

Halal certification as a guarantee for halal products in Bottled Drinking Water at Afresh Inc. and Lingga harapan Inc. Jambi, Indonesia

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Abstract : Consumer goods that are experiencing rapid development are the Bottled Water (BW) industry. The research objective is to determine the provisions, implications, and analysis of Halal Certification of BW products according to Islamic Law and Constitution Number 33 of 2014 about Halal Product Assurance. The study uses a normative juridical approach. The law is positioned as primary research sources, while facts and actors are the primary data sources as secondary research sources. The results of the study are: Halal certification of BW Arthess or Citra products is easily seen because the halal label is located in front of the lower right corner of the cardboard while Wigo or Vir bottled water is located in front of the top right corner of the cardboard. Halal label BW glass form is located above the glass lid. The application of halal labels for the people of Jambi is not a concern. If you want to buy bottled water, if it is white, it means clear and easily predicted its purity, there is no other unclean. Analysis of Islamic Law shows the distillation / processing equipment of BW Arthess or Citra and Wigo or Vir using coconut shell instead of using pig bone. So, the process of producing bottled drinking water is halal, avoiding unclean, ie not using pig bones. Lingga Harapan Inc. and Afresh Indonesia Inc., both of these companies already have Halal Certificates, INS certificates and National Food and Drug Agency (NFDA).

Keywords - Halal Certification, Bottled Water, Halal Products, Islamic Law

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I. INTRODUCTION

One of the consumer goods industries that is experiencing rapid development is the Bottled Water (BW) industry. As for what is meant for halal or not a food and beverage is referring to its substance (substance), and not due to its external factors. [1] Fatwa about halal products can be divided into two, its fatwa on standardization of halal fatwa and fatwa on halal food products, beverages, medicines and cosmetics. The first fatwa refers to the standard of Jurisprudence Law on issues that will be reported and used by the public, especially auditors. Whereas the second type of fatwa refers to products that will obtain halal certification after going through the auditing process at the Assessment Institute For Foods, Drugs, And Cosmetics Indonesian Council Of Ulama (AIFFDIC ICU). [2] In Islamic teachings, halalism is very important, as the Word of Allah SWT surah Al-Mu'minun: 51.

Halal certification is a process for obtaining halal certificates through several stages to prove that the materials, production process and halal guarantee system meet AIFFDIC ICU standards. Halal certification issued by AIFFDIC ICU states the halal status of a product in accordance with Islamic law. [3] This halal certificate is a requirement to put out the halal label. [4] Halal Product Guarantee is part of the State's obligation to provide legal protection to its citizens. [5] The use of the proposition of *masalah mursalah* is a journey (*mulâ'im, almunâsib*) between the benefit contained in a new problem and the concept of *maqâshid asy-syarî'ah* which is not directly indicated by the *nash*.

Decree and Law Number 33 of 2014 concerning Halal Product Assurance shows the concern of the government to provide guarantees for the safety and security of food and beverages. In Article 1, what is meant by Halal Certificate is recognition of halal status of a product issued by HPGA based on a written halal fatwa issued by ICU. Article 2, HPG implementation is based on: protection, justice, legal certainty, accountability and transparency, effectiveness and efficiency; and professionalism. Article 4, Incoming products, circulate and trade within the Territory of Indonesia must be certified as halal. In Article 8, HPGA's collaboration with relevant ministries and institutions is carried out in accordance with the duties and functions of relevant

ministries and institutions. Among these collaborations with the Regional Technical Service Unit of the Goods Quality Testing and Certification Center (RTSU GQTCC) Industry and Trade Office of Jambi Province.

Halal Product Guarantee Agency as mandated by Law Number 33 of 2014 concerning Halal Product Guarantee (HPG). BPHPG is part of the structure of the Ministry of Religion as stated in Minister of Religion Regulation No. 42 of 2016 concerning the Organization of Work Arrangements (Ortaker) of the Ministry of Religion. However the role of the ICU is very large because the fatwa comes from the ICU. The government only facilitates registration and facilitates issuing certificates. The halal certification process will begin with examination of data from industry by BPHPG. Incomplete product halal certification data proposal will be returned to the proposer by BPHPG. If complete, then the proposal will be forwarded to the HIA. HIA examination results will be submitted to the ICU. This is where the halal fatwa was obtained. If the product is declared halal, ICU will issue a halal fatwa. So the ICU issuing in writing a product is declared halal. From the ICU it is submitted to BPHPG for later halal certification is issued. [6]

II. RELEVANT RESEARCH

Some previous studies that contain relevance to this study include Mutimmatul Faidah's research on "Certification in Indonesia from the Civil Society Towards Power Relations between the State and Religion". According to him, AIFFDIC ICU conducting halal certification is a form of consumer protection and provides a guarantee that the product has been tested and declared halal. [7] Syafrida in his research "Halal Certificate on Food and Beverage Products Gives Protection and Legal Certainty to the Rights of Muslim Consumers". Benefits of halal certificates on traded products to provide protection and legal certainty for Muslim consumer rights. [8]

Lu'liyatul Mutmainah researched "The Role of Religiosity, Halal Awareness, Halal Certification, and Food Ingredients on Purchase Intention of Halal Foods". Halal is becoming a lifestyle for Muslim consumers in the world. Awareness to consume food increases, religiosity, halal awareness, halal certification, and food ingredients have a significant positive effect on purchase intentions of halal food. [9] Asep Syarifuddin Hidayat et al, reviewed "Non-Halal Certification and Halal Certification in the Food Products Industry". Certification and labels on food products become a measuring tool and control so as not to harm and endanger consumers. [10]

Danang Waskito raised his dissertation "Effect of Halal Certification, Halal Awareness, and Foodstuffs on Interest in Buying Halal Food Products (Study of Muslim Students in Yogyakarta)". According to him, halal has a positive effect on buying interest; Halal awareness has a positive effect on buying interest; Halal certification, Halal awareness and food ingredients simultaneously have a positive effect on buying interest. [11]

Muhammad Rafi Siregar and Azhar Alam wrote "Halal Label on Food Products by ICU (Indonesian Ulama Council) and Students Purchasing Decision of the Faculty of Business and Economics, Muhammadiyah University, Surakarta". According to them, 69.3% of the sample who generally understood halal products and ICU's halal label had a big influence in determining the purchase of halal products. Students of the Faculty of Economics & Business who have a very good understanding of Halal Products in many cases reach 81.63% of the total population. [12]

III. METHODOLOGY

The research method used is a qualitative method. Research uses a normative juridical approach to see the norms being the object of legal science, related to the law about the halal drinks in this study, then the Law is positioned as primary research sources, whereas facts and actors with social science being primary data are positioned as secondary research sources. [13]

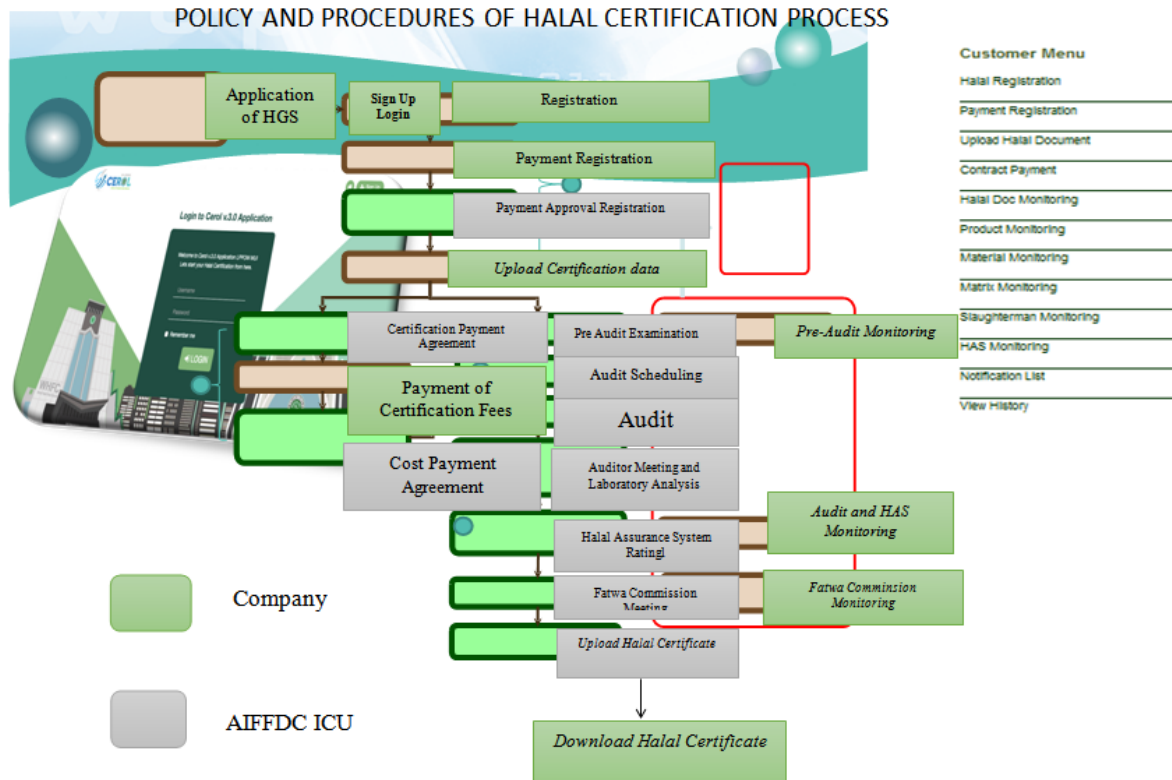
The choice of setting is based on the main considerations, first, the bottled water for the brand 'WIGO' and 'VIR' produced by Afresh Indonesia Inc. and BW brands 'ARTHESS' and 'IMAGE' produced by Lingga Harapan Inc., is an BW that is often drunk by the Jambi community, both in formal and informal events. Second, the geographical location is very strategic. Research subjects consisted of; ICU, AIFFDIC ICU, Halal Examination Institution (HPG), Head of Religious Understanding and Islamic Literature Office of the Jambi Province Ministry of Religion and Chair of the Jambi Province Regional Halal Certification Service Task Force, Laboratories, Religious Leaders, Academics, and Health Practitioners.

The data collection method uses observation, interview, and documentation techniques. Data analysis includes data reduction, data presentation, and drawing conclusions. To obtain data, the validity of the author's data checks is done through several techniques, that is extension of participation in the field, research accuracy, and triangulation.

IV. RESULTS AND DISCUSSION

1. Provisions on the Certification of Halal Bottled Water Products According to Law Number 33 Year 2014 Regarding Halal Product Guarantee

Policies and Procedures for the Halal Certification Process **after** entering into the Halal Product Guarantee Act in Act Number 33 of 2014, as shown below:



The picture above shows that, halal certification was submitted to the ICU. Certification procedures and decisions are handled by the ICIF AIFDCC and the ICU Fatwa Commission. AIFDCC ICU: Institution under ICU which handles the examination of the adequacy of documents, scheduling audits, conducting audits, discussing audit results, issuing audit memoranda, preparing minutes of audit results, submitting minutes of audit results in the meetings of the fatwa commission and printing of certificates.

The first thing a business actor must do is submit a written halal certificate application to BPHPG. This application must be completed with documents in the form of business data; product name and type; list of products and ingredients used and product processing. Furthermore, the Halal Inspection Agency (HIA) which has been accredited by BPHPG carries out inspection and / or testing of products and submits the results to BPHPG.

After that, BPHPG will verify the results of the HIA inspection to be subsequently submitted to the ICU. The ICU also reviewed the BPHPG verification results through a halal fatwa session to determine the halal status of the product. The results of the ICU session, can be in the form of a decision to issue a halal, can also be a non-halal determination. If it is halal, then no later than 7 working days the certificate will be issued, while if it is not halal then the application process can be done again from the beginning if the components of non-halal that have been rejected have been changed.

BPHPG also has the duty to ensure the existence of halal supervisors (persons responsible for PPH), so that they are in harmony with the Qur'an and Sunnah. In addition, BPHPG cooperates with ICU and HIA. The existence of the HPG Law is expected to provide guarantees to Muslims in Indonesia, especially Muslims in Jambi Province, so that they do not mistakenly consume a product, especially BW Arthess and Citra products as well as Wigo and Vir.

2. 2. Implications of the Application Halal Certification of Bottled Water Products According to Law Number 33 Year 2014 concerning Halal Products Guarantee Perspective of Islamic Law

Company policy regarding halal production, especially in BW production must be described in the form of written rules. The written regulations stipulated include the company's commitment to continue producing halal products, company policy outlining the purpose of establishing a halal guarantee system so that it can be understood by all levels of the company's management and employees. Likewise contained in Afresh Indonesia Inc. and Lingga Harapan Inc.

There are three manufacturing processes for BW, that is filtering, disinfection, and replenishing water. The filtering process itself is divided into two, that is the prefilter and the activated carbon filter process. In the filtering prefilter process is done with a medium such as sand or other materials. This process is carried out like filtering water using fibers. In this process, the halal critical point is not too large. The second process is a filter using activated carbon. Materials commonly used for this process can use materials from plants, such as coconut shell, sawdust, wood, or coal. The second ingredient used can be animal bone waste. If you use ingredients from plants, you can be sure halal. The next step is disinfection. This process usually uses a UV lamp (Ultra Violet) so that there is no problem with the halal content. The last step in the process of producing bottled water is packaging. This process must also be considered halal critical point.

Halal criteria on food products determined by AIFFDIC ICU are general and related to inspection technical issues. Checking food and drinks, based on standards, starting from raw materials, additives, auxiliaries, production processes, and types of packaging. Searching for these ingredients does not only come from pigs or not, but also how to slaughter, how to store and production methods.

Among halal drinks are mentioned in QS. An-Nahl: 69, that is "from the belly of the bee comes a drink (honey) of various colors in which there is a cure for humans. In addition, Allah SWT also said in QS. An-Nahl: 66, that is "and verily in cattle there is really a lesson for you. We give you drink than what is in his stomach in the form of pure milk between feces and blood that is easily swallowed by those who drink it.

To increase producer awareness of the importance of food and drink for Muslims in Jambi Province, the AIFFDIC ICU Jambi Province conducted socialization with hotel associations, catering, restaurants, restaurants, small and medium industries and households. The goal is that the producers are pleased to carry out halal certification for the products produced / sold.

AIFFDIC ICU Jambi Province ensures, in the process of processing BW Arthess or Citra and Wigo or Vir do not use bones derived from pigs that are not halal. So, BW Arthess or Citra and Wigo or Vir is clearly halal proven by the halal label on each package. Products from BW that already have halal certification issued by ICU, then immediately report to BPHPG to collect data. Thus BPHPG can find out which numbers and sectors have been certified.

The implication of the application of the HPG Law is that there will be no more parties who do not care about the safety of their products and try to hide behind the pros and cons of halal certificates. While the main essence of the HPG Law is to provide security and comfort. So, various concerns that have been related to products without halal certification and the pros and cons can be resolved by providing security in implementing this law. And normatively, people already have a basis to sue producers who have not bothered to put halal labels on their products. Regarding the list of products and types of samples for laboratory analysis are described in the following table:

List of Products and Types of Samples for Laboratory Analysis [14]

No.	Product	Test target	Samples taken
1.	Processed meat or products that use meat ingredients. Excluding fats and fatty acids.	Pig protein	Raw material
2.	Brush or production products that use brushes.	Pig DNA	Raw material or final product
3.	Restaurant / catering / kitchen menu that uses fresh or processed meat.	Pig protein	Raw material (fresh meat)
4.	Restaurant / catering / kitchen menu that uses processed meat..	Pig DNA	Raw material

5.	Animal-derived products or those containing animal derivatives (animal extracts, gelatin, bones, etc.).	Pig DNA	Final product
6.	Products that use gelatin, for example capsules, chocolate, candy, cake, vitamins, drugs, resins, cosmetics etc..	Pig DNA	Raw material (gelatin)
7.	Enzyme Products.	Pig DNA	Final product
8.	Products that use enzymes.	Pig DNA	Raw material
9.	Drinks that are suspected of containing ethanol are calculated as a final ethanol level $\geq 0.5\%$.	Ethanol residues	Final product
10.	Cosmetic products that are classified as waterproof / water resistant and election ink products.	Water penetrating power	Final product

The product related to the research of the researcher is regarding a drink that is suspected to contain ethanol which is calculated as a final ethanol content $\geq 0.5\%$. But after the researchers' observation that BW Arthess or Citra and Wigo and Vir did not contain ethanol mentioned above. If the taste of bottled water from the brand 'Arthess or Citra' is different from the brand 'Wigo or Vir, this is because the source of water used is different.

3. Analysis of Law Number 33 Year 2014 concerning Guaranteed Halal Products Perspective of Islamic Law Related to Halal Certification of Bottled Water Products at Afresh Indonesia Inc. and Lingga Harapan Jambi Inc.

With the achievement of healthy, halal and good food and drinks, especially BW Wigo or Vir and Arthess or Citra. The need for the inclusion of halal labels marked with halal certification. With halal certification, Masalahah can be achieved and appease the people. Masalahah in this case is a mursalah that can be adjusted with the inclusion of halal labels marked by halal certification with the reason for the creation of comfort and certainty of halal food and drink..

In the ICU fatwa, processed water (technological engineering) from water that has been used (musta'mal), is exposed to unclean (mutanajjis) or has changed one of its properties, that is taste, color, and odor (mutaghayir) so that it can be utilized back, as long as it is processed in accordance with the provisions of Fiqh.

The provisions of Fiqh in question are in one of three ways: a) Tariqat an-Nazh: by draining water that has been unclean or has changed its nature; so that what remains is water that is safe from unclean. b) Tariqat an-Mukatsarah: by adding holy water again to purify the water that is unclean until it reaches a volume of at least two kullah. c) Tariqat Taghyir: by changing the water that is exposed to unclean or who has changed its nature by using tools that can restore the original properties of the water to be purified again, purifying, with the condition: 1) the volume of water is more than kullah, 2) the tools the aids used must be holy.

Furthermore, regarding BW Arthess or Citra and Wigo or Vir aids / refining / processing using coconut shells instead of using pig bones, the processing is also a long process. So, the BW production process is halal, avoiding unclean, ie not using pig bones.

As Article 21 states that the location, place and equipment of PPH must be kept clean and free from unclean and separated from the location, place, and tools for slaughtering, processing, storing, packaging, distributing, selling, and presenting non-halal products. So Afreh Indonesia Inc. and Lingga Harapan Inc., which is separated from the location and warehouse, and is clean from unclean and free from non-halal materials. In Article 24 that has a Halal Supervisor, Afreh Indonesia Inc. also has a Halal Supervisor named Ahyar and Lingga Harapan Inc. named Eko Setiawan. Article 26 regarding non-halal information, there is already a halal logo in every BW in two companies, Afreh Indonesia Inc. and Lingga Harapan Inc.

In line with Article 38 and Article 39, the halal label of BW Arthess or Citra is easily seen because it is located in front of the lower right corner of the cardboard while the halal label BW Wigo or Vir is located in front of the upper right corner of the cardboard. The halal label BW Arthess or Citra is easy in the form of glass

also easily seen because it is located above the glass lid, as well as the halal label BW Wigo or Vir is also located above the glass lid.

The Law Number 33 Year 2014 concerning Product Guarantee, Article 4 reads: "Incoming products, circulate, and trade within the territory of Indonesia must be halal-certified." This provision implies that every product in the form of food, drink, medicine, and cosmetics that enters, circulates and is traded in Indonesian territory must be halal-certified. especially again in Jambi Province.

The urgency of the provisions of the mark or label for Muslim consumers is to inform the composition of a food and beverage product primarily to Muslim consumers. Thus, Muslim consumers can examine the composition of a product that they want to consume. The establishment of the HPG Law in principle wants to protect consumers from consuming certain products that conflict with their beliefs.

Therefore, every business actor producing or importing into the territory of Indonesia in general and in the Province of Jambi in particular, both food and beverage that is packaged for trading, must have a label on the package. Likewise with Arthess Bottled Drinking Water products as well as Citra and Wigo and Vir.

V. CONCLUSION

Based on the results of data analysis, the researchers can conclude several things as follows:

1. Provisions on the Certification of Halal Bottled Water Products is a Halal Product Guarantee which is organized according to Law Number 33 of 2014 concerning Halal Product Guarantees and Regulations Derivative Perspectives of Islamic Law are halal (permissible) and thoyyiban (beneficial). Everything that can be drunk is lawful, including BW Arthess or Citra and Wigo or Vir, while the forbidden is only limited to the provision of Allah SWT. As long as there is not a single statement from Allah SWT and His Messenger about the prohibition of a type of drink.
2. Implications of the application of halal certification of bottled water products in Wigo or Vir and Arthess or Afresh Indonesia Inc. and Lingga Harapan Inc. Jambi the need for the inclusion of halal labels marked with halal certification. With halal certification, masalah can be achieved and appease the people. The problem in this case is the problem for the creation of halal comfort and certainty of food and drink.
3. Analysis of halal certification of bottled water products using BW Arthess or Citra and Wigo or Vir aids / refining / processing using coconut shells instead of using pig bones, and the processing process also goes through a long process. So, the BW production process is halal, avoiding unclean, ie not using pig bones.

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