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 an effort to realize 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 is able to solve community legal problems. This study is intended to optimize the existence of a halal center at Trunojoyo University Madura by conducting halal certification through institutional synergy with Islamic boarding schools which do have an important role in realizing a halal lifestyle in the Madurese community. With empirical legal research methods, it is found that Islamic boarding schools (Kiyai) have cultural, religious, and legal legitimacy in an effort 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 currently experiencing critical in making purchases on each of its products, both consuming food products and services. So that from the huge 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 strictly include non-halal information on packaging.

On January 13, 2022, 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 considering the fact that 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 the aspect of supporting the development of halal products, Kiai Ma’ruf also hopes that the existence of the Halal Center is also intended to support the halal lifestyle in the Madura region. Because the main 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. The existence of this Halal center is not limited to being a product halal testing institution, but also a center for education, socialization, research, and other efforts in developing the Madurese community with a halal lifestyle.

After approximately 6 months of inauguration, the UTM Halal Center in an effort 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 Guarantee.

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2 Law Number 33 of 2014 concerning Halal Product Guarantee
3 Bangsa Online, Vice President of the Republic of Indonesia Ma’ruf Amin Attends the Inauguration of the Halal Center of Trunojoyo Madura University, https://bangsaonline.com/berita/100211/wakil-presiden-ri-maruf-amin-hadiri-peresmian-halal-center-university-trunojoyo-madura, accessed on 18 September 2022
4 Ma’ruf Amin, Opening Remarks at the Inauguration of the Halal Center of Trunojoyo Madura University, Bangkalan, January 13, 2022, p. 3
Guarantees, as well as Law No. 11 of 2020 concerning Job Creation. This is related to the mechanism for testing halal products and industries as well as institutions that are 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 because it is an institution that expresses the mandate of state regulations that want the growth of the halal industry in Indonesia.

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.

Not to mention in the island area which does have limited access to just 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 that should not be delayed.

There are many ways to socialize the UTM Halal Center, one of which is by building cooperation and partnerships with Kiai Nanny cottage in Madura. The fundamental reason for the involvement of this informal institution is the cultural reality in the life of the Madurese people which positions the kyai 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.\textsuperscript{5,6}

The strategic role of the Islamic boarding school kyai 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 partner of the community in pursuing a halal lifestyle as religious teachings and recommendations. Therefore, efforts to build relationships and cooperation with Islamic boarding school kyai should be used as a study in optimizing noble efforts as outlined above.

Based on the background above, the formulation of the problem in this study is: First: Why do Islamic Boarding Schools have an important role in realizing a halal lifestyle through Halal Center UTM in the midst of 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 certain objectives which in essence are to orbit the UTM Halal center institution as an institution that has the function of testing halal products, consulting halal certification, and halal education centers 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.

**Research Methods**

This research uses empirical hukum research or non-doctrinal research with sociological juridical and anthropological juridical approaches. The type of data in this study uses primary data in the form of socio-cultural perspectives of the community related to the role of strategic kiai kampung in effort creating an anti-corruption society. While the secondary data is in the form of:

a. Legislation consisting of the 1945 NRI 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 that are related to the halal lifestyle.

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

Discussion

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

The halal lifestyle based on experts Philip and Gary is a person's lifestyle in every day expressed through his psychographic state. Halal lifestyle is a lifestyle that observes and is in line with sharia principles that can be applied by everyone, including. 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. Nowadays, the halal lifestyle has become a new trend for people both 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.

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
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 main 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 inseparable from the intervention of the wali songo spread across the island of Java in the 15th-16th centuries AD. Sunan Maulana Malik Ibrahim is known as the spiritual father of Walisongo, in Javanese santri society is usually seen as the teachers of the pesantren tradition in the land of Jawa.

The term pondok is derived from the Arabic funduq which means dormitory or residence of students. The term pondok is commonly known in the Madura area, while in the Javanese area the term 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. Cottage is a non-formal Islamic educational organization managed by a cleric or kyai as a leader, religion teacher as teaching staff and students are called students.

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This is as stated by Abd. Halim Soebahar that pesantren is a traditional Islamic education dormitory, where students live and study together under the guidance of a kyai. Meanwhile, according to Muhammad Hambal Shafwan, pesantren is a traditional Islamic educational institution to understand, live, and practice the teachings of the Islamic religion (tafaqquh fiddin) by emphasizing the moral importance of the Islamic religion as a guide for daily social life. 11,12 As an Islamic education organization, physically the Islamic boarding school consists of four components, namely (a) kyai 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 mukim santri.13

In addition to pesantrenm, to empower a halal lifestyle, there must be an institution for halal certification. 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 products14.

So it can be said that one of the most important elements in the implementation of 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 in the regulatory perspective, the existence of this institution is intended to check the halalness of products in an

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12 Muhammad Hambal Shafwan, The Essence of History..., p. 255
effort to realize and make it easier for the public to ensure whether or not products are circulating in the market.

In its development, the state provides leeway in terms of the establishment of 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 the existence of a society that is indeed competent in the field of fiqh and religious knowledge. This is because the existence of LPH is indeed closely related to jurisprudence and khsusu is intended for Muslims 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:

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 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 the Implementation of the JPH-Law. Where in the procedure for establishing LPH, the government is also given authority in establishing LPH. These institutions include ministries/agencies, local governments, universities, state-owned enterprises. This is as stipulated in 33-39 PP No. 31 Th. 2019 concerning the Implementation of the JPH Law. Both LPH established by the Government and by the community must both obtain institutional accreditation from the Halal Product Assurance

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Implementing Agency (BPJPH) which in its implementation is in collaboration with the Indonesian Ulema Council (MUI).

Given the importance of the existence of LPH in the implementation of this halal product guarantee, BPJPH must collaborate with various elements, both government and community elements, in the establishment and optimalization of the existence of LPH\textsuperscript{16}. Even in the above provisions, it has also been mentioned that in organizing tigas and their functions, LPH can cooperate with other parties in order to carry out their duties and authorities in checking the halalness of products and educating the public regarding the importance of halal certification. Therefore, the idea of building relationships and cooperation with various parties, including with various Islamic boarding schools in Madura, 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 in terms of educating the public about the importance of testing halal products and choosing halal as a lifestyle.

Efforts to cooperate with Pesantren in cultivating halal life depart from the existence of a theory about the soul of the nation. This volkgeist theory perspective legal building is assumed to be an interrelated relationship between law and the soul, watak, and character of a nation. Law is a reflection of the volkgeist, hence the legal tradition that grows and directs in society should be viewed as the true law of life. According to Savigny, the law has existed and is attached to the nationale as is the inherent language, customs, and constitution.\textsuperscript{17} Such law has a peculiarity for each of its citizens. The law is not born by chance but rather born through the inner consciousness of its citizens.\textsuperscript{18}

\begin{itemize}
\item \textsuperscript{17} Surya Prakash Sinha, Jurisprudence (Legal Philosophy in a Nutshell, St. Paul Minn: West Publishing.co, 1993, p. 205.
\end{itemize}
The use of volkgeist theory as an analysis knife is intended to find out 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 in an effort to realize a halal lifestyle in the community.

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

The existence of Islamic boarding schools run by Kiyai as an informal leader in the life of the Madurese community according to the study of legal pluralism is a manifestation of the existence of 2 (two) factors of community obedience to their leaders. The obedience of the Madurese to the kyai who leads the Islamic boarding school is a necessity as well as a legal peculiarity in the leadership system in Indonesia. The socio-cultural influence related to the strategic role of the kiyai who leads the Islamic boarding school is a manifestation of 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 kiyai 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.

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, 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 main community element in an effort to realize a halal lifestyle with halal certification through the UTM halal center was inspired because they saw the many existences of Islamic boarding schools in Madura and the great influence of Islamic boarding schools in shaping the character of Muslims who obey religious orders. The existence of Islamic boarding schools as an element of the holder of judicial functions can be developed as a figure who is expected to be able to direct the public to carry out halal certification of their products in an effort 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.

Sociologically, kiyai 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 own legitimacy, both cultural and religious legitimacy. On the cultural side, kiyai who leads Islamic boarding schools becomes one of the figures in the adagium "buppa' babu', ghuru, rato", which must be followed by all his utterances and commands. Meanwhile, on the religious side, the existence of Islamic arguments in the form of recommendations to respect teachers makes 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 kyai as the most respected and obeyed figure.

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The strategic role of Islamic boarding schools in an effort to introduce the UTM halal center in an effort to realize a halal lifestyle in the Madurese community can be done through various ways, including first, through teaching and coaching methods from an early age. As explained at the beginning, the existence of kyai is the first figure to introduce science, religion, and good and bad values in the legal tradition in Madura. This method is felt to be able to create the character of the Madurese people as a tipika\textsuperscript{20} who upholds a halal lifestyle because they have been taught from an early age to behave according to religious teachings.

Second, establish and explain laws about the dangers of consuming and doing things that are prohibited by religion. Therefore, the public can be directed to uphold the halal lifestyle by seeing that every product to be used is halal certified or not because it greatly affects people's lives seeing the rise of fake products on the market, it is necessary as Muslim consumers to be careful in choosing products.

Third, collaborating with Islamic boarding schools to introduce the UTM Halal Center to the wider community by conducting comparative studies or by socializing to the community considering that until now from an interview conducted by the author with the Head of the UTM Halal Center informs in an effort 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 but until now there has been no cooperation between UTM halal centers and Islamic boarding schools both in Madura and outside Madura. This is very unfortunate considering the potential for cooperation between the UTM Halal center and islamic boarding schools is very likely, therefore his party is likely to cooperate in the future considering that islamic boarding schools have an influence and an important role in efforts to realize a halal lifestyle in Madura. In addition, the author also conducted an interview with the administrator of one of the cottages in Pamekasan from the

results of the interview, the author concluded that the Islamic boarding school is actually very supportive of efforts to realize a halal lifestyle in Madura, where the majority of the population is Muslim, therefore the halal label on a product is very important for the community. and islamic boarding schools really need to be involved because they have an important role in shaping the character of devout Muslims because in islamic boarding schools students are taught to practice a lifestyle in accordance with religious teachings in the hope that 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.

**Conclusion**

The above concludes that;  
*First*, the strategic factor of islamic boarding schools has an important role in realizing a halal lifestyle through halal center utm in the midst of community life in community life caused by Madura cultural factors as part of salah one important element and the figure of kiyai who leads the islamic boarding school is a respected figure.  
*Second*, the role of Islamic boarding schools in realizing a halal lifestyle through the UTM halal center is based on cultural, religious legitimacy. The role that can be performed by islamic boarding schools is through: a) education, teaching, and coaching from an early age related to character and the cultivation of a halal lifestyle in accordance with 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 center to introduce the institution itself and introduction to halal certification and its stages. The recommendation in this study is for the UTM halal center 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 center as an effort to realize a halal lifestyle through halal certification in the Madura community.

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