

EFFORTS TO REALIZE A HALAL LIFESTYLE IN MADURA THROUGH THE SYNERGY OF ISLAMIC BOARDING SCHOOLS AND THE HALAL CENTER OF UNIVERSITY TRUNOJOYO OF MADURA

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Abstract

The role of Islamic boarding schools in realizing a halal lifestyle through halal certification as an effort for a better life in the future is a fact. Under certain conditions, Islamic boarding schools can also function as an element that can solve community legal problems. This study is intended to optimize the existence of a halal centre at Trunojoyo University Madura by conducting halal certification through institutional synergy with Islamic boarding schools, which have an essential role in realizing a halal lifestyle in the Madurese community. With empirical legal research methods, it is found that Islamic boarding schools (kiai) have cultural, religious, and legal legitimacy to realize a halal lifestyle in the Madurese community.

Keywords: *Islamic boarding school, halal lifestyle, halal certification.*

Introduction

The halal lifestyle in Indonesian society is critical when purchasing food products and services. So, because of the massive potential of the halal lifestyle in Indonesia, the government and the House of Representatives agreed to issue Law No.33 of 2014 concerning the guarantee of halal products. In this law, the government must be able to guarantee the halalness of products circulating in Indonesia, especially in the community; besides that, there are exceptions for business actors who produce products from materials derived from forbidden materials with the obligation to include non-halal information on packaging strictly.¹

¹ Novrian Anshar Ghafur & Sofiyun Nahidloh, "Kebijakan Rektor Universitas Trunojoyo Madura Tentang Pembentukan Halal Center UTM Sebagai Media Kontribusi Terhadap Masyarakat," in

On January 13, 2022, the University Trunojoyo of Madura inaugurated the UTM Halal Center. The existence of one of the halal product testing institutions was inaugurated directly by the Vice President of the Republic of Indonesia KH. Ma'ruf Amen. In his remarks, Kiai Ma'ruf expressed his support for the initiation of the establishment of the Halal Center because people's lives are religious, the existence of the UTM Halal Center is the right choice to support Madura which has plans to become a Halal Industrial Estate in East Java.

In addition to supporting the development of halal products, Kiai Ma'ruf also hopes that the existence of the Halal Center will also help the halal lifestyle in the Madura region. The main thing that should be worked on in economic development efforts is not only to build the quality of the product but also to rely on the individual development of the community. This Halal centre is not limited to being a product halal testing institution but also a centre for education, socialization, research, and other efforts in developing the Madurese community with a halal lifestyle.²

After approximately six months of inauguration, the UTM Halal Center to support the halal industry in Madura, has begun to be carried out, one of which is by building institutional cooperation between the UTM Halal Center and the Halal Product Assurance Management Agency (BPJH) of the Ministry of Religion of East Java Province. From a legal point of view, the existence of the UTM Halal Center is an implementation of Law No. 33 of 2014 concerning Halal Product Guarantees and Law No. 11 of 2020 concerning Job Creation. This is related to the mechanism for testing halal products and industries and institutions authorized to carry out halal tests for a product and industrial systems. That's why the existence of the LPH Halal Center UTM is strategic: it is an institution that expresses the mandate of state regulations that want the growth of the halal industry in Indonesia.³

Prosiding Seminar Nasional Sosiologi (Mataram: Universitas Mataram, 2022), 216–34, <http://eprints.unram.ac.id/26824/>.

² Ma'ruf Amin, "Pidato Sambutan Wakil Presiden Pada Peresmian Halal Centre Universitas Trunojoyo Madura" (Jakarta, 2022).

³ Redaksi, "Perkuat SDM, Laboratorium Halal Center UTM Selenggarakan Pelatihan Kompetensi Pengujian Produk Halal," *Halal Center UTM*, 2022,

The strategic role of the Halal Center institution in educating and supporting the halal lifestyle seems impossible to strive independently by UTM, given the limited coverage area and territory that does not allow it to reach all areas in Madura. Perhaps this is also what causes until now, public education and socialization programs about halal products and the existence of Halal Centers at UTM are not very familiar in the Madura community, especially for people whose regional locations are far from UTM such as Pamekasan and Sumenep.⁴

Not to mention in the island area which does have limited access to find out the existence of the UTM Halal Center. This condition is so unfortunate considering that the mission that is so important that is pinned to the UTM Halal Center is so great, which is to try to educate and create a halal lifestyle for the entire Madurese community. This condition certainly should not be left without maximum effort, because if left unchecked, the big minds carried by the UTM Halal Center will be abandoned and not optimal. That's why efforts to popularize the UTM Halal Center to the public in Madura are a must and should not be delayed.

There are many ways to socialize the UTM Halal Center, including by building cooperation and partnerships with Kiai Nanny Cottage in Madura. The fundamental reason for this informal institution's involvement is the cultural reality in the life of the Madurese people, which positions the kai as a figure who has a strategic role in the midst of community life. This cultural reality causes its existence to have a charisma as well as a "reference group" pilot figure that is able to place it as an important actor driving change.⁵⁶

<http://halalcenter.trunojoyo.ac.id/2021/12/08/perkuat-sdm-laboratorium-halal-center-utm-selenggarakan-pelatihan-kompetensi-pengujian-produk-halal/>.

⁴ Nahidloh, "Kebijakan Rektor Universitas Trunojoyo Madura Tentang Pembentukan Halal Center UTM Sebagai Media Kontribusi Terhadap Masyarakat," 219.

⁵ Ach. Khoiri, "Political Control of Kiai and Blater in the Conduct of Elections; A Study of the Weaknesses of Electoral Law Provisions Facing the Political Twin Regime in Madura", *Journal of Voice Justicia*, Vol. 1 No. 2, September 2017, 138.

⁶ Taufiqurrahman, "Islam and Madura Culture". Papers presented at the forum *Annual Conference on Contemporary Islamic Studies*, Directorate of Islamic Higher Education, Directorate General of Islamic Education, Ministry of Religion of the Republic of Indonesia, at Grand Hotel Lembang Bandung. 2006, 7.

The strategic role of the Islamic boarding school kai should be utilized optimally by the state, including by UTM and related parties, as an effort to provide education and socialization to the public about the importance of halal products in supporting social and state life. Madura's position as an island whose inhabitants are known to be thick in religious culture strongly supports the existence of the UTM Halal Center as a community partner in pursuing a halal lifestyle as religious teachings and recommendations. Therefore, efforts to build relationships and cooperation with Islamic boarding school kai should be used as a study in optimizing noble efforts as outlined above.⁷

Based on the background above, the formulation of the problem in this study is as follows: First, Why do Islamic Boarding Schools have an essential role in realizing a halal lifestyle through Halal Center UTM amid community life in Madura? Secondly, what is the role of Islamic boarding schools in realizing a halal lifestyle through the UTM Halal Center?

The goal to be achieved in this study is to consist of specific objectives, which, in essence, are to orbit the UTM Halal centre institution as an institution that has the function of testing halal products, consulting halal certification, and halal education centres for the community as well as an effort to find out the role of Islamic boarding schools in realizing a halal lifestyle through the UTM halal center.

Methods

This research uses empirical legal or non-doctrinal research with sociological and anthropological juridical approaches.⁸ The data in this study uses

⁷ Ach. Khoiri, "Kontrol Politik Kiai Dan Blater Dalam Pelaksanaan Pemilu; Kajian Kelemahan Ketentuan Hukum Pemilu Menghadapi Rezim Kembar Politik Di Madura," *Voice Justisia* 1, no. 2 (2017): 138.

⁸ Victor Imanuel W. Nalle, "The Relevance of Socio-Legal Studies in Legal Science," *Mimbar Hukum - Fakultas Hukum Universitas Gadjah Mada* 27, no. 1 (February 15, 2015): 179, <https://doi.org/10.22146/jmh.15905>.

primary data from the sociocultural perspectives of the community related to the role of strategic kiai pesantren to create an anti-corruption society. While the secondary data is in the form of:

- a. Legislation consisting of the 1945 Constitution; Law No. 33 of 2014 concerning Halal Product Guarantee, as well as Law No. 11 of 2020 concerning Job Creation, in terms of the implementation of halal product testing and its institutions;
- b. Scientific journals, books, theses, dissertations, and mass media articles related to the halal lifestyle.

The source of research data was obtained through structured interviews of several components in society, including Islamic boarding school kiai, administrators of Islamic organizations, and legal experts.

Discussion

Conceptualization of Halal Lifestyle and the Importance of a Cultured Legal System

Based on experts Philip and Gary, the halal lifestyle is a person's daily lifestyle expressed through his psychographic state. Halal lifestyle observes and is in line with Sharia principles that everyone, including can apply. In its application, the halal lifestyle usually includes the fashion and food sectors, all of which have the nuances of Islami. Halal Lifestyle is a lifestyle that is in accordance with the guidance of Islamic teachings. The halal lifestyle has become a new trend for people in Indonesia and the international community. The halal *lifestyle* has recently hit the world, not only symptomatic of muslim-majority countries but also in non-Muslim majority countries.⁹

Awareness of halal food fulfillment is increasing in the global arena along with the squirming of global halal tourism which is not only limited to the tourist

⁹ Agung Ali Fahmi: Muwaffiq Jufri; Ansori, "Bentuk Penerapan Dan/Atau Penyerapan Hukum Islam Dalam Produk Hukum Daerah Di Madura," *Symposium Hukum Indonesia* 1, no. 1 (2019): 57.

destination sector related to Islamic (religious) sites but concerns the fulfillment of tourism needs itself. Therefore, to support the success of the halal lifestyle, it is necessary to collaborate between halal certification institutions and other elements.

That's why it is important to involve cultural entities in cultivating a halal lifestyle, one of which is through Islamic boarding schools. Cottage is an educational institution with a distinctive form as a place where the process of scientific, moral and intellectual development of students is the primary goal. The purpose of the boarding school educational institution is to form a personality, establish morals and equip it with knowledge. Islamic boarding schools were born and developed in Indonesia, and they were inseparable from the intervention of the wali songo, which spread across the island of Java in the 15th-16th centuries AD. Sunan Maulana Malik Ibrahim is known as the spiritual father (Spiritual Father) of Walisongo, in Javanese santri society and is usually seen as the teacher of the pesantren tradition in the land of Jawa.¹⁰

The term pondok is derived from the Arabic funduq, which means dormitory or student residence. The term pondok is commonly known in the Madura area, while in the Javanese area, pondok is known as cottage. Meanwhile, in Aceh, such a pattern of education is called meunasah, and in West Sumatra it is known as Surau. The term cottage etymologically comes from the word "santri" gets the prefix pe and the suffix an which means the place where the students live. The cottage is a non-formal Islamic educational organization managed by a cleric or kiai as a leader, a religion teacher as teaching staff, and students are called students.¹¹

This is as stated by Abd. Halim Soebahar said that pesantren is a traditional Islamic education dormitory where students live and study together under the guidance of a kiai. Meanwhile, according to Muhammad Hambal Shafwan, pesantren is a traditional Islamic educational institution to understand, live, and practice the

¹⁰ Muhammad Sulthon Fathoni, *Buku Pintar Islam Nusantara* (Tangerang Selatan: Pustaka Iman, 2017), 176-77.

¹¹ Yanwar Pribadi, "Religious Networks in Madura: Pesantren, Nahdlatul Ulama, and Kiai as the Core of Santri Culture," *Al-Jami'ah* 51, no. 1 (2013): 3.

teachings of the Islamic religion (*tafaqquh fiddin*) by emphasizing the moral importance of the Islamic faith as a guide for daily social life. As an Islamic education organization, physically, the Islamic boarding school consists of four components, namely (a) kiai as leaders, educators, teachers, and role models, (b) students as students or students, (c) mosques as places for providing education, teaching, and worship, and (d) cottages as dormitories for santri.¹²

In addition to pesantren, an institution must provide halal certification to empower a halal lifestyle. The development of awareness about the importance of halal products in people's lives, especially for those who are Muslims, has caused the state to respond to elements of halal products and institutions that check their halalness through official state regulations as a form of the state's seriousness in facilitating halal products.

So, it can be said that one of the most important elements in implementing halal product guarantees is the Halal Inspection Agency (LPH). The existence of LPH itself is regulated by the provisions of Article 1 paragraph (8) of Law No. 33 of 2014 concerning Halal Product Guarantee (UU-JPH). In these rules, LPH is defined as an institution that carries out inspection and/or testing activities on the halalness of products. So, from a regulatory perspective, the existence of this institution is intended to check the halalness of products to realize and make it easier for the public to ensure whether or not products are circulating in the market.¹³

In its development, the state provides leeway in establishing this LPH, where the institution can be established by elements of the Government and/or by the community, both in the sense of society in the form of individuals, institutions, and even by community organizations. Of course, this leeway must also be accompanied by a society competent in *fiqh* and religious knowledge. This is because the existence of LPH is closely related to jurisprudence and is especially intended for Muslims

¹² Ach. Dhofir Zuhri, *Peradaban Sarung* (Jakarta: Elex Media Komputindo, 2018), 39–40.

¹³ Ansori, "Implementasi Pengaturan Fasilitasi Pesantren Dalam Pengembangan Koperasi Pondok Pesantren," *Al-Huquq; Journal of Indonesian Islamic Economic Law* 4, no. 1 (2022): 109–22.

within the framework of the Unitary State of the Republic of Indonesia. The conditions that must be met in establishing an LPH are as stipulated in Articles 12 & 13 of the JPH Law, where several requirements consist of:¹⁴

- 1) must have its own office and its equipment;
- 2) have accreditation from BPJPH;
- 3) have a Halal Auditor of at least 3 (three) people;
- 4) have a laboratory or cooperation agreement with other institutions that have laboratories. For LPH to be established by the community, it must be submitted by an incorporated Islamic religious institution.

To further regulate the existence of LPH, the government issued Government Regulation (PP) Number 31 of 2019 concerning implementing the JPH-Law. The government is also given authority to establish LPH. These institutions include ministries/agencies, local governments, universities, and state-owned enterprises. This is as stipulated in 33-39 PP No. 31 Th. 2019 concerning the Implementation of the JPH Law. Both LPHs established by the Government and by the community must obtain institutional accreditation from the Halal Product Assurance Implementing Agency (BPJPH), whose implementation is in collaboration with the Indonesian Ulema Council (MUI).¹⁵

Given the importance of the existence of LPH in implementing this halal product guarantee, BPJPH must collaborate with various elements, both government and community, to establish and optimalization of the existence of LPH. Even in the above provisions, it has also been mentioned that in organizing tasks and their functions, LPH can cooperate with other parties to carry out their duties and authorities in checking the halalness of products and educating the public regarding the importance of halal certification. Therefore, building relationships and cooperation with various parties, including Islamic boarding schools in Madura,

¹⁴ Heri Pratikto, *Halal Development: Trend, Oportunities and Challenges, Halal Development: Trends, Opportunities and Challenges* (Leiden, The Netherlands: CRC Press/Balkema, 2021), <https://doi.org/10.1201/9781003189282-6>.

¹⁵ Pratikto.

is one of the strategic efforts in introducing the LPH Halal Center UTM to the community. In addition, cooperation and synergistic relationships between the two can be utilized to educate the public about the importance of testing halal products and choosing halal as a lifestyle.¹⁶

Efforts to cooperate with Pesantren in cultivating halal life depart from the existence of a theory about the nation's soul. This *volkgeist* theory perspective of legal building is assumed to be an interrelated relationship between law and the soul and character of a country. The law reflects the *volkgeist*. Hence, the legal tradition that grows and directs in society should be viewed as the actual law of life. According to Savigny, the law has existed and is attached to the *nation*, as is the inherent language, customs, and constitution.¹⁷ Such a law is peculiar to each of its citizens. The law is not born by chance but rather through its citizens' inner consciousness.¹⁸

The use of voluntarist theory as an analysis tool is intended to uncover the legal traditions of the community in an effort to realize a halal lifestyle through halal certification by involving Islamic boarding schools. These models and methods can later be used as a reference in the formulation of strategies and policies to realize a halal lifestyle in the community.

Strategic Factors of Islamic Boarding Schools in Realizing a Halal Lifestyle Through Halal Center UTM in Community Life in Madura

According to the study of legal pluralism, Islamic boarding schools run by Kiyai as an informal leader in the life of the Madurese community is a manifestation of 2 (*two*) factors of community obedience to their leaders. The obedience of the Madurese to the kiai who lead the Islamic boarding school is a necessity and a legal

¹⁶ Achmad Badarus Syamsi and Adiyono Adiyono, "Urgensi Pembentukan Peraturan Desa Tentang Pengelolaan Wisata Syariah Dalam Meningkatkan Kemandirian Ekonomi Kabupaten Sumenep," *KABILAH: Journal of Social Community* 5, no. 2 (2020): 58–69, <https://doi.org/10.35127/kbl.v5i2.4147>.

¹⁷ Surya Prakash Sinha, *Jurisprudence; Legal Philosophy in a Nutshell* (St. Paul Minn: West Publishing.co, 1993), 217.

¹⁸ Irham Rosyidi, *Konstitusi Dan Jiwa Bangsa Indonesia* (Malang: Pustaka Nuswantara, 2016), 195, <http://pustakanuswantara.com/product/konstitusi-dan-jiwa-bangsa-indonesia/>.

peculiarity in the leadership system in Indonesia. The socio-cultural influence related to the strategic role of the kiai who lead the Islamic boarding school manifests the character and legal spirit of the Madurese people so that its existence can be categorized as *living law*. Meanwhile, the factor of religious teachings that place Kiai, who leads Islamic boarding schools, in a strategic position is an embodiment of the concept of natural law, which is indeed inspired by religious values, teachings, and traditions as the main basis for punishment.¹⁹

Therefore, with the existence of kiyai as a leader, placing islamic boarding schools has an important and strategic role in efforts to realize a halal lifestyle through halal certification through the UTM Halal Center because with the existence of islamic boarding schools, of course, as one of the bridges in socializing the importance of halal certification by involving islamic boarding schools,²⁰ it will be easier to promote and gain public trust to carry out halal certification. Considering that in Madura there are very many Islamic boarding schools ranging from small to large because basically the Madurese people are still very obedient to the orders of Kyai who leads islamic boarding schools even though they have become alumni, therefore in an effort to realize a halal lifestyle with halal certification in Madura, islamic boarding schools need to be involved.

The Role of Islamic Boarding Schools in Realizing a Halal Lifestyle through the UTM Halal Center

The electorate of Islamic boarding schools as the central community element to realize a halal lifestyle with halal certification through the UTM halal centre was inspired because they saw the many existences of Islamic boarding schools in Madura and the significant influence of Islamic boarding schools in shaping the character of Muslims who obey religious orders. The existence of Islamic boarding

¹⁹ Taufiqurrahman, "Identitas Budaya Madura," *Karsa* 11, no. 1 (2007): 11.

²⁰ Naufil Istikhari and Ulfatur Rahmah, "Ngaji Ka Langgar: The Educational Nursery of Moderation of Islam in Madura," *Islamuna: Jurnal Studi Islam* 7, no. 2 (2020): 106–24, <https://doi.org/10.19105/islamuna.v7i2.2278>.

schools as an element of the holder of judicial functions can be developed as a figure which is expected to direct the public to carry out halal certification of their products to realize a halal lifestyle in Madura. The placement of Islamic boarding schools as a benchmark in realizing a halal lifestyle in Madura is believed to increase the awareness of the Madurese people on the importance of conducting halal certification so that the life they live is closer to the halal lifestyle as recommended by religion.²¹

Sociologically, kiai, who leads Islamic boarding schools, is a figure who considers all his recommendations in an effort to realize a halal lifestyle in Madurese society has its legitimacy, both cultural and religious legitimacy. On the artistic side, kayak, who leads Islamic boarding schools, becomes one of the figures in the adagio "buppa' babu', guru, rato", which must be followed by all his utterances and commands.²² Meanwhile, on the religious side, Islamic arguments in the form of recommendations to respect teachers make the Madurese people *tawaddu'* and *sincere* in carrying out what they command. Such a pattern in the tradition of legal pluralism is referred to as *living law* and/or *natural law*. This cultural and religious legitimacy succeeded in placing the kiai as the most respected and obeyed figure.

The strategic role of Islamic boarding schools in introducing the UTM halal centre in an effort to realize a halal lifestyle in the Madurese community can be done in various ways, including teaching and coaching methods from an early age. As explained at the beginning, the existence of kiai is the first figure to introduce science, religion, and good and bad values in the legal tradition in Madura. This method is felt to create the character of the Madurese people as typical, who uphold a halal lifestyle because they have been taught from an early age to behave according to religious teachings.²³

²¹ Mukhlis, "A Three-Pillar Synergism Reinforcement Model in Judicial Function Policy at Village Level," *Untag Law Review* 1, no. 2 (2017): 23–24.

²² Subkhan Ridlo, "Khazanah Naskah Keagamaan Di Pamekasan Madura," *Al-Qalam; Jurnal Penelitian Agama Dan Sosial Budaya* 24, no. 2 (2018): 359, <https://doi.org/10.31969/alq.v24i2.470>.

²³ Mo'tasim Mo'tasim et al., "Pesantren Dan Multikulturalisme Di Madura: Adaptasi Nilai Multikultural Dalam Menciptakan Kerukunan Masyarakat Multi Etnis Dan Agama," *Jurnal Pendidikan*

Second, laws about the dangers of consuming and doing things prohibited by religion must be established and explained. Therefore, the public can be directed to uphold the halal lifestyle by seeing whether every product used is halal-certified because it dramatically affects people's lives. Witnessing the rise of fake products on the market, Muslim consumers must be careful in choosing products.²⁴

Third, collaborating with Islamic boarding schools to introduce the UTM Halal Center to the wider community by conducting comparative studies or by socializing with the community considering that until now from an interview conducted by the author with the Head of the UTM Halal Center to socialize the UTM Halal Center, his party has carried out socialization to the community both online and offline in the hope of making the community realizing the importance of halal certification. Still, until now, there has been no cooperation between UTM halal centres and Islamic boarding schools both in Madura and outside Madura.²⁵

This is unfortunate, considering the potential for cooperation between the UTM Halal Center and Islamic boarding schools is very likely. Therefore, his party is expected to cooperate in the future, considering that Islamic boarding schools have an influence and an essential role in efforts to realize a halal lifestyle in Madura. In addition, the author also interviewed the administrator of one of the cottages in Pamekasan. From the interview results, the author concluded that the Islamic boarding school supports efforts to realize a halal lifestyle in Madura, where most of the population is Muslim.²⁶

Therefore, the halal label on a product is very important for the community. Islamic boarding schools need to be involved because they have an essential role in

Agama Islam (Journal of Islamic Education Studies) 8, no. 2 (2020): 173-94, <https://doi.org/10.15642/jpai.2020.8.2.173-194>.

²⁴ Muhammad Roy Purwanto et al., "The Significance of Maqasid Syariah Principles in Improving Islamic," *International Journal of Innovation, Creativity and Change* 13, no. 3 (2020): 1-13, https://doi.org/https://www.ijicc.net/images/Vol_14/Iss_3/13367_Kholish_2020_E1_R.pdf.

²⁵ Nahidloh, "Kebijakan Rektor Universitas Trunojoyo Madura Tentang Pembentukan Halal Center UTM Sebagai Media Kontribusi Terhadap Masyarakat," 220.

²⁶ Taufiq Hasyim, *Ber-Islam, Ber-NU Dan Ber-NKRI; Lima Tahun Pengabdian Di PCNU Pamekasan* (Pamekasan: Yayasan Paddhang Bulan, 2020).

shaping the character of devout Muslims. In Islamic boarding schools, students are taught to practice a lifestyle by religious teachings, hoping they can be applied later when entering the community. With knowledge about the importance of halal certification and its institutions, it will be one of the promising supporting factors in efforts to realize a halal lifestyle in Madura.²⁷

Conclusion

The above concludes that *First*, the strategic factor of Islamic boarding schools has an important role in realizing a halal lifestyle through halal centre UTM amid community life in community life caused by Madura cultural factors as part of salah one crucial element and the figure of kiai who leads the Islamic boarding school is a respected figure. *D* In addition, religious factors also cause the strategic role of Islamic boarding schools in people's lives. *Second*, the role of Islamic boarding schools in realizing a halal lifestyle through the UTM halal centre is based on cultural and religious legitimacy. The role that Islamic boarding schools can perform is through a) education, teaching, and coaching from an early age related to the character and the cultivation of a halal lifestyle through religious teachings; b) enlivening cultural proselytizing that upholds the halal lifestyle and the importance of halal certification on the products used. *Third*, conducting vigorous socialization through cooperation between elements of both Islamic boarding schools or parties from the UTM halal centre to introduce the institution itself and introduction to halal certification and its stages. The recommendation in this study is for the UTM halal centre to immediately cooperate by involving all elements of the community, both traditional leaders, Islamic boarding schools, and local governments, to maximize the existence of the UTM halal centre as an effort to realize a halal lifestyle through halal certification in the Madura community.

²⁷ Faidal Faidal, "Wisata Halal Madura: Strategi Destinasi Untuk Daya Saing Pasar Pariwisata Pasca Pandemi Covid 19," *Jurnal Kajian Ilmu Manajemen (JKIM)* 2, no. 2 (September 26, 2022), <https://doi.org/10.21107/jkim.v2i2.16836>.

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