

## **Contribution of Higher Education Institutions in Supporting Indonesian Halal Product Guarantee Policy 2019**

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**Abstract**—As the country with the largest Moslem population in the world, the study on the guarantee of halal products in Indonesia has not been optimally implemented. Currently, not all products circulating in the society are guaranteed to be halal, yet. Whereas the consumption of halal products is a major requirement for Moslems. To guarantee the *halalness* of a product circulating in the community, Indonesia comes by issuing UU 33/2014 concerning the Council of Halal Product Guarantee. Based on the mandate of the law in article 4 it is mentioned that inflow, outflow, and circulation of the products in the territory of Indonesia shall be halal certified by 2019. To obtain halal certification, a product will be examined and/or tested by a Halal Inspecting Agency that meets requirements such as laboratory ownership, researchers, and offices.

Within this context, universities as the center of excellence which has an inherent obligation in scientific development and community service is a highly prepared institution that also meets the requirements to become a Halal Inspection Agency. Besides having infrastructure readiness in the form of laboratory equipment and office infrastructure facilities, some universities also have experts who have the experience to be a halal auditor of Majelis Ulama Indonesia (MUI). Using qualitative research methods, this paper describes the strategies of higher education institutions, specifically, universities can actively contribute to support Indonesia's halal product guarantee policy in 2019. First, higher education institutions especially universities can be the accountable Halal Inspection Agencies. Second, the halal research centers can engage in an active cooperation and partnership with other halal research centers in Indonesia or abroad, to gain more benefits in the dynamics of halal-related studies.

**Keywords**— *Higher Education Institutions, Halal Inspection Agency, Center of Halal Studies, Guarantee of Halal Product, Halal Certification, International Cooperation*

### INTRODUCTION

Indonesia is a country with the highest Moslem population in the world ever recorded in the modern history according to the data from the Pew Forum on Religion and Public Life in 2010<sup>1</sup>. Despite Indonesia is not the cradle of Islamic civilization, the number of followers of Islam in Indonesia is, even more, higher than Saudi Arabia, the country that is the cradle of Islamic civilization itself. Which means, the Islamic matters is more developed in Indonesia as the response to the highest number of followers, it includes the matters of the way of living, society customary practices, including the halal guarantee.

**Table 1.** Country with Highest Moslem Population

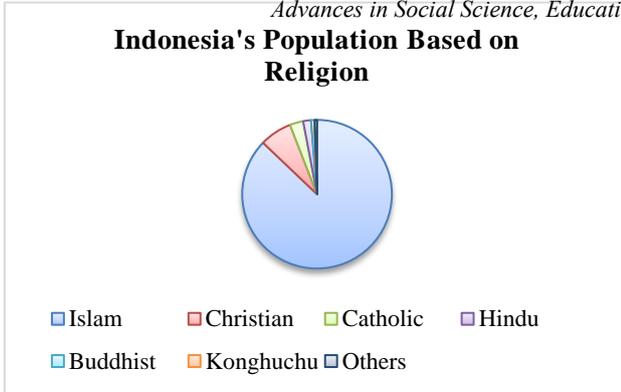
No	Country	Moslem Population	Percentage
1.	Indonesia	209,120,000	13.1
2.	India	176,200,000	11.0
3.	Pakistan	167,410,000	10.5
4.	Bangladesh	134,430,000	8.4
5.	Nigeria	77,300,000	4.8

6.	Egypt	76,900,000	4.8
7.	Iran	73,570,000	4.6
8.	Turkey	71,330,000	4.5
9.	Algeria	34,730,000	2.2
10.	Morocco	31,930,000	2.0
	<b>Subtotal</b>	1,053,010,000	65.8
	<b>Subtotal for Rest of World</b>	546,700,000	34.2
	<b>Total World Moslem Population</b>	1,599,710,000	100.0

Source: The Pew Forum on Religion & Public Life, 2010

Indonesia as the Moslem majority country needs various product in which halal-guaranteed. Based on the latest census from the Central Bureau of Statistics in 2010, it is revealed that from the 237.6 million of Indonesia's population, 207.2 million people (87%) are accounted for being Islam followers with only 13% from Indonesia's population that had different

<sup>1</sup>The Pew Forum on Religion & Public Life. 2010. *10 Countries With the Largest Muslim Populations, 2010 and 2050*. Retrieved from [http://www.pewforum.org/2015/04/02/muslims/pf\\_15-04-02\\_projectionstables74/](http://www.pewforum.org/2015/04/02/muslims/pf_15-04-02_projectionstables74/). [21/10/2017]



beliefs, as follows: Christian, Catholics, Hindu, Buddhist, *Konghuchu*, *et cetera*<sup>2</sup>.

Fig 1. Indonesia's Moslem Population  
Source: BPS Census, 2010

The important notion here is that the population of Indonesia is mainly Moslem, that indeed creating consequences that the government of Indonesia will determine and consider what the Moslem believed on, including but not limited to the Islamic discourse on way of living including food, groceries, et cetera. As Moslem, the way of living and the way of how the Moslem society do the daily consumption will be influenced by the Islamic value based on the Islamic teachings. When an Islamic teaching gives certain limitation and regulations about what to consumed, it will give the direct consequences on how the Indonesian Moslem society will perceived things in which available in the market. And one of the most significant subject here, is on food and groceries that the Moslem can buy and consumed for daily needs.

The Moslem society had certain beliefs that every single product they consumed needs to be in accordance to the Islamic teachings, meanwhile products which are forbidden by the Islamic teaching is labelled as *haram* stuffs, that will not possible for Moslem to consumed under normal circumstances.

In fact, not all product circulated in Indonesia is *Halal*-guaranteed. Indeed, many products in Indonesia is still in question of it *halalness* based on the resource of the products and/or the process of making it. The guarantee for the products to be halal is proved by its halal certification.

In Indonesia, the Halal certificate is issued by the Islamic Institutions called *Majelis Ulama Indonesia* (MUI). MUI itself established back in 1975 in Jakarta consist of an expert in Islam and study related to Islam. This organization is specially established to help the government to conduct certain policy-making process that related to Islam and the Moslem majority in Indonesia that plays the significant roles in Indonesia's day-to-day governance. MUI is seen not just the epistemic community of Islam but also seen as

the quasi-governmental organization that had the power to influence the government policy in regard to Islam.

In term to implement the authoritative institutions about the halal certification, MUI involving 2 special agencies under the jurisdiction of MUI, to mention: (1) LPPOM MUI and (2) the *Fatwa* Commission of MUI. These two agencies have the different inherent and basic function. LPPOM MUI is mandated to handle examination on acertain product based upon sciences and technology meanwhile the *Fatwa* Commission mandated to do the discussion on whether the result from the LPPOM MUI showing the result that in accordance to the Islamic law.

The Halal experts are coming from the higher education institutions across the discipline of science and the facility of science laboratory that often used the one that within the university itself. Within this kind of platform, the higher education institution is expected to conduct the *Tridharma of Indonesia Higher Education*, to name it: the research and community engagement through its participation on assuring the halal product for Indonesia Moslem society. Also, about the halal certification, it is easy to understand on how enormous the role of higher education institutions to the developed certain measurement of *halal* with its own research or hereby the conduct of cooperation of *halal* institute within the university domestically or internationally.

## LITERATURE REVIEW

### A. Halal Certification

Halal certification is the sequence of the process to determine the *halalness* of acertain product that including the examination process, *fatwa* decision by certain *fatwa* commission and ends up with the issuing of the halal certificate. A halal certificate is the certificate the certified that certain product has a *fatwa* of Halal in accordance with the Islamic law. This certificate is a proof of guarantee of the *halalness* of acertain product. Meanwhile, the Halal certification agency is an agency that function as the legitimate agency to issuing the halal certificate. In a country with enormous number of the Moslem majority, the halal certification agencies generally are part of the government that respond directly to the government.

As an official government body, there are only one halal certification agencies. Meanwhile in a country with Moslem as a minority, usually there are more than two halal certification agencies. Those halal certification agencies are work independently and free from the government's intervention due to its establishment by the certain Moslem community.

### B. International Cooperation of Higher Education Institutions

Higher education institutions are certain institutions providing the tertiary educations for first-level degree or undergraduate as well as graduate and

<sup>2</sup>BPS. 2010. *Sensus 2010: Penduduk Menurut Wilayah dan Agama yang Dianut*. Diakses melalui <http://sp2010.bps.go.id/index.php/site/tabel?search-tabel=Penduduk+Menurut+Wilayah+dan+Agama+yang+Dianut&tid=321&search-wilayah=Indonesia&wid=000000000&lang=id> [08/10/2017]

post-graduate studies. In various countries, higher education institutions (HEIs) is often holding three main functions: education, research, and community engagement. Higher education institutions are believed to be the spearhead in research in various subject coping many aspects of the human living. HEIs are an account to be an essential part of the development of the science discourses, both natural and social sciences.

International cooperation of HEIs especially universities are stated to be a very crucial developmental key for institutions, following the changing nature of current landscape of the global market<sup>3</sup>. In the context of this research, the establishment of Halal Research Center/ Institutes in HEIs/ universities needs to be followed by the active cooperation between the centers. The emergence of the importance of halal study has shown to be noticed first in Asian countries without Moslem population backgrounds, such as Japan and Thailand. In this regards, Indonesian universities have to take further initiatives and lead by expanding their networks through international cooperation scheme.

## METHODS

The method used by this research is the qualitative methods. The reason is that the qualitative methods are considered to be able to describe the process on how the contribution of higher education institution to the implementation of the Policy of Halal-Guarantee Product in Indonesia by 2019. The data collection is done by the field study and the literature study. The field study is done by doing the interview with key sources from the LPPOM MUI, The Ministry of Religion of the Republic of Indonesia, and the Halal Center in certain university in Indonesia. The Interview is conducted by the semi-structured technique.

To ensure the validity and reliability of the data, the triangulation technique is used, both triangulation in data and method. The triangulation of data is done by comparing the primary and the secondary data available. While the triangulation method is done by comparing the data gained from the interview with the data from the literature study.

## RESULT AND DISCUSSIONS

### C. *The Changing of Responsibility of Halal Certification Agencies in Indonesia*

As the Moslem majority country, the position of MUI as the organization that also conducts the *halal* certification is not officially under the umbrella of the government of Indonesia<sup>4</sup>. Despite, MUI is the organization that is an umbrella for the sporadic

number of an Islamic organization in Indonesia like NU, Muhammadiyah, Persis, Al-Irsyad, et cetera.

The legality of MUI as the halal certificatory is based upon the compromise between the government and the MUI with the conduct of Memorandum of Understanding and Cooperation among the Department of Religion, Department of Health, and MUI in 1996<sup>5</sup>. The derivation of the mention MoU is the release of two Decision of Ministry of Religion of the Republic of Indonesia No.518 and 519/2001 that emphasized the role of MUI as the only legitimate organization to do the examination of *halal* in Indonesia starting from the examination, the decision-making process (*fatwa*), and issuing the *halal* certification for the product.

It is different from the Malaysia (Jabatan Kemajuan Islam Malaysia/JAKIM), Brunei Darussalam (Bahagian Kawalan Makanan Halal Jabatan Hal Ehwal Syariah)<sup>6</sup> and some Middle East country that the halal certification agency is indeed the official organization under the umbrella of the government. Meanwhile, there is also some agency within some countries that are not worked under the government, like Thailand, that centered the Halal certification in the Chulalongkorn University, and indeed the founder is also the descendant of the K.H. Ahmad Dahlan from Indonesia, and in the United States, Australia, and some European countries with Moslem population in it. The reason is that because within those countries the existence of Moslem is just minority.

The legality of MUI as the religious organization beyond the government body that issuing the certification for the *Halal* product later than being questioned by country in the Middle East that rejected the *Halal* certification process in Indonesia<sup>7</sup>. Therefore, due to some weakness in the halal certification process is later strengthened by the issue of the Government Law (UU) No.33/2014 about the Halal-Product Guarantee. Under this law, the function of MUI as the halal examiner is taken over by the Board of the Conduct of the Guarantee of Halal Product (*Badan Penyelenggara Jaminan Produk Halal*) [BPJPH] directly under the Ministry of Religion of the Republic of Indonesia.

The status of MUI now, is that MUI is becoming the collaborator that involved by the government to supervise the process of halal examination and certification as it functions as religious organization, which is to issue the decision (*fatwa*) on the *halal* status of the product. And as the consequences from the current law, the agencies that conduct the halal examination process is not automatically given to the

<sup>5</sup>Anton Apriyantono dan Nurbowo. 2003. *Panduan Belanja dan Konsumsi Halal*. Cetakan Kedua. Jakarta: Khairul Bayan.

<sup>6</sup>LPPOM MUI. 2017. *List Of Approved Foreign Halal Certification Bodies*. Retrieved from <http://www.halalmui.org/images/stories/pdf/LSH/LSHLN-LPPOM%20MUI.pdf>[08/10/2017]

<sup>7</sup>Idris Rusadi Putra. 2014. *Produk Indonesia Berlabel Halal MUI ditolak di Luar Negeri*. Retrieved from <https://www.merdeka.com/uang/produk-indonesia-berlabel-halal-mui-ditolak-di-luar-negeri.html>[05/10/2017]

<sup>3</sup>Chan, W. 2004. International Cooperation in Higher Education: Theory and Practice. *Journal of Studies in International Education*, pp. 32-55

<sup>4</sup>Interview with Head of Division of Halal Product, Directorate of Islamic Affairs and Islamic Supervision, Ministry of Religion, Indonesia.

LPPOM MUI, despite it also could be done by either the government or the society themselves.

Within this circumstance, the Higher Education Institution saw the chances to be the Halal examiner due to the readiness of the research institute within the institution with numerous of anexpert for the development of *halal* study within the society. Under the previous law, the process of the conduct of the halal examination and certification will be as the figures follow.

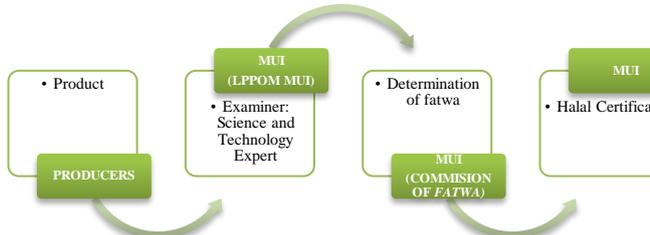


Fig 2.The Previous Halal Certification Process<sup>8</sup>

Under the new process, like shows below, the role of MUI is later shrinking to only being the institution that gives the decision only without being involved in the process of examination. Later, beyond the implementation, MUI will only receive areport from the examiner and conduct the meeting for thedecision of the *halalness* of the product that later will be sent to the BPJPH to issue the halal certificate of the product being applied for the certification.

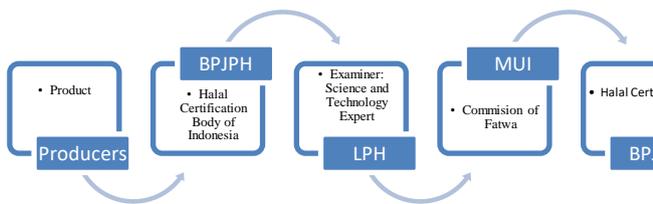


Fig 3. Halal Certification Process Based on UU No. 33/2014

**D. Contribution of Higher Education Institute in Halal Product Guarantee Policy and Role of International Cooperation between Universities**

The involvement of higher education institution in the implementation of the policy of halal product-guarantee can cope in two aspects, research and community engagement. The university contribution to my research is conducted by the establishment of the Halal research institute within the university ground. Currently, there are eleven institutions in Indonesia that having asignificant role in supporting the halal guarantee product, all is established upon the release of the UU 33/2014. To mention, Halal Study Center in the Faculty of Pharmacy in University of Indonesia is established by 2015 and focused on the pharmacy and cosmetics products; HalalanThoyibban Research and Education (TREND)

in the Islamic University of Indonesia that has significant cooperation with the Halal Science Center in the Chulalongkorn University, Bangkok, Thailand that has been the leading actor in halal study by its establishment back in 2004<sup>9</sup>.

**Table 2.**List of Halal Research Institutes in Indonesia, Malaysia, Thailand, and Japan

No	NAME	HEI	Focus	Est.
1	Halal Study Center (Pusat Studi Halal)	Faculty of Pharmacy UI	Pharmacy, Cosmetics, and Herbal	2015
2	Pusat Studi Halal Thoyyib Science Center	Universitas Brawijaya Malang	Food Processing , Economy, Health, Organic Studies, Regulation of Halal, Law and System	2015
3	Pusat Kajian Halal	ITB	Food, Tourism Services	14 December 2015
4	Halal Research Group	UGM		2015
5	Pusat Kajian Halal	ITS Surabaya		2016
6	Pusat Studi Halalan Thoyyiban Research and Education (TREND)	Faculty of Medicine UII	Halal Industrial Park	2016
7	Pusat Halal	Faculty of Medicine-MIPA Unisba	Halal medicine	2017
8	Padjadjaran Halal Center	UniversitasPadjadjaran	The first international halal conference	2016
9	Walisono Halal Research Center (WHRC)	UIN Walisono Semarang		2016
10	Pusat Studi Halal (in Cooperation with SRI Takushaku University Japan)	UIN Jakarta	Public Participation	2016
11	International Institute for Halal Research and Training (INHART)	International Islamic University Malaysia (IIUM), Malaysia	Advances Research on Halal Studies	1999
12	The Halal	Thailand	Food and	2004

<sup>9</sup>UUI. 2014. *UUI Perluas Jaringan Kerjasama dengan PT di Asia Tenggara*. Retrieved from [http://arsip.uui.ac.id/index2.php?option=com\\_content&task=view&id=2708&pop=1&page=0&Itemid=25701/10/2017](http://arsip.uui.ac.id/index2.php?option=com_content&task=view&id=2708&pop=1&page=0&Itemid=25701/10/2017)

<sup>8</sup>Interview with Head of Halal Standard and Information and System Management of LPPOM MUI (Kepala Bidang Standar Halal dan Sistem Manajemen Informasi LPPOM MUI)

	Science Center Chulalongkorn University, Bangkok		Halal Industry	
13	Syariah Research Institute, Takushoku University	Japan	Advances Research on Halal Studies	2007

Source: Various Sources

The cooperation between the universities is important to increase the number of research and publication in subject of the halal study. Like the current cooperation the conducted between UII in Indonesia and Chulalongkorn University in Thailand can be expected to be one of the significant example on how the halal study is one of the research subject than can be priority on Indonesia's higher education. This is due to the emergence of the law implementation in less than two years from 2017 and also by the emergence of the number of Indonesia population that needs to be fulfill it right of consuming *halal* food as instructed by the Islamic Law.

This is both chance and challenge for the higher education in term to advance in research of halal product. Halal study is not just study of science of food in particular, because halal is not just about food consumed by people, but also product that used in daily lives and also services that each individual enjoys every day, such as tourism.

Currently, Bandung Institute of Technology (ITB) already launch it Halal Study Center, that not just focused on the development of Halal Product in term of good but also services that focused on *Halal Tourism*<sup>10</sup>. It shows huge opportunity that waiting from the higher education to be both pioneer of halal study and supporters of the government policy. It is not just a mere argument, because, the existence of the policy of halal guarantee is reflection of the Indonesia's citizen needs in the time of halal uncertainty. Numbers of sweeping in the Supermarket in past 2 years already showing many of product that circulated in the market, are *haram* and not consumable for Moslem society.

The implementation of *Halal* guarantee will not just benefit individuals but also University as the main actor to examine the *halalness* of the product, and the producers that could gain more consumers interest by giving them insurance of the used of their product. Thus, the involvement of the higher education institute to foster the implementation of UU 33/2014 will also become the insurance system for the Moslem majority to peacefully live in Indonesia.

Contribution for the community engagement can be done by the establishment of the Halal examiner. But, remembering the UU No.33/2014 will effectively

implemented by 2019, there is still not any higher education institute that being the halal examiner agencies. With becoming the halal certification agencies, the university/ institute can also increase it income by the examination that conduct for the users of the certificate.

The involvement of the society is preeminent, because the society is the consumers that will consumed all the product available in the market every day, and the way of involving them will not just making the government gained more good image, but also creating a nuance of interconnectedness between government and its people using higher education institute with halal study center as a hub to bridging and articulating the citizen's interest toward the government.

Thus, the higher education here is works not just as the research center, but also as the hub of articulation to gain more participation of citizen in the government decision-making process.

### CONCLUSION

The creation of the UU No.33/2014 causing many changes within the institution that have an ability to award the halal certificate to the product circulating in Indonesia. The changing is mainly centered on the moving of responsibility from the *Majelis Ulama Indonesia* (MUI) to the official agencies under the Ministry of Religion, the Board of the Conduct of the Guarantee of Halal Product (BPJPH).

Following it planned to be implemented by 2019, the higher education institute has been showing significant progress to support the process of halal certification in term to hand-in-hand implement the policy of halal-product guarantee that integrated to the higher education responsibility under the framework of *Tridharma* of Indonesia's Higher Education based upon the research and community engagement.

In the future, it is important for the halal research center/ institute in university to engage in an active cooperation and partnership with other halal research center in Indonesia or abroad, to ensure that the center or institute can broaden up their capacity and networking. Therefore, more benefits will be gained in the dynamics of halal-related studies, including halal certification process, product guarantee policy, halal tourism and many more.

### ACKNOWLEDGMENT

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<sup>10</sup>ITB. 2017. *Pusat Kajian Halal ITB: Studi Kehalalan Produk Libatkan Intelektualitas*. Retrieved from <https://www.itb.ac.id/news/read/5406/home/pusat-kajian-halal-itb-studi-kehalalan-produk-libatkan-intelektualitas>. [05/10/2017]

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