

Model of Halal Center of the State Islamic University of Fatmawati Sukarno Bengkulu Based on Research and Development

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Abstract

The establishment of the Halal Center of UIN Fatmawati Sukarno Bengkulu is very important to provide convenience for MSME actors in obtaining halal certification. Based on the perception data described above, it is necessary to monitor and facilitate the mentoring process for MSME actors. Halal product process assistant (PPH) is a service that must be available in a halal center, particularly in universities. Before implementing this PPH mentoring, it is necessary to have training in order to provide understanding and knowledge before implementing the mentoring process with MSMEs. To find out and analyze the halal center model at UIN Fatmawati Sukarno Bengkulu using the research and development method. The researchers designed the PPH mentoring module based on the materials needed during the training. The following are the stages of compiling the PPH mentoring module by the researcher adapting the 4D development model by Thiagarajan. Based on the results of the module trial, it is known that the informants/respondents of this study gave a good perception of the PPH mentoring module. The first statement is that the material in the training module chosen is based on the need for assistance and has an average score of 4.79. The material in the training module is in accordance with the training objectives of 4.73. The highest average score of informants/respondents' answers is that the material in the training module is presented in an interesting manner, and discussed in depth at 4.92. This shows that the material presented in the module is relevant to the training activities carried out, making it easier for module users to get the material. According to the statement, the training module material can provide benefits in terms of knowledge and skills in PPH mentoring of 3.46. This is followed by a statement that the material in the module explains thoroughly the process of halal products with an average value of 4.63 and non-halal products with a value of 4.71. The material in the module is presented systematically with an average value of 4.72. This means that the modules are presented systematically so that users can easily understand the material explained and participate in PPH mentoring training.

Keywords: *Halal, SMEs, Module, Product.*

1. Introduction

Indonesia is a developing nation with a Muslim majority. This has far-reaching consequences in many areas of life. One of these is consumption. The Muslim community's wide distribution in Indonesia encourages people to be more cautious and

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wiser in their purchasing decisions. Consuming halal products is an absolute necessity for Muslims because it is an order in Islam, not merely a recommendation that must be followed. This is in accordance with the word of Allah SWT in Q.S. An-Nahl verse 114 which reads:

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنَّ كُنتُمْ لِيَآءَ تَعْبُدُونَ ۝

Meaning:

"Then eat lawful and good from the sustenance that Allah has given you; and be grateful for the favor of Allah, if you only worship Him."

The laws and regulations in Indonesia ensure that every consumer has the right to obtain information about any product. According to the Consumer Protection Law, consumers have the right to correct, clear, and honest information about the terms and conditions of goods and services. The right to this information is critical because inadequate product information provided to consumers can result in a type of product defect known as an instruction defect or defect due to inadequate information. (Ahmad Miru & Sutarman Yodo, 2011)

Consumers require information about the correctness of the ingredients in the consumption product in question. This must be clearly stated on the product packaging label or another label that is easily understood by consumers. As a result, concerns about the safety and comfort of the goods consumed arise due to the possibility of manufacture, production materials, packaging, or the final product of the production process containing substances or materials that are not justified by religious law. As a result, halal information must be present on the halal label of the product in question.

Product packaging with a Halal label is one of the indicators used by the public to determine the halalness of a product. Halal Product Certificates have long been a source of contention. As a result, ensuring public consumption activities is critical. This is because, as technology advances in the manufacturing of goods and services, problems arise, such as consumers' limitations in knowing the truth of the information contained in the products they will consume.

Halal Certificate is a written fatwa issued by the MUI stating the halalness of a product, which is a decision of the MUI Fatwa Commission session based on an audit conducted by LPPOM MUI. The MUI Halal Certification on food products, medicines, cosmetics, and other products is intended to provide certainty of halal status, thereby reassuring consumers that they are safe to consume.

Based on data obtained from LPPOM MUI Bengkulu City, the number of food industries that register themselves to get halal certificates is still small.

Table 1. Number of Small and Medium Food Industries (SMIs) that have Halal Certificates in Bengkulu City 2015-2017

| Num | Year | Number of SMIs that have Halal Certificates |
|-------|------|---|
| 1 | 2015 | 83 |
| 2 | 2016 | 20 |
| 3 | 2017 | 23 |
| Total | | 126 |

Source: LPPOM MUI Bengkulu Province

Based on data from the Bengkulu City Department of Industry and Trade, the following are the number of registered SMIs.

Table 2. Number of Small and Medium Food Industries (SMIs) Registered at Disperindag in Bengkulu City 2015-2017

| No | Year | Number of SMIs with Halal Certificates |
|----|------|--|
| 1 | 2015 | 169 |
| 2 | 2016 | 213 |
| 3 | 2017 | 156 |

Source: Disperindag Bengkulu City

From the data above, there are 538 SMIs registered in the Bengkulu City Disperindag, with only 126 of them having halal certificates. This indicates that many SMEs still do not legally include halal labels on their products. The implementation of halal certification for food products by producers in the city of Bengkulu is still very low compared to people's expectations to obtain halal certification from all forms of products that are circulated and traded.

Many universities have established halal study centers or halal centers in response to the issuance of regulations that serve as the legal umbrella for halal products. UNAIR Halal Centers, ITS Halal Centers, UNISMA Halal Centers, UNIBRAW Thoyib Research Center Halal Centers, UI Halal Centers, and Padjadjaran Halal Centers are currently available in Indonesia. Most of the Halal Centers in Higher Education Levels are still on the island of Java, with none on the island of Sumatra.

Meanwhile, according to the website www.kemenag.go.id, the Ministry of Religion's Halal Product Assurance Agency (BPJPH) expects universities, particularly Islamic Religious Higher Education Institutions (PTKI), to institutionally prepare for the launch of halal bihalal academic programs on their campuses on May 11, 2021. The role of research or research in the field of halal will also be very useful for BPJPH policy making in the JPH implementation. For example, how SMEs respond to the obligation of halal certification, the extent of their understanding of halal certification, or perhaps collaboratively carried out grounded research in the halal field.

UIN Fatmawati Sukarno Bengkulu is one of the few PTKIN in Bengkulu Province without a Halal Center. There is enormous potential in establishing a Halal Center to provide facilities such as assistance in the management of halal certificates for SMEs that have not been certified halal as well as halal education for business people. Given the significance of the Halal Center's presence at UIN Fatmawati Sukarno Bengkulu, this study examines the perspectives of UIN Fatmawati Bengkulu's academic community and experts on the establishment of this Halal Center. This perception net will reveal how urgent the need for the establishment of a halal center is, as well as the important factors to consider as a foundation for its establishment. After learning about these parties' perspectives, the researchers create a draft of the halal center module, which is expected to be the research's output.

The module is very important as a guide in running the halal service center of UIN Fatmawati Sukarno Bengkulu. This halal center module is expected to be able to provide education to the public, especially MSMEs who will carry out halal labeling and certification arrangements for the products they market. This study is expected to increase the role of state Islamic universities in Bengkulu Province and become a role model for Halal Centers in the Sumatra Region, Indonesia. Based on the background of the problem described above, the formulation of the problem in this study is as follows:

1. What is the perception of the academic community, experts, and business actors towards the establishment of the Halal Center of UIN Fatmawati Sukarno Bengkulu?

2. How is the development of the halal module to support the establishment of the Fatmawati Sukarno Bengkulu UIN Halal Center?

Based on the formulation of the problem above, the following are the objectives of this study:

1. To analyze the perception of the academic community, experts and business actors towards the establishment of the Halal Center UIN Fatmawati Sukarno Bengkulu
2. To design a halal module to support the establishment of the Fatmawati Sukarno Bengkulu UIN Halal Center.

Theoretically, this study is expected to add scientific references about halal product certificates so that the discussion about halal certificates is more comprehensive. The practical application is for universities, where this study is expected to be a helpful input as one of the parties involved in halal academic programs in Indonesia. This study can help the community and SMEs as well as the general public be smarter and wiser when it comes to consuming halal products. Furthermore, this study can provide information about the Halal Center's role as a halal consultant as well as assistance in obtaining halal certificates for SMEs.

2. Previous Relevant Studies

Previous research on halal certificates has been conducted. In this literature review, the researchers analyze and compare both theoretical and practical research. The reference sources for the literature review were obtained from international journals.

Asnida Hanim et al. (2016) contributes to a better understanding of the current situation in which halal certification can help industry players grow their businesses. Future researchers are advised to obtain more accurate and detailed information about the situation in order to conduct further research on this topic. Their study uses a conceptual study method by reviewing literature reviews from various journals and proceedings. The similarity with this study is that the object of research being studied is halal certificate, while the difference is that the research focuses on the growth of the food business in Malaysia, while this study discusses on the occurring problems.

Yuhanis Abdul Aziz (2013) as the first attempts to develop and empirically test a conceptual model on halal purchase intention by integrating the halal component with marketing-related components. The discussion of halal certificates is similar to this study, but a significant difference is that their study uses the Structural Equation approach to integrate the halal component with marketing.

Herwina Rosnan (2015) uses a qualitative approach. The results show that all restaurants are not halal-certified because they cannot meet the requirements set for certification. Some restaurants serve alcohol, while others cannot hire Muslim employees. However, despite the lack of halal certification, Muslims continue to defend these restaurants. The similarity with this study is the study of halal certificates, but the difference in this study is that they focus on restaurants that have not been certified halal. Meanwhile, this study discusses the role of MUI in providing halal certificates and its problems.

Firdaus Fanny et al. (2018) show that the presence of halal certification is important and will benefit the food industry players in the MENA region. Despite being a Muslim-majority country, it is important to ensure the existence of halal certification in products from MENA countries, especially from those that receive low scores in the study country of origin. The object of discussion in this study is halal certificates, but the difference is that halal certificates are examined to determine purchase intentions in MENA countries. Meanwhile, the focus of this study is solely on problems and their implementation by MUI.

3. Conceptual Framework

1. Definition of Halal

Halal is an adjective that comes from Arabic. If using wazn fa'ala-yaf'ilu, then it is read halla, yahillu, hillan, wa halalan. This means that halal has the definition of something that is permissible (allowed), permitted (Muhammadd Abu Zahrah, 2006), which is free from the bonds of prohibition, and is permitted by Sharia (law maker) that is Allah SWT (Yusuf Al-Qhardawi, 2005). If using wazn fa'ala-yaf' ulu, then it is read Halla, Yahullu, Hallan wa Halalan. Therefore, the definition of halal is to be steadfast (out of ihram) or permitted. If the word is associated with an item, it means halal (to eat or drink). However, if it is associated with a place, then the word means to stop or stay (Ahmad Warson Munawwir, 1997). Halal is also defined to free, release, break, and allow (Al-Jurjani, 'Ali bin Muhammad, 1988).

In the Encyclopedia of Islamic Law, it is stated that Halal has two meanings. The first definition shows that the word halal concerns the permissibility of using objects or anything to fulfill physical needs, including food, drink, medicine. The second understanding relates to the ability to use, eat, drink, and do something, all of which are determined based on the texts (Abdul Azis Dahlan, et.al., 1996). Therefore, halal is not only related to food or food products, but also to all aspects of life, such as banking and finance, cosmetics, work, tourism, and others (Eka Dewi Satriana, 2018).

2. Halal in the Quran

The word halal in the Qur'an has different meanings according to the context of the verse. There are 48 halal words and their derivations in 20 surahs of the Qur'an (Muhammad Hasan Hamshi, tt). The different meanings of the word halal in the Qur'an can be grouped into two (Murtadho Ridwan, 2009). First, the word has a meaning related to food and drink such as QS. Albaqarah (2): 168, QS. Almaidah (5): 88, QS. Alanfal (8): 69, and QS. Alnahl (16) 114. Second, which has meaning related to activities, behavior or actions such as QS. Albaqarah (2): 187, QS. Albaqarah (2): 275, and QS. Annisaa (4): 19.

An example of the word halal in the Qur'an which means food or drink is the word of Allah SWT which reads: " O humanity! Eat from what is lawful and good on the earth and do not follow Satan's footsteps. He is truly your sworn enemy (Surah Albaqarah (2): 168)." This verse is not only addressed to those who believe, but is intended for all mankind. This shows that the earth is prepared by Allah for all human beings, both believers and non-believers. All humans are commanded to consume halal food on earth (M. Quraish Shihab, 2001).

Meanwhile, an example which means activity is the word of Allah which means: "... even though Allah has permitted buying and selling and forbids usury (Surah Albaqarah (2): 275)." This verse explains that Allah SWT has justified buying and selling and forbidden usury. This is in stark contrast to the common misconception that people who are muamalah with usury are the same as those who buy and sell usury. They believe that usury is the same as buying and selling, so it is legal. However, this assumption is rejected by Allah SWT in the verse. Buying and selling is permitted by Allah SWT because in buying and selling there is an exchange of benefits that are needed by society, while usury is forbidden because in usury there are dangers that have negative impacts on individuals and society as well as the economy (Muhammad Ali Shabuni, tt).

Halal in Hadith

The Hadith narrated by Imam Bukhari, Imam Muslim, and Imam Turmudzi states:

الحلال و الحرام الك مشتهيات لا الناس الحلال الحرام

Al-Narrated from Abu Abdullah Man bin Basyir, the Prophet SAW said:

"Indeed, halal is clear, and haram is also clear. Between the two there are things that are not clear (syubhat) which is not known by many people. Whoever fears or stays away from things that are doubtful, then he has sought religious cleanliness and self-respect. And whoever falls into things that are not clear (syubhat),

then he has fallen into the forbidden matter. (Narrated by al-Bukhari and Muslim)

Therefore, knowing the issue of halal-haram is an obligation for Muslims. Hadith of the Prophet SAW narrated by Ibn Mas'ud Ra. reads:

لب الحلال على ل لم

The hadith is a reinforcement of the Qur'an, surah al-An'am: 119. The word of Allah which normatively explains it as follows:

فصل لكم ا عليكم (... الأنعام) : 119:

This verse means that Allah has explained and detailed things that humans are forbidden from doing, the details of which are explained in other verses. Of course, this is also true in a number of hadiths attributed to the Prophet SAW. As a result, it is clear what is halal and what is haram.

Halal in Islamic Law

In the study of Usul Fiqh, the opposite of halal is haram (Muhammadd Abu Zahrah, 2006). Both are discussed in the taklifi law chapter, namely the demands of Allah SWT which are related to the actions of mukallaf (humans) in the form of orders to do, leave, or choose between the two (Jalaluddin Abd. Al-Rahman, tt). Halal is defined as everything that can be done and may be left without the consequences of reward and punishment. Meanwhile, haram is defined as with everything that is required by the Sharia to be abandoned. This means that if it is done, it will be severely punished; if it is not done, it will be rewarded (Wahbah Zuhaily, 1996).

3. Islamic Principles about Halal dan Haram

There are several basic principles in Islamic law that need to be understood in the law of halal and haram (Yusuf Al-Qhardawi, 2005). These principles are:

First, everything (created by Allah SWT) is originally lawful or permissible. Therefore, it is forbidden to forbid something that is not forbidden by Allah, and it is also forbidden to justify anything except what has been determined by Allah and His Messenger. Everything that is clearly prohibited based on evidence from the Qur'an and Sunnah is haram. However, anything that is not specifically mentioned as haram is still permissible under the original law. This rule does not apply to matters of worship, the law of origin of worship is as determined by Sharia, because worship is tauqifi and a sense of submission and obedience.

Second, justifying and prohibiting is the sole right of Allah SWT. No one can determine halal and haram after Allah except only Rasulullah SAW with the guidance of revelation that comes from Allah SWT.

Third, Verily Allah SWT only justifies something good and forbids something bad (dirty). Allah's right is to justify and forbid what He wants, but because Allah is Gentle and Most Merciful to mankind, Allah only forbids the bad (dirty) and justifies the good. Everything that is good and has real benefits, then the law is lawful and everything that is bad (dirty) and dangerous then the law is haram.

Fourth, Allah SWT does not forbid something because He wishes to torture or restrict Muhammad's people's lives. This is in contrast to what happened to previous peoples such as the Children of Israel and others. Allah (SWT) forbade the Children of Israel from doing some good things that had previously been permitted. This provision was set by

Allah to the Children of Israel as a recompense for their disbelief as described in the QS. Annisa' (4): 163.

Fifth, when Allah forbids something, then something is haram even though it is only a little, even though something is only small. This is because, the reason for the prohibition remains on something even though it is only a little or small.

Sixth, if Islam has forbidden something, then wasilah and any means that can lead to haram acts, the law is haram. Therefore, when Allah (SWT) forbids adultery, Allah also forbids all that is the cause of adultery, such as dressing openly, doing khalwah (together), mixing men and women, taking nude photos, and music or songs that invite lust. From this principle, the fiqh experts make a rule: "Anything that leads to unlawful acts, then it is unlawful".

Seventh, Halal and Haram are clear rules. Among the wisdom of the law of halal and haram is that Allah has distinguished between halal and haram so that Muslims know the difference clearly. Among the halal and haram goods there are doubtful goods that are not known by many people so that people who are sane are shunned. Wara' is an attitude of being cautious for fear of doing something unlawful. With this characteristic, a Muslim is required to stay away from problems that are still doubtful, so that he will not be dragged into doing what is haram.

Halal in Islamic Economics

Halal and haram are terms used in Islamic Economics to describe all aspects of human economic activity, particularly those related to production, distribution, and consumption. Other examples include wealth, food, and economic or muamalah activities such as buying and selling, leasing, banking and finance, cosmetics, employment, tourism, and so on (Eka Dewi Satriana, 2018).

In the field of production, halal is one of the limitations for producers to issue or produce goods and services. A Muslim must avoid production practices that contain elements of haram, usury, black market and speculation (Heri Sudarsono, 2002). The Qur'an explains it as follows:

O believers! Intoxicants, gambling, idols, and drawing lots for decisions¹ are all evil of Satan's handiwork. So shun them so you may be successful. (Surah Almaidah (5): 90)

This verse explains the prohibition of Allah SWT to Muslims to produce prohibited items such as liquor (khamr), idols, and other unlawful goods. According to Al-Ghazali, production is divided into three levels: basic industry, support activities, and complementary activities. Agriculture (food producers), textiles (clothing manufacturers), construction (board producers), and state activities are examples of basic industries. Supporting activities are those that are in addition to the basic industry, whereas complementary activities are those that are related to the basic industry, such as rice milling. Fulfilling the three is both a social and a divine obligation.

Yunus al-Mashri limits the practice of production in several ways, including: first, producing halal and good goods and services that are beneficial to humans. As a result, it is illegal to produce filthy goods that can harm humans' minds, souls, and bodies. The goods and services produced by the practice of production should benefit people and increase their happiness. Second, the priority of production is on goods and services that are the primary needs (Dharuriyat) of humans. If primary needs are met, secondary needs (Hajiyat) emerge, followed by tertiary needs (Tahsiniyat) (Murtadho Ridwan, 2019).

In the field of consumption, halal is an important principle that must be adhered to by consumers. Islam has determined three basic principles in consumption, namely: the principle of consuming halal goods, consuming holy and clean goods and the principle of not being excessive (Yusuf Al-Qhardawi, 2008). Muslims are ordered to consume halal

food and not to consume haram such as liquor, drugs, gambling, prostitution, luxury, and so on (Muhammad Sharif Chaudhry, 2012).

4. Definition of Modul

According to Daryanto, the module is a form of teaching material that is packaged in a complete and systematic way, in which it contains a set of learning experiences that are planned and designed to help students master specific learning objectives. The minimum module contains learning objectives, learning materials/substances and evaluation. The module functions as an independent learning tool, so that students can learn independently at their own pace. In line with Yudhi Munadi, giving the understanding that the module is a learning material that can be used by students to study independently with minimal assistance from others. It is said so because the module is made based on a complete and systematic learning program and is designed for an independent learning system.

Meanwhile, according to Nasution, the module is a complete unit that stands alone and consists of a series of learning activities that are structured to assist students in achieving a number of goals that are formulated specifically and clearly.

According to Mulyasa (2010), the main purpose of the module is to increase the efficiency and effectiveness of learning, both time, facility funds, and energy in order to achieve goals optimally. Furthermore, the module is designed to allow students to learn independently. This is consistent with Suparman's (2014) definition of learning independence as the nature, attitude, and ability of students to carry out learning activities independently or with the assistance of others based on their own motivation to learn and master a specific competency so that it can be used to solve problems.

Based on the opinions of several experts, it can be concluded that the module's function and purpose is to make the learning process and message delivery more effective and efficient, as well as to serve as an evaluation tool, reference material, and to overcome the limitations of space and time. Modules can be used as study materials in groups or individually, allowing students to study the module independently based on the speed and nature of their learning.

4. Research Methods

1. Types of Research

The type of research that researchers use in this study is research and development. This research procedure uses the development model developed by Borg & Gall which states that the Research and Development (R&D) approach in education includes ten steps. The main purpose of this research and development method is to produce certain products and determine the feasibility of the products developed (Sugiyono, 2016).

This study uses a mixed-research approach, namely a combination of quantitative and qualitative. Researchers adopted the 4D development model by Thiagarajan et al. (1974). This model consists of four stages of development, including definition, design, development, and dissemination.

The definition stage aims to establish and define the requirements for implementing halal certification. The design phase aims to design a prototype of the module material based on the research results, which can be seen in Table 1. The development phase aims to produce drafts II and III of the modules, which have been revised by material experts, media experts, and tested individually or in small groups. The data obtained in the form of descriptive qualitative and quantitative descriptive data are used to improve the results of the development of the module. Qualitative data were obtained from input, responses, comments, suggestions for improvement from content experts and media experts.

Quantitative descriptive data in the form of validation data obtained from the validation results of the two experts and questionnaires were distributed to individual and small group test subjects in the form of percentage descriptive.

The following are the stages of the development process that is carried out by adopting a 4D model.

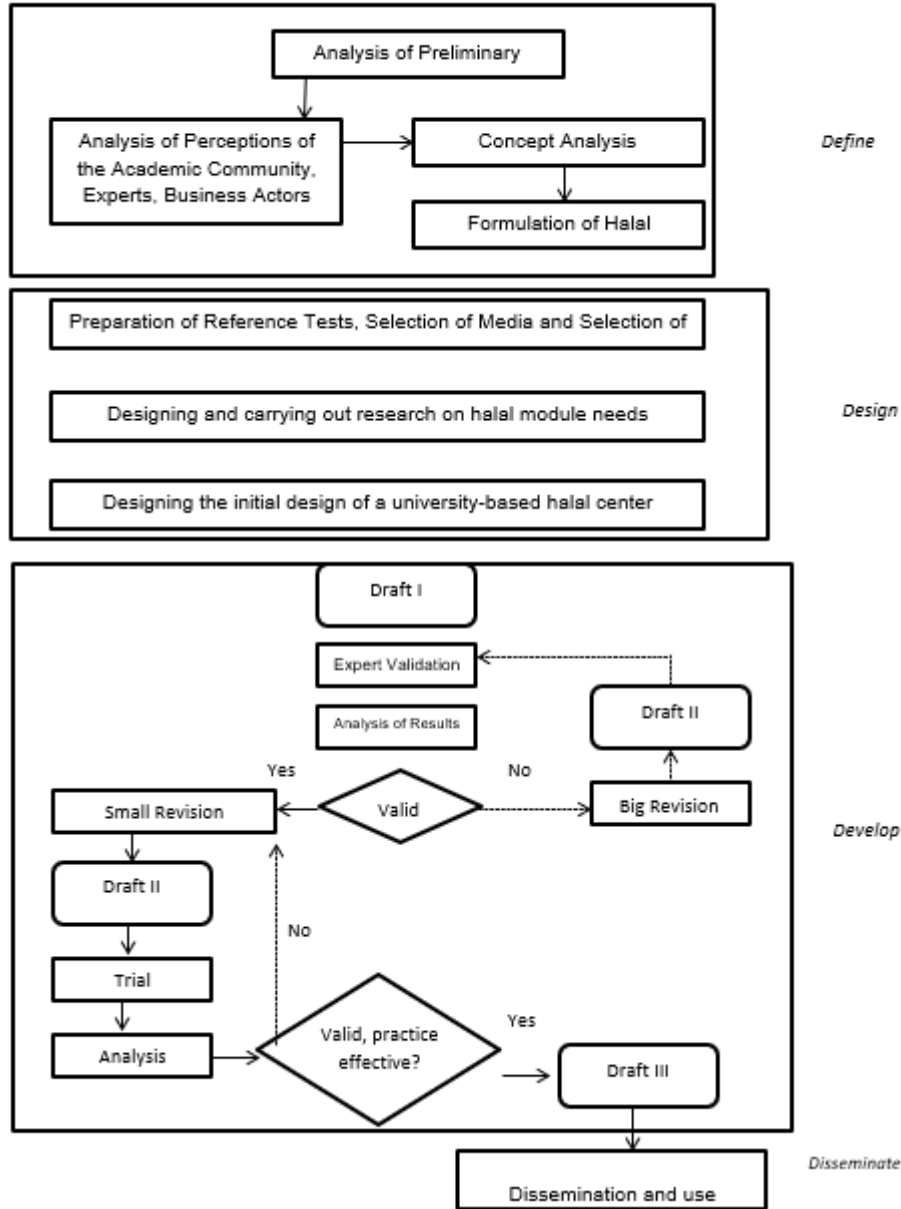


Figure 1. Research-Based Module Development Procedure Adapting the Four-D Model

2. Research Site

The research was conducted at Fatmawati State Islamic University (UIN FAS) Bengkulu. The choice of place and research location was based on the consideration that UIN FAS Bengkulu does not yet have a Halal Center and has the potential for its establishment in order to meet the needs of halal mentoring and education for SMEs in Bengkulu Province. In addition, the research site is located at Islamic universities that already have a Halal Center as a model to find out the mechanism.

3. Research Informants

Research data were obtained through an interview process with UIN FAS Bengkulu, UIN Sunan Ampel as a university that already has a Halal Center, Padjadjaran Halal Center, MUI, and SMEs in Bengkulu City.

4. Informant Determination Technique

The informant determination technique in this study used purposive sampling, where the sampling technique of data sources was carried out with certain considerations in accordance with the aims and objectives of the study. In this study, it does not emphasize on a certain amount or representation, but rather on the quality of information, credibility, and the wealth of information held by the informants.

5. Data Collection Technique

Data collection techniques in this study are:

a) Observation

This method is defined as a narrow activity, namely paying attention to something with the eye. This method is used by researchers to collect data and information by direct observation of the problems that occur in the community about the need for assistance and halal education and the presence of Halal Centers in several universities outside Sumatra.

b) Interview

According to Esterberg, in Sugiyono, an interview is a meeting of two people to exchange information and ideas through question and answer, so that meaning can be constructed in a topic. The purpose of this type of interview is to find problems openly, where the parties invited to the interview are asked for their opinions and ideas. The researchers immediately conducted a question-and-answer session with the informant.

c) Questionnaire

Questionnaire is a data collection technique that is done by giving a set of questions or written statements to informants/respondents to answer. This questionnaire is to obtain information from informants/respondents and to collect data about the appropriateness of the module components, the accuracy of the material and the feasibility of this module.

d) Documentation

Documents are records of events that have passed. Documents can be in the form of writing, pictures, or monumental works of someone. This method is used as a complement to the use of observation and interview methods in qualitative research.

6. Technical Data Analysis

The data analysis technique in this study uses descriptive qualitative analysis techniques that describe the results of product development in the form of modules. The data obtained through the experimental instrument were analyzed using qualitative descriptive statistics. This analysis is intended to describe the characteristics of the data on each variable. This data analysis was carried out to obtain the feasibility of the learning media, namely the revised module. The results obtained are used as consideration in improving this Development Module using data analysis techniques, namely descriptive analysis. Descriptive analysis is used to analyze the data from the feasibility assessment by calculating the average. The collected data can be grouped into two: quantitative data in the form of numbers and qualitative data in the form of words. Qualitative data will be analyzed logically and meaningfully, while quantitative data will be analyzed by calculating the average. The results of this descriptive analysis are used to determine the feasibility level of the product development in the form of a module.

5. Research Results and Discussion

1. Perceptions of the academic community, experts, and business actors on the establishment of the Halal Center UIN Fatmawati Sukarno Bengkulu

The presence of a halal center is a much needed facility, especially for universities to be able to play a role in providing halal certification management services for business actors. The assessment carried out by researchers is very important to determine the perception of the academic community towards the establishment of a halal center at UIN Fatmawati Sukarno Bengkulu.

Perception is the response of informants/informants/respondents to the establishment of a halal center at UIN Fatmawati Sukarno Bengkulu. A person's perception can arise from the experiences he has obtained, both by himself and from the impressions of others.

Based on the results of distributing questionnaires to the academic community, experts, and representatives of business actors, the following results were obtained:

Table 3. Perceptions of the Academic Community, Experts and MSME Actors on the Establishment of Halal Center UIN Fatmawati Sukarno Bengkulu

| Num | Statement | Average |
|-----|--|---------|
| 1 | Existence of Halal Center UIN Fatmawati Sukarno Bengkulu | 4.17 |
| 2 | Benefits of establishing Halal Center UIN Fatmawati Sukarno Bengkulu on halal certification | 4.17 |
| 3 | Benefits of establishing Halal UIN Fatmawati Sukarno Bengkulu Center for MSME actors | 4.28 |
| 4 | Benefits of establishing a Halal Center UIN Fatmawati Sukarno Bengkulu for halal education | 4.18 |
| 5 | UIN Fatmawati Sukarno Bengkulu Halal Center Services in assisting the Halal Product Process | 4.23 |
| 6 | Competency of Halal Center Manager UIN Fatmawati Sukarno Bengkulu | 3.82 |
| 7 | Halal work program UIN Fatmawati Sukarno Bengkulu Center in supporting the ease of halal certification | 4.17 |

Source: Data processed, 2022

Based on the table above, it is known that the informants/respondents of this study gave a good perception of the establishment of a halal center at UIN Fatmawati Sukarno Bengkulu. The first statements, namely the existence of the Halal Center of UIN Fatmawati Sukarno Bengkulu, show an average of 4.17 which is the same as the statement of the benefits of establishing the Halal Center of UIN Fatmawati Sukarno Bengkulu on halal certification.

The highest average value of informants/respondents' answers is the benefits of establishing Halal Center UIN Fatmawati Sukarno Bengkulu for MSME actors of 4.28. This shows that the presence of the halal center at UIN Fatmawati Sukarno Bengkulu is highly expected by MSME actors as a form of support to facilitate MSME actors in obtaining halal certificates.

In the statement of the benefits of establishing the Halal Center of UIN Fatmawati Sukarno Bengkulu for halal education, the average respondent answered 4.18, followed by the statement of Halal Center Services at UIN Fatmawati Sukarno Bengkulu in assisting the Halal Product Process with an average value of 4.23. The lowest average score is the Competency of the Halal Center Manager at UIN Fatmawati Sukarno Bengkulu at 3.82. This is due to the existence of the Halal Center at UIN Fatmawati Sukarno Bengkulu which is still new and is currently in the process of extracting the competence of its human resource managers.

Statement of the work program of the Halal Center of UIN Fatmawati Sukarno Bengkulu in supporting the ease of halal certification has an average value of 4.17. This means that the halal center of UIN Fatmawati Sukarno Bengkulu already has a work program that can support the ease of obtaining halal certification such as halal canteen education, process assistance halal products (PPH), and halal studies involving lecturers and students.

The importance of the existence of this halal center is to support the activities of MSME actors, especially in the management of halal certification. Researchers conducted an assessment of MSMEs that have been certified halal in West Sumatra.

The following are the results of field data conducted during observations and research in West Sumatra:

Table 4 Interview Results

| Num | Institute | Interview Results |
|-----|--|--|
| 1 | Umami Afa Hakim MSME Central Typical Minang Souvenirs (Riski Cahyani) | Halal certificates help promote our products Even though the process of processing halal certification seems long. |
| 2 | Office of Cooperatives, MSMEs and Trade of the Bukittinggi City Government (Dian Sanusi, 198402182010012018, Cooperative Analyst) | We Continue to Provide Assistance to MSMEs in the Halal Certification Process We Even Pick Up the Ball by Holding Technical Guidance for MSMEs In Our Assistance Process Involving MUI and Together Halal Madani (BHM) From Padang. |
| 3 | Bukittinggi City Government Tourism Office (Aprilia Astuti, SIP, 198604222010012012, Head of Tourism and Creative Economy) | Actually, the Bukittinggi area is small, and there are only 3 tourist destinations, but the tourists who visit are crowded and the majority are Muslims For that we try to lead to halal tourism since 2018 it has not been for religious tourism because traditionally the Minang people themselves are very strong with their religious dimensions. We encourage MSMEs and halal-certified hotels to increase the number of tourists after this pandemic. |
| 4 | Department of SME Cooperatives in West Sumatra Province (Sudarmadi, SE., MM, 197308192008011012, Head of Sub-Division of Administration) | Thousands of SMEs in West Sumatra can be checked on our office website. In the process of SME halal certification, we hold training and technical guidance And that is mandatory for all SMEs |

| | | |
|---|---|--|
| | | because after all, the Minang (West Sumatra) community is obliged to maintain their identity through their halal products. |
| 5 | W Sumatra MUI (Drs. Marwan Lubis, MH, Head of the West Sumatra MUI Secretariat DR. Zainal Azwar Chair of the West Sumatra MUI Fatwa Commission) | The role of MUI in the management of halal certification is to be a presenter in the technical guidance on halal certification held by related agencies, for example the cooperative and MSME services If someone applies for halal certification through the Ministry of Religion and then is audited by LPPOM, then MUI will issue a fatwa according to the Lppom recommendation. We welcome every university to establish a halal center for halal certification assistance. This really helped us. |

Source: Researcher Interview, 2022

According to the table above, halal certificates aid in the promotion of MSME products. However, MSME actors believe that the process of obtaining halal certification is time-consuming. The need for assistance in this management process has drawn the attention of researchers. The study's findings show that the Halal Center service provides assistance in the halal product process (PPH), as explained in the module section.

The results of the interview also show that the role of MUI in managing halal certification is to be a presenter in the technical guidance on halal certification held by related agencies, for example the cooperative and MSME services. If someone submits a halal certification through the Ministry of Religion and then is audited by LPPOM, then MUI will issue a fatwa according to the Lppom recommendation. The MUI welcomes if there are universities making halal centers for halal certification assistance.

2. Development of the halal module to support the establishment of the Halal Center of UIN Fatmawati Sukarno Bengkulu

The establishment of the Halal Center of UIN Fatmawati Sukarno Bengkulu is very important to provide convenience for MSME actors in obtaining halal certification. Based on the perception data described above, it is necessary to monitor and facilitate the mentoring process for MSME actors. Halal product process assistant (PPH) is a service that must be available in halal facilities, particularly in universities. Before implementing this PPH mentoring, it is necessary to have training in order to provide understanding and knowledge before implementing the mentoring process with MSMEs.

The researchers designed the PPH mentoring module based on the materials needed during the training. The following are the stages of compiling the PPH mentoring module by researchers adapting the 4D development model by Thiagarajan et al. (1974). The information presented is in the form of a summary of the test results and material expert recommendations. The data analysis technique used is descriptive analysis, in which the results of the descriptive test of user perceptions of the module are described. The diagram below depicts the initial design of the PPH mentoring module structure.

| |
|--|
| DAFTAR ISI |
| Halaman Judul |
| Kata Pengantar |
| Daftar Isi |
| BAB I Pendahuluan |
| BAB II Kebijakan dan Regulasi JPH |
| A. Dasar Hukum |
| B. Latar Belakang, Tujuan, dan Kewenangan |
| C. Historis Pembentukan UU JPH Beserta Perjalanannya |
| D. Kebijakan Auditor Halal |
| E. Kebijakan Penyelia Halal |
| F. Kebijakan Pendampingan PPH |
| G. Kebijakan Pengawasan JPH |
| BAB III Ketentuan Syariat Islam tentang JPH |
| A. Halal Perspektif Syariah |
| B. Halal Perspektif Regulasi |
| BAB IV Pendampingan dan Pendamping PPH |
| A. Mengenali Pendampingan PPH |
| B. Syarat Peserta Pendampingan PPH |
| C. Pendampingan PPH |
| BAB V Pengetahuan Bahan |

Figure 1. Outline Design of the Module Draft

According to the findings of the FGD I conducted by researchers, there were inputs from experts that it is necessary to include material about the MUI fatwa because it is related to the halal product manufacturing process. Furthermore, in part IV PPH Mentoring and Mentoring, the participation and training process must be clarified.

Expert advice obtained during FGD I was used as the basis for researchers to revise the PPH Facilitator module. The following are the results of the module revision.

DAFTAR ISI

Halaman Judul
Kata Pengantar
Daftar Isi
BAB I Pendahuluan

BAB II Kebijakan dan Regulasi JPH

- A. Dasar Hukum
- B. Latar Belakang, Tujuan, dan Kewenangan BPJPH
- C. Historis Pembentukan UU JPH Beserta Perjalanan Perubahannya
- D. Kebijakan Auditor Halal
- E. Kebijakan Penyelia Halal
- F. Kebijakan Pendampingan PPH
- G. Kebijakan Pengawasan JPH

BAB III Ketentuan Syariat Islam tentang JPH

- A. Halal Perspektif Syariah
- B. Halal Perspektif Regulasi
- C. Fatwa Halal MUI

BAB IV Pendampingan dan Pendamping PPH

- A. Mengenal Pendampingan PPH
- B. Persyaratan Pelaku Usaha untuk Mendapatkan Fasilitas Self Declare
- C. Persyaratan Peserta Pelatihan Pendampingan PPH
- D. Pelatihan Pendamping PPH

BAB V Pengetahuan Bahan

- A. Bahan Pangan
- B. Bahan Tidak Kritis
- C. Bahan Kritis
- D. Bahan Kritis Harus Dilengkapi Sertifikat Halal

Figure 2. Outline of PPH mentoring Module after revision

Based on Figure 2 above, it can be seen that there was a change in the outline of the PPH mentoring module by adding MUI Halal fatwa material. In part IV PPH Mentoring and Mentoring, additional material is added, namely the requirements for business actors to obtain self-declaring facilities and more detailed training for PPH mentoring. The PPH mentoring module is presented separately in this chapter in the appendix. The following is the cover design of the PPH mentoring module:



Figure 3. Cover page of the PPH Facilitator Module

The revised module was then carried out by FGD II to be re-checked by experts, MSME actors and students as PPH mentoring participants. Based on the results of FGD II, questionnaires were distributed on participants' understanding of the presentation and material contained in the module. The following are the results of the descriptive perception test.

Table 5 Perceptions of the Academic Community, Experts, and MSME Actors on the PPH Mentoring Module

| Num | Statement | Average |
|-----|---|---------|
| 1 | The material on the training module that I attended was in accordance with the mentoring needs | 4.79 |
| 2 | The material on the training module that I took was in accordance with the training objectives | 4.73 |
| 3 | The material on the training module presented in an interesting manner, and discussed in depth | 4.92 |
| 4 | The material in the training module can provide benefits in knowledge and skills in assisting PPH | 3.46 |
| 5 | The material in the module explains comprehensively about the halal product process | 4.63 |
| 6 | The material in the module can increase knowledge in distinguishing halal and non-halal products | 4.71 |
| 7 | The material in the module is presented systematically | 4.72 |

Source: Processed data, 2022

Based on the table above, it is known that the informants/respondents of this study gave a good perception of the PPH mentoring module. The first statements, namely the material in the training module that the researchers took according to the needs of mentoring, showed an average of 4.79. The material in this training module is in accordance with the training objectives of 4.73.

The highest average score of informants/respondents' answers is that the material on the training module is presented in an interesting way, and discussed in depth at 4.92. This shows that the material presented in the module is relevant to the training activities carried out, making it easier for module users to get the material.

According to the statement, the training module material can provide benefits in terms of knowledge and skills in PPH mentoring of 3.46. This is followed by a statement that the material in the module explains thoroughly the process of halal products with an average value of 4.63 and non-halal products with a value of 4.71.

The material in the module is presented systematically with an average value of 4.72. This means that the modules are presented systematically so that users can easily understand the material explained and participate in PPH mentoring training.

5. Conclusion

Based on the results of the module trial, it is known that the informants/respondents of this study gave a good perception of the PPH mentoring module. The first statement is that the material in the training module chosen is based on the need for assistance and has an average score of 4.79. The material in the training module is in accordance with the training objectives of 4.73. The highest average score of informants/respondents' answers is that the material in the training module is presented in an interesting manner, and discussed in depth at 4.92. This shows that the material presented in the module is relevant to the training activities carried out, making it easier for module users to get the material. According to the statement, the training module material can provide benefits in terms of knowledge and skills in PPH mentoring of 3.46. This is followed by a statement that the material in the module explains thoroughly the process of halal products with an average value of 4.63 and non-halal products with a value of 4.71. The material in the module is presented systematically with an average value of 4.72. This means that the modules are presented systematically so that users can easily understand the material explained and participate in PPH mentoring training.

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