THE LEGALITY OF HALAL PRODUCTS FROM MSMES IN SUPPORTING THE HALAL ECOSYSTEM IN RELIGIOUS TOURISM AT SYAIKHONA KHOLIL AND AERMATA EBU: PERSPECTIVES FROM LAW NO. 33 OF 2014 ON HALAL PRODUCT GUARANTEES

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Abstract

Indonesia's cultural diversity and islands make it a country with a wide variety of tourist attractions to visit. According to the Central Statistics Agency (BPS), in 2024, domestic tourist arrivals increased by 21.61% compared to 2023. The majority of Indonesia's population is Muslim, making religious tourism a place of unique appeal for Muslim tourists. This has a positive impact on the local economy, especially on Micro, Small, and Medium Enterprises (MSMEs) that provide tourist needs such as souvenirs, dining places, and services. Products sold in religious tourism areas must have quality assurance in accordance with the provisions of Law No. 33 of 2014 concerning Halal Product Guarantee. This study aims to determine how the halal legality of MSME products supports the halal ecosystem in the religious tourism of Syaikhona Kholil and Aermata Ebu from the perspective of Law No. 33 of 2014 concerning halal product guarantee?. The research method used is qualitative with an empirical juridical approach. The data sources used are obtained from primary data obtained directly from informants and obtained directly from MSME actors through interviews. Meanwhile, secondary data is obtained indirectly from laws, regulations, theses, and dissertations. Data collection techniques included interviews, observation, and documentation. The results of the study indicate that MSME actors in the Syaikhona Kholil religious tourism sector are aware of the importance of the legality of the products they sell. Meanwhile, MSME actors in the Aermata Ebu religious tourism area are less aware of the legality of the products they sell. This is due to limited information regarding halal certification requirements. The legality of these products is a major factor in supporting the halal ecosystem in religious tourism, which can be supported by accelerating certification through a self-declare scheme for MSMEs..

Keywords: legality, MSME products, halal ecosystem, religious tourism

INTRODUCTION

According to the Central Statistics Agency (BPS), in 2024, domestic tourists increased by 21.61% compared to 2023. The purpose of travel was for vacation (36.38%), business activities (22.71%), and visiting friends and family (21.58%), with an average expenditure of 2.31 million per trip. However, this represents a decrease of 10.13% compared to the previous year (Sugiyarto, 2025). Indonesia is a country with thousands of islands and cultural diversity, offering a wide variety of tourist destinations to visit. Law No. 10 of 2009 defines tourism as travel undertaken by an individual or group to visit a specific place for the purpose of recreation, self-improvement, or learning about the unique features of the tourist destination for a limited period of time. People who visit tourist destinations are referred to as tourists (Marlina & Hidayati, 2023).

Tourism destinations play a crucial role in economic development, as tourist attractions are a source of income that has an impact at the international, national, and local levels. This is an advantage for every region that has tourist attractions to offer, such as nature, culture, history, and religion (Maherjoyo & Qadariyah, 2022). Religious tourism is closely related to religious activities, customs, or beliefs of a group that do not deviate from religion but rather strengthen faith (Munawaroh, Setiyarini, Anshori, & Aulia, 2024). Most Muslims interpret religious tourism as visiting the graves of saints, scholars, and heroes to make pilgrimages.

In general, pilgrimage is an activity of visiting the graves of people who have passed away. One of the popular pilgrimage sites on Garam Island is often visited by tourists, especially in Bangkalan, and has become a religious tourist area, namely the Tomb of Syaikhona Kholil, located in the village of Martajasah. He was a cleric from Madura who was famous for his miracles and played an important role in the establishment of Nahdatul Ulama (Musyarofah & Nasik, 2023). In addition, there is also a religious tourist area that is no less interesting for tourists to visit. Located in Arosbaya District, precisely in Buduran Village, known as the Aermata Ebu Tomb, it is 30 kilometers from the city of Bangkalan. Known as Sarifah Ambani, she was a descendant of Sunan Gresik who married Prince Cakraningrat I, a Madurese king who lived in the Sampang Palace. The Aermata Ebu tomb complex also features Hindu, Buddhist, and Islamic cultural architecture, as seen in the shape of the tombstones there (Tanto, 2024).

The Syaikhona Kholil and Aermata Ebu religious tourism areas have a positive impact on local economic growth and create job opportunities for the surrounding community, due to the frequent visits by tourists. This is especially true for Micro, Small and Medium Enterprises (MSMEs) that provide pilgrims with souvenirs, places to eat, and services. Article 1 of Law No. 20 of 2008 concludes that MSMEs are productive business units managed by individuals or independent business entities, but what distinguishes them is their annual turnover (Islamiyah & Holis, 2022). These MSMEs are important in providing products that comply with Islamic law because, in addition to opening up opportunities to meet market demand, they also encourage a halal ecosystem

in religious tourism areas. The realization of a halal ecosystem can be observed in the production materials, financing, and regulations in its implementation (Musyarofah & Nasik, 2023). Therefore, products sold in the religious tourism areas of Makam Syaikhona Kholil and Aermata Ebu must have quality assurance in accordance with regulations through Law No. 33 of 2014 concerning Halal Product Guarantee, which aims to provide a sense of security for consumers. The existence of regulations is an effort by the government to be responsible to the public for the products they consume. This will also be realized if MSME players are aware that every product distributed to consumers must have legal certainty, transparency, protection, fairness, and professionalism. Therefore, the legality of products is important as protection for consumers. With legality or halal certification carried out by MSMEs, consumer confidence can be increased and products can be more competitive than other products that do not have legality (Krisna Ayuda Pramadani et al., 2024).

Based on this background, the legality of MSME products in supporting the halal ecosystem in the religious tourism sites of Syaikhona Kholil and Aermata Ebu needs to be studied. The legality of products owned by MSMEs not only provides a sense of security for tourists but also ensures that the products distributed are suitable for purchase and consumption. The existence of halal legality can become a competitive advantage, thereby increasing income that has a positive impact on the progress of MSMEs. Thus, the researcher is interested in conducting research to determine the halal legality of MSME products in supporting the halal ecosystem in the religious tourism of Syaikhona Kholil and Aermata Ebu with the title "Halal Legality of MSME Products in the Religious Tourism of Syaikhona Kholil and Aermata Ebu in the Perspective of Law No. 33 of 2014 concerning Halal Product Guarantee".

LITERATURE REVIEW

Definition of Halal Legality

According to the Big Indonesian Dictionary (KBBI), legality means a state of being lawful or valid, referring to an act or object that has been recognized in accordance with the laws or regulations in force in that country (Kemendikbud, n.d.). Article 1 paragraph 1 of the Criminal Code states that "An act cannot be punished unless it is based on the provisions of existing criminal law." The new Criminal Code further explains that "No act may be subject to criminal sanctions and/or measures unless criminal regulations in existing legislation were in force before the act was committed." The principle of legality has the force of a fundamental rule in positive criminal law in Indonesia, known by the legal adage nullum delictum nulla poena sine praevia lege, which means there is no offense, no punishment without a prior rule (Christha, 2023). Meanwhile, halal legality is the recognition of a product's halal status by the Halal Product Guarantee Agency (BPJPH) through the issuance of halal certification with reference to written fatwas issued by the Indonesian Ulema Council, which can provide added value for producers because it is considered safer and meets religious standards. Halal certification does not only refer to the halal status of raw materials, but also the production, storage, distribution, and serving processes. The audit process is carried out by LPPOM MUI,

covering the evaluation of materials, facilities, and equipment used during production by the producers(Maulana, 2024).

MSME Products

MSME products are goods or services produced by businesses in the Halal Ecosystem that are run individually or by small business entities that participate in building a sustainable economy consisting of culinary, processed foods, fashion, and handicrafts (Anastasya, 2025). Every product must have a quality that can compete with other products and be produced according to consumer needs. The quality of a product can be measured through three indicators: suitability of the product needed by consumers, acceptance by the market, and quality design (Muhammad Taufiq, Rida Prihatni, & Etty Gurendrawati, 2020).

Halal Ecosystem

An ecosystem is defined as a unity between the environment and living creatures that influence each other, forming a complex relationship. An ecosystem is the interaction of humans as social beings, forming relationships with other humans who are bound together in a single activity, which then brings about social change related to new lifestyles that occur in individuals or even groups. Meanwhile, a halal ecosystem occurs due to the existence of a network of companies, institutions, governments, and non-governmental organizations. A halal ecosystem consists of at least goods, services, infrastructure, human resources, and the role of the government. However, the word halal is closely associated with food and drink, and has begun to develop to include lifestyles that then extend to all aspects of life. The concept of halal gives Muslims a direction for determining products and services that comply with Islamic law and norms. Living conditions and culture often become the reasons for a person's lifestyle. A halal lifestyle is the practice of consuming and using things that do not conflict with Islamic law. Sharia law often determines how Muslims earn a living to support their livelihoods. Therefore, it can be concluded that the halal ecosystem is a connected system of interrelated production elements that influence each other. To strengthen the halal ecosystem, it is necessary to reinforce the halal value chain, Islamic finance, MSMEs, the digital economy, guidelines, and enforcement. The halal industry ecosystem aims to be a tool that determines the halal industry. The halal industry requires halal legality, which is necessary for the manufacturing process identified by halal certification. Halal certification is an industrial practice that is a component to ensure quality and organization that can be used as a sign that goods are guaranteed to be halal and in accordance with sharia law (Musyarofah & Nasik, 2023).

Religious Tourism

The term tourism is derived from Sanskrit, consisting of the words "Pari," which means repeatedly, and "Wisata," which means journey or to go. It can be concluded that tourism is a journey that is undertaken repeatedly. The trip was voluntary and temporary, purely for the purpose of enjoying tourist attractions (Maherjoyo & Qadariyah, 2022). The type of tourism that is closely related to religious values practiced by humans is religious tourism. This type of tourism has special benefits for religious people, whose goal is to obtain blessings after visiting these places. However, it is not uncommon for religious tourist attractions to be associated with myths or even legends. Religious tourism commonly practiced by Muslims serves as a guide in spreading Islam, providing lessons to always remember the Oneness of Allah, strengthen one's faith, and guide them away from acts of shirk that can lead to disbelief. Religious tourism is divided into three categories: a. individual religious tourism, b. religious tourism, c. group religious tourism (Islamiyah & Holis, 2022).

Law No. 33 of 2014 concerning Halal Product Guarantee

The Indonesian House of Representatives passed Law No. 33 of 2014 as a legal umbrella for the public to avoid dangerous products and chemicals and to avoid business actors who only want to reap profits without guaranteeing the suitability and safety of the products they distribute (Putri, 2021). An important factor in the existence of Law No. 33 of 2014 concerning Halal Product Guarantees is that, first, even though there are regulations governing halal products, there is still uncertainty regarding the legal certainty provided to consumers. Second, the state has not clearly defined which institutions are authorized to carry out tasks and functions related to the implementation of halal products. Third, the distribution of products on the market still lacks standards set by the government (Athief, Rizki, Prabowo, & Aziz, 2022). The fatwa issued by the Indonesian Ulema Council regarding halal certification aims to provide legal certainty, marketability, and halal status of a product for consumers. Meanwhile, halal certification is issued by BPJPH after producers have registered and uploaded the application documents. Subsequently, an audit will be conducted by the Halal Inspection Agency (LPH) to declare that the products they produce are fit for consumption and halal. With the issuance of a halal certification that is valid indefinitely, provided there are no changes to the raw materials used (Amalia, 2025).

RESEARCH METHOD

Type of Research

The type of research used is field research, in which researchers describe conditions and phenomena systematically and clearly in relation to the conditions occurring in the field. Therefore, the method used in this research is qualitative so that the researcher can provide a clear description of the legality of MSME products in supporting the halal ecosystem in the religious tourism of Syaikhona Kholil and Aermata Ebu from the perspective of Law No. 33 of 2014 concerning Halal Product Guarantee. The legal approach examines the normative provisions of Law No. 33 of 2014 concerning Halal Product Guarantees. (Muhaimin, 2020).

Research Subjects

The subjects of this study are individuals who play a role in the research process. Therefore, the researchers selected MSME actors, tourism managers, and tourists in the religious tourism area of the tombs of Syaikhona Kholil and Aermata Ebu.

Nature of Research

The nature of the research is descriptive and analytical, describing collected data and then analyzing it. This method serves to describe or provide an overview of the data obtained from the object or sample as it is, without making general conclusions. Descriptive analysis takes the problem or focuses on the research as it is, which is then processed to draw descriptive conclusions, meaning that the researcher describes as completely as possible the issue of halal legality in MSME products located in the religious tourism sites of Syaikhona Kholil and Aermata Ebu.

Research Location

a. MSMEs in the religious tourism area of the tomb of Syaikhona Kholil
b. MSMEs in the religious tourism area of the tomb of Aermata Ebu

Data Sources

a. Primary Data

Primary data is data obtained directly from sources and obtained directly from MSME actors, tourism managers, and tourists through interviews. Interviews can be conducted directly or indirectly with sources, where researchers provide questions in writing and sources then respond.

b. Secondary Data

Secondary data is data obtained indirectly from laws and regulations, theses, dissertations, and websites that can help strengthen the literature in research activities (Muhaimin, 2020).

Collection Techniques

a. IntData erviews

Data collection through interviews is a technique carried out through question and answer sessions with informants who are research subjects at the Syaikhona Kholil and Aermata Ebu religious tourism sites, consisting of:

No	Informant	Description
1	MSME actors	An individual or entity that productively runs a micro, small, or medium-sized business with a certain amount of capital and turnover
2	Tourism Manager	An individual who works as an organizer and supervisor of activities at a tourist site
3	Tourist	An individual or group that visits a place for learning, recreation, and business purposes

b. Observation

Data collection through observation was carried out by observing and recording the conditions and behavior of the research objects. In this study, this was done by directly observing products that have been legally certified by MSMEs located around the religious tourist sites of the tombs of Syaikhona Kholil and Aemata Ebu.

c. Documentation

Data collection through documentation involved collecting data in the form of photographs and other relevant notes obtained from religious tourist sites.

Data Analysis

After the data has been collected, it is then processed and analyzed using descriptive methods with problem-solving procedures, namely describing the subject and object based on events and phenomena in the field. The descriptive method is used to describe the halal legality of MSME products located in the religious tourism sites of Syaikhona Kholil and Aermata Ebu in Bangkalan (Sapto Nugroho Sigit, 2020)

RESULTS AND DISCUSSION

Overview of Syaikhona Kholil and Aermata Ebu Religious Tourism

a. Profile of Syaikhona Kholil Tomb Religious Tourism

Syaikhona Kholil was a Madurese cleric who was born in Senenan Village, Kemayoran, Bangkalan Regency, Madura Island. He was born to KH. Abdul Latif and Nyai Siti Khadijah. His father was a descendant of Syaikh Syarif Hidayatullah, often referred to as Sunan Gunung Jati (Manap, 2025). Syaikhona Kholil passed away on 29 Ramadan 1343 AH in 1925 AD and was buried in Martajasah Village, Bangkalan District. It is located 3 km from the center of Bangkalan. The Sheikh Kholil religious tourist site has a vision to serve tourists

who visit to pray at the Sheikh Kholil Tomb. Its mission is to serve visitors wholeheartedly and to apply noble character and good morals.

Religious activities commonly carried out at the tomb of Syaikhona Kholil include, first, tahlil, which is performed by tourists to send prayers to the deceased by reciting Surah Yasin and zikir. Second, istigosah, which is performed to ask for help from Allah. Third, khotmil Quran, which is the recitation of the entire Quran (30 Juz) followed by prayers. Fourth, Maulid Nabi, which is the celebration of the Prophet's birthday held annually on the 12th of Rabi'ul Awal. Fifth, the anniversary of Syaikhona Kholil, which is held annually in the month of Shawwal. Facilities available in the Syaikhona Kholil Tomb area include a mosque, parking area, bathrooms and toilets, water production facility, shops, and lodging (Lutfiadi, 2019).

Some of Syaikhona Kholil's writings include Silah Fi Bayani Nikah, the book Asmaul Husna, the book Terjemahan Alfiyah, shalawat Syaikhona Kholil, as well as prayer and hizib manuscripts. The book Silah Fi Bayani Nikah is a book that explains the etiquette and laws of marriage. The translation of Alfiyah is a book that has not yet been printed and is still in manuscript form. Asmaul Husna is a book containing nadhom with two translations in Javanese and Madurese. Meanwhile, the shalawat of Syaikhona Kholil was printed by the Raudhatul Ulum Islamic Boarding School, Sumber Wringin, Jember (Lutfiadi, 2019).

b. Profile of Aermata Ebu Tomb Religious Tourism

Syarifah Ambami was the sixth generation descendant of Sunan Giri Gresik, daughter of Panembahan Ronggo and queen consort of Prince Cakraningarat I, who was entrusted by Sultan Agung to become king of Arosbaya. The Aermata Ebu Tomb is not just a place to bury the body of a deceased person, but it also has a deep meaning. During the reign of Sultan Agung, Penembahan Juru Kitting from Sampang Madura arrived with the intention of telling the story of Raden Praseno's origins. After hearing his story, Sultan Agung decided to make him his adopted son. So, in 1624 AD, Sultan Agung appointed him as king in Arosbaya, but he remained in Sampang. Although he was appointed king of Madura, Sultan Agung spent most of his time in Mataram leading his kingdom in Java. While in Mataram, he left behind his wife, Syarifah Ambami, who took care of the affairs of state in Madura, which meant that Prince Cakraningrat I rarely stayed in Sampang. In addition, Syarifah Ambami felt sad and filled the void by meditating on a hill in Arosbaya Bangkalan. During her meditation, she prayed to Allah SWT to make her descendants the rulers of Madura (Museyyeroh, 2022).

Arosbaya is located approximately 16 km from Bangkalan Regency. The Aermata Tomb is located on a hilltop in Buduran Village. The name Aermata was used as the name of the village in Buduran Village, which originated from the petapaan rato ebu. The tomb of Syarifah Ambami is located on the north side with a taller tomb building. Meanwhile, on the southern side, there are many ancient tombs belonging to the descendants and servants of Rato Ebu. Facilities

available in the Rato Ebu tomb area include a parking lot, bathrooms and toilets, a place of worship, and a shop selling Madurese souvenirs, but there are no special facilities for people with disabilities. Activities that are usually carried out include traditional ceremonies held on certain days according to the Javanese and Islamic calendars (Wisatago, 2025).

Implementation of Halal Product Legality for MSMEs in Supporting the Halal Ecosystem

1. Syaikhona Kholil Religious Tourism

a. MSME Actors

MSME actors are individuals who run productive businesses. These businesses are established based on an individual's initiative, are relatively small in scale and turnover, and are generally established with limited capital. MSMEs play an important role in advancing the Indonesian economy by absorbing unemployment and utilizing various natural resources, which have potential in areas that have not been commercially exploited. Thus, MSMEs contribute significantly to regional income (Munthe, M. Yarham, & Ridwana Siregar, 2023).

MSME actors in the Syaikhona Kholil religious tourism area are mostly native residents of Martajasah who work as traders. However, there are also those who come from other areas, migrating and opening stalls around the tourist site. Most of those who run businesses are men, but women's roles in running businesses are no less important than men's.

b. Types of MSME Products

The tomb of Syaikhona Kholil is not only a place of pilgrimage and a historical site for Madurese scholars. Equally interesting are the MSMEs located around the tourist site, which are a special attraction for visiting tourists. The products offered to tourists by MSME players also vary, including various kinds of souvenirs such as rengginang, dodol, pia, fruit chips, nuts, petis, arumanis, crackers, and many more. There are also souvenir shops selling sarongs, children's clothes, prayer mats, dolls, machetes, prayer mats, and prayer beads. In his interview, the researcher found one of the owners of the "Denyut Nadi" shop, Mr. Mahmudi. He sells various souvenirs such as mortars, petis, machetes, knives, rengginang, chips, prayer beads, children's toys, and so on (Mahmudi, 2025).

Mr. Mahmudi is an MSME entrepreneur who sells various types of repackaged snacks, but not all of the snacks he sells come from manufacturers. There is one product that he produces himself at his home in Sumenep. Rengginang is a snack that he produces using seasoned rice as the main ingredient, shaped into cups, balls, or sticks according to the production

house's specifications, and then dried under the hot sun. Through an interview conducted by researchers, Mr. Mahmudi produces rengginang right in his home, which is close to the Al-Amien Prenduen Islamic Boarding School, and then sells the rengginang at his kiosk, which is located right next to the Syaikhona Kholil religious tourist site (Mahmudi, 2025).

The rengginang produced by Mr. Mahmudi already has halal certification. According to him, this is necessary for every producer, as halal food is a primary need for Muslim consumers, given that Indonesia has a majority Muslim population. He also explained the costs incurred to obtain the halal label or certification for his processed products, which amount to approximately 3 million rupiah (Mahmudi, 2025).

c. MSME Actors' Understanding of Halal Certification

MSME actors' understanding of legal regulations is a person's understanding of a regulation, whereby understanding does not require a person to know the contents of a written legal regulation in advance. However, what is seen is a legal rule and the public's perception in dealing with various matters related to norms. Understanding can be manifested through attitudes that are interpreted as a tendency to accept legal regulations (Afidah, 2022). For example, regarding halal certification by MSME actors located in the religious tourist destination of Syaikhona Kholil, they believe that halal certification for the products they sell is very necessary to guarantee the safety of products purchased by tourists.

Basically, the products sold by MSME players at the Syaikhona Kholil Tomb religious tourist site are mostly products purchased in bulk from manufacturers, and these products already have halal labels, such as pia, dodol, brem, and fruit chips sold by the "Al-Muslim" store as souvenirs for tourists visiting the Syaikhona Kholil Tomb. However, when interviewed, Ulfa, the shopkeeper at "Al-Muslim:, did not fully understand the rules regarding halal certification, but she considered it important to have product legality to ensure safety and legal certainty for consumers. Product legality or halal labels can also be a competitive advantage over products that do not yet have legality. According to her, product legality can increase revenue and consumer confidence to repurchase the product when visiting the tomb of Syaikhona Kholil (Ulfa, 2025).

She also explained that although he was not very familiar with Law No. 33 of 2014 on Halal Product Guarantees, the products he purchased from manufacturers that had implemented halal labeling indirectly met the needs and safety requirements of tourists who bought souvenirs at his shop. Although, in fact, no tourists have asked about the halal label on the products sold in his shop. She also believes that tourists already know that the products she sells are definitely halal (Ulfa, 2025).

d. The Impact of Halal Certification on Tourist Confidence

According to a tourist named Mr. Ridhoi from Konang Bangkalan, he explained that although he did not understand the halal certification policy for food products sold by MSMEs in religious tourist areas. He believed that MSME players would not sell products containing prohibited ingredients. He also never pays attention to the halal label on the food he consumes, whether he buys something from an MSME or at a religious tourist site (Ridhoi, 2025).

During the interview, Mr. Ridhoi also explained that "It is important for all products sold to have a halal label, especially food, for fear that there are harmful chemicals such as food preservatives. Nowadays, people will do anything to avoid losing money in their business, which could endanger buyers. There is a fear that the preservatives could react and cause illness, and the company will not take responsibility for the problems that arise. All they think about is their profits." Therefore, it is important for MSMEs to apply legality or halal labels to the products they sell, because the presence of halal labels can guarantee product safety for tourists who buy them (Ridhoi, 2025).

2. Aermata Ebu Religious Tourism

a. MSME Actors

MSME entrepreneurs are individuals who are active in realizing business ideas in the business world and are often faced with complex challenges that require a high level of courage, competitiveness, optimism, and fighting spirit. This is because business opportunities essentially carry a variety of risks if one cannot carefully read the opportunities that exist (Afrilia Tina Nur Anisa & Nur Huri Mustofa, 2021). MSME entrepreneurs in the Aermata Ebu religious tourism area are predominantly housewives and local residents who operate stalls or small shops within the religious tourism zone. Many of these businesses are micro-enterprises run by individuals, with vendor stalls located at the entrance and exit points of Aermata Ebu.

b. Types of MSME Products

Most of the products sold in the Aermata Ebu Cemetery area are purchased wholesale and resold with their own halal labels, such as instant noodles, Coca-Cola, and snacks. However, there are also products that still use illegal halal labels, such as rengginang, terasi, and crackers. However, there are several products that are produced independently by sellers using traditional methods. One example of a product sold and produced independently by MSME entrepreneurs in Aermata Ebu is opak. During an interview with Mrs. Muliah, she explained that she produces opak at her home in the Arosbaya area. Although she does not have halal certification, she believes that the ingredients she chooses are halal and safe for consumption by tourists who buy her opak. Opak is made from grated cassava mixed with

seasonings such as salt, crushed garlic, and flour. After all the ingredients are mixed, they are steamed, but before steaming, the seasoned cassava is flattened on plastic as thinly as possible. Then, after steaming, it is removed and dried under the hot sun. Once dry, it is packaged in ordinary plastic. (Laili Azizah, 2023)

c. MSME Actors' Understanding of Halal Certification

Halal food is a necessity for Muslims, as explained in Surah Al-Maidah verse 88, which means "Eat food that is halal and good." However, in practice, determining the halal status of a product is not as easy as one might imagine. Legal certainty is needed to guarantee the products consumed by consumers. The government, in order to provide legal certainty to the public, has issued a regulation that every product produced by every business actor must have a halal label, and to obtain a halal label, business actors need to start by submitting a halal certification application. However, in this case, business actors are less concerned about the legality of the products they process or consume. In the researcher's observation, several MSME business actors at the Aermata Ebu tourist site still sell snack products using illegal halal labels that are not registered with the BPJH, only labels that say "حلال." This includes rengginang products sold by housewives located at the exit of Aermata Ebu. In addition to rengginang, there are also petis, terasi, and opak. According to the owner of a food stall named Mrs. Nurjannah, she is not aware of the halal certification for the products she sells because she assumes that all the products she sells are halal. She does not produce the goods herself but buys them from manufacturers and resells them, so she is unaware of the products' legality. The business owner also assumes that every product she sells is halal even though it does not have a halal label issued by BPJPH (Nurjannah, 2025).

d. The Impact of Halal Certification on Tourist Confidence

When interviewed, Mrs. Risma, a tourist from Surabaya, explained that it was her first time visiting the Aermata Ebu religious tourist site with her group, but that she only bought pop mie noodles and bottled water from local small businesses. This is because all provisions had been prepared before departing for the trip, which would later be distributed after visiting the tomb of Syarifah Ambami and eating together with the visiting group (Risma, 2025).

According to Mrs. Risma, the products sold by MSMEs at the Aermata Ebu tourist site already meet halal standards because most of what they sell are wholesale products that are resold. "*I didn't pay attention to whether the food and drinks sold here had halal labels or not, but in my opinion, with Madura's strong Islamic culture, the food they consume and sell is certainly halal. I also noticed that even when buying instant noodles and drinking water from other vendors, they only sell items like fruits, opak, rengginang, petis, and terasi. They couldn't possibly produce everything themselves; there must be others involved in making them. I believe that the food they sell is*

definitely halal. However, regarding the importance of halal certification, it is very important because every consumer certainly wants the food they consume to be not only halal but also safe, and this needs to be considered by all producers and distributors. Of course, the MSMEs in Aermata Ebu should already provide this assurance to tourists visiting here, even if not all of them do."(Risma, 2025)

Analysis of the Legality of Halal Products from MSMEs in Supporting the Halal Ecosystem in Syaikhona Kholil and Aermata Ebu Religious Tourism from the Perspective of Law No. 33 of 2014 concerning Halal Product Guarantees

There are various types of products circulating in Indonesia, both local and imported. However, consumers need to be aware of the halal and haram status of a product, which necessitates legality (Ramadhani, 2022). Therefore, the government, in order to guarantee the safety and legal certainty of products circulating in society, issued Law No. 33 of 2014 concerning Halal Product Guarantee. MSME actors play an important role in running the economy and providing employment opportunities. In this case, every good or service produced must have halal legality. Meanwhile, halal legality is a mark on products that have obtained halal certification. For MSME players, halal certification has a positive value that can be a competitive advantage in the global arena and a competitive advantage for other products that do not yet have halal legality, which can hinder the halal ecosystem (Yuanitasari & Agus Suwandono, 2024).

There are two ways to obtain halal certification: regular and self-declared. Regular certification involves a Halal Assistance Agency (LPH) that supervises and facilitates those applying for halal certification. Auditors who have undergone training and hold special certificates will then assess and verify the product's compliance with applicable halal standards. This route requires SMEs to pay a fee. Meanwhile, the self-declare pathway is an option available to business operators to obtain halal certification free of charge, but only if there is a quota from the government (Salha & Karim, 2024). MSME actors need to pay attention to the document requirements for applying for halal certification, which include a photocopy of their ID card, tax identification number (if any), business registration number (NIB), product name details, documents on the origin of ingredients, the process from ingredient input to finished product, as well as showing the production area, ingredient storage, and equipment used (Inc, 2025).

Based on research conducted on SME operators in the religious tourism areas of Syaikhona Kholil and Aermata Ebu, there are still some SME operators who use illegal halal labels or do not yet have Indonesian halal standardization. However, this contrasts with the existence of MSME actors who are aware of the importance of having halal legality for the products they sell, because on average the products they sell are products that have been certified halal by the manufacturers from whom they purchase them, and then resell them. The regulation requiring all products to be halal-certified is stipulated in Article 4, which states, "Products entering, circulating, and traded within the territory of Indonesia must be halal-certified." One example is the owner of the "Denyut Nadi" store located in the religious tourist area of Syaikhona Kholil, who explained that the rengginang products he produces in Sumenep already have halal certification, which cost

around 3 million rupiah. This demonstrates the importance of halal certification. During the interview, the shop owner also explained that there has been outreach from Halalin Bangkalan providing information on the importance of halal certification. However, there are still products without halal certification in the Aermata Ebu religious tourism area. This occurs due to insufficient outreach by local authorities and a lack of understanding of halal legal requirements among SME operators, which can hinder the halal ecosystem within the religious tourism sector.

CONCLUSION

MSME operators in both tourist locations already have official Halal Certificates. Although a small number are still unaware of the importance of halal, this is due to limited information about halal certification among MSME operators. Regarding the obligation of halal certification as mandated by Article 4 of Law No. 33 of 2014 concerning Halal Product Guarantee, which requires all products in circulation to have legality or halal labels. However, there are obstacles related to costs and information available to MSME operators, but there is great potential for accelerating certification through a Self-Declare scheme for MSMEs. As done by one SME named "Denyut Nadi," which already has halal certification for its rengginang products sold in the Syaikhona Kholil Tomb area. Meanwhile, in the religious tourism area of the Aermata Ebu Tomb, there are still products using illegal halal logos, but most of the products sold are purchased from manufacturers who already have halal certification and then resold.

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