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# The Role of Islamic Higher Education in Strengthening the Halal Ecosystem in Indonesia

Dwi Hidayatul Firdaus<sup>1</sup>, A. Samsul Ma'arif<sup>2</sup>, Abd. Rouf<sup>3</sup>

<sup>1</sup> Universitas Islam Negeri (UIN) Maulana Malik Ibrahim Malang, Malang, Indonesia; email : dwihidayatul@uin-malang.ac.id

<sup>2</sup> Universitas Islam Negeri (UIN) Maulana Malik Ibrahim Malang, Malang, Indonesia; email : syamsulsyafa@uin-malang.ac.id

<sup>3</sup> Universitas Islam Negeri (UIN) Maulana Malik Ibrahim Malang, Malang, Indonesia; email : abd.rouf1208@uin-malang.ac.id

## Abstract

This study examines the role of Islamic tertiary institutions in strengthening the halal ecosystem in Indonesia through the establishment and operation of Halal Centers. These centers, acting as Halal Inspection Agencies (LPHs), are expected to significantly impact halalization efforts by integrating scientific knowledge with Islamic values, ultimately serving as hubs for halal studies. Through qualitative research on Halal Centers at five State Islamic Higher Education Institutions (PTKIN), this study analyzes the individual contributions of each institution to generalize their collective role. The findings reveal that these institutions make significant contributions to the advancement of halal potential in Indonesia through three key roles: (a) developing human resources through the establishment and operationalization of Halal Centers; (b) increasing access to halal certification by functioning as LPHs, thereby incentivizing wider adoption of halal standards among businesses; and (c) promoting halal product research and business incubation, particularly for Micro, Small, and Medium Enterprises (MSMEs). These universities, leveraging their infrastructure, human resources, and expertise, are positioned to pioneer innovation and research within the halal sector. Furthermore, practical initiatives undertaken by these institutions include disseminating information on halal certification to MSME stakeholders and assisting with Halal Product Process (PPH) implementation.

## Keyword

Halal Centers, Islamic Higher Education, Halal Ecosystem, Halal Certification, MSMEs

## Introduction

Indonesia, as the country with the largest Muslim population in the world, holds great potential to become a global leader in the halal industry (Alamsyah, Hakim, & Hendayani, 2022; Priantina & Sopian, 2023). The country aims to dominate the global halal market by enhancing its halal assurance processes and developing various sectors within the halal industry, including food and beverages, tourism, fashion, media and recreation, pharmaceuticals and cosmetics, and renewable energy (Mubarok & Imam, 2020). With the growth of the global halal market, Indonesia positions itself as a hub for halal tourism and a key player in the global halal industry (Jaelani, 2017).

However, despite its immense potential, Indonesia faces several challenges. The consumption of halal food in Indonesia remains under-researched, and there are risks related to Sharia compliance in the halal industry (Vanany, Soon, Maryani, & Wibawa, 2019). Furthermore, the food service sector, such as restaurants and catering businesses, demonstrates a lack of priority in obtaining halal certification (Prabowo, Rahman, Rahman, & Samah, 2015). Additional obstacles include insufficient infrastructure, limited professional human resources, and gaps in the utilization of technologies like blockchain-based traceability systems (Alamsyah et al., 2022).

In terms of regulation, the halal certification process in Indonesia requires comprehensive steps, ranging from product registration and verification to the issuance of halal fatwas (Rohmah, Tohari, & Kholish, 2020). However, Indonesia still lacks sufficient Halal Inspection Agencies (LPH) to meet growing demands, with only three LPHs currently recognized by the Halal Product Assurance Agency (BPJPH). This limitation complicates the halal certification process, particularly for Micro, Small, and Medium Enterprises (MSMEs).

To address these challenges, Indonesia must optimize the synergy of various stakeholders, including communities, industry players, the government, financial institutions, associations, academics, and educational institutions (Mubarok & Imam, 2020). In this regard, Islamic Higher Education (PTKI) plays a strategic role. By establishing Halal Centers and training professional human resources such as Halal Auditors and Supervisors, PTKI can accelerate the halal certification process and strengthen the halal ecosystem. Additionally, the presence of Halal Centers at PTKI fosters collaboration with MSMEs, making it easier for them to obtain halal certification and reducing the barriers they have traditionally faced.

This paper explores the potential of Halal Centers at PTKI as a crucial component of the halal ecosystem in Indonesia. Unlike previous studies that predominantly focus on debates surrounding halal certification authority or the general role of LPHs, this research highlights the strategic position of PTKI as a bridge between scientific knowledge and Islamic values. Thus, this study aims not only to expedite the halal certification process in Indonesia but also to establish Halal Centers as hubs for halal studies and community engagement within higher education institutions.

## **Method**

The type of research used in this research is field research, namely research conducted in the field where symptoms occur. The data for this study were taken at the Halal Center Institute at the State Islamic Religious College. Namely the Halal Center at UIN Maulana Malik Ibrahim Malang, UINSA Halal Center (UHC) at UIN Sunan Ampel Surabaya, UIN Raden Mas Said Surakarta Halal Center, UIN Sunan Kalijaga Yogyakarta Halal Center, and Mataram State Islamic University Halal Center. The process of data analysis carried out in this study is to use a qualitative method, namely the process of producing descriptive-analytical data with an inductive thinking method, which starts with specific facts, namely in the form of descriptions from Islamic Religious Colleges in making contributions and playing a role in supporting halal certification MSME products. Then generalized to produce general conclusions.

## **Result and Discussion**

### *Halal Potential in Indonesia : An Overview*

Population growth has several impacts on the country, especially in terms of the economy. Residents on the one hand can become actors or resources for factors of production, on the other hand they can become targets or consumers for the products produced (Ardiansyah, Risuna, Julianti, & Yuflihat, 2024). Population conditions, population data and information will be very useful in calculating how much labor will be absorbed as well as the specific qualifications needed and the types of technology to be used to produce goods or services. This has made Indonesia recently filled with small businesses in terms of food, goods and services. The business in question is often referred to as Micro, Small and Medium Enterprises (MSMEs).

In Indonesia, the meaning of MSMEs can be understood as regulated in the Law of the Republic of Indonesia No. 20 of 2008 concerning MSMEs of the law states that micro-enterprises are productive businesses owned by individuals and/or individual business entities that have the criteria for micro-enterprises as stipulated in the law (Tambunan, 2009, p. 16). Small business is a productive economic enterprise that stands alone, which is carried out by individuals or business entities that are not subsidiaries or non-subsidiaries that are owned, controlled or become part, either directly or indirectly, of medium or large businesses that meet the business criteria. small as referred to in the law.

Meanwhile, micro business is a productive economic business that stands alone which is carried out by individuals or business entities that are not subsidiaries or not branches of companies that are owned, controlled, or become part, either directly or indirectly, of micro businesses, small businesses or large businesses that meet the criteria for micro-enterprises as referred to in the law.

In general, the goal or target to be achieved is the realization of tough and independent Micro, Small and Medium Enterprises (MSMEs) that have high competitiveness and play a major role in the production and distribution of basic needs, raw materials, and in capital to face free competition. MSMEs are productive business units that stand alone, which are carried out by individuals

or business entities in all economic sectors. In principle, the distinction between Micro Enterprises (UMI), Small Enterprises (UK), Medium Enterprises (UM), and Large Enterprises (UB) is generally based on the initial asset value (not including land and buildings), average turnover per year, or the number of permanent workers. However, the definition of MSMEs based on these three measurement tools differs by country. Because of this, it is indeed difficult to compare the importance or role of MSMEs between countries (Tambunan, 2012, p. 11).

Small and Medium Enterprises (SMEs) are businesses with a net worth of at most Rp. 200 million excluding land and buildings where the business operates. According to the Decree of the President of the Republic of Indonesia no. 99 of 1998 the definition of Small Business is a small-scale people's economic activity with the business sector being the majority of small business activities and needs to be protected to prevent unfair business competition. This significant segment of the economy accounts for over 60% of Indonesia's GDP and provides substantial employment opportunities, absorbing a large portion of the workforce (Ali, Soma, & Ramayuli, 2024; Sirait, Sugiharto, Abidin, Padang, & Putra, 2024) supply, and market demand that need to be given more consideration in order to support their entry into the global market. The purpose of this study is to examine how government involvement, technology advancement, human capital investment, and entrepreneurial orientation affect MSMEs (micro, small, and medium-sized firms).

Some of the advantages of SMEs over large businesses include the following: a) Innovation in technology that has easily occurred in product development, b) Friendly human relations within small companies, c) The ability to create quite a lot of job opportunities or their absorption of labor, d) Flexibility and ability to adapt to rapidly changing market conditions compared to large companies which are generally bureaucratic, and e) There is managerial dynamism and an entrepreneurial role (Partomo & Soejoedono, 2002).

It can be recognized that Micro, Small and Medium Enterprises (MSMEs) are positioned as an important role in development and economic growth, not only in developing countries (NSB), but also in developed countries (NM). In developed countries, MSMEs are very important, not only do these business groups absorb the most labor compared to large businesses (UB), as is the case in developing countries, but also their contribution to the formation or growth of gross domestic product (GDP) is the largest compared to large business contributions. MSMEs are also able to provide input to the largest gross domestic product (GDP) compared to large types of businesses. For example, in Indonesia in 2011 the total GDP contributed by MSMEs was approximately 65%, while large businesses only contributed around 50% (Sirait et al., 2024) which involves reading literature from various sources including books, journals and reports using qualitative and deductive approaches. The findings in this research are that micro, small and medium enterprises (MSMEs).

### *The Legal Framework of Halal Products in Indonesia*

In language, the word halal in the Qur'an means permissible. According to al-Jurjānī, the word halal comes from the root word (الحل) which means "open"

(الفتح). While the term *halal* means anything that is not subject to sanctions for its use or an act that is freed by the Shari'a to do. According to Abū Ja'far al-Ṭabārī (224-310 H), the word *halāl* (الحلال) means detached or freed. Muḥammad ibn Ali al-Shaukanī expressed his opinion, stating that it is lawful because the knots of ropes or prohibitions that prevent (Halal Monitoring Committee UK, 2025).

While the encyclopedia of Islamic law states that the word *halal* is anything that causes a person not to be punished if he uses it, or something that is permissible according to *syara'*. The meaning of *halal* food is food that is permissible for a Muslim to eat. Islam allows a Muslim to eat food that is *halal* *thoyyib* and forbids eating food that is *haram*. As in the rule of *fiqh* which states: that basically all food in this world is lawful for consumption, unless there is evidence forbidding it either from the Qur'an or *hadith*, the following rule reads: "The origin of everything is permissible as long as it is not there is reason to forbid it."

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The above rule can be understood that the original law of everything created by Allah SWT is *halal* and permissible, unless there is a *naṣḥ ṣaḥīih* which indicates its prohibition. It can be said that if there is an argument for the prohibition of food in the *naṣḥ ṣaḥīih* or the designation of the prohibition is not clear, then something remains in its original law, namely *mubah*. The foundation of this rule is: He is Allah, who made everything on earth for you and He willed (created) the heavens, then He made seven heavens. and He knows all things. (QS: al-Bāqarah 29)

It can be understood that Islam is very detailed in regulating various aspects of life including in terms of food and has great concern regarding food and eating activities for its people. As reflected in the word of Allah SWT in the Qur'an regarding the word *الطعام* which means "food" which is repeated 48 times in various forms. Also add the word *أكل* which means "eat" as a verb which is written 109 times in its various derivations, including the command "eat" 27 times.

Basically all food and drinks that come from plants, vegetables, fruits and animals are *halal* except for those that are poisonous and endanger the human soul. Because Allah swt will not forbid anything unless there is wisdom in it. Anything that is *halal* to consume is considered to have a good impact on the body and human life, because whatever we eat will reflect our attitudes and behavior (Omar & Jaafar, 2011; Zain, Jaafar, Ibrahim, Halin, & Othman, 2022).



Other information says that according to Islamic law, halal food is food that is halal in terms of its substance, halal in its procurement or method of obtaining it, and halal in the processing process (Mastuhu, 1995). In other words, the food must be absolutely halal. It can be concluded that the requirements for halal food products according to Islamic law are: (a) Halal in substance, (b) Halal in how to obtain it, (c) Halal in processing it, (d) Halal in storage, (e) Halal in transportation, and (f) Halal in its presentation (Girindra, 1998).

In the food industry, the chain from the farm to the kitchen must be halal, and involve many certifications. Emi Normalina Omar in her research stated that the concept of halal is not only limited to food substances but also must pay attention to aspects of the product chain, starting from production, packaging, storage and delivery. All of this is summarized in the halal food production chain. In other words, if food is not handled or stored properly, it is considered non-halal. So the concept of halal in food products is not only limited to halal labels on product packaging, but also needs to be handled according to Islamic rules.

Advances in technology have created various processed products whose halal status is doubtful. As a result, the halalness and haram of a product is often not clear because it is mixed with materials whose halal status is doubtful. For this reason, clear regulations are needed regarding the protection of Muslim consumers for the halalness of a processed food product and one of the government policies is to implement halal certification. In accordance with Article 4 of the Constitution No. 33 of 2014 concerning guarantees for halal products, it is explained that products that enter, circulate and trade in the territory of Indonesia must be halal certified (Pribadi & Fitriana, 2022).

MUI Halal Certificate is a written fatwa of the Indonesian Ulema Council which certifies the halalness of a product in accordance with Islamic shari'ah. This MUI Halal Certificate is a requirement to obtain permission to place a halal label on product packaging from the authorized government agency. The holder of the authority to issue halal product certification is the MUI, which is technically handled by the Institute for the Assessment of Food, Drugs, and Cosmetics (LPPOM).

As an institution formed by the MUI, LPPOM MUI does not work alone. Both have a close relationship in making decisions. Halal certification is a step that has been successfully carried out so far. Inside it is written an MUI fatwa which states the halalness of a product in accordance with Islamic law and is a requirement for the inclusion of a halal label on every food, medicine and cosmetic product (Majelis Ulama Indonesia, 2003, pp. 151–160).

Halal certificates are valid for two years and can be renewed for the same period. Every business actor who has obtained a halal certificate for his product shall include a halal description or writing and the certificate number on the label of each product packaging. During the validity period of the halal certificate, the company must be able to provide guarantees that all changes in terms of the use of materials, suppliers, and process technology can only be made with the knowledge of LPPOM MUI which issues the halal certificate. This guarantee is

outlined in a system called the Halal Assurance System (SJH). SJH is made by the company based on a guidebook issued by LPPOM MUI.

Halal certificate and halal labeling are two different activities but are related to one another. The result of the halal certification activity is the issuance of a halal certificate, if the intended product meets the requirements as a halal product. The ultimate goal of halal certification is formal legal recognition that the products issued comply with halal requirements, so that consumers can be reassured when consuming them. While halal labeling is the inclusion of halal writing or statements on product packaging to show that the product in question has the status of a halal product (Hasan, 2014) aims to provide legal assurance to consumers. However, the existing regulations are still perceived sectoral, partial, inconsistent and not systemic. Moreover, the most fundamental thing is the halal certification is not an obligation (mandatory).

Halal certification will bring benefits to both consumers and producers (Rohmah, 2021). For consumers, the existence of halal certification guarantees four elements: a) Guarantees conformity of consumption with sharia, b) Guarantees quality products, c) Guarantees product safety, especially from a health perspective, d) Guarantees good treatment of slaughtered animals and fair trade. Meanwhile for producers, the existence of halal certification increases market confidence in their products so that they can be accepted by consumers and reach a wider market share. There is a guarantee that halal-certified products are safe from a health perspective, so that non-Muslim consumers will also be in demand.

The operationalization of LPPOM-MUI was further strengthened by the issuance of presidential instructions, ministerial decrees and several laws that strengthen the importance of halal audits. To ensure that every adherent of a religion worships and carries out his religious teachings, the state is obliged to provide protection and guarantees regarding the halal products consumed and used by the public. Assurance regarding Halal Products should be carried out in accordance with the principles of protection, fairness, legal certainty, accountability and transparency, effectiveness and efficiency, and professionalism. Therefore, the guarantee of the implementation of Halal Products aims to provide convenience, security, safety, and certainty of the availability of Halal Products for the public in consuming and using the Products, as well as increasing added value for Business Actors to produce and sell Halal Products (Rohmah & Kholish, 2020).

#### *Halal Centers within Islamic Higher Education: Fostering Halal Certification in Indonesia*

Halal center is an institution or institution that consists of halal supervisors and has the ability to conduct research as well as mentoring, coaching, and supervising Halal Product Assurance (JPH). This institution appeared due to instructions from BPJPH which were intended for universities (universities) or religious-based educational institutions to establish and develop halal centers. As for the duties of the halal center as stated in article 28 paragraph 1 of the JPH Law, the duties of the halal supervisor include, a) supervising the Halal Production Process (PPH)

in the company, b) determining corrective and preventive actions, c) coordinating PPH, and d) accompanying LPH Halal Auditor at the time of inspection.

The existence of the Halal Center has an important role for MSMEs in the implementation of PPH and the halal certification process as well as assisting the government in the success of the mandatory halal program that has been established through the JPH Law. The existence of Halal Centers began to emerge at the end of 2019 in line with the transition of obtaining halal certification from LPPOM MUI to BPJPH. Among the halal centers that have appeared are:

*a. UIN Sunan Kalijaga Halal Center*

The Halal Center departs from the issuance of Law no. 33 of 2014 concerning Guarantee of Halal Products. Assurance of Halal Products itself is considered by the government to be the responsibility of the government, so the government through the Ministry of Religion forms an agency namely the Halal Product Assurance Organizing Agency (BPJPH). BPJPH in carrying out its program must form an independent institution that can be established by universities or religious organizations, this institution is called the Halal Inspection Agency (LPH).

LPH by the Ministry of Religion can be distributed to competent tertiary institutions, both public universities and Islamic universities. State Islamic University Of Sunan Kalijaga Yogyakarta (UIN Sunan Kalijaga) was appointed by the Ministry of Religion through BPJPH to establish LPH, because UIN Sunan Kalijaga was considered competent and capable or had fulfilled the requirements under the law. The LPH which was founded by UIN Sunan Kalijaga based on Chancellor's Decree Number 131 of 2019 which then formed an institution that if it could overshadow all the activities of the LPH, then a body was formed in 2019 called the Halal Center with

*b. UIN Maulana Malik Ibrahim Malang Halal Center*

The Halal Center of State Islamic University of Maulana Malik Ibrahim (UIN Maulana Malik Ibrahim) Malang was formed in 2018 with a Chancellor's Decree which authorized the establishment of the UIN Malang Halal Center. Then in 2019 the team in charge succeeded in passing the first document visitation stage. Since then the UIN Malang Halal Center activities have increased by adjusting the activities of BPJPH.

However, when entering a year when the whole world was faced with a life that was constrained and full of limitations, the Covid-19 pandemic did not become a serious obstacle for the UIN Malang Halal Center to continue to play a role. Activities such as research, community service and product development continue to run well. Even in product development it also embraces various parties from internal and external UIN.

*c. UIN Raden Mas Said Surakarta Halal Center*

The Center for Raden Mas Said State Islamic University of Surakarta (UIN Raden Mas Said) as a Companion Institution for Halal Production Process (LP3H) registered with BPJPH RI which concentrates on advancing halal products. The Raden Mas Said Surakarta State Islamic University (UIN) Halal Center is one of



the companion institutions for the process of halal products (PPH) in the city of Solo and its surroundings. Companions at the local campus halal center are ensured to be active and registered in the Si Halal application.

*d. UIN Sunan Ampel Surabaya Halal Center*

State Islamic University of Sunan Ampel Surabaya (UINSA) Surabaya also formed the UINSA Halal Center or UHC in 2018 UINSA seeks to carry out socialization and education on Halal Product Assurance, Establishment of a Halal Inspection Agency, Prepare human resources in the halal field, develop research in the halal field, and so on. In the same goal, UHC continues to improve synergy and connectivity with related institutions and or stakeholders.

Several types of services provided include testing, research on halal products, improving human resources, consulting, and halal care. It is planned that this coverage will be wider in the future, covering the fields of research, food, fashion, education, communications, tourism, and the economy. The research and development presented will integrate science and Islam related to halal products, processes, management, promotion, education, and lifestyle.

*e. UIN Mataram Halal Center*

This Halal Center collaboration will later become the first collaboration in Indonesia between the State Islamic University of Mataram (UIN Mataram) Halal Center and the West Lombok Regional Government and needs to be rushed for halal certification in various aspects of PMD in West Lombok. His hope is that in this collaboration the scope can be broadened both in the KKP program in various villages by UIN Mataram students, Halal Tourism and other sectors will soon be followed up by each UPD with detailed, specific and systematic techniques of course. Mr. H. Fauzan Khalid also agrees with the sentence "Halal Tourism" with simple parameters and does not disturb conventional visitors as well as complete supporting facilities and infrastructure such as prayer facilities equipped with Qibla directions and others.

As a new halal institution, the Halal Center needs to develop its organization through a cooperative strategy to improve organizational performance. Halal centers can collaborate with various ministries or institutions in terms of their role as assistants, mentors for MSMEs in implementing the Halal Assurance System such as the Ministry of Religion, the Office of Manpower, Cooperatives & MSMEs, Bank Indonesia, Bank Central Java, the Office of Industry and Trade, and Banks Indonesian Sharia. The development of the intended cooperation can be in the form of cooperation in facilitating halal certification for MSMEs, education and training regarding halal certification. In addition, the Halal Center can also collaborate with private companies that support the implementation of halal obligations in Indonesia (Arsil, Wicaksono, Hidayat, & Novitasari, 2022).

*The Role of Halal Centers in Strengthening the Halal Industry in Indonesia*

The concept of halal is not only limited to food but also applies to everyday life. Halal is a lifestyle aimed at human health, safety and welfare, so it is very relevant to all parties, both Muslims and non-Muslims. This includes several products that are often used in daily life such as food, beverages, medicines, cosmetics,

biological products, and chemical products that can obtain halal certification if the production process complies with the procedures for processing halal products. Therefore, building halal certification requires a halal ecosystem. The government and related stakeholders need to ensure that the halal supply chain is available from upstream to downstream. This of course requires synergy and collaboration from various parties, both the government and business actors, to make Indonesia the largest halal producer in the world so that it can make a bigger contribution to the national economy.

Indonesia has great potential in developing the halal industry sector. This is reflected in the percentage of Indonesia's population, which is 12.7% of the world's Muslim population, supported by increased awareness of the importance of consumption in the halal industrial sector. Indonesia's huge potential in the halal industry sector can support national economic growth.

Indonesia has great potential to become the largest producer of halal products in the world. This is reflected in the market potential for halal products in the country which is expected to strengthen the national halal industry, so that Indonesia is not only a consumer in the global halal industry but also a producer. As an effort to realize this, Bank Indonesia and the Government are committed to forming an integrated ecosystem to strengthen Indonesia's role as a global halal product business actor, one of which is through accelerating halal certification.

In realizing all of the things listed above, the State Islamic Religious College has a very important role in carrying out economic development and halal agents in Indonesia. In addition, the State Islamic Religious College is responsible and has a moral burden in developing the Islamic economy and finance by producing quality human resources and experts in the field of sharia, also has the responsibility to produce research to advance the halal product industry. At least the contribution that has been given in advancing the potential of halal in Indonesia from an institutional perspective includes three important roles.

The contribution made by tertiary institutions is in accordance with their role in the "Tri Dharma Perguruan Tinggi" namely first, the role of education is aimed at encouraging the birth of Indonesia's creative generation in a mindset that supports the growth of initiative and work in the creative industries as well as producing competent human resources, especially in business affairs. lawful. Second, the role of research is carried out to provide input on the policy model for the development of creative industries and the instruments needed as well as produce technology that supports ways of working and efficient use of resources and makes the national creative industry competitive, especially in the halal trend. Third, the role of community service is carried out to form a society with social institutions/orders that support the growth of the national creative industry, especially in the field of halal certification.

Specifically, the State Religious College has made a significant contribution in assisting MSMEs in promoting halal products and halal certification with several forms of activities as follows:

*a. Dissemination of Halal Certification to MSME actors*

The Halal Center at each State Religious College has carried out various socialization activities regarding halal certification with MSME actors by collaborating with BPJBH of the Cooperative Service and in conducting socialization of halal certification. This activity is targeted to increase the number of MSMEs to be halal certified and willing to take care of halal certification. This is in accordance with the mandate of PP Number 39 of 2021 regarding the implementation of halal products. for example Article 139 stipulates that the obligation to be halal certified for product types is carried out in stages. The phasing for the first time consists of (a) food and beverage products; (b) raw materials, food additives and auxiliary materials for food and beverage products; and (c) slaughter products and slaughter services. And article 140 stipulates that the phasing of halal certification obligations for food products, beverages, slaughter products, and slaughter services starts from 17 October 2019 to 17 October 2024.

*b. PPH (Halal Product Process) assistance for MSME actors*

The mentoring process carried out by tertiary institutions with their Halal Center has started to provide assistance in halal management for MSMEs by providing training and assistance in completing <https://sehati.halal.go.id/> for MSMEs. From this assistance, many MSMEs have received free certificates through the self-declared route. The main task of the Halal Center is to verify and validate applications for halal certificates by business actors before finally entering the fatwa commission and determining their halal status.

In addition, this process serves as a venue for mentoring and providing education as well as ensuring business actors can meet halal requirements which include materials, production processes and equipment used. Those who become assistants are active PPH assistants who are the result of the cadre process and the results of training from the Halal Center of each of these tertiary institutions. All of this is a form of response and support from universities in realizing 10 million halal-certified products.

This mentoring process begins by analyzing the materials used and ensuring their halal status is proven by a halal certificate or included in the list of ingredients according to the Decree of the Minister of Religion Number 1360 of 2021 concerning Materials Exempted from the Obligation to be Halal Certified, Not using hazardous materials, Has been verified as Halal by Halal product processing assistant; Types of products/groups of products that are halal certified or do not contain elements of slaughtered animals, unless they come from producers or slaughterhouses/poultry slaughterhouses that have been certified halal; Using production equipment with simple technology or done manually and/or semi-automatically (home business, not factory business); The product preservation process does not use radiation techniques, genetic engineering, the use of ozone (ozonization) and a combination of several preservation methods (hurdle technology); Completing the documents for submitting halal certification and the online statement mechanism for business actors through SIHALAL.

## Conclusion

Based on the foregoing analysis, it can be concluded that State Islamic Religious Colleges have made significant institutional contributions to the advancement of halal potential in Indonesia. These contributions are primarily manifested in three key roles: (a) human resource development through the establishment and operation of Halal Centers within each university; (b) the development of Halal Inspection Agencies (LPHs), which facilitates greater access to halal certification for businesses, thereby incentivizing broader adoption of halal standards; and (c) the promotion of halal product research and business incubation. Leveraging their laboratory infrastructure, human resources, and specialized knowledge, these universities are positioned to pioneer innovation and research in the halal sector, particularly in supporting the business incubation of halal products for Micro, Small, and Medium Enterprises (MSMEs). Furthermore, these institutions have undertaken practical initiatives, including (a) disseminating information on halal certification to MSME stakeholders and (b) providing assistance with Halal Product Process (PPH) implementation for MSMEs.

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