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**For consumers information about goods and/or services has a very important meaning. The problems posed are how are the legal arrangements related to consumer rights in obtaining halal food products, how are the forms of supervision that can be carried out by the public on halal food products and how are the functions and duties of LPPOMMUI in supervising the use of halal certificates. The results of the writing and discussion explain the legal arrangements related to consumer rights in obtaining halal food products according to national regulations is Law No. 8 of 1999 concerning Consumer Protection, Law No. 7 of 1996 concerning Food, PP No. 69/1999 concerning Food Labels and Advertisements and Keputusan No. 924/Mkes/SK/VIII/1996**

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Everyone, at one time, in a single position/alone or in groups with other people, under any circumstances must be a consumer for a certain product or service. This universal situation on several sides shows the existence of various weaknesses in consumers so that consumers do not have a safe position<sup>1</sup>

Is very essential once regulates the matter of halal and haram, and therefore if on the market there is a product that is disguised as halal but produced from various types of products that are haram, then this situation is very, very detrimental to consumers who are Muslim.

MAccording to the BPS publication in August 2012, the total population of Indonesia based on the results of the census was 237,556,363 people, consisting of 119,507,580 men and 118,048,783 women, with an average growth rate of 1.4% per

<sup>1</sup>Sri Redjeki Hartono, Legal Aspects of Consumer Protection in the Free Trade Framework, Bandung, in Husni Syawali & Neni Sri Imaniyati, Consumer Protection Law, Mandar Maju, Bandung, 2000, p. 33

year. . While the distribution according to religion, in 2010, approximately 85.1% of the Indonesian population were Muslims, 9.2% Protestant, 3.5% Catholic, 1.8% Hindu, and 0.4% Buddhist.<sup>2</sup>

When examined further, the existence of the legislation above, is also an elaboration of religious signs, both related to food and other production goods used by humans, which in religious language are called halal provisions, both goods, process and processing.

The Qur'an regulates the issue of halal and haram in Surah Al-Maidah verse 3 which means:

It is forbidden for you (to eat) carrion, blood, pork, (animal meat) that is slaughtered in the name of other than Allah, the strangled, the beaten, the fallen, the horned, and the wild beast devoured, except for those that you had time to slaughter, and (haram to you) ) were slaughtered for idols. And (it is also forbidden) to draw fate with arrows, (to draw fate with arrows) is wickedness. Today the disbelievers have given up hope of (overcoming) your religion, so do not fear them and fear Me. This day I have perfected for you your religion, and have completed My favors upon you, and have approved Islam as a religion for you. So whoever is compelled by hunger to commit a sin, verily Allah is Oft-Forgiving, Most Merciful.<sup>3</sup>

Based on Surah Al-Maidah verse 3 above, Islam clearly regulates halal and haram food. But in practice there are still many acts of producers and traders who do various ways to sell a product that has haram elements in a halal product. For example, traders sell beef mixed with pork. In fact, sometimes meatball sellers sell their meatballs by mixing pork.

The case of mixing beef with pork was found at a meat mill in Cipete Market, Kebayoran Baru, South Jakarta, the case has been transferred to the South Jakarta

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<sup>2</sup> Muhammad Ismail, "Worrying, Indonesia's Muslim Population in 100 Years to Come", <http://zilzal.blogspot.com>, Retrieved December 25, 2015.

<sup>3</sup> Al-Qur'an Surah Al-Maidah verse 3

Metro Police.<sup>4</sup> In addition to this, the high price of beef in the market is allegedly the cause of 7 meatball traders in Samarinda and Kutai Kartanegara using pork. Just compare, the price of pork is Rp. 40,000 per kilogram. If beef almost reaches Rp. 100,000 per kilogram, then with the high price of the product, traders mix it with pork.<sup>5</sup>

The conditions above are of course very much in conflict with statutory provisions such as Law no. 8 of 1999 concerning Consumer Protection and Law Number 7 of 1996 concerning Food.

It is important for each writing implementation to describe the problem because in this way it can be seen the limitations of the writing implementation and also the discussion that will be carried out.

The formulation of the problem in this writing is:

1. What are the legal arrangements regarding consumer rights in obtaining halal food products?

The writing method used in this paper consists of: The nature/writing material used in completing this thesis is descriptive in nature, the analysis leads to normative juridical writing, which is a writing that is carried out or aimed only at written regulations or other legal materials.<sup>6</sup>The source of this writing data is taken based on primary and secondary data. Primary data was obtained through field studies conducted at the LP POM MUI, North Sumatra Province, Medan, and the Indonesian Consumers Foundation in Medan and the Institute for Advocacy and Consumer Protection.

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The term consumer comes from and is translated from the word consumer, literally the meaning of the word consumer is (as opposed to producer) everyone who uses goods. Likewise the English-Indonesian Dictionary which gives the meaning of

<sup>4</sup> Tribun News.com "Government Asked to Diligently Inspect Pork Meatballs", <http://id.berita.yahoo.com/government-diminta-rajin-sidak-bakso-daging-babi-043412556.html>, Retrieved 12 December 2015.

<sup>5</sup> Detik News, "Meatball Sellers in Samarinda Use Pork Because Beef Is Expensive", <http://news.detik.com/read/2012/12/18/025042/2120976/10/penjual-bakso-di-samarinda-usean-pork-because-beef-is-expensive>, Retrieved 13 March 2013.

<sup>6</sup>Bambang Sunggono, Legal Writing Methodology. Jakarta: Raja Grafindo Persada.2003, page

the word consumer as a user or consumer. The General Indonesian Dictionary defines consumers as opposed to producers, namely users of industrial goods, foodstuffs, and so on.

Whereas in the Text-book on Consumer Law, the consumer is one who purchases goods or services. The definition requires that a consumer is every person or individual who must be protected as long as he does not have the capacity and acts as a producer, business actor and or businessman.

Legal protection for consumers is a law enforcement that requires arrangements in the form of threats against the violator. This is reflected in Law no. 8 of 1999 which is a law in Indonesia with the interest of providing protection to consumers.

Prior to 1999, Indonesian positive law did not recognize the term consumer. Thus, Indonesian positive law tries to use several terms whose meanings related to consumers refer to consumer protection, but do not yet have legal certainty and certainty regarding consumer rights.

Law Number 10 of 1961 concerning Goods, in its considerations, states: health and safety of the people, quality and composition (composition) of goods. there are regulations regarding the quality and composition of materials as well as the packaging of merchandise.

Yusuf Shofie says:

"all efforts to ensure legal certainty to provide protection to consumers".

In Law No. 8 of 1999 concerning Consumer Protection, it is stated in Article 1 paragraph (1):

"Consumer protection is all efforts that guarantee legal certainty to provide protection to consumers".

In paragraph (2) of the same article it is stated:

"Consumer is every person who uses goods and/or services available in the community, both for the benefit of oneself, family, other people, and other living creatures and not for trading".

Gunawan Widjaja says:

"all efforts to ensure legal certainty to provide protection to consumers".<sup>7</sup>

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<sup>11</sup> Gunawan Widjaja and Ahmad Yani, Law on Consumer Protection, Gramedia Pustaka Utama, Jakarta, 2000, p. 5.

Regarding the issuance of the term consumer protection is due to economic activities. Economic inequality harms various parties involved in economic activity. It is the Indonesian people who are none other than consumers who are the most disadvantaged. It should be clarified the erroneous assumption which states that economic actors only consist of the government, State-Owned Enterprises (BUMN), cooperatives, and the private sector/conglomerates. Consumers are also economic actors. There is no economic literature that excludes the role of the consumer. However, it must be admitted that the consumer's vocabulary is considered quite poor in the Indonesian legal system.

Partisanship to consumers is actually a real manifestation of the populist economy. In trade practices that are detrimental to consumers, including the determination of the price of goods, and the inappropriate use of exoneration clauses, the government must consistently side with consumers who are generally ordinary people.

According to Munir Fuady, consumers are: the end user of a product, namely every user of goods and or services available in the community both for the benefit of themselves, their families, other people and other living beings and not for trading.<sup>8</sup>

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The legal regulation related to consumer rights in obtaining halal food products according to national regulations is Law no. 8 of 1999 concerning Consumer Protection, Law no. 7 of 1996 concerning Food, PP No. 69/1999 concerning Food Labels and Advertisements and Kepmenkes No. 924/Menkes/SK/VIII/1996 concerning amendments to Kepmenkes No. 82/Menkes/SK/I/1996 concerning the Inclusion of the Word “Halal” on Food Labels. Meanwhile, based on religion, the legal regulation regarding consumer rights in obtaining halal food is based on the Al-Quran and the Hadith of the Prophet.

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Bambang Sunggono, Legal Writing Methodology. Jakarta: Raja Grafindo Persada.2003

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<sup>8</sup>Munir Fuady, Introduction to Business Law, Managing Modern Business in the Global Era, Citra Aditya Bakti, Bandung, 2002, p. 227

- Detik News, "Meatball Sellers in Samarinda Use Pork Because Beef Is Expensive",<http://news.detik.com/read/2012/12/18/025042/2120976/10/peng-jual-bakso-di-samarinda-use-pork-because-beef-is-expensive>,
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