

More Than Just a Sticker: The Semiotic Analysis and Religious Dimensions of Indonesian Halal Labels

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Abstract

This study is to explore and analyse the semiotic meanings and religious dimensions embedded within Indonesian halal labels. This study employs a library research method. The semiotic interpretation of the halal logo using Roland Barthes' model reveals the deeper cultural, religious, and ideological meanings behind its visual elements. This involves analyzing the signifier, signified, symbolic meaning, and cultural code embedded in its visual elements. More than just a regulatory mark, the halal logo serves as a powerful symbol that conveys spiritual and social significance to both Muslim and non-Muslim audiences. Even when presented as a small sticker, the halal label still functions as a meaningful signifier—it becomes a portable emblem of Islamic values, purity, and legitimacy that consumers actively seek and trust in various commercial settings. The semiotic analysis aims to uncover the deeper religious, cultural, and symbolic dimensions behind the visual elements of the halal logo. The signifiers—such as Arabic calligraphy, gunung (mountain-like shapes) inspired by wayang, the use of purple color, and geometric balance—reflect Islamic values and national cultural identity. These elements convey signified meanings like religious legitimacy, spiritual dignity, and consumer trust. Together, they create a symbolic system representing purity, faith, and ethical consumption. The logo also reflects broader cultural codes, including Islamic law, national pride, consumer protection, and branding strategy, making it a powerful tool of communication. Moreover, halal labels hold strong religious significance—they guide Muslim consumers toward sharia-compliant products, support moral values, and act as instruments of religious identity and da'wah in everyday life and global markets. Understanding the semiotic and religious dimensions of halal labels is crucial because they not only inform purchasing decisions but also reflect deeper beliefs and cultural narratives embedded in modern society. Besides, the religious dimensions of Indonesian halal labels reflect deep-rooted Islamic values that extend beyond product certification. They ensure sharia compliance, foster consumer trust, and promote spiritual and ethical consumption. Halal labels serve as religious symbols that guide behavior, reinforce Muslim identity, and act as tools of governance and da'wah. Seen as a form of worship, halal consumption nurtures moral discipline and communal protection. These labels offer spiritual reassurance, symbolize divine blessing (barakah), and strengthen religious legitimacy. As identity markers, they help Islamize public spaces and encourage both Muslim solidarity and interfaith engagement. Ultimately, halal labels connect faith with modern commerce and support the spread of a halal lifestyle in global and local contexts.

Keywords: *halal labels, Indonesian halal labels, religious dimensions, Roland Barthes' semiotic theory, semiotic meaning*

INTRODUCTION

The word halal originates from Arabic, meaning "permissible" or "lawful" under Islamic law (Sharia). The definition of a halal product is a product that has been declared halal following Islamic law (Sari, 2021). The halal category has a very broad scope, as it is an inseparable part of the Islamic economy. In Law No. 33/2014, halal products are defined as those that have been declared halal following Islamic law. Halal products are goods and/or services related to food, beverages, medicines, cosmetics, chemical products, biological products, genetically engineered products, and other goods used, utilized, or consumed by the public that have been declared halal following Islamic law (Abrori & Syahril, 2025).

In the context of consumer products, especially food and beverages, halal refers to items that meet Islamic dietary guidelines. The word "halal" on a product may only be displayed after the product has obtained an official halal certificate from an authorized institution. The word "halal" is the use of the halal label or the word "halal" as the main message in a campaign with the aim of enticing, persuading, or influencing the purchasing process (Andrian et al., 2024). Therefore, halal certification and labeling play a crucial role in guiding purchasing decisions, ensuring spiritual compliance, and fostering a sense of ethical consumption aligned with Islamic principles. For Muslim consumers, choosing halal products is not merely a lifestyle preference but a religious obligation.

Indonesia, as the largest Muslim-majority country in the world, has significant potential to become a global halal hub. The halal industry in Indonesia is rapidly expanding, covering not only food and beverages but also cosmetics, pharmaceuticals, fashion, tourism, and financial services. With increasing awareness of halal lifestyle and rising consumer demand, the industry has gained strong support from both the government and private sectors. Institutions like BPJPH (Halal Product Assurance Organizing Agency) and MUI (Indonesian Ulema Council) play a central role in halal certification and regulation. As global demand for halal products rises, Indonesia positions itself not just as a major consumer market but also as a competitive producer and exporter in the halal economy.

The Indonesian government has responded to this demand through the implementation of Law No. 33 of 2014 concerning Halal Product Guarantee. This law mandates halal certification for a wide range of consumer products, reinforcing the importance of halal labeling as both a legal requirement and a tool for consumer protection. The law highlights the state's role in safeguarding religious practices and increasing the credibility of halal-certified goods in the marketplace.

Halal labels are a sign of a product's halal status. Products that have been issued (Lobo et al., 2024). Every producer must meet the needs and rights of consumers, including Muslim consumers. Producing halal products is part of a company's responsibility to Muslim consumers. In Indonesia, to assure consumers that the products they consume are halal, companies are required to obtain a Halal Certificate (Ariani, 2015).

Halal labels are commonly found on products in Indonesia, especially food, beverages, and cosmetics. In Indonesia, a country with the largest Muslim

population in the world, halal labels are widely visible across various product categories. These labels are especially important in industries such as food, beverages, cosmetics, and pharmaceuticals. Consumers often rely on these labels to ensure the products they buy comply with Islamic guidelines. Therefore, the presence of halal certification is not only common but also expected by many consumers in their daily purchases. For Muslims, choosing halal food, medicine, and cosmetic products is an obligation, not only for maintaining health but also for fulfilling religious requirements. As active and faithful consumers, before consuming a particular product, we must find out about its halal and haram status (Amir et al., 2022).

These labels indicate that a product is suitable for Muslim consumers according to Islamic law. Halal labels serve as a guarantee that a product has been processed, handled, and produced following Islamic law (Sharia). For Muslims, consuming halal products is part of religious obligation, and the label assures that the product is permissible and safe for consumption. The halal certification process is regulated by authoritative bodies such as the Indonesian Ulema Council (Majelis Ulama Indonesia/MUI), which validates and issues the certification.

According to Rohima et al. (2025), the importance of Halal certification is not only related to fulfilling religious obligations for Muslims or obligations mandated by law, but also has significant economic and social impacts. This certification assures that products consumed by the public, especially Muslims, have undergone a process that meets strict halal standards. Halal certification also increases consumer confidence in product safety and hygiene, thereby expanding the market and enhancing product competitiveness, both nationally and internationally.

Halal labels are not only practical—they also carry deeper meanings and symbols. Although the main function of halal labels is to inform consumers about religious compliance, they also carry symbolic meanings. The label can represent purity, health, quality, and spiritual cleanliness. These meanings go beyond the surface and evoke emotional, cultural, and ideological values, especially in a religious society like Indonesia. Thus, halal labels function not just as legal signs but also as signs that communicate broader values.

People may interpret halal labels differently based on their religion, culture, and understanding. The interpretation of halal labels may vary depending on the background of the consumer. For Muslim consumers, the label may be directly linked to faith and religious discipline. For non-Muslims, it may be associated with health, cleanliness, or ethical production. Cultural context, religious beliefs, and personal experiences all contribute to how individuals understand and respond to the symbol of halal.

A halal label is a sign or written proof of halal status as a guarantee of a product's halal status, with the word "Halal" in Arabic script, other characters, and a code issued by the Minister (Astiti et al., 2023). It is issued based on a halal inspection by a halal inspection agency established by MIJI, a halal fatwa from the Indonesian Ulema Council (MUI), and a halal certificate from the MUI as a valid guarantee that the product in question is halal for consumption and use by the

public following sharia provisions. A halal label is obtained after obtaining a halal certificate. A halal certificate is a written fatwa from the Indonesian Ulema Council (MUI) declaring a product's halal status following Islamic law. This halal certificate is a requirement for obtaining permission to include a halal label on product packaging from authorized government agencies. A halal product is defined as a product that meets the halal requirements according to Islamic law.

In Indonesia, halal labels are closely tied to Islamic values and identity. In Indonesia, halal certification is deeply embedded within Islamic culture and religious identity. It serves as a symbol of moral integrity and religious responsibility. For many Muslims, using halal products is not only a dietary requirement but also a reflection of their spiritual commitment. As a result, halal labels have become an essential part of everyday life and religious expression.

Deciding to make a purchase is not easy; one of the determining factors influencing purchasing decisions is the halal label (Gunawan et al., 2022). A halal label is a label that indicates that food and beverages produced by a company are truly halal and can be consumed by the majority of the population. Before obtaining a halal label, food and beverage companies are first directly monitored by the Food and Drug Monitoring Agency (BPOM) and undergo a feasibility test for public consumption (Fahrudin, 2021). The addition of a halal label to each product's packaging aims to provide assurance regarding the product's halal status and to reassure Muslim consumers about the product's procedures, raw materials, and processing, so that people have no doubts and decide to make a purchase (Syamsiyah & Ardana, 2022).

Halal labels also influence marketing, branding, and consumer behavior. From a business perspective, halal labels are powerful marketing tools. Companies often use halal certification to target Muslim consumers and build trust in their products. The label can influence brand image, product preference, and purchasing decisions. In a competitive market, having halal certification can provide companies with a strategic advantage, especially in predominantly Muslim regions like Indonesia.

For many consumers, the halal label is more than a regulatory mark; it serves as a religious assurance. It certifies that the product complies with Islamic dietary laws and ethical standards, thereby reflecting the values of spiritual safety and religious observance. This religious dimension enhances consumer confidence and reinforces Islamic values in daily consumption practices. Beyond its functional role, the halal label acts as a semiotic symbol embedded with deeper cultural meanings. It communicates notions of purity, trust, and Islamic identity. Elements such as Arabic calligraphy, official logos, and specific color schemes contribute to the label's symbolic power, making it a visual representation of religious and cultural values within Indonesian society.

This research uses semiotic theory to explore the signs, meanings, and messages in halal labels. Semiotics is the science that helps humans read and understand signs in various forms, both verbal and nonverbal. Through the theories of Saussure, Peirce, and Barthes, we can understand that meaning is not fixed, but rather shaped by social context, culture, and subjective interpretation. Semiotics is

not only an academic study but also a practical tool for understanding communication, culture, and even power in society (Amri, 2025).

Semiotics is the study of signs. Signs are part of social life, and signs stand for something else (Kunandar, 2019). Semiotics, the study of signs and symbols, plays a crucial role in marketing and branding. Logo and visual identity analysis uses semiotic theory to analyze how visual brand elements such as logos, colors, and typography function as signifiers and construct brand identity (Febrianingrum et al., 2024). A symbol or logo, as a representative of an entity, must also have clear procedures and governance. This identity indirectly becomes a medium that semiotically presents an institution, agency, and so on (Setiawan & Jayanegara, 2019). Semiotics teaches us to decipher these visuals and understand the deeper messages they convey (Yunidar et al., 2024).

Semiotic analysis is an approach to understanding and interpreting visual signs within their cultural, social, and historical context. Semiotic analysis is a methodological approach to understanding the meaning of signs in a text or image. The goal is to uncover the underlying meaning of the signs and the systems used to construct the text. Semiotic analysis uses a theoretical framework that focuses on the relationship between signs, the objects they represent, and the interpretation by the observer or recipient. In semiotic analysis, signs are identified and analyzed within their broader social, cultural, and historical context. These signs are then grouped into larger systems, styles, or genres, and explained within the context of their broader meaning. Semiotic analysis involves several stages, including sign identification, context analysis, and interpretation (Pambudi, 2023).

There are previous studies related to semiotic analysis. Fikriawan (2018) explores how MUI gained symbolic power in halal certification through consumer awareness, political negotiation, and Bourdieu's theory of symbolic systems. It shows that MUI's authority was legitimized as both a structured system and a tool of dominance, leading to societal division between supporters and critics of LPPOM MUI's control over halal certification in Indonesia. Ihzar (2022) analyzes the latest Indonesian halal logo using John Fiske's semiotic framework, revealing three levels of meaning: reality (faith and harmony), representation (life's journey toward the Creator), and ideology (Indonesian cultural values through wayang imagery). The logo is seen as a meaningful symbol of identity, and the study emphasizes the need for deeper public understanding of its philosophical significance. Hidayantono (2022) investigates the cultural symbols in Indonesia's 2022 halal logo using Charles Sanders Peirce's semiotic theory and qualitative observation. It identifies key sign components: the Gunung shape as the Representamen, cultural motifs and Kufic calligraphy as the Object, and their symbolic interpretations—such as spirituality, tradition, and identity—as the Interpretant. The findings show that the logo effectively conveys BPJPH's mission by blending religious and cultural meanings, helping Muslim consumers understand and accept the halal symbol more deeply. Sampoerno et al. (2022) analyzed the Indonesian halal logo issued by the Halal Product Assurance Agency (BPJPH), focusing on how its visual elements reflect the institution's vision, mission, values, and identity. The analysis reveals that the logo

incorporates the shape of the Gunungan and the Surjan or Lurik Gunungan motif from wayang kulit, arranged in a pyramid form pointing upward. These elements form Arabic calligraphy spelling the word "Halal" using the letters Ha, Lam Alif, and Lam. The Surjan motif, often referred to as piety clothing, carries rich philosophical and spiritual meaning, reinforcing the logo's message of religious devotion and cultural identity. Fitrianto (2023) analyzes the meaning of Indonesia's new halal logo using Charles Sanders Peirce's semiotic theory, focusing on its role as a visual identity and response to public perceptions of its shape resembling a wayang mountain. The research reveals that the change in the halal logo was driven by the transfer of certification authority from the Indonesian Ulema Council (MUI) to the Ministry of Religion's Halal Product Assurance Agency (BPJPH). The new logo was not designed to convey a specific cultural symbol, such as the wayang mountain, despite its resemblance. The logo is found to represent the spiritual journey of a faithful individual. The pyramid-like form, wrapped in purple, symbolizes increasing wisdom and a deepening closeness to the Creator as one ages. Muzzammil (2023) analyzes the Indonesian Halal Label logo introduced in March 2022 using Roland Barthes' semiotic theory. It aims to uncover both its denotative and connotative meanings. The findings show that denotatively, the logo presents the word "Halal" in Arabic and "Halal Indonesia" in bold Indonesian text with a mountain-like image. Connotatively, it symbolizes faith, a Muslim's closeness to Allah, simplicity, wisdom, unity, peace, and the distinction between right and wrong. Pugersari (2024) examines the appropriateness of the wayang gunung visual in Indonesia's new halal logo as a representation of the nation's diverse cultures, following the shift in halal certification authority and the introduction of a new logo that sparked public debate. Using Erwin Panofsky's iconographic theory, the research found that the wayang gunung appears in four out of six major Indonesian islands—Java, Bali-Nusa, Sumatra, and Kalimantan—with at least five different visual forms. However, these regional variations are heavily influenced by the Javanese wayang tradition. Riani (2024) identifies and analyzes the cultural symbols embedded in the BPJPH halal logo using Charles Sanders Peirce's semiotics theory. The research finds that the logo incorporates elements such as the wayang gunung, lurik motif, and kufic calligraphy—each symbolizing a connection between halal values, spirituality, and Indonesian cultural heritage. The use of purple and turquoise colors evokes purity and calmness, while the typography reinforces the halal identity. Varlina & Permatasari (2025) analyze the rebranding of Indonesia's halal logo by the Halal Product Assurance Organizing Agency (BPJPH), focusing on the symbolic meanings of its visual elements and public reception. The findings indicate that the new halal logo effectively blends religious and cultural values into a unified visual symbol. The semiotic analysis shows that the design communicates a harmonious integration of faith and tradition. Public reception, gathered through interviews, was generally positive, with many appreciating the logo's professional and recognizable design.

To understand the deeper meanings behind halal labels, this research adopts Roland Barthes' semiotic theory. By analyzing the signs used in halal logos and

labels, the study aims to reveal not only the literal meanings (denotation) but also the hidden cultural or religious messages (connotation and myth). Semiotic analysis helps uncover how the symbol of “halal” communicates layers of meaning within society.

Previous studies have examined Indonesia’s halal logos through various semiotic frameworks and cultural lenses, highlighting symbolic meanings, public perceptions, and cultural representations. Fikriawan (2018) focused on the symbolic power of MUI using Bourdieu’s theory, emphasizing sociopolitical dynamics behind halal certification. Other scholars, such as Ihzar (2022) and Hidayantono (2022), explored the religious and cultural meanings of the new BPJPH logo using John Fiske and Charles Sanders Peirce’s semiotic theories, respectively, identifying layers of meaning, from spirituality to national identity. Likewise, researchers such as Sampoerno et al. (2022), Fitrianto (2023), and Muzzammil (2023) analyzed denotative and connotative meanings, particularly the wayang gunung shape and color symbolism. While these studies offer valuable insights into religious and cultural interpretations, they often treat visual elements in isolation or focus primarily on design aesthetics and audience perception.

What remains underexplored is a comprehensive semiotic reading that systematically examines the internal structure of meaning through the analysis of the signifier, signified, symbolic meaning, and cultural codes embedded in the logo’s visual elements. This research aims to fill that gap by offering a holistic semiotic and religious analysis of Indonesia’s halal labels. The purpose of this study is to uncover how visual elements function not only as markers of religious compliance but also as carriers of deeper cultural, ideological, and identity-forming messages. The novelty of this research lies in its integrated approach—bridging semiotic theory with cultural and religious interpretation—to treat the halal logo as more than just a certification mark, but as a communicative artifact that reflects and shapes the socio-religious consciousness of Muslim consumers in Indonesia.

METHOD

This study employs a library research method, which is a type of qualitative research that involves gathering information and data from various existing sources such as books, journals, articles, official documents, and digital media. Library research focuses on studying and interpreting theoretical concepts, previous research findings, and relevant literature to build a comprehensive understanding of the research topic (Fitria, 2023). Library research is used in this study to explore the semiotic and religious dimensions of Indonesian halal labels by examining written and visual materials available in print and online. This method is appropriate because the research aims to interpret existing materials—such as halal certification logos, government regulations, religious texts, and academic literature—without the need for field experiments or large-scale surveys.

The primary technique used in this library research is document analysis, supported by literature review and visual data interpretation. Document analysis involves systematically reviewing and interpreting various sources relevant to the

study (Fitria, 2024), including halal certification logos issued by the Indonesian Ulama Council (Majelis Ulama Indonesia/MUI) and the Halal Product Assurance Organizing Body (BPJPH), government regulations related to halal certification such as Law No. 33 of 2014, product packaging that displays halal labels (collected through online catalogs or brand archives), and official guidelines or manuals explaining the use and meaning of halal symbols. These documents are analyzed to examine both textual and visual elements that contribute to the construction of semiotic meaning.

In addition, a literature review is conducted using academic books, journal articles to explore key theoretical perspectives, particularly semiotic theories developed by Roland Barthes, the religious interpretation of halal in Islamic studies, and cultural, social, and marketing viewpoints on halal labeling in Indonesia and other Muslim-majority contexts. To complement the textual analysis, visual data such as logos or label designs are collected from websites and publications from halal certifying bodies. These visual materials are essential for conducting in-depth semiotic analysis and understanding how meaning is visually constructed and perceived by consumers. The sources of data in this research include academic books and peer-reviewed journals related to semiotics, religion, and consumer studies; government and institutional documents such as those published by BPJPH and MUI; halal product labels obtained from Indonesian markets and digital platforms; as well as official guidelines and articles that discuss the design and interpretation of halal labels.

The data in this study will be analyzed using a semiotic analysis approach, complemented by descriptive qualitative interpretation. The semiotic analysis is based on Roland Barthes' theory of signs, which distinguishes between denotation (the literal or surface meaning) and connotation (the cultural or symbolic meaning). This approach is well-suited for decoding the symbols, colours, shapes, and textual elements found in Indonesian halal labels to understand how these features convey meanings related to religious authority, consumer trust, and Islamic identity. The analysis will focus on identifying signifiers, such as the word "halal," Arabic calligraphy, and the structure of official logos, as well as their corresponding signifieds, such as notions of purity, religious compliance, and institutional endorsement. In addition to semiotic decoding, the study will employ a descriptive qualitative analysis to interpret patterns observed in literature, official documents, and visual materials. This method enables a comprehensive understanding of halal labels not only as regulatory tools but also as religious and cultural symbols embedded in consumer life and shaped by broader socio-religious contexts.

This study applies Roland Barthes' semiotic theory as the analytical framework, as it effectively explains how signs convey both literal meanings and broader cultural or ideological values. The use of key concepts such as signifier, signified, symbolized meaning, and cultural code aligns with Barthes' three-layered model of meaning: denotation, connotation, and myth. This model enables the research to explore how meanings in halal labels are constructed, interpreted, and naturalized within the context of Indonesian religious and cultural values.

FINDING AND DISCUSSION

This study explores and analyses the semiotic meanings and religious dimensions embedded within Indonesian halal labels. This research uncovers how visual elements, symbols, and linguistic choices in halal labelling function as cultural and religious signifiers within the Indonesian Muslim context. Through a semiotic lens, the research intends to reveal how halal labels carry layered meanings that extend beyond their regulatory function, positioning them as meaningful religious and cultural symbols in everyday consumption practices.

A. Semiotic Interpretation of the Halal Logo Design

Semiotic interpretation of the halal logo design using Roland Barthes' model. Roland Barthes' semiotic theory is most appropriate to use in this analysis because it is able to explain how a sign not only conveys literal meaning but also implies broader cultural and ideological values. The use of terms such as signifier, signified, symbolized meaning, and cultural code aligns very well with Roland Barthes' semiotic theory. Barthes builds upon Ferdinand de Saussure's foundational concept of the sign, which consists of the signifier (the form of the sign) and the signified (the concept it represents), and expands it into a three-layered model of meaning: denotation, connotation, and myth. Denotation refers to the literal or primary meaning of a sign, while connotation involves the symbolic, emotional, or cultural meanings associated with it—what may be referred to as the symbolized meaning. The third layer, myth, deals with how these signs and their connotations become embedded within and reinforce dominant cultural ideologies or cultural codes. Therefore, by employing concepts such as signifier, signified, symbolized meaning, and cultural code, the research is not only consistent with Barthes' framework but also benefits from its depth in interpreting how meaning is constructed and naturalized within society, making Barthes' theory especially relevant for analyzing the religious and cultural dimensions of Indonesian halal labels.

Semiotics, or in Barthes's terminology, essentially aims to study how humanity gives meaning to things (Endraswara, 2013). In this sense, meaning cannot be confused with communication. Meaning implies that objects not only carry information, in the sense that they are intended to be communicated, but also constitute a structured system of signs. One important area explored by Barthes in his study of signs is the role of the reader.

This study applies Roland Barthes' semiotic theory as the analytical framework, as it effectively explains how signs convey both literal meanings and broader cultural or ideological values. The use of key concepts such as signifier, signified, symbolized meaning, and cultural code aligns with Barthes' three-layered model of meaning: denotation, connotation, and myth. This model enables the research to explore how meanings in halal labels are constructed, interpreted, and naturalized within the context of Indonesian religious and cultural values. The halal logo can be analyzed through the following components:

1. Signifier

The signifier refers to the physical or visual elements that can be seen and identified in the halal logo. The signifier refers to the visible or perceivable elements of the halal logo—the shapes, colors, symbols, and text used in its design. Examples in the Indonesian halal logo include:

The signifier refers to the physical or visible aspects of a sign—what can be seen, touched, or heard. In the case of the Indonesian halal logo, the signifier includes all the visual elements used in its design that the audience immediately perceives. These components work together to create a recognizable symbol. Key signifiers in the halal logo include:

a. Arabic Calligraphy that spells out “halal”

This refers to the actual stylized Arabic script that visually forms the word *halal* (حلال). It is the most direct and literal element in the logo. As a signifier, it represents authenticity and adherence to Islamic law. The choice of Arabic emphasizes religious roots and legitimizes the halal certification in a global and Islamic context. This element directly conveys the religious basis of the logo. The use of Arabic script connects the logo to Islamic tradition and gives it immediate religious credibility.

b. Mountain or Wayang (Traditional Indonesian Puppet) Shaped Design

This shape draws inspiration from the traditional *gunungan* used in wayang (shadow puppet) performances, which symbolizes spiritual elevation, balance, and life’s journey in Javanese culture. In the context of the logo, it acts as a cultural anchor, signifying Indonesia’s local identity and intertwining religious certification with national heritage. This stylized shape reflects Indonesia’s rich cultural heritage. The incorporation of such local elements makes the logo feel nationally grounded and culturally relevant.

c. Purple Color

Color is a powerful visual signifier. Purple in the Indonesian halal logo is unique and not traditionally associated with halal certification globally, which usually uses green. Purple can signify dignity, authority, modernity, and spirituality. In this context, it positions Indonesia’s halal certification as distinct, contemporary, and nationally branded.

Purple, as used in the current Indonesian halal logo, is not just an aesthetic choice—it signifies uniqueness, authority, and modern identity. Color is a powerful visual signifier that influences perception.

d. Geometric Layout or Composition

The use of symmetrical, balanced design and structured lines signals formality, order, and credibility. Geometry in Islamic art often reflects divine harmony. As a signifier in the logo, it enhances perceptions of authenticity, professionalism, and spiritual coherence. The structured and balanced design suggests clarity, professionalism, and official status. This modern visual language aims to establish trust and legitimacy.

The signifier includes everything that can be immediately seen in the halal

logo: its form, color, layout, and symbols. These visual cues are what the audience first notices, before interpreting what the logo means (which is the role of the signified).

2. Signified

The signified refers to the concept or idea represented by the signifier. It is the mental construct formed in the viewer's mind. In the case of the halal logo:

The signified refers to the meaning or concept that the audience associates with the signifier—the deeper message or idea that comes to mind when someone sees the logo. It is what the visual elements (signifiers) represent in the viewer's mind. In the case of the Indonesian halal logo, the signified includes a range of cultural, religious, and institutional meanings that go beyond the visual design:

a. Arabic Calligraphy → Islamic Authority and Religious Authenticity

The Arabic script spelling "halal" does not just represent text; it evokes a deeper association with Islamic law (shariah), tradition, and legitimacy. Viewers, especially Muslims, mentally link the script to trust in religious standards and lawful consumption. It signifies that the product complies with Islamic teachings. The script signifies that the product or service complies with Islamic laws and has been officially certified as halal. It connects the logo to Islamic principles and religious trust. The script signifies that the product or service complies with Islamic laws and has been officially certified as halal. It connects the logo to Islamic principles and religious trust.

b. Mountain/Wayang Shape → Indonesian Cultural Heritage, Local Wisdom, and National Identity

The stylized form resembling a *gunungan* (from Javanese wayang tradition) represents more than just a design; it evokes national pride, cultural richness, and Indonesia's effort to integrate Islamic values with local tradition. The shape signifies a uniquely Indonesian expression of halal certification, not merely an imported or foreign Islamic concept. This shape signifies that the certification is locally rooted and reflects national values. It builds a sense of pride and local ownership among Indonesian Muslims. This shape signifies that the certification is locally rooted and reflects national values. It builds a sense of pride and local ownership among Indonesian Muslims.

c. Purple Color → Spirituality, Nobility, or Modernity

Purple is not a conventional color for halal logos, which are often green. Here, purple as a signified can suggest elegance, a forward-looking image, and a sense of spiritual depth. It may signal a modern and distinctive identity for Indonesia's halal certification, suggesting that it is both rooted in tradition and responsive to contemporary aesthetics. Purple is often associated with higher values, dignity, and uniqueness. The logo adds a sense of spiritual depth and contemporary relevance. Purple is often

associated with higher values, dignity, and uniqueness. The logo adds a sense of spiritual depth and contemporary relevance.

d. **Overall Design → Certification, Standardization, and Trustworthiness**

When all the visual elements are combined – the calligraphy, shape, color, and layout – they form a unified mental image of authority and reliability. The viewer interprets this logo as an official mark of quality, regulation, and assurance that the product has passed halal verification. It creates a sense of safety and professionalism. The modern and neat structure of the logo signifies professionalism, regulation, and reliability. It assures the public that the product has undergone a legitimate certification process. The modern and neat structure of the logo signifies professionalism, regulation, and reliability. It assures the public that the product has undergone a legitimate certification process.

The signified is the collection of meanings and associations that people understand when they see the halal logo. While the signifier is what the logo looks like, the signified is what the logo stands for, such as religious approval, cultural pride, trust, and modern standards.

3. Symbolic Meaning

This refers to the deeper cultural, ideological, and emotional meanings created when the signifier (form) and signified (concept) are combined. Symbols operate beyond literal meaning—they tap into shared cultural understandings and values. The symbolic meaning arises from the connection between the signifier (what is seen) and the signified (what it represents). This meaning is not direct or literal, but rather shaped by cultural understanding, shared values, and collective interpretation. Symbols often stand for abstract concepts and carry deeper significance within a particular society. In the case of the Indonesian halal logo, the symbolic meanings include:

a. **Arabic Script → Religious Legitimacy and Universality**

While the Arabic script means “halal,” its symbolic power is greater. It becomes a symbol of religious authority, recognized across Muslim communities worldwide. It unites diverse Muslim populations by affirming adherence to universal Islamic principles. This shows that the product or service is not only locally certified but globally aligned with Islamic law. The Arabic script symbolizes the universality of Islam, connecting the logo to global Muslim identity and shared religious standards. It shows that the certification follows Islamic principles recognized worldwide.

b. **Wayang/Mountain Shape → Harmony Between Religion and Nation**

The wayang shape, representing Indonesian tradition, when combined with Islamic elements, becomes a symbol of integration. It conveys that Islamic practices are not foreign or separate from national identity, but interwoven into the cultural fabric of Indonesia. This reinforces a message of unity and harmony between religious life and Indonesian heritage. The

wayang motif symbolizes the fusion of Islamic values with Indonesian cultural heritage. It represents a harmonious relationship between faith and tradition, illustrating how Islamic teachings can coexist with local wisdom and identity.

c. **Purple Color → Dignity, Sanctity, and Royal Prestige**

Symbolically, purple evokes more than aesthetic appeal. In many cultures, including Islamic and Indonesian traditions.

Symbolically, purple evokes more than just aesthetic appeal; it carries deep cultural and spiritual connotations. In many cultures, including Islamic and Indonesian traditions, purple is associated with dignity, representing seriousness and respect. It also signifies sanctity, suggesting purity and religious importance, which aligns with the sacred nature of halal certification. Additionally, purple is often linked to royalty or nobility, adding a sense of prestige and honor to the logo. Together, these associations enhance the perceived importance, authority, and sacredness of the halal certification symbol. This enhances the perceived importance and sacredness of halal certification.

The purple color symbolizes dignity, holiness, and sophistication. Purple is often associated with nobility and spiritual depth, giving the logo a prestigious and respectful aura.

d. **The Whole Logo → Purity, Compliance, Safety, and National Pride**

When all elements of the logo are interpreted together, they collectively convey powerful symbolic meanings. The concept of purity reflects halal's emphasis on cleanliness and lawful preparation. Compliance with Islamic law is visually reinforced through religious cues, assuring viewers of the product's adherence to Shariah principles. The logo also implies consumer safety, instilling confidence that the product has been ethically and hygienically approved. Moreover, national pride is evoked through the incorporation of cultural symbols, reminding audiences that this is Indonesia's halal authority, deeply rooted in both Islamic faith and local tradition. The entire logo, as a unified symbol, represents purity, lawful consumption, and national pride. It goes beyond religious certification to reflect broader ideals: ethical consumption, devotion to faith, cultural harmony, and a modern national identity.

The symbolic meaning goes beyond surface design—it communicates values such as trust, identity, harmony, and holiness. It transforms the logo from just a label into a powerful cultural symbol that resonates with both religious conviction and national pride. The symbolic meaning of the halal logo conveys values like faith, culture, trust, and pride. These meanings are not just read visually but felt emotionally and culturally, helping the logo resonate deeply with the public.

4. Cultural Code

The cultural code refers to the underlying shared knowledge, values,

traditions, and belief systems that help people understand and interpret signs in a specific sociocultural context. The cultural code refers to the set of shared values, beliefs, customs, and social norms that shape how people understand and interpret signs within a specific culture. Cultural codes shape how meaning is constructed and received by different audiences. These codes act as a framework through which audiences give meaning to a visual symbol like a logo. They help ensure that the intended message is not only seen but also understood in a culturally relevant way. In the case of the Indonesian halal logo, several cultural codes are embedded:

a. Islamic Code

Halal is not just a label but a deeply religious concept that refers to what is permitted and clean in Islamic jurisprudence (Sharia). The use of Arabic calligraphy and religious terminology taps into Islamic norms and expectations, ensuring the logo is interpreted as spiritually authoritative. It communicates adherence to divine law, conveying trust to Muslim consumers that products are prepared following religious principles. The logo reflects the religious significance of halal, which ensures that a product meets Islamic guidelines for spiritual purity and compliance with Shariah law. This code is central for Muslim consumers who view halal as a religious obligation.

b. National Identity Code

The wayang (traditional puppet) or mountain-inspired design embedded in the logo reflects Indonesia's cultural heritage, symbolizing a blending of local traditions with global Islamic values. This expresses Indonesia's effort to localize or indigenize Islamic identity, showing that halal practices in Indonesia are rooted both in religion and national culture. It signals a unique Indonesian Islamic identity that integrates faith, art, and local wisdom. By incorporating traditional wayang (shadow puppet) imagery, the logo connects Islamic values with Indonesian cultural heritage. This demonstrates how Islam in Indonesia is not isolated but blended with local traditions, promoting a sense of national unity and cultural pride.

c. Consumer Protection Code

The halal logo also functions as a legal and safety assurance mark, supported by national institutions such as: 1) MUI (Majelis Ulama Indonesia), which provides religious legitimacy. 2) BPJPH (Badan Penyelenggara Jaminan Produk Halal) – which handles halal product assurance at the governmental level. These codes reflect regulatory authority and guarantee consumer rights, food safety, and transparency. The logo also functions as a guarantee of product safety, legality, and quality, backed by credible institutions such as MUI (Majelis Ulama Indonesia) and BPJPH (Halal Product Assurance Organizing Agency). This code appeals to consumers' trust in institutions and concern for health and lawful practices.

d. Visual Communication Code

The use of modern aesthetics (e.g., clean lines, geometric symmetry, and the purple color) aligns with current branding trends and visual marketing practices. The design appeals to younger generations and international markets, indicating modernity, professionalism, and accessibility. This cultural code reflects an effort to normalize halal consumption across both Muslim and non-Muslim consumers through design clarity and brand credibility. The logo uses a modern, clean, and minimal design in line with global trends in branding and packaging. This makes it visually appealing and suitable for both traditional and contemporary marketing platforms, ensuring it communicates clearly and effectively.

The cultural code embedded in the Indonesian halal logo enables it to communicate religious authority, national pride, consumer protection, and modern branding—all at once. These shared cultural understandings allow audiences to read the logo not just as a symbol of "halal food," but as a complex cultural sign loaded with faith, identity, assurance, and aesthetics. The cultural codes embedded in the halal logo allow it to function on multiple levels—religious, national, social, and commercial. These codes help different audiences—Muslim consumers, Indonesians, and global buyers—interpret the logo meaningfully within their cultural frameworks.

Through a semiotic lens, the halal logo is more than a mark of religious compliance. It operates as a cultural sign that integrates Islamic values, national identity, consumer trust, and modern aesthetics. Each element of the logo contributes to a larger system of meaning that is readily understood within Indonesian society and the global Muslim community. Indonesian halal logo is a multi-layered symbol. It communicates not only a religious certification but also embodies cultural identity, national pride, consumer ethics, and spiritual integrity. Through the integration of visual and cultural codes, it becomes a meaningful sign in both religious and socio-political contexts.

B. Religious Dimensions of Indonesian Halal Labels

There are several deeper religious meanings behind halal labels in Indonesia. These labels are not just regulatory signs or marketing tools—they are religiously symbolic texts that carry theological, moral, and cultural meanings for the Muslim majority population. The halal label in Indonesia is far more than a regulatory sign or commercial logo—it is a rich, religious symbol embedded with spiritual, cultural, and ethical meanings. Within the world's largest Muslim-majority country, these labels serve as visible markers of faith, obedience, and identity. They function as religious texts in the public sphere, carrying both theological weight and practical guidance for everyday consumption.

1. **Religious Authority and Legitimacy**
 The Indonesian halal label carries the formal endorsement of Islamic law, given its certification by the state through the BPJPH (Halal Product Assurance Agency) in consultation with the Indonesian Ulama Council (MUI). This official process affirms that the label is not merely aesthetic or commercial but represents legitimate religious authority, assuring Muslim consumers that certified products comply with Islamic principles.
2. **Sharia Compliance and Consumer Trust**
 For devout Muslims, consuming halal products is a religious obligation. The label visibly guarantees that food and goods are free from haram substances (such as pork or alcohol), reinforcing trust in the product's conformity with Sharia law. This makes the halal logo a critical ethical guide in everyday choices.
3. **Spiritual and Ethical Consumption**
 Halal consumption goes beyond legal criteria. It incorporates Islamic values such as cleanliness (tahārah), ethical treatment of animals, and honest trade. The label encourages mindful consumption that aligns with both health and spiritual integrity, creating a holistic concept of ethical living.
4. **Identity and Religious Expression**
 Choosing halal-certified products is a form of religious expression. For many Muslims, especially in multicultural or global contexts, consuming halal becomes a visible act of piety, aligning their daily actions with religious values and signaling a shared identity within the Muslim community.
5. **Religious Semiotics and Divine Guidance**
 The Arabic calligraphy in the halal logo, often spelling the word "halal" (حلال), carries deep religious connotations. It visually connects the product to Qur'anic teachings and divine law. When localized through design elements like the wayang (Javanese puppet) shape, it harmonizes Islamic values with Indonesian cultural heritage.
6. **Religious Regulation and Governance**
 Since the enactment of Law No. 33 of 2014, halal labeling in Indonesia has become a legally mandated religious policy. This reflects the integration of Islamic norms into state governance, where religious principles directly shape public regulations on commerce and food safety.
7. **Halal as a Form of Worship ('Ibadah)**
 For practicing Muslims, selecting halal products is not just a personal preference—it is an act of worship. Ensuring lawful consumption becomes a daily manifestation of obedience to God (taqwa), making the logo a functional tool for religious devotion in routine life.
8. **Moral Discipline and Self-Control**
 The presence of a halal label instills discipline by guiding Muslims to avoid non-permissible (haram) options. It acts as a moral compass, especially in pluralistic or secular environments where halal alternatives may be limited or less visible.

9. Protection of the Ummah (Community)
 The halal label plays a collective religious role, safeguarding the spiritual and physical well-being of the Muslim community (ummah). It demands accountability from producers and vendors while fostering communal trust and religious unity.
10. Spiritual Assurance in a Globalized Market
 In the age of global supply chains, where ingredients and processing methods are often unknown, the halal label offers vital spiritual reassurance. It provides a bridge between local religious needs and global consumption, ensuring Muslims can remain faithful amid complex market systems.
11. Symbol of God's Mercy and Permissibility
 Theologically, the halal label is also a reminder of God's mercy. It defines what is permissible for human benefit while encouraging moderation and gratitude. Islam does not deny pleasures but regulates them ethically – this label represents that divine boundary.
12. Religious Economy and the Concept of Barakah (Blessing)
 Many Muslims believe that consuming halal food brings barakah (divine blessing) into their sustenance. The halal label thus holds spiritual meaning – it's not just about compliance, but about inviting divine favor into one's daily life and livelihood.
13. Symbol of Da'wah (Religious Outreach)
 The halal label serves as a visual form of Islamic outreach, particularly in non-Muslim or multicultural settings. It silently teaches others about Islamic values of cleanliness, justice, and ethical consumption, promoting Islam through design.
14. Theological Legitimacy
 Unlike ordinary branding, the halal logo is grounded in theology. It represents a divine mandate from Allah to consume only what is lawful and pure. This adds sacred value to the certification, elevating it to more than just a commercial marker.
15. Spiritual Trust and Moral Assurance
 The halal label provides peace of mind to spiritually conscious consumers. It assures that the product meets not only physical safety standards but also moral and spiritual cleanliness. It transforms consumption into a spiritually meaningful act.
16. Religious Authority and Institutional Power
 The halal certification system reflects how religious authority is institutionalized in Indonesia. Through BPJPH and MUI, Islamic principles are interpreted and enforced through government mechanisms. This gives the label a dual power: religious and political.
17. Identity Marker for Muslim Consumers
 Halal labels also help Muslims differentiate themselves from non-Muslim practices. They serve as symbolic boundaries that reinforce religious belonging, especially in public or shared spaces like restaurants and

supermarkets.

18. Cultural Islamization of Public Spaces

In Indonesia's urban and consumer landscapes, halal labels contribute to the visible Islamization of space. Their presence in malls, menus, and advertisements embeds Islamic values into the fabric of daily life, making religion a normal and integrated part of public culture.

19. Instrument of Da'wah (Religious Outreach)

Beyond regulatory function, the halal label is a gentle form of Islamic education. It communicates values to non-Muslims and invites them to appreciate the discipline and ethics of Islam. In this sense, it becomes a visual embodiment of religious outreach.

20. Psychological Reassurance and Taqwa (God-Consciousness)

The halal logo offers psychological comfort for Muslims who seek to maintain spiritual mindfulness (taqwa) in their daily choices. Seeing the label affirms that their consumption aligns with divine rules, reducing moral anxiety and reinforcing their spiritual consciousness even in routine behavior.

21. Daily Reminder of Religious Accountability

The logo functions like a subtle reminder that all actions—including eating and shopping—are spiritually significant. It reminds Muslims that even mundane decisions will be accounted for before God, reinforcing the Islamic worldview that faith permeates all aspects of life.

22. Bridging Traditional Faith with Modern Commerce

Halal labels symbolize how Islamic values can coexist with modern systems of trade, branding, and certification. They demonstrate that faith need not be separated from modernity, but can be integrated into contemporary consumer habits through ethical regulation and design.

23. Promotion of Halal Lifestyle (Ḥayāt Ṭayyibah)

More than just food, halal labels promote an entire lifestyle concept—"ḥayāt ṭayyibah" (a good and pure life). The label is a gateway to broader halal living, including Islamic banking, modest fashion, ethical tourism, and family values, thus reinforcing holistic spiritual wellbeing.

24. Facilitating Inter-Muslim Solidarity Across Borders

Indonesian halal certification aligns with global halal standards (such as those of the GCC, Malaysia, or the OIC), promoting mutual recognition and unity among Muslim nations. The logo becomes a shared symbol of religious coherence and economic collaboration in the global ummah.

25. Interfaith Dialogue Through Visibility

In multicultural societies or tourism industries, the halal label often becomes an entry point for non-Muslims to ask questions and learn about Islamic practices. This visibility fosters curiosity, tolerance, and respectful dialogue—making it a quiet ambassador of religious understanding.

CONCLUSION AND SUGGESTION

A. Conclusion

The semiotic analysis adopts Roland Barthes' semiotic model to analyze the halal logo design because it goes beyond surface-level meanings to uncover deeper cultural and ideological interpretations. Building on Saussure's concept of the sign, which includes the signifier and the signified, Barthes introduces a three-tiered approach: denotation (the direct, literal meaning), connotation (the associated symbolic or cultural meanings), and myth (the broader ideological narratives shaped by society). This analytical structure corresponds with the use of terms such as signifier, signified, symbolized meaning, and cultural code. Therefore, Barthes' theory offers a comprehensive lens through which the religious and cultural layers of Indonesian halal labels can be examined.

The semiotic interpretation of the halal logo design using Roland Barthes' model involves analyzing the signifier, signified, symbolic meaning, and cultural code embedded in its visual elements. The purpose of the semiotic interpretation of the halal logo design is to uncover the deeper meanings, cultural values, and religious messages embedded in its visual elements. By analyzing components such as the signifier, signified, symbolic meaning, and cultural code, this approach helps explain how the logo communicates Islamic authority, national identity, and consumer trust to the public. It reveals that the halal logo is not merely a regulatory mark but a powerful symbol that reflects religious beliefs, cultural heritage, and ideological messages, enabling both Muslim and non-Muslim audiences to understand its broader spiritual and social significance.

The signifier in the halal logo design refers to the visible and tangible elements that are immediately perceived by viewers, such as shapes, colors, and texts. In the Indonesian halal logo, key signifiers include the Arabic calligraphy of the word *halal* which emphasizes authenticity and Islamic legitimacy; the mountain or wayang-shaped design rooted in traditional Javanese culture, symbolizing national identity and spiritual balance; the purple color, which departs from the global norm of green to represent modernity, dignity, and uniqueness; and the geometric layout, reflecting order, professionalism, and harmony, often associated with Islamic aesthetics. These visual components work together to create a culturally grounded and religiously credible symbol.

The signified in the semiotic interpretation of the Indonesian halal logo refers to the meanings and concepts that viewers mentally associate with its visual elements. The Arabic calligraphy signifies Islamic authority and authenticity, reassuring consumers of compliance with religious standards. The wayang or mountain-shaped design symbolizes Indonesia's cultural heritage, signaling that the certification is locally rooted and nationally proud. The use of purple color evokes spirituality, nobility, and modern identity, distinguishing Indonesia's halal certification from global norms. Finally, the overall design—through its structure, color, and composition—signifies trust, standardization, and professionalism, assuring consumers of the logo's credibility and the product's legitimacy.

The symbolic meaning of the Indonesian halal logo emerges from the fusion of visual form and conceptual meaning, shaped by shared cultural and religious values. The Arabic script, while spelling “halal,” symbolizes religious authority and the universality of Islam, aligning the logo with global Muslim standards. The wayang-inspired mountain shape represents the harmony between Islamic faith and Indonesian cultural heritage, conveying that religious observance and national identity are interwoven. The use of purple color adds layers of symbolism, evoking dignity, sanctity, and noble prestige—qualities that elevate the sacredness and respectability of the halal certification. When all elements are viewed together, the logo becomes a powerful symbol of purity, compliance with Islamic law, consumer safety, and national pride, encapsulating the essence of ethical consumption, cultural integration, and modern Islamic identity.

The cultural code of the Indonesian halal logo refers to the shared values and beliefs that shape how its meaning is interpreted within society. Several overlapping cultural codes are embedded in the logo’s design. The Islamic code frames halal as a religious obligation, with Arabic script signaling Shariah compliance and spiritual purity. The national identity code is expressed through the wayang-inspired design, showing how Islamic values are harmonized with Indonesian cultural heritage, reinforcing a unique national Islamic identity. The consumer protection code reflects trust in institutions like MUI and BPJPH, positioning the logo as a guarantee of safety, legality, and ethical standards. Lastly, the visual communication code uses modern, minimalist aesthetics—such as geometric symmetry and the color purple—to align with contemporary branding norms, appealing to both domestic and global audiences. Altogether, these cultural codes ensure the logo resonates deeply across religious, national, institutional, and visual dimensions.

The religious dimensions of Indonesian halal labels encompass a wide range of interconnected values and functions deeply rooted in Islamic belief and practice. These labels reflect religious authority and legitimacy, ensuring that certified products meet the expectations of Sharia compliance and foster consumer trust. They support spiritual and ethical consumption, reinforcing identity and religious expression among Muslim consumers. As powerful religious semiotics, halal labels offer divine guidance and serve as tools of religious regulation and governance. The consumption of halal products is perceived as a form of worship (‘ibadah), promoting moral discipline, self-control, and the protection of the ummah (community). In a globalized market, they provide spiritual assurance, symbolizing God’s mercy and permissibility. These labels are part of a broader religious economy rooted in the concept of barakah (blessing) and act as a symbol of da’wah (religious outreach). They reinforce theological legitimacy, spiritual trust, and moral assurance, backed by institutional religious authority. Serving as identity markers for Muslim consumers, halal labels contribute to the cultural Islamization of public spaces and become instruments of da’wah in daily life. They offer psychological reassurance, nurturing taqwa (God-consciousness), and acting as daily reminders

of religious accountability. Ultimately, halal labels bridge traditional faith with modern commerce, promote a halal lifestyle (*ḥayāt ṭayyibah*), and encourage both inter-Muslim solidarity across borders and interfaith dialogue through visibility in diverse public settings.

B. Suggestion

Based on the findings and analysis in this research, several suggestions can be proposed for various stakeholders involved in the design, interpretation, and regulation of halal labels in Indonesia. These suggestions encourage further academic exploration, improve practical implementation, and enhance public understanding of the symbolic and religious dimensions of halal certification.

1. For Future Researchers

Future studies are encouraged to conduct comparative semiotic analyses of halal labels across different Muslim-majority countries to understand how local traditions, cultural aesthetics, and religious values shape the visual language of halal certification. Researchers should also consider using ethnographic approaches to explore how consumers from diverse socio-economic and educational backgrounds perceive and respond to halal labels in daily life. Additionally, examining the impact of institutional transitions—such as the shift from MUI to BPJPH—can offer insights into consumer trust, perception of legitimacy, and the evolving religious authority of certification bodies.

2. For Designers and Producers

Designers and producers of halal-labeled products are advised to incorporate visual elements that are not only religiously appropriate but also culturally resonant with Indonesian Muslim consumers. The halal logo should be designed with clarity and legibility to preserve its authority and build consumer confidence. Furthermore, designers should adapt halal logos for digital platforms, such as food delivery apps and e-commerce sites, to ensure they remain visible and impactful in contemporary consumption environments.

3. For Policy Makers and Certifying Bodies

Policymakers and certifying authorities should improve public communication strategies to educate consumers about the meaning, standards, and authenticity of halal labels in circulation. Standardizing visual design aspects across official halal certifications can minimize public confusion and ensure consistent recognition. These institutions are also encouraged to work collaboratively with experts in Islamic studies, semiotics, and visual communication to enhance the symbolic and communicative effectiveness of halal certification marks.

4. For Consumers

Consumers should be encouraged to develop a more critical and informed understanding of the visual and symbolic features of halal logos. Beyond ensuring religious compliance, consumers can begin to view halal labels as

part of broader discourses surrounding ethics, religious identity, national pride, and cultural values. This critical engagement can deepen their awareness and foster more meaningful connections with the products they choose to consume.

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