

The Debate on the Aesthetics of Business Brand Innovation Among the Millennial Generation for the Issuance of Halal Certification

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Abstract: *This study explores how millennials debate culinary businesses, focusing on consumer tastes, brand aesthetics, and halal certification. The basic assumption is that the "halal logo" for the community is not a standard for the business. The method used in this study uses the library research method. The main issues in the study of food business issues to obtain halal certification and the issue of debate among the millennial generation. Stages in data collection techniques are Inventory, Critical Evaluation and Synthesis. The data that has been collected is analyzed descriptively by general data to specific data so as to find conclusions that can become recommendations. The study found that while branding isn't part of the halal assessment, it strongly connects to Indonesia's majority Muslim community. Although including halal products, the basic ingredients of these products are not easy to produce at will. When halal food is stored in one place with haram food, it will cause the food to be contaminated, such as chicken stored in the same place as pork. From the same side, the obligation of halal certification is carried out as a form of state effort in providing security for its citizens in consuming food. Between the two understandings, literacy is needed for the millennial generation where certification and labeling of halal products based on protection, fair value, definite legal value, responsibility and openness, effective and efficient, and competent have implications for public comfort in consuming food for food that is proven to be halal. Millennials are becoming aware that brands with elements seen as forbidden can face public scrutiny, impacting their products. This often leads to short-lived success, with businesses fading away and ultimately financial loss.*

Introduction

As civilization evolves, so do generations, bringing new concepts and dynamics that challenge leaders in managing their people effectively. In various literatures, it is explained the theory of generational development, starting from (Wolff et al., 2020) the grouping is based on the time of birth and its inherent characteristics divided into five, namely the traditionalist generation (--1946), baby boomers (1946-1964), generation x (1965-1979), millennials (1980- 1994), generation z (1995-2012) and the alpha generation (2012--) or post-millennial (Ramezani et al., 2024). These groupings impact innovation and creativity within each group, helping organizations align HR

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knowledge and skills with the right roles. They also address generational differences to reduce potential conflicts.

The concept of generations has been a longstanding topic of discussion. According to Mannheim (1927), a generation refers to a group of individuals of similar age who share experiences of significant historical events within the same time period. And then these individuals will influence each other and form the same character because they pass through the same socio-historical period. Another perspective defines a generation as a group of individuals born within a specific 20-year span or life phase—ranging from childhood to old age—sharing common historical experiences, beliefs, and behaviors (Bigtashi et al., 2024).

The issue reveals a tendency for each generation to oppose the ones before it, striving to address and improve upon perceived shortcomings of the previous or ruling generation. This dynamic fuels, a generational cycle, driving new creations and innovations. One of them is from millennial innovation and creation by creating various brands that "oppose" the brands that have been used so far. Another study also found that Millennials are considered a realistic generation in making choices. Compared to earlier generations, millennials are more cautious in making decisions, whether it's choosing a product to buy or naming a product they create, often with financial management in mind.

Millennials prioritize a company's business ethics when choosing a product. Deborah in activity Deloitte's research on millennials revealed that 58% of respondents trust companies that have ethical goals for social life. Millennials believe that a company's ethical goals signal that the company is in the same boat as them (Daoud, 2024). As an illustration of millennials realizing that Coca Cola is not a healthy drink, Coca Cola adapted by conducting a social campaign "Share a Coke", a movement to share. Or launching bottles with names to promote "Stop-bullying". Until Coca Cola is still a millennial favorite. According to the Huffington Post quoted from (Ong et al., 2024), millennials are not interested in big promises and 'shiny' promotions. Instead, millennials want honest messages, genuine goods, and comfortable interactions. As many as 43% of millennials value authenticity over intentionally catchy content. Authenticity goes beyond product advertising; it's about innovation and unique ideas that stand out from the competition, quickly winning over millennials.

The debate surrounding millennials' interest in culinary businesses, focusing on consumer tastes, brand aesthetics, and halal certification, shows that the "halal logo" is not the sole standard for their business choices. This should be the leading previous research & there needs to be a clear explanation that you take as an example of the brand aesthetic debate for the publication of the halal logo. The brand "Mie Setan" is not halal not because the food elements and processing are from haram & unclean ingredients, but the brand name is "un-Islamic". While the brand "Mie Setan" has a fairly popular place among the millennial generation (Lee & Lee, 2024). This shows that for millennials, consumers come first, and their tastes drive the innovations they create, often without focusing on existing rules or regulations.

Instead, several well-known business brands have not obtained MUI halal certification. Meanwhile, the results of data searches obtained

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information from the Ministry of Industry that there was an increase in the restaurant and restaurant industry sector in 2022, which amounted to 3.68% compared to 2021 which was only 2.95%. According to the Indonesian Ministry of Tourism and Creative Economy, the culinary sector became the largest contributor to the creative economy's GDP, reaching Rp. 455.44 trillion, or about 41%, compared to Rp. 1.134 trillion in 2020 (Agmasari, 2021).

Previous studies, such as Kusumawati's research on the relationship between perceptions of reference groups and decision-making in purchasing cosmetics without halal labeling among Muslim students, concluded that there is a positive connection between the development of knowledge and consumer behavior. As a result, Muslim consumers may still choose to purchase cosmetics without a halal logo (Hamdan et al., 2021). Anwar's study concluded that business actors' awareness of the importance of halal certification resulted in significant differences between large-scale business actors and small and medium-sized business actors in making halal certification (Iyai et al., 2021). This study discusses the debate among millennials regarding their decision to innovate the aesthetics of business brands to receive a halal logo.

Method

This study uses a literature review approach, which involves activities related to collecting data from libraries, reading, recording, and processing research materials. The main issues in the study of food business issues to obtain halal certification and the issue of debate among the millennial generation.

The stages in the data collection technique are 1) *Inventory*, namely reading and studying widely and deeply on journal studies on culinary and halal certification, 2) *Critical Evaluation* by making several comparisons of debates that occur in business brands based on consumer behavior theory; and 3) *Synthesis*, namely determining which opinions enrich the study of brands and halal certification and setting aside some issues that are not related to brands and halal certification. The collected data is analyzed descriptively, using words to describe the findings. This approach moves from general to specific data, leading to conclusions that can serve as recommendations.

Results and Discussion

Development of Culinary Business in Indonesia

Various literatures define a culinary business as one related to cooking. More specifically, it refers to a business in the food sector, including snacks, main meals, breakfast, beverages, and similar offerings (Wang & Ko, 2024). Indonesian culinary is a national identity that has experienced a long history. Previous studies have shown that food with local wisdom becomes a pluralistic Indonesian value and forms inter-cultural diversity such as Chinese, Arabic, Indian and European. The presence of awareness building began to appear in the early era of independence but still used imported basic ingredients and began to use local basic ingredients in the nineteenth century. Culinary studies show that during this era, French gastronomic traditions influenced the flavors

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of Dutch and Indonesian women's cuisine to the point where some cooks became "masters of the kitchen" who changed the palate of colonial society at the time. Some were able to write creative recipes that were published in popular cookbooks, continuing to serve as guides to this day (Lafeuille et al., 2024).

Rangkajo Chailan Sjamsu Datuk Toemenggoeng, a prominent figure in the women's movement from West Sumatra, has authored a variety of Indonesian-based food recipes. The work of a female movement figure from West Sumatra, Rangkajo Chailan Sjamsu Datuk Toemenggoeng is a figure formulating the concept of "Indonesian food" entitled *Boekoe Masak-Masakan*, published in 1940 and in 1948 as a re-edition. In his book, he explains the sense of nationalism by introducing local ingredients as processed various cakes and dishes with Indonesian characteristics, as well as various groups of recipes with regional flavors covering Sumatra, Java Madura, Sunda, as well as Borneo (sic.) and South Sulawesi totaling 204 recipes (Jürkenbeck et al., 2024; Spence, 2020). The study results reveal that cooking is not just about the kitchen; it also demands a high level of literacy and understanding.

As a profit-driven business, it goes beyond just preserving taste through cooking, as it must also align with the preferences and interests of the majority. Furthermore, the lifestyle that makes food no longer functions as a hunger remover, but makes it a life style. Then the purchasing power of the community for the culinary offered, the more the price is in accordance with the various variants, the more people will attend and eat their business products. When the selling price of food is too high, it results in a decrease in consumer buying interest which results in the seller experiencing losses. This means that the study and observation of consumer behavior movements on culinary offers is a part that cannot be ignored or that is currently viral to be used as a new innovation. Innovations are essential to capture the interest of a wide audience.

According to brand equity theory, consumer assessment of a brand can be influenced by whether or not it includes the name or symbol of a product. This theory highlights the value a product or service gains through consumer perceptions, pricing, target audience, and the benefits the company derives from the brand (Huang & Liu, 2022). This is also an effort by producers to win the competition through the use of brands that can respond to the presence of consumers.

Brand equity intensity can be assessed through several indicators, including: a) Leadership is the advantage in mastering the market, be it price or non-price; b) Stability is the advantage in maintaining consumer commitment; c) Market is the advantage of the brand in optimizing the performance of stores or distributors; d) Internationality is the advantage of the brand in reaching the global market; e) Trend is the brand that is the most important part of the industry; f) Support is the amount of funds used in affiliating the brand; g) Protection is the legality of the brand (Sustacha et al., 2024).

Some products in this case include those using animal names associated with shar'i prohibitions, such as *khinzir* (pig) and *kalbun* (dog). The results of data searches are known names affiliated with this such as hot dogs that are

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avored by teenagers. the word Hot Dog means "hot dog". The food originates from European countries and is a sliced bun filled with grilled sausage plus vegetables, tomatoes and dressing.

The brand "Setan" refers to spicy food, with "Bebek Setan" representing grilled duck served with very spicy sambal. In Jakarta, a similar dish is known as "Crazy Fried Rice," which is fried rice mixed with omelet, mutton, *petai*, shrimp, and squid (Saputra, 2023). Then came food with spicy brand symbols as Mie Setan, Mie Iblis, Es Genderuwo, Es Tuyul, Es Pocong, Es Sundel Bolong, ceker devil. Gacoan noodles as a franchise business with noodle raw materials and accompanied by various levels of spiciness. There is also a version that is favored by teenagers is "Mie Bancat" (pronounced bangsat noodle) which has caused controversy in West Sumatra,¹⁶ Besides the brand ayam geprek, there are also known brands such as plump chicken, crocodile bread, hamburger, rawon devil, ice pocong, kuntilanak chicken noodles, Valentine chocolate, Christmas biscuits, and Gong Xi Fa Cai noodles.

Some popular drinks include rum-infused beverages, which are commonly used in cocktails, ice cream, cakes, coffee, and other sweet drinks or foods. Widely used non-alcoholic wine, wine or fermented wine is the same as the general wine production process, including non-alcoholic beer drinks. Some products with applications favored by this meennial era such as sexy pinky lipstick, sensual amber lotion, sensual spa (Barnes et al., 2023). These brands continue to grow and become the trend of this millennial era. The debate arises later when the brand is not part of the halal assessment, but the brand is closely related to the existence of the majority Muslim Indonesian community. Even though it is a halal product, the basic ingredients of the product are not easy to produce at will. When halal food is stored alongside haram food, it can become contaminated, such as when chicken is kept in the same place as pork (Chin, 2023).

There are several business cases that have not received halal certification from the Indonesian Ulema Council (MUI). Halal certificates intended for raw materials cannot be equated with restaurant halal certificates. As contained in MUI Fatwa No. 4 of 2003 concerning exceptions to halal standardization of food labeling names that contain elements of names or symbols that refer to falsehood. The halal label is fully obtained if the halal supply chain requirements have been met (Keleher et al., 2024).

Debating the Aesthetics of Business Brand Innovation Among Millennials

There are significant differences in how different generations relate to business brands, particularly in terms of market tastes and preferences. *First, the* millennial generation is consistent with the substance of the product as inherited by the previous generation. This group does not focus too much on aesthetic innovation, when selling a culinary product such as "fried rice", this group still calls it fried rice without being given other sweetener frills, including in other business brands (Wong & Vongswasdi, 2024); *Second,* the millennial generation of brands that are designed and marketed to cater to tastes, values, and lifestyles by leveraging minimalist aesthetic trends, pastel color palettes, simple typography, and marketing approaches that focus heavily on digital identity and social media.

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Both groups target different consumer bases. The first group focuses on new-generation consumers (Gen Z and Gen Alpha), who remain unaffected by the dynamics of brand innovation, while the second group targets the previous generation (Boomers). The second group focuses on Gen-Z and Gen-Alpha consumers who have different preferences, preferring dynamic, authentic and eccentric content, away from an overly composed minimalist aesthetic. They want brands that can adapt quickly, and that are not afraid to stand out with a strong and unique voice.

Generation Z's innovative products transform everyday items—ranging from food and clothing to beauty products—into something unique and visually captivating (Baran & Sypniewska, 2024). An example is a brand like Koala (furniture), which utilizes digital marketing strategies and a clean, neutral aesthetic to make ordinary products like mattresses look exclusive. A drink that was originally known as "es campur" was renamed "es tujuh bidadari", the same with village food, which was later packaged as "Seblak"-with variants of the business owner's taste.

The debate over brand aesthetics arises from two communities, each presenting arguments from their own perspective. For the group that focuses on the psychology of GEN-Z and Gen Alfa who utilize products that "represent" lifestyle and experience. They often rely on the ease of digital transactions, high social interaction through social media, and consistent and attractive visuals to build customer loyalty (Kujur et al., 2020). The optimization of brand aesthetics through social media such as Instagram and tik tok is memorable and viral. Meanwhile, the group that focuses more on consumers oriented towards product substance considers that the innovations made do not have a foundation that only builds aesthetics with an attractive appearance rather than offering real value or competitive advantage. This group believes that consumers, who were once solely focused on brand aesthetics and clichéd social narratives, have entered a more mature stage of life. Now, they prioritize products and brands that are authentic, meaningful, offer real value, and align with their religious values such as the presence of a halal logo, which reflects their beliefs.

The debate between the two groups, when examined more thoroughly, reveals a genuine consumer assessment. Innovative brands with unique names—beyond the mainstream—such as "Bakso Devil," "Devil Noodles," "Ice Kuntilanak," "Cougar Milk," "Bohay Cake," "Beef Bacon," "Hotdog," and "Valentine Bread"—reflect this shift in consumer preferences. These brands are "weak" in their approach to religiosity. They try to be the best choice by making everything seem accessible to everyone, but it makes them lose their identity and relevance. This makes many of them look like "products of an era," which were successful in their time, but are now fading away because they are unable to innovate or keep up with changing consumer tastes (Galimberti et al., 2021).

Studies show that these brands rely heavily on aesthetics as the main pillar of their strategy. While good aesthetics can attract attention, it is not a long-term strategy. As consumers change, so do their preferences, and brands that only offer a pretty face without a clear essence or purpose will be left behind. When consumers are in a position to make product buying decisions,

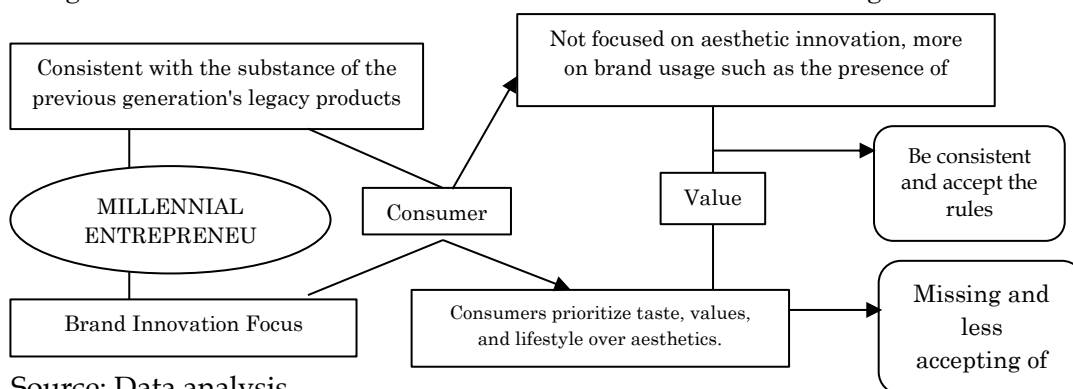
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and those who understand this shift will move away from superficial approaches towards stronger, relevant and authentic branding and want more than just pretty aesthetics-they want products that have a real impact in their lives.

This indicates that the aesthetics debate is shifting, with the realization that beautiful visuals are no longer everything. Consumers want something more dynamic, more authentic, and more meaningful, not just focusing on external appearance without creating a deeper relationship with their consumers. At that time, halal certificates were present to bridge this desire. Now, it's time for brands to rethink their strategies and create value that truly resonates with modern audiences. The era of millennial brands is indeed over, and the way forward is to create something more than just aesthetics. Along with these various dialogs, the debate that arises among the millennial generation in building product innovation for the benefit of consumers on one side and profits from the other side can be seen in the following figure:

Figure 1. Business Brand Innovation Aesthetic Debate Among Millennials



Source: Data analysis

Scholarly studies highlight that food, shelter, and security are essential factors for fulfilling worship and achieving a complete life for humans. Trading is a recommended activity in fulfilling daily needs (Buyukyazici & Serti, 2024). Therefore, sharia businessmen are directed to build and earn profits that are pleased by Allah SWT.

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

"Say (Muhammad), "Verily, my prayer, my worship, my life and my death are for Allah, the Lord of the worlds; there is no partner for Him; this is what I was commanded, and I am the first to surrender (to Him)." (Surah Quran Al-An'am: 162-163)

Efforts to achieve this support families in the household and contribute to social affairs. In the process of gaining profits from various sectors, Muslims who strive to earn a salary do not forget the halal and forbidden in getting the value of profit (Quintelier & Vock, 2024).

The Urgency of the Fatwa of the Indonesian Ulema Council on Product Halalness

Since the enactment of Law No. 33 of 2014 on Halal Product Guarantee, the process of issuing halal certificates is no longer handled by LPPOM MUI but by the Halal Product Guarantee Examining Agency (BPJPH). Regarding determining the fatwa, BPJPH collaborates with MUI to issue a Halal Product Determination Decision at the Halal Fatwa Session. In conducting audits, BPJPH collaborates with the Halal Examining Agency (LPH). Based on the criteria for the Halal Assurance System (SJH) which consists of eleven criteria, it is not justified to use a name that contains something that is forbidden, not even getting a halal certificate. This is outlined in the Decree of the Director of LPPOM MUI No. Sk46/Dir/LPPOM MUI/XII/14 (Kohilavani et al., 2021).

The food consumed must be halal and thayyib. "Halal," derived from the Arabic words "halla" and "halalan," means permissible, free from prohibition, and allowed. In a broad understanding of various experts such as by referring to the book *Mu'jam Mufradat Alfadh al-Qur'an al-Karim*, al-Raghib al-Isfahani as quoted by M. Quraish Shihab, namely anything that is permitted and can be implemented because it does not have provisions that forbid it or is harmless both worldly and ukhrawi (Rajesh Mavani et al., 2025). Thayyib comes from the word *thaba*, which means good, delicious, tasty, or clean. Thus, "thayyib" is interpreted as something that is free from harm and does not contain elements that are considered undesirable or repulsive (Herziger, 2024). The concept of *halalan tayyiban* as mentioned in the Qur'an:

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

"O Man! Eat of the lawful and good things found on earth and do not follow the steps of the devil. Indeed, the devil is a real enemy to you." (Surah Quran Al-Baqarah (2): 168).

According to *Tafsir al-Tahrir wa al-Tanwir*, Ibn `Ashûrr mentioned that the verse aims to refute the practices and beliefs of the Tsaqiif city, Banu Amiir ibn Şa'sa'a, Khuzaah, and Mudliij. These groups had prohibitions against certain plants and animals, such as those with their ears removed, animals not to be disturbed, goat kids, and camel calves that should not be burdened. However, in essence, these animals are food that is worthy of halal consumption. Allah swt. encourages each of his people to consume any food on earth as long as the food consumed is *halalan tayyiban*. The usefulness of the food contained is the most important thing, so whether a food is halal or not depends on its goodness. Scholars argue that a food is permissible if there is benefit in it and a food is forbidden if the food contains harm (Świt & Orzel, 2024). As the word of Allah swt. regarding the command to use a good name:

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يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ
عَسَىٰ أَن يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِغَسِ الْأَسْمَاءِ الْمُسَوِّفِ
بَعْدَ الْإِيمَانِ وَمَنْ لَّمْ يَتُوبْ فَأُو لَيْكَ هُمُ الظَّالِمُونَ

"O you who believe! Let not one people make fun of another, (for) it may be that they (the made fun of) are better than they (the made fun of), and let not women (make fun of) other women. (for) it may be that the woman (being made fun of) is better than the woman (making fun of). Do not insult one another, and do not call one another by bad names. The worst of calls is that which is bad (ungodly) after believing. And whoever does not repent, then they are the wrongdoers." (Surah Quran Al-Hujurat (49): 11)

Giving a bad name to something that Allah has permitted is an act of dishonoring the sustenance that Allah has given. As reported by Imam Muslim:

أَنَّ زَيْنَبَ، كَانَ اسْمُهَا بَرَّةَ فَقِيلَ: تُزَكِّي نَفْسَهَا، فَسَمَّاَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
زَيْنَبَ

"Zainab's name used to be Barroh. Some say that she proposed herself. So then the Prophet (peace be upon him) changed her name to Zainab."

Giving a bad name to a halal product is an insult to Allah's blessings. Therefore, we must use proper names for halal and thayyib food and beverages to avoid falling into polytheism and disbelief caused by inappropriate naming. Brand in Islam is an important part of a product so that it is easily recognizable and differentiates it from other products. The brand of a producer must have characteristics, including: *first*, guaranteed halal; *second*, easy to pronounce; *third*, easy to know; *fourth*, impressive; *fifth*, there are product uses on the packaging; *sixth*, show the product description; and *seventh*, show product characteristics (Jiang et al., 2025).

The theory of Sadd al-Zariah shares a similar value to the brand given to a product. As expressed by al-Qarafi, Sadd al-Zariah is an effort to block the path of evil, serving as a means to prevent harm (Hardcastle et al., 2025). As according to al-Syathibi, sadd al-zariah is to reject actions that contain a benefit not to refer to the prohibited (Carvalho et al., 2022), while using a brand with an Islamic basis shows the halalness of the product (Islamic Branding) on a product has an impact on consumer confidence about the halalness of the product. Islamic branding consists of (Juhaidi et al., 2024):

First, an Islamic brand by compliance is one that aligns with Islamic law, making it appealing to consumers. Brands included in this category are brands from Muslim countries; *Second*, Islamic brand by origin is a brand used on a product that does not reflect the halal identity of its products but is consumed by Muslim countries; *Third*, Islamic brand by customer is a brand that is not an Islamic country but its products can be consumed by Muslim

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communities. This type of brand includes a halal label on its products to attract Muslim consumers. The use of "unusual" names as a brand for a business requires clear standards to ensure it obtains halal certification.

This assertiveness requires choosing between brands that are market innovations and those rooted in tradition (*'urf*) while ensuring they align with values that are free from prohibitions. The results of the study of the Indonesian Ulema Council state that the standard of business goods cannot be stamped halal as a result of creativity and innovation is 1) brand containing the name of liquor, such as rotbeer, ice cream flavored rhuum raisiin, beer 0% alcohol; 2) the name of business goods that contain the elements of khinzir and kalb and the like, such as roast pork, fried pork, beef bacon, hamburgers, hot dogs; 3) the name of goods that contain the word devil, satan such as products that contain the name of the devil such as rawon syaitan, ice poocong, chicken noodles kuntilaanak, devil noodles.

Some products are not recommended for halal certification, such as those with names that indicate *kufir* or falsehood, like Valentine chocolate, Christmas biscuits, Gong Xi Fa Cai noodles, or products with names associated with erotic, vulgar, or pornographic connotations, such as cougar milk or bohay cake. Brands with animal shapes prohibited in Islam and erotic, vulgar and pornographic packaging, as well as sarcasm product names such as Nasi Goreng Jancuk, Mie Sexy, Mie Satan, and Mie Senewen (Pathak & Motoki, 2022).

In Islamic doctrine, it is stated that speaking or writing things that displeasing to Allah SWT, including insulting or mocking Him, is prohibited. This applies even to actions in permissible and halal businesses, such as disregarding established rules and the laws set by Allah SWT. and contradictory to the behavior to get His devotion (Ali et al., 2021). Based on this, it is not appropriate to call them by a haram name for something halal that has been regulated for the good of mankind and respected. Brand names that have been recognized by many people as common (*'Urf*), such as bir pletok and crocodile bread are made from halal and holy ingredients (Aslan, 2023).

The obligation of halal certification is a state effort to ensure the safety of its citizens by guaranteeing that the food they consume is clearly halal. Another goal is to optimize product competitiveness in the domestic and even global markets. This refers to Law of the Republic of Indonesia Number 33 of 2014 concerning Halal Product Guarantee and there have been changes in some of its provisions with Law of the Republic of Indonesia Number 11 of 2020 concerning Job Creation by requiring all commodities produced and in Indonesia to be labeled halal (Kurniawati et al., 2024). The criteria for the halalness of a product are seen from the fulfillment of the five criteria for the Halal Certification Process Standards, namely certainty and loyalty, raw materials, halal product manufacturing procedures, results / commodities, supervision and assessment. The lack of attention to halal guidelines in the MUI fatwa within millennial society has led to the rise of product names focused more on publicity than on religious values.

Furthermore, from the perspective of a Fatwa, it refers to an opinion on a matter related to Islamic law. In linguistic terms, fatwa is defined as advice, guidance, response, or opinion. There are two functions of fatwa, namely: first,

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to answer questions that are raised in order to become a solution. So that there is no confusion over the problems that arise; second, to be an instrument in responding to contemporary problems. So that it becomes a guide to the social changes that occur. Therefore, the presence of Islamic law in social changes that occur becomes a medium of social control or social engineering with reinterpretation and process in interpreting it (Asibey & Yeboah, 2024). The MUI Fatwa Commission issues fatwas based on the Qur'an, Hadith, Ijma', and Qiyas, which are the legal foundations agreed upon by scholars. In its application, MUI's fatwa guidelines are based on four key principles.

First, the decision must be based on the Qur'an and authentic hadith, ensuring it does not harm the interests of the public. *Secondly*, if the fatwa is not based on the Qur'an and al-Hadith, it is based on ijma', mu'tabar qiyas, or other legal bases such as istihsan, maslahah mursalah, and saddz-adz-dzari'ah with ra'yu being part of it. *Thirdly*, if there is a difference in the main ruling, then analogizing the ruling to the ruling that has been determined by the scholars of the madhhab on the basis of the similarity of the 'illat'. Or if that method cannot be done, it can use the methodology used by the madzhab scholars in answering a problem. *Fourth*, the MUI fatwa on contemporary issues always involves the expertise of specialists in relevant fields, such as the law of organ transplantation, cloning, or halal product certification (Rejeb et al., 2021).

Based on MUI Fatwa No. 4 of 2003 concerning Standardization of Halal Fatwa, it is stated that it is forbidden to consume and use names and/or characteristics on food that indicate wickedness and despicable, such as pork and khamr or for the name of haram drinks. The fatwa was further reinforced by the Decree of the Director of LPPOM MUI SK46/Dir/LPPOM MUI/XII/14, which outlines the provisions for writing product names and product forms (Carnevale et al., 2023).

Conclusion

The polemics surrounding the determination of certification and labeling of halal products hold significant value in providing protection to Muslims in practicing their faith. The presence of rules that guarantee the halalness of halal products based on protection, fair value, definite legal value, responsibility and openness, effective and efficient, and competent have implications for the comfort of the community in consuming food for food that is proven halal. In addition, it can provide legal certainty to the public and keep from eating products with recipes that are not halal or harmful to the kinds of food sold. Various product brands that are oriented towards the development of public interest are a form of creativity and innovation, especially millennials in welcoming market desires. Recommendations for this are efforts to foster awareness continuously through the role of ulama, social media, electronic media for the importance of a good brand and not out of aesthetics. From the perspective of entrepreneurs, they recognize that the polemics are not merely about profit but also about addressing the desires of the majority of Muslims. The adaptation to halal standards is achieved by modifying the brand to align with these values, ensuring that their brands remain relevant, sustainable, and compliant with sharia principles.

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