

## Performance of UINSA Halal Center in Halal Certification Assistance for Small and Micro Business Actors from the Perspective of *Maqasid Al-Shari'ah*

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### Abstract

Universities have an important role in the success of halal certification in Indonesia. At UIN Sunan Ampel Surabaya, there is a Halal Center that has been registered as a Halal Product Process Assistance Institution abbreviated as LP3H. This article discusses how the performance of the Halal Center of UIN Sunan Ampel Surabaya in assisting halal certification in Indonesia is to be analyzed with the theory of maqasid al-shari'ah. This research is an empirical normative research. Normative data comes from laws and regulations related to halal product assurance. In contrast, field data comes from the Halal Center of UIN Sunan Ampel Surabaya, which is collected through observation and documentation. The research was conducted in August 2022-August 2023. The results of the study concluded that the Halal Center of UIN Sunan Ampel Surabaya has implemented the obligation to assist the halal product process as regulated in the Regulation of the Minister of Religion Number 20 of 2021, challenging the Halal Certification of small and Micro Businesses article 11. The Halal Center recruits companions, conducts training and evaluation of their performance, reports them to BPJPH, and maintains the confidentiality of business actors' data. From the perspective of maqasid al-shari'ah, the task of the Halal Center of UIN Sunan Ampel Surabaya is to fulfill the benefits of five principles, namely *hifz al-din*, *hifz al-nafs*, *hifz al-mal*, *hifz al-aql* and *hifz al-mal*.

**Keywords:** Universities, companions, halal certification, LP3H, maqasid al-shari'ah.

### Intriduction

The number of Muslims in the world is 1.9 billion (Aman et al., 2022, p. 54). More than 60 percent of the Muslim population is in Asia and 20 percent in the Middle East and North Africa (Vanany et al., 2019). Islam requires its people to consume halal food and drinks (Aman et al., 2022, p. 54). Therefore, several countries require halal certification such as Singapore, Malaysia, Indonesia, Turkey, and even the United Kingdom (Fadliyah & Nurwahyuni, 2022; Maison et al., 2018).

Indonesia is a country where the majority of the population is Muslim (Syam et al., 2020, p. 27). To protect its Muslim citizens, the Indonesia government requires halal food and beverages circulating in Indonesia to have a halal certificate (Masudin et al., 2018, p. 1073;

Rachman & Khokhar, 2023, p. 205). However, there are still many foods and beverages in circulation that have not been certified halal (Yusandi, 2018, p. 57). Therefore, BPJPH since 2022 has carried out the (Free halal certification) SEHATI program, which stands for free halal certification (Jakiyudin & Fedro, 2022, p. 183). This program is applied to micro and small business actors (Nurdinia et al., 2023, p. 158). The government targets 10 million halal certificates with details. In 2022, the government is targeting 25,000 halal certificates; in 2023, it is targeting 1 million halal certificates. In 2024, it is targeting 10 million halal certificates (Halal, 2023, p. 2).

To make the SEHATI program a success, Halal Product Assurance Agency (BPJPH) is



moving massively. BPJPH conducts various programs related to halal certification, such as socialization, education, conducting training and mentoring, and collaborating with various parties, including universities (Syafaq et al., 2024, p. 117). Universities have an important role in the success of halal certification in Indonesia (Ilmiyah et al., 2024, p. 90). As an educational institution, universities must play a role in socializing and educating the community about halal certificates (Piliyanti & Wijaya, 2019, p. 4). However, not all Universities are actively doing this. In fact, based on the Regulation of the Minister of Religion, universities can establish LPH (Halal Inspection Institution) (Peraturan Menteri Agama Republik Indonesia Nomor 26 Tahun 2019 Tentang Penyelenggaraan Jaminan Produk Halal, 2019) and LP3H (Halal Product Process Assistance Institution) (Peraturan Menteri Agama Nomor 20 Tahun 2021 Tentang Sertifikasi Halal Usaha Makro Dan Mikro, 2021).

UIN Sunan Ampel Surabaya is one of the universities that already has a Halal Inspection Institution (LPH) and a Halal Product Process Assistance Institution (LP3H). LPH focuses on regular halal certificate services and costs borne by business actors, while LP3H focuses on halal certification services for qualified micro and small business actors. LP3H at UIN Sunan Ampel Surabaya is managed by an institution called Halal Center UINSA. This study intends to discuss the authority of the Halal Center of UIN Sunan Ampel Surabaya as LP3H in Halal Product Process Assistance for Micro and Small Enterprises from the perspective of *Maqasid al-Shari'ah*.

## Method

This research was conducted at the Halal Center of UIN Sunan Ampel Surabaya from August 2022 to August 2023. Data collection is carried out through Observation, Focus Group Discussion (FGD), and documentation. The observation was carried out at the Halal Center office of UIN Sunan Ampel Surabaya and through the WA group of halal center assistance UIN Sunan Ampel Surabaya. FGD was carried out with the management of

the Halal Center and Halal Product Process (PPH) Halal Center assistants. In contrast, documentation was carried out by analyzing documents about the UINSA Halal Center, such as form letters, meeting results, and reports of the UINSA Halal Center. The data were analyzed inductively using the theory of *maqasid al-shari'ah*.

## Results and Discussion

### *Duties and Obligations of the Halal Center of UIN Sunan Ampel Surabaya in the Halal Certification Process*

Universities should be the vanguard in the success of halal products in Indonesia (Dwi Hidayatul Firdaus & Ma'arif, 2022, p. 2). As a form of implementation of the tri dharma of higher education, namely teaching/education, research, and service. For this reason, in the Regulation of the Minister of Religion Number 20 of 2021 concerning Halal Certification for Macro and Micro Businesses, article 11 explains that universities that have the right to assist the halal product process are universities that already have a registration number at BPJPH (Peraturan Menteri Agama Nomor 20 Tahun 2021 Tentang Sertifikasi Halal Usaha Makro Dan Mikro, 2021).

The Minister of Religion inaugurated the Halal Center UIN Sunan Ampel Surabaya on March 8, 2018 (Halal Center UINSA, 2023, p. 1). Since 2022, it has been registered as LP3H with registration number 2201000037. Currently, the Halal Center of UIN Sunan Ampel Surabaya has approximately 1,153 assistants from diverse backgrounds, including extension workers, lecturers, students, teachers, and community members. The hard work of the assistance team and LP3H Halal Center UIN Sunan Ampel Surabaya resulted in 1,538 free halal certificates being issued in 2022, and an additional 12,184 certificates were issued from January to September 2023. BPJPH sets the 2023 SEHATI Quota Target for UINSA Halal Centers to be 14,461 (BPJPH, 2023).

Table 1. Total of Free Halal Certificates at LPPPH UINSA in 2022-2023

Year	Total of free halal certificates
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2022	1.538
January-September 2023	12.184

Regulation of the Minister of Religion Number 20 of 2021 concerning Halal Certification for Small and Micro Enterprises also explains that, as LP3H, universities have the following obligations: a. Recruiting PPH companions; b. Conducting coaching and evaluating the performance of PPH assistants; c. Submitting a report on the performance of PPH Assistance to BPJPH; and d. Commit to maintaining the confidentiality of data and information submitted by micro and small business actors during the PPH Assistance process (Peraturan Menteri Agama Nomor 20 Tahun 2021 Tentang Sertifikasi Halal Usaha Makro Dan Mikro, 2021).

### ***Recruitment of Halal Product Process Assistants by Halal Center UIN Sunan Ampel Surabaya***

Based on the Regulation of the Minister of Religion Number 20 of 2021 concerning Halal Certification for Macro and Micro Businesses, LP3H has the right to recruit halal product process assistants. Assistants play a very important role in helping business actors register halal certificates for their products. In this case, the companion must be registered and registered with BPJPH after meeting the requirements as a companion. The requirements to become a companion are Muslim, having broad insight and understanding of the sharia regarding the halal of the Product, and having a PPH assistants training certificate.

To get a PPH assistant training certificate, prospective assistants must graduate after participating in training held by parties regulated by law, namely BPJPH, Islamic community organizations, or religious institutions with legal entities, universities, government agencies, or business entities. After passing the training, the organizers can register the trainees with BPJPH so that they can get the assistants' registration numbers.

UINSA Halal Center, as LP3H, has registered for training in recruiting companions, and those who have graduated have

registered with BPJPH. From 2022 to 2023, several mentoring trainings have been carried out as follows:

#### 1. Training of Trainer (TOT) Halal Product Process Assistants Training

UINSA Halal Center has held four TOT trainings to accompany halal product processes, which were held from January to April 2022. This training was held by the UINSA Halal Center in collaboration with BPJPH. Each training has 37-40 participants from 10 universities or Islamic community organizations in Indonesia appointed by BPJPH. After passing this training, participants can become assistants and can become assistant trainers. This training was held as an effort to accelerate the preparation of PPH assistants needed in halal certification of micro and small business (MSE) products (Pamuji, 2022a).

The ToT for PPH companion institutions is given to institutions that have been determined by BPJPH, involving elements of Lecturers of State/Private Universities, as well as the Management of Islamic Organizations/Islamic Religious Institutions. Furthermore, the PPH Assistance Institution that BPJPH has determined can carry out PPH assistance training in accordance with the standards of BPJPH (Pamuji, 2022b).

#### 2. Halal Product Process Assistant Training

In 2022, in addition to holding Training of Trainers (ToT) training to support the halal product process, the UINSA Halal Center also conducted halal product process assistance training for the general public, with participants including extension workers, students, and qualified assistants from the general public. In 2022, the UINSA Halal Center had 303 assistants registered with BPJPH.

In 2023, the Halal Center will conduct halal product process assistance training for the public on January 17-20, 2023. In this training, 101 participants qualified to become assistants. Additionally, this year, BPJPH is recruiting large-scale halal product process assistants with the target of headmen, madrasas (Islamic schools), and university



students. In this recruitment process, BPJPH collaborates with registered LP3H, including the Halal Center of UIN Sunan Ampel Surabaya. Registration and training for the test are conducted online, specifically through the PTSP.halal link. After the training by BPJPH, the participants who passed received a briefing from the UINSA Halal Center. Based on this, the 850 assistants who passed the training will be available in 2023, bringing the total number of assistants to 1153 at the UINSA Halal Center.

The training and recruitment activities for PPH Assistants in 2023 were carried out in several stages with notable participation. The first activity, Open Recruitment of PPH Assistants Volume 3, was held from January 17 to 20, 2023, via Zoom and involved 340 participants. This was followed by the PPH Assistants Training for Islamic Religious Extension Workers across Indonesia on February 15, 2023, with 170 participants, conducted through the ptsp.halal website and Zoom. Subsequently, the PPH Assistants Training for Heads of Madrasah throughout Indonesia took place on March 23, 2023, with 35 participants, using the same platforms. The final activity was the PPH Assistants Training for students of UIN Sunan Ampel Surabaya, held from March 24 to 27, 2023, which recorded the highest participation with 910 attendees. Overall, these activities demonstrate strong enthusiasm from various groups, supported by the use of online media as the main delivery method.

### ***Coaching and Performance Evaluation of Halal Product Process Assistants***

In 2022, the UINSA Halal Center had 303 assistants, and in 2023, it will increase to around 1153 assistants. To facilitate communication and monitoring of assistant activities, WhatsApp groups were formed: assistants of PPH 2021, assistants of PPH 2022, assistants of PPH 2023, assistants of PPH Students, assistants of PPH Extension, and assistants of PPH Madrasah. Besides, the UINSA Halal Center WhatsApp group strengthens and activates PPH assistant activities carried out online and offline.

The series of PPH and P3H assistant activities from 2022 to 2023 included various programs aimed at strengthening capacity and coordination. The activities began on September 13 and 15, 2022, with the strengthening and activation of PPH assistants conducted via Zoom Meeting. This was followed by the Orientation of PPH Student Assistance at UIN Sunan Ampel Surabaya on March 1, 2023, also held online. Subsequent activities were carried out both online and offline, including the strengthening of PPH Assistants for students at the Faculty of Da'wah and Communication UINSA on March 17, 2023, and coaching and coordination of UIN student PPH assistants at the UINSA Halal Center Office on May 10, 2023. Further programs included the strengthening of Religious Extension P3H and student training on June 15–16, 2023, at Greensa, and the Halal Thematic KKN debriefing on July 11–12, 2023, at FSH UINSA. In August 2023, several supervision and capacity-building activities were conducted across different regions, including Madiun Residency at Hotel Asia Sarangan Magetan on August 12, the Gresik–Lamongan region at RM Pak Elan 2 on August 18, and the Tuban–Bojonegoro region at Arion Bojonegoro on August 19, 2023, demonstrating continuous efforts to enhance the competence and coordination of PPH and P3H assistants.

### ***Report to BPJPH***

The UINSA Halal Center reports its activities to BPJPH, both offline and online. Communication with BPJPH can be conducted through the WhatsApp group of LP3H Institutions throughout Indonesia or via meetings organized by BPJPH with LP3H. Meanwhile, offline is carried out through BPJPH visits to UINSA Halal Centers as follows:

A series of coordination and consultation activities related to halal programs were conducted in 2023 involving BPJPH and the UINSA Halal Center. The first activity took place on May 30, 2023, in the form of a meeting on the Halal Canteen Program and Campus Special Zone with BPJPH and the UINSA Halal Center, held at the PusBis



Office. This was followed by a Consulting and Sharing Interview session on June 22, 2023, with the Inspector General of BPJPH, the LP3H Halal Center team, and student PPH Assistants at the UINSA Halal Center Office. The series concluded with a Consultation and Supervision activity on July 4, 2023, involving BPJPH Indonesia, business actors, P3H, and the LP3H Halal Center of UIN Sunan Ampel Surabaya, which was also conducted at the UINSA Halal Center Office, reflecting ongoing collaboration and strengthening of halal program implementation.

### ***Maintaining the Confidentiality of Data and Information of Business Actors***

UINSA Halal Center is committed to maintaining the data of the accompanying business actors. Maintaining data confidentiality is part of the implementation of the Electronic Information and Transaction Law (ITE) (Undang-Undang Nomor 11 Tahun 2008 Tentang Informasi Dan Transaksi Elektronik, 2008). The Halal Center does not provide the data to parties who do not have an interest so that it is not misused. UINSA Halal Center always socializes with its companions to be careful in maintaining the data of business actors and prohibits the dissemination of their data to unclear parties. The act of disseminating data on business actors without the consent of the relevant parties can cause harm and can be criminally acted upon in accordance with the applicable article.

### ***Transferring Halal Product Process Assistants Honor***

LP3H Halal Center UINSA also recaps checks and transfers honor to assistants. In this Halal Self Declaration certification process, at the end of 2021 and until mid-2022, BPJPH will carry out administrative functions related to companion honorarium. Furthermore, at the end of 2022, the function was handed over to the Halal Center. This is as stipulated in BPJPH Regulation No. 1 of 2022 concerning Changes in Procedures for Payment of Service Tariffs for Public Service Agencies of Halal Product Guarantee Organizing Agencies. (Peraturan BPJPH No 1

Tahun 2022 Tentang Perubahan Tata Cara Pembayaran Tarif Layanan Badan Layanan Umum Badan Penyelenggara Jamina Produk Halal, 2022)

Assistants are entitled to an honorarium if the accompanying Business Actor has successfully obtained a halal certificate. The disbursement of assistants honorarium is carried out based on the following scheme:

1. If the assistants succeed in accompanying the issuance of the business actor's halal certificate, then the status at ptps.halal will be paid.
2. LP3H Halal Center UINSA submits an honorarium payment to BPJPH through the Halal application once a week (every Friday).
3. BPJPH processes LP3H submissions through 3 processes: submission-approved-paid (process time ranges from 1-2 weeks)
4. After the status is paid, LP3H UINSA submits a disbursement to the Rectorate of UIN Sunan Ampel Surabaya to be disbursed to the Halal Center account (Process ranges from 1-4 weeks)
5. After the rectorate's finance department transfers to the halal Center account, LP3H transfers the assistant honorarium (1-2 days process)(Halal Center UINSA, 2023, p. 2).

### ***The Application of the Tri Dharma of Higher Education in Halal Center Activities of UIN Sunan Ampel Surabaya***

In carrying out its mandate as LP3H, UINSA Halal Center actively participates in the success of halal certificates in Indonesia. This is because the Halal Center has a vision and mission: To become a center for education, mentoring, research, and study in the development of halal lifestyle in Indonesia. The mission is:

1. Educate the public and internal and external stakeholders related to halal lifestyle
2. Providing assistance and consulting services related to halal certification and halal lifestyle to stakeholders
3. Conduct studies and research related to halal lifestyle in the community.



4. Developing halal information and publications to the public as part of the knowledge production of halal mentoring and study processes (Halal Center UINSA, 2023, p. 5).

Based on the vision and mission above, it is known that the Halal Center is trying to implement the tri dharma of Higher Education as best as possible. Based on the data of the Halal Center report, below is a table of Halal Center activities related to the tri dharma of higher education:

The activities of the UINSA Halal Center are aligned with the Tri Dharma of Higher Education, encompassing education, research, and community service, all of which support its mission to promote a halal lifestyle. In the field of education, the center focuses on educating the public as well as internal and external stakeholders through various initiatives, including socialization on the importance of halal certification and the SEHATI program, such as collaborations with the Surabaya SOE Creative House, participation in the East Java Halal Fest, knowledge-sharing sessions on self-declare halal certification services, and halal education for children. In terms of research, the center conducts studies related to halal practices in society, including research on the role of universities in East Java in assisting halal certification for micro, small, and medium enterprises (MSMEs), as well as the role of Halal Product Process Assistants in the success of the SEHATI program. Meanwhile, in community service, the UINSA Halal Center provides assistance and consultation services on halal certification and lifestyle, including mentoring MSMEs through the recruitment, training, and coaching of PPH assistants, offering consultation services for business actors, conducting regular halal certification consultations at BSI MSME houses every two weeks, and disseminating halal information through publications, social media such as Instagram (@halalcenter\_uinsa), and activities like halal video competitions.

#### ***Maqasid al-Shari'ah Analysis of the Performance of the Halal Center of UIN Sunan Ampel Surabaya in Halal Certification Assistance***

Halal certification is part of the country's protection for Muslim citizens to consume food that is guaranteed to be halal (Djoko Sigit Sayogo, 2016, p. 2). Free halal certification through self-declaration aims to make it easier for small and micro-business actors to register their products so that they can get a halal certificate (Pratama, 2022, p. 271). The obligation of halal certification in Indonesia is regulated in Law Number 33 of 2014 concerning Halal Product Assurance. Here referred to as the HPA, halal requirements have become mandatory and have legal force in Indonesia, including for pharmaceutical products (Fadliyah & Nurwahyuni, 2022, p. 214).

Universities play a very important role in the success of halal certificates in Indonesia. By implementing the tri dharma of higher education, the halal certificate program can achieve maximum results. Therefore, the law states that Islamic community organizations or religious institutions with legal entities, universities, government agencies, or business entities can become institutions that assist the halal product process if they meet the requirements. UINSA Halal Center is one of the LP3H from universities.

Based on the above explanation, it is known that the UINSA Halal Center has performed as LP3H since 2022. This performance is a form of implementation of the Regulation of the Minister of Religion Number 20 of 2021 (Peraturan Menteri Agama Nomor 20 Tahun 2021 Tentang Sertifikasi Halal Usaha Makro Dan Mikro, 2021) and the tri dharma of higher education (Undang-Undang Nomor 12 Tahun 2012 Tentang Pendidikan Tinggi, 2012)

In the study of Islamic law, halal certificates are legal products that provide solutions to today's societal problems (Asror et al., 2023, p. 84). With the existence of halal certificates, it is easy for people to choose halal food from a variety of food products in circulation. This shows the benefits of the halal certificate program. Achieving benefits

and rejecting evil is the goal of Islamic law (Alkhan, 2021, p. 84).

The purpose of Islamic law is known as *maqasid al-shari'ah*. *Maqasid al-shari'ah* comes from the compound word (*idlaf*) which consists of two words, namely *maqasid* and *al-shari'ah*. *Maqasid* comes from a plural word consisting of letters (*qaf*, *shad*, and *dal*) which means purpose. The word *al-shari'ah* comes from the word *shara'a*, which means to make *sharia*. So *maqasid al-shari'ah* is the purpose of the *sharia* (Islamic law) (Hamim, 2021, p. 321). There are five elements contained in *maqasid al-shari'ah*, namely safeguarding religion, soul, reason, progeny, and property (Taufiqurrahman & Fauziah, 2023, p. 81):

#### 1. Maintaining religion

In maintaining religion, God and the Prophet state that the Muslims must hold firm to their faith by performing all orders, like salah and zakah (sura al-Baqarah, 2: 3), fasting (sura al-Baqarah, 2: 183), and rejecting all forbidden things, such as adultery (sura al-Isra', 17: 31) and stealing (sura al-Maidah, 5: 38) (Salma & Jarudin, 2020, p. 437). In essence, the benefit of maintaining is carrying out religious orders, including consuming halal and good products.

#### 2. Maintaining the soul

What is meant by protecting the soul is respecting a person's life and well-being from harm or evil. There is a threat to someone who loses his life, namely the punishment of qishas (QS. Al-Maidah ayat 32). This indicates that Islam values human life and body very much (Wan Halim & Desa, 2022).

#### 3. Maintaining the sense

Maintaining reason is guarding the mind from all dangers that affect a person's brain or consciousness. Among them is the prohibition of khamr listed in the verse of QS. Al-Baqarah verse 219. This verse explains that if a person drinks an intoxicating drink such as khamr (liquor), his intellect will be closed (Musyafaah et al., 2021, p. 4). In addition, developing thinking with education and teaching is part of the benefits of maintaining reason (*hifz al-aql*).

#### 4. Maintaining offspring

Maintaining offspring is closely related to the benefits of the family, encompassing marriage and offspring, as well as other family issues. Therefore, Islam prohibits adultery because it is contrary to the benefits of marriage, as in verse QS. An-Nur verse 2. In this verse, it is stated that the perpetrator of adultery will be punished with the law of whipping and stoning for damaging the authority of marriage.

#### 5. Maintaining property

Islamic Shari'a respects everyone's property, meaning that if the property is obtained illegally, such as stealing, it will get a punishment in the form of cutting off the hand, as in the verse of QS. Al-Ma'idah Verse 38. The *maslahah* of protecting property is also related to the economy.

*Maqasid al-shari'ah* is divided into *maslahah dharuriyyat*, *hajiyyat* and *tahsiniyat* (Makrum et al., 2021, p. 109). *Dharuriyyat*: The essentials are the self-interests upon which people essentially depend, such as faith, life, intellect, posterity, and wealth (Dusuki & Abdullah, 2007, p. 32). The five elements that have been mentioned above are called the needs of *al-Daruriyyat* so maintaining these five elements is absolute. The five elements above also have the same position and role, so none of them take precedence. It depends on the problem at hand. *Hajiyyat*: The complementary interests supplement the essentials and refer to those interests that, if neglected, would lead to hardship but not to the total disruption of life's normal order. *Tahsiniyat*: The embellishments refer to those interests that, if realized, would lead to refinement and perfection in the customs and conduct of people at all levels of achievement (Dusuki & Abdullah, 2007, p. 33).

Regarding halal certificates with these three needs, halal certificates include the need for *dharuriyyat*, which is a need that must be met so that we can avoid something haram. So, the halal status in a product must exist as a primary need for Muslims because Muslims are prohibited from eating or consuming something haram. Halal certification with a self-declare scheme is reviewed in the need for



*hajyyat* (secondary needs), namely to make it easier for the community or business actors to get halal certification. In terms of the need for *tabsiniyyat* (Complementary Needs), certification is a complement so that consumers can easily know the halal and avoid unwanted things. Halal certification serves as a complement to the product to make it look attractive (Satria Efendi M. Zein, 2017) (Maidah & Hammam, 2022, p. 538).

If viewed from the duties and obligations of the Halal Center of UIN Sunan Ampel Surabaya in implementing the law on universities and the regulations of the Minister of Religion, then this is included in the need for *dharuriyyat*. However, the implications of this task, including *hajyyat*, as well as the creativity of the Halal Center in carrying out its duties, are part of *tabsiniyyat*. Judging from the benefits of *dharuriyyat*, what the UINSA Halal Center is doing is related to five elements of benefit, namely *hifz al-din*, *hifz al-nafs*, *hifz al-aql*, *hifz al-nasl*, and *hifz al-mal*. The concept of halal certification in Islam has very unequivocal reasons, such as preserving the purity of faith, maintaining an Islamic mindset, safeguarding life, protecting assets and future generations, and upholding self-respect and truthfulness (Yusuf et al., 2021, p. 2881).

### 1. *Hifz al-din*

The concept of food in Islam is halal and tayyib (Muhammed & Muhammad Shafiai, 2021, p. 230). Allah said, "O mankind, eat what is lawful and good on earth, and do not follow the steps of the devil; for verily, the devil is a real enemy to you. (Al-Baqarah [2] : 168). " This verse explains the obligation of Muslims to consume halal and tayyib food (Pratama, 2022, p. 275).

By becoming a halal product process assistance institution, the UINSA Halal Center carries out its obligation to carry out Islamic sharia regarding halal and suitable food and beverages. In halal certification, the companion must pay attention to the halal of the product and the manufacturing process from procurement to packing and shipping goods so as to avoid haram materials and not be considered haram goods. In this case, the

provisions of the halal certification process for small and micro business actors must fulfill the following criteria: a. The Products are not at risk and must use materials that have been confirmed to be halal Products; and b. The production process has been confirmed to be halal and simple (Chaudry, 2002, p. 3).

### 2. *Hifz al-nafs*

With the assistance of halal certification carried out by the UINSA Halal Center, universities contribute to maintaining the soul, which is related to public health in consuming food and beverages so that they avoid consuming food and beverages that are haram and unfit for consumption. Therefore, halal certification is appropriate, which is important for Muslims (Maison et al., 2018). Halal certification contains benefits that consumers avoid consumption that is haram and prohibited in Islam (Makrum et al., 2021, p. 109). In halal certification, in addition to paying attention to halal ingredients, assistants and business actors must process their products with clean tools, avoid unclean, and not mix them with haram ingredients.

### 3. *Hifz al-Nasl*

Halal certification assistance is not directly related to *hifz al-nasl*, but the results of halal certification will be felt by accompanying families, business actors, and the community. With halal certification assistance, assistants get an honorarium so that they can meet their families' economic needs. In terms of business actors with halal certification, they can work calmly, and if their business is profitable, they can provide for their families well. Halal certification makes it easier for the community and their families to avoid consuming haram and bad goods.

### 4. *Hifz al-aql*

The duties and obligations of the Halal Center are closely related to the benefits of *hifz al-aql*. *Hifz al-aql* is to keep the mind healthy. Education and teaching are part of *hifz al-aql* because providing an understanding of science and information is part of maintaining reason. This can be seen from the activities carried out by the UINSA Halal Center, which

often conducts socialization and training on halal certification.

#### 5. *Hifẓ al-mal*

Halal certification is related to *hifẓ al-mal* because it is related to the economy (Dwiono et al., 2024, p. 706). Free halal certificates for SMEs in Indonesia to support various sectors, including the economic and tourism sectors (Iskandar et al., 2023, p. 171) In this case, the UINSA Halal Center helps advance and develop the economy and income of business actors. In addition, the UINSA Halal Center should provide assistants with an honorarium when they successfully assist business actors so that the halal certificate is issued. In this case, business actors get an honorarium of 150,000 rupiah.

#### Conclusion

Based on the discussion above, it can be concluded that the UINSA Halal Center has carried out its duties and obligations as stated in the Halal Product Process Assistance Institution By the Regulation of the Minister of Religion Number 20 of 2021 concerning Halal Certification of Small and Micro Businesses, 2021 and implementing the tri dharma of Higher Education as regulated in Law number 12 of 2012 concerning universities. The halal center conducts recruitment activities for halal product process assistants, conducts performance evaluations of assistants, reports to BPJPH, and maintains data on business actors. From the perspective of *maqasid al-shari'ah*, the activities carried out by the Halal Center contain benefits to meet primary, secondary and tertiary needs. These benefits include *hifẓ al-din*, *hifẓ al-nafs*, *hifẓ al-nasl*, *hifẓ al-'aql* and *hifẓ al-mal*.

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