

Product Naming as a Business Communication Practice: Legal and Islamic Business Ethics Perspectives on Products Inconsistent with Shari'ah Principles

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Abstract: *The naming (labelling) of food and beverage products is not merely a matter of marketing strategy but also encompasses legal, ethical, and moral dimensions within the Muslim community. The growing trend of using distinctive and unconventional product names that reference alcoholic beverages, prohibited animals, symbols of disbelief (kufr), or erotic elements raises important concerns regarding honesty, manipulation, and business actors' compliance with the principles of Islamic law (Shari'ah). This study employs a library research method using a normative approach to examine the regulations governing the Halal Product Assurance System, the Decree of the Halal Product Assurance Organizing Agency (BPJPH) on the Halal Product Assurance System, technical standards for halal food, and the fatwas of the Indonesian Ulama Council (MUI) concerning product names, forms, and packaging, complemented by the literature on Islamic business ethics. The findings demonstrate that product names inconsistent with Shari'ah principles have the potential to violate both statutory regulations and religious fatwas while simultaneously disregarding the principles of justice, honesty, and transparency that underpin Islamic business ethics. Furthermore, such practices contribute to the social normalization of symbols that contradict the values of halal and halal thayyiban, thereby diminishing society's moral sensitivity to the distinction between what is lawful (halal) and unlawful (haram). The novelty of this study lies in positioning product naming as a form of commercial communication that directly influences public perception, social habituation, and the preservation of maqashid al-Shari'ah within the contemporary public sphere, rather than viewing it merely as an administrative issue in the halal certification process.*

Abstrak: Penamaan (*labelling*) produk makanan dan minuman tidak hanya berkaitan dengan strategi pemasaran, tetapi juga menyentuh aspek hukum, etika, dan akhlak masyarakat Muslim. Tren penggunaan nama produk yang nyentrik dan unik namun memuat rujukan pada minuman keras, hewan haram, simbol kekufuran, atau unsur erotis, menimbulkan pertanyaan tentang kejujuran, manipulasi, dan kepatuhan pelaku usaha terhadap prinsip syariat Islam. Penelitian ini menggunakan studi kepustakaan dengan pendekatan normatif terhadap peraturan Jaminan Produk Halal, Keputusan BPJPH tentang Sistem Jaminan Produk Halal, Standar Teknis Pangan Halal, dan Fatwa MUI mengenai nama, bentuk, dan kemasan produk, yang dipadukan dengan literatur Etika Bisnis Islam. Hasil kajian menunjukkan bahwa penamaan produk yang tidak selaras dengan syariat berpotensi melanggar hukum positif dan fatwa, sekaligus mengabaikan prinsip keadilan, kejujuran, dan transparansi dalam Etika Bisnis Islam. Praktik ini juga mendorong pembiasaan sosial terhadap simbol yang bertentangan dengan nilai halal dan *halalan thayyiban*, sehingga melemahkan sensitivitas akhlak masyarakat terhadap batas halal dan haram. Kebaruan penelitian ini terletak pada penempatan penamaan produk sebagai praktik komunikasi komersial yang berdampak langsung pada pembentukan persepsi, habituasi sosial, dan upaya menjaga *maqashid al-syari'ah* dalam ruang publik kontemporer, tidak sekadar sebagai isu administratif dalam sertifikasi halal.

Keywords: Product Naming; Islamic Business Ethics; Business Communication; Halal Product Assurance; Maqashid al-Shari'ah.

Introduction

Recently, reports have circulated across various media platforms, particularly on social media, claiming that beverage products bearing the names Tuyul, Tuak, Beer, and Wine had been granted halal certification by the Halal Product Assurance Organizing Agency (BPJPH) (Sugeng Pamuji, 2024). This information quickly sparked widespread public debate and controversy. Many people, particularly Muslims in Indonesia, expressed concern over the issue. A considerable number questioned not only the appropriateness of the product names but also the halal status of the products themselves.

Beyond the viral beverage products mentioned above, a broader phenomenon has emerged in which many business operators, particularly those in the food and beverage industry, assign product names (labelling) that are intentionally designed to be distinctive and attention-grabbing. However, while such names are often regarded as creative and unique from a marketing perspective, others contend that they contain elements associated with kufr (disbelief) and are therefore inappropriate to be used as product names, trademarks, or brand identities because they are inconsistent with the principles of Islamic law (Shari'ah).

This phenomenon warrants scholarly attention, as Islam provides clear and comprehensive guidance not only on matters of worship (ibadah) but also on issues related to mu'amalah, including business activities. Within the framework of Islamic business ethics, business actors and companies bear the responsibility of providing products that are consistent with Islamic values while ensuring that consumers receive truthful and accurate information. Providing honest information and offering products that comply with the principles of Shari'ah constitute both a social responsibility and a legal obligation for business operators.

This study positions product naming (*labelling*) not merely as an issue of compliance with regulatory requirements and halal certification standards, but also as a business communication practice that shapes the moral sensitivity of the Muslim community. Accordingly, this article offers an analytical framework that integrates halal product assurance regulations, Islamic business ethics, and the socio-religious implications of product labelling practices that are perceived as distinctive or unconventional yet remain inconsistent with the principles of Shari'ah.

Method

This study employs a library research design using a normative approach. Data were collected through a comprehensive review of articles, books, and other relevant literature concerning the naming (*labelling*) of food and beverage products that are inconsistent with the principles of Shari'ah, examined from both legal and Islamic business ethics perspectives. The collected data were subsequently analyzed using a qualitative approach and presented descriptively by explaining, examining, and interpreting issues related to the legal and ethical implications of product naming (*labelling*) practices that are inconsistent with Islamic law.

Results and Discussion

Product Labelling: Legal and Islamic Business Ethics Perspectives.

Product labelling, as discussed in this study, refers to the provision of information and descriptions displayed on the packaging or label of food and beverage products. Its primary purpose is to provide consumers with clear information and an adequate understanding of the product. Product labelling may include a wide range of information, such as the brand name, ingredients, instructions for use, expiration date, nutritional information, product origin, as well as warnings or health claims. As such, product labelling plays a crucial role in ensuring transparency and compliance with applicable regulatory requirements (Lumban Tobing, 2020).

In general, product labelling serves to protect consumers from products that are hazardous and/or inconsistent with the claims presented on their packaging, while also providing the information necessary to support informed and prudent purchasing decisions (Jamrianti, 2021). From a legal perspective, product labelling in Indonesia is subject to a comprehensive regulatory framework designed to safeguard consumers and maintain product quality standards. Numerous laws and regulations govern product labelling. For example, Law No. 8 of 1999 on Consumer Protection guarantees consumers' rights, including the right to obtain accurate, clear, and truthful information regarding the goods and/or services they consume. Accordingly, product labels are required to provide information that is accurate, transparent, and not misleading to consumers.

Product labelling is also governed by Government Regulation No. 69 of 1999 on Food Labels and Advertising. This regulation establishes the requirements for food labels, including the mandatory disclosure of information on product composition, nutritional content, expiration dates, and other information relevant to food safety and quality. More detailed provisions concerning processed food labelling are set out in the Regulation of the National Agency of Drug and Food Control (BPOM) No. 31 of 2018 on Processed Food Labelling, which requires labels to include, among other things, the product name, list of ingredients, nutritional information, expiration date, and the BPOM marketing authorization number. Similar provisions are also contained in the Regulation of the Minister of Health No. 24 of 2016 on Processed Food Labelling. Furthermore, product labelling is addressed in Law No. 11 of 2020 on Job Creation (Omnibus Law), which includes provisions on product supervision aimed at streamlining the regulatory framework and aligning it with international standards. Beyond these regulations, several other statutory instruments also govern various aspects of product labelling in Indonesia.

From the perspective of Islamic business ethics, product labelling constitutes an essential aspect of a company's responsibility to provide consumers with transparent and truthful information. Islamic business ethics emphasizes the importance of honesty and transparency in product communication so that consumers are able to make informed decisions and are not misled (M. Huda, 2011) (Astuti, 2022). Product labelling also reflects a company's commitment to the principle of transparency. Business entities are obligated to disclose accurate and comprehensive information to consumers, including the raw materials used, the product's origin, manufacturing processes, and its potential impacts on health and the environment. Consumer trust is more likely to be maintained when the information provided is truthful, clear, and free from misleading claims (Hasan, 2021).

Furthermore, product labelling represents an integral component of a company's social responsibility. It extends beyond considerations of consumer health to encompass the broader social and environmental impacts associated with the product (Fatmawatie, 2017) (Kusumah, 2020). Product labelling also reflects the principles of justice and consumer welfare. From the perspective of Islamic business ethics, business actors are required to provide consumers with adequate and appropriate information to enable them to make informed and sound purchasing decisions (Ilyas et al., 2023).

In principle, accurate and ethical product labelling represents a company's commitment to fostering a sound and trustworthy relationship with consumers. By providing truthful and transparent information, a company not only fulfills its legal obligations but also contributes to building a sustainable positive corporate reputation (Diana Susanti & Kn, 2021) (Santoso, 2022).

Analysis of Product Labelling Inconsistent with the Principles of Shari'ah.

This section examines how certain product labelling practices are inconsistent with the principles of Shari'ah. The discussion focuses specifically on the naming of food and beverage products. Recently, reports circulated across various media platforms indicating that products bearing the names Tuyul, Tuak, Beer, and Wine had been granted halal certification (Sugeng Pamuji, 2024). These reports quickly sparked widespread public controversy, particularly among Muslims in Indonesia. Many questioned not only the appropriateness of such product names but also the halal status of the products themselves.

From a regulatory perspective, the existing legal framework has established provisions governing the names that may be used for commercial products. These provisions are set out in various regulatory instruments enacted by the government through statutory legislation, as well as in regulations issued by competent authorities with the mandate to formulate and enforce such standards. The relevant provisions include the following:

1. Law No. 11 of 2020 on Job Creation (Omnibus Law);

Among its various provisions, this law contains regulations concerning product supervision aimed at streamlining the regulatory framework and aligning it with international standards. It also includes several provisions relating to the duties and functions of the Ministry of Religious Affairs, one of which concerns the administration of the Halal Product Assurance (HPA) system. The Job Creation Law was enacted to introduce greater regulatory flexibility by simplifying business licensing procedures and streamlining business processes. In the context of halal product assurance, the law has generated several positive implications, including the acceleration of halal certification services, financial assistance for halal certification for micro and small enterprises (MSEs), the clarification of institutional authority, enhanced legal certainty, and the promotion of the development of Indonesia's halal ecosystem (Bramma Aji Putra, 2020).

2. Decree of the Head of the Halal Product Assurance Organizing Agency (BPJPH) No. 20 of 2023 on the Amendment to the Decree of the Head of the Halal Product Assurance Organizing Agency (BPJPH) No. 57 of 2021 concerning the Criteria for the Halal Product Assurance System;

As an implementing regulation of Law No. 11 of 2020 on Job Creation (Omnibus Law), which, among other matters, governs the Halal Product Assurance System (HPAS), the Decree of the Head of the Halal Product Assurance Organizing Agency (BPJPH) No. 20 of 2023 also provides clear provisions regarding the naming of products that are eligible to obtain halal certification.

Referring to the Criteria for the Halal Product Assurance System (HPAS) as stipulated in the Decree of the Head of the Halal Product Assurance Organizing Agency (BPJPH) No. 20 of 2023 in conjunction with BPJPH Decree No. 57 of 2021, business operators are prohibited from applying for halal certification for products whose names are contrary to the principles of Shari'ah, inconsistent with prevailing ethical norms and standards of public decency, or fail to comply with the product naming prohibitions set forth in Indonesian National Standard (SNI) 99004:2021 on the General Requirements for Halal Food (Admin, 2024). The provisions governing product naming (*labelling*) are as follows:

- a. Product names must not contain references to alcoholic beverages. Products bearing names that describe or are commonly associated with alcoholic beverages will not be eligible for halal certification, even if the products themselves contain no alcohol. This provision is consistent with the principles of Shari'ah, which categorically prohibit the consumption of intoxicating beverages.
- b. Product names must not contain references to pigs, dogs, or their derivatives. Islam explicitly prohibits the consumption of pork and dog meat. Accordingly, products bearing names that refer to pigs, dogs, or related terms such as hotdog, corndog, and similar expressions—or their derivatives are ineligible for halal certification.
- c. Product names must not contain words with erotic, vulgar, or pornographic connotations. Such expressions are considered incompatible with Islamic moral and ethical values. The use of these names may undermine public morality and raise ethical concerns within society.
- d. Product names must not contain references to Satan or demonic entities. Likewise, product names associated with darkness, evil, or fear are not eligible for halal certification. Islam unequivocally commands believers to avoid all forms of worship directed to other than Allah, as well as anything associated with evil or moral corruption.

- e. Product names must not promote or imply elements of kufr (disbelief) or baṭil (*falsehood*). Islam teaches its adherents to avoid all practices and symbols that contradict its religious teachings. Consequently, product names such as Valentine Chocolate, Christmas Biscuits, or Santa Claus Frappuccino are regarded as inconsistent with the principles of Shari'ah.
3. Fatwa of the Indonesian Ulama Council (MUI) No. 44 of 2020 on the Use of Product Names, Forms, and Packaging That Are Ineligible for Halal Certification;

Fatwa No. 44 of 2020 issued by the Indonesian Ulama Council (MUI) sets out provisions concerning product names that are not eligible to be granted halal certification. The relevant provisions are as follows:

- 1) Products that use names and/or symbols associated with kufr (disbelief), sinful conduct (ma'siyah), and/or other negative connotations;
- 2) Products that use the names of prohibited objects or animals, except where:
 - a. The name has become an established custom ('urf) and it is certain that the product contains no prohibited ingredients;
 - b. According to prevailing public understanding, there is no reasonable concern that the name could be interpreted as implying the permissibility of consuming the prohibited animal.
 - c. The name has another relevant meaning and has been widely accepted and used in common practice.
- 3) Products designed in the form of pigs or dogs, regardless of their artistic or decorative design;
- 4) Products whose packaging prominently features images of pigs or dogs as the principal visual element;
- 5) Products that possess the flavor and/or aroma of prohibited objects or animals;
- 6) Products that use packaging featuring erotic or pornographic forms and/or images.

Referring to the foregoing provisions, the use of names or labels for food and beverage products that are misleading or inconsistent with the principles of Shari'ah is prohibited. The use of names or other elements that conflict with the teachings of Islam, whether directly or indirectly, may take various forms, ranging from references to prohibited (ḥaram) matters to elements that are regarded as inappropriate within the cultural context or the normative framework of Shari'ah.

A product name represents its identity. In the food industry, product naming is closely associated with marketing and brand positioning. Consequently, the selection of an appropriate product name constitutes an important element of marketing strategy. Within the Islamic framework, the principle of *halālan ṭayyiban* serves as a fundamental guideline, including in the naming of food and beverage products. This principle embodies the primary criteria that Muslims are required to observe when selecting food, namely that it must be both *halal* (lawful) and *ṭayyib* (wholesome and good) (Idris Parakkasi, 2020) (Aisha, 2020). The concept of *halal* refers to what has been prescribed as lawful under Shari'ah, as explicitly established in the Qur'an and the Sunnah. By contrast, *ṭayyib* encompasses a broader range of considerations, including the processes of production, packaging, and marketing. Accordingly, the naming of a product is closely related to the *ṭayyib* dimension of the *halālan ṭayyiban* principle in Islam (Setya et al., 2024).

In principle, Islam permits its followers to consume all types of food, provided that such food does not cause harm or pose a risk to those who consume it. This principle is consistent with the following legal maxim (*qa'idah fihiyyah*):

أَلْصَلُّ فِي الْأَشْيَاءِ إِلَّا بِأَحَدٍ حَتَّى يَدُلُّ دَلِيلٌ عَلَى تَحْرِيمِهَا

"The basic rule regarding all things is permissibility unless there is evidence establishing their prohibition"

dan kaidah:

الأصل في الأطعمة الحل

"The basic rule concerning food is that it is lawful (halal)"

Based on the foregoing legal maxims, it can be understood that the original legal ruling concerning all things is permissibility unless there is textual evidence establishing their prohibition. This principle is further reinforced by the legal maxim stating that the basic rule concerning food is that it is lawful (halal). Accordingly, any food remains halal unless there is evidence prohibiting its consumption. In the absence of any textual proof rendering a food unlawful such as the prohibition of pork, intoxicating beverages, or substances that cause harm to human beings its consumption is deemed permissible under Shari'ah. The same principle applies to product naming. As long as a product name does not violate the fundamental principles of Shari'ah, its use is permissible. However, where a product name contravenes those fundamental principles, as outlined above, its use becomes impermissible..

A similar position was adopted by the Malaysian National Fatwa Muzakarah Council in 1987. The Council likewise ruled that producers and manufacturers using names that are prohibited or inconsistent with the principles of Shari'ah should not be granted halal certification, even when the products themselves are inherently halal. This ruling is based on the view that the selected product names are incompatible with the values and principles of Islamic law. Choosing product names that are appropriate and consistent with Shari'ah reflects compliance with the *ṭayyib* dimension of Islamic principles, which deserves careful consideration. A product name serves not only as a marketing instrument but also as an element that contributes to collective barakah (divine blessing) for both sellers and consumers. More fundamentally, food should be acquired from those who are God-conscious (*muttaqūn*) and prepared with the same spirit of *taqwa* (God-consciousness) (Ariffin et al., 2024). This understanding is further reflected in a hadith in which the Prophet Muhammad (peace be upon him) provides guidance and a warning:

Do not keep company except with a believer, and let none but a God-conscious person (muttaqī) partake of your food (Sunan Abu Dawud, 2009, Book of Etiquette (Kitab al-Adab), Chapter: Man Yu'maru an Yujalis Hadith No. 4832)

Product naming is also closely related to the moral character (*akhlaq*) of society (Ayu Puspitalena, 2026). The names assigned to products can influence public trust, reflect the integrity of producers, and shape how society understands the concepts of halal and haram (BPJPH RI, 2025). In the author's view, the repeated use of product names that are inconsistent with the principles of Shari'ah, as described above, may gradually construct a public perception that such names are acceptable and unproblematic. Over time, these names may become commonplace and socially normalized, eventually being perceived as ordinary rather than inappropriate. This process of social habituation normalizes practices that are fundamentally inconsistent with the principles of Shari'ah, thereby diminishing society's moral sensitivity to the distinction between what is halal and what is haram. Consequently, this phenomenon may give rise to *mafsadah* (harm or detriment). From the author's perspective, such a development is inconsistent with the spirit and objectives of Shari'ah and tends to undermine the proper realization of *maqāsid al-Shari'ah*. Preventive measures are therefore necessary, including refraining from using product names that conflict with the principles of Shari'ah, even when the products themselves are halal. Although such naming practices may serve as an effective marketing strategy and provide commercial benefits (*maṣlaḥah*) for food and beverage producers, they also entail potential harms (*mafsadah*) that should not be overlooked. This reasoning is consistent with the following legal maxim:

الضَّرَرُ يُزَالُ

"Harm must be eliminated."

and the following legal maxim:

درء المفسد مقدم على جلب المصالح

"Preventing harm takes precedence over the attainment of benefits"

Accordingly, Islam requires that the food and beverages consumed by Muslims be not only halal in terms of their ingredients and production processes, but also free from elements that may undermine 'aqidah (Islamic creed) and moral integrity. A product name constitutes an integral part of its identity and public image; therefore, it should be consistent with Islamic values, encompassing not only the halal status of its ingredients but also ethical considerations in its marketing and dissemination. Ensuring that the names of food and beverage products conform to the principles of Shari'ah which emphasize honesty, moral virtue, and purity in all aspects of life, including consumption is therefore an essential imperative.

Islamic Business Ethics Perspectives on Product Labelling Inconsistent with the Principles of Shari'ah

Within the framework of Islamic business ethics, honesty in commercial transactions is a fundamental and non-negotiable principle. This principle is firmly grounded in the teachings of the Qur'an and the Sunnah, both of which instruct Muslims to uphold honesty, justice, and transparency in mu'amalah (economic and business transactions) (N. Huda et al., 2017) (Simatupang, 2023). This ethical obligation also extends to the naming (labelling) of food and beverage products. Product names that are inconsistent with the principles of Shari'ah and fail to convey truthful information may be regarded as a form of dishonesty and manipulation, thereby contravening the fundamental principles of Islamic business ethics.

There are several reasons why the use of product names that are inconsistent with the principles of Islam may be regarded as a form of dishonesty and manipulation toward consumers, as follows:

1. Honesty in the communication of product information. Assigning names (*labelling*) to food and beverage products that are misleading because they are not supported by scientific evidence or that fail to reflect the actual characteristics of the product constitutes a form of information manipulation. For example, the use of terms such as miracle or similar expressions may create unrealistic expectations and mislead consumers regarding the product's true nature..
2. Avoiding deception (gharar). Product names that have the potential to mislead consumers are contrary to the Islamic prohibition of deception and excessive uncertainty (gharar) in commercial transactions (Arifin, 2020). For example, a product may be labelled as "organic" or "natural", while in reality it contains synthetic chemical ingredients. Such practices may create false impressions about the product's characteristics and compromise consumers' ability to make informed purchasing decisions.
3. Social and moral responsibility. Product names that do not accurately reflect the nature or characteristics of the product can undermine consumer confidence. The use of misleading or dishonest product names erodes public trust and is inconsistent with the principles of social and moral responsibility upheld in Islamic business ethics..
4. Avoiding harm to others. Islamic business ethics requires that all business activities be conducted in a manner that does not cause harm to others. Accordingly, product naming should not mislead, deceive, or otherwise disadvantage consumers, business partners, or the wider community. This principle reflects the ethical obligation to prevent harm and promote fairness in commercial transactions..
5. Clarity in commercial transactions. Clarity and transparency, including in the naming of products, constitute essential principles of commercial transactions in Islam. Product names should accurately represent the nature and characteristics of the product, thereby enabling consumers to make informed decisions and ensuring that business transactions are conducted in a transparent and ethical manner..

Accordingly, product naming (*labelling*) that is inconsistent with the principles of Shari'ah may be regarded as a form of dishonesty or manipulation. It is therefore incumbent upon business operators to ensure that the names assigned to their products not only accurately reflect the

products' actual characteristics but also embody the Islamic principles of honesty, transparency, and integrity.

Within the Islamic framework, business operators are required to observe and take into account the principles of Shari'ah in every business decision they make, including decisions concerning product naming (*labelling*) (Paujiah et al., 2020). Business activities must be conducted in accordance with the legal and ethical principles that govern all aspects of Muslim life. The fundamental principles of Shari'ah-compliant business include justice, transparency, and the avoidance of prohibited (*haram*) matters (Ruslang et al., 2020). Accordingly, if a business decision including the naming of a product has the potential to establish an undesirable precedent from the perspective of Shari'ah, such a decision should be evaluated with due care and caution.

Adherence to the principles of Shari'ah in business practices provides business operators with opportunities to achieve sustainable long-term benefits. Assigning product names that comply with Shari'ah requirements can strengthen a company's reputation among Muslim consumers who prioritize halal and high-quality products. In turn, this can enhance consumer trust and foster long-term customer loyalty. Business operators who demonstrate a strong commitment to Shari'ah compliance are also likely to benefit from greater market acceptance, particularly among Muslim consumers who place significant emphasis on the principles of halal and *ṭayyib*. Such a commitment may ultimately provide a competitive advantage in an increasingly global marketplace where halal compliance has become an important consideration, especially in the food, cosmetics, and financial services sectors. (Nikmah & Siswahyudianto, 2022).

Failure to comply with the principles of Shari'ah exposes business operators and companies to significant risks, most notably the loss of trust among Muslim consumers. Such non-compliance may damage corporate reputation and result in financial losses. Accordingly, it is imperative for business operators to ensure compliance with Shari'ah requirements including those governing product naming (*labelling*) in order to safeguard their reputation and strengthen consumer confidence..

Conclusion

The use of product names (*labelling*) for food and beverage products and other categories of products that are inconsistent with the principles of Shari'ah may give rise to a range of adverse consequences. These consequences extend beyond legal concerns to encompass broader social and economic implications. From a legal perspective, assigning product names without due regard to the principles and requirements of Shari'ah constitutes a violation of Islamic law. In particular, product names that contain symbols of *kufr* (disbelief), sinful conduct (*ma'shiyah*), and/or other negative connotations are fundamentally inconsistent with the principles of Shari'ah. Such practices also contravene the legal and regulatory framework governing product naming and halal certification in Indonesia..

From a social perspective, product labelling that is inconsistent with the principles of Shari'ah may undermine consumer trust, given that Muslims place considerable reliance on the halal status and the principle of *ṭayyib* in the products they consume in their daily lives. Moreover, such product naming practices may gradually shape public perceptions by normalizing the use of names that are inconsistent with the principles of Shari'ah. Over time, these names may come to be regarded as socially acceptable, resulting in a process of social habituation toward practices that fundamentally conflict with Islamic values. From an economic perspective, product names that are inconsistent with Shari'ah principles even when the products carry halal certification may adversely affect their market competitiveness, particularly in markets where Muslim consumers constitute the primary target segment.

From the perspective of Islamic business ethics, product naming that is inconsistent with the principles of Shari'ah constitutes a violation of the fundamental principles of honesty, justice, and transparency. Product labelling that fails to comply with Shari'ah principles is not only legally problematic but also disregards the ethical foundations of Islamic business, which emphasize justice, honesty, and transparency as essential values governing commercial conduct.

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