



Halal Certification Obligations for Hamper-Based Florist Businesses in Indonesia: A Juridical and Islamic Economic Law Perspective

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Abstract. The development of hamper-based florist businesses in Indonesia indicates a shift in business models from decorative services to the distribution of consumable products, which has legal implications, particularly regarding halal certification obligations. This study aims to analyze halal certification obligations for hamper-based florist businesses from the perspectives of positive law and Islamic economic law. This study employs a normative juridical methodology with legislative, conceptual, and analytical approaches. The data utilized consists of primary, secondary, and tertiary legal sources obtained through literature review and analyzed qualitatively using deductive reasoning. The results of the study indicate that the halal certification obligations for hamper-based florist businesses is conditional, depending on the level of the business operator's involvement in the production, repackaging, and distribution of consumable products. Florists engaged solely in decorative services are not subject to such obligations, whereas florists involved in the production or repackaging of consumable products face a stronger juridical obligations. From the perspective of Islamic economic law, this obligation has a broader scope, as it takes into account the principles of halalan tayyiban, the prohibition of gharar, and the concept of maslahah. These three principles require clarity, safety, and benefit for consumers, so florist hamper businesses are required to exercise greater caution in ensuring the halal status of the products they trade.

Keywords: Florist Hampers; Gharar; Halal Certification; Halalan Tayyiban; Islamic Economic Law.

1. BACKGROUND

The florist business is one of the sectors that has experienced significant growth in recent years, in line with the increasing demand for decoration and the organization of various events, such as religious activities, weddings, and governmental events. The demand for floral products is no longer limited to aesthetic functions but has expanded into the service and trade industries, carrying considerable economic value (Purba et al., 2024). In its development, the florist business is no longer solely focused on selling flowers as decorative products, but has evolved into a business encompassing decoration services, floral arrangements, and the distribution of various products within a single service package. This condition indicates a transformation of the florist business model from a service-based activity into one that possesses characteristics of trade and product distribution (Purba et al., 2024). The development of hamper trends in Indonesia also reflects a shift in meaning, from merely symbolic gifts to consumable products with economic value. During the 2026 Eid al-Fitr season, hampers not only function as a means of sharing but have also become a promising business opportunity for MSMEs, offering

various food, beverage, and consumable products in attractive packaged forms (RRI, 2026). Furthermore, hampers have evolved as part of branding strategies and business relations, where products packaged as hampers are utilized as a medium of professional communication, both in personal and corporate contexts (VRITIMES, 2026). This condition indicates that hampers have developed into an integral part of a broader consumer product distribution system.

From a marketing perspective, packaging plays a crucial role not only as a means of protecting products but also as a medium of communication and a determinant of consumer perception. Packaging is capable of influencing consumer awareness, interest, and ultimately purchasing decisions. In addition, it functions as a medium for conveying product information, including composition and safety aspects related to consumption (Erijanto & Fibrianto, 2018). In the context of hampers, packaging and product contents form an inseparable unit, thereby positioning hampers as complex consumable products. This complexity arises because hampers typically consist of various items originating from different sources and production processes. Such conditions give rise to important implications, particularly concerning the clarity of product information, including halal status, which constitutes a primary concern for Muslim consumers.

Furthermore, from an economic law perspective, this shift in the nature of the business has implications for the legal status of business operators. Whereas florists were previously categorized as providers of decorative services not directly subject to consumer product regulations, under the hamper model, florists may fall into the category of business operators trading products that must meet certain standards, including halal standards. This gives rise to new legal consequences that were not previously associated with conventional florist businesses. From the perspective of Islamic economic law, this transformation also raises issues regarding product transparency and potential uncertainty (*gharar*) (Nurjanah et al., 2024). When a hamper consists of various products with different origins and halal statuses, clear information must be provided for consumers regarding the composition and halal status of these products. Without such clarity, there is a potential violation of the *halalan tayyiban* principle, which requires that products not only be halal in substance but also clear and sound in their distribution process (Zainarti et al., 2025). Therefore, the trend of hampers should not merely be understood as an economic phenomenon, but also as a shift in business classification paradigms that has

legal implications, particularly with regard to halal certification obligations. This shift is important to examine, as it affects the determination of the legal responsibilities of florist business actors in ensuring the halal status of the products they distribute to consumers.

On the other hand, micro, small, and medium enterprises (MSMEs), as key actors in the creative industry, play a strategic role in the national economy. According to data from the Ministry of Cooperatives and Small and Medium Enterprises of the Republic of Indonesia, the number of MSMEs in Indonesia in 2024–2025 reached approximately 66 million business units, contributing significantly to employment and the national gross domestic product (Kemenkop UKM, 2024). Most of these MSMEs operate in the food, beverage, and creative sectors, including hamper and modern florist businesses.

Nevertheless, the development of this business sector must be accompanied by compliance with regulatory frameworks, particularly those related to halal product assurance. The state, through Law Number 33 of 2014 on Halal Product Assurance, has established the obligation for halal certification for products that enter, circulate, and are traded within the territory of Indonesia, especially those related to food, beverages, pharmaceuticals, and certain consumer goods. This regulation aims to provide legal certainty regarding the halal status of products while also protecting Muslim consumers (Faridah, 2019). Nevertheless, the level of halal certification ownership among MSMEs remains relatively low. According to data from the Halal Product Assurance Organizing Agency (BPJPH), as of 2024, the number of products or business actors that have obtained halal certification reached approximately 3 million certificates, the majority of which originate from the MSME sector (BPJPH, 2024). When compared to the total number of MSMEs, which amounts to tens of millions of business units, this figure indicates that the level of compliance with halal certification obligations remains suboptimal.

The issue becomes increasingly complex when examined in the context of hamper-based florist businesses. Unlike food business operators who directly produce consumable goods, hamper-based florists generally act as entities that package, combine, and distribute various products within a single bundle. In practice, florist businesses often source products from multiple suppliers, including both halal-certified and non-certified items, and assemble them into a single hamper package for distribution to consumers.

This condition raises legal questions regarding the position of hamper-based florists in relation to halal certification obligations.

As stated in previous research: “*The low level of awareness among MSME actors regarding halal certification is caused by a combination of internal and external factors, such as limited halal literacy, the perception that halal certification is not economically important, and the lack of socialization and assistance from relevant institutions*” (Khairunnisa et al., 2025). Furthermore, it is also noted that: “*Business actors do not fully understand the obligation of halal certification, particularly for businesses that do not directly produce consumable goods*” (Yuanitasari et al., 2023). This indicates the existence of a grey area in the implementation of halal certification obligations, particularly for businesses that function as distributors or repackagers of products.

Although studies on halal certification among MSMEs have been widely conducted, research that specifically examines halal certification obligations in hamper-based florist businesses remains very limited. Previous studies have tended to focus on the food and beverage sector, without addressing hybrid business models that combine decorative services with the distribution of consumable products. Therefore, a significant research gap exists within this context.

This study is based on the initial hypothesis that halal certification obligations in hamper-based florist businesses are conditional, depending on the extent of the business actors involvement in the production, repackaging, and distribution processes of consumable products being traded.

2. LITERATURE REVIEW

The foundation of this study is built upon several key theories within Islamic economic law and modern business model conceptualizations. Central to this is the principle of *halalan tayyiban*, which serves as a dual standard encompassing both the substantive permissibility of a product and the processual dimensions of safety, cleanliness, and quality. This principle dictates that halal status is not solely determined by raw ingredients but also by processing and distribution methods. Furthermore, the concept of *gharar* (uncertainty) is critical in assessing consumer transactions. In Islamic economic law, failing to provide transparent information regarding the halal status and composition of bundled products introduces ambiguity, which places consumers at a

disadvantage and violates principles of fairness. Additionally, the principle of *maslahah* (public interest) underpins the necessity of halal policies to protect the physical and spiritual well-being of consumers (*maqashid al-shariah*) from potential harm caused by uncertain products. From an economic perspective, this study utilizes the concept of the hybrid business model, conceptualizing the shift of florists from a purely service-dominant logic which provides aesthetic experiences to integrating product distribution and repackaging.

Previous literature has extensively explored halal certification within the Micro, Small, and Medium Enterprises (MSMEs) sector, primarily focusing on direct food and beverage producers. Research by Faridah (2019) highlights that halal certification obligations in Indonesia extend broadly across the entire supply chain, encompassing processing, packaging, and distribution. This is supported by Tieman (2011), who asserts that distribution is an integral component of the halal assurance system, requiring all actors to maintain halal integrity. Despite these established regulations, compliance among MSMEs remains persistently low. Khairunnisa et al. (2025) note that limited halal literacy and the perception that certification lacks economic importance contribute heavily to this low awareness. Furthermore, Yuanitasari et al. (2023) discovered a critical regulatory grey area, emphasizing that business actors who do not directly produce consumable goods often fail to fully understand their halal certification obligations. The functional role of packaging has also been studied by Erijanto & Fibrianto (2018), who define it as a crucial medium for conveying product information and ensuring consumption safety. Concurrently, Purba et al. (2024) identified the transformation of modern florist businesses from simple decoration services into entities possessing complex trade and distribution characteristics.

While existing studies predominantly address halal certification among direct producers in the culinary industry (e.g., Rosita et al., 2023), there remains a significant void in the literature concerning hybrid business models that combine decorative services with consumable product distribution. This study addresses this gap by focusing on hamper-based florists, which assemble multiple products from various suppliers into complex new packages. Based on the synthesis of prevailing positive legal norms and Islamic economic principles, it is postulated that halal certification obligations for hamper-based florist businesses are not absolute but conditional; the necessity of

certification fundamentally depends on the extent of the business actor's direct involvement in the production, repackaging, and distribution processes of the traded consumable products.

3. RESEARCH METHODS

This study employs a normative juridical method. According to Soerjono Soekanto, normative legal research is conducted by examining library materials or secondary data as the primary basis for analysis. This type of research does not focus on empirical behavior in the field, but rather on existing legal norms and how such norms are interpreted in practice (Soekanto & Mamudji, 2001). This method is utilized to examine how positive law regulates halal certification obligations and how these norms can be interpreted within the context of hamper-based florist businesses. Furthermore, Peter Mahmud Marzuki explains that normative legal research aims to discover truth based on the logic of legal scholarship, namely by analyzing prevailing legal principles, concepts, and rules in order to address specific legal issues (Marzuki, 2017). In this study, the legal issue in question concerns the obligation of halal certification in hamper-based florist businesses, which operates within a regulatory grey area.

The approaches employed in this research include the statute approach. This approach is carried out by examining various laws and regulations related to Halal Product Assurance, including Law Number 33 of 2014 on Halal Product Assurance, Law Number 11 of 2020 on Job Creation, and Government Regulation Number 42 of 2024 on the Implementation of Halal Product Assurance. This approach aims to understand the structure of legal norms governing halal certification obligations, as well as the scope of legal subjects bound by these regulations. The conceptual approach is employed to examine legal concepts relevant to this study, such as the concept of business actors, product distribution, halal supply chains, and hybrid business models. This approach is essential for explaining the phenomenon of hamper-based florist businesses, which are not explicitly regulated but can be analyzed through existing legal concepts (Marzuki, 2017).

The analytical approach is used to examine the relationship between prevailing legal norms and the practices of hamper-based florist businesses. The analysis is conducted by constructing legal arguments regarding whether the activities of

repackaging and distributing products within hampers can be categorized as part of the object of halal certification obligations. The data used in this study consist of secondary data, including primary legal materials in the form of laws and regulations related to Halal Product Assurance; secondary legal materials such as books, academic journals, and previous research relevant to halal certification, MSMEs, and Islamic economic law; and tertiary legal materials, including legal dictionaries and other supporting literature.

Data collection is carried out through library research, namely by collecting, reviewing, and analyzing various relevant literature sources (Sugiyono, 2017). Furthermore, data analysis is conducted qualitatively using a deductive reasoning method, which involves drawing conclusions from general legal norms to specific cases. In this context, the general norm concerning halal certification obligations is analyzed to determine its application to hamper-based florist businesses as the object of study. Therefore, the normative juridical method employed in this study is expected to provide a comprehensive analysis of halal certification obligations in hamper-based florist businesses, both from the perspective of positive law and Islamic economic law.

4. RESULTS AND DISCUSSION

Regulatory Framework of Halal Certification in Indonesia

The obligation of halal certification in Indonesia is regulated under Law Number 33 of 2014 on Halal Product Assurance, which stipulates that all products entering, circulating, and being traded within the territory of Indonesia must be halal-certified. This provision is explicitly stated in Article 4, which provides that “*products entering, circulating, and being traded within the territory of Indonesia must be halal-certified*” (Law No. 33 of 2014, Article 4).

Furthermore, the scope of business actors under this regulation is not limited to producers but also includes parties involved in the processing, packaging, distribution, and sale of products (Law No. 33 of 2014, Article 1 point 10). This indicates that halal certification obligations extend broadly across the product distribution chain (halal supply chain) (Faridah, 2019).

In addition to being regulated under Law Number 33 of 2014 on Halal Product Assurance, the obligation of halal certification is further reinforced by Law Number 11 of 2020 on Job Creation, which aims to simplify business licensing, including aspects of

halal certification for business actors, particularly MSMEs. Under this regulation, the government provides facilitation through risk-based licensing mechanisms and streamlined halal certification procedures in order to enhance business compliance (Law No. 11 of 2020).

Moreover, the technical regulation regarding the implementation of halal product assurance is further clarified under Government Regulation Number 42 of 2024 on the Implementation of Halal Product Assurance, which emphasizes that all business actors involved in production, processing, storage, packaging, and distribution are required to maintain the halal status of products. The regulation affirms that halal obligations are not only attached to producers but also extend to parties engaged in repackaging and distribution (Government Regulation No. 42 of 2024).

Classification of Hamper-Based Florist Businesses

Based on the author's observations, as well as the operational characteristics and level of involvement in the product value chain, hamper-based florist businesses can be classified into three main categories: decorative service florists, hamper distributor florists, and hybrid florist businesses. This classification is not merely descriptive but also carries juridical implications in determining the legal responsibilities of business actors with respect to halal certification obligations.

Florists as Decorative Service Providers (Service-Based Business)

The first category consists of florists that operate purely as decorative service providers, namely businesses that offer floral arrangements without involving consumable products. In this model, the primary value offered lies in aesthetics and symbolic meaning rather than direct consumption.

From a legal perspective, florists in this category are not subject to halal certification obligations, as the object of their business does not relate to food, beverages, or other consumable products regulated under Law Number 33 of 2014 on Halal Product Assurance. Therefore, halal obligations do not attach to this type of business (Faridah, 2019).

From an economic perspective, this model represents a service-based business (service-dominant logic), where value is created through experience and aesthetics rather than through the consumption of goods (Vargo & Lusch, 2004).

Florists as Hamper Distributors (Distribution-Based Business)

The second category consists of florists acting as hamper distributors, namely businesses that sell packaged consumable products without engaging in production processes. In practice, business actors procure products from third parties (suppliers) and assemble them into hampers for resale to consumers.

Although they do not engage in production, florists in this category are part of the consumable product distribution chain. In the context of halal law, distribution constitutes an integral component of the halal assurance system, thereby imposing a responsibility on business actors to ensure that distributed products comply with halal standards (Tieman, 2011).

Studies indicate that actors involved in product distribution play a crucial role in maintaining halal integrity throughout the supply chain (Zainarti et al., 2025). Therefore, although not explicitly obligated in the same manner as producers, distributor florists bear an indirect responsibility in ensuring the halal status of the products they market.

Florists as Hybrid Businesses (Hybrid Business Model)

The third category represents the most complex form, namely florists operating as hybrid businesses that combine decorative services with the trade of consumable products. In this model, business actors not only distribute products but also engage in repackaging, product bundling, and even simple production activities, such as preparing snacks or beverages.

From a legal perspective, repackaging activities may be categorized as part of processing or light production, thereby potentially triggering halal certification obligations. This is consistent with the provisions of Government Regulation Number 42 of 2024 on the Implementation of Halal Product Assurance, which includes packaging and distribution as components of halal assurance implementation.

Conceptually, this model is recognized as a hybrid business model, referring to the combination of service provision and goods trading within a single business entity (George et al., 2021). In the context of MSMEs, this hybrid model has increasingly developed in line with product innovation and evolving market demands.

However, the complexity of this model also gives rise to broader legal implications. When florists engage in repackaging and combine multiple products into a single hamper, they substantively create a “new product” distinct from its original components. This strengthens the argument that florists in this category bear a greater obligation to ensure the overall halal status of the products they offer.

Analysis of Halal Certification Obligations in Hamper-Based Florist Businesses

Florists Not Subject to Halal Certification Obligations

Florists that operate solely in decorative services without involving consumable products are not categorized as businesses required to obtain halal certification. This is because the object of their business is not related to products subject to halal obligations as stipulated in Article 4 of the Halal Product Assurance Law. Therefore, halal certification obligations do not attach to this type of business (Faridah, 2019).

Florists Subject to Halal Certification Obligations

Florists that directly produce or process consumable products, such as preparing food or beverages within hamper packages, fall under the category of business actors required to obtain halal certification. This is in line with the provision that all consumable products traded must be halal-certified (Law No. 33 of 2014, Article 4).

Furthermore, Article 155 of Government Regulation No. 42 of 2024 on the Implementation of Halal Product Assurance stipulates that products required to be halal-certified include both goods and services. Goods subject to halal certification include, among others, food, beverages, pharmaceuticals, cosmetics, chemical products, biological products, genetically engineered products, and consumer goods that are used or utilized. Meanwhile, services subject to halal certification include slaughtering, processing, storage, packaging, distribution, sales, and/or serving.

Accordingly, hamper-based florist businesses may fall within the category of business actors required to obtain halal certification, as they function as providers of goods - such as food, beverages, pharmaceuticals, and cosmetics - as well as service providers involved in packaging and distribution activities (Government Regulation No. 42 of 2024, Article 155).

Florists in the Grey Area

This category constitutes the primary focus of this study. Hamper-based florists that merely repackage and distribute products sourced from multiple suppliers occupy a legally ambiguous position. As an empirical illustration based on the author's observations, the phenomenon of hamper-based florist businesses can be widely found among business actors on e-commerce platforms and social media, offering hamper packages that combine products such as snacks, beverages, chocolates, and decorative flowers within a single package. In practice, not all business actors provide clear information regarding the halal status of each product component. This indicates a gap between legal norms and actual practices.

For instance, certain hamper-based florist businesses sell gift packages containing various consumable products without ensuring that all items possess halal certification or clear labeling. In addition, business actors often engage in repackaging and assembling products into a new integrated package marketed under their own business identity.

This condition demonstrates that florists do not merely act as distribution intermediaries but also as active parties in constructing new products in the form of hampers. Therefore, such activities may give rise to legal responsibility for the overall halal status of the products, even when business actors are not directly involved in the initial production process.

Accordingly, these practices reinforce the argument that hamper-based florist businesses operate within a grey area that requires further legal interpretation, particularly concerning halal certification obligations in the context of product distribution and repackaging.

From the perspective of the halal supply chain, every party involved in distribution bears responsibility for maintaining halal integrity throughout the process (Tiemann, 2011). Therefore, even though florists do not engage in production, their role in distribution cannot be disregarded from both legal and ethical standpoints.

Analysis from the Perspective of Islamic Economic Law

From the perspective of Islamic economic law, the obligation to maintain the halal status of products is not limited to producers but extends to all parties involved in the distribution chain. This principle aligns with the concept of collective responsibility in *muamalah*, whereby every business actor participating in the circulation of goods is

required to ensure that the products delivered to consumers comply with Sharia standards (Tieman, 2011).

The Principle of Halalan Tayyiban as a Substantive and Processual Standard

Within Islamic economic law, the principle of *halalan tayyiban* constitutes a fundamental standard that emphasizes not only the substantive permissibility of a product but also the quality and processes associated with it. *Halal* refers to the legal status of a product as permissible under Islamic law, while *tayyib* encompasses aspects of cleanliness, safety, quality, and suitability for consumption (Zainarti et al., 2025).

Accordingly, *halalan tayyiban* can be understood as a dual standard encompassing both substantive and processual dimensions. Substantively, a product must be free from prohibited (*haram*) and impure (*najis*) elements. Processually, all stages of production - from the selection of raw materials, processing, storage, and handling to distribution - must comply with principles of hygiene, safety, and quality assurance. This principle underscores that the halal status of a product is determined not only by its ingredients but also by the manner in which it is processed and distributed.

In practice, many MSME actors tend to perceive halal compliance merely in administrative terms or in relation to raw materials, while the *tayyib* dimension is often not optimally implemented. In fact, the *tayyib* aspect plays a crucial role in building consumer trust and ensuring overall product quality. This indicates that the implementation of *halalan tayyiban* must be carried out in an integrated manner to avoid reducing the concept of halal to a mere formal label.

In the context of hamper-based florist businesses, the principle of *halalan tayyiban* becomes increasingly relevant, as the products offered often consist of multiple components derived from different sources and processes. A lack of clarity in processing, storage, or distribution may result in the neglect of the *tayyib* aspect, even if the ingredients are substantively halal. Therefore, the application of *halalan tayyiban* in hamper-based florist businesses is essential as a standard to ensure that products are not only legally halal but also safe and appropriate for consumption.

The Concept of Gharar in Product Information Uncertainty

In Islamic economic law, the concept of *gharar* represents a fundamental principle that must be avoided in any transaction. *Gharar* refers to the presence of uncertainty or ambiguity in a contract that may potentially harm one of the parties, whether due to

unclear transaction objects, incomplete information, or uncertainty in the delivery process (Nurjanah et al., 2024).

In the context of hamper-based florist businesses, elements of *gharar* may arise when business actors fail to provide clear information regarding the composition of products contained in the hampers, including the halal status of each item. This condition places consumers in a position of uncertainty, as they are unable to determine with certainty whether the products they consume comply with halal obligations.

Furthermore, in *fiqh muamalah*, *gharar* is not merely associated with risk but rather with ambiguity that can be exploited to the detriment of another party. Accordingly, the lack of transparency in hamper products - such as the absence of halal labeling or unclear product origins - can be categorized as a form of *gharar*, as it involves uncertainty regarding the object of the transaction (Nurjanah et al., 2024).

Therefore, from the perspective of Islamic economic law, transparency of information is an essential obligation for business actors. Clarity regarding product composition, origin, and halal status constitutes a key effort to avoid *gharar* and to uphold fairness in transactions. In this context, halal certification serves not only as regulatory compliance but also as a mechanism to eliminate elements of *gharar* in traded products.

The Principle of Maslahah as the Foundation of Halal Policy

From the perspective of Islamic economic law, the principle of *maslahah* serves as a fundamental basis in the formulation and implementation of policies, including the administration of halal certification. Conceptually, *maslahah* is understood as anything that brings benefit and prevents harm, ultimately aiming to preserve the objectives of Sharia (*maqashid al-shariah*), such as the protection of religion, life, intellect, lineage, and property (Hikam & Khasanah, 2023).

Within the framework of *maqashid al-shariah*, halal obligations are closely related to the protection of religion (*hifz al-din*) and life (*hifz al-nafs*), as the consumption of products with unclear halal status may affect both the spiritual and physical well-being of consumers (Dusuki & Abdullah, 2007).

However, the principle of *maslahah* does not merely require the presence of benefits but also demands that policies be free from potential harm. In practice, certain policies in the implementation of halal product assurance may still give rise to uncertainty and potential harm, such as the self-declaration mechanism, which may lead to doubts

regarding the halal status of products, as well as weak enforcement of sanctions against violations that may disadvantage consumers. This indicates that halal policies must be continuously evaluated to ensure that they truly reflect *maslahah 'ammah* (public interest), rather than *maslahah khassah* (private or limited interest).

Accordingly, in the context of hamper-based florist businesses, the implementation of halal certification can be viewed as an effort to realize *maslahah*, particularly in providing certainty regarding the halal status of products composed of multiple components. In this regard, halal certification functions not only as regulatory compliance but also as an instrument to maintain consumer trust and to prevent potential harm arising from uncertainty regarding product halal status.

Business Actors' Responsibility from a Sharia Perspective

Halal certification should not be viewed merely as an administrative obligation but also as part of the implementation of Islamic business ethics and a form of protection for Muslim consumers. In this context, business actors bear a moral responsibility to ensure that the products they market are not only of good quality but also comply with halal obligations (Ramlan & Nahrowi, 2014). The advancement of technology and the increasing complexity of modern products have made it more difficult for consumers to independently verify the halal status of products. This condition results in many products falling into the category of *syubhat* (doubtful), particularly those composed of multiple components such as hampers. Therefore, halal certification becomes an essential instrument to provide legal certainty and peace of mind for Muslim consumers.

Furthermore, the absence of halal labeling on products circulating in the market may be considered a violation of Muslim consumers' rights, as consumers are entitled to clear information regarding the halal status of products. In this regard, halal certification obligations are not solely related to business interests but also involve the ethical responsibility of business actors to maintain consumer trust (Ramlan & Nahrowi, 2014). In the context of hamper-based florist businesses, this responsibility includes: Ensuring that each product within the hamper has a clearly identifiable halal status; Providing transparent information to consumers; and Avoiding practices that may give rise to doubt (*syubhat*). Therefore, although a grey area may exist from the perspective of positive law, from a Sharia perspective, business actors are required to adopt a more cautious approach (*ihthyath*) in maintaining the halal integrity of their products.

5. CONCLUSION AND SUGGESTIONS

Based on the foregoing analysis, it can be concluded that halal certification obligations in hamper-based florist businesses are conditional in nature. Such obligations depend on the extent of business actors' involvement in the production, packaging, and distribution of consumable products. The greater the role of florists in processing and repackaging products, the stronger the legal argument that such businesses are required to obtain halal certification. Conversely, if florists merely act as intermediaries without altering the form of the products, the obligation becomes less stringent from a juridical perspective, although it remains relevant from the standpoint of Islamic business ethics.

Furthermore, from the perspective of Islamic economic law, the obligation to maintain the halal status of products in hamper-based florist businesses is not optional but constitutes a moral and systemic responsibility within the distribution chain. The principles of *halalan tayyiban*, the prohibition of *gharar*, and the concept of *maslahah* collectively lead to the conclusion that the more complex a product is - such as hampers - the higher the requirement to ensure clarity and halal compliance.

Therefore, although halal certification obligations for hamper-based florist businesses may be conditional from a juridical standpoint, from the perspective of Islamic economic law, such obligations tend to be broader in scope and demand a higher level of prudence from business actors.

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