
Halal Certification of Drugs and Food in Normative and Health Review

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Abstract: *The purpose of the study is to find out Islamic ethics about medicine and food. Halal certification of a product is very important for Muslim consumers and also beneficial for manufacturers of medicinal and food products. The subject of this study is several studies on the determination of halal certification/labelling on each drug and food product to determine the response of micro-businesses to the obligation to determine halal certification on each product. Methods used with literature search and literature selection. The results of the study show that halal certification of a drug and food product is very important for Muslim consumers and also beneficial for manufacturers of medicinal and food products. The halal product in question is all kinds of objects made of elements that are allowed by Sharia so that they can be used, be it consumption, use, or daily use.*

Keywords: *halal certification, medicine, food, halal products, health.*

INTRODUCTION

Health is a state of bodily, mental and social well-being that enables everyone to live a socially and economically productive life. Not only limited to physical, mental and social disorders, but health is seen as a tool or means for productive living, thus, health efforts are made, directed at efforts that can direct people to achieve sufficient health to live productively. Islam is a religion based on revelation, comes from Allah Almighty and is a religion brought by Prophet Muhammad (PBUH) to perfect the religion brought by previous prophets [1]-[3].

To maintain their survival, humans need food as the most basic thing. But still, it remains to be considered whether the food is of optimal nutritional value and complete. Complete nutrients needed by the body include carbohydrates, proteins both animal and vegetable, fats and vitamins and minerals. Foods of nutritional value can be processed into various kinds of correct processing processes, because if not processed properly, then these foods can interfere with health. Before consuming both processed and non-processed foods, we must ensure that the food is safe and free from the source of disease. Because, if the food is contaminated, it will be unsafe and unhealthy for our bodies [4]-[6].

From a health perspective, the function of food in addition to being an energy source, also has a role in the chain of disease spread. The need for appropriate food sanitation so that we can be protected from the dangers of disease due to food contaminated with bacteria or other disease-causing organisms. For commercial or traded food, it is necessary to be supervised by related parties so that consumers can obtain healthy food and meet health requirements [7]–[9].

Pharmaceutical science is a very sophisticated science and has experienced tremendous growth and development. The sophistication of this science, among others, can be seen from its many branches, such as pharmaceutical pharmacology, pharmaceutical biology, pharmaceutical chemistry, pharmaceutical pharmacy, clinical pharmacy and others. Islamic science as a science based on universal values constructively can be seen in how it places the role of the Qur'an in Islam. This is what distinguishes it from the Muslim worldview. The scientific theories raised by science are based on metaphysics that contradict and corner the beliefs of religious people, such as the theory of the creation of the universe, humans, nature's relationship with God, and so on [10], [11].

Following in the footsteps of the Prophet Muhammad (peace be upon him) is a must for Muslims. Including inheriting the treatment method carried out by the Prophet Muhammad SAW. The treatment carried out by the Prophet Muhammad uses three ways, namely Through prayer or treatment using Divine revelations better known as do'a-do'a ma'tsur which comes from the Qur'an and the Sunnah of the Prophet SAW who is shahih, using traditional medicines both from plants and animals, and using a combination of both methods. As for treatment through drugs derived from plants, plants, seeds and minerals, this is familiar in the world of pharmacy [12]–[14].

Food in Islam is also very very important. Allah Almighty attaches great importance to the issue of food and eating activities for His living beings. Food is etymologically *tha'am* which means "food". Allah Almighty notices that when a person eats, it will make him feel pleasure and satisfaction, but sometimes people become negligent about the benefits of food to maintain their survival, not the other way around or "live to eat". Therefore, in this case, the author would like to review some literature on food and medicine from an Islamic and health point of view [15]–[17].

Literature Review

There are several studies on the determination of halal certification/labelling on every drug and food product to determine the response of micro-businesses to the obligation to determine halal certification on each product. The research shows that halal certification on each product is very influential on every purchase and halal certification also affects the interest of micro-businesses to have halal certification on each product [18], [19]. Some of these studies include:

First, research Asrorun Ni'am Sholeh, 2015. In his journal entitled Halal Assurance on Medicinal Products: Study of MUI Fatwas and Their Absorption in the Halal Product Assurance Law. Here it explains that explicitly, Islam teaches us to strive in the face of difficulties. When afflicted by disease, we are encouraged to seek treatment. It is not enough to encourage treatment but to seek treatment with halal goods (and means). The hadith of the Prophet (peace be upon him) in this regard is clearly "Seek treatment, but do not seek treatment with unclean goods" (HR. Abu David). Islam views health as a very important factor in human life, therefore the Prophet taught about healthy living procedures and encouraged always praying for health. Proactively, the Prophet (peace be upon him) advocated healthy living, among others by choosing halal and healthy foods, exercising, and avoiding harmful consumption. To provide certainty for the Muslim community in Indonesia, the Indonesian Ulema Council specifically on July 20, 2013, issued a fatwa on Medicine and Medicine. The fatwa contains six dictums of legal statutes and four recommendations [20], [21]. The fatwa in full is as follows:

1. Islam prescribes medicine because it is part of the protection and health care that is part of safeguarding Al-Dharuriyat Al-Khams.
2. To seek healing, it is mandatory to use treatment methods that do not violate the Shari'a.
3. Drugs used for medicinal purposes must use sacred and halal ingredients.
4. The use of unclean or haram substances in drugs is haram.
5. The use of drugs made from unclean or haram for legal treatment is haram unless it meets the following conditions: a. Used in conditions of compulsion (al-dlarurat), which are conditions of compulsion that if not done can threaten human lives, or conditions of urgency equivalent to emergency conditions (al-Hajat Allatitanzilu Manzilah al-Dlarurat), namely conditions of urgency which will be able to threaten the existence of human souls in later; b. No halal and holy material has been found; and c. There is a recommendation by competent and trusted paramedics that no medicine is halal [22]–[24].
6. The use of unclean or haram drugs for treatment outside the law may be provided that purification is carried out.

From the discussion above, there is a responsibility and obligation for pharmaceutical "scholars" and experts to continue to ijtihad to conduct research, to realize halal and thayyib drugs, including vaccine drugs for immunization. The affirmation of the obligation regarding the halal requirements of the drug requires a strong commitment from the government for its enforcement by compiling technical instruments for its implementation, socializing it to manufacturers and the public in general as a form of compliance with the Law as well as a form of protection of community rights [25].

Second, Ramlan's research, 2014. In his work entitled Halal Certification as an Application of Islamic Business Ethics to Protect Muslim Consumers. The work explained that certification is part of Islamic business ethics because in Islam it is taught to eat food that is halal for consumption. Business in Islam is meant as an activity about business of various forms (infinitely) but limited using income and development of property (there are halal and haram rules). In other words, business activities must follow the provisions of Shari'a (rules from the Qur'an and Hadith) [26].

Halal certification in food is needed by Muslim consumers to provide guarantees not to consume or use goods or services that are not halal so that they are not exposed to sin. So the government must provide guarantees to Muslim consumers so that the products of goods or services circulating amid society are truly halal. The halal label itself provides benefits for business actors such as increasing consumer confidence, reaching the global halal food market, increasing product marketability in the market and low-cost investment [27], [28].

Muslim consumers should be savvy before buying a product or service for security and safety. In this study, "Muslim consumers, who are mostly populated in Indonesia, are the most disadvantaged by a large number of food products without halal labels.

Third, Sheilla Chairunnisyah, 2017. In his journal entitled The Role of the Indonesian Ulema Council in Issuing Halal Certificates on Food and Cosmetic Products. The journal explained that halal certification and labelling that have been carried out have only reached some small products such as food products, beverages, medicines, cosmetics, and other products circulating in the community. The Indonesian Ulema Council through LPPOM MUI and the Fatwa Commission have tried their best to provide halal food guarantees for Muslim consumers through halal certification instruments, which are MUI-written fatwas stating the halality of a product following Islamic law. This halal certification aims to provide certainty of the halalness of a product so that it can calm the mind that consumes it [29]–[31].

Halal certification by the Indonesian Ulema Council is actually to provide legal protection and legal certainty for Muslims in consuming food products and cosmetics derived from producers. The Indonesian Ulema Council itself in collaboration with LPPOM makes every effort to determine whether a product is halal or not by researching raw materials, additives,

processing sites and even transportation used to deliver food products, points of sale, processing sites, clean from pigs [32]–[34].

The criteria for a food product that meets halal requirements are: 1) Does not contain pork and ingredients derived from pigs; 2) Does not contain prohibited substances, such as substances derived from human organs, blood, impurities and so on; 3) All materials derived from halal animals slaughtered according to Islamic law; 4) All places of storage, points of sale, processing, places of processing and transportation of them should not be used for pigs; 5) All foods and beverages that do not contain khamar (alcoholic beverages). The halal certification is only valid for 2 years since the certificate was issued, and must be recertified again [35], [36].

Fourth, research by An Ras Try Astuti, 2019. In his journal entitled Halal Business in the Perspective of Islamic Ethics: A Theoretical Study. The journal explains whether or not a food is halal is the most important thing for the Muslim community. The concept of Islamic ethics is not stagnant but tends to be names and contestual. In addition, Islamic ethics derived from sharia teachings also have a legal basis from the Quran and Sunnah. In addition, the philosophical basis of Islamic ethics, namely the conception of man as a caliph on earth. This conception ensures that every human being will be responsible for his actions, and therefore will encourage people to behave ethically in every life. ethical imperative is not only because man is God's Caliph on Earth, but much deeper than that. Ethics is the path to human perfection [37]–[39].

For this reason, ethics is a must that must be practised by every human being. This is where the importance of Islamic sharia institutions such as the Indonesian Ulema Council (MUI) lies. This institution should not only be limited to issuing Halal rules and certification. However, this institution must intervene to educate the public about the importance of applying ethics in everyday life. The possibility of applying ethics based on halal regulations and certification, ethics is also not only based on rules but more internalization. Because if it is only limited to rules, humans do not feel the importance of ethics in their practical lives. The human desire to fulfil the need for halal consumption makes suppliers and producers adjust the products offered to halal standards in Islam. Halal certification as a comprehensive quality assurance system can be used to win market competition by meeting the needs of consumers who are guaranteed halal. The lack of a guaranteed supply of halal products makes the halal market opportunity still very wide open that can be utilized by small and large industries [40]–[42].

In other words, products that have been certified halal will be easier to enter the international market that is increasingly accommodating to the values believed by Muslims. If so far halal in Indonesia has always been responded to with the sentiment of religious hegemony, then through this writing it is expected to provide new insights to all users of services and goods who have different understandings about halal policy. Finally, gives awareness to them that halal certification will not harm other religions, it can even provide guarantees so that their products can be accepted easily by Muslim consumers around the world [43].

Fifth, May Lim, in her work entitled Halal Product Assurance in Indonesia. In this book, it is explained about reviewing the regulation of halal products before UUJPH and the regulation of halal products in UUJPH. With this arrangement, it further emphasizes the urgency of the issue of halal-haram in the chain. In the international trade system, the issue of certification and marking of halal products has received attention both to protect Muslim consumers around the world as well as a strategy to face the challenges of globalization. Along with the large quantity of Muslim consumers in Indonesia which reaches 204.8 million Indonesians, the Indonesian market itself becomes a very large Muslim consumer market [44]–[46].

Halal product assurance laws and regulations are not only intended to provide protection and assurance to consumers, but are also useful for producers in guiding how to process, process, produce, and market products to the consumer community, as well as how to make halal product information to consumers. Therefore, the guarantee of halal products is an

important thing to get attention from the state. As stated in the Preamble to the Constitution of the Republic of Indonesia Year 1945 (UUD 1945) the State is obliged to protect the entire Indonesian nation and all Indonesian bloodshed and realize general welfare [47]-[49].

METHODOLOGY

Literature Search

This study conducted a systematic review of previous studies on Islamic ethics about medicine and food. The source of the literature search database is Google Scholar.

Literature Selection

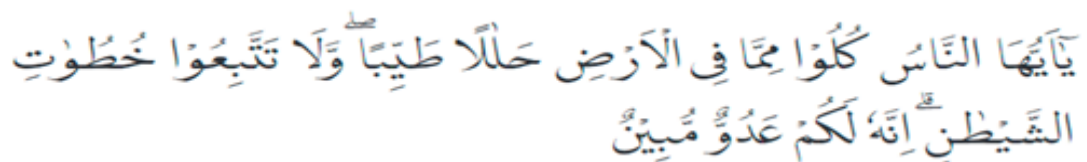
Selected articles are articles that meet the inclusion criteria. The inclusion criteria in this study are articles published in national journals related to Islamic ethics on medicine and food from the Google Scholar database, articles that can be accessed in full (full text), in Indonesian and articles published in the last 10 years (2013-2023).

RESULTS AND DISCUSSION

Based on the five articles above that have been reviewed, it is explained that halal certification of a drug and food product is very important for Muslim consumers and also beneficial for manufacturers of medicinal and food products [50].

Islam has very clear rules regarding the halal of a product. For a Muslim, consuming halal and good products (thayibah) is a manifestation of piety to Allah. The halal product in question is all kinds of objects made of elements that are allowed by Sharia so that they can be used, be it consumption, use, or daily use. This has implications for the consumption of pharmaceutical preparations, especially the consumption of drugs. The use of drugs to improve health quality is not enough just to guarantee safety, quality, and efficacy, but also must be available halal guarantees [51].

The concept of halal is very important and fundamental for Muslims because it is an obligation (Shari'a) that every Muslim must obey. These are the following Qs. Al-Baqarah [2]:168 as follows:



يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوتَ
الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

Means:

"O man! Eat of the lawful and good (food) found on earth, and do not follow the steps of Satan. Truly, Satan is a real enemy to you."

The surah in the Qur'an above clearly commands Muslims to consume good and halal products, so Muslims believe that consuming non-halal products is a great sin that will have a bad impact on life in the world and life after death (hereafter).

In addition to paying attention to halal haram food products, Muslims have also begun to concentrate on paying attention to halal pharmaceutical products including drugs and cosmetics. Halal medicines must be produced following Islamic sharia, starting from the selection of raw materials that must be ensured not to contain prohibited elements such as pigs, dogs, alcohol and other haram raw materials.

Food and Drug processing agencies in different countries generally provide better separation regarding the classification of drugs as halal or haram worldwide. Halal pharmaceuticals must also follow pre-marketing and post-marketing controlled by relevant national pharmaceutical regulators such as the National Pharmaceutical Supervision Bureau. The halal product market for medicines has great potential globally in terms of increasing

revenues supported by the growing demand for halal medicines coming from a growing Muslim population; however, these halal medicines must also be approved by halal drug certificate bodies such as the Institute for the Assessment of Food, Drugs and Cosmetics of the Indonesian Ulema Council (LPPOM MUI) in Indonesia and the Department of Islamic Progress in Malaysia. And is expected to stimulate the increasing global consumption of halal medicinal products. Currently, halal medicines are estimated to account for nearly one-third of the total revenue of the global halal market. This is an excellent opportunity for halal drug industry players [52].

Discussion about halal haram a medicinal and cosmetic product, a pharmacist plays an important role in providing halal pharmaceutical products and must participate in educating the public, about the importance of choosing and using halal pharmaceutical products. At this time, slowly some people are starting to realize the importance of the halal status of a product. This can be seen by some people when going to buy food products or cosmetic products, always see the halal logo of the product issued by the Indonesian Ulema Council known as LPPOM MUI [53]–[55].

CONCLUSION

Halal certification of a medicinal and food product is very important for Muslim consumers and also beneficial for manufacturers of medicinal and food products. Halal products are all types of objects made of elements that are allowed by Sharia, so that they can be used, both for consumption, use, and daily use. These halal medicines must also be approved by halal drug certificate bodies such as the Institute for the Assessment of Food, Drugs and Cosmetics of the Indonesian Ulema Council (LPPOM MUI) in Indonesia.

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Author Contribution

All authors contributed equally to the main contributor to this paper, all authors read and approved the final paper, and all authors declared no conflict of interest.

Conflicts of Interest

All authors declare no conflict of interest.

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