



EXPLORATION OF STUDENTS' UNDERSTANDING HALAL PRODUCTS: KNOWLEDGE, CERTIFICATION MECHANISMS, CONSUMER PROTECTION, AND THE MASLAHAH PERSPECTIVE IN EAST LOMBOK

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Abstract

This study examines students' understanding of halal products, halal certification, consumer protection, and the maslahah perspective in East Lombok. Five important findings were obtained. First, students in East Lombok still have a limited understanding of halal products and halal certification as instruments that guarantee product quality, safety, legality, and compliance with Islamic law. Second, students' understanding of the technical mechanisms of halal certification, including application procedures, product inspection, verification, and the issuance of halal certificates, remains theoretically limited. Most of the information they obtain comes from observing food presentation and labels, social media, the internet, and informal sources, while direct academic or institutional socialization regarding the certification process is still relatively limited. Third, in terms of consumer protection, students consider the presence of a halal label important because it provides a sense of security, confidence, and assurance when consuming products. The halal label is therefore perceived not only as a religious symbol but also as an important form of information for consumers in making purchasing decisions. Fourth, students recognize that the government has an important responsibility in supervising, regulating, facilitating, and educating the public regarding halal products and certification. Government involvement is considered necessary to strengthen public literacy and ensure the implementation of halal standards. Fifth, from the perspective of maslahah, halal products are viewed as contributing not only to religious compliance but also to health, safety, consumer protection, social welfare, and economic development. Halal certification can encourage the growth of the halal industry, strengthen consumer trust, support business actors, and ultimately contribute to improving community welfare. Therefore, strengthening halal literacy among students is essential for developing responsible and informed Muslim consumers.

Keywords *Halal Products, Halal Certification, Consumer Protection, Maslahah, Students, East Lombok*

INTRODUCTION

East Lombok Regency is part of the halal tourism area of West Nusa Tenggara, making the halal phenomenon an important subject. This is due to the fact that the East Lombok area has a religious community. In an effort to strengthen the halal product ecosystem, the East Lombok Regency Government, together with BPJPH, has become more active in conducting halal literacy outreach to the community and MSMEs (Sertifikasi-Halal-Untuk-Umkm-Sembalun-Lombok-Timur @ Ntb.Kemenag.Go.Id, n.d.). The number of Micro, Small, and Medium Enterprises (MSMEs) in East Lombok Regency, totaling 35,331 units, continues to increase, indicating a positive trend (Umkm-Lombok-Timur-Melonjak-Pesat @ [Www.Mandalikapost.Com](http://www.mandalikapost.com), n.d.). Students, as consumers, strategically shape a halal consumption culture. However, students' perceptions that only recognize halal labels in general do not yet demonstrate an understanding of the certification mechanism, authorized institutions, or the importance

of halal consumer protection (Akbar et al., 2025). There are currently many varieties of food and beverage products as a method of attracting consumers' tastes in consumption.

The interest of students in ready-to-eat food and local cuisine, combined with their higher education background, should mean that they understand halal procedures, such as ingredient standards, slaughtering processes, and distribution. With the existence of the government, it should participate in creating a healthy and halal environment by establishing legal foundations, regulations, and developing infrastructure, facilities, and other supporting facilities as a form of public responsibility (Mardhiyah et al., 2023). With the development of cosmetic products, food, and consumer goods in the future, students currently face products whose halal status is unclear. In the current digital era and free market, many products are traded without definite halal information, creating consumer uncertainty (Index @ Bpjp.Halal.Go.Id, n.d.). Some communities view halal certifications as a form of quality assurance and protection for partners, colleagues, and consumers, while others consider the halal certification process to be very difficult and expensive (Nurul Hikmah et al., 2025). From the perspective of *maslahah* in Islamic economics, consuming halal goods is not merely about fulfilling Islamic legal requirements but also aims to protect religion, life, health, and the welfare of society. The purpose of this research is to examine how students perceive the importance of halal products in everyday life as part of religious, social, and economic awareness. In addition, it seeks to examine students' efforts to understand the halal certification mechanism and halal products in Indonesia, improve students' awareness of halal consumer protection, and understand the *maslahah* perspective concerning consumption behavior.

There are still differences in the level of students' understanding of halal labels, the certification process, consumer rights, and the usefulness of halal products. As an intellectual group, students are expected to understand the concept of halal more broadly, including understanding halal certification institutions, the certification process, and their views on whether halal labels are important for community consumption. From the perspective of Islamic economics, choosing halal products is also related to the concept of *maslahah*, namely maintaining profit and avoiding *mufسادah* for individuals and society.

METHODS

The Methods sections should be brief, but they should include sufficient technical information to allow the experiments to be repeated by a qualified reader. Only new methods should be described in detail. Cite previously published procedures in References. Methods are written in 12pt Garamond with multiple 1.13 space.

This research uses a qualitative descriptive approach with a phenomenological method to understand actual conditions in the field. A phenomenon is a description of an object, event, or occurrence within perception (Bungin 2021). Qualitative research is used to explore and understand meanings considered to originate from social or humanitarian problems, while the descriptive approach aims to systematically describe a phenomenon based on facts found (Creswell & David Creswell, 2018).

Data collection techniques were conducted through surveys, interviews, observations, and literature studies to obtain comprehensive information regarding students'

understanding of halal products (Timur et al., 2022). The validity of the data used in this study was established through source triangulation, namely by comparing information obtained from interviews, direct observations, and supporting documents. Triangulation is used to increase data validity by utilizing various sources of information so that the consistency and credibility of the data can be tested (Haoxing & System, n.d.). In addition, Robert K. Yin explains that the use of various sources of evidence in research aims to strengthen the validity of research findings.

Therefore, source triangulation in this study was conducted by comparing interview results from informants, observations of product packaging labels, and official data from LPPOM MUI so that the information obtained would be more accurate and consistent and could improve the credibility of the research results. The participants in this study involved students in East Lombok. Data reduction means summarizing, selecting the main points, focusing on important matters, and identifying themes and patterns.

The conceptual framework of this research consists of three main aspects: the halal certification mechanism, consumer protection, and the *maslahah* perspective. Regarding the halal certification mechanism, the research examines students' understanding of the meaning of halal certification, authorized institutions such as BPJPH and MUI, certification stages, sources of information, and obstacles to understanding halal certification. Regarding consumer protection, the research highlights consumers' sense of security concerning halal labels, the rights of Muslim consumers, government responsibility, business honesty, the impact of products without halal certification, and the role of students in public education. Meanwhile, the *maslahah* perspective examines the relationship between halal products and the welfare of religion, health, security, inner peace, blessings, and the socio-economic welfare of society. The research is expected to increase halal literacy, develop wiser consumption attitudes, increase students' awareness as Muslim consumers, and create a halal product culture that is safe, high-quality, and beneficial to society.

This research involved 10 students from three higher education institutions in East Lombok: four from IAI Hamzanwadi Pancor, three from STEI Hamzar, and three from Institut Sunan Doe. The research sample used a purposive sampling approach, selecting informants based on the relevance of their experience and knowledge to the research theme. The involvement of students from various study programs and higher education institutions was expected to provide an in-depth understanding of the phenomenon being studied and provide diverse data.

Table 1. Research Participants

Participant Code	Higher Education Institution	Number
P1–P4	IAI Hamzanwadi Pancor	4 students
P5–P7	STEI Hamzar	3 students
P8–P10	Institut Sunan Doe	3 students
Total	3 higher education institutions	10 students

The instruments in this research consisted of several components, including observation, interviews, and documentation. Observation was conducted to determine the phenomenological condition of students regarding attitudes in making decisions when purchasing halal products. Meanwhile, interviews were conducted to ensure that the research problem could be identified. The following are the interview instruments for exploring students' understanding of halal products:

1. What do you know about halal products?
2. Do you know the stages or process of applying for halal certification for a product?
3. Where do you obtain information about the halal certification mechanism?
4. In your opinion, has socialization concerning halal certification in the campus environment been adequate?
5. Do you know the difference between halal, haram, and syubhat products?
6. What is your opinion regarding the obligation of halal certification for products circulating in Indonesia?
7. What is your opinion regarding the protection of Muslim consumer rights concerning halal products?
8. In your opinion, what is the government's responsibility in protecting consumers regarding halal products?
9. In your opinion, do consumers have the right to obtain clear information about product ingredients and processes?
10. What do you understand about the concept of *maslahah* in Islam?
11. In your opinion, why is consuming halal products part of *maslahah*?
12. What is the relationship between halal products and consumer health and safety?
13. What is your view of halal products in maintaining religious welfare and social life?

This research summarizes the interview results according to the topic of halal products. Every relevant data obtained through careful procedures must be taken into account during data processing (Bungin, 2021). Data display is a form of presenting data, which in qualitative research in the past was most commonly presented in narrative text. This study collected interview results from students. Verification is the preliminary conclusion that has been proposed; it remains temporary and will change if strong evidence supporting it is not found during subsequent data collection (Sugiono, 2013).

RESULTS

Based on data collected by BPJPH through the Free Halal Certification (SEHATI) program in 2026, there are differences in the utilization rate of halal certification quotas among provinces. The data show that the SEHATI program implemented by BPJPH has operated well in several regions but has not yet been evenly distributed throughout Indonesia in terms of halal literacy, program socialization, business-actor readiness, and access to information about halal certification mechanisms, which still contribute unevenly across regions. Therefore, the halal certification program must be fully utilized by communities and MSMEs in all regions. BPJPH must cooperate with all relevant stakeholders, including local governments, higher education institutions, and business actors, to improve halal education and assistance.

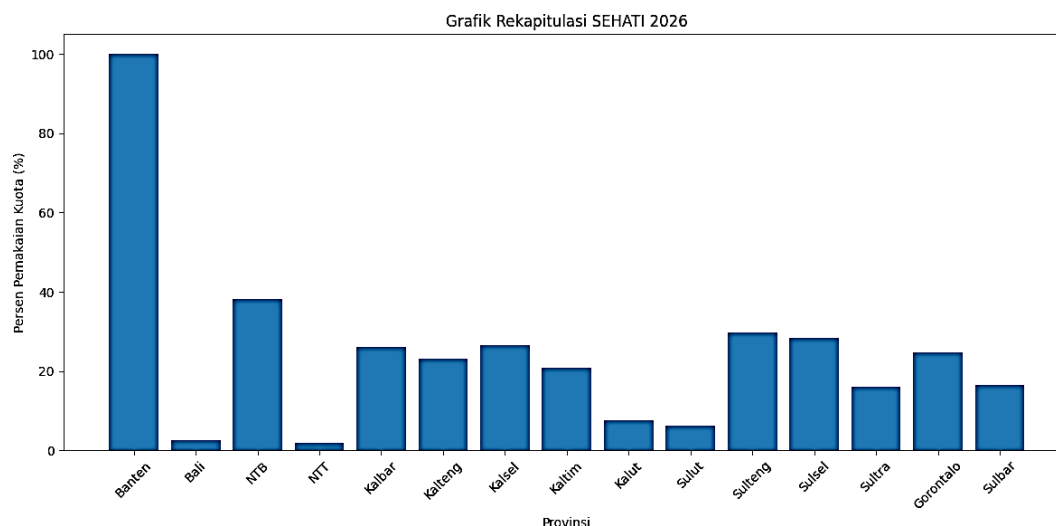


Figure 1. The utilization rate of halal certification quotas in Indonesia

Based on the chart above, there are differences in the utilization rate of halal certification quotas among provinces in Indonesia. Banten Province has the highest utilization rate at 100%, while East Nusa Tenggara (NTT) is the lowest at 1.945%. West Nusa Tenggara (NTB) received a quota of 18,333, with 11,347 quotas utilized and 6,986 remaining, or 38.106%, indicating relatively good quota utilization compared with several other regions. These data indicate that public awareness and participation in halal certification remains uneven, requiring increased socialization, education, and assistance for halal programs in various regions.

In general, there are three main aspects: students' knowledge of halal goods, halal certification procedures, halal consumer protection, and ways of viewing *maslahah*. The first aspect concerns students' knowledge of halal products. Students should understand the concept of halal certification as a guarantee that a product fulfills Islamic legal requirements. Students know various sources of information about halal products and understand the differences between halal, haram, and *syubhat* products so that they can understand the products they purchase (Hakim et al., 2024).

Consumers believe that halal-certified cosmetics made in accordance with Islamic law using raw materials that meet halal standards will produce good products. This perception influences consumers' choices when selecting, managing, and considering the goods they will purchase. Ultimately, their decisions regarding the goods to be purchased are influenced by perception.

The second aspect concerns halal certification procedures. Students have understood the halal procedure mechanism, beginning with registration, inspection of ingredients and production processes, and ending with the issuance of halal certificates. This understanding is necessary because society still does not understand the certification process. Halal certification is considered important for protecting customers in accordance with the laws applicable in Indonesia.

The third aspect is halal consumer protection. Through halal labels, consumers or customers obtain a sense of security and comfort because they know that the product is halal. The government is obliged to protect consumers' rights to obtain credible

information regarding halal products. The honesty of business actors is an important part of maintaining public trust in halal products.

The fourth aspect focuses on the benefits of halal products. From the *maslahah* perspective, consuming halal goods provides social and spiritual benefits because it protects religion, life, and community welfare. Halal certification is also a means of improving product quality and safety so that it benefits society in general.

The fifth aspect examines halal responsibility for students. Studying halal products can help students warn the public about the importance of halal *maslahah* in everyday life, which can provide benefits, create a better consumption culture, and provide a sense of security in accordance with sharia.

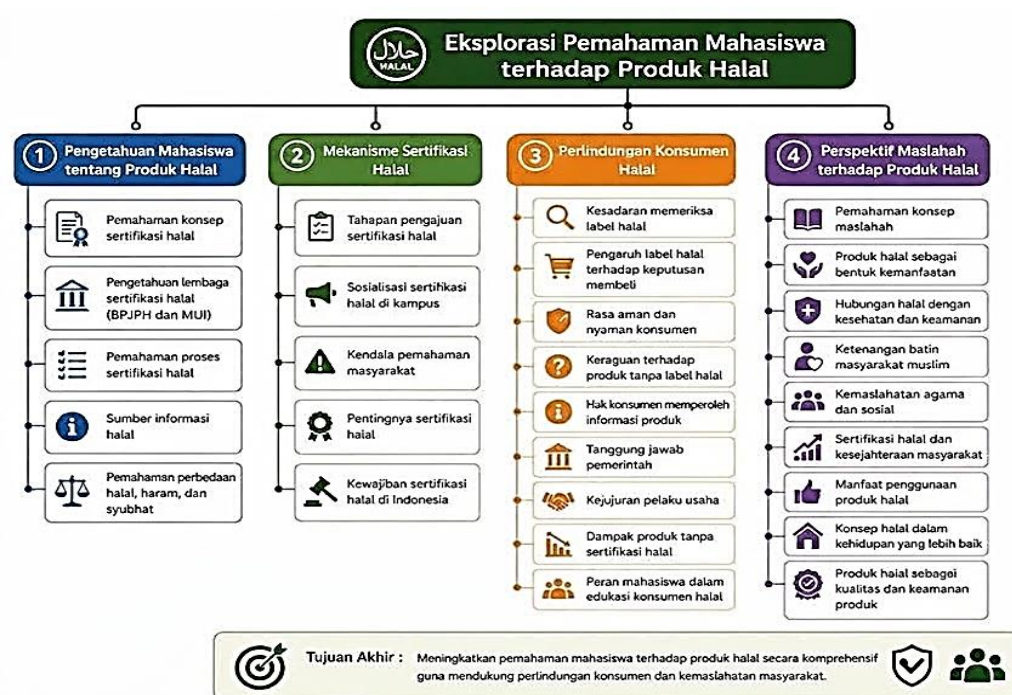


Figure 2. Students' understanding of halal products

The analysis of the research flow concerning students' understanding of halal products focuses on three main areas: the halal certification mechanism, consumer protection, and the *maslahah* perspective. This research begins with input factors or driving factors that influence students' level of understanding. Internal factors relate to students' knowledge and religious awareness, while external factors concern information, government regulations, and education obtained from the campus and community environments. This study was conducted in East Lombok by obtaining information from students at private higher education institutions under the Ministry of Religious Affairs in East Lombok.

The process of exploring students' understanding of halal products is described below. The diagram shows that five main components shape students' understanding of

halal products: knowledge of halal products, understanding of the halal certification process, awareness of halal consumer protection, the masalah perspective on halal products, and the role of students in halal literacy.

These elements are integrated with one another in forming a broad understanding of halal products, including basic knowledge, the certification process, profit and consumer protection, the value and benefits of halal products, and students' contribution to disseminating halal information to the public. In understanding this, students are expected to become more critical consumers and play an active role in protecting halal products.

Based on the interviews, students understand that halal certification is a guarantee of quality, safety, and conformity of products with Islamic law. However, their understanding of the halal certification mechanism remains limited because most information is obtained only through social media, the internet, and lectures. The existence of a halal label is considered to strongly influence purchasing decisions because it provides consumers with a sense of security and confidence. Students also consider the government responsible for supervision, regulation, and education concerning halal products. In addition, halal products and certification are viewed as having masalah value because they can maintain religious compliance, increase public trust, support the development of the halal industry, and promote community economic welfare. The following are the interview results from informants from three higher education institutions in East Lombok:

1. Eksplorasi pengetahuan mahasiswa terhadap produk halal

<i>Informan P1, P4, P7</i>	Saya memahami produk halal dari kemasan produk yang saya konsumsi namun untuk makanan saji saya langsung konsumsi tanpa tahu label halal, intinya saya melihat dari cara menyajikannya dengan baik
<i>Informan P2, P3, P5</i>	Saya tahu produk itu halal kalau ada proses resmi yang tertera dilabel halal. Biasanya ditandai dengan label halal dari lembaga berwenang
<i>Informan P3, P6, P9</i>	Informasi produk halal saya peroleh hanya dari media internet dan media social baik proses sertifikasi halal
<i>Informan P4, P2, P1</i>	Tidak ada informasi dari kampus terkait produk halal, baik seminar, workshop apa lagi pelatihan
<i>Informan P5, P7, P3</i>	Belum ada materi dari kampus terkait dengan produk halal hanya diajarkan tentang fiqh muamalah terkait barang halal dan haram

2. Mekanisme sertifikasi halal

<i>Informan P1, P5, P8</i>	Saya tahu produk halal itu penting, tetapi saya belum tahu bagaimana cara mengurus sertifikasi halal, mulai dari syarat, proses pemeriksaan, sampai lembaga yang mengeluarkannya. Hanya tahu dari internet dan berita di media sosial
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<i>Informan P1,P5,P8</i>	Belum tahu cara mengurus sertifikasi halal syaratnya, prosesnya sampai pada penerbitan sertifikat. Dari internet, berita, dan pernah ikut seminar di kampus. Juga dari teman yang keluarganya punya usaha makanan
<i>Informan P2,P8,P4</i>	Tidak tahu cara mengurus sertikat halal, Langkah-langkah utama mulai dari peroses hingga penerbitan sertifikat karena selama ini saya tahu dari perkuliah saja dan tidak tahu peraktiknya.
<i>Informan P3,P10,P1</i>	Saya minim sekali pengetahuan tentang proses halal sampai pada mendapatkan sertifikat..
<i>Informan P4,P8,P2</i>	Selama ini, Saya memperoleh informasi tentang mekanisme sertifikasi halal dari berbagai sumber, mulai dari internet,hingga materi perkuliahan
<i>Informan P4,P8,P2</i>	Saya tidak tahu tentang mekanisme produk halal karena tidak pernah melihat praktik penerbitan halal.
<i>Informan P5,P3,P8</i>	Saya memperoleh informasi tentang mekanisme sertifikasi halal dari media sosial, dosen, berita, dan juga lingkungan sekitar.

3. Perlindungan konsumen terkait produk halal

<i>Informan P1,P3,P5</i>	Keberadaan sertifikat halal menjadi faktor penentu pilihan saya. Apalagi seperti kosmetik, saya mulai mempertimbangkan status halalnya karena menyangkut bahan-bahan yang berpotensi tidak halal seperti bahan kimia dari sumber yang tidak jelas. pemerintah memiliki tanggung jawab yang besar mengenai ini mulai dari menerapkan regulasi yang jelas melakukan pengawasan pemasaran produk hingga memberikan sanksi tegas bagi pelanggar. Selain itu, pemerintah juga wajib mengedukasi masyarakat agar bisa menjadi konsumen yang menjadikan penggunaan produk halal sebagai gaya hidup
<i>Informan P2,P4,P6</i>	Biasanya saya prioritaskan produk yang sudah berlabel halal resmi. Membuat aturan yang jelas, mengawasi peredaran produk, memberi sanksi tegas, serta mengedukasi masyarakat dan pelaku usaha.
<i>Informan P3,P9,P7</i>	Ketika saya dihadapkan pada dua produk serupa dengan harga hampir sama, keberadaan sertifikat halal menjadi faktor penentu pilihan saya. Bahkan untuk produk non-makanan seperti kosmetik, saya mulai mempertimbangkan status halalnya karena menyangkut bahan-bahan yang berpotensi tidak halal seperti kolagen dari sumber yang tidak jelas.pemerintah memiliki tanggung jawab berlapis mulai dari menyusun regulasi yang jelas, melakukan pengawasan pasar secara berkala, hingga memberikan sanksi tegas bagi pelanggar. Selain itu, pemerintah

	juga wajib mengedukasi masyarakat agar bisa menjadi konsumen halal yang cerdas dan tidak mudah dibohongi oleh label palsu
<i>Informan P4,P8,P2</i>	sangat memengaruhi keputusan saya dalam membeli suatu produk. Seperti jawaban saya di atas, saya muslim, dan harus selalu was-was,selalu jeli dalam membeli produk.Menurut saya, Pemerintah bertanggung jawab dalam menyediakan regulasi, mekanisme sertifikasi yang transparan, pengawasan pasar,edukasi publik, hingga penegakan hukum yang adil(tidak berat sebelah) untuk oknum yang memiliki klaim palsu
<i>Informan P5,P7,P9</i>	keberadaan sertifikat halal memengaruhi keputusan saya dalam membeli produk karena membuat saya lebih yakin Menurut saya, pemerintah bertanggung jawab untuk mengawasi peredaran produk dan memastikan produk yang di jual sudah jelas kehalalannya.

4. Perspektif masalah terkait produk halal

<i>Informan p1,p9,p3</i>	Dari sisi agama, ia memastikan umat Islam dapat menjalankan kewajiban konsumsi sesuai syariat. Dari sisi sosial, budaya konsumsi halal menciptakan solidaritas komunitas muslim, mendorong pertumbuhan industri halal. Sertifikasi halal memiliki potensi besar untuk mencapai kesejahteraan. Ketika industri halal berkembang, lapangan kerja akan membuka banyak peluang bagi masyarakat, pelaku UMKM mendapat akses pasar yang lebih besar
<i>Informan p2,p3,p7</i>	Produk halal menjaga akidah individu sekaligus menciptakan ketertiban sosial karena masyarakat merasa dilindungi. Dengan sertifikasi halal, pelaku usaha lebih dipercaya, produk laku, ekonomi bergerak, dan masyarakat sehat. Itu bagian dari kesejahteraan
<i>Informan p3,p1,p2</i>	Sertifikasi halal memiliki potensi besar sebagai instrumen kesejahteraan. Ketika industri halal berkembang, lapangan kerja akan terbuka lebih luas, pelaku UMKM mendapat akses pasar yang lebih besar, dan Indonesia sebagai negara muslim terbesar dunia bisa memposisikan diri sebagai pusat industri halal global.
<i>Informan p4,p6,p8</i>	Menurut saya, Produk halal berperan menjaga kemaslahatan agama dengan memudahkan umat menjalankan ajaran agama, dan menjaga kehidupan sosial melalui kepercayaan dan stabilitas pasar yang menghormati nilai bersama(kemaslahatan). Sertifikasi halal dapat mendorong kesejahteraan dengan

membuka akses pasar, meningkatkan kualitas produk, serta memberikan kepastian ekonomi bagi pelaku usaha dan konsumen

Informan p5,p10,p1

Menurut saya, produk halal dapat menjaga kemaslahatan agama dan kehidupan sosial karena membantu masyarakat hidup lebih baik dan saling percaya. Iya, sertifikasi halal dapat menciptakan kesejahteraan karena meningkatkan kepercayaan konsumen dan membantu perkembangan usaha

DISCUSSION

Exploration of Students' Understanding of Halal Products

Exploration of students' understanding of halal products. In examining students' understanding of halal products, it is first necessary to understand the stages of halal products. In accordance with the mandate of Law Number 33 of 2014 concerning Halal Product Assurance, there are two main points in understanding halal products in society:

1. **Regular halal certification**, which is a standardization process involving examination and testing conducted by a Halal Inspection Institution (LPH), followed by the determination of a halal fatwa by the Indonesian Ulema Council (MUI).
2. **Self-declare halal certification**, which is a process of declaring halal status independently for micro and small businesses (UMK), based on standards determined by BPJPH together with Halal Product Process Assistance officers (PPH).

Knowledge of Halal Products

This research focuses on Self-Declare Halal Certification among students who frequently consume ready-to-eat foods and snacks. Ready-to-eat food is chosen because it is cheaper, practical, quick, durable, and available in many flavor choices (Nasywa Lulu Azzahra Sutopo and Muhammad Habib Zainul Huda 2025). Ready-to-eat food becomes the main choice when selecting food when there is no food available at home (Ufrida and Harianto 2022).

Furthermore, regarding the process of understanding halal products, some students in East Lombok understand halal products and obtain information through social media, lecturers, and news. As stated by informant P1: *"I obtain information about halal certification from product packaging bearing a halal label, but for ready-to-eat food I determine whether the food is suitable for consumption without considering where its halal status comes from."* (Interview, May 28, 2026).

The exploration of students' understanding of halal products is still limited within the institutions where they study. Such information is rarely found in the form of socialization, seminars, or other technical activities specifically examining the halal system process.

In addition, limited access to information from halal institutions is also a major factor causing students' understanding to remain general rather than technical. Another informant stated that they did not understand the mechanism for obtaining halal certification for a product. The informant stated that so far they only knew about the halal

label on product packaging without understanding the process that business actors must go through to obtain the halal certificate.

According to the informant, limited socialization and lack of information obtained from the campus and community environments made their knowledge of the halal certification procedure very limited. Informant P9 stated: *"I know halal products are important, but I do not yet know how to process halal certification, starting from the requirements, inspection process, to the institution that issues it. So far, I have only seen the halal label on packaging without knowing the process."* (Interview, May 30, 2026).

This statement indicates that students' understanding of the halal certification mechanism still requires strengthening through more intensive education and socialization. Research by Cafetaria et al. (2026) shows that they understand the importance of maintaining cleanliness in the production process and using halal-certified materials. However, formal training on the Halal Product Assurance System (SJPH) has not yet been conducted in a structured manner, although it could be very important for improving standards.

Halal Certification Mechanism for Business Actors

In the halal certification process through Self-Declare, several mechanisms must be understood. First, MSMEs must have a Business Identification Number (NIB) registered in OSS with a micro or small business scale. This may be completed independently or with assistance from Halal Assistance Officers. Second, the type of business must only be on a micro or small scale. Third, the owner must ensure that the production process is simple and uses raw materials whose halal status is already clear. Students can be said not to yet understand the halal certification mechanism because of the limited information and socialization concerning halal certification, as expressed by informant P2: *"I do not know yet, because so far I have only seen products with halal labels on their packaging."* (Interview, May 17, 2026). Similarly, informant P1 stated:

"I do not know; so far I have only looked at the product." (Interview, May 15, 2026).

Regarding whether socialization concerning halal certification in the campus environment was adequate, informants P1 and P2 stated:

"In my opinion, it is not fully adequate and still needs to be improved. So far, there has been no socialization on campus about halal products." Furthermore: *"It is not adequate. There is still little specific education. Students mostly learn from their own awareness."* (Interviews, May 15 & 17, 2026).

The statements of the informants indicate that only some students in higher education receive information about the halal product mechanism. To facilitate understanding, the following is the halal product mechanism for business actors.

The next steps in applying for halal certification are:

1. Business actors must have an email account under the owner's name to facilitate notification codes confirming that the business is genuinely theirs, by registering through the BPJPH Sihalal system.
2. Select the halal certification application scheme using the Self-Declare mechanism.

3. Select an assistance officer according to the business actor's domicile/region to facilitate communication when problems occur and through the BPJPH assistance portal to verify the data.

4. Complete the required data by filling out the questionnaire and uploading documents containing the NIB and list of ingredients used, as well as completing the halal declaration.

5. After everything has been completed, the Halal Product Process Assistance officer conducts field/document verification and validation based on the official completeness of the registration/documents prepared by the business actor.

6. The final step is a session conducted by MUI to ensure that the submitted data are correct and valid. If the submitted information is appropriate, the Indonesian Ulama Council issues the halal certificate.

From the stages above, students rarely understand this method because the information they obtain is still general and not practical (Halal, n.d.). In addition, the digitalization of certification development plays an important role in facilitating the public in carrying out certification. Furthermore, the utilization of digital technology is a key factor accelerating the development of the creative economy in discussions of the halal industry. Digital transformation provides opportunities for business actors to access broader markets, improve operational efficiency, and create sustainable innovation (Dinana & Adinugraha, 2026).

Consumer Protection Through Halal Certification

Regarding consumer protection, students understand that consumers have the right to obtain clear information about ingredients, production processes, and the halal status of products. This serves as a form of protection for Muslim consumers so that they can uphold religious teachings and practice their religion correctly. Therefore, students consider that business actors must provide transparent product information.

Based on this research, halal labels provide guidance regarding product safety and quality, so that students are more interested in products bearing halal labels than products without halal labels.

Regarding the question, "What is your opinion concerning the protection of Muslim consumer rights regarding halal products?" informant P5 stated: *"In my opinion, protecting the rights of Muslim consumers regarding halal products is very important so that people are not harmed by products whose halal status is unclear."* (Interview, May 18, 2026).

Regarding the question, "Does the existence of halal certification influence your decision to purchase a product?" informant P5 stated: *"Yes, the existence of halal certification influences my decision to purchase a product because it makes me more confident."* (Interview, May 18, 2026).

In line with the research findings, the use of celebrities as supporting factors in promoting halal fashion products can increase customers' interest in purchasing such products (Timur et al., 2022). When students purchase food without halal certification, the products purchased are generally popular products. In practice, religion is not the only

factor underlying the selection of products for consumption; price, social habits, economic considerations, and ease of access to goods are also determining factors.

In addition, students believe that the government has a major responsibility to protect consumers of halal products. Regarding the question, “In your opinion, what is the government’s responsibility in protecting consumers concerning halal products?” informant P2 explained: “*The government must supervise, regulate, and ensure that products are safe and halal.*” (Interview, May 16, 2026).

Students believe that the government should serve as the main pillar in establishing policies and ensuring their implementation by reviewing and simplifying halal certification laws so that they are more efficient for micro, small, and medium enterprises (Rachman, 2026).

These responsibilities include establishing clear regulations, supervising product distribution, implementing transparent certification mechanisms, imposing sanctions on violators, and educating the public and business actors, as well as providing free certification. The government is considered necessary to supervise products circulating in society, impose sanctions on business actors who violate halal regulations, and increase socialization concerning the importance of halal certification. In this regard, the state is considered to have a strategic role in guaranteeing the rights of Muslim consumers through halal product assurance regulations.

In addition to the government, students emphasize that business actors should conduct business honestly, fairly, and transparently in providing information about halal products. Students believe that businesses should not merely use a halal label when promoting their products, but should go beyond this by ensuring that the goods they sell comply with halal standards. Business dishonesty can have implications for consumers and producers, reduce public trust in the halal certification system, and decrease producers’ income.

Students view halal products as beneficial to society as a whole, not merely to individuals. Halal products are considered more hygienic, safe, and high-quality, while also protecting consumer health.

In addition, students associate the consumption of halal products with inner peace and blessings in life. Halal products are considered to provide comfort because they are in accordance with Islamic teachings and are considered capable of maintaining the spiritual relationship between humans and God while encouraging better and more responsible behavior.

Maslahah Perspective in Halal Products

The Maqasid al-Shariah study determines that the five main objectives of Islamic law are related to students’ understanding of halal products: protection of religion (*hifẓ al-dīn*), protection of life (*hifẓ al-nafs*), protection of intellect (*hifẓ al-aql*), protection of lineage (*hifẓ al-nasl*), and protection of wealth (*hifẓ al-māl*). Halal products serve as a means of realizing comprehensive human welfare.

Regarding the question, “What is your view of halal products in maintaining religious welfare and social life?” informants P1 and P5 stated: “*Very important. Halal products protect*

individual faith while creating social order because people feel protected.” (Interview, May 16, 2026). Informant P5 further stated: *“In my opinion, halal products can maintain religious welfare and social life because they help people live better and trust one another.”*

Overall, this research states that students’ understanding of halal products in East Lombok is influenced by religious knowledge, access to information, the social environment, and awareness of the importance of consumer protection and welfare. Therefore, follow-up is required in the form of halal literacy through education, socialization, and collaboration among higher education institutions, government, and halal institutions to obtain better halal knowledge and information for students.

In discussion, it is the most important section of your article. Here you get the chance to sell your data. Make the discussion corresponding to the results, but do not reiterate the results. Often should begin with a brief summary of the main scientific findings (not experimental results). The following components should be covered in discussion: How do your results relate to the original question or objectives outlined in the Introduction section (what)? Do you provide interpretation scientifically for each of your results or findings presented (why)? Are your results consistent with what other investigators have reported (what else)? Or are there any differences?

CONCLUSION

Through interviews with informants concerning the mechanism, protection, and masalah of halal products, this research shows that students do not yet fully understand the basic concepts of halal certification and halal products. Many informants consider halal certification merely a label on product packaging, although it is also a guarantee of quality, safety, legality, and compliance with Islamic law.

On average, informants do not yet understand the mechanism of halal certification, beginning with administrative requirements, the inspection process, and the issuance of halal certificates. Students obtain information only from social media, the internet, news, seminars, and lecture materials. Therefore, their understanding remains limited to a theoretical framework and has not yet reached the practical domain. This indicates a gap between efforts to understand the concept and the mechanism of halal certification. In religious higher education institutions, for example, this should become a serious concern for stakeholders through more applicable training, such as practical training, seminars, and workshops, as well as halal certification assistance for business actors, students, and micro, small, and medium enterprises (MSMEs).

Regarding consumer protection, halal certification is an important factor in students’ purchasing decisions. Most informants stated that they tend to shop for products with official halal labels because these labels provide a sense of security, comfort, and confidence that the products are halal. This finding indicates that among Muslim communities, particularly Generation Z, halal labels have become part of a halal lifestyle.

In addition, the informants’ perceptions show that the government has a major responsibility to protect consumers concerning halal products. Students also emphasize the importance of preventing counterfeit halal labels so that consumers are not harmed. This shows that protecting halal consumers is not only the private responsibility of

consumers but also requires an active government role in operating a separate halal product assurance system.

Consuming halal goods can protect the faith and inner peace of Muslims while simultaneously creating a sense of security and trust in society. In addition, halal certification has great potential to encourage the growth of the halal industry, create new employment opportunities, increase consumer trust, strengthen MSME competitiveness, and expand market access.

In this regard, halal certification is both a religious symbol and a tool for economic growth and community welfare. The research indicates that students support the growth of the halal industry in Indonesia. Halal certification is considered capable of increasing customer trust in local products, thereby strengthening the competitiveness of Indonesian products in domestic and international markets. Therefore, increasing halal literacy among students is important because students have a strategic role as future teachers, drivers of public awareness, and supporters of halal economic development.

Overall, the research shows that students understand the importance of halal products and the benefits of halal certification from religious, consumer protection, and socio-economic benefit perspectives. However, they still lack understanding of the technical and practical aspects of halal certification. Therefore, cooperation between higher education institutions, government, and halal certification institutions is required.

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