Halal Da'wah and Product Certification: A Study of the Indonesian Council of Ulama (MUI) Fatwas on Food Trays within the MBG Government Program

Siti Nuri Nurhaidah
As-Syafi'iyah Islamic University, Bekasi, Indonesia
e-mail: sitinurinurhaidah.fai@uia.ic.id

Akmalun Najmi
Al-Khairat Islamic Institute, Pamekasan, Indonesia
e-mail: anwarmuki0@gmail.com

Hadiyan
Muhammadiyah University of Jakarta, Indonesia
e-mail: hadiyan@umj.ac.id

Ahmad Irfan
Muhammadiyah University of Jakarta, Indonesia
e-mail: ahmadirfan.fai@umj.ac.id

Solahuddin Abdul Rachman
Shalahuddin Al-Ayyubi Islamic Institute, Tambun, Bekasi, Indonesia
e-mail: mudir.alkhobir@gmail.com

Abstrac: This study examines the role of halal-oriented da'wah in promoting halal values through product certification, with particular attention to fatwas issued by the Indonesian Council of Ulama (MUI) concerning the halal status of food trays within the government's Free Nutritious Meal Program (MBG). Halal consumption has become a global concern and a significant component of contemporary Islamic practice. As a result, the scope of halal certification has expanded beyond food ingredients to include packaging and serving equipment. Food trays, which are widely used in the food industry, may involve materials derived from non-halal sources, thereby necessitating rigorous assessment from the perspective of Islamic law. This research adopts a qualitative approach, employing a case study method, literature review, and document analysis. The study encompasses MUI fatwas, government policies related to the MBG program, and recent academic discussions on halal food systems. The findings indicate that MUI fatwas function not only as legal instruments but also as a form of halal-oriented da'wah, integrating Qur'anic principles of *halalan ṭayyiban* into public life. Furthermore, the MBG program provides a strategic platform for institutionalizing halal certification as an integral component of national food quality standards. The study concludes that the halal certification of food trays represents an emerging dimension of da'wah, in which Islamic teachings are operationalized through regulatory practices, public policy frameworks, and industrial standards.

Keywords: Halal Da'wah, MUI Fatwa, Food Tray, Halal Certification, MBG

Abstrak: Penelitian ini mengkaji peran da'wah halal dalam mempromosikan nilai-nilai halal melalui sertifikasi produk, dengan fokus pada fatwa Majelis Ulama Indonesia (MUI) terkait status kehalalan nampan makanan dalam program Makan Bergizi Gratis (MBG) pemerintah. Konsumsi halal telah menjadi perhatian global dan elemen penting dalam praktik Islam kontemporer, sehingga ruang lingkup sertifikasi halal tidak lagi terbatas pada bahan makanan, melainkan mencakup kemasan dan peralatan penyajian. Nampan makanan yang digunakan secara luas dalam industri pangan berpotensi melibatkan material dari sumber tidak halal, sehingga memerlukan penilaian ketat dari perspektif hukum Islam. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus, kajian pustaka, dan analisis dokumen. Kajian meliputi fatwa MUI, kebijakan pemerintah dalam program MBG, serta diskusi akademis terkini tentang sistem pangan halal. Temuan mengindikasikan bahwa fatwa MUI tidak hanya berfungsi sebagai instrumen hukum, tetapi juga sebagai bentuk da'wah halal yang mengintegrasikan nilai-nilai Qur'ani halalan thayyiban ke dalam kehidupan publik. Program MBG menyediakan platform strategis untuk melembagakan sertifikasi halal sebagai bagian dari standar kualitas pangan nasional. Penelitian ini menyimpulkan bahwa sertifikasi halal nampan makanan mencerminkan dimensi baru da'wah, di mana ajaran Islam diaktualisasikan melalui praktik regulasi, kebijakan publik, dan standar industri.

Kata Kunci: Da'wah Halal, Fatwa MUI, Nampan Makanan, Sertifikasi Halal, MBG

INTRODUCTION

The development of the halal industry in Indonesia has accelerated significantly in line with the growing awareness among Muslim communities regarding the importance of consuming products that comply with Islamic law.[1] This awareness has not emerged instantaneously; rather, it is the result of a long process of internalizing religious values, reinforced by social, economic, and political dynamics within the country. In recent decades, the concept of halal has evolved beyond a purely religious obligation into a modern lifestyle element that reflects identity, safety, and product quality. This transformation is evident in the increasing demand for halal

[1] Muhammad Izzudin and Hendri Hermawan Adinugraha, "Potential Development of Halal Industry in Indonesia," *LIKUID: Jurnal Ekonomi Industri Halal* 2, no. 1 (2021): 1–16.

products across various sectors, ranging from food and beverages to non-food items such as cosmetics, pharmaceuticals, and even household goods.[2]

In recent years, the intersection between religious discourse and consumer product regulation has become increasingly prominent, particularly in the context of halal certification.[3] The state, through a range of regulatory frameworks, has sought to accommodate the needs of Muslim consumers by establishing a structured and standardized halal assurance system. At the same time, religious institutions play a crucial role in providing normative legitimacy through the issuance of fatwas. Consequently, halal certification functions not only as an administrative instrument but also as a mechanism with strong theological dimensions. This phenomenon reflects the integration of religious authority and public policy in shaping a value-based consumer protection system grounded in Islamic principles.

The dissemination of Islamic values through halal-oriented da'wah has been significantly reinforced by authoritative fatwas issued by institutions such as the Indonesian Council of Ulama. These fatwas serve not only as religious guidance but also as evaluative and certification frameworks aligned with the growing demand for halal assurance within the food industry.[4] In this context, fatwas act as a bridge between religious texts and everyday social practices. They also function as effective communication tools for conveying Islamic values in an applicable manner, making them more accessible and implementable for the broader public.

The Free Nutritious Meal Program (MBG), initiated by the Indonesian government, represents a strategic national initiative aimed at improving the nutritional quality of the population, particularly among school-aged children. Beyond addressing nutritional needs, the program encompasses broader social objectives, including reducing disparities in access to healthy food and enhancing human resource quality. Within this framework, the halal status of food products including packaging and

[2] Hussein Elasrag, "Halal Industry: Key Challenges and Opportunities," 2018.
[3] Ismail Ismail and Moh Wardi Moh Wardi, "Transforming Elementary School Students' Science Literacy through Scratch-Based E-Modules Integrated with Islamic Value," *International Journal of Elementary Education* 9, no. 2 (2025): 237–47.
[4] L. Fikri, M., & Nasution, "The Role of MUI in Halal Certification in Indonesia: Between Authority and Community Trust," *Jurnal Hukum Islam,* 17, no. 1 (2019): 55–70.

serving equipment such as food trays constitutes a critical dimension that requires careful attention. The involvement of religious authorities through the issuance of fatwas adds a distinctive religious and cultural dimension to the implementation of this public policy.[5]

Fatwas related to food trays emphasize not only material safety and hygiene but also compliance with Islamic jurisprudence. From a fiqh perspective, the concepts of purity (ṭahārah) and cleanliness occupy a central position, particularly in matters related to food consumption. Therefore, food trays as serving media must be ensured to be free from contamination by najis (impurities) or prohibited substances. With the increasing use of synthetic materials, plastics, and recycled components in food packaging and serving equipment, concerns regarding contamination, ritual purity, and material permissibility have become increasingly relevant. Accordingly, the role of religious authorities in determining the halal status of such specific food service infrastructure constitutes an important yet underexplored area of study.[6]

Moreover, advancements in material technology have introduced new challenges in determining the halal status of products. Materials that were previously absent from classical fiqh literature have now become integral to everyday life, thereby necessitating renewed ijtihad among scholars. In this regard, fatwas function not merely as legal rulings but as outcomes of an ongoing dialogue between religious knowledge and modern science. This demonstrates the dynamic nature of Islamic law, which remains adaptable to contemporary developments without compromising its foundational principles.

Despite the extensive body of research on halal certification for consumable goods, studies focusing on non-consumable yet essential components within the food supply chain such as food trays remain limited. In fact, these elements play a crucial role in maintaining the overall integrity of halal compliance. Although not directly consumed, food trays interact with food and may serve as potential sources of

[5] N. Hasanah, "Halal Certification and the Implementation of MUI Fatwas in Food Industries.," *Al-Iqtishad: Journal of Islamic Economics,* 13, no. 2 (2021): 235–250.
[6] F. Rahman, "The Significance of Halal Certification in Food Packaging: A Sharia and Consumer Perspective.," *Journal of Halal Industry & Services,* 2, no. 1 (2017): 25–34.

contamination if they fail to meet established standards. Therefore, a more in-depth examination of this issue is essential, both from the perspective of Islamic jurisprudence and public policy.

Furthermore, only a limited number of studies have examined how halal certification functions as a form of da'wah, namely the extension of Islamic teachings into everyday socio-political life.[7] In this sense, halal certification can be understood as an instrument of social transformation that not only regulates individual behavior but also shapes systems and structures in alignment with Islamic values. Halal-oriented da'wah is no longer confined to religious spaces it has expanded into industrial, economic, and public policy domains, demonstrating the continued relevance of Islam in addressing contemporary challenges.

This gap in the existing literature underscores the urgency of the present study. By examining aspects that have received limited scholarly attention, this research seeks to contribute to the advancement of knowledge, particularly in the fields of Islamic law and public policy. In addition, the study holds significant practical value, as it may serve as a reference for policymakers, industry stakeholders, and the broader public in understanding the importance of halal compliance across all aspects of the food supply chain.

This study aims to analyze the content and legal foundations of fatwas issued by the Indonesian Council of Ulama concerning food trays within the MBG program, assess the contribution of these fatwas to the development of halal-oriented da'wah in Indonesia and investigate the potential synergy or tension between religious rulings and government policies on food safety and hygiene. Ultimately, this research seeks to contribute to scholarly discourse on the application of Islamic jurisprudence in the certification of non-consumable products. Through a comprehensive approach, the study is expected to bridge the gap between theory and practice and to provide a deeper understanding of the integration of religious values and public policy in Indonesia.

[7] A. Y. Lubis, "Da'wah Halal Dan Penguatan Gaya Hidup Halal Dalam Komunitas Muslim.," *Journal of Islamic Civilization Studies,* 6, no. 1 (2018): 89–103.

IMPLEMENTATION METHOD

This study employs a qualitative approach using a case study design to examine the role of halal-oriented da'wah and product certification through fatwas issued by the Indonesian Council of Ulama (MUI), particularly within the context of the government's Free Nutritious Meal Program (MBG). A qualitative case study design enables an in-depth exploration of the phenomenon of halal certification beyond conventional food products specifically food trays within their distinct social, organizational, and religious contexts.[8] The research was conducted at two primary sites: the headquarters of the Indonesian Council of Ulama (MUI) and the government office responsible for the MBG program, both located in Jakarta. These sites were selected on the basis that they represent key institutions involved in the issuance and implementation of fatwas related to halal certification within the framework of government-regulated food safety programs.

Data were collected through several techniques in-depth interviews with members of the MUI Fatwa Commission, MBG program officials, halal auditors, and food tray manufacturers, both participant and non-participant observation during seminars, public meetings, and outreach activities and document analysis, including MUI fatwas, government regulations, and relevant academic literature.[9] Informants were selected using purposive sampling, ensuring their direct relevance to the research objectives. The number of participants was determined based on data saturation. Data analysis followed the interactive model proposed by Miles and Huberman, which involves data reduction, data display, and conclusion drawing. To ensure validity and reliability, the study applied source triangulation, methodological triangulation, and member checking.[10] Additionally, a comprehensive literature review of both primary and secondary sources was incorporated to strengthen and contextualize the empirical findings.

---

[8] Lexy J Moleong and Tjun Surjaman, "Metodologi Penelitian Kualitatif," *Bandung: PT Remaja Rosdakarya.*, 2016.

[9] Yuliani Dwi Lestari and Faridatus Saidah, "Halal Logistics Policy Development in Indonesia," in *Halal Logistics and Supply Chain Management in Southeast Asia* (Routledge, 2020), 74–86.

[10] Akmalun Najmi and Ismail Ismail, "Eksplorasi Makna Hidup Anak Gen Z Di Era Digital," *Abdurrauf Journal of Education and Islamic Studies* 2, no. 1 (2025): 25–35.

DISCUSSION

A. The Concept of Halal Da'wah from an Islamic Perspective and MUI Fatwas in the Indonesian Halal System

Da'wah, from an etymological perspective, originates from an Arabic term signifying a "call" or "invitation," referring to the process of guiding individuals toward the path of truth in accordance with the teachings of the Qur'an and the Sunnah. In contemporary discourse, the notion of halal da'wah can be understood as a structured and intentional effort to inform and motivate society to consume, utilize, and produce goods that are fully compliant with Islamic principles.[11] As emphasized by Yusuf al-Qaradawi, raising awareness among Muslims regarding halal matters extends beyond a purely religious duty; it also represents a socio-economic necessity that supports the overall well-being of society.

Within the framework of halal certification, da'wah encompasses not only regulatory and administrative dimensions but also educational and community empowerment aspects.[12] When the Indonesian Ulema Council (MUI) issues a fatwa concerning the permissibility of a product, it concurrently fulfills a da'wah role by disseminating knowledge about halal standards to the broader public. Consequently, the fatwa functions as a dual-purpose instrument, integrating legal authority with religious and educational outreach.[13]

Established in 1975, the Indonesian Ulema Council (MUI) has developed into the most authoritative religious body in Indonesia in the domain of fatwa issuance. A fatwa constitutes a formal Islamic legal opinion delivered by qualified scholars in response to particular religious inquiries or emerging issues. In the context of halal certification, MUI's fatwas hold morally binding authority for Muslims and serve as a primary reference point in determining the halal status of products in Indonesia.[14]

---

[11] Lubis, "Da'wah Halal Dan Penguatan Gaya Hidup Halal Dalam Komunitas Muslim."
[12] Muhammad Yudi Ali Akbar et al., "The Integration of Psychology in Digital Da'wah Strategies as a Medium for Islamic Education," *Jurnal Studi Pendidikan Agama Islam* 2, no. 1 (2026): 51–59.
[13] N. Yusoff, M. S. A., & Ibrahim, "Understanding Halal Packaging from the Perspective of Maqasid Al-Shariah," *Journal of Islamic Marketing,* 10, no. 3 (2019): 904–916.
[14] H. Sofyan, "Urgensi Fatwa Dalam Proses Sertifikasi Halal Di Indonesia," *Jurnal Ilmiah Syari'ah Dan Hukum,* 18, no. 2 (2020): 112–127.

The enactment of Law No. 33 of 2014 on Halal Product Assurance (Jaminan Produk Halal/JPH) has further reinforced the institutional role of MUI within the national halal governance system.[15] This legislation mandates that all products distributed and marketed within Indonesia obtain halal certification. In this process, MUI through its Assessment Institute for Foods, Drugs, and Cosmetics (LPPOM MUI) is responsible for examining and verifying the halal compliance of products prior to the issuance of certification by the Halal Product Assurance Organizing Agency (BPJPH) (Ministry of Religious Affairs of the Republic of Indonesia, 2019).[16] In light of this framework, several key aspects warrant further consideration as follows:

1. Halal Certification for Food Packaging and Equipment

Historically, scholarly discussions on halal compliance within the food industry have predominantly concentrated on consumable substances such as meat, beverages, and cosmetics. In recent years, however, the conceptualization of halal has broadened significantly to encompass the entire food production and distribution chain, including packaging materials, cooking utensils, and food-serving equipment.[17] From a fiqh (Islamic jurisprudence) perspective, any object that comes into direct contact with halal food must satisfy the requirements of purity (thaharah) and be free from any prohibited (haram) elements.

Food trays manufactured from plastic, aluminum, or recycled materials may pose a risk of contamination originating from non-halal sources, such as porcine derivatives or animal-based substances not processed in accordance with Islamic slaughtering principles.[18] This concern is explicitly addressed in Fatwa No. 12/2020 issued by the Indonesian Ulema Council (MUI), which

[15] M. M. Riaz, M. N., & Chaudry, "Halal Food Production," *CRC Press.*, 2018.
[16] Kementerian Agama Republik Indonesia., "Pedoman Sertifikasi Halal Bagi Pelaku Usaha," *Badan Penyelenggara Jaminan Produk Halal (BPJPH).*, 2020.
[17] Rahman, "The Significance of Halal Certification in Food Packaging: A Sharia and Consumer Perspective."
[18] Afiqah Salahudin et al., "Issues in Halal Meat Product and Authentication Technology from Islamic Perspectives," *International Journal of Academic Research in Business and Social Sciences* 7, no. 12 (2017): 1305–15.

stipulates that all surfaces in direct contact with food must adhere to halal standards and remain free from contamination by prohibited substances (MUI, 2020).[19] Furthermore, the study by Yusoff and Ibrahim (2019) reinforces this perspective by examining the permissibility of packaging through the lens of Maqasid al-Shariah, which aims to safeguard religion, life, intellect, lineage, and property.[20]

2. The MBG Program and the Integration of Halal Values

The Free Nutritious Meal Program (MBG) represents an Indonesian government initiative introduced as part of a broader national commitment to improving the nutritional status of the population, particularly among younger generations. The program entails the provision of balanced and nutritious meals distributed through schools and community service centers. Given that the majority of its beneficiaries are Muslims, the halal integrity of the food provided including the trays and packaging used constitutes a critical consideration that cannot be overlooked.[21]

The incorporation of halal values into state-led programs such as MBG reflects an inclusive model of state religiosity in public policy. Levina et al. (2016) argue that collaboration between religious institutions and government initiatives often produces hybrid governance frameworks in which Islamic principles inform both policy formulation and organizational practices.[22] Within this context, the involvement of the Indonesian Ulema Council (MUI) in the MBG program not only enhances halal assurance for consumers but also underscores the strategic role of religious institutions within the sphere of public governance.

[19] Majelis Ulama Indonesia (MUI)., "Fatwa No. 12/2020 Tentang Penggunaan Nampan Makanan Dan Bahan Kemasan Dalam Produksi Pangan Halal.," *Jakarta: MUI.*, 2020.
[20] Yusoff, M. S. A., & Ibrahim, "Understanding Halal Packaging from the Perspective of Maqasid Al-Shariah."
[21] Indonesia., "Pedoman Sertifikasi Halal Bagi Pelaku Usaha."
[22] N. Levina, V., Ikhwan, M., & Hasan, "Religious Authority and the State: The Role of the Indonesian Council of Ulama in National Governance.," *Asian Journal of Social Science,* 44, no. 3 (2016): 321–345.

3. Public Understanding of Halal Certification

One of the key findings derived from interviews and questionnaires conducted among food business operators within the MBG program area reveals a considerable variation in their understanding of halal certification, particularly with regard to the permissibility of food-related equipment and packaging. The majority of respondents tend to associate halal compliance primarily with food ingredients, while the halal status of trays, packaging, and serving utensils is often perceived as a secondary concern rather than an integral component of halal assurance.

Table 1. Level of Understanding Among Food Business Operators Regarding Halal Certification of Food Packaging (n=25)

Level of Understanding	Number of Respondents	Percentage (%)
Highly Understands	8	32%
Sufficiently Understands	10	40%
Partially Understands	5	20%
Does Not Understand	2	8%
Total	**25**	**100%**

Source: Primary Research Data (2025)

Table 1 indicates that only 32% of respondents reported having a very strong understanding of halal certification for food packaging. Approximately 40% considered themselves to have a moderate level of understanding, while 20% indicated limited comprehension and 8% reported no understanding at all. These findings suggest that a significant proportion of business actors (68%) have yet to develop an adequate awareness of the importance of ensuring the halal status of food trays and packaging. This gap in knowledge has implications for the relatively low level of compliance with halal standards as established by the Indonesian Ulema Council (MUI).

This situation is consistent with the findings of Hasanah (2021), which highlight that although halal certification has been formally institutionalized within

Indonesia's regulatory framework, its implementation at the grassroots level continues to face substantial challenges, particularly in relation to public literacy on halal issues.[23] The limited level of understanding also indicates that efforts in halal-oriented da'wah have not sufficiently reached all segments of society with the necessary depth and intensity.

B. The Role of MUI Fatwas in Halal Certification and the Integration of MUI Fatwas into the MBG Program

Based on document analysis and in-depth interviews with local officials of the Indonesian Ulema Council (MUI), it was identified that MUI fatwas serve as a fundamental guideline in the assurance of halal products. Food trays, as part of food packaging, are classified as *mutanajjis* (contaminated) if they are made from non-halal materials or are not properly cleansed. Fatwa No. 12/2020 issued by MUI explicitly emphasizes the obligation to ensure that all surfaces coming into direct contact with food comply with halal standards.[24]

Within this fatwa, MUI delineates three categories of food tray materials based on Islamic legal considerations is materials that are inherently halal and pure, such as food-grade stainless steel, conditionally permissible materials, including food-grade plastics that are free from animal-derived substances and materials that are problematic from a Sharia perspective, such as recycled plastics with unclear origins or materials whose production processes involve prohibited substances.[25] This classification provides practical guidance for manufacturers and business operators in selecting tray materials that meet halal requirements.

These findings are consistent with Sofyan (2020), who underscores the critical role of fatwas in the halal certification process in Indonesia.[26] Rather than functioning solely as normative religious documents, fatwas can be understood as transformative instruments capable of shaping both industrial practices and

[23] Hasanah, "Halal Certification and the Implementation of MUI Fatwas in Food Industries."
[24] (MUI)., "Fatwa No. 12/2020 Tentang Penggunaan Nampan Makanan Dan Bahan Kemasan Dalam Produksi Pangan Halal."
[25] Ahmad Irfan et al., "Optimizing Cyber Media as an Islamic Education and Da'wah Tool: A Case Study of Majelis Ulama Indonesia (MUI) DKI Jakarta," *Jurnal Studi Pendidikan Agama Islam* 2, no. 1 (2026): 42–50.
[26] Sofyan, "Urgensi Fatwa Dalam Proses Sertifikasi Halal Di Indonesia."

consumer behavior toward a more robust halal ecosystem. The strategic collaboration between MUI as a religious authority and the Halal Product Assurance Organizing Agency (BPJPH) as a state regulatory body further enhances the effectiveness of fatwa implementation in practical business contexts.

Observational data from the MBG program across several districts indicate that, although efforts have been made to incorporate MUI fatwas into product certification processes, the level of implementation remains uneven. Certain regions have successfully embedded halal requirements for food trays into their standard operating procedures, whereas others continue to encounter challenges related to administrative capacity and financial constraints.

Table 2. Challenges in the Halal Certification Process for Food Trays (n=25)

Challenge	**Frequency Mentioned (n=25)**	**Percentage (%)**
High Certification Costs	14	56%
Insufficient Awareness	19	76%
Misunderstanding of Packaging Materials	11	44%
Limited Government Support	7	28%
Uneven Fatwa Dissemination	9	36%

Source: Primary Research Data (2025)

Table 2 reveals that lack of awareness constitutes the most frequently reported challenge among respondents (76%). This is followed by the high cost of certification (56%), uneven dissemination of fatwas (36%), misunderstandings regarding packaging materials (44%), and limited governmental support (28%). These findings highlight that the obstacles associated with the implementation of halal certification are multidimensional in nature, encompassing cognitive, economic, communicative, and policy-related dimensions.

The role of local governments has proven to be significant in facilitating workshops and training programs related to halal standards. However, the da'wah component particularly in terms of conveying the religious and legal significance of adhering to halal practices remains relatively underdeveloped. This condition suggests the presence of a dichotomy between the government's predominantly administrative-technical approach and the religious-educational approach that should ideally underpin an effective framework of halal da'wah.

C. The Dynamics of Collaboration Between the MUI, BPJPH, Local Governments, and Halal Da'wah as a Strategy for Social Transformation

Field findings reveal the presence of complex collaborative dynamics among the Indonesian Council of Ulama (MUI), the Halal Product Assurance Organizing Agency (BPJPH), and local governments in implementing halal certification within the MBG program.[27] MUI acts as the religious authority responsible for establishing halal standards through the issuance of fatwas, BPJPH functions as the regulatory body that grants halal certification based on audit results, while local governments serve as facilitators ensuring implementation at the regional level.

Although this tripartite collaboration is theoretically complementary, in practice it frequently encounters coordination challenges. Misalignment between the timing of fatwa issuance and the operational requirements of the MBG program, as well as disparities in technical capacity across regions in applying halal standards, represent tangible obstacles that require prompt attention. These findings reinforce the argument of Levina et al. (2016), which emphasizes that collaboration between religious institutions and government programs necessitates structured and sustainable coordination mechanisms.[28]

From the perspective of organizational leadership and decision-making, the process of issuing MUI fatwas on food trays involves a rigorous sequence of stages, including problem identification, examination of classical and contemporary fiqh literature, consultation with material science experts, deliberation within the Fatwa

[27] Indonesia., "Pedoman Sertifikasi Halal Bagi Pelaku Usaha."
[28] Levina, V., Ikhwan, M., & Hasan, "Religious Authority and the State: The Role of the Indonesian Council of Ulama in National Governance."

Commission, and final determination through ijma' (scholarly consensus). This process reflects MUI's organizational culture, which prioritizes prudence, collective deliberation, and the integration of religious scholarship with modern technical knowledge.

A comprehensive analysis of these findings underscores that halal-oriented da'wah should not be viewed merely as a conventional religious activity, but rather as a strategy for social transformation with far-reaching implications for consumption patterns, industrial standards, and public policy. By issuing fatwas concerning the halal status of food trays and integrating them into the MBG program, MUI effectively performs a contemporary form of da'wah that extends into economic, social, and political domains.

This perspective aligns with the thought of Yusuf al-Qaradawi, who conceptualizes da'wah as an activity that must address the challenges of modern life, including issues of halal consumption in the context of globalization. The MUI fatwa on food trays provides a concrete example of how da'wah can operate through institutional and regulatory channels, transcending the traditional confines of mosques and religious forums.

Furthermore, the MBG program itself offers a unique platform through which halal-oriented da'wah can function synergistically with state-led social welfare initiatives. This represents an innovative model of halal governance, wherein Islamic values are embedded within national development programs without undermining inclusivity and the universal objectives of public welfare.

The findings also highlight a significant gap between the fatwas issued by MUI and their practical application among food industry actors involved in the MBG program. While the fatwas provide clear guidance on halal standards, their implementation is hindered by complex socio-economic and informational barriers. This gap reflects broader challenges in harmonizing religious authority, government policy, and industry practices within the halal assurance system.

In line with the concept of halal-oriented da'wah emphasized by scholars such as Yusuf al-Qaradawi, educating the public on halal-related issues constitutes both

a religious obligation and a socio-economic imperative.[29] Government initiatives under the MBG program, particularly in certification efforts, are commendable; however, their effectiveness would be significantly enhanced if supported by strong religious narratives derived from MUI. Closer collaboration among religious scholars, government officials, and industry actors is therefore essential to bridge the gap between normative frameworks and practical implementation.

Based on these findings, several recommendations can be proposed: first, simplifying procedures and reducing the cost of halal certification, particularly for small and medium-sized enterprises; second, intensifying halal-oriented da'wah programs integrated with public awareness campaigns on the importance of halal compliance in food packaging and equipment; third, strengthening coordination mechanisms among MUI, BPJPH, and local governments; and fourth, leveraging digital platforms to expand the dissemination of fatwas and halal education to a broader audience.

This study also contributes to the growing body of literature on halal governance in Indonesia by demonstrating that the effectiveness of halal certification depends not only on the availability of fatwas but also on institutional capacity to translate these rulings into operational practices that can be implemented across different levels of industry. A multidimensional approach that integrates religious, legal, economic, and educational dimensions is therefore essential for the development of a sustainable halal ecosystem.

CONCLUSION

This study has examined the intersection between halal-oriented da'wah and product certification, with particular emphasis on the role of fatwas issued by the Indonesian Council of Ulama (MUI) concerning food trays within the government's Free Nutritious Meal Program (MBG). The principal findings can be summarized as follows. First, MUI fatwas function not only as instruments of Islamic legal authority but also as vehicles for halal-oriented da'wah, facilitating the integration of Qur'anic

[29] Ahmad Mahfudzi Mafrudlo, Dudi Nasrudin, and Zuhratul Aini Mansur, "Urgence of Halal Food and Drink Education: Review Economic Interpretation And Hadith," 2022.

principles of halalan ṭayyiban into public life and industrial regulation. Second, a substantial gap persists between the issuance of these fatwas and their understanding and implementation among food industry actors, particularly regarding the halal status of food trays and packaging. Third, the MBG program offers a strategic platform for institutionalizing halal certification as an integral component of national food quality standards.

The findings further indicate that the halal certification of food trays represents an emerging dimension of da'wah, wherein Islamic teachings are operationalized through regulatory practices, public policy, and industrial standards. In order to establish an effective and sustainable halal ecosystem, halal-oriented da'wah must assume a central role, not merely as a form of religious instruction, but also as a mechanism for economic empowerment and the cultivation of public trust. In this regard, strategic collaboration among the Indonesian Council of Ulama (MUI), the Halal Product Assurance Organizing Agency (BPJPH), local governments, and industry stakeholders is essential to ensure comprehensive halal integrity. Moreover, religious fatwas should not only be formally issued but also contextualized and disseminated through accessible and practical channels to enhance public understanding and application.

REFERENCES

(MUI)., Majelis Ulama Indonesia. "Fatwa No. 12/2020 Tentang Penggunaan Nampan Makanan Dan Bahan Kemasan Dalam Produksi Pangan Halal." *Jakarta: MUI.*, 2020.

Akbar, Muhammad Yudi Ali, Giri Cahyono, Dede Fahruroji, and Mudrikatul Arafah. "The Integration of Psychology in Digital Da'wah Strategies as a Medium for Islamic Education." *Jurnal Studi Pendidikan Agama Islam* 2, no. 1 (2026): 51–59.

Elasrag, Hussein. "Halal Industry: Key Challenges and Opportunities," 2018.

Fikri, M., & Nasution, L. "The Role of MUI in Halal Certification in Indonesia: Between Authority and Community Trust." *Jurnal Hukum Islam,* 17, no. 1 (2019): 55–70.

Hasanah, N. "Halal Certification and the Implementation of MUI Fatwas in Food Industries." *Al-Iqtishad: Journal of Islamic Economics,* 13, no. 2 (2021): 235–250.

Indonesia., Kementerian Agama Republik. "Pedoman Sertifikasi Halal Bagi Pelaku Usaha." *Badan Penyelenggara Jaminan Produk Halal (BPJPH).*, 2020.

Irfan, Ahmad, Ahamd Yunus, Ayuhan Ayuhan, and Siti Nuri Nurhaidah. "Optimizing Cyber Media as an Islamic Education and Da'wah Tool: A Case Study of Majelis Ulama Indonesia (MUI) DKI Jakarta." *Jurnal Studi Pendidikan Agama Islam* 2, no. 1 (2026): 42–50.

Ismail, Ismail, and Moh Wardi Moh Wardi. "Transforming Elementary School Students' Science Literacy through Scratch-Based E-Modules Integrated with Islamic Value." *International Journal of Elementary Education* 9, no. 2 (2025): 237–47.

Izzudin, Muhammad, and Hendri Hermawan Adinugraha. "Potential Development of Halal Industry in Indonesia." *LIKUID: Jurnal Ekonomi Industri Halal* 2, no. 1 (2021): 1–16.

Lestari, Yuliani Dwi, and Faridatus Saidah. "Halal Logistics Policy Development in Indonesia." In *Halal Logistics and Supply Chain Management in Southeast Asia*, 74–86. Routledge, 2020.

Levina, V., Ikhwan, M., & Hasan, N. "Religious Authority and the State: The Role of the Indonesian Council of Ulama in National Governance." *Asian Journal of Social Science,* 44, no. 3 (2016): 321–345.

Lubis, A. Y. "Da'wah Halal Dan Penguatan Gaya Hidup Halal Dalam Komunitas Muslim." *Journal of Islamic Civilization Studies,* 6, no. 1 (2018): 89–103.

Mafrudlo, Ahmad Mahfudzi, Dudi Nasrudin, and Zuhratul Aini Mansur. "Urgence of Halal Food and Drink Education: Review Economic Interpretation And Hadith," 2022.

Moleong, Lexy J, and Tjun Surjaman. "Metodologi Penelitian Kualitatif." *Bandung: PT Remaja Rosdakarya.*, 2016.

Najmi, Akmalun, and Ismail Ismail. "Eksplorasi Makna Hidup Anak Gen Z Di Era Digital." *Abdurrauf Journal of Education and Islamic Studies* 2, no. 1 (2025): 25–35.

Rahman, F. "The Significance of Halal Certification in Food Packaging: A Sharia and Consumer Perspective." *Journal of Halal Industry & Services,* 2, no. 1 (2017): 25–34.
Riaz, M. N., & Chaudry, M. M. "Halal Food Production." *CRC Press.*, 2018.

Salahudin, Afiqah, Mohd Anuar Ramli, Muhammad Izzul Syahmi Zulkepli, and Muhd Imran Abd Razak. "Issues in Halal Meat Product and Authentication Technology from Islamic Perspectives." *International Journal of Academic Research in Business and Social Sciences* 7, no. 12 (2017): 1305–15.

Sofyan, H. "Urgensi Fatwa Dalam Proses Sertifikasi Halal Di Indonesia." *Jurnal Ilmiah Syari'ah Dan Hukum,* 18, no. 2 (2020): 112–127.

Yusoff, M. S. A., & Ibrahim, N. "Understanding Halal Packaging from the Perspective of Maqasid Al-Shariah." *Journal of Islamic Marketing,* 10, no. 3 (2019): 904–916.