry is a complex issue. Although the primary goal is to provide assurance and safety

to the Muslim community, this policy may be regarded as discriminatory toward non-Muslim firms, posing a danger to minority rights and a disadvantage to specific business sectors.

To address this difficulty, the Jakarta government must establish trust with all stakeholders through open dialogue, transparency, and public education. Considering Jakarta's changing status as the country's capital, the president's directive establishing Jakarta as a regional and global hub for commerce, finance, trade, and services emphasizes the need to enhance the city's performance. Faced with the challenges of the Global City Power Index and efforts to achieve global city status, implementing halal certification regulations, and requiring non-halal information submission in the culinary sector may be a natural move. This not only helps the tourism industry by recruiting tourists, but it also gives certainty and protection to domestic and foreign consumers.

The challenge ahead is for the Jakarta metropolis government to persuade and educate the public that this strategy is an essential component of efforts to make Jakarta a global metropolis. Utilizing the halal market, preserving consumer rights, and fostering a tolerant multicultural society are critical foundations for strengthening Jakarta's position as a regional and global commercial and service hub in Southeast Asia.

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