

PAMEKASAN REGENCY GOVERNMENT POLICY IN THE PROCESS OF ACCELERATING MSME HALAL CERTIFICATION MAQASHID SHARIA PERSPECTIVE

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Abstract

Pamekasan Regency has a lot of potential and MSME products produced by the community. Micro, small and medium enterprises (MSMEs) are a good forum as well as a fulcrum in obtaining income for the survival of the community. Pamekasan Regency is located on Madura Island, precisely in East Java Province, where the majority of the population is Muslim, certainly needs the implementation of halal certification. With this halal certification, the products consumed by the people of Madura or outside Madura will be guaranteed halal by the State. If a product is not labeled halal, Muslim consumers will certainly hesitate to consume it so that the product does not provide benefits. Conversely, if a product is labeled halal, it can motivate Muslim consumers to buy the product. Of course this is very profitable for business actors. Halal certification is a requirement for producers to receive a halal labeling permit on a product from an authorized government agency. Therefore, the author takes the title "Pamekasan Regency Government Policy in Accelerating UMKM Business Halal Certification from a Maqashid Sharia Perspective" aims to find out how the Pamekasan Regency government's policy in accelerating the implementation of halal certification. The research method used is a qualitative research method in which the process of searching for data through location survey techniques for sampling and using questionnaires and interviews as a means of collecting data regarding the acceleration of the implementation of halal certification in Pamekasan Regency.

Keywords: Halal Certification, Local Government, Sharia Maqashid Rules.

INTRODUCTION

Halal and haram are important things in Islam, because they are part of the substance of Islamic law. The command to consume halal food in the Koran is the basis for every Muslim to pay attention and choose to consume only halal food. Halal products have recently become a unique phenomenon in the industrial world. It's growing so fast in all kinds of commodities. Starting from food and beverage products, pharmaceuticals, fashion, travel, media, etc. Indonesia, as a country with a population of around 270 million people and the majority of the population is Muslim, 237 million people or the equivalent of almost 86% of the country's population, needs to pay attention to food that circulates freely, that is, not only food that is safe to consume in terms of health or treatment, but also need to pay attention to the halal rating of food that is suitable for consumption. The role of the Government through BPJPH to accelerate the acceleration



of halal certification by offering SEHATI (Free Halal certificate) for micro and small businesses will certainly have an impact on business actors as well as the community (Faraby, Muhammad Ersya; Makhtum, Ahmad; Azizath; Munadhifah, Siti; Rahayu, Puji; Pasolongi 2023)

Based on the mandate of Law Number 33 of 2014, the agency for administering halal product guarantees (BPJPH) was formed. The presence of the Halal Product Guarantee Law which was enacted in 2014 regulates strict rules that require all business actors to register for Halal certification. This proves that the government is serious about dealing with this problem (Camila 2013) . Halal certification is a process of obtaining a halal certificate by the Indonesian Ulema Council (Shofiyah and Qadariyah 2022) .

According to Indah Rohmatillah's research conducted in Sumenep Regency, halal certification can not only guarantee consumer protection for Muslims, it can also encourage quality products that have high selling power (Rohmatillah 2022) . This can also be seen from the research results of Rosyidatush Shofiyah and Lailatul Qadariyah that the effectiveness of halal certification for MSMEs in the food sector can increase income and increase monthly profits (Shofiyah and Qadariyah 2022) .

The author is interested in conducting research in Pamekasan Regency, which is one of the districts located on Madura Island with a majority Muslim population. On the other hand, the location of Pamekasan Regency is very strategic to visit, which has large MSME potential in the food sector and is able to provide employment opportunities for the local population. This is an opportunity for MSMEs to develop their businesses, especially in the food sector. Therefore, public awareness is needed that halal certification is an obligation for business actors towards Indonesia becoming the center of the halal industry in 2024. It is known that Pamekasan Regency has the highest data on obtaining halal certification on Madura Island, but there are still many MSMEs in Pamekasan Regency that have not yet registered. halal certification. Even some MSMEs think that their products are halal with several product processing processes that fall into the halal and thayyib categories but have not received the halal label with various assumptions. This is a fact that occurs in Pamekasan Regency.

Based on the background that has been described, this research was conducted to determine the policy of the Pamekasan Regency government in the process of accelerating halal certification. Then it will be known from these results how the synergy between governments is in the process of accelerating halal certification in Pamekasan Regency. Remembering that in October 2024 the SEHATI Program will be abolished. And for every business actor whose product does not have a halal label, sanctions will be imposed.

LITERATURE REVIEW

1. Halal Certification



Halal certification is the process of obtaining a halal certificate by going through several stages of inspection to prove that the raw materials, production process and halal product guarantee system in a company are in accordance with established standards. Certification is carried out by carrying out a series of checks carried out by auditors who are competent in their field and then determining the halal status so that a written fatwa is created stating the halalness of the product in the form of a halal certificate. The halal certificate is valid for a period of four years. Then an extension can be made. Companies must provide halal guarantees by always maintaining product halal consistency. Periodically every six months they must report on the implementation of the Halal Guarantee System (SJH) in their company (Certification and Indonesia 2019) .

Halal labeling is the inclusion of a halal label or logo on halal product packaging. This label functions to show consumers that the product is a product with halal status. The institution authorized to grant permission to include a halal label is the Food and Drug Supervisory Agency (BPOM). Certification and labeling are two interrelated things. A halal certificate issued by the MUI is a requirement for including a halal logo or label on the product.

It was explained that the duties, authority and functions of organizations involved in halal certification include BPJPH, MUI, LPH and BPJPH. This halal certification is a series of steps that must be followed by business entities to obtain halal certification (Shofiyah and Qadariyah 2022) . If a business actor wants to release a product, then he must provide accurate information about the product such as composition, expiry date, method of use/manufacture, and standard MUI certificate logo. Therefore, a halal certificate functions to protect against products that are still illegal and provides certainty of halal status.

After the promulgation of Law Number 33 of 2014 concerning Halal Product Guarantees (UU JPH) and PP No. 31 of 2019 regarding JPH has an impact on changing the system of procedures and registration of halal certificates from voluntary to mandatory (mandatory) as of 17 October 2019. In addition, the JPH law creates a new institution called Halal Product Guarantee (BPJPH) under the Ministry of Religion. The JPH Law requires that starting 17 October 2019 all products must be Halal certified by BJPPH. Before the issuance of PP JPH, the halal certification process was still carried out by the Indonesian Ulema Council (MUI). However, after the issuance of PP JPH, the authority to issue halal certificates completely belonged to BPJPH as the leading institution in guaranteeing halal products (Warto and Samsuri 2020) .

Halal certification is very important for economic actors to provide added value to the products they buy and sell. Apart from that, business actors do not need to worry about the confidentiality of the formulas contained in their products



because the law regulates the confidentiality of formulas in information submitted to BPJPH, as regulated in Article 57 of the JPH Law (Aristyanto 2024) . Halal product certification applies to both goods and services. Product types include food, beverages, medicines, cosmetics, chemical products, biological products, genetic engineering products, and consumer goods that are used or utilized. Meanwhile, service type products include all types of services related to slaughtering, processing, storage, packaging, distribution, sales and presentation (Khabib Solihin, nd) .

Furthermore, in Chapter III of Law no. 33 of 2014 describes the classification of halal product materials and processes which includes a series of activities to guarantee the halalness of the product. This classification involves raw, processed, additional or auxiliary materials used in the halal product process that originate from animal, plant, microbial sources, or are produced through chemical, biological or genetic engineering processes. All these ingredients must meet halal standards and must not come from materials that are prohibited by Islamic law. Animals used as product ingredients must be slaughtered in accordance with the principles of Islamic law, paying attention to animal welfare, and meeting public health standards.

Ingredients derived from plants must meet halal standards in accordance with sharia, and must not come from haram materials that have intoxicating elements or have the potential to endanger the health of consumers. Materials originating from microbes, as well as materials produced through chemical, biological or genetic engineering processes, are prohibited from being used or prohibited if in the growth or manufacturing process they are mixed with, contained or contaminated by prohibited materials.

Materials that are prohibited by Islamic law and that have been stipulated in a ministerial decree or MUI fatwa are not permitted to be used in the production process of halal products. Locations, places and tools for processing halal products, such as slaughtering, processing, storage, packaging, distribution, sales and presentation, must be free from haram elements. These places must always be kept clean and hygienic, must not be contaminated by unclean things, and must not be used together with those used for non-halal products.

From this explanation, it can be explained that in order to safeguard and protect consumers from all forms of activities that can make a product non-halal and not good, thereby causing a negative impact on their lives, the law requires that the production process of halal products must comply with the provisions of Islamic law. . This includes efforts to avoid products from ingredients or substances, processing processes, procurement processes, and presentation processes that are haraam and prohibited by the Shari'a. The positive value in this regulation lies in its harmony with the principles contained in the Law regarding halal product



guarantees, which are oriented towards the objectives of Islamic law in general, as explained in the Qur'an regarding the processes and consumption patterns permitted in Islam (Khabib Solihin, nd) .

2. Maqashid Sharia

Maqashid syari'ah according to AlKhadimi (2001: 14). Consists of two words, maqashid and syari'ah. The word maqashid is the plural form of maqshad which means aim and purpose. Sharia is an Arabic word that literally means “the path to the source of water” or “the source of life”. Therefore, the word maqashid sharia refers to the goals and secrets established by sharia in every law. Maqashid sharia refers to the goals set by sharia for the benefit of humanity. So, maqashid shari'ah means the valuable content that is the target of the birth of the law. Maqashid syari'ah is the goal to be achieved by a law (Febriadi 2017) .

The discussion of the study of maqashid sharia literature at the beginning of its emergence cannot be separated from the long history of the development of the ijthad method in the discipline of ushul fiqh. In the history of its development, the study of maqashid sharia was not mentioned explicitly at first and was only relegated to a few small chapters in classical literature. This is because the concentration of Islamic law studies in several classical literatures is only limited to the theory of ushul fiqh as the legal methodology of istinbat from the texts and also qawa'id fiqh as the basis for the construction of Islamic fiqh law. And both are more about the text than the meaning behind the text. Meanwhile, the study of maqashid sharia itself is more in the realm of philosophy and is considered not to be in direct contact with the istinbat legal process (Nizar, Islam, and Agung 2019) .

The legal basis for maqashid sharia comes from the Al-Qur'an and Hadith. And there are several divisions of sharia as explained by the Fuqoha, namely divided into issues: 'aqidah, worship, mu'amalat, family law, criminal law and others. According to the division, there is also a division of maqashid sharia as explained by Ushul Fiqh experts, which is divided into (Ghulam 2016) :

a. Maintaining al-Dharuriyat

Can be classified as follows:

- 1) Maintaining Religion
- 2) Guarding the soul
- 3) Keep your wits about you
- 4) Protecting offspring

b. Guarding al-Hajjiyat

c. Maintaining at-Tahsiniyat

The division and hierarchy of maqasid sharia according to Syatibi consists of three levels, which include (Widyaningsih 2023) :

a. Dharuriyat

Dharuriyat refers to urgent or emergency needs which, if not met, can threaten human safety both in this world and the afterlife. Maqasid Dharuriyat includes the protection and maintenance of five crucial aspects of human life, namely: hifdz ad-din (maintaining Religion), hifdz an-nafs (maintaining the Soul), hifdz al-aql (maintaining Reason), hifdz an-nasb (maintaining Offspring), and hifdz al-maal (maintaining wealth).

b. Hajjiyat

Hajjiyat refers to secondary needs which, if not met, will not threaten safety but may cause hardship. In the context of hajjiyat needs, Islam applies the legal principle of rukhshah (leniency), which allows for leeway in the application of the law to lighten the burden and enable the implementation of the law without excessive pressure or limitations.

c. Tahsiniyat

Tahsiniyat refers to elements that are perfect or complementary. This level of need is not dangerous and does not cause difficulties if it is not met. Tahsiniyat involves complementary needs, as described by Syatibi, which include obedience to customs, avoiding undesirable things, and decorating with beauty that is in accordance with norms and morals.

In al-Ghazali's view, these needs are not only important for achieving a humane life, but are also necessary for humans to be able to carry out religious activities. In this concept, religion does not only mean obeying God's commands. For al-Ghazali, religion involves maintaining the five fundamental aspects of human life. The five fundamental aspects are (Widyaningsih 2023) :

a. Religion (ad-Din)

Maintain and maintain religion as a spiritual and moral foundation in life. This involves practicing worship, understanding religious teachings, and strengthening the relationship with God.

b. Soul/lust (al-Nafs)



It is an effort to maintain mental health and emotional stability. This includes controlling desires, avoiding behavior that can harm the soul, and trying to develop goodness within oneself.

c. Intellect (al-Aql)

Implies efforts to nurture intelligence and wisdom. This includes developing knowledge, thinking critically, and avoiding erroneous or harmful thinking.

d. Family (al-Nasl)

It is an effort to care for the family and form harmonious relationships between family members. This includes responsibility towards one's partner, children's education, and maintaining family ties.

e. Treasure (al-Mal)

Be involved in wise management of property and wealth. This includes practicing fairness in economic transactions, giving zakat, and avoiding misappropriation of property.

3. Organizing Halal Product Guarantees in Law No. 33 of 2014

The government issued Law Number 33 of 2014 concerning Halal Product Guarantees. In this law, the following provisions are formulated.

1. Article 4 emphasizes that products entering, circulating and being traded in Indonesian territory must be halal certified.
2. Article 5 explains that the person responsible for implementing the Halal Product Guarantee (JPH) is the government. To carry out the implementation of JPH, BPJPH (Halal Product Guarantee Administering Agency) was formed which is located under and is responsible to the Minister.
3. Article 6 confirms that BPJPH's authority in administering JPH is: (1) Formulating and establishing JPH policies; (2) Establish JPH norms, standards, procedures and criteria; (3). Issuance and revocation of halal certificates and Halal labels on products; (4) Carry out halal certificate registration for foreign products; (5). Carrying out outreach, education and publication of halal products; (6). Carry out accreditation for LPH; (7). Halal Auditor registration; (8). Organizing supervision of JPH; (9). Carrying out training for halal auditors; and (10). Collaborating with domestic and foreign institutions in the field of JPH implementation.
4. Article 7: In carrying out the authority as in article 6, BPJH collaborates with: a. Related ministries; b. MUI; and 3 Halal Inspection Institutions.

5. Article 8: BPJPH cooperation with MUI in the form of: halal auditor certification; determining product halalness; and LPH accreditation. The determination of product halalness is issued by the MUI in the form of a Decree on Determining Halal Products (Muhammad Aziz 2017) .

The halal certification process based on the Halal Guarantee Law can be described as follows:

1. The company submitted an application for halal certification to the Halal Guarantee Administering Agency (BPJH) which is under the Ministry of Religion.
2. The company submitted an application for halal certification to the Halal Guarantee Administering Agency (BPJH) which is under the Ministry of Religion.
3. After being reviewed by BPJH, the application files are transferred to the accredited Halal Guarantee Institution (LPH) for an audit.
4. Implementation of audits by LPH. The results of the audit in the form of an inspection report (BAP) are given to BPJH for follow-up. If during the audit, LPH finds materials or processes that are contaminated with halal or unclean goods, then LPH will provide recommendations to BPJH to replace the materials to be followed up with the applicant.
5. The LPH audit results files will be handed over to the MUI Fatwa Commission to be heard and determine whether the law is halal or haram.
6. Fatwa Commission hearing, if it is found that the product contains pork elements or unclean objects that have not gone through a purification process that is accepted by shara (tathîr), the Fatwa Commission will reject the application for certification and recommend changes to the questionable ingredient or process. In an effort to carry out internal control and supervision of products, the company appoints a Halal Provider who is responsible for the Halal Product Process (PPH).

Referring to the description above, it can be understood that the issuance of the UUJPH provides two beneficial values for the community to obtain comfort, security, safety and certainty of the availability of halal products on the market and for business actors to obtain added value from their products. The public will assess BPJH's professionalism as a government institution in handling the implementation of halal product guarantees.

4. Maqashid Syariah Perspective in Implementing JPH



As stated in Law Number 33 of 2014, the implementation of halal product guarantees aims to include: a). provide comfort, security, safety and certainty of the availability of Halal Products for the public in consuming and using Products; and b). increase added value for business actors to produce and sell Halal Products. The author will analyze these objectives because they are considered the basic basis of research, then considered as the embodiment of Maqasid Syariah principles. There are two main things that are the objectives of halal product guarantee organizers in the following analysis (Muhammad Aziz 2017) .

First, that the implementation of this halal product guarantee aims to provide comfort, security, safety and certainty of the availability of Halal Products for the public in consuming and using the Products. The sense of comfort of the community (producers/customers) is a priority, because with comfort a person will be satisfied when consuming a particular product, especially if the product is halal. Apart from comfort, it is security. What is meant by the term safety is the guarantee and safety of products consumed by the public from non-halal matters. This is important for Muslim communities, and is also protected by the laws in force in Indonesia.

Apart from these two things, there are aspects of safety and ensuring the availability of halal products in Indonesia. The certainty of the availability of halal products in Indonesia, for the Muslim community, is an absolute must in everyday life. Because, it is an obligation for every Muslim to consume halal products, especially those related to food and drink. Consuming halal products is a recommendation and even a religious obligation for Muslim communities, because if you don't consume halal things, you will definitely become a disobedient person in the eyes of the Islamic religion.

Second, is to increase added value for business actors to produce and sell Halal Products. This is a pragmatic goal in the world of business and business, but it is also part of spreading the good teachings of Islam, so that if it can be implemented in a modern business system and mechanism, the added value will certainly increase for the people who do it.

Any business actor, whatever religion, when they want to sell their products in a country where the majority is Muslim, must pay attention to the halal aspect of the product they are going to sell. Products whose legal conditions are not clear will certainly be shunned by customers or consumers who are Muslim. In other words, the aspect of suitability of a product that will be sold in a country with a majority Muslim population is paying attention to the sharia aspects of **that** type of product.

According to the Maqaashid Syariah perspective, these two goals are important aspects that must be realized in human life, so that human life can be said



to be ideal. The feeling of comfort, security, safety and certainty that there are halal products circulating around Indonesia is important (dharuri) in the lives of Muslims in Indonesia, so this must be realized, one of which is only through the promulgation of Law No. 33 of 2014 concerning guarantees of halal products. In fact, the existence of the JPH Law is very much in line with supporting the existence of existing regulations, especially in the context of consumer protection, be they Muslim consumers or others.

Apart from that, maqashid al-syariah is not only the most determining factor in producing halal product components which can play a dual role as a tool of social control and social engineering to realize human benefit, but more than that, maqashid al-syari'ah can provides a philosophical and rational dimension to halal products that are born in contemporary halal product ijihad activities. Maqashid al-syari'ah will provide a rational and substantial pattern of thinking in viewing halal contracts and products. Meanwhile, fiqh thinking alone will give rise to formalistic and textualist thinking patterns. Only with a maqashid al-syari'ah approach can halal products develop well and be able to respond to business developments that continue to change rapidly (Muhammad Aziz 2017) .

Previous Research

This section describes research or scientific work related to research, to avoid duplication. The following is scientific work related to accelerating halal certification from a maqashid sharia perspective, including:

1. Neneng Siti Sa'diah, Ramdan Fawzi, Nanik Eprianti, in 2019, with the title "Maqashid Syari'ah Analysis of the Lppom Mui Halal Certification Extension (Case Study of Micro, Small and Medium Enterprises in Bandung City)". This journal analyzes the extension of Lppom Mui's halal certification from the Maqashid Syariah perspective in the city of Bandung. After the ratification of Law no. 33 of 2014 concerning Halal Product Guarantees regarding halal certification obligations followed by the obligation to extend it. Meanwhile, LPPOM MUI data for 2011-2018 shows an imbalance between the number of products in circulation and the number of halal certificates, and Micro, Small and Medium Enterprises (MSMEs) constitute the majority of producers in Bandung City. The aim of the research is to determine the urgency of the obligation to extend halal certification carried out by LPPOM MUI for MSMEs in Bandung City from the maqashid syari'ah perspective.
2. Moh. Aqil Mushtofa, in 2022, with the title "Halal Product Certification Rules in Review of Maqā ṣ id al-Syar ī' ah Jasser Auda " . This journal discusses the objectives and wisdom of establishing mandatory rules for halal product certification using Jesser Auda's Maqashid Syariah theory. This research produces the following conclusions: first, there is a general goal (al-maqasid al-'ammah) which must be



prioritized (daruriyah), namely the protection of the soul (hifz al-nafs) and the protection of assets (hifz al-mal). Second, the special goal (al-maqasid al-khassah) is protecting consumers from haram products, as well as improving the economy and welfare for halal product business actors. Third, the partial goal (almaqasid al-juz'iyah) is a work ethic with full responsibility, obtaining blessings in producing and consuming halal products, and obtaining approval from Allah SWT.

RESEARCH METHODS

This research uses field research methods with a qualitative approach. Qualitative research is a research approach that focuses on in-depth and interpretive understanding of a phenomenon. Qualitative research methods are often used to explore and understand the context, meaning and complexity of an event or phenomenon. Qualitative research methods allow researchers to gain an in-depth understanding of the phenomena being studied, gain contextual insights, and explore the meaning behind the data collected. The aim of this research is to collect data directly from informants in Pamekasan Regency. The data collection technique used is an interview, where the researcher asks questions related to the problem being studied to the informant. This type of field research allows researchers to obtain in-depth and detailed data about the phenomenon being studied.

Data is collected through various means, such as observation, interviews and documentation. Observation is used to observe and record phenomena that occur in the field, interviews are conducted to obtain information from informants regarding the problem being studied, documents are used to provide valid and actual evidence. According to Sudyaharjo, qualitative research is a collection of problem solving methods through a fairly loose design, soft data collection, and a focus on building theory with direct induction. Descriptive qualitative research aims to provide as complete data as possible about people, conditions, or other symptoms. In particular, to test hypotheses, to help strengthen old theories or within a framework to build new theories (Aristyanto 2024) .

The subject of this research is the local government of Pamekasan Regency. This includes the Head of the Legal Division of the Regent's office, the Ministry of Religion, the Department of Industry and Trade, and the Pamekasan Regency UMKM Cooperative Service who provided primary and secondary data from this research in the form of products that have received a halal certificate, whether a halal certificate has been issued or not. Primary data is data obtained from the first source, namely from individuals or from the results of interviews or questionnaires usually conducted by researchers (Aristyanto 2024) . With this, the author attracts local governments as research respondents.

Primary data is data obtained directly collected by researchers from their first source. Primary data was collected by researchers through direct interviews with related parties using the question method to the Regional Government, Small and Medium Enterprises Cooperative Service, Industry and Trade Service, Ministry of Religion of Pamekasan Regency regarding the Government's Role in Accelerating Halal Certification for MSMEs in Pamekasan Regency, field observations and documentation. Meanwhile, secondary data is data taken for reporting and collected from outsiders who are related to this research, either verbally or from library data.

RESULTS AND DISCUSSION

General Description of Research Locations (Pamekasan Regency)

Pamekasan Regency is located in the middle of Madura Island, East Java Province. With regional boundaries:

- North: Java Sea
- South: Madura Strait
- East: Sumenep Regency
- West: Sampang Regency

Astronomically, Pamekasan Regency is located at 6°51' – 7°31' South Latitude and 113°19' – 113°58' East Longitude. Pamekasan Regency is administratively divided into 13 sub-districts, 11 sub-districts and 178 villages. The Pamekasan Regency area covers an area of 792.30 km². In general, it consists of lowlands in the south and highlands in the central and northern regions. The highest area is Pegantenan District which is at an altitude of 312 meters above sea level, while the lowest area is Galis District which is at an altitude of 6 meters above sea level (Profile of Pamekasan District). Pamekasan Regency has main economic sectors such as agriculture, fisheries, industry, trade and services. Pamekasan, which is a district in East Java Province, Indonesia, also has economic characteristics related to local geographic and socio-economic conditions.

Pamekasan Regency Government Efforts and Strategies in the Process of Accelerating MSME Halal Certification

In supporting the accelerated process of halal certification, the Pamekasan Regency government has efforts and strategies that are tailored to their respective duties and functions. It is known that up to now there is no PERDA that officially regulates specifically the acceleration of halal certification. In October 2024, the free halal certification program or commonly known as SEHATI will be withdrawn. Then there will be financing for every business actor who wants to register their product so that it has a halal label. Despite this, the Pamekasan Regency government continues to provide



assistance in the halal product process which is handled by several regional governments such as the Department of Industry and Trade, the Department of MSME Cooperatives, and the Ministry of Religion. The author even interviewed Mrs. Sumiati as Head of the Legal Department at the Pamekasan Regency Regent's Office. He said that the contribution made by the Pamekasan Regency Government in the process of accelerating halal certification for MSMEs was to facilitate departments or agencies that carry out government affairs in the field of halal certification. The services or agencies in question are the Ministry of Religion, the Industry and Trade Service, and the UKM Cooperatives Service.

In seeking to accelerate the halal certification process for MSMEs. The Ministry of Religion, the Industry and Trade Service and the MSME Cooperative Service gathered several MSME actors and even went to every MSME actor's house and socialized it. Socialization of food safety and halal guarantees must be a program that must be implemented with the aim of increasing public awareness of the importance of halal certification. One form of outreach is by providing training and assistance to the community, especially MSMEs, to provide new information about Home Industry Food Distribution Permits (PIRT), Distribution Permits to the Food and Drug Supervisory Agency (BPOM), the definition of halal and haram, introduction to halal raw materials, introduction of a halal guarantee system, halal certification, sharia financing, and the provision of online marketing materials. In addition, scheduled and in-depth support will be provided to MSMEs participating in the training so that they can comply with all applicable regulations in Indonesia (Gunawan et al. 2021).

In this case, of course the Disperindag, Diskop UMKM, and the Ministry of Religion are assisted by several parties such as halal product process assistants or commonly known as P3H and UMKM Mobilizers. Halal product process assistants and MSME drivers are selected from Islamic religious instructors, some even work as teachers and so on. Becoming a halal product companion is not just a matter of choosing but must fulfill several conditions as stated in the Regulation of the Minister of Religion of the Republic of Indonesia No. 20 of 2021 concerning halal certification for micro and small business actors. Article 12 states that PPH companions must fulfill several requirements ("PMA No. 20 of 2021," nd):

- a. Indonesian citizens;
- b. Muslim;
- c. Have broad insight and understand the Shari'a regarding halal products; And
- d. Have a PPH training certificate.

The halal product certification policy in Indonesia is officially regulated in Law no. 33 of 2014 concerning Halal Product Guarantees and Indonesian Government

Regulation no. 31 of 2019 concerning Implementation of Law no. 33 of 2014. In law no. 33 of 2014 regulates that halal product certification is an acknowledgment of the halalness of a product issued by the Halal Product Guarantee Organizing Agency (BPJPH) based on a fatwa issued by the MUI (Khabib Solihin, nd) . Therefore, serving and facilitating halal certification for MSMEs has been implemented from 2014 to 2021 and registration is still paid. However, since 2022, there is no registration fee for halal certification.

Efforts made in addition to training and outreach, the Pamekasan Regency Government also collaborate with several agencies. Namely IAIN, UNIRA, religious NGOs, Nahdlotul Ulama, and Muhammadiyah. In this case, the Ministry of Religion is collaborating with the central BPJPH (Halal Product Guarantee Organizing Agency). Where BPJPH is the one who pioneered halal certification. Therefore, the Ministry of Religion of Pamekasan Regency is taking part in a program centered in the capital city of Jakarta for halal guidance and certification. Both from snack products and purchases. Apart from that, the effort made is to provide a facilitation certification pattern input service for SMEs. The system is by visiting villages and gathering food and beverage business actors and then socializing them. In this service, Disperindag collaborates with the Licensing Service, Health Service, and halal providers in delivering material to business actors.

The role or contribution of the Department of Cooperatives and UMKM in the District. Pamekasan is to encourage and support business actors who do not yet have a halal label to register their products and have halal certification. For the time being, the District Cooperatives and UMKM Service. Pamekasan has a program for Diskop to facilitate business actors who do not yet have a halal certificate. One of the programs is to gather MSMEs and socialize halal certification to MSMEs. Of course, this is not only carried out by the Cooperatives Service, but is also fully assisted by halal product process assistants. According to one of the halal product process assistants and also a member of the MSME mobilizer, he stated that the socialization system does not only gather MSMEs, but all MSME mobilizers look for MSMEs that have not received socialization by visiting homes. The method of cooperation between the UMKM Cooperative Service and the UMKM Activator is the Cooperative Service which records MSMEs that do not yet have a halal certificate and then submits the data to the UMKM Activator. After that, the MSME driver will execute, in the sense that the MSME driver will guide the MSME from the start of registration until obtaining a halal certificate. After the data is published, the MSME promoters will report it to the Cooperative Service.

Talking about obstacles, currently the regional government of Pamekasan Regency is still overwhelmed with food products that contain meat (animal origin) elements. Why is that? This is because food that contains processed meat must be tested in a laboratory. Which must be tested with a Pom tool, while this tool is only available



in Surabaya. According to one of the Disperindag staff, Mr. Bariqi, the thing that must be improved in the process of accelerating halal certification is the speed in deciding halal fatwas. So that the accelerated process of halal certification can be carried out in a short time.

Table 1. Halal certification data as of 28 August 2023.

| No | Status | Amount | |
|----|--|-------------|-------------|
| 1 | MSMEs who register | 5,259 MSMEs | |
| 2 | Halal certification that has been issued | 4,844 MSMEs | |
| 3 | Halal certification will be issued in 2023 | 879 MSMEs | |
| | Temporary monitoring updated on 11-07-2023 | Registered | 5,383 MSMEs |
| | | Rise | 1,118 MSMEs |

According to one of the halal product process assistants and also a member of the MSME mobilizer, he stated that the socialization system does not only gather MSMEs, but all MSME mobilizers look for MSMEs that have not received socialization by visiting homes. The method of cooperation between the UMKM Cooperative Service and the UMKM Activator is the Cooperative Service which records MSMEs that do not yet have a halal certificate and then submits the data to the UMKM Activator. After that, the MSME driver will execute, in the sense that the MSME driver will guide the MSME from the start of registration until obtaining a halal certificate. After the data is published, the MSME promoters will report it to the Cooperative Service.

In this case, Diskop admitted that it was very helpful and grateful to the MSME activists for trying to accompany MSMEs to register for halal certification. Meanwhile, the Cooperatives Service cannot fully assist MSMEs because it is not included in supporting MSME halal products. According to one of the MSME drivers,

Halal Certification Policy from the Maqashid Syariah Perspective

The teachings in Islamic law regulate all aspects of human life, including relationships with Allah SWT, fellow humans and the environment. With the main source of law from the Koran and Hadith, which is complemented by the results of the ijthad of the ulama, Islam provides comprehensive regulations and direction for all dimensions of human life, starting from faith, sharia, to morals. There is not even a small aspect that is separated from the rules of Islamic sharia, and all of this is directed towards one main goal, namely achieving the benefit of the people in this world and the hereafter.

Inseparable from its main objective, as time has passed since the publication of this law, many parties have provided positive responses, and a large number of them have implemented it. However, when Government Regulation no. 31 of 2019 concerning Implementing Regulations of Law no. 33 of 2014 concerning Halal Product Guarantees was implemented, along with the plan for mandatory halal certification which will be carried out in stages from 17 October 2019 to 17 October 2024, various problems and polemics emerged in society. Some of these include the lack of readiness of small, micro and medium businesses to comply with these obligations, economic instability because many MSMEs have not fulfilled their obligations, as well as other controversies that show the unpreparedness of implementing this regulation in a mandatory manner for all business actors and their products. A number of responses and polemics that have emerged from several business communities tend to lead to negative assessments of the regulations set by the government.

In general, halal certification has two main objectives. The first objective is related to consumer benefits, which includes providing comfort, security, safety and ensuring the availability of halal products for the public in consuming and using the products. The second objective focuses on the benefits of producers, with efforts to increase added value for business actors in producing and selling halal products. When viewed from the perspective of sharia goals, this goal is in line with realizing and maintaining human benefit, both as consumers and as producers (Khabib Solihin, nd) .

Even though the Halal Product Certification Policy has been issued which mandates that all products sold in Indonesia must be halal certified, business actors and the halal certification system are not yet ready to implement this policy. However, it cannot be denied that this policy will ultimately have a positive impact and can lead to the benefit of the people. This is in line with what is in Islamic law (Khabib Solihin, nd) . The implementation of halal product guarantees after the promulgation of Law Number 33 of 2014 concerning Halal Product Guarantees is the responsibility of an organization called the Halal Product Guarantee Organizing Agency (BPJPH), which is under the auspices of the Ministry of Religion.

In the context of maqashid sharia, all muamalah activities are aimed at protecting religion, soul, reason, lineage and property (Widyaningsih 2023) . Therefore, halal certification is considered to be able to protect several of these aspects according to the maqashid sharia perspective. If seen from the perspective of the issuance of Law no. 33 of 2014 concerning Halal Product Guarantees, there are two important goals in human life. *First*, the JPH Law can presenting comfort , safety , security and certainty availability Halal products to public with objective give guarantee enhancement number of Halal products . *Second*, the JPH Law can provide added value to MSMEs for the production and sale of Halal products (Muhammad Aziz 2017) .



According to the views of Mr. Hartono as Head of the Halal Products Subdivision of the Pamekasan Ministry of Religion regarding the relationship between halal certification practices and the objectives of Maqashid Syariah. He strongly agrees that this halal certification practice will be implemented. Because this is held to identify haram and halal food consumed by the community, especially Muslims.

CONCLUSION

Based on the results of data analysis and discussions that have been described in the previous chapters, several conclusions can be drawn as follows:

1. In supporting the accelerated process of halal certification, Pamekasan Regency, assisted by the Department of Industry and Trade and the UMKM Diskop, created a policy to help MSMEs to have halal certification.
2. The Ministry of Religion has also formed Islamic religious instructors and volunteers from different professions, who are deemed capable and meet the requirements to become assistants in the halal product process or commonly known as P3H.
3. Pamekasan Regency's efforts and strategy to support the process of accelerating halal certification are by socializing halal certification to MSMEs. The Pamekasan Regency Government gathers MSMEs or visits them.
4. With cooperation between the regional government and halal product assistants, Pamekasan Regency finally obtained the highest data on the island of Madura with 5,383 registered MSMEs and 1,118 MSMEs whose halal certificates had been issued (data from the last few years).
5. It is known that the Pamekasan Regency Government is collaborating with several agencies. Namely IAIN, UNIRA, religious NGOs, Nahdlotul Ulama, and Muhammadiyah. In this case, the Ministry of Religion is collaborating with the central BPJPH (Halal Product Guarantee Organizing Agency). Where BPJPH is the one who pioneered halal certification. Therefore, the Ministry of Religion of Pamekasan Regency is taking part in a program centered in the capital city of Jakarta for halal guidance and certification.
6. From a maqashid sharia perspective, the halal certification policy will certainly have a very positive impact on the benefit of society. Halal certification also aims to protect the five basic aspects of human life, in particular protecting religion, soul, mind, heredity and property.
7. Halal certification is considered to be able to protect several of these aspects according to the maqashid sharia perspective.

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