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Framing Halal Certification in Indonesia: A Diachronic Corpus-Assisted Discourse Study on Republika.co.id

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Abstract

The implementation of Law No. 33 of 2014 on Halal Product Assurance (JPH) has transformed Indonesia's halal certification system and signaled a broader shift in the halal discourse from religious authority to state governance. This study aimed to investigate the themes and framing changes in news coverage of halal certification before and after the enactment of the JPH Law, and to examine how the media constructed the issue in two periods: 2010–2014 and 2015–2022. The study uses a Corpus-Assisted Discourse Studies (CADS) framework and the Text Linguistic Approach to Framing, and utilizes the online corpus tool Sketch Engine. The corpus consists of 1,131 halal-related news articles published by Republika.co.id from 2010 to 2022, totaling 470,404 tokens. Results show major changes both in thematic focus and media framing. The coverage between 2010 and 2014 focused on halal products, non-governmental actors (especially the Indonesian Ulema Council/MUI), and chemical substances; the coverage between 2015 and 2022 focused on government programs, state-affiliated actors, and religious issues. Regarding framing, halal certification was framed in terms of authority legitimation, consumer protection, and product quality in the earlier period, and in terms of mandatory compliance, government programs, and economic development in the latter. Overall, the implications of this study suggest that Indonesia's transformation of its halal certification system is accompanied by a corresponding shift in halal discourse. The transfer of authority from the Indonesian Ulema Council (MUI) to the government has altered how halal is perceived and justified in public discourse. The media plays a key role in reflecting and reinforcing these shifting power dynamics among the state, religious leaders, and the marketplace.

Keywords: *Corpus-Assisted Discourse Studies, Coverage of Halal Certification, Framing of Halal Certification, Media Discourse, Republika.co.id.*

Introduction

In Indonesia, halal certification is an important topic with economic and social dimensions (Fiteuanto et al., 2024). From the government's perspective, halal certification is closely linked to the development of the national halal industry, which is believed to have significant potential to boost economic growth, especially in the post-COVID-19 era (Permana, 2020; Masyrafina, 2020). On the other hand, for society, halal



certification serves as a mechanism for consumer protection and legal certainty for products circulating in the marketplace (Ramlan & Nahrowi, 2014), providing Muslim consumers with a sense of protection and psychological safety. In Indonesia, halal certification has become an important issue, as the country has one of the largest Muslim populations in the world (Hefner, 2002; Prameswari et al., 2022). To optimize the potential of the halal industry through halal certification, the government has implemented several regulatory frameworks, namely Law No. 33 of 2014, Law No. 11 of 2020, and Government Regulation No. 39 of 2021 (Oktaviani, 2021). The enactment of Law Number 33 of 2014 has fundamentally transformed the regulations governing halal certification in Indonesia (Faridah, 2019), with two major changes: the transfer of authority from LPPOM MUI to BPJPH and the shift from voluntary to mandatory certification. These changes have legal and social implications; therefore, it is crucial to discuss them, particularly regarding how the issue of halal certification is constructed and portrayed in the increasingly prominent media.

Republika.co.id was chosen as the object of analysis for two reasons: the intensity of its coverage and its ideological orientation. From 2010 to 2022, the outlet published at least 1,526 articles on various halal-related issues, forming one of the most extensive social archives documenting how “Indonesian Islam” has articulated and negotiated halal discourse over time. Moreover, Republika.co.id, which was established with the support of the Indonesian Association of Muslim Intellectuals (ICMI), is widely recognized as an Islamic-oriented news organization (Steele, 2013; Syam et al., 2021; Hapsari, 2019). This ideological proximity to Islamic values and institutions makes Republika.co.id a particularly significant case for examining halal-related issues, especially in understanding how the media have framed halal certification in the Indonesian context.

To investigate these framing practices, this study adopts Entman's (1993). concept of framing while employing the methodological principles of Corpus-Assisted Discourse Studies (CADS) and the Text Linguistic Approach to Framing. CADS is used to identify keywords and collocations that reveal which aspects are foregrounded or backgrounded through recurrent linguistic patterns (Partington et al., 2013). Lexical repetition and high-frequency keywords are regarded as discursive strategies through which the media frame issues and shape public perceptions (Fleras, 2011). In addition, Dahl's (2015) The Text Linguistic Approach to Framing is employed to identify framing constructions at key framing locations, such as headlines, leads, and attributed statements, as well as framing indicators reflected in lexical choices associated with particular semantic domains. Since media framing frequently involves processes of legitimation, this study also draws on Van Leeuwen's (2007) framework, which conceptualizes legitimation as the discursive means through which social actions are justified and rendered acceptable. According to Van Leeuwen (2007) legitimation addresses the questions “Why is this being done?” and “Why should it be accepted?”



and can be realized through authorization, moral evaluation, rationalization, and mythopoesis.

Previous studies on halal certification in Indonesia have expanded significantly, but most have focused on the policy and regulatory aspects. Based on research by Alam et al. (2024), the management of halal certification in Indonesia has undergone a significant institutional transition, in which authority previously held by the Indonesian Ulema Council (MUI) has been transferred to the Halal Product Assurance Organizing Agency (BPJPH). Likewise, despite these policy changes, halal certification continues to be relatively unattractive to small business owners, according to Putro et al. (2024). In contrast, Rachman & Khokhar (2023) demonstrate that MUI continues to play a central role in the halal certification system, despite evolving regulatory frameworks. Furthermore, Jubaedah et al. (2023) argue that regulatory reforms, including the enactment of Law No. 11 of 2020 on Job Creation, were intended to accelerate the implementation of halal certification. Another study by Widigdo & Triyanto, (2024) reveals that compliance is a crucial factor in enhancing MSMEs' intention to adopt halal certification. However, Adiba & Amir (2023) report that religiosity and halal literacy do not significantly influence MSMEs' interest in applying for halal certification. While these studies provide valuable insights into the legal, economic, and social dimensions of halal certification, they have largely been approached from the perspectives of Islamic studies, law, and economics. Consequently, limited attention has been paid to how halal certification is discursively constructed within media discourse. Research on media framing in *Republika* has examined a range of issues, including COVID-19 (Yuniawan et al., 2023), LGBT-related issues (Syam et al., 2021), radicalism (Zamroni et al., 2021), and the May 1998 tragedy (Salman et al., 2023). However, to date, no study has specifically examined how *Republika.co.id* frames halal certification. This gap presents an important research opportunity to examine how an Islamically oriented media outlet constructs the shift in authority over halal certification from religious institutions to the state. Meanwhile, corpus linguistic approaches to media discourse analysis have been applied to various topics, including the representation of Muslims (M. S. Al Fajri, 2020), military discourse (Sajida, 2026), Rohingya refugees (Munandar et al., 2024), climate change (Isti'anah et al., 2025), childfree discourse (Stephani, 2025), and obesity (M. S. A. Fajri et al., 2023). However, such approaches have not been applied to the study of halal certification. Thus, there are still few academic studies on the linguistic representation of halal certification in media coverage.

This study fills an important gap in the existing literature by extending the research on halal certification from the perspectives of linguistic discourse and media studies. Specifically, this study aims to offer a comprehensive account of how the largest Islamic news media in Indonesia, *Republika.co.id*, framed the regulatory transformation of halal certification during 2010-2022 through the lens of Corpus-Assisted Discourse Studies (CADS). The study is therefore structured around two research questions: 1.



What were the main themes discussed in the periods 2010–2014 and 2015–2022? and (2) How did Republika.co.id frame the news coverage of the halal certification issues in Indonesia in these two periods?

Method

Given that this study is diachronic (2010-2022) and spans a relatively long time period, the analysis is divided into two time periods. The division of this period is based on legal events, specifically the enactment of Law Number 33 of 2014 on Halal Product Assurance (JPH Law), which marks a turning point in the history of halal certification in Indonesia. Therefore, to reveal the change in theme and framing in the reporting of halal certification issues in Indonesia, the time span of this study is divided into two periods, namely the first period (2010-2014), which marks the phase before the enactment of the JPH Law and the second period (2015-2022), which marks the phase after the enactment of the JPH Law. This division aims to assess the extent of changes in theme and framing regarding halal certification in Indonesia after the state took over authority. To identify the news frame, the CADS (Corpus-Assisted Discourse Studies) method was employed alongside the Text Linguistic Approach to Framing.

The corpus used in this investigation is identical to the corpus used by Budiono et al. (2026), which comprises a specialized collection of news texts concerning halal issues in Indonesia from Republika.co.id, published from January 1, 2010, to December 31, 2022. The selection of articles was based on three criteria: written in Indonesian on halal issues in Indonesia, published within the stipulated period, and sourced exclusively from the main Republika.co.id news portal. The extracted headlines and full texts were compiled into plain-text files, classified by year, and uploaded onto the Sketch Engine platform as the Koralika corpus. The corpus consists of 1,131 articles, with a total of 470,404 tokens.

The analytical procedure commenced with extracting the 100 highest-keyness keywords for each period via comparison with the Indonesian Web 2024 (idTenTen24) reference corpus, selected for its extensive scale (approximately 7.1 billion words) and genre diversity. These keywords were classified into semantic fields to identify dominant themes and the three most prominent frames per period. Subsequently, concordance analysis and collocational examination of the word *sertifikasi* 'certification'—using Sketch Engine's Word Sketch—were undertaken to uncover linguistic evidence of framing. Finally, discursive legitimation strategies were identified using van Leeuwen's (2007) framework, which encompasses authorization, moral evaluation, rationalization, and mythopoiesis.

Results and Discussions



Dominant Themes in the Halal Certification Issue

The keyword analysis and classification of the 100 most frequent keywords in each period (2010–2014 and 2015–2022) show remarkable shifts in the dominant themes addressed over time. Figure 1 compares the themes covered by Republika.co.id in its reporting on halal certification during these periods, and Table 1 presents the full list of keywords identified in the corpus and their frequencies in each period.

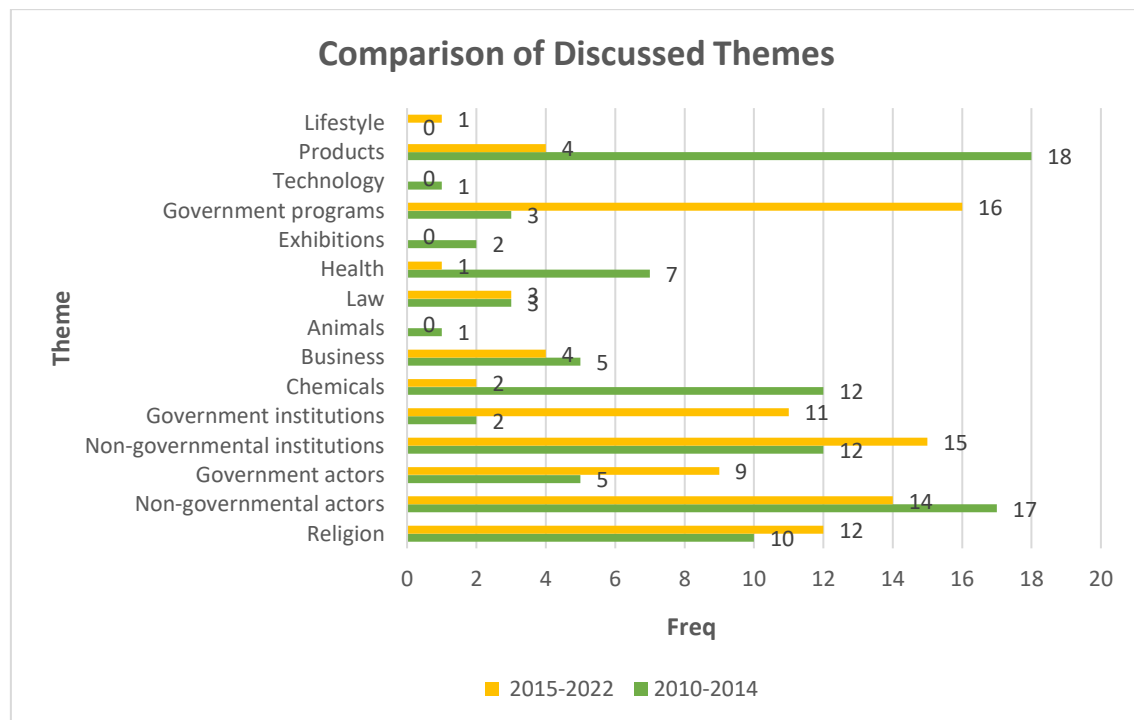


Figure 1. Comparison of Themes Across the 2010–2014 and 2015–2022 Corpus Periods

Based on the data in Figure 1, there are significant differences in the themes discussed before (2010–2014) and after (2015–2022) the enactment of the Halal Product Assurance Law regarding halal certification coverage on Republika.co.id. In the period 2010–2014, the discussions were predominantly focused on halal products as evidenced by the high frequency of keywords such as *berlabel* (12), *bersertifikasi* (20), *bersertifikat* (45), *diharamkan* (19), *sertifikat* (247), and *wewangian* (12). Non-state actors' themes also appeared prominently, especially through the high frequency of the keywords *Lukmanul* (92) and *Lukman* (64), which refer to Lukmanul Hakim, the President Director of LPPOM MUI, indicating that authority for halal certification remained largely with the Indonesian Ulema Council (MUI). This finding is consistent with previous studies by Rachman & Khokhar (2023), who contend that MUI remained an important player post-Law No. 33 of 2014, especially in issuing halal fatwas, and by Kharrazi & Fautanu (2024), who demonstrate the ongoing importance of MUI's authority through its involvement in issuing fatwas and recommendations on the halal status of products. Moreover, the high frequency of the keywords such as *gelatin* (25) and *formalin* (19)

indicates that the discourse on halal certification was strongly linked to product protection and safety issues (halal safety). In summary, the analysis of keyword frequencies indicates that the discourse on halal certification during 2010–2014 focused on products and on the central role of the MUI.

In contrast, during 2015–2022, the most salient themes related to government programs. The high frequency of keywords such as *sertifikasi* (2,330), *auditor* (249), *pemeriksa* (151), *declare* (86), *penyelia* (81), *bersertifikasi* (69), and *KIH* (69) indicates that halal certification was increasingly discussed in the context of government initiatives and the implementation of regulations. In addition, actor-based themes also became dominant during this period, such as government institutions, *BPJPH* (1,190) and *KNEKS* (103), non-government institutions, *LPPOM* (466) and *MUI* (1,258), and individual actors like *Ma'ruf* (258), *Mastuki* (189), *Ikhsan* (175), and *Lukmanul* (78). These actors, despite coming from different constituencies, shared a common view on the economic potential of halal products and the need to strengthen the halal certification system. Religious themes were also very relevant, with frequent mentions of *halal* (11,593) and *kehalalan* (602). A closer examination of the keywords *halal* and *mandatory* indicates that the discussions are increasingly about the government's enforcement of mandatory halal certification. Table 1 gives a more detailed view of the keywords identified in each period, categorized by theme and frequency.

Table 1. List of Keywords Identified in the Two Corpus Periods (2010–2014 and 2015–2022)

Theme	Keyword	
	2010-2014	2015-2022
Lifestyle	-	<i>kosmetik</i> 'cosmetics' (281)
Products	<i>babi</i> 'pork' (126), <i>berlabel</i> 'labeled' (12), <i>bersertifikasi</i> 'certified' (20), <i>bersertifikat</i> 'certification-certified' (45), <i>celeng</i> 'wild boar' (8), <i>diharamkan</i> 'prohibited' (19), <i>gelonggongan</i> 'watered meat' (7), <i>halal-haram</i> 'halal-haram' (5), <i>hewani</i> 'animal-based' (23), <i>ketidakhalalan</i> 'non-halalness' (5), <i>luwak</i> 'civet' (15), <i>marujyu</i> (6), <i>nonalkohol</i> 'non-alcoholic' (6), <i>sertifikat</i> 'certificate' (247), <i>sushie</i> (5), <i>tiren</i> (8), <i>vegetarian</i> (22), <i>wewangian</i> 'fragrances' (12)	<i>bersertifikat</i> 'certified' (153), <i>mensertifikasi</i> 'certify' (20), <i>non-halal</i> (23), <i>tersertifikasi</i> 'certified products' (56)



Technology	<i>halalminds</i> (6)	-
Government Programs	<i>labelisasi</i> 'labeling' (13), <i>sertifikasi</i> 'certification' (561), <i>standardisasi</i> 'standardization' (18)	<i>auditor</i> (249), <i>bersertifikasi</i> 'certified' (69), <i>declare</i> (86), <i>H2O</i> (19), <i>IHIA</i> (17), <i>KIH</i> (69), <i>mandatory</i> (42), <i>pemeriksa</i> 'inspector' (151), <i>penyelia</i> 'supervisor' (81), <i>sehati</i> (38), <i>sertifikasi</i> 'certification' (2330), <i>sihalal</i> (26), <i>SIJH</i> (24), <i>FESYAR</i> (22), <i>INHALEC</i> (39), <i>ISEF</i> (40)
Exhibitions	<i>IHBF</i> (5), <i>INDHEX</i> (6)	-
Health	<i>cochineal</i> (13), <i>GMO</i> (14), <i>GSK</i> (11), <i>meningitis</i> (50), <i>menjijikkan</i> 'disgusting' (12), <i>novartis</i> (14), <i>obat-obatan</i> 'pharmaceuticals' (127)	<i>rotavirus</i> (27)
Law	<i>JPH</i> (146), <i>panja</i> 'working committee' (14), <i>RUU</i> 'bill' (204)	<i>ciptaker</i> 'Job Creation Law' (35), <i>JPH</i> (515), <i>omnibus</i> 'omnibus law' (112)
Animals	<i>bertaring</i> 'fanged animals' (6)	-
Business	<i>BSM</i> (15), <i>cadbury</i> (13), <i>kickers</i> (11), <i>solaria</i> (21), <i>wardah</i> (25)	<i>atalla</i> (14), <i>belidikita</i> (13), <i>sariraya</i> (18), <i>treetan</i> (14)
Chemical Ingredients	<i>emulsifier</i> (5), <i>flavor</i> (6), <i>formalin</i> 'formaldehyde' (19), <i>gelatin</i> (25), <i>glaxo</i> (7), <i>koagulan</i> 'coagulant' (8), <i>mikrobia</i> (7), <i>pengemulsi</i> 'emulsifying agent' (7), <i>penggumpalan</i> 'coagulation' (7), <i>rennet</i> (11), <i>transgenik</i> 'transgenic' (6), <i>vinegar</i> (5).	<i>gelatin</i> (47), <i>vinegar</i> (19)
Government Institutions	<i>BPJPH</i> (29), <i>menkes</i> 'Minister of Health' (23)	<i>BPJH</i> (33), <i>BPJPH</i> (1190), <i>HDC</i> (18), <i>JAKIM</i> (22), <i>jaminan</i> 'guarantee' (982), <i>KDEKS</i> (16), <i>KNEKS</i> (103), <i>KNKS</i> (30), <i>lifestyle</i> (112), <i>MES</i> (53), <i>sucofindo</i> (42)
Non-Governmental Institutions	<i>AHSIN</i> (5), <i>BHNU</i> (19), <i>corner</i> (19), <i>crescentrating</i> (6), <i>kosmetika</i> (80), <i>LPH</i> (36), <i>LPPOM</i> (193), <i>LPPOM-MUI</i> (7), <i>MUI</i> (705), <i>pengkajian</i> 'assessment' (68), <i>UHAMKA</i> (10), <i>WHFC</i> (5)	<i>GAPMMI</i> (30), <i>HNI</i> (32), <i>IHATEC</i> (45), <i>IHLC</i> (22), <i>IHW</i> (61), <i>KOSMETIKA</i> (123), <i>LPH</i> (502), <i>LPPOM</i> (466), <i>LPPOM-MUI</i> (17), <i>MUI</i> (1258), <i>PPHI</i> (20), <i>SGIE</i> (15), <i>SMIIC</i> (14), <i>UIHC</i> (14), <i>UMK</i> (440)
Government Actors	<i>Baghowi</i> (6), <i>Boediono</i> (15), <i>Hanifa</i> (10), <i>Ledia</i> (31), <i>Mboi</i> (11)	<i>Aliasar</i> (18), <i>Ledia</i> (21), <i>Ma'ruf</i> (258), <i>Mastuki</i> (189), <i>Nanung</i> (27), <i>Sukoso</i> (152), <i>Wapres</i> (204), <i>Zainut</i> (28), <i>Aqil</i> (99)



Non-Governmental Actors	<i>Aisha (24), Amidhan (31), Amirsyah (6), Ichwan (11), Jody (10), Lukman (64), Lukmanul (92), Mulyorini (7), Muti (8), Nafsiah (15), Non-Muslim (15), Osmena (9), Rifda (9), Roswiem (5), Suhada (5), Yunahar (16), Zainut (11)</i>	<i>Afdhal (45), Aisha (54), Arintawati (26), Asrorun (33), Evrin (20), Ikhsan (175), Lukmanul (78), Muti (61), Niam (31), Nirwandar (34), Non-Muslim (84), Oesmena (13), Osmena (38), Riawan (19)</i>
Religion	<i>fatwa 'fatwa' (131), halal (2105), halalan (5), haram (253), iftar (8), kehalalan 'halalness' (166), keharaman 'prohibition' (14), khamar (16), najis (28), tayib (11)</i>	<i>fatwa (370), halal (11593), halalan (18), halal-haram (18), haram (383), kehalalan 'halalness' (602), khamar (51), kosher (37), najis (91), syubhat (31), thayib (19), thayyib (21)</i>

Table 1 shows that several themes have relatively low keyword frequency, especially the health-related theme. After 2014, the health theme does not appear to be discussed substantively, suggesting it is not a major concern in media discussions of halal certification. It is important to note this trend, as the basic purpose of halal certification is to ensure that products consumed by the public are safe and beneficial to human health. In fact, health, arguably one of the most basic and fundamental human needs, was underrepresented in media discourse after 2014 – ironically. Instead, media coverage focused increasingly on the actors responsible for and authorized to manage halal certification, rather than on the substantive benefits it provides to society. These findings also indicate a change in the framing of halal certification issues in Republika.co.id.

Framing of Halal Certification Issues in Indonesian Media Coverage

The identification of media frames surrounding halal certification was based on two primary indicators: the occurrence of keywords within the corpus and the results of the collocational analysis of the word *sertifikasi* 'certification'. The categorization of keywords into several dominant themes revealed the frames that the media sought to foreground, supporting Dahl's (2015) argument that the prominence of particular semantic domains, reflected in statistically significant lexical items, can indicate the frames constructed by the media. In addition, a collocation analysis of *sertifikasi* 'certification' was conducted to examine the verbal collocates associated with the noun, based on the assumption that such collocates provide valuable insights into how halal certification is discussed and framed in media discourse. More specifically, media framing can be identified through the verbs and adjectives that characterize or modify halal certification. To this end, the Word Sketch feature in Sketch Engine was employed to analyze the collocational patterns of *sertifikasi* 'certification', and the results are presented in Figure 2 below.



The identification of media frames related to halal certification was based on two main indicators: the occurrence of keywords in the corpus, and the results of the collocational analysis of the word *sertifikasi* 'certification'. The clustering of keywords into multiple dominant themes revealed the frames that the media intended to foreground. It confirms Dahl's (2015) argument that the salience of specific semantic domains as reflected in statistically significant lexical items can serve as an indicator of the frames constructed by the media. In addition, a collocation analysis of the word *sertifikasi* 'certification' was carried out to examine the verbal collocates of the noun, on the assumption that such collocates can offer useful insights into how halal certification is discussed and framed in media discourse. More specifically, the verbs and adjectives used to describe or modify halal certification can be used to trace media framing. To this end, Sketch Engine's Word Sketch feature was used to analyze the collocation patterns of the word *sertifikasi* 'certification', and the results are shown in the following Figure 2.

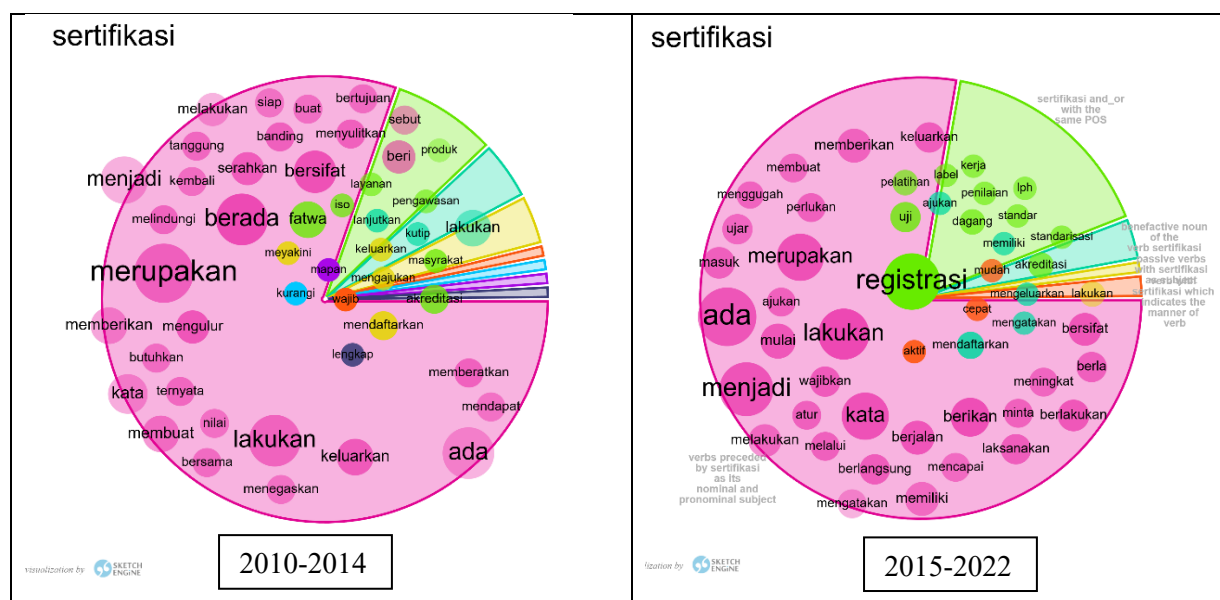


Figure 2. Collocates of the word *sertifikasi* across the two time periods

In principle, the identification of the word *sertifikasi* ('certification') using the Word Sketch feature is equivalent to a general collocational analysis, as the tool generates words co-occurring with the node *sertifikasi* and organizes them according to specific grammatical relations. Following the convention adopted in Sketch Engine, this study employed the LogDice metric and limited the analysis to the ten collocates with LogDice scores above 5, a window span of 3L–3R, and a minimum frequency of more than five occurrences. The collocation analysis presented in Figure 2 reveals several verbal collocates with varying frequencies across the two periods under investigation. The recurrent co-occurrence of *sertifikasi* ('certification') with verbs that define,

characterize, or assign meaning—such as *adalah* ('is'), *merupakan* ('constitutes'), and *menjadi* ('becomes')—suggests the presence of framing strategies employed by Republika.co.id in reporting halal certification. These definitional constructions indicate an effort to shape readers' understanding by emphasizing particular interpretations and meanings associated with halal certification. Accordingly, the findings identify three dominant news frames in each period: during 2010–2014, when the Indonesian Ulama Council (MUI) held authority over halal certification, coverage primarily emphasized authority legitimization, consumer protection, and product quality, whereas during 2015–2022, when the government assumed responsibility for halal certification administration, reporting focused mainly on mandatory certification, government programs, and economic development. A more detailed discussion of each frame is presented in the following section.

The identification of the word *sertifikasi* 'certification' using the Word Sketch tool, in principle, is equivalent to a general collocational analysis. The tool produces the words that co-occur with *sertifikasi* and orders them according to specific grammatical relations. The present study used the LogDice measure, following the convention of Sketch Engine, and set the limit to the ten collocates with LogDice scores above 5, using a window span of 3L-3R and a minimum frequency of 5. The collocation analysis in Figure 2 shows some verbal collocates with varying frequencies in the two periods considered. The frequent occurrence of *sertifikasi* 'certification' with verbs that define, describe, or attribute meaning, such as *adalah* 'is', *merupakan* 'constitutes', and *menjadi* 'becomes', illustrates the use of framing strategies by Republika.co.id in reporting halal certification. The definitional constructions indicate an attempt to create a "right" way for readers to understand by directing them toward particular interpretations and meanings that surround halal certification.

According to keyword occurrence and collocation analysis, the results indicate three predominant news frames across both periods: in 2010–2014, when the Indonesian Ulama Council (MUI) had the authority for halal certification, the coverage focused more on authority legitimization, consumer protection and product quality, whereas in 2015–2022, when the government took over the administration of halal certification, the news highlighted mandatory certification, government programs and economic development. In the next section, a more detailed discussion of each frame is presented.

Framing of Halal Certification during 2010-2014

Authority Legitimization Frame

The first frame presented in the reporting of halal certification in the 2010-2014 period is the authority legitimization frame. This is reflected in the high frequency of keywords



in the corpus related to non-governmental actors, including the names of individuals and institutions. The dominance of keywords such as *MUI* (705), *LPPOM* (193), *kosmetika* (80), *Lukmanul* (92), *Lukman* (64), and *Amidhan* (31) in the discussion on the halal certification authority shows an attempt to establish the Indonesian Ulema Council (MUI) as the legitimate authority to manage halal certification. This pattern also suggests that the halal certification authority was primarily intended to be under MUI's control. The following concordance lines present several claims made by different actors to legitimize MUI's role as the authorized institution for managing halal certification.

1. *Ketua DPP PPP, Zainut Tauhid Sa'adi mengatakan, menentukan produk halal atau haram merupakan wilayah para ulama. Sehingga yang paling berwenang menentukan sertifikasi halal adalah Majelis Ulama Indonesia (MUI). MUI sendiri, sudah sangat kompeten dalam menentukan masalah halal atau haram. Mereka sudah mengurus masalah halal atau haram selama 24 tahun. (R/2013/7/72)*

The chairman of the PPP Party, Zainut Tauhid Sa'adi, said that Islamic scholars were the ones who should decide whether products were halal or haram. Therefore, the most competent institution to decide halal certification is the Indonesian Ulema Council (MUI). MUI is very capable of determining halal and haram issues. MUI has been dealing with such issues for 24 years." (R/2013/7/72)

2. *(MUI) menolak keras pembentukan Badan Penyelenggara Jaminan Produk Halal (BPJPH) Mereka menilai, pengeluaran sertifikat halal adalah otoritas ulama, dalam hal ini MUI. (R/2014/66/33)*
(MUI) strongly rejected the establishment of the Halal Product Assurance Agency (BPJPH), MUI argued that the issuance of halal certificates is the authority of Islamic scholars, represented by MUI." (R/2014/66/33)

These two concordance lines clearly show how MUI was presented as the institution with legitimate authority for halal certification. This finding is also supported by Kharrazi & Fautanu (2024), who state that the Indonesian Ulema Council (Majelis Ulama Indonesia, MUI) is the institution with authority to oversee halal certification. This construct utilises an authority-legitimation frame, enacted through what Van Leeuwen (2007) calls personal authority, in which legitimacy is derived from an individual's status, role, or accumulated experience. In the first concordance line, Zainut Tauhid Sa'adi, as Chairman of the PPP, legitimises MUI's jurisdiction by stating that determining halal and haram is the domain of Islamic scholars and by citing MUI's 24 years of certification practice. Therefore, the implicit positioning of MUI as the most competent and expert body in such discourse makes retaining certification management under its control appropriate. In the second line, MUI reasserts its institutional primacy by explicitly stating that the authority to issue halal certificates belongs solely to the scholars. Together, these discursive strategies are deployed to maintain and strengthen MUI's



hegemonic position in the halal certification process, especially in light of new proposals to transfer this function to a state-run agency.

This frame is also signalled by the presence of several collocates that modify the word *sertifikasi* 'certification', in addition to the presence of the keyword itself. The collocation analysis of the word *sertifikasi* 'certification' shows that it is mostly collocated with words such as *merupakan*, *dilaksanakan*, and *berada*, which reinforce the idea that halal certification is under the authority of the Indonesian Ulema Council (MUI). The following concordance line illustrates how the co-occurrence of the word *sertifikasi* 'certification' with these collocates is used to discuss MUI's authority over halal certification administration.

3. ***Sertifikasi** ini **merupakan** wewenang MUI sebagai lembaga yang mewadahi kebutuhan umat Islam... (1/3) (R/2014/19/112)*

This **certification constitutes** the authority of MUI as an institution that accommodates the needs of Muslims... (R/2014/19/112).

4. *Selain itu selama ini umat Islam dan masyarakat Indonesia sudah terlindungi dengan adanya **sertifikasi** halal yang **dilaksanakan** oleh MUI ... (R/2013/09/81)*
Muslims and the Indonesian public have long been protected through the halal **certification** system **carried out** by MUI..." (R/2013/09/81).

The two concordance lines above present claims made by various actors who support placing a halal certification authority under MUI. The legitimacy of MUI's authority is articulated by individuals with institutional credibility and authority in their respective roles. Concordance line 3 represents a claim originating from within MUI, voiced by MUI Deputy Secretary-General Tengku Zulkarnain. Concordance lines 4 show legitimising claims made by actors outside the organisation. Both statements make it clear that MUI is the proper body to control the halal certification in Indonesia. This pattern clearly shows a frame of authority legitimation, with several actors supporting the continuation of the MUI's authority over halal certification. The support is considered reasonable because halal certification concerns Islamic law and religious compliance, which have traditionally been under the MUI's institutional jurisdiction.

Protection Frame

Another frame associated with the halal certification issue during the 2010–2014 period is the protection frame. Consistent with the role of religious scholars in safeguarding the Muslim community, halal certification during this period was positioned as a mechanism for protecting Muslims from potentially harmful products. This frame is reflected in the use of health-related keywords, as illustrated by the keyword *obat-obatan* 'pharmaceutical products' (127) in the following concordance lines.

5. *RUU itu untuk memberi **perlindungan** kepada masyarakat atas produk asupan. Termasuk produk kosmetik dan **obat-obatan**. RUU JPH juga dimaksudkan sebagai kelanjutan dari UU Perlindungan Konsumen. (R/2014/21/613)*



The Bill was intended to provide **protection** for the public regarding consumable products, including cosmetics and **pharmaceutical products**. The Halal Product Assurance Bill was also conceived as a continuation of the Consumer Protection Law. (R/2014/21/613)

6. ... (MUI) mendorong DPR memasukkan pasal untuk mewajibkan perusahaan farmasi melakukan sertifikasi halal atas seluruh produk **obat-obatan**. Alasannya, negara berkewajiban **melindungi** hak masyarakat Muslim Indonesia untuk terlindungi dari mengonsumsi barang haram. "RUU mesti mewajibkan ... (18/5). (R/2010/03/16)

... (MUI) urged the House of Representatives to include a provision requiring pharmaceutical companies to obtain halal certification for all **pharmaceutical products**. The reasoning was that the state has an obligation to protect the rights of Indonesian Muslims from consuming haram products. "The Bill must require ... (18/5). (R/2010/03/16)

The concordance lines below show that halal certification is presented as a means of protecting the interests of the Muslim community. This representation is reflected by the frequent use of lexical items such as *perlindungan* 'protection' and *melindungi* 'protect'. References to legal instruments, such as *the RUU 'Bill' and pasal 'provisions'*, further strengthen this claim to protection. This is a reflection of the use of impersonal authority as a legitimation strategy. According to Van Leeuwen (2007), impersonal authority is a legitimation strategy that bases actions on laws, regulations, or formal governmental rules, and Hansson & Page (2023) also suggest that formalised authorities are often used to legitimise actions. In this context, the Halal Product Assurance Bill is framed as a legal instrument aimed at protecting Indonesian Muslims, particularly from non-halal consumable products such as cosmetics and pharmaceuticals, leading MUI to advocate provisions requiring pharmaceutical companies to obtain halal certification for their products.

Product Quality Frame

The final frame identified in media coverage of halal certification during the 2010–2014 period is the product quality frame. As shown by the keyword frequencies in Table 1, product-related terms emerged as the most salient theme in this period. Keywords such as *sertifikat* 'certificate' (247), *bersertifikat* 'certified' (45), *bersertifikasi* 'certification' (20), *berlabel* 'labeled' (12), *hewani* 'animal-based' (23), *vegetarian* (22), *nonalkohol* 'non-alcoholic' (6), and *wewangian* 'fragrance' (12) show that halal certification was constructed as a marker of product quality and a clarification of product status. In this framing, halal certification is proposed as a way to verify safety, hygiene, and transparency, which together indicate product quality. This interpretation is further supported by concordance lines for the use of the keywords *sertifikat* 'certificate' (247), *bersertifikat* 'certified' (45), and *berlabel* 'labeled' (12) in context. Overall, the data



suggest that halal certification during this period was strongly associated with the communication and assurance of product quality..

7. ... Sementara bagi non-Muslim, halal itu simbol kualitas, keamanan, dan kesehatan. Sebab, MUI tidak akan memberikan **sertifikat** halal jika sebuah produk atau makanan belum melewati uji keamanan dan kesehatan pangan. (R/2014/11/06)

... For non-Muslims, however, halal symbolizes quality, safety, and health. The MUI will not issue a halal **certificate** unless a product or food item has passed food safety and health assessments. (R/2014/11/06)

8. ... Sehingga LPPOM MUI menjamin bahwa perusahaan jamu yang telah **bersertifikat** halal aman digunakan dari bahan yang haram. (R/2014/38/162)

... Consequently, the LPPOM MUI guarantees that herbal medicine products holding halal **certification** are safe from the use of prohibited ingredients. (R/2014/38/162)

The two concordance lines clearly position halal certification as a mechanism that guarantees both product quality and the clarity of a product's halal status. The presence of the adjectives *kualitas* 'quality' in line 7 and *aman* 'safe' in line 8 indicates a discursive legitimization strategy through moral evaluation as reflected in the use of evaluative adjectives. Van Leeuwen (2007) states that moral evaluation is a form of legitimization grounded in a particular system of values. Ananda & Sari (2021) mention that this strategy is realised through adjectives as the head of the nominal group or adjectives as attributes in relational clauses. The rise of adjectives such as *kualitas* ('quality'), *aman* ('safe') and *nyaman* ('comfortable') further points to an effort to validate the halal certification by anchoring it in wider discourses of product quality, consumer safety, health and comfort. Overall, these linguistic choices demonstrate that halal certification is constructed as a mechanism to ensure product quality while also providing certainty about a product's halal status.

The framing of product quality is also reflected in the co-occurrence of the word *sertifikasi* 'certification' with several collocates. The association of certification with collocates such as *melahirkan* 'generate', *merupakan* 'constitute', and *membuat* 'make' in discussions of halal certification suggests that certified products possess distinctive qualities. In this framing, halal certification is positioned as a mechanism that signifies product quality while simultaneously providing benefits and added value. The following concordance lines illustrate how this framing is constructed.

9. Dengan adanya **sertifikasi** tersebut juga dapat **melahirkan** jaminan dan proses bahwa produk halal di seluruh dunia memiliki kualitas barang yang lebih baik. (R/2011/08/05)

The existence of such **certification** can also **generate** assurance and a process through which halal products worldwide are perceived to possess superior quality. (R/2011/08/05)



10. "*Sertifikasi halal ini juga merupakan instrumen promosi bagi pelaku usaha dalam memperdagangkan produknya apalagi di Indonesia jumlah penduduk Muslimnya besar ...* (R/2012/45/67)

"Halal **certification** also **constitutes** a promotional instrument for business actors in marketing their products, particularly in Indonesia, where the Muslim population is large ... (R/2012/45/67)

The two concordance lines above highlight the benefits of halal certification and its practical utility. This is called rationalisation. Rationalisation is a legitimisation strategy which involves the discursive emphasis on the usefulness and benefits of an institutionalised social practice (Van Leeuwen, 2007). Rationalisation is a legitimising strategy that aims to justify institutionalised social actions by reference to their purposes, functions, or utility. The advantage of halal certification is indicated in line 9, especially in the guarantee of better product quality. Thus, halal certification is marketed as a process that can produce higher-quality products. More benefits of halal certification are pointed out in line 10, namely the ability to promote the product and increase market acceptance locally and globally. These linguistic choices present halal certification as a mechanism that not only ensures product quality but also enhances competitiveness and broader market acceptance.

Framing of Halal Certification during 2015–2022

Mandatory Frame

The first frame associated with halal certification coverage during the 2015–2022 period is the mandatory frame. Within this frame, halal certification is represented as an obligation that must be fulfilled by all business actors in Indonesia. This framing is evidenced by the occurrence of several keyword categories. In addition to the keyword *mandatory* (42), the frame is also marked by the frequent occurrence of religion-related keywords such as *halal* (11,593) and *kehalalan* (602). More explicitly, the mandatory frame is signaled by the recurrent use of lexical items such as *kewajiban* 'obligation', *wajib* 'required', and *harus* 'must' in the concordance lines, as illustrated below.

11. *Dalam UU JPH disebutkan, kewajiban bersertifikat halal bagi produk yang beredar dan diperdagangkan di wilayah ... UU JPH sendiri disahkan pada 17 Oktober 2014.* (R/2016/35/378)

The Halal Product Assurance Law (UU JPH) stipulates that the **obligation** to obtain **halal** certification for products circulating and traded within Indonesia The UU JPH itself was enacted on 17 October 2014. (R/2016/35/378)

12. *"Selama ini sifatnya masih suka rela. Tapi Undang-undang jaminan produk halal menegaskan per 17 Oktober 2019 seluruh produk harus bersertifikat halal ...,"*(R/2019/20/338)



“Previously, halal certification was voluntary. However, the Halal Product Assurance Law stipulates that, as of 17 October 2019, all products **must** be **halal** certified ...” (R/2019/20/338)

In the two concordance lines above, halal certification is clearly represented as mandatory. The obligation applies to all products entering, circulating, and being traded in Indonesia from 17 October 2019 onward. It refers to the 2014 Halal Product Assurance Law for the legality of the mandatory halal certification. Legitimacy based on legal instruments and institutional regulations is considered a form of impersonal authority in Van Leeuwen's (2007) framework. The framing of halal certification legitimises government actions, and the transition from a voluntary to a mandatory certification system appears legitimate and legally grounded. This means that the obligation conferred by binding legal regulations is expressed as incontestable and unquestionable. The keywords *mandatory* and *kehalalan* in the following concordance lines reinforce the mandatory frame.

13. ... tapi dengan adanya UU JPH sertifikasi halal akhirnya kini diwajibkan atau **mandatory** "Halal tadinya dianggap sebagai hal yang volunteer sekarang masuk kepada kewajiban, bukan lagi volunteer tapi ya **kewajiban**, kewajiban. (R/2019/04/28)

...but with the enactment of the UU JPH, it has become mandatory. “It used to be a voluntary thing, but now it is a mandatory thing,” he said. It is no longer a question of choice, it is a question of obligation, obligation” (R/2019/04/28).

Concordance line 13 above also explicitly frames halal certification as mandatory. The evidence of this mandatory frame is the occurrence of the term *kewajiban* ‘obligation’ and *mandatory* within the concordance line. Furthermore, the legitimacy of the frame is reinforced by invoking legal authority, namely the Halal Product Assurance Law. This type of legitimation, where the justification for a social practice is based on legal or regulatory authority, is referred to as the strategy of impersonal authority (Van Leeuwen, 2007).

Government Program Frame

Another prominent frame identified in the discourse of halal certification is the government program frame, in which halal certification is presented as an important part of government programs, and the state is seen as a key actor in facilitating its implementation. This framing shows that Republika’s coverage mainly frames halal certification as a government-led program or policy agenda. The framing strategy is reflected in the prevalence of keywords closely tied to government institutions and activities. Specifically, terms associated with official programs and state-organised initiatives bolster the portrayal of halal certification as a state-driven enterprise. This framing pattern is also demonstrated by keywords such as *declare* (86) and *SEHATI* (38).



Overall, the lexical choices demonstrate how halal certification is discursively constructed within the framework of the government program, as seen in the following concordance lines.

14. Pemerintah **memastikan**, Usaha Mikro, Kecil dan Menengah (UMKM) dapat melakukan **self declare** atau deklarasi mandiri untuk mendapatkan sertifikasi halal. (R/2020/163/183)

The government has ensured that Micro, Small, and Medium Enterprises (MSMEs) are able to obtain halal certification through a self-declaration scheme. (R/2020/163/183). (R/2020/163/183)

15. Program **Sehati** ini merupakan bagian dari upaya **serius** pemerintah dalam membantu pelaku UMK di masa sulit, utamanya akibat terdampak pandemi Covid-19 yang masih berlangsung hingga saat ini. (R/2021/114/840)

“The **Sehati** program is one manifestation of the government’s serious commitment to support Micro, Small, and Medium Enterprises (MSMEs) in difficult times, especially in the midst of the ongoing impacts of the COVID-19 pandemic. (R/2021/114/840)

The two concordance lines above indicate that the self-declaration scheme was introduced as a government initiative. The use of the verb *memastikan* ‘ensured’ in line 14 stresses the state’s commitment to implementing this program, which is legitimized through Government Regulation No. 39 of 2021. This dependence on statutory instruments is indicative of the use of impersonal authority (Van Leeuwen, 2007), whereby legal and regulatory frameworks legitimize social actions, including the implementation of the self-declaration scheme. Furthermore, line 15 of the concordance mentions the *Sehati* program (Sertifikasi Halal Gratis), a government program under the Halal Product Assurance Organising Agency (BPJPH) that offers free halal certification for micro and small enterprises with limited financial capabilities. The use of positive evaluative language, such as *serius* ‘serious’, further frames the program as a beneficial policy. This is a representation of the moral evaluation strategy (Van Leeuwen, 2007), which positions the government as a benevolent actor that supports MSMEs through accessible halal certification. Masriani et al. (2025) also note the roles of BPJPH and the Indonesian Ulema Council (MUI) in safeguarding halal integrity and developing Indonesia’s halal industry.

This frame is characterised not only by the occurrence of keywords but also by recurring collocations that shape the representation of halal certification in media discourse. Analysis of collocations shows that halal certification is presented as a government-led program, as reflected in the frequent co-occurrence of the noun *sertifikasi* ‘certification’ with collocates such as *adalah* ‘is’, *menjadi* ‘becomes’, *dilakukan* ‘implemented’, and *merupakan* ‘constitutes’. Copula verbs like *adalah* ‘is’ and *merupakan* ‘constitutes’ are often used to define or categorise a particular object or phenomenon (NH et al., 2025) and are classified as relational processes that identify,



define, and classify entities (Halliday & Matthiessen, 2014). In this context, their co-occurrence with the word *sertifikasi* 'certification' suggests an attempt to construct a new definition of halal certification. Notably, this definitional process is carried out by government-affiliated actors, including the *kemenag* 'Ministry of Religious Affairs (Kementerian Agama; Kemenag)' and *BPJPH* 'the Halal Product Assurance Organizing Agency (Badan Penyelenggara Jaminan Produk Halal; BPJPH)'. The following concordance lines illustrate the use of the word *sertifikasi* 'certification' alongside these copular collocates.

16. ... *BPJH menemukan bahwa kepuasan layanan **sertifikasi** halal **adalah** 84,5 persen. (R/2022/101/98)*
... BPJPH's halal certification services found that satisfaction with halal **certification** services reached 84.5 percent. (R/2022/101/98)
17. ... *sebagai bentuk pelaksanaan amanat peraturan perundang-undangan, mandatory **sertifikasi** halal juga **merupakan** bagian tidak terpisahkan dari upaya bersama untuk memperkuat ekosistem industri halal (R/2022/102/101)*
...as part of the implementation of statutory mandates, mandatory halal **certification** also **constitutes** an integral component of broader efforts to strengthen the national halal industry ecosystem. (R/2022/102/101)

The concordance lines indicate that government-affiliated actors, including Mastuki, the Head of BPJPH, and the Research and Development Agency of the Ministry of Religious Affairs, undertook efforts to construct a new definition of halal certification. This definition-making in mass media is a framing strategy aimed at influencing how the public thinks about the issue. Thus, halal certification is described as an essential initiative, primarily due to its important role in building consumer trust and facilitating access to the global Muslim market (Buenafe et al., 2025), and ensuring product cleanliness, safety, and quality standards (Rahman & Al Balushi, 2022). Moreover, line 16 of the concordance indicates that the transfer of certification authority and its mandatory implementation are presented as in accordance with the existing legal provisions, as indicated by the phrase *amanat peraturan perundang-undangan* 'mandated by legislation'. So, halal certification is presented as a constitutionally-based policy in the national economic interest. This is in line with the study by Fiteuanto et al. (2024) who stated that the implementation of halal certification policies mandated by Law No. 33 of 2014 on Halal Product Assurance is intended to boost economic development.

Economic Frame

During this period, the halal certification issue was largely framed in economic terms, with proponents portraying it as an instrument to foster Indonesia's economic growth. This economic discourse was transmitted by a multiplicity of actors across governmental and non-governmental domains. The most salient non-governmental actor keywords identified in the corpus included *MUI* (1963), *LPPOM* (659), *Ikhsan* (175), *UMK* (441),



and *IHW* (61). Meanwhile, prominent keywords for the government actor were *BPJPH* (1219), *Ma'ruf* (273), *wapres* 'Vice President' (212), *Mastuki* (189), and *KNEKS* (103). The particularly high frequency of both MUI and BPJPH in the corpus underlines the salience of this economic framing. Ultimately, the concordance lines reveal how these actors constructed halal certification as an economic lever, framing it as a crucial driver of national development and competitive advantage in the global halal market.

18. *Ketua Majelis Ulama Indonesia (MUI) bidang Ekonomi Syariah dan Halal ... menilai sertifikasi halal bakal menguntungkan produsen(R/2021/120/842)*

... Head of the Sharia Economy and Halal Division of the Indonesian Ulema Council (**MUI**), argued that halal certification would benefit producers ... (R/2021/120/842)

19. *Lukmanul Hakim, mengatakan, sertifikasi halal memiliki peran penting dalam meningkatkan dan mendukung ekonomi kerakyatan dalam hal ini UMKM. (R/2022/40/52)*

Lukmanul Hakim, stated that halal certification plays a crucial role in enhancing and supporting the people's economy, particularly through micro, small, and medium enterprises (MSMEs). (R/2022/40/52)

The two concordance lines above illustrate the relationship between halal certification and economic considerations as articulated by several non-governmental actors, including MUI representatives. Concordance line 18 indicates the benefits of halal certification for producers. In this context, these benefits primarily refer to the economic advantages derived from obtaining halal certification. Meanwhile, concordance line 19 emphasizes the significant role of halal certification in supporting the national economy, especially by strengthening MSMEs. Taken together, these concordance lines indicate that discussions of halal certification during this period were closely associated with an economic frame.

Furthermore, the economic framing of halal certification was not limited to non-governmental actors. It was also advanced by several government representatives, including *wapres* 'the Vice President', *Mastuki*, and *Sukoso*. The following concordance lines demonstrate how halal certification was constructed within this economic framework.

20. *Di Indonesia, menurut Wapres, ekonomi syariah memiliki potensi sebagai salah satu pilar untuk memulihkan perekonomian nasional... (R/2020/230/908)*

According to the **Vice President**, the sharia economy has the potential to become one of the key pillars for national economic recovery in Indonesia... (R/2020/230/908)

21. *Sementara, dari aspek ekonomi, Mastuki mengatakan, modal industri halal Indonesia juga besar. Ini ditandai dengan tumbuhnya market share perbankan syariah dan pertumbuhan keuangan syariah. (R/2021/18/720)*



From an economic perspective, **Mastuki** noted that Indonesia possesses substantial capital for the halal industry. This is reflected in the growing market share of Islamic banking and the continued expansion of the Islamic finance sector. (R/2021/18/720)

In these three concordance lines, halal certification is framed in economic terms, as reflected in expressions such as *tertindas sistem ekonomi global* “oppressed by the global economic system”, *memulihkan perekonomian* “national economic recovery” and *modal industri* “industrial capital”. The state’s transfer of halal certification authority has been driven mainly by economic considerations. This argument is supported by a study conducted by Fiteuanto et al. (2024) which reported that the halal industry in Indonesia contributes significantly to the national economy, generating approximately USD 3.8 billion annually to the country’s gross domestic product (GDP). The 2020 Job Creation Law (Omnibus Law) further strengthened these economic objectives. Article 3 of the Job Creation Law explicitly states that one of the principal objectives underlying the enactment of this legislation is to:

“menciptakan dan meningkatkan lapangan kerja dengan memberikan kemudahan, perlindungan, dan pemberdayaan terhadap koperasi dan UMK-M serta industri dan perdagangan nasional...” (Undang-Undang Republik Indonesia Nomor 11 Tahun 2020 Tentang Cipta Kerja, 2020)

“...to develop and enhance employment opportunities through the provision of facilitation, protection and empowerment to cooperatives and Micro, Small and Medium Enterprises (MSMEs), as well as to national industry and commerce...” " (Law of the Republic of Indonesia Number 11 of 2020 concerning Job Creation, 2020).

This law was enacted specifically to ease and speed up the investment climate in Indonesia. A study by Jubaedah et al. (2023) also revealed that the establishment of this legal framework aimed to simplify the halal certification process in Indonesia and accelerate certification, especially for micro and small enterprises (Efendi et al., 2023). It follows that during this period, halal certification was largely understood in economic terms, as illustrated by the concordance lines discussed above. Consequently, it is evident that halal certification during this period was predominantly framed in economic terms, as demonstrated by the concordance lines discussed above.

Conclusion

The study found a significant change in Republika.co. id's discourse on reporting the issue of halal certification after the Halal Product Assurance Law was enacted. Thematic shifts are clearly evident in the corpus: coverage of certification in 2010-2014 is framed around the authority of the Indonesian Ulema Council (MUI), with a focus on consumer protection, product quality, and religious legitimacy. The period from 2015 to 2022 was marked by the dominance of state regulation, mandatory certification, government



programs, and economic development, indicating a shift from a religious and consumer-oriented issue to a state-led governance and economic agenda. Such institutional realignment implied a change in media framing: the pre-law period largely justified the MUI as the primary authority, whereas the post-law period increasingly framed certification as a necessary government policy, legitimized by its legal basis, public benefits, and alignment with national economic growth.

The study contributes to corpus-assisted discourse studies by showing how changes in socio-political authority can be traced in lexical patterns, thematic prominence and collocational behaviour. This work contributes to media framing research by showing that framing is achieved not only through explicit evaluations but also through the sustained salience of specific actors, institutions, and semantic domains. The results further confirm the relevance of Van Leeuwen's legitimation framework to illustrate how media discourse constructs and legitimizes evolving forms of authority in religious governance. Methodologically, the study demonstrates the usefulness of combining keyword and collocation analyses to identify dominant themes and framing patterns in large-scale media corpora.

However, this study is limited to a single media outlet and to textual news content. Future research can compare the discourse on halal certification across media organizations with different ideological orientations, examine audience responses to competing frames, or combine corpus methods with critical discourse analysis and social media data to provide a more comprehensive picture of the changing discourse on halal certification in Indonesia.

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