

ANALYSIS OF SIYASAH SYAR'IAH ON THE POLICY OF SUMENEP DISTRICT GOVERNMENT IN ACCELERATING HALAL CERTIFICATION IN UMKM

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Abstract

This study aims to analyse *siyasah syar'iyah* towards the Sumenep District government policy in accelerating halal certification in UMKM. This study examines the legal and ethical basis of Islam which focuses on the principles of *siyasah syar'iyah* related to public affairs and social justice. This research methodology uses qualitative methods by conducting document analysis and interviews with policy makers and UMKM actors involved in the certification process. The results of the analysis show that the Sumenep Regency government has taken steps in accordance with the principles of *siyasah syar'iyah* such as transparency, justice and sustainability. However, the implementation of this policy has several challenges such as limited human and financial resources and lack of understanding and awareness of the importance of halal certification by UMKM. Therefore, it is recommended that the Sumenep Regency government continue to improve by socializing and mentoring UMKM business actors, as well as strengthening cooperation with agencies or institutions supporting halal certification. This research contributes to understanding the implementation of *siyasah syar'iyah* in the context of local level economic policies, as well as providing recommendations to the government and other stakeholders in the process of accelerating halal certification for UMKM effectively and sustainably.

Keywords: *Siyasah Shar'iyah, Halal Certification, Sumenep Regency*

INTRODUCTION

The development of *halal lifestyle* in the world continues to increase. When viewed from the economic aspect, the *State Of The Global Islamic Economy* (GIE) report for 2022 states that the Islamic economy around the world in the halal product sector has increased even though it is still in the recovery period after the Covid-19 pandemic. In this report, Indonesia is ranked in the top 4 for the halal economic ecosystem of the entire halal sector in the world in 2022 (Standard, n.d.). This ranking order is still the same as in 2021 but has experienced a significant increase in the halal food sector. Indonesia rose two spots to second place in the halal food sector.

This is because, to advance Indonesia to become a producer of halal products, the government makes various efforts including making regulations, namely Law Number 33 of 2014 concerning Halal Product Assurance (JPH Law) (Government Regulation of the Republic of Indonesia, 2014). One of the regulations that emerged from the JPH Law is the change in the nature of halal certification which was originally voluntary for business actors, in 2024 it will become *mandatory*. Micro, Small and Medium Enterprises (MSMEs) as business actors are included in the scope of halal guarantee policies, especially in food and beverage products (Rohmanuddin et al., 2023).



Evidenced by data from the Halal Product Assurance Organizing Agency (BPJPH) of the Ministry of Religious Affairs to increase the number of micro small enterprise (UMK) products that are halal-certified. Based on BPJPH data, as of September 2, 2023, there are 1,021,457 MSE products that are halal-certified. This is stated in the halal *self-declare* certificate (statement of business actors). *Self-declare* halal certification is a free halal certification service provided for small and medium enterprises (Rachmaniah et al., 2024). MSMEs that already have a *self-declare* statement have advantages, including making it easier for MSME products to enter the halal product *supply chain* (Anas et al., 2023). To support the *self-declare* method, the Ministry of Religious Affairs has a Free Halal Certification (SEHATI) program to provide support so that MSMEs want to make halal certification. Free Halal certification phase 1 ends in October 2023 with a quota of 1 million.

The efforts made by the government in providing free halal certification are a way to realize Indonesia to become a producer of halal products in 2024 (Pramuji, 2022). So far, the government's ambition is to make the world's halal producers rely on the large potential of Muslims and the high level of consumption of halal products in Indonesia (Sakti, M., Pujiyono, & Imanullah, 2021). Seeing from the many MSME actors in Indonesia and the alignment of halal certification acceleration policies for MSMEs.

To support this policy, there needs to be a role from the government, starting from the Indonesian government, provincial government, local government. The relevant area for this policy is on Madura Island. Madura Island is an island that is thick with Islamic teachings and its people have great potential in entrepreneurship (Adiyanto et al., 2023). Madura is one of the islands in East Java that has 4 districts, one of the relevant districts to implement this policy system is Sumenep Regency where the people of Sumenep Regency themselves are predominantly Muslim, as evidenced by the latest data in 2021 at the Central Bureau of Statistics of Sumenep Regency, it can be presented that the number of people who are religious is 98.66% and so it is very relevant to government policy in the halal certification acceleration program (K. Sumenep, 2021).

Research articles on halal certification in Madura in general are not a new research at all, many things have been done related to this situation, including:

First, Badrus Soleh Helmi, Khoirul Hidayat and Muhammad Fakhry (2019) in their article entitled *The Effect of the Halal Product Assurance Law on the Development of Madura Jamu Products*, explained about the Government issuing Law No. 33 of 2014 concerning Halal Product Assurance which will be enforced starting October 2019. With the enactment of the law, all products must have a halal label. One of the superior products in Madura is Madura herbal medicine. The purpose of this study is to determine the influence of Law No. 33 of 2014 on the development of Madura herbal products and determine the strategy of the Madura herbal medicine industry in responding to and implementing these regulations. Based on the results of this study, it shows that the influence of government regulations on halal product guarantees on the development of Madurese herbal medicine products is 34.2%. Strategies that can be done to develop the herbal medicine industry in Madura include; carry out halal product certification, increase the market share of Madura herbal medicine, put halal labels on products, attend halal product training, create operational standards (Helmi et al., 2019).

Second, Maulidiyah Isnaini Nuraliyah, Elfira Maya Adiba and Faizal Amir (2023) in their article entitled *Halal Certification Decision by UMKM in Bangkalan (Does Religiosity and Certification Cost Matter?)*, explained that the demand for halal UMKM products has



increased significantly in each region, this is inseparable from the role of UMKM producers as providers of halal products. In this study, the object of research is the producers in the Bangkalan Madura area. The purpose of this study is to determine the process of UMKM producers in Bangkalan obtaining halal certification from BPJH and find out other factors that encourage UMKM producers to process and decide on halal certification. Based on the results of this study, religiosity does not have a significant effect on the decision of halal certification by MSME producers. Meanwhile, the cost of certification affects the decision of halal certification by UMKM producers (Isnaini Nuraliyah et al., 2023).

Third, D.Q. Alva Salam and Ahmad Makhtum (2022) in their article entitled *Implementation of Halal Product Assurance through Halal Certification in UMKM Food and Beverage Products in Sampang Regency*, explained that the food and beverage sector is currently a new opportunity to increase economic growth and development. It is said to be a new opportunity because not only countries with Muslim majorities but Muslim minority countries are also trying to develop the domestic halal food and beverage industry to encourage the growth of the halal industry. The purpose of this study is to determine the extent of the implementation of halal product assurance through halal certification of UMKM food and beverage products in Sampang Regency. The result of this study is the implementation of halal product assurance is one of the legal awareness from both producers and consumers because weak legal advice does need to continue to be socialized to the community. Based on the whole, it shows that the superior products of food and beverages for UMKM in Sampang Regency have great potential in realizing a halal product ecosystem (Salam & Makhtum, 2022).

Fourth, Moh. Karim, Achmad badarus Syamsi, and Fajar (2022) in an article entitled *The Urgency of Implementing Halal Certification of UMKM Products in the Context of Legal Culture in Pademawu Pamekasan District*, explained about the application of halal certification of UMKM products in the perspective of legal culture in Madura. Madura has a unique and strong culture in upholding principles. Madurese society is a religious, obedient and submissive society in carrying out religious orders, in this case Islam. This form of adherence to Islamic teachings is summarized in popular expressions, namely; 'Bhuppa', 'Bhabhu', 'Ghuru and Rato' (father, mother, teacher and head of government). The purpose of the study is to determine the context of this legal culture that affects halal certification in UMKM. The result of this study is that the values held by the Madurese people are very influential on the legal culture of implementing or enforcing halal certification. The government, which is understood as *rato* in Madurese culture, makes UMKM in Pademawu District, Pamekasan Regency comply to register halal certification of their products (Moh. Karim et al., 2022).

Fifth, Ahmad Rofiqi and Galuh Widitya Qomaro (2022) in an article entitled *Implementation of a Halal Assurance System on UD Matahari Amplang Cracker Products in Kartasada Village, Sumenep Regency*, explained about the halal nature of products being mandatory requirements for consumers, especially Muslim consumers, be it in the form of food, beverages, medicines or other consumer goods. Therefore, halal certification and product labeling are needed to ensure halal products for the wider community, especially Muslim citizens. The purpose of the study was to find out how the Implementation of the Halal Assurance System on UD Matahari Amplang Cracker Products, Kartasada Village, Sumenep Regency and how UD Matahari steps in keeping



its products from being contaminated with something unclean. The result of this research is that UD Matahari has not implemented SJH optimally but has quite a lot in its production met the standards of SJH and UD Matahari ledge in maintaining its products, namely maintaining personal hygiene and maintaining the cleanliness of the work area (Rofiqi & Qomaro, 2022).

Based on the explanation above, there have been many studies on halal certification in Madura, but there has been no research that discusses Government Policy in Accelerating Halal Certification for UMKM according to Analisis Siyasa Syar'iyah. Siyasa Syar'iyah is a regulation of general problems for Islamic governance that guarantees the creation of benefits and avoidance of harm from the community by not contradicting the provisions of Islamic sharia (SEJAHTERA, 2020). In other words, it can be understood that the essence of siyasah syar'iyah is the policy of the ruler carried out to create benefits by maintaining the signs of the Shari'a. The signs of sharia in siyasah are:

1. Propositions from the Qur'an and al-Hadith
2. Maqasid syari'ah
3. Semangat ajaran Islam
4. Kaidah-kaidah Kulliyah Fiqhiyah.

From some of the definitions above, the essence of siyasah syar'iyah money is meant to be the same, namely the benefit that is the goal of sharia 'not the benefit that is solely based on the desires of human passions alone. Because, it is fully realized that the purpose of the legal association is none other than to realize benefits for humans in all aspects and aspects of human life in the world and avoid various forms that can lead to damage, in other words every law that has been outlined by the shari'a is aimed at creating benefits for humans (Yelvita, 2022). To create this, it is necessary to have policies made by the government.

Government policy is guided by the principle of *benefit* and does not contradict detailed propositions. The Sumenep Regency Government when taking policies must comply with Islamic law even though conditions and places have changed when conducting *ijtihad*. The legal provisions taken must include applied law expressly explained by Islamic Shari'a whose nature must be done or abandoned. (Arake, 2019).

LITERATURE REVIEW

1. Theoretical Studies

1. Halal Certification for UMKM

Halal Certification is a certificate issued by the Indonesian Ulema Council (MUI) regarding the halality of a food, beverage, medicine and cosmetic product produced by a company or business actor that has been surveyed or checked by the team and declared halal by the Halal Assurance Organizing Agency (BPJPH). (Dhimas & Makhtum, 2022) The statement is when the product is in accordance with Islamic law. In addition, this halal certification can also be used in the manufacture of halal label products.

This halal certification has many benefits for consumers, one of which is to provide peace of mind for the products consumed can be guaranteed and safe. This is certainly the goal of all consumers, especially muslim consumers who are commanded by Allah to consume halal thoyiban products. For producers, halal certification has an impact on market management in the global market because



the product has added value as a way to compete with various existing competitor products. Consumer trust will be easier to obtain if the product is halal-certified. (Greetings & Makhtum, 2022)

The government's efforts in supporting halal certification are with regulations that have been made. Here are some regulations governing halal products in Indonesia, including:

- a. Law No. 33 of 2014 concerning Halal Product Guarantee,
- b. Government Regulation (PP) No.31 of 2019 concerning Implementing Regulations of Law No.33 of 2014 (JPH Law),
- c. Minister of Religious Affairs Regulation No.26 of 2019 concerning the Implementation of Halal Product Guarantees,
- d. Decree of the Minister of Religious Affairs (KMA) no.982 of 2019 concerning Halal Certification Services,
- e. Government Regulation (PP) No.39 of 2021 concerning the Implementation of the Halal Product Guarantee Sector. (MUI, 2023)

The issuance of halal certification will involve 3 parties, namely:

- a. BPJPH (Halal Product Guarantee Organizing Agency) BPJPH plays a role in the implementation of halal product guarantees,
- b. LPPOM MUI (Institute for the Study of Food, Drugs, and Cosmetics of the Indonesian Ulema Council) this institution will become LPH (Halal Inspection Agency), namely checking adequately, scheduling audits, conducting audits, conducting auditor meetings, issuing audit memoranda, publishing minutes of audit results in meetings of the MU Fatwa Commission,
- c. MUI (Indonesian Ulema Council) through the Fatwa Commission which can determine whether or not the product is halal in accordance with the results of the audition and determine the halal provisions of MUI. (Shafi'ah & Qadaryah, 2022)

2. UMKM Business Actors

UMKM Business Actors are productive business units that stand alone, carried out by individual Business Entities in all sectors of the economy. The existence of MSMEs is a need for the community, especially people with limited economic capabilities. The urgency of UMKM in people's lives is to get income, and expand the potential or skills they have. The UMKM sector is very strong for Indonesia's economic recovery even in times of crisis that have resilience to the emerging economic crisis, because MSMEs are not too dependent on external factors such as foreign exchange debt and imports of raw materials in carrying out their operational activities. (Rofiqi & Qomaro, 2022)

According to Law Number 20 of 2008 concerning Micro, Small and Medium Enterprises. Regarding the criteria for UMKM, it is regulated in Chapter IV article 6, namely: Micro enterprises have a net worth of at most Rp.50,000,000.00 (fifty million rupiah) excluding land and buildings for business premises or have annual sales proceeds of at most Rp.300,000,000.00 (three hundred million rupiah). Small businesses have a net worth of more than Rp.50.000.000,00 (fifty million rupiah) up to a maximum of Rp.500.000.000,00 (five hundred million rupiah) excluding land and buildings for business premises



or have annual sales proceeds of more than Rp.300.000.000,00 (three hundred million rupiah) up to a maximum of Rp.2.500.000.000,00 (two billion five hundred million rupiah). Medium enterprises have a net worth from Rp.500.000.000,00 (five hundred million rupiah) up to a maximum of Rp.10.000.000.000,00 (ten billion rupiah) excluding land and buildings for business premises or have annual sales proceeds of more than Rp.2.500.000.000,00 (two billion five hundred million rupiah) to a maximum of Rp.50.000.000.000,00 (fifty billion rupiah). The nominal value can be changed according to economic developments regulated by Presidential Regulation.

Based on Chapter II on the Principles and Objectives of Article 2 Micro, Small and Medium Enterprises are based:

- a. Family;
- b. Economic democracy;
- c. Togetherness;
- d. Equitable efficiency;
- e. Sustainable;
- f. Environmentally friendly;
- g. Independence
- h. Balance progress; and
- i. National economic unity.

And in article 3 Micro, Small and Medium Enterprises aim to grow and develop their businesses in order to build a national economy based on equitable economic democracy. (Law of the Republic of Indonesia Number 20 Year, 2008)

4. Siyasaḥ Syar'iyah

The word *siyasaḥ syar'iyah* (Political Islam) comes from two Arabic words, namely the words *siyasaḥ* and *syar'iyah*. According to Arabic, *siyasaḥ* comes from the words "sasa", "yasusu" and "siasatan" which literally mean to take care of and manage human and animal affairs properly, while *syar'iyah* means the way to the exit of water which is used linguistically has various meanings including *jalām* or place of water exit and *syar'iyah* is a clear method. According to al-Nasir [13] *Siyasaḥ Shar'iyah* is a scientific discipline related to the actions of leaders to manage a country based on Islamic law. According to al-Qardawi said that not all space in the *siyasaḥ* is free to *ijtihād* or views, but there are some principles that will not change even if the time changes, place or human being is called *ṭhawābit* (eternal) (Zalani & Omar, 2019).

First, according to A. Wahab Khalaf said: *as-Siyasaḥ-ash-Shar'iyah* is the manager of general affairs with the realization of profits by rejecting *mudarrar* without exceeding the level of principle, even though it is contrary to the opinion of *mujtahid* scholars (Muslimin, 2020).

Second, according to Abdurahman Taj formulated *Siyâsaḥ Syar'iyah* as laws that regulate the interests of the state, organizing the problems of the Ummah in accordance with the soul (spirit) of the *Shari'ah* and its universal foundations for the creation of societal goals. Although this arrangement is not affirmed by either the *Qur'an* or *al-Sunnah* (Taj, 1993)

From some of the meanings above, it is not wrong to say that *siyâsaḥ* means the administration of government and statehood. Because in the administration



of the state there is certainly an element of controlling, regulating, governing, managing, managing, carrying out administration, and making policies in relation to people's lives. Etymologically, *siyasah syar'iyah* comes from the word *shari'a* which means something *shari'i*. Terminologically, according to Ibn Akil, it is something that practically brings humans close to benefit and avoid damage. From the definition of *siyasah* put forward by Ibn 'Aqail above contains several meanings:

- a. First, that the action or policy of *siyasah* is for the benefit of many people. This shows that *siyasah* is carried out in the context of society and the policy maker must be the one who has authority in directing the public.
- b. Second, the policy taken and followed by the public is an alternative to several options whose consideration is to seek closer to the common good and prevent evil. Such a thing is indeed one of the characteristics of *siyasah* which is full of branches and choices.
- c. Third, the *siyasah* is within the realm of *ijtihadi*, that is, in public affairs for which there is no *qath'i* proposition from the Qur'an and Sunnah but within the jurisdiction of the Muslim imama. As an area of *ijtihadi*, in *siyasah* what is often used is the *qiyas* approach and *maslahat mursalah*. Therefore, the main basis for the existence of *siyasah syar'iyah* is the belief that Islamic sharia was revealed for the benefit of mankind in the world and is hereafter by enforcing the law as justly as possible even though the way it is taken is not found in the Qur'an and Sunnah explicitly. (Yelvita, 2022)

The *siyasah syar'iyah* in the sense of science is a field of science that studies the regulation of society and the state with all forms of laws, rules and policies made by the holders of state power in line with the soul and basic principles of sharia Islam to realize the common good. The basic principles of Islamic political law are: the principle of sovereignty, the principle of justice, the principle of deliberation and *Ijma'*, the principle of equality, the principle of rights and obligations of the state and the people, the principle of *amar ma'ruf nahi munkar*.

First, the second principle is the highest power in a country (Mutiarra, 2017).

Second, the principle of justice is the key to the improvement of the state. Justice in law requires every citizen to be equal in law (Mutiarra, 2017).

Third, the principle of deliberation and Ijma', the principle of deliberation by respecting the existence of different opinions from others or freedom of opinion and Ijma' is a decision-making process in a community affair carried out through consensus and consultation with all parties (Mutiarra, 2017).

Fourth, the principle of equality in which non-Muslim countries have equal civil rights. Because the state at that time was an ideological state, decision-making figures who had leadership positions and authority (ulu al-amr), they must be able to uphold shari'ah (Fitriyani et al., 2022).

Fifth, the principle of rights and obligations of the state and the people. All citizens.

guaranteed certain fundamental rights. According to Subhi Mahmassani in his book *Arkan Huquq al-Insan*, some of the rights of citizens that need to be protected are: guarantees of personal security, self-respect and property, freedom to express opinions and assembly, the right to obtain legal services fairly without



discrimination, the right to get proper education, medical and health services, and security to carry out economic activities (Fitriyani et al., 2022).

Sixth, The principle of amar ma'ruf nahi munkar. Amar ma'ruf nahi munkar is a check and balancing mechanism in the Islamic political system. This system is institutionalized in Ahl al-Hilli wal 'aqdi (parliament), wilayat al Hisbah and wilayat al Qadha'. A leader in the view of the majority of Islam (sunni) is not a saint (ma'shum), therefore it is very likely to be criticized and advised (Fitriyani et al., 2022).

Government policy according to *Siyasah Syar'iyah's* view is that the ruler has the authority to regulate all problems and problems of the State. In the Islamic State has basic principles that must be in line with the main principles that exist in the religion. Siyasah syar'iyah contains 4 elements: (1) policy, law or rule. (2) made by the ruler. (3) be realized for the common good and. (4) does not contradict the general principles of Islamic sharia (Candra, 2020). *Siyasah Syar'iyah* is the belief that Islamic sharia is revealed for the benefit of mankind in the world and the hereafter by enforcing just laws even though the method pursued is not contained in al-Q your'an and sunnah explicitly (Harahap, 2022).

1. Previous Research

In this section, it is described about research or scientific work related to research, to find out about the problem to be researched so that there is no repetition or duplication of previous research. The following is research or scientific work related to the acceleration of halal certification according to siyasah syar'iyah:

1. Journal written by Padia Putri and Syafrudin Syam in 2023 with the title "Protection of the use of online food and beverage applications in *information legality* of product halal assurance based on Law no.11 of 2020 siyasah perspective". This journal discusses Law Number 11 of 2020 concerning Job Creation in the halal product assurance cluster which is carried out to provide comfort, security, safety and certainty of the availability of halal products for the public in consuming and using products, as well as increasing added value for business actors to produce and sell their products. Halal product assurance provides assurance and eliminates possibilities as a result of the unavailability of halal and good food. This is in line with Islamic law which commands Muslims to consume all products that are guaranteed halal (Putri & Sham, 2023).
2. Journal written by Anton Afrizal Candra in 2020 with the title "Implementation of Zakat Management in Riau Province in the Perspective of Siyasah Syari'yah". This journal discusses zakat which is seen as a law of *a diyani* nature, which does not require power to apply it. This worship runs with the awareness and conviction of Muslims. Zakat for today has been both diyani and qhadha'i. This means that zakat worship can run well during the time of the Prophet Muhammad SAW through the awareness of Muslims and the seriousness of the Prophet SAW in overseeing the implementation of zakat worship. This research focuses on zakat management in Riau Province. Zakat management in Riau Province in its implementation has experienced obstacles, several factors that affect the development of its management, namely normative and social factors (Candra, 2020).
3. Journal entitled "Halal Product Certification in Masshlahah Mursalah Perspective". This journal discusses halal product certification through LPPOM



- MUI. This halal product certification system is an integrity system that is neatly arranged and well maintained to regulate the ingredients in the product, human resources involved in production, production processes, and product distribution procedures. In this case, researchers are interested in revealing that with the certification of halal products, has it made it easier for all groups to maintain their religion and assets or made it difficult for people to choose products that must be consumed for daily life (Rahayuningsih & Ghozali, 2021).
4. The thesis written by Dana Rahmat in 2022 with the title "Law Number 11 of 2020 concerning Job Creation on Halal Product Assurance Reviewed from the Perspective of Fiqh Siyasah". This thesis discusses the birth of this law based on the principles of statecraft that provide protection, justice, legal certainty, accountability, transparency, effectiveness and efficiency. In addition, this regulation is in line with Islamic law which commands Muslims to consume every product that is guaranteed halal. And for the provision of halal certification, it is simplified and the certification process time is shortened, but in substance the provision of halal certification on a product regulated in Law Number 11 of 2020 concerning Job Creation which still passes a strict halal test stage through halal auditors (Rahmat, 2022).
 5. Thesis written by Al Azhar Simamora in 2021 with the title "Fiqh siyasah Perspective on Law No.33 of 2014 concerning Halal Product Guarantee". This thesis discusses the concept of regulations and laws, especially the concept and analysis of fiqh siyasah regarding Law No. 33 of 2014 concerning Halal Product Guarantee. Halal a product is a mandatory requirement for every consumer, especially Muslim consumers. But keep in mind that most of the world's food industry and food technology products do not apply halal certification system. This raises concerns in the face of free trade at regional, international and global levels. Indonesia is currently being flooded with food products and other products containing attau contaminated with haram elements. So the government issued Law No. 33 of 2014 on Halal Product Assurance to answer the worried race of the community. In addition, this study also discusses the concept of the rule of law in siyasah and the interrelationship between the government and citizens as well as the rights of citizens that must be protected (SImamora, 2021).

RESEARCH METHODS

Research methods are scientific ways to obtain data with specific purposes and uses. The scientific way means that the activity is based on scientific characteristics, namely *rational, empirical and systematic*. *Rational* means that research activities are carried out in reasonable ways, so that they are affordable by human reasoning. *Empirical* means that by the ways in which it is carried out it can be observed by the human senses, so that others can observe and know the ways used. *Systematic* means that the process used in the study uses certain steps that are logical (Dr. Abdul Fattah Nasution, 2023).

The results of research obtained (collected) when conducting research are called data. Research data is divided into 2, namely Quantitative and Qualitative research data. Quantitative research data is a research method based on *positivistic* (concrete data), research data in the form of numbers to be measured using statistics as a calculation test tool, related to the problem studied to produce a conclusion (Firmansyah et al., 2021).



Qualitative Data is a form of data whose presentation is in the form of narrative information (Firmansyah et al., 2021).

The research method used in this study is qualitative research that aims to gain an understanding of reality through an inductive thinking process. Qualitative research carries out research activities objectively against the subjective reality studied. This research is more concerned with the accuracy and adequacy of data. (Adlini et al., 2022) For this reason, observation work is carried out *participatory observation*, interview work is carried out in depth (*depth interview*), and document review is carried out as carefully as possible and as far as can be sought from the original document.

A data source is anything that can provide information regarding related research. The data used in this study used two types of data sources, namely primary data and secondary data. Primary data is data obtained or collected by researchers directly from the source (Arikunto, 1992). Primary data were collected by researchers through direct interviews with related parties using the question method to the Regional Government, DPRD, Small and Medium Enterprises Cooperative Office of Industry and Trade, Ministry of Religious Affairs of Sumenep Regency concerning the Government's Role in Accelerating Halal Certification for UMKM in Sumenep Regency, field observations and documentation. Meanwhile, secondary data is a source of research data obtained by researchers indirectly through intermediary media (obtained and recorded by other parties) (Yuniati, 2021). Taken from library materials as primary data and secondary data. Primary data, if the data discusses something about the policy of accelerating halal certification. Library data referred to as secondary data is library material with the capacity as complementary data (Musadad, 2023).

The data collection stage is the most strategic step in research, because the main purpose of research is to obtain data. Data collection techniques are very closely related to the research problem that is solved. as for the techniques or ways of collecting data from this study are observation (*observation*), interview (interview), documentation, and inductive analysis studies.

- Observation (*observation*)
Data collection techniques are carried out by studying and conducting direct observations (Yuniati, 2021).
- Interview
The interview is a two-way communication to obtain information from related respondents (Miharjo, 2020).
- Documentation
Documentation is a technique of finding data on matters in the form of notes, transcripts, books, newspapers, magazines, inscriptions, minutes, meetings, agendas, and so on (Arikunto, 1992).
- Inductive analytical studies
As Moleong said, inductive analysis is more able to find plural statements as contained in the data (Musadad, 2023).

RESULTS AND DISCUSSION

Overview of Research Location (Sumenep Regency)

The area of Sumenep Regency is at the eastern end of Madura Island where there are 27 sub-districts (19 mainland districts and 8 island districts). Sumenep Regency has 126 islands scattered to form a cluster of islands both inhabited and uninhabited. The

northernmost island is Karamian Island located in Masalembu District with a distance of ±151 nautical miles from Kalianget Port and the easternmost island is Sakala Island with a distance of ±165 nautical miles from Kalianget Port.

The geographical position of Sumenep Regency is located between 113° 32' - 116° 16' East Longitude and 4° 55' - 7° 24' South Latitude, with southern boundaries: Madura Strait, north: Java Sea, west: Pamekasan Regency, and east: Java Sea and Flores Sea. Administratively, Sumenep Regency is included in the East Java Province. Sumenep Regency consists of 27 sub-districts, 332 villages/kelurahan with a total area of 2,093.47 km². The center of government of Sumenep Regency is in Sumenep City, precisely Sumenep City District. (D. K. Sumenep, 2022).

The Government's Role in Accelerating Halal Certification for UMKM

Law No.33 of 2014 concerning Halal Product Assurance is the legal basis or written legal source applicable in Indonesia. The law will be enforced on a mandatory basis in 2024, so now the government is moving quickly regarding the halal certification process for MSMEs. The role of the Sumenep Regency Government is to assign this task to the relevant agency, namely the Department of Small and Medium Enterprises, Industry and Trade Cooperatives (Diskoperindag). Diskoperindag said that it has made efforts for halal certification by providing facilities from 2019 until now.

Diskoperindag also has an important role in the process of accelerating halal certification in Sumenep Regency. Diskoperindag usually conducts socialization and assistance to business actors, besides that it also collaborates with several agencies, one of which is newly held, namely collaboration with Bank Indonesia and helping Trunojoyo Madura University students who are conducting KKN in Sumenep Regency with the theme of halal certification for UMKM. With the efforts to provide facilities and immersion, it is felt that this has helped UMKM so that there are no obstacles in accelerating halal certification. (Agus, 2023)

Table 1 Halal Certification Facility Recipient Data

No.	Year	Sum
1.	2019	42 UMKM or Companies
		96 Products
2.	2020	37 UMKM or Companies
		80 Products
3.	2021	40 UMKM or Companies
		93 Products
4.	2022-2023	113 UMKM or Companies that have obtained Halal Certification

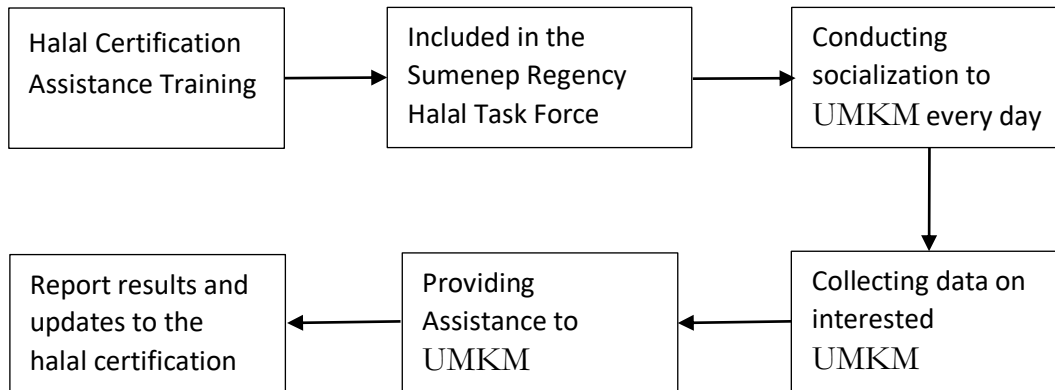
Source : Department of Small and Medium Enterprises Cooperative Industry and Trade

Diskoperindag also collaborates with the Ministry of Religious Affairs because the Ministry of Religious Affairs itself also has a program to help accelerate halal certification, namely Free Halal Certification (SEHATI) with a total of 1 million halal products until October 2023 and will be increased to 10 million in the application process when the quota of 1 million has been met. The program carried out by the Ministry of Religious Affairs is in accordance with instructions from the Minister of Religious Affairs of the Republic of Indonesia Number 1 of 2023 concerning Halal Certification of Products and Canteens within the Ministry of Religious Affairs Work Unit.



Acceleration of halal certification for UMKM and Canteens within State Islamic Religious Universities, Private Islamic Universities, State Madrassahs, Private Madrasahs and Islamic Boarding Schools. The goal is to make it easier for consumers not to be afraid to buy these products because they already have Halal Certification. However, in the process there are obstacles such as business actors do not know how important halal certification of their products or businesses is, and because the level of business resources is still relatively low for its achievement. But in the future all products must have halal certification, otherwise eating will be penalized.

Efforts and strategies carried out to accelerate halal certification are:



After doing this, currently Sumenep Regency has increased for Food and Beverages that already have halal certification and there are some that are still in the manufacturing stage. (Zainorrosi, 2023) The following is the data in the Sumenep Regency halal task force group on October 25, 2023:

Table 2 Data on Business Actors Registering Until Halal Certification Is Issued

Filing	Fatwa Committee	Terbit SH
796	143	515

Source : Whatshapp Group Sumenep Regency Halal Task Force accessed by the Ministry of Religious Affairs of Sumenep Regency

However, when conducting interviews with business actors as additional data and adding to whether it is true that in Sumenep Regency, UMKM are interested in halal certification. Indeed, at the time of the interview with UMKM, ice taal and pentol gepek around the city were already in the process of making halal certification. But when the author conducted an interview to one of the villages, namely Manding Village with Mr. H Fadil who had established a business in 2012, until now he still did not know about halal certification and there was no companion or government who carried out socialization in the village.

Siyasah Syar'iyah's Analysis of Sumenep Regency Government's Policy in Accelerating Halal Certification for UMKM

Religious life has two domains, namely the inner realm that is personal (*form internum*) and the realm of implementation or experience of religious teachings in everyday life that has a social relationship (*forum extrum*). Halal certification is in the realm of implementation (*forum extrum*), therefore the government is constitutionally authorized to participate in realizing the implementation of halal certification, so that halal certification in Indonesia is growing rapidly. In addition, this halal certification aims to



grow and develop its business in order to build a national economy based on equitable economic democracy. (Law of the Republic of Indonesia Number 20 Year, 2008)

The role of the state in the view of Islamic political thinkers, aims to create: *Amar Ma'ruf Nahyi Munkar*, welfare (*al-salibah*), protection (*al-himayah*), benefit (*al-maslahah*), order (*al-nizham*), security (*al-amn*), solidarity (*al-'asbiyah*), and freedom (*al-hurriyah*). (Dr. Zulham, S.HI., 2018) Thus that the role of the State in an Islamic perspective, aims to create welfare and protection for its citizens. The existence of the idea of state welfare for its citizens in the form of protection. So it can be formulated, that the role of the government in the Islamic perspective aims to create the benefit of the State (*al-maslahah al-dauliyah*).

Regulation of the Minister of Religious Affairs of the Republic of Indonesia Number 20 of 2021 concerning Halal Certification for Micro and Small Businesses in article 1 paragraph 3 reads "The Halal Product Process hereinafter abbreviated as PPH is a series of activities to ensure the halality of products including the provision of materials, management, storage, packaging, distribution, sales, and product presentation", and in paragraph 5 reads "Halal Certificate is an acknowledgement of the halalness of a Product issued by the Organizing Body Halal Product Guarantee based on a written halal fatwa issued by the Indonesian Ulema Council (MUI)".

One of the efforts and strategies carried out by the government in accelerating Halal Certification is updated from Law Number 33 of 2014 concerning Halal Product Assurance has been amended by Law Number 11 of 2020 concerning Job Creation, where in the amended articles insert articles that require micro and small businesses to have halal certification for their processed products. To have or include a halal label on processed products, of course, there is a certificate that states that a product can be declared halal. In the process of issuing halal certification, based on article 44 of Law Number 33 concerning Halal Product Assurance, halal certification financing to business actors, while in the case of micro and small businesses facilitated by the government or institutions. However, regarding the imposition of fees with the issuance of Law Number 11 of 2020 concerning Job Creation Article 44 paragraph (2) "In the case of Halal Certification applications submitted by micro and small businesses are free of charge". So that with the existence of the Law, in terms of charging fees, it is no longer an obstacle.

Based on this, two important things can be understood in the process of accelerating halal certification, namely:

1. Requiring micro and small businesses to have halal certification on their sports products.
2. The application process for halal certification for micro and small businesses is free of charge in accordance with paragraph 44 (2) of Law No. 11 of 2020 concerning Job Creation.

Siyasah Syar'iyah's analysis of the Sumenep Regency government's policy in accelerating halal certification for UMKM confirms the government's role to assist the halal certification process with the aim of prospering and protecting (*al-maslahah al-dauliyah*) the public interest. The perspective of *al-maslahah* is in the government's interest for the halal certification process to be completed immediately. In fact, *al-maslahah* is an objective concept that aims (*maqasid*) sharia yakno to preserve the benefit in the world and in the hereafter. (Peristiwa &; Hadi, n.d.)



On the above frame of mind, the author is of the view, that the perspective of *siyasah syar'iyah* (Islamic legal politics), if there is no *al-maslahah* not in state intervention, it will threaten the sale of products that are not good or unclear materials and manufacturing processes can circulate rapidly and have an impact or loss, one of which is on public health. So that the existence of a Law that regulates Halal Certification looks at the needs of the community and provides mutual benefits.

This government policy has fulfilled the elements of *siyasah syar'iyah*, namely:

1. Legal policies or rules (in accordance with the formation of Law Number 33 of 2014 concerning Halal Product Guarantee, where the law contains the importance of halal product assurance for business actors. This policy has been carried out in Sumenep Regency by Diskoperindag and Kemenag.)
2. Policies made by the ruler (regulations regarding the guarantee of halal products were made by the Indonesian government and descended into a Regulation of the Minister of Religious Affairs which finally gave instructions to regional religious ministries, one of which was Sumenep Regency).
3. Realized for mutual benefit (the importance of halal product assurance due to the large number of food and beverage products and many others who are afraid of being made of hazardous materials and contaminated with feces.)
4. Government policy regarding the law does not contradict the general principles of Islamic Shari'a.

CONCLUSION (adjusting the discussion)

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

1. The role of the Regional Government of Sumenep Regency is still not optimal in handling the acceleration of halal certification but there are already quite a lot of UMKM that are halal certified, the weakness of the implementation of halal certification lies in the lack of communication between diskoperindag, the Ministry of Agriculture, local governments and the DPRD for regional regulations regarding the acceleration of halal certification. In addition, the lack of local governments in providing assistance to villages, so there are still some villages that do not know what halal certification is.
2. The existing government policy in Sumenep Regency is in accordance with the *Siyasah Syar'iyah*, where the elements contained in the *siyasah* have been implemented. The involvement of the government to the ntah in its implementation, the state is obliged to regulate it through a number of legal regulations. Because eating or consuming halal food and drinks is a shari'a that will not be able to run well without the involvement of the state. So the existence of halal product guarantee legislation is a must. Government involvement in regulating halal products is an effort so that Muslims can consume food and beverages without fear of halal.

In the future, the Regional Government will immediately formulate a Regional Regulation regarding the Halal Product Guarantee Law. In addition, the government may be able to socialize to villages, especially those that are plosok. This implies that efforts and strategies in accelerating halal certification for UMKM require the role of local governments to support the free halal certification program.

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