



## THE RELEVANCE OF ESTABLISHING A HALAL STUDY CENTER AT STATE ISLAMIC UNIVERSITY

**Diyan Syalawaty<sup>1</sup>, Dandy Firmansyah Rifli<sup>2</sup>, Andryan Saputra<sup>3</sup>, Wiji Utami<sup>4,\*</sup>, Tanti<sup>5</sup>, Deliza<sup>6</sup>, Rita Syafitri<sup>7</sup>, Widiyanto<sup>8</sup>**

<sup>1</sup>Library and Islamic Information, Faculty of Adab and Humanities, UIN Sulthan Thaha Saifuddin, Jambi, Indonesia

<sup>2,3,4,6</sup>Chemistry Department, Faculty of Science and Technology, UIN Sulthan Thaha Saifuddin, Jambi, Indonesia

<sup>6</sup>Physic Department, Faculty of Science and Technology, UIN Sulthan Thaha Saifuddin, Jambi, Indonesia.

<sup>7</sup>Integrated Laboratory, Faculty of Science and Technology, UIN Sulthan Thaha Saifuddin, Jambi, Indonesia.

<sup>8</sup>Sekolah Menengah Atas Negeri 2 Pangkalan Kerinci, Riau, Indonesia.

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### Abstract

This study aims to explore the Halal Study Center in every State Islamic University in Indonesia. Data collection in this study was gained using the interview method and also literature review. Interviews were conducted directly with several sources, while the literature review was performed by collecting journals regarding the research problems. The findings show that eight State Islamic University already have halal study centers out of the total number of State Islamic University in Indonesia, 27 in total. Furthermore, some of the State Islamic University that have established halal study centers also have development activities. The practical implications of this paper provide new knowledge for the State Islamic University that will establish a halal study center. This is the first article that discusses the development of research trends in the halal study center at the State Islamic University and provides the latest comprehensive literature review until 2021.

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### Corresponding Author:

**Wiji Utami**

UIN Sulthan Thaha Saifuddin Jambi, Jambi, Indonesia

Jl. Arif Rahman Hakim No.111, Simpang IV Sipin, Kec. Telanaipura, Jambi 36361, Indonesia

[wijiutami@uinjambi.ac.id](mailto:wijiutami@uinjambi.ac.id)

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## INTRODUCTION

The relevance of a halal study center within UIN is very relevant to Indonesia's position as an Islamic economic country. Based on data obtained from the state of the global Islamic economy report, Indonesia is ranked 4th on the list. The indicator score of Indonesia is 49 after the UAE, Bahrain, and Saudi Arabia in the Islamic economic sector. In 2018, the consumption pattern of Muslims on pharmaceutical, food, and lifestyle spent 2.2 \$2.2 trillion (Mastuki HS, 2019; Oktaviano DB Hana, 2020; Salaamgateway, n.d.; Tira santia, 2021). To answer these phenomena, it is prominent to establish a halal study center within the scope of the academic community of the State Islamic University (UIN). UIN is a Religious College that must be a pioneer in ensuring product halalness following Constitution Number 33 of 2014 concerning Halal Product Guarantee. This constitution was released on October 17, 2019 (Hidayah & Wardani, 2019). In addition, in Presidential Regulation Number 39 of 2021, clause 23 (1) states that a Halal Inspection Agency can be established by: a. government; and/or b. community. The university is the first educational institution that must respond to changes in social transformation in society so that the academic also join in halalness problems solution. This phenomenon is becoming the consideration of the establishment of a halal study center within UIN. The halal study center at the university has a fundamental difference in the core business, namely the work program based on the Tridharma of Higher Education (Devica, 2015). In addition, the management of UIN is directly under the Ministry of Religion, so this program will run very well considering that halal is a religious concept. Currently, 8 UINs have halal study centers out of a total of 27 wins in Indonesia.

The Halal study center in State Islamic University is spread in several islands in Indonesia, namely Sumatra, Sulawesi, and Java. The names of halal study center di several State Islamic University are UIN Sulthan Thaha Saifuddin Jambi (Center for the Study of Science, Halal Product services and Certification for Hajj and Umrah) and UIN Syarif Hidayatullah Jakarta (Center for the Assessment, Development of Halal Product Assurance), and UIN Sunan Gunung Jati Bandung (Center for Halal Studies), respectively. While Halalt Center is name for UIN Raden Intan Lampung, UIN Sunan Ampel East Java, UIN Sunan Kalijaga Yogyakarta, UIN Alauddin Makassar, and UIN Maulana Malik Ibrahim Malang. The establishment of this halal study center is the best step to translate and adsorb policies to the public. The community is the first stakeholder who directly feels the positive impact of the existence of a university in an area (humasuinsuka, 2020; Uncategorized, 2021; Universitas Islam Negeri Raden Intan Lampung, 2019).

Since the enactment of the law on halal product guarantees, the halal industry has become the most developed industry in the world, including Indonesia. All institutions and legal entities in Indonesia are competing to adopt the concept into the work program. Therefore, the existence of a halal study center at UIN is essential to change the paradigm of society. For instance, the Halal Center of UIN Sunan Ampel studied the development of marketing models to increase college earn (Model et al., 2021). Next, At Borobudur Temple, the halal tourism concept has not been implemented optimally. This process requires a touch from the relevant institutions as a support system like the halal study center (Sutono et al., 2021). In this context, UIN must be the first institution to respond to this social transformation. However, research on the pertinence of halal study centers at State Islamic University is relatively limited. In this context, the study provides new insight into the governance system, benefits,

and research trends in the halal study center. The positive outcome is to improve the security system and protection of the Muslim faith from haram contaminants.

## METHOD

This study used a qualitative approach. Qualitative research is a study that interprets a phenomenon that occurs in individuals and groups both from social and humanitarian issues (Santana K, 2010). The approach focuses on finding the truth with relative, hermeneutical, and interpretative properties (Zaluchu, 2020). The collected data was obtained using interviews and literature review methods. Interviews were conducted directly with the first resource and second resource. Then the literature review is an activity to study previous studies in-depth and identify what already exists and what does not exist (Saat & Mania, 2020). In this case, the researcher collects journals regarding the information on the research problems being discussed. The two methods used are intended to maximize analysis, problem assessment, and research results based on various points. The data analysis technique used is the descriptive qualitative analysis, describing and drawing conclusions from the results in the field (Syamsuddin & Fuady, 2020).

## RESULT

### **The governance system of halal study center di State Islamic University**

The governance system for the halal study center at UIN generally consists of a chief and a secretary. The central coordination line is directly from the Institute for Research and Community Service (LPPM). The chairman and secretary are recommended a combination of science and sharia. The combination aims to understand science and sharia issues, and the sharia-scientific mixing will produce advanced data. Meanwhile, if the chairman and secretary of the halal study center only come from one field, it will be tough to formulate halal work problems in the future. Employees at the halal study center are lecturers and education staff from the university based on the policies and decisions of the campus. The development of the halal study center is conducted with the cooperation scheme contained in the master plan of the halal study center. Cooperation schemes must be structured starting from the regional, national, and international levels. For instance, the Halal Study Center at UIN Sulthan Thaha Saifuddin Jambi collaborated with the Halal Product Assurance Agency (BPJPH) to establish a Halal Inspection Agency (LPH).

The halal study center at State Islamic University could be profitable and increase earnings for the institution itself. However, in the early stages of establishing a halal study center, the central budget funds were obtained from the campus itself based on the policies of each campus. The Head of the Halal Study Center UIN Sulthan Thaha Saifuddin Jambi stated that the initial operational finances for the study center came from the campus Public Service Agency (BLU). The financial operation of the halal study center increases by establishing an LPH. The LPH can provide halal certification for a product or small and medium enterprise. The establishment of LPH is a mandate of constitution No. 33 of 2014 concerning Halal Product Guarantee. Article 12 (1) explains that the government or the community can establish LPH. LPH has the same opportunity to assist BPJPH in conducting product halal inspections. The requirements for establishing an LPH are regulated in article 13 paragraph 1, namely having their own office and equipment, having accreditation from BPJPH, having at least three halal auditors, and having a laboratory or cooperation agreement with other laboratories lain (Universitas Islam Negeri Raden Intan Lampung, 2019). In improving

the quality of the halal study center, a laboratory is certified to ISO/IEC 17025 is needed regarding the General Requirements for Competence of Testing Laboratories and Calibration Laboratories.

### The benefit of the halal center study existence

The business process of the halal study center at State Islamic University must remain focused on the Tridharma of Higher Education to serve internal and external stakeholders. Work sustainability based on quality will provide benefits to various aspects such as accreditation, Quality culture *da'wah*, and the outcomes of the Tridharma (Listed in Table 1) (Sri, 2012). According to Table 1, we conclude the benefits of the halal center study existence. *First*, the advantages of accreditation of colleges and study programs. The staff and employees at the study center must not forget their duty as a lecturer to produce outputs and outcomes that can support accreditation. Currently, the BAN-PT tertiary institution accreditation form consists of nine criteria requiring measurable products. Between the nine and seven criteria accreditation forms, the scoring system is much different. For example, in the form of nine, the Community Service (PKM) program must be based downstream of the previous research by lecturers. This assessment is very appropriate because if PKM is carried out based on previous research. The sustainability of the adoption of study results to society tends to be maintained, so the Technological Readiness Level (TKT) of community service programs is measurable. With the existence of a halal study center, lecturers can conduct collaborative research involving students, so that indirectly these works are very useful for accreditation of related study programs.

**Table 1.** The benefits of the halal study center

No	Benefit	Explanation
1	Accreditation	Staff and lecturers can produce outputs and outcomes from the study center to support accreditation, can produce community service (PKM), can maintain the results of community service adoption with a measurable Level of Technology Readiness (TKT) for community service programs, and can produce works of results lecturers and students research that is useful for accreditation of related study programs.
2	Quality culture <i>da'wah</i>	Can provide missionary efforts of halal quality culture related to the obedience and belief of Muslims, can provide the concept of a clean and healthy diet and life for non-Muslims, can be a field of <i>da'wah</i> for activists in halal study centers, can be a starting point for the establishment of LPH and can help the number of LPH limitations in Indonesia related to the many halal issues.
3	The Tridharma of Higher Education	The study center can provide measurable output activities to help the Tridharma of higher education related to BAN-PT accreditation to ensure the quality of the university and can also help the financial freedom of the study program which is greatly helped by the activities in the halal study center for journals, patents, and other intellectual property rights.

The second advantage is the missionary endeavor of quality culture. Halal and haram matters are related to Muslim beliefs and obedience. Moreover, halal for non-Muslims is about the concept of a clean and healthy eating and living pattern (Jia &

Chaozhi, 2020). This work is carried out based on good quality so that it will become a field of da'wah for activists at the halal study center. Indonesia has a Muslim population of 87 percent should be the most responsive country to halal issues. Like South Korean Muslims as a minority, the adoption of the halal concept is very massive (Jia & Chaozhi, 2020; Marlinda et al., 2021). The development of a halal study center in State Islamic University will be a starting point for establishing LPH. Currently, only three institutions have LPH in Indonesia, namely PT Sucofindo, LPPOM-MUI Central Jakarta, and PT. Indonesian Surveyors. With so many halal issues, the number of LPH is insufficient.

The third advantage is the outcome of the Tridharma of Higher Education. Indonesia adheres to an accreditation system from BAN-PT to guarantee a quality university. BAN-PT accreditation is a primary quality assurance system that must be completed first before performing other rankings. BAN-PT accreditation requires the measurable outputs of activities at each university, not just fabrication on paper. The BAN-PT instrument is very careful about such matters. Activities at the Tridharma-based study center of PT can be acquired as the output of the related lecturer's home base study program. We all know that it is rare for study programs in Indonesia to have financial freedom, except for study programs at leading universities. This case is greatly helped by activities at the halal study center of journals, patents, and other intellectual property rights.

### **Research Trends of Halal Studies Center at State Islamic Universities**

The halal study centers in eight State Islamic Universities have carried out many development activities to date. The development trends carried out by each State Islamic Universities include many things according to the respective programs and targets at each university. It can be proven by the data and information obtained from various references. The halal study center in UIN Sulthan Thaha Saifuddin Jambi researched the purchased intention behavior of generation Z on halal food. Then, UIN Sunan Ampel implements Halal Tourism and UIN Maulana Malik Ibrahim Malang fosters small and medium enterprises to gain knowledge about the halal concept. Several UINs carry out training and joint visits with other State Islamic Universities. UINs have also established relationships and collaborations with the Halal Product Guarantee Agency (BPJPH) for establishing LPH at their respective universities.

The scope of halal research is wide-ranging. Baran (2020) stated that the halal trends are food, halal products, cosmetics, logistics, drug, tourism, retailing, warehouse, and banking. The halal topics were obtained from four journals, namely the Journal of Marketing database, Journal of Islamic Accounting and Business Research, International Journal of Islamic and Middle Eastern Finance and Management, and Isra International Journal of Islamic Finance. Based on the journals, Indonesia only contributed three manuscripts as a form of thought work. Malaysia became the most prolific contributor of articles, with 21 in total.

## **DISCUSSION**

Based on the results, it can be concluded that there is still no part of UIN that has established a halal study center in Indonesia, and UIN is a religious university that must be a pioneer and the importance of ensuring the halalness of a product following the legislation. Systematically, the management of the halal study center consists of a coordination line formed directly from the Institute for Research and Community

Service (LPPM). Regarding this, the sustainability of the halal study center work provides benefits to various aspects, such as university accreditation, quality cultural propaganda, and the output of the Tridharma of higher education.

Indonesia has many opportunities to increase earnings through the halal industry because the predominant population is Muslim. However, stakeholders in welcoming these opportunities are minimal. The lifestyle change seen from the halal industry has increased from 7.5% in 2015 to 8% in 2016 (Annisa, 2019). The adoption of the halal concept is performed by various government and non-government agencies such as universities, state-owned enterprises, Islamic boarding schools, and so on (Qomaro, 2018). In another study, it was stated that the community wants a guarantee of services that are safe, clean, and do not conflict with religious teachings (Abdullah & Azam, 2020). The research initiated the Global Halal Center at Sultan Agung Islamic University as a pioneer and at the same time helping resolve halal issues that occur in the community. The research adds to the importance of the halal study center in the academic community of the State Islamic University, both in increasing output and outcomes in university accreditation, proselytizing quality culture, and the Tridharma of Higher Education.

Universities that have halal study centres can increase output and outcomes in terms of accreditation of Higher Education. For example, one of the studies centers of the University of Indonesia (UI), namely the Center for Communication Studies at the University of Indonesia (PUSKAKOM) with a function as a center for research and data, training, interaction media between the academic community of the Department of Communication Science, FISIP UI, practitioners, and through a communication perspective, acts as a decision-maker of policies in contributing and developing community welfare (Puskakom, nd). In addition, the study center of the Faculty of Medicine, Public Health and Nursing (FK-KMK) Universitas Gadjah Mada (UGM) was established to implement the Tridharma of Higher Education to encourage community independence and welfare through research and publications (Fakultas Kesehatan Masyarakat, 2018).

There are very few studies that raise the issue of the importance of halal study centers in the state of Islamic University. This study suggests how relevant the establishment of a halal study center at state Islamic University is, starting from the governance system of a halal study center, the benefits of having a halal study center, and the research trend of a halal study center. Halal study center in higher education contributes to supporting Indonesia's halal product guarantee policy. The contributions are divided into several items, such as Halal Inspection Institutions, collaboration, partnerships with other halal research centers in Indonesia and abroad, and benefits in the dynamics of halal-related studies (Akim et al., 2018). The results of this study can be a new point of view in the establishment of a halal study center which can also function as preparation before the establishment of the Halal Inspection Institute, as well as preparing stakeholders from the academic community.

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