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HALAL CERTIFICATION GOVERNANCE AND CONSUMER PROTECTION IN INDONESIA'S DIGITAL MARKETPLACE

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ABSTRACT

The rapid expansion of digital commerce has transformed consumer behavior and business transactions in Indonesia, creating new challenges for halal assurance and consumer protection. This study examines the governance of halal certification within Indonesia's digital marketplace and its implications for consumer rights and legal certainty. Using a normative approach grounded in Islamic legal modernism, the research analyzes the interaction between halal certification regulations, digital commerce practices, and consumer protection frameworks. The findings indicate that halal certification serves not only as a religious compliance mechanism but also as an instrument for ensuring transparency, product reliability, and consumer trust in online transactions. However, the digital marketplace presents regulatory challenges related to cross-border trade, product verification, information asymmetry, and enforcement limitations. The study reveals that effective halal governance requires coordination among regulatory authorities, certification institutions, digital platforms, and business actors. Furthermore, digital technologies offer opportunities to strengthen traceability, transparency, and public access to halal information. From the perspective of Islamic legal modernism, halal regulation should adapt to technological developments while preserving the ethical objectives of Islamic law. The research argues that consumer protection in digital markets depends on both effective regulatory oversight and the integration of Islamic ethical principles into commercial governance. The study concludes that strengthening halal certification governance can enhance legal certainty, consumer confidence, and market integrity in Indonesia's growing digital economy. These findings contribute to contemporary discussions concerning Islamic commercial law, digital governance, and consumer protection in Muslim-majority societies.

KEYWORDS *Halal Certification, Consumer Protection, Digital Marketplace, Islamic Commercial Law, Legal Modernism*

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I. INTRODUCTION

The rapid digitalization of commerce has fundamentally transformed the relationship between producers, platforms, and consumers. In Indonesia, digital marketplaces have become important channels through which food, beverages, cosmetics, pharmaceuticals, and other consumer products are marketed and distributed. Unlike conventional transactions, however, digital commerce substantially increases the distance between consumers and the physical characteristics of products. Consumers may be unable to inspect ingredients, production processes, storage conditions, packaging, or distribution practices before completing a transaction. This informational distance creates a particularly important regulatory problem for Muslim consumers who seek assurance that products comply with Islamic requirements. Halal certification therefore has significance beyond religious observance; it also functions as an information mechanism intended to reduce uncertainty between sellers and consumers.

Indonesia has developed an increasingly comprehensive statutory framework for halal product assurance. Law No. 33 of 2014 concerning Halal Product Assurance (Jaminan Produk Halal, JPH) established the legal foundation for mandatory halal assurance and institutionalized the role of the state in guaranteeing the halal status of products. The law defines the halal assurance process broadly, encompassing the provision of materials, processing, storage, packaging, distribution, sale, and presentation. The regulatory framework was subsequently elaborated through Government Regulation No. 39 of 2021 and, more recently, Government Regulation No. 42 of 2024, which replaced the 2021 regulation. The current framework confirms that products entering, circulating, and being traded in Indonesia are subject to halal certification requirements, while products originating from prohibited materials must be accompanied by an explicit non-halal statement.

The institutional architecture has also evolved. The establishment and strengthening of the Halal Product Assurance Organizing Agency (*Badan Penyelenggara Jaminan Produk Halal*, BPJPH) represents a shift from a predominantly voluntary and community-based certification model toward a more formal state-regulated governance system. Perpres No. 153 of 2024 positions

BPJPH as a non-ministerial government institution responsible to the President through the minister responsible for religious affairs and assigns it functions involving policy formulation, implementation, coordination, supervision, and administrative support in the halal assurance sector.

At the same time, halal governance cannot be separated from the broader framework of consumer protection. Law No. 8 of 1999 concerning Consumer Protection establishes consumers' rights to truthful information, safety, comfort, and appropriate remedies. The digital environment, however, exposes limitations in applying a framework originally designed around relatively conventional producer–consumer relationships. Online marketplaces introduce multiple actors, including sellers, platform operators, payment providers, logistics companies, certification institutions, and regulatory authorities. Determining responsibility becomes more difficult when a seller makes an inaccurate halal claim but the transaction is facilitated through a platform that may have limited or inconsistent verification mechanisms.

The problem is therefore not merely whether a product is halal. It concerns who is responsible for verifying a halal claim, how that claim should be communicated digitally, what evidence consumers should be able to access, and which actor bears responsibility when the claim proves false. Recent research has identified precisely this regulatory gap. Khasanah and Salleh (2025), for example, find that halal claims on major Indonesian marketplaces may remain dependent on seller declarations and are not consistently subjected to platform-level verification. They consequently argue for stronger integration between government halal authorities, certification institutions, and digital marketplace operators.

The problem becomes more complicated in cross-border transactions. Digital marketplaces allow Indonesian consumers to purchase products from foreign sellers whose halal certificates may have been issued by foreign certification bodies. Differences in auditing procedures, religious authorities, certification standards, and recognition mechanisms can create uncertainty regarding the legal status of imported halal claims. This problem demonstrates that halal governance is increasingly a matter of transnational regulatory coordination, rather than merely domestic certification.

From the perspective of Islamic legal modernism, these developments raise a broader jurisprudential question. Classical Islamic commercial law developed legal mechanisms to address uncertainty, deception, defective goods, and unfair transactions. Concepts such as *gharar* (excessive uncertainty), *tadlīs* (deception), *ghishsh* (fraudulent concealment), *khiyār* (option rights), and *maṣlaḥah* provide normative resources for protecting contracting parties. Yet the technological environment of digital commerce creates forms of informational asymmetry that were not directly contemplated in classical commercial transactions. Islamic legal modernism therefore requires the reinterpretation and institutionalization of these principles within contemporary regulatory structures (Kamali 2008; Auda 2008; Hallaq 2009).

The central argument of this study is that halal certification should be understood as a form of consumer-protection governance rather than exclusively as a religious labeling mechanism. In a digital marketplace, certification can function as an institutional signal that reduces information asymmetry, enhances transparency, supports consumer trust, and establishes a basis for regulatory accountability. This function is consistent with the objectives of Islamic law because the protection of religion (*ḥifẓ al-dīn*), life and well-being (*ḥifẓ al-nafs*), property (*ḥifẓ al-māl*), and human welfare can be connected to reliable information and fair commercial exchange (Auda 2008; Kamali 2008).

Existing scholarship can broadly be divided into four strands. The first examines halal certification as a mechanism of consumer behavior and market trust. Studies have generally found that halal certification and halal awareness can influence consumers' perceptions of products, although their direct effect on purchasing decisions varies according to consumer characteristics, product categories, and other marketing variables (Lada, Tanakinjal, and Amin 2009; Aziz and Chok 2013; Septiani and Ridlwan 2020). Certification consequently operates not only as a religious indicator but also as a market signal capable of reducing perceived risk.

The second strand examines halal governance and Indonesian legal regulation. Scholars have analyzed the transition from the earlier MUI-centered certification model toward a state-administered system involving BPJPH, Halal Inspection Institutions (*Lembaga Pemeriksa Halal*, LPH), halal auditors, and religious authorities. This literature demonstrates that halal certification is embedded within broader questions of legal politics, institutional authority, administrative capacity, and regulatory legitimacy (Mawardi and Ichsan 2023). Recent research likewise identifies tensions between the legal obligation to certify products and the administrative capacity required to implement the system effectively (Lahuri et al. 2025).

The third strand concerns consumer protection in electronic commerce. Indonesian legal scholarship has emphasized the limitations of the existing consumer-protection framework in addressing platform-based commerce, particularly information asymmetry, misleading product descriptions, cross-border transactions, and the allocation of liability between sellers and marketplace operators (Prabowo and Sulistianingsih 2023). Recent research further argues that marketplace operators should not necessarily be treated as neutral intermediaries when their systems facilitate the distribution and presentation of potentially misleading product information.

The fourth and newest strand addresses the intersection of halal certification and digital marketplaces. Nurillah (2023) argues that digital food businesses require more effective halal-certification mechanisms because the shift to online commerce reduces consumers' ability to independently inspect products. Khasanah and Salleh (2025) similarly identify a gap between halal regulation and marketplace practices, particularly concerning verification of seller claims. Recent work on digital halal certificates has also explored the possibility of using technologies such as blockchain to strengthen traceability and evidentiary reliability, although unresolved questions remain concerning the legal status of digital evidence and regulatory standards.

Despite these contributions, an important gap remains. Existing studies tend to examine halal certification, consumer protection, and digital commerce as relatively separate regulatory fields. Less attention has been devoted to understanding halal certification governance as an integrated consumer-protection system within digital marketplaces, particularly from the perspective of Islamic legal modernism. This study addresses that gap by connecting four dimensions:

halal law, consumer rights, digital-platform governance, and Islamic legal reasoning.

This research employs a normative-doctrinal legal method combined with a conceptual and regulatory approach. Primary legal materials consist principally of Law No. 33 of 2014 concerning Halal Product Assurance, Law No. 8 of 1999 concerning Consumer Protection, Government Regulation No. 42 of 2024 concerning the Implementation of Halal Product Assurance, Perpres No. 153 of 2024 concerning BPJPH, and relevant regulations governing electronic commerce. The study also examines scholarly literature on halal certification, consumer behavior, Islamic commercial law, digital governance, and Islamic legal modernism. The analysis applies three complementary perspectives. First, a statutory approach is used to examine the consistency and interaction of halal and consumer-protection regulations. Second, a conceptual approach examines information asymmetry, legal certainty, regulatory accountability, consumer trust, and digital governance. Third, an Islamic legal approach evaluates halal certification through *maqāṣid al-sharīʿah*, *maṣlaḥah*, prevention of harm, and principles of fair commercial exchange. The study does not treat halal certification as an isolated administrative procedure. Instead, it conceptualizes certification as part of a broader governance chain extending from product ingredients and production processes to digital presentation, consumer decision-making, and post-transaction remedies.

II. FROM RELIGIOUS CERTIFICATION TO CONSUMER-PROTECTION GOVERNANCE

The contemporary Indonesian halal-certification system reflects a significant transformation in the relationship between Islamic norms and state regulation. Historically, halal certification developed primarily through religious and institutional initiatives associated with Muslim organizations and the Indonesian Ulema Council. The enactment of Law No. 33 of 2014 transformed this landscape by establishing halal product assurance as a statutory responsibility of the state. Mawardi and Ichsan (2023) characterize this transformation as part of the changing legal politics of halal certification, particularly concerning institutional authority and the mandatory nature of certification.

This transformation is significant from the perspective of legal modernism because it illustrates how a religious norm can be translated into a modern regulatory institution. Halalness is fundamentally a religious and ethical concept, but the state operationalizes it through administrative procedures, certification requirements, auditing, labeling, supervision, and sanctions. The result is a hybrid regulatory system in which religious standards acquire legal consequences through state institutions.

The current legal framework makes this governance function particularly clear. PP No. 42 of 2024 defines JPH as legal certainty concerning the halal status of products as demonstrated through halal certification and requires products entering, circulating, and being traded in Indonesia to comply with halal-certification requirements, subject to specified exceptions. The regulatory emphasis is therefore not simply on the final label but on the integrity of the production and distribution chain.

This is consistent with the classical Islamic concept that halal status is not merely a characteristic of the final object. The means through which a product is produced, processed, stored, transported, and sold can also affect its legal and ethical status. Consequently, the modern halal-assurance system can be understood as institutionalizing the broader Islamic concern with the integrity of commercial transactions.

The consumer-protection dimension becomes apparent when information asymmetry is considered. Consumers generally cannot independently determine whether a food product contains prohibited ingredients, whether production equipment has been contaminated, or whether processing procedures comply with halal requirements. Certification therefore supplies information that consumers would otherwise be unable to obtain independently. This function is particularly important in modern mass markets. In conventional face-to-face transactions, consumers may rely on personal knowledge, reputation, direct inspection, or local social relationships. Digital commerce weakens these mechanisms. A consumer purchasing a product through an online marketplace may interact with an anonymous seller located hundreds or thousands of kilometers away. Certification can partially replace the trust that would otherwise arise through direct social relationships.

From an economic perspective, certification therefore functions as a credible signal. The producer incurs the cost of certification, while consumers benefit from an institutional assurance that the product has passed a prescribed verification process. Halal certification may consequently reduce information asymmetry and perceived risk (Lada, Tanakinjal, and Amin 2009; Aziz and Chok 2013). However, certification only functions effectively as a signal when consumers trust the institution behind it. A halal logo without reliable verification can become merely an advertising symbol. The legal value of certification therefore depends upon institutional credibility, transparency, traceability, and enforcement.

This point is particularly relevant in Indonesia because halal certification is increasingly being incorporated into a formal governance architecture. BPJPH's institutional position has been strengthened by Perpres No. 153 of 2024, which assigns the agency responsibility for policy formulation, implementation, coordination, and administration in the halal assurance sector. Thus, halal governance should be evaluated according to the same principles applicable to other regulatory systems: clarity, accountability, accessibility, consistency, proportionality, and enforceability. A system that imposes certification obligations without providing accessible procedures for small businesses may undermine economic justice. Conversely, a system that provides certification but lacks effective post-certification monitoring may fail to protect consumers. Good halal governance therefore requires balancing religious integrity, regulatory effectiveness, and economic feasibility.

Recent empirical research supports this concern. Lahuri et al. (2025) identify tensions between mandatory certification and effective implementation, particularly in relation to administrative costs and governance effectiveness. Similarly, research on business actors' perceptions of the transition from LPPOM-MUI to BPJPH indicates that institutional transition requires evaluation of accessibility and performance from the perspective of businesses subject to certification requirements.

III. DIGITAL MARKETPLACES AND THE PROBLEM OF HALAL INFORMATION ASYMMETRY

The digital marketplace fundamentally changes the structure of information available to consumers. Product pages may contain photographs, descriptions, ratings, reviews, price comparisons, and seller information, but these digital representations do not necessarily provide reliable evidence concerning halal status. The problem is particularly acute when sellers independently describe products as "halal" without displaying a verifiable certificate. The distinction between halal claim and halal certification is therefore essential. A halal claim is an assertion made by a business actor; certification is an institutional determination based on an established verification process. Treating both as equivalent undermines the informational value of certification.

Khasanah and Salleh (2025) identify this problem in their analysis of major Indonesian marketplaces. Their findings indicate that halal labeling may rely substantially on seller declarations and that platforms do not consistently verify halal claims through certification enforcement. This creates a regulatory gap between the formal requirements of halal law and the practical environment of digital commerce. The problem is exacerbated by platform architecture. Marketplace operators design the interface through which consumers encounter product information. Search algorithms determine product visibility; product categories influence consumer perception; badges and labels communicate trust; and recommendation systems can amplify particular sellers or products.

Consequently, platforms cannot always be understood simply as passive technological intermediaries. Their design decisions influence the information environment in which consumers make purchasing decisions. This observation has important legal consequences. If a platform actively organizes, promotes, categorizes, or verifies product information, its role may exceed that of a neutral communication channel. Prabowo and Sulistianingsih (2023) argue that consumer-protection regulation in the digital economy needs to account more explicitly for the responsibilities of marketplace operators.

The Indonesian regulatory framework for electronic commerce has moved in this direction. Permendag No. 31 of 2023 regulated licensing, advertising, guidance, and supervision of business actors in electronic commerce and sought to establish a healthier digital-trade ecosystem while strengthening consumer protection. Although this regulation was subsequently replaced in 2026, it remains relevant to the analysis of the legal development of digital commerce before the user's 2025 research cut-off. The regulatory trajectory demonstrates that Indonesian policymakers increasingly recognize that platform-based commerce requires governance beyond traditional seller–buyer regulation.

For halal products, this means that marketplace governance should incorporate mechanisms that allow consumers to distinguish at least three categories:

1. products with verified halal certification;
2. products whose halal status has not been established; and
3. products that must explicitly be identified as non-halal.

Such categorization would significantly reduce ambiguity.

The issue becomes particularly important for imported products. Azzahrani and Wulansari (2024) demonstrate that Muslim consumers face information problems when imported foods circulate without clear halal labeling. Their analysis emphasizes the importance of institutional mechanisms involving halal certification and product supervision in protecting the consumer's right to information.

Digital marketplaces intensify this issue because imported products may be marketed directly to Indonesian consumers without passing through the same informational channels traditionally available in physical retail environments. The consumer's right to information therefore needs to be interpreted dynamically. In a digital context, information should not merely exist somewhere within a platform's database. It must be accessible, comprehensible, current, and verifiable.

A halal label that cannot be clicked, searched, or verified may provide substantially less protection than a digital certificate connected to an official certification database. This is where technology can support legal governance. A digital halal system could provide a unique certification identifier that connects a product page to authoritative information concerning:

1. certificate number;
2. product name;
3. business name;
4. validity period;
5. certification status;
6. relevant product category; and
7. changes or suspension of certification.

Such a system would transform the halal label from a static symbol into a dynamic verification mechanism. The second finding is therefore that digital halal governance requires a transition from visual labeling to verifiable digital certification. The legal objective should not simply be to make the halal logo visible but to make its authenticity and current status independently verifiable.

IV. MARKETPLACE RESPONSIBILITY, REGULATORY COORDINATION, AND LEGAL CERTAINTY

A central governance problem concerns the distribution of responsibility among different actors. The halal-assurance system involves at least BPJPH, LPH, halal auditors, religious authorities, business actors, logistics providers, and marketplace platforms. Consumer protection additionally involves regulatory institutions responsible for trade, food and drug supervision, and dispute resolution.

Fragmented responsibility can create enforcement gaps. A consumer may discover that a product marketed as halal does not possess a valid certificate, but determining which institution should investigate and which actor should compensate the consumer may be difficult. The problem is particularly pronounced when the seller is located outside Indonesia. Cross-border transactions create jurisdictional questions involving applicable law, recognition of foreign certification, enforcement of administrative sanctions, and access to remedies.

The current halal framework recognizes the importance of products entering Indonesia, but the practical governance of cross-border digital transactions requires cooperation between domestic authorities and foreign certification bodies.

This is not merely a technical problem. Halal certification involves questions of religious authority because certification ultimately communicates that a product satisfies particular interpretations of Islamic requirements. Juhari, Kurniati, and Gassing (2025) argue that global halal standardization remains fragmented because of differences in religious authority, auditing procedures, economic interests, and *fiqh* interpretations. Their analysis suggests that mutual recognition of halal certificates involves normative questions as well as technical ones.

For Indonesia, this means that cross-border halal governance cannot simply rely on importing foreign certification logos into domestic marketplaces. Recognition must be accompanied by mechanisms for verifying the competence and legitimacy of foreign certification institutions. At the domestic level, coordination is equally important. BPJPH cannot alone guarantee consumer protection if marketplace platforms do not accurately communicate certification status. Conversely, platforms cannot independently determine religious compliance without relying on authoritative certification institutions. A functional governance model should therefore be based on institutional complementarity:

1. BPJPH provides regulatory authority and certification administration;
2. LPH and halal auditors provide technical inspection and verification;
3. religious authorities contribute expertise concerning Islamic legal and theological standards;
4. business actors maintain the integrity of the halal production process;
5. marketplace platforms ensure accurate digital presentation and facilitate verification; and
6. consumer-protection institutions provide monitoring and remedies when rights are violated.

This model avoids the assumption that one institution can perform every function. Marketplace responsibility is especially important. Dwijaya and Harmono (2025) argue that marketplaces should not necessarily be regarded as neutral intermediaries in the distribution of halal products. Their analysis suggests that platforms may have obligations concerning the accuracy and truthfulness of halal claims when they facilitate digital commerce.

This position is consistent with the broader development of digital consumer law. When platforms exercise substantial control over information architecture, advertising, seller onboarding, and transaction mechanisms, treating them as entirely external to consumer protection becomes increasingly difficult to justify. Nevertheless, imposing unlimited liability on platforms would also be problematic. Platforms may host millions of product listings and cannot realistically perform substantive halal audits for every product. The appropriate model is therefore not absolute platform liability but risk-based platform responsibility. Under such a model, platforms should be required to:

1. provide a mechanism for sellers to submit certification information;
2. verify certification status through authoritative databases where technically feasible;
3. prohibit misleading halal claims;
4. distinguish certified products from unverified products;
5. promptly remove or suspend demonstrably fraudulent claims;
6. preserve relevant transaction records; and
7. provide consumers with accessible complaint and redress mechanisms.

Such obligations are proportional because they correspond to functions that platforms are technically capable of performing. The same principle applies to business actors. Businesses should remain primarily responsible for the truthfulness of their product claims and the continued integrity of their halal production process. Certification cannot become a shield against liability.

This is consistent with the broader concept of *amanah* in Islamic commercial ethics. A business actor entrusted with consumer information is morally and legally expected to communicate truthfully. Deliberately presenting a non-certified product as certified may constitute not merely regulatory non-compliance but a violation of the ethical principles of honesty and trustworthiness. The concepts of *gharar* and *tadlīs* are similarly relevant. Digital transactions frequently involve uncertainty because consumers cannot physically inspect products. If a seller deliberately conceals material information concerning ingredients or halal status, the informational uncertainty becomes ethically problematic.

Islamic legal modernism therefore provides a bridge between classical commercial ethics and contemporary platform regulation. Rather than mechanically reproducing classical transactional categories, the legal system can translate their underlying objectives into modern institutional requirements. The third finding is that legal certainty in digital halal commerce requires coordinated responsibility rather than exclusive reliance on either sellers or regulators. Platforms, certification institutions, and state agencies must form an integrated governance chain in which each actor's responsibility corresponds to its capacity and function.

V. DIGITAL TECHNOLOGY, TRACEABILITY, AND MAQĀṢID-BASED HALAL GOVERNANCE

Technological development should not be viewed only as a source of regulatory problems. It also offers tools for strengthening halal governance. The traditional halal certificate is essentially a static representation of a legal status. Digital technology allows certification to become dynamic. Databases, QR codes, digital signatures, blockchain-based records, and interoperable certification systems can make it possible to verify certification status more rapidly and transparently.

The concept of traceability is particularly important. Halal integrity depends on the continuity of the production chain. A product may initially comply with halal requirements but later become compromised through improper storage, transportation, or handling. The halal assurance framework therefore extends beyond production to distribution and sale. Indonesian law explicitly recognizes the importance of processes including storage, packaging, distribution, and sale within the halal assurance system.

Digital traceability can help connect these stages. For example, a product's certification identifier could theoretically be linked to information concerning its manufacturer, certification status, production facility, and distribution chain. While not every piece of information needs to be publicly disclosed, sufficient data could be made available to enable regulatory and consumer verification. Blockchain has attracted attention in this context because its distributed-record structure may make unauthorized alteration of certification records more difficult. However, technological sophistication should not be confused with legal validity. Recent research warns that blockchain-based halal evidence raises unresolved questions concerning evidentiary status, regulatory recognition, and the relationship between technological records and formal certification authority. Technology should therefore remain subordinate to legal governance. A blockchain record cannot itself determine whether a product is halal. It can only preserve and communicate information generated through a legitimate certification process. This distinction is consistent with *maqāṣid al-sharīʿah*. The objective is not technological innovation for its own sake but the realization of welfare and prevention of harm.

From a *maqāṣid* perspective, digital halal governance can serve several objectives. First, it supports the protection of religion (*ḥifẓ al-dīn*) by enabling Muslim consumers to follow dietary and consumption requirements with greater confidence. Second, it supports the protection of property (*ḥifẓ al-māl*) by reducing the risk that consumers pay for products misrepresented as halal. Third, it supports broader welfare (*maṣlaḥah*) by improving transparency and market integrity. The principle of preventing harm (*darʾ al-mafāsid*) is equally relevant. A fraudulent halal claim can produce multiple forms of harm: religious harm for consumers who intentionally avoid prohibited products, financial harm from purchasing misrepresented products, reputational harm for legitimate businesses, and institutional harm when consumers lose confidence in certification systems.

Consequently, the most appropriate digital governance model is one that minimizes these risks while avoiding unnecessary administrative burdens. This principle is particularly important for micro and small enterprises. Indonesia's halal ecosystem includes a very large number of MSMEs, many of which may have limited technological and financial capacity. Certification governance that relies exclusively on complex digital procedures could unintentionally exclude precisely the businesses that public policy seeks to integrate into the halal economy. The objective should therefore be proportionate digitalization. Digital technology should simplify certification and verification, not merely transfer bureaucratic complexity from paper forms to online platforms.

Research on MSME decisions to pursue halal certification identifies regulatory processes, economic considerations, consumer awareness, trust, reputation, and religiosity as relevant factors influencing certification decisions (Bahrudin et al. 2025). This finding suggests that effective governance must combine enforcement with incentives. Businesses should have reasons to obtain certification beyond fear of sanctions. Certification should provide market advantages, consumer trust, platform visibility, and access to broader halal markets. Certification can consequently function as a trust infrastructure. Recent literature indicates that halal certification can reduce information asymmetry and serve as a quality and credibility signal, although its effect on purchasing behavior is not necessarily uniform across consumers or product categories.

This qualification is important. Regulators should not assume that certification automatically produces consumer trust. Trust depends upon institutional reputation, transparency, enforcement, and consumer understanding. Digital platforms can strengthen this relationship by making certification information understandable. A consumer should not have to understand Indonesian halal law to verify a product. The interface should translate complex regulatory information into simple indicators while preserving access to authoritative evidence.

VI. TOWARD AN INTEGRATED GOVERNANCE MODEL FOR INDONESIA'S DIGITAL HALAL MARKETPLACE

The preceding analysis suggests that the principal weakness in Indonesia's digital halal ecosystem is not the absence of regulation but the fragmentation between certification, marketplace governance, and consumer protection. The statutory framework already provides significant foundations. Law No. 33 of 2014 establishes halal product assurance; PP No. 42 of 2024 provides current implementing rules; Perpres No. 153 of 2024 establishes BPJPH's institutional architecture; and Law No. 8 of 1999 establishes general consumer rights.

The challenge is connecting these instruments into a coherent digital governance system.An integrated model should contain five dimensions.

1. First, certification interoperability
   BPJPH's certification database should be capable of interacting, where legally and technically appropriate, with marketplace systems. A seller should not merely upload an image of a halal certificate. The platform should have a mechanism for validating the certificate's identity and status.
2. Second, differentiated digital disclosure
   Marketplaces should clearly distinguish between "certified halal," "halal status not verified," and "non-halal." This would prevent the current tendency to treat the absence of a halal certificate as equivalent to proof that a product is halal.
3. Third, platform accountability
   Platforms should bear reasonable obligations to prevent misleading halal claims. This does not mean that platforms become religious auditors. Their role is instead to verify information supplied by sellers, facilitate regulatory compliance, and respond to credible complaints.
4. Fourth, consumer-centered remedies
   Consumers should have simple mechanisms to report misleading halal claims and seek refunds or other remedies. A complaint concerning halal misrepresentation should not require consumers to navigate multiple unrelated institutions.
5. Fifth, cross-border cooperation
   Indonesia should develop transparent mechanisms for recognizing foreign halal certification bodies and communicating their status to Indonesian consumers. The issue of mutual recognition should be addressed through both technical standards and religious-legal legitimacy.

Such a model reflects the basic principles of Islamic legal modernism. It does not attempt to reproduce medieval commercial institutions in a digital economy. Instead, it preserves their underlying purposes—honesty, transparency, avoidance of harm, protection of property, and legitimate religious observance—through contemporary regulatory mechanisms. The model also demonstrates why *maqāṣid* is particularly useful for digital halal governance. Technological development will continue to create new forms of commerce that cannot be fully anticipated by existing regulations. A rigid regulatory system may become obsolete as quickly as the technology it attempts to regulate.

A *maqāṣid*-oriented approach provides greater adaptability because it evaluates new technologies according to their effects and purposes. A new technology should be accepted when it strengthens traceability, transparency, and consumer protection, while being subject to safeguards when it creates new risks of deception or exclusion.

Thus, Islamic legal modernism does not mean reducing halal law to secular consumer regulation. Rather, it means recognizing that the ethical objectives of Islamic law can be realized through contemporary institutions and technologies. The central governance principle emerging from this analysis is therefore: Halal certification in the digital marketplace should function as an integrated system of religious assurance, information governance, and consumer protection. This formulation moves the discussion beyond the traditional question of whether a product "has a halal logo." The more important questions are whether the certification is authentic, whether its status can be verified, whether the information reaches consumers accurately, whether platforms respond to misleading claims, and whether consumers possess effective remedies.

VII. CONCLUSION

Halal certification in Indonesia's digital marketplace has evolved from a primarily religious-compliance mechanism into a broader instrument of consumer protection, market transparency, and regulatory governance. The analysis demonstrates that Indonesia possesses a relatively comprehensive legal foundation through the Halal Product Assurance Law, consumer-protection legislation, the current halal-assurance regulation under PP No. 42 of 2024, and the institutional strengthening of BPJPH through Perpres No. 153 of 2024. Nevertheless, the effectiveness of this framework is challenged by digital information asymmetry, seller-generated halal claims, fragmented institutional responsibility, cross-border transactions, and limited platform-level verification. The central problem is therefore not simply the existence of halal regulation but the capacity of the regulatory system to translate certification into reliable and accessible information for consumers in digital environments.

From the perspective of Islamic legal modernism, these challenges require a governance model that preserves the ethical objectives of Islamic commercial law while adapting its institutional mechanisms to technological change. Concepts such as *maṣlaḥah*, prevention of harm, *amanah*, and protection against deception provide normative foundations for strengthening digital halal governance. The study consequently argues for an integrated model involving BPJPH, certification and inspection institutions, business actors, marketplace platforms, and consumer-protection authorities. Digital verification, interoperable certification databases, traceability mechanisms, differentiated halal disclosures, reasonable platform accountability, and accessible consumer remedies can strengthen legal certainty and consumer trust. Ultimately, the future of halal governance in Indonesia depends not merely on expanding certification coverage but on ensuring that certification remains credible, verifiable, transparent, technologically adaptable, and enforceable within an increasingly digital and transnational marketplace.

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