

The Role of the Religious Affairs Office in Halal Product Certification and Development Services (Study at the KUA Ibum, Bandung Regency)

Sri Fania Setiawati¹, Ohan Wahyu Nurzaman², Yusuf Nashrulloh³, Sandrik Maulana Puji^{4*}, Udin Saripudin⁵, Dani Ramdani⁶

^{1, 2, 3, 4} STAI Bhakti Persada Majalaya

⁵ Universitas Islam, Bandung

⁶ Universitas Airlangga, Surabaya

Corresponding Author: Sandrik Maulana Puji; sandrikpuji.0606@gmail.com

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ABSTRACT

This study aims to analyze the role of the Religious Affairs Office (KUA) in halal product certification and development services, and to identify the challenges faced in its implementation. The background of this study is based on the importance of halal products for Muslims and the potential of KUA as an institution that is close to the community in supporting the national halal ecosystem. This study uses a qualitative method with a case study approach at KUA Ibum, Bandung Regency. Data collection techniques include participatory observation, semi-structured interviews, and documentation studies. The findings show that KUA plays a role as a facilitator, educator, motivator, and companion in the halal certification process, especially for MSME actors. However, there are several significant challenges, including limited human resources, suboptimal regulations between institutions, and low halal literacy in the community. This study recommends the importance of strengthening policies, increasing human resource capacity, and synergy between KUA, BPJPH, and MUI to realize a more effective and inclusive halal certification system

INTRODUCTION

Halal products have a very important role for Muslims because they are directly related to compliance with Islamic law. Consumption of halal products is not only a physical need, but also a manifestation of spiritual obedience that refers to the provisions of religious law. Therefore, the existence of halal certification is very crucial as an official guarantee that the products consumed have met sharia standards, starting from raw materials, production processes, to distribution. Halal certification provides a sense of security and confidence for Muslim consumers in choosing products that are in accordance with the principles of halal and haram in Islam.

The transfer of halal certification authority from the Indonesian Ulema Council (MUI) to the Halal Product Guarantee Organizing Agency (BPJPH) as regulated in Law Number 33 of 2014 marks a new era in the management of halal product assurance in Indonesia. This shift brings challenges as well as opportunities for the national halal assurance system. On the one hand, BPJPH has a greater mandate and capacity as a government institution to integrate the entire halal certification process in a more systematic and structured manner. On the other hand, adjustments to procedures, coordination between institutions, and socialization to the community are things that must continue to be improved so that the implementation of halal certification runs effectively and efficiently.

In this context, the Religious Affairs Office (KUA), which is a government institution with a wide network down to the village and sub-district levels, has great potential to play a strategic role in halal product certification and development services. KUA is close to the grassroots community so that it is very effective in educating, socializing, and facilitating micro and small business actors in understanding and carrying out halal certification obligations. KUA can also be the spearhead in detecting and encouraging the fulfillment of halal standards in its area.

However, in practice, the role of KUA as a strategic partner in this halal product assurance system is still not optimal. Various obstacles are still the main obstacles, ranging from limited human resources who are competent and specially trained in the field of halal certification, lack of supporting facilities and infrastructure, to complicated administrative problems. In addition, the less than optimal coordination between related institutions such as BPJPH, MUI, and KUA has resulted in the certification process often being less smooth and not reaching all levels of society. Therefore, stronger collaborative and synergistic efforts are needed to strengthen the capacity of KUA, improve coordination mechanisms, and provide supportive policy support so that KUA can carry out its functions optimally in supporting the halal product ecosystem in Indonesia.

LITERATURE REVIEW

The theological basis of this study is based on QS Al-Baqarah verse 168 which calls on humans to consume halal and good food (*thayyib*). This verse provides the basis that halal consumption is an integral part of a Muslim's worship and obedience. In addition, the hadith of the Prophet Muhammad SAW which states that every leader is responsible for those he leads implies that the

government, including religious institutions such as the KUA, has a moral and social responsibility to ensure the halal consumption of the community.

This theological approach shows that halal product certification and development services are not only administrative, but also have spiritual and ethical dimensions. Therefore, the role of the KUA in ensuring the halalness of products consumed by the community can be considered as part of the implementation of broader religious values, namely maintaining the welfare and spiritual cleanliness of Muslims.

The philosophical basis of this study uses a pragmatism approach developed by William James. In the pragmatism view, the value of a policy or action is determined by the concrete benefits that can be felt by the community. In this context, halal certification is not only symbolic or legalistic, but must also provide real benefits such as increased consumer confidence, wider market access for business actors, and improved quality of life for the Muslim community as a whole.

Pragmatism is important because it bridges religious norms and the socio-economic needs of the community. Halal certification, if implemented effectively, can be a concrete solution in creating a balance between the demands of sharia and market needs. Thus, the meaning of halal becomes more relevant in dynamic modern life.

Theoretically, this study uses Antonio Gramsci's hegemony theory. This theory explains that the dominance of ideology in society is not always carried out coercively, but through consensus and social institutions, including religious institutions such as the KUA. In this framework, the KUA plays a role as an ideological agent that helps shape public awareness of the importance of halal consumption. This religious hegemony can be a cultural force that drives changes in consumption behavior and strengthens the halal movement at the grassroots level.

METHODOLOGY

This study uses a qualitative approach with a case study method to explore in depth the dynamics of the role of KUA in halal product certification and development at the grassroots level. The qualitative approach was chosen because it allows researchers to understand the phenomenon holistically and contextually, by considering the perspectives and experiences of the actors directly involved. The case study method was chosen because it was considered relevant to explore in detail the real conditions that occur in a particular location, so that meanings, patterns, and challenges that are typical in the implementation of halal policies in the field can be found.

The location of the research was determined at the Religious Affairs Office (KUA) of Ibum District, Bandung Regency, which was chosen purposively based on the consideration that this area has the potential for fairly developed MSMEs and is a representation of an area with the characteristics of a rural Muslim community. This study focuses on the interaction between KUA and MSME actors in the process of counseling, mentoring, and facilitating halal certification.

Data collection techniques were carried out through several methods, namely participatory observation, in-depth interviews, and documentation studies. Observations were carried out to obtain a real picture of the service and development practices carried out by KUA in the context of halal products. In-depth interviews were conducted with a number of key informants, including the head of the KUA, Islamic religious instructors, local MSME actors, and other related parties who have direct or indirect involvement in the halal certification process. Meanwhile, documentation studies were used to trace secondary data such as activity reports, internal archives, laws and regulations, and other supporting documents relevant to the research topic.

Data analysis was conducted interactively using the analysis model from Miles and Huberman, which includes three main stages, namely data reduction, data presentation, and drawing conclusions or verification. Data reduction is done by sorting and summarizing relevant data from all the results of observations, interviews, and documentation. Data presentation is done in the form of descriptive narratives and thematic matrices to facilitate understanding and drawing meaning. The final stage is drawing conclusions that are reflective and comprehensive to answer the focus of the research and identify supporting and inhibiting factors in optimizing the role of KUA in the halal product assurance system.

RESULTS AND DISCUSSION

KUA Ibum carries out a number of strategic roles in supporting the certification process and fostering halal products, especially for micro, small, and medium enterprises (MSMEs) in its working area. One of its main functions is as a facilitator in the halal certification process. In this case, KUA provides administrative assistance, such as helping business actors fill out forms, prepare the required documents, and provide information on the procedures that must be taken in submitting certification to BPJPH.

In addition, KUA Ibum also functions as an educator who plays an active role in providing counseling and socialization to the community, especially MSME actors. This socialization includes the importance of halal certification not only as a religious obligation, but also as added value in terms of business and consumer trust. Through religious counselors, KUA conveys information regarding halal product assurance regulations and the processes that must be followed by business actors.

The third role is as a companion in the Halal Product Process (PPH). KUA provides technical and moral guidance to business actors during the certification process. This assistance includes checking raw materials, production flow, and reporting. With a participatory approach, KUA helps MSME actors not to feel alone and can go through this process with more confidence.

KUA Ibum also plays a role as a motivator. Through religious activities, lectures, and coaching of the Majelis Taklim group, KUA encourages the community to be more aware of the importance of consuming and producing halal goods. This collective awareness is an important social capital in building a sustainable halal ecosystem at the local level.

However, the implementation of these roles is not free from various challenges. One of the main obstacles faced is limited human resources. The number of religious instructors who understand the technical aspects of halal is still very limited. In fact, this technical competence is needed to bridge communication between MSME actors and certification institutions such as BPJPH or MUI.

Another challenge is the suboptimal technical regulations governing the role of each institution in the halal certification process. The lack of synchronization between policies at the central level and implementation at the sub-district level often causes confusion in implementation in the field. KUA as the spearhead of religious services in the community requires more detailed technical guidelines in order to carry out its functions optimally.

On the other hand, the low halal literacy of the community is also an obstacle in itself. Many small business actors do not yet understand the benefits and importance of halal certification, so they are reluctant or delay the application process. Therefore, there needs to be a collaborative effort involving KUA, BPJPH, MUI, and other related agencies to increase public awareness and participation in supporting the halal product assurance program.

CONCLUSIONS AND RECOMMENDATIONS

The Office of Religious Affairs (KUA) has strategic potential in strengthening the halal certification ecosystem in Indonesia. With its closeness to the community and an institutional structure that touches the grassroots, KUA can be an important bridge between national halal regulations and the needs of small business actors in the regions. This potential is increasingly relevant in the context of increasing consumer awareness of product halalness and the growth of the MSME sector which requires systemic support.

However, this potential has not been fully realized due to various limitations, especially in the regulatory aspect. The legal framework that regulates the role of KUA in halal certification is still general and less operational in the field. Therefore, it is necessary to strengthen regulations that explicitly explain the duties, responsibilities, and work mechanisms of KUA in supporting the halal certification process, including in assisting MSME actors.

In addition to strengthening regulations, increasing the capacity of religious instructors is also an urgent need. Religious instructors who understand the halal aspects of products, both from a sharia and technical perspective, will be better able to provide comprehensive guidance. Training and certification of instructors in the halal field can be a solution to strengthen their role in providing education and assistance to the community.

Increasing public halal literacy is also a key factor that cannot be ignored. The low level of understanding of the importance of halal certification often makes business actors uninterested in applying for certification. Public education programs carried out continuously by the KUA, in collaboration with related institutions, will be able to increase collective awareness of the importance of halal products, both from a religious and economic perspective.

Finally, collaboration between institutions is an important foundation in realizing an effective and inclusive halal certification system. The KUA needs to strengthen its synergy with BPJPH and MUI, not only in terms of certification techniques, but also in coaching strategies, MSME data collection, and halal community network development. With solid collaboration, halal certification services will be more efficient, affordable, and able to reach a wider range of society.

FURTHER STUDY

Further research can be focused on developing a collaboration model between the KUA and BPJPH in implementing community-based Halal Product Assurance (JPH), or on a comparative study of the role of the KUA in several different sub-districts to see the pattern of success and obstacles.

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