

HUMAN NEED AND HALAL CULTURE IN COLLEGE: COMPARISON OF HALAL CENTER UNEJ AND LPH UIN KHAS JEMBER IN PROGRESSIVE SOCIOLOGY OF LAW

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Abstract

Study This wants to analyze halal culture in universities high in Jember only two institutions in motion in the halal field of the Jember University campus and Uin Khas Jember, the halal center of unej and LPH is typical of an institution that has the same goal in field halal industry. But these two institutions own differences in the progressive halal field, namely the halal center, not only socialization halal education but this institution own integration with major knowledge biology and others as guidelines For researching the production process halal guarantor for food and others. While LPH in typical jember as mobile halal inspection only gives socialization halal certificate for UMKM and society. This is Not by Law No. 33 of 2014 as activities that provide inspection or testing of halal products. So the problem is First How Comparison the halal culture of college high in the Unej Halal Center and LPH UIN Khas Jember? Second, How is the Unej Halal Center and LPH UIN Khas Jember in Sociology law progressive? As for research This use type study to describe draft Two Halal institutions in College Tall Jember with approach Field and Netnography For get source explanation LPH progress to need humans , as for the results study describes draft comparison second Halal institutions in college tall jember. And describe Halal institutions that should need humans and Halal culture in progressive sociology law.

Keywords: *Comparison, Halal Center unej and LPH uin typical Jember, Progressive Sociology of Law.*

INTRODUCTION

The discourse of the Halal concept continues to develop from various aspects of halal culture in Indonesia, both in the realm of food, fashion style, skincare, tourist destinations, Islamic financial institutions, business, and others. In line with the development of Islam in Indonesia, Islam requires its followers to consume halal foods. And, knowing what the boundaries are between halal and haram foods because it has been clearly explained in the verses of the Qur'an, namely Allah says in Surah Al Baqarah verse 168 which means: O mankind, eat from (food) that is lawful and good on earth and do not follow the steps of Satan. But from the concept of discourse, all of it has an upstream before reaching the downstream in the halal industry, namely the movement of the concept of halal guarantees originating from the implementation of halal culture policies in government agencies or the world of education in achieving halal guarantee branding to the surrounding community, both those that are indeed needed by humans or not according to the needs of developing humans.

As in the place of issue researchers or news statements, the city of Jember as a Halal city continues to be jargoned by the regent's government, because 2,300 MSMEs have registered for halal certification from 427,095 MSMEs in 2024, and the Jember district government wants to target 10 thousand MSME products that must have halal certification. (Digital, tt) This role wants to develop halal culture by all means by the district government with involvement in the world of education such as the important role of developing the halal culture of the Halal Center Unej and LPH Uin Khas Jember which have good strategies in education, research and issuance of halal certification.

But from the two institutions there are differences in the development of halal culture, such as Halal Center Unej is a general campus that plays an important role in building and developing halal culture in the campus environment and the surrounding community. The reach supported in the development of halal culture often follows the development of halal issues in society and the involvement of research on halal products from testing raw materials to the production process to the issuance of halal certification. In addition, halal culture education among students and the surrounding community through several seminars, workshops, and other outreach programs. (Jember, tt; *LPH UNEJ*, tt)

Meanwhile, LPH Uin Khas Jember is an Islamic campus that has an important role in developing halal culture among students and the surrounding community, as a form of increasing halal certification in MSMEs for the Halal Industry. Often what LPH Uin Khas Jember does is only socialization and implementation in MSMEs to register for halal certification. (*LPH UIN KHAS Jember Holds Socialization of Halal Certification Services for Business Actors | Kiai Haji Achmad Siddiq State Islamic University of Jember*, tt) This should be based on Law No. 33 of 2014 which must have a mechanism as an LPH to

conduct research or examination of its halal products, and which is by human needs in various aspects of halal culture. (*LAW OF THE REPUBLIC OF INDONESIA*, tt) But based on the Law, the institution in the development of culture still does not provide legitimacy for Local Halal that is developing in society, because the Halal needed by humans is not a matter of prioritizing halal certification, but an inclusive guarantee process for the recognition of local products or community customs. Because of the clarity between halal and haram food, of course, it makes consumers, especially Muslims, not afraid to consume it because they already know the contents without any doubt.

These two institutions have an important role in facilitating the understanding and application of halal principles among students and the surrounding community with different approaches. This is where the purpose of the study is to find out the differences between the two institutions regarding the effectiveness of integrating the concept of halal in academic life, this study has relevance in the context of Progressive Legal Sociology which seeks to align legal aspects with social reality in creating a deep understanding of human needs in the context of halal culture.

LITERATURE REVIEW

The basis base in study is based on a number of Study previous that is First, Syafril "Maqashid Sharia Progressive: Anatomical and Transformational of Halal Institutions in Uin Khas Jember" in Runway the theory used maqashid Sharia Progressive Jasser auda with system theory for see urgency of LPH uin typical Jember . The findings obtained that LPH uin typical jember give room positive in registration halal certification, but become polemic for Local Halal Guarantee or public custom on the Guarantee Act halal products that have not been give room confession on local halal society, only become legitimacy agency on confession halal concept for give halal guarantee. (Wicaksono et al., 2023)

Second, Mochammad "The Halal Branding Strengthening Model as an Implementation of Wellness Economy for MSMEs in the district jember " Findings lack of UMKM that has halal certification due to constraints in understanding procedure registration and many more condition registration , business small, limited time and cost are too expensive. (Adenan et al., 2023)

Third, the Day of "Implementation" Muhammadiyah Halal Pledge LPH-KHT Format for MSME Partners" which became the runway basis of Law No. 33 of 2014. Agrimart as partner potential For submitted get certification Halal Pledge from LPH Muhammadiyah. UMKM managed by UMY alumni is also managed by professionals who have vision community with try become suppliers halal and thoyyib products for people . The program will Keep going walk even though the grant program devotion Already must end Because HTC's commitment to make agrimart as partners so that HTC UMY can "break out" egg " in realize halal pledge initiated by LPH KHT Muhammadiyah . (Widada et al., 2022)

Fourth , Ibn “ Urgency Transition authority certification guarantee halal products of the Indonesian Ulema Council to the organizing body Guarantee Halal Products ” transition authority certification Guarantee halal products to LPH based on PP No. 31 of 2019. As objective For provide a sense of security for consumer especially Muslim from illicit products that are not has a halal label. The holder obligation Halal certification is held by the government not MUI because No own strength law . (Al-Mawarid & Rohmah, 2023)

RESEARCH METHOD

In study This use type study empirical For describe phenomenon halal culture from Two Institutions on campus jember . With approach Qualitative and conceptual halal, as for the research techniques observation , interviews , documentation and integration from Literature review on conceptual halal and sociology law progressive For sort and choose halal relevance . Data sources obtained Respondent in the field and additional as amplifier from Respondent that is various literature about halal culture in the agency campus .

RESULTS AND DISCUSSION

a. Comparison : Halal Culture in Halal Center Unej and LPH Uin Khas Jember

Authority in publishing halal certification has several agency For make it happen halal culture , realizing halal certification that has been set up based on Regulation No. 33 of 2014 JPH in general ideally own a number of effort For form halal certification in mechanism downstream that is Perpetrator business do application to BPJH for verification administration the product that will be submitted to the LPH do inspection or study to material start from the standard process goods , management quality perpetrator business and research to product . So that's up to you to decide Halal products are MUI based audit results and which determines BPJPH certificate . (*Law No. 33 of 2014* , tt)



Figure 1 : Publishing process halal certification for perpetrators business

From the submission process halal certification exists two the given group to perpetrator business that is certification secondary from facility government for free and regular certification for perpetrator independent business (cost). (*Halal Certification Procedure – BSPJI Padang* , tt) In publishing halal certification indeed must follow channel or established procedures in rule said . Hirilization Halal culture is also carried out with involvement in this world education as integration and interconnection in study the growing halal issue public Good in circles there is a chemistry or practice .

As in the phenomenon in the research this is what is done two place education Halal center campus Unej and LPH Uin Khas Jember want to see draft downstream halal culture is implemented Good from upstream until downstream that is ;

First , Uin Khas Jember own Several Halal Institutions are operating halalization namely LPH, LP3H, Companion Institutions as partner from BPJPH . Efforts made in this halal culture with do integration from the three institutions For move in socialize and educate halal certification for MSMEs or perpetrator business community , and invite For register certification

Halal Center do socialization certification . Based on interview Head of LPH:

“LP3H institution as companion from small-scale MSMEs micro small in carry out the halal certification process free of charge, while LPH is an institution for take care of activity halal certification with independent and paid . LP3H prefix there are 9 companions and give training Good from lecturers , students , so that moment This reach more than 500 companion . For contribute to campus in socialize certificate or halal certification process , and large financial contributions to campus also comes from from Halal Institution . LPH's focus is only on products food and beverages in medium SMEs like restaurants , depots and others .”¹



Figure 2: Interview together Head of LPH Uin Khas Jember A. Suhardi

¹Interview, Suhardi, LPH: Uin Khas Jember, November 20, 2024

The structure of the Halal Institution and management at Uin Khas Jember as following :

SUNAN MANAGEMENT AT LPH UIN KHAS JEMBER	
Protector	Prof. Dr. H. Hepni S.Ag. , MM, CPEM (Rector)
Advisor	Prof. Dr. Miftah Arifin M.Ag (Vice Chancellor I)
	Dr. Chotib M. Ag
	Dr. Ali Sodik M.Ag (Head of Bureau)
	Tri Susilo M.Pd (Head of Division) Planning)
Person responsible	Dr. Zainal Abidin M.Sc. (Head of LPPM)
Head of LPH	Dr. A. Suhardi ST, M.Pd (Chemical Engineering)
Secretary	Rosita Fitrah Dewi S.Pd. , M.Si (Biology)
Treasurer	Ira Nurmawati M.Pd
Field Research and Development	Bayu Sandika M.Sc (Biology)
	Laily Yunita Susanti M.Sc (Chemistry)
	Rafiatul Good M.Pd (Biology)
	Risma Nurlin M.Sc (Medicine)
Field of Cooperation	Fihris Birthday Suhma (Public Health)
	Wildan Habibi M.Pd
Field Training	Yuli Indarti SKM., M.Kes . (Nutrition)
	Jauhari M. Kes (Health)
Public Relations and Media Division	Adil M.Pd

Halal Fatwa Division	Dr. Abdul Haris M. Ag (Sharia)
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Second, University Jember has a halal center consisting of from the Halal Inspection Institute, LP3H, UPZ. Halal Center which operates from integration various cooperation facilities besides socialize halal certification to public. For submit halal certification to BPJPH. The Halal Inspection Agency and LP3H also carry out the service process or study the growing halal issue that is needed by society for perpetrator business or MSMEs who also collaborate with figure public or figure custom. For audit halal products in society. Indeed, the halal certification process, at the halal center expensive price with around 680 thousand for large SMEs to BPJPH and UMKM small 230 thousand to through LPH unej which became the chairman that is figure public or a cleric so every Want to out product directly determined by the characters community of scholars and customs public.²

b. Need Humans and Halal Culture : Halal Center Unej and LPH Uin Khas Jember in Progressive Sociology of Law

From several downstream models halal culture applied in the world of education can we know in the halal cultural horizon, namely:

First, LPH Uin Khas Jember;

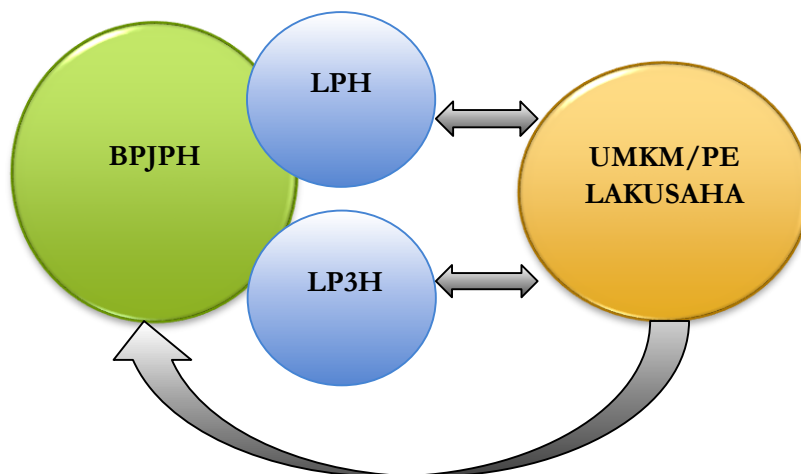


Figure 3: Concept direction motion halal culture at Halal Center uin typical Jember

From the picture the explain that efforts made by Uin typical Jember in more halal culture focus to improvement ecosystem halal industry in UMKM or socialization. For register halal certification carried out by LPH and assisted by LP3H for the halal certification process for perpetrator business or UMKM. LPH and LP3H as partner from BPJH who opened and checked administration file registration halal certification for perpetrators business and UMKM. So that targeted output at halal center uin typical

²Interview, Fathur Rozi, Halal Center: Unej, November 21, 2024



halal industry for actors business For register halal certification . Although so LPH at UIN KHAS Jember is lph the only one in the province Java east part east Second , Halal Center University Jember

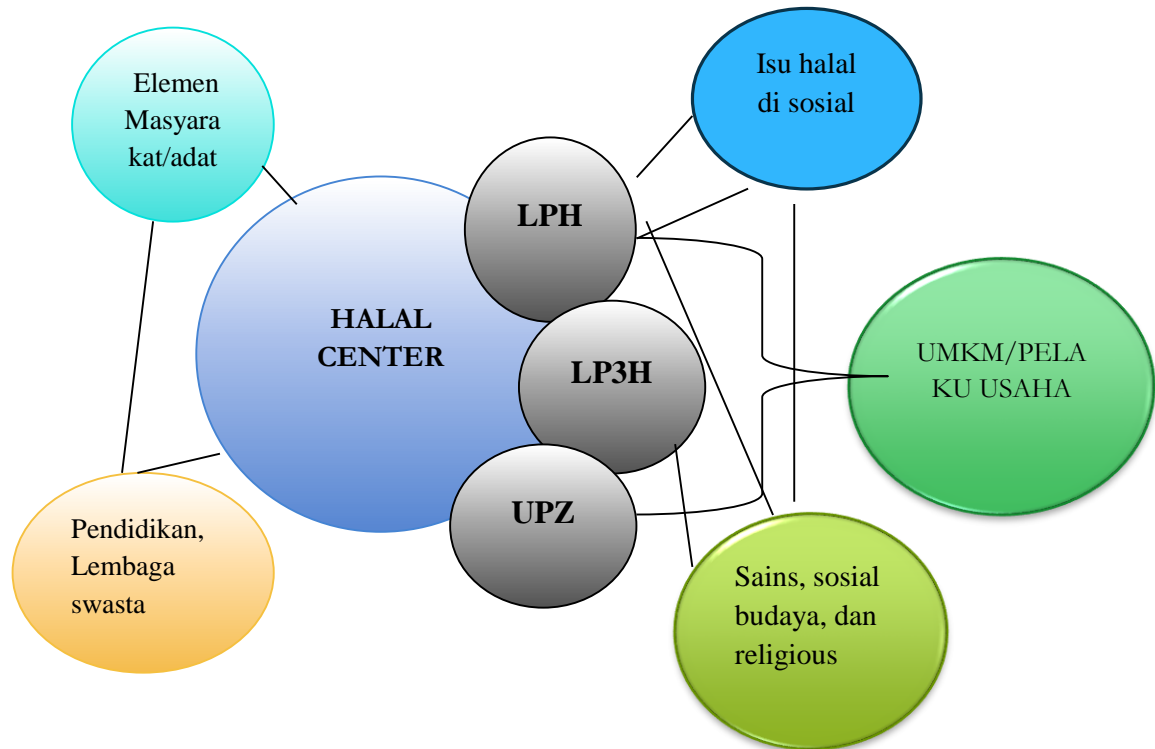


Figure 1: Concept of the direction of halal culture movement in the Unej halal center
The picture above explains the halal center as a container for several institutions under it, namely the Halal Inspection Institution, the Companion Institution, and the Zakat Collection Unit. From these institutions, in addition to the direction of socializing halal certification, they also have a scope in cooperation with several facilitators such as community or customary institutions and private institutions, and in the world of education which has interconnection across departments as the goal of integration of various elements in community service to find out the halal culture needed by developing communities.

When business actors want to register halal certification with the halal center Unej which is so expensive, the halal center provides consideration by collaborating with various elements of community institutions to restore the increase in halal culture by the wishes of the community or business actors. As in the phenomenon of business actors in Jember, business stalls with the title of haji do not have halal certification but with their title as a substitute for the halal label to convince the public that their business is halal by only using the title of haji as a Muslim identity who can certainly know the teachings of their religion are not allowed to consume or produce goods that are forbidden by religion. (Prayogi et al., 2021)

Halal center *unej* from various integrations and interconnections as a progressive tool in halal culture that is by the conditions needed by the community, when there is a halal issue or halal research, the process carried out by the halal center from the 3 institutions also needs to require inclusivity (openness) with cross-departments, community leaders or scholars, and science as a goal to describe halal culture in the midst of a changing and developing society. It does not have to be rigid with the regulations that have been explained in the BPJH Law, the halal guarantee mechanism

According to the perspective of progressive legal sociology according to Satjipto Rahardjo, which is legal or regulatory, it must be based based on justice and welfare of humans or a developing society. It is also called law for humans, not humans for law, so regulations should not be absolute but must develop as needed according to the conditions of society in achieving justice or welfare *Law in The Making*. (Rahardjo, 2009) Likewise, the picture of the Halal Center *unej* with the Halal Center Uin Khas Jember which is the difference between the halal center *unej* is more inclusive in the adjustments needed by the community or UMKM business actors in halal culture by collaborating with various elements of community or customary institutions and academics in universities to integrate-interconnect in research on local halal issues or halal assurance processes amid the community. While the Halal Center Uin Khas Jember is by the regulatory mechanism for halal product assurance, but does not have a public space for openness of cooperation between various elements of society or customary institutions for the process of devotion to research on halal issues or local halal processes amid the community. It's just that it often receives halal certification registration and socialization of the importance of halal certification to the community, so that it is too rigid in administration or regulations, this is not conveyed by the development of halal culture in its time which is needed by business actors or UMKM.

This is also explained in the research of Syafril et al. *Maqashid Sharia Progressive: Anatomical and Transformational of Halal Institutions in Uin Khas Jember* that LPH Uin Khas Jember that this institution has provided legal certainty, only the state institution of the Ministry of Religion and the authorized body legitimize halal in Indonesia with halal certification without providing open space for legitimacy over the halal locality that has developed in the local community, and customary institutions should also have authority over the existing halal locality. (Wicaksono et al., 2023, pp. 27–29)

So in this study, the two halal institutions in Jember should have a balance and more progressive cooperation in the local halal realm of the community. Because when the halal institution in the government realm has the authority of halal legitimacy, it must also have a space for integration from all customary or community institutions and academics in the involvement of the local halal assurance process in the community. Because there are already many local foods that have Islamic values since birth that are believed by the majority Muslim community in Indonesia such as Padang rice, rendang

and other foods and drinks, to make it easier for business actors and MSMEs to access their halal products without spending too much money.

CONCLUSION

The summary of the results of this discussion and research is as follows;

First, Halal Center unej with Halal Center Uin khas jember which is the difference halal center unej is more inclusive in the adjustments needed by the community or UMKM business actors in halal culture by collaborating with various elements of community or customary institutions and academics in universities to integrate-interconnect in research on local halal issues or halal assurance processes amid the community. While Halal Center Uin Khas Jember is by the regulatory mechanism on halal product assurance, but does not have a public space for openness of cooperation between various elements of society or customary institutions for the process of devotion to research on halal issues or local halal processes amid the community. It's just that it often receives halal certification registration and socialization of the importance of halal certification to the community, so that those who are too rigid in administration or regulations, this is not conveyed by the development of halal culture in its time which is needed by business actors or UMKM.

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