

Analysis of Halal Assurance System Implementation and Maslahah on Processed Products in Gus Dur Cemetery

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Abstract

The obligation for Muslims to consume halal food is mandated in Surah Al-Baqarah verse 168. To ensure halal products, the Indonesian government enacted Law Number 33 of 2014 concerning the Halal Product Assurance System (SJPH). In the Gus Dur Cemetery Area, a popular pilgrimage site, the availability of halal-certified processed products is limited, raising questions about compliance with SJPH principles and their alignment with *maslahah al-ammah* (public benefit). This qualitative study uses an empirical approach to evaluate SJPH practices and their alignment with *maslahah al-ammah*. Data were collected through interviews, observations, and documentation, supported by secondary sources. Analysis followed Miles and Huberman's interactive model. The findings reveal that most processed product traders in the Gus Dur Cemetery Area have not implemented SJPH. Only two out of 53 outlets, Segere Dawet and Fruit Thai, have adopted halal certification, with others misusing halal logos without proper certification. Consequently, the *maslahah al-ammah* of halal food consumption is not achieved due to the incomplete implementation of halal assurance. While halal food consumption is essential for *maslahah*, incomplete SJPH implementation impedes its realization. Limited trader awareness and inadequate regulatory enforcement are significant challenges. The halal assurance system in the Gus Dur Cemetery Area remains insufficient, falling short of achieving *maslahah al-ammah* due to systemic and compliance issues.

Keywords: Halal Assurance System, Maslahah, Gus Dur Cemetery, Processed Products

Abstract

*Kewajiban bagi umat Muslim untuk mengonsumsi makanan halal ditegaskan dalam Surah Al-Baqarah ayat 168. Untuk memastikan produk halal, pemerintah Indonesia menetapkan Undang-Undang Nomor 33 Tahun 2014 tentang Sistem Jaminan Produk Halal (SJPH). Di Kawasan Makam Gus Dur, sebuah lokasi ziarah populer, ketersediaan produk olahan bersertifikat halal masih terbatas, sehingga menimbulkan pertanyaan tentang kepatuhan terhadap prinsip SJPH dan kesesuaiannya dengan *maslahah al-ammah* (kemaslahatan umum). Penelitian kualitatif ini menggunakan pendekatan empiris untuk mengevaluasi praktik SJPH dan kesesuaiannya dengan *maslahah al-ammah*. Data dikumpulkan melalui wawancara, observasi, dan dokumentasi, serta didukung oleh sumber data sekunder. Analisis mengikuti model interaktif Miles dan Huberman. Temuan menunjukkan bahwa sebagian besar pedagang produk olahan di Kawasan Makam Gus Dur belum menerapkan SJPH. Hanya dua dari 53 gerai, yaitu Segere Dawet dan Fruit Thai, yang memiliki sertifikasi halal, sementara banyak lainnya menyalahgunakan logo halal tanpa sertifikasi resmi. Akibatnya, *maslahah al-ammah* dari konsumsi makanan halal tidak tercapai karena penerapan sistem jaminan halal yang belum menyeluruh. Meskipun konsumsi makanan halal penting bagi *maslahah*, implementasi SJPH yang tidak lengkap menghambat realisasinya. Rendahnya kesadaran pedagang dan*

lemahnya penegakan regulasi menjadi tantangan signifikan. Sistem jaminan halal di Kawasan Makam Gus Dur masih belum memadai dan gagal mencapai masalah al-ammah akibat masalah sistemik dan kepatuhan.

Kata kunci: *Sistem Jaminan Produk Halal, Masalah, Makam Gus Dur, Produk Olahan.*

Introduction

Indonesia with a variety of natural and cultural resources has thousands of tourist destinations. It is recorded by data from the Central Statistics Agency (BPS) that as many as 2,552 tourist objects have been established in Indonesia in 2020 (BPS, 2022). So that traveling in Indonesia is an activity that is often carried out by the majority of people in Indonesia (Mahardika, 2020; Pria, 2023). Traveling activities in Indonesia are supported by many positive laws in Indonesia to provide an increase in the country's economic growth in many aspects. (YAKUP, 2019). Mentioned in the gross domestic income (GDP), the increase from the tourism sector in 2021 was only 2.4% while in 2022 it rose drastically, reaching 3.6% in the third quarter (Sutomo, 2022).

In a tourist trip as a Muslim, you must have basic needs that should be fulfilled as an obligation in carrying out worship . (Nizar & Rakhmawati, 2020) Not only worship such as prayer, tourists also need the availability of halal food as explained in Al-Baqarah verse 168. (Hasanah, 2022) halal food should often be found in shopping centers and eating places along the way to the tourist destination (Kusumawati et al., 2023). There are approximately 229 million people in 2020 (Arlofa', Nina. Elysabeth, 2023). Indonesia's population is mostly Muslims, so the government has the responsibility to protect all products that deserve to be called halal for the Muslim community.

Since 2014 Indonesia has had regulations on the Halal Guarantee System in Law Number 33 which is a solution to facilitate the selection of halal products. Then the law was amended to article 48 of Law Number 11 of 2020 concerning Job Creation. Previously Law no 33 of 2014. Halal product certification is carried out by MUI where at that time a handful of business owners applied halal certification to their products (Nizar & Rakhmawati, 2020). Although Law Number 33 of 2014 concerning SJH (halal assurance system) and Government Regulation Number 31 of 2019 concerning the implementation of JPH (Halal Product Guarantee) are no longer in effect. However, the implementation of halal product guarantees must still be implemented with reference to Article 48 of Law Number 11 of 2020 concerning job creation and Government Regulation Number 39 of 2021 (PP No. 39, 2021; UU No. 11, 2020). While in Islam has the term *masalah* which in daily practice can be one of the references in

maintaining the objectives of shara'. This system also has masalah value in it (Firdausih & Hisyam, 2022).

SJH is currently reaching its final stage. This first stage ends on October 17, 2024. BPJPH revealed that there are three categories that must have a halal certificate. Food and beverage products, raw and additional materials, as well as the results and services of slaughtering these three categories are what is meant (BPJPH, 2024)

Jombang Regency offers various tourist destinations, the tours offered also vary from natural tourism, education, and also religious tourism. Jombang Regency has 45 tourist attractions as mentioned by DISPORAPAR. Of these, 11 of them are natural tourism and 34 others are artificial tourism spread across various sub-districts in Jombang (CW-2 & Anas, 2020).

Gus Dur's grave is one of the tourism sites that has never been empty of visitors. Since 2009 Gus Dur's Tomb, which is located in Jombang, precisely in Tebuireng District, Cukir Village. This tour has become one of the destination tours for Indonesian Muslim pilgrims (Dewi & Alrianingrum, 2020). Since December 31, 2009 visitors in the area have reached thousands. Which is currently visited by 1000 to 10,000 pilgrims every day. ranked fifth in East Java with the number of visitors in 2016, reaching a percentage of 8.2%. Or more than 1 million people (Kartika et al., 2020). Currently this tour is developing rapidly marked by the establishment of markets, museums, parking areas and other facilities (Romantika et al., 2024).

Gus Dur's grave is one of the destinations that includes halal tourist destinations. halal tourism itself has been regulated in the 2016 DSN MUI Fatwa number 108. Mentioned in the seventh decree regarding the provisions of tourist destinations. In the second point, namely the first, tourist destinations are required to have worship facilities that are feasible and easily accessible and meet sharia requirements, and the second is that the food and beverage products are halal certified (Kartika et al., 2020). In the Gus Dur Tourism Area, it already has complete and proper worship facilities. However, unfortunately it is difficult to find local processed products that have a halal logo. Even with this logo, it will guarantee the halalness of the product so that visitors can feel safe to consume it. Whereas with the logo, it will guarantee the halalness of the product so that visitors can feel safe to consume the product, with the use of this Halal Guarantee System providing masalah to the availability of halal products. This is contrary to the existence of the goal of masalah al-ammah Gus Dur Cemetery Area.

As a Muslim's obligation in carrying out a trip which must still fulfill the halalness of what is consumed, but in the Gus Dur Cemetery tour it is difficult to sort out products that have a halal logo or it is difficult to find food products that have a halal logo. Meanwhile, the

existence of this logo is one form of SJPH is a form of masalah. So that the review of masalah and research on the implementation of SJPH in the Gus Dur Cemetery Area is deemed necessary to do.

This research discusses the analysis of SJPH on processed products in the Gus Dur grave area, Jombang. This study also discusses the review of masalah in it, especially masalah al-ammah in the application of the halal guarantee system by business actors in the Gus Dur grave area. Processed products in this study are focused on processed food products that are produced by traders in the Gus Dur Market, especially in the Gus Dur tomb area. These products are reviewed from HAS2000, namely in the provisions of ingredients and production processes, especially product names.

The first study, research conducted by Siti Hartina entitled Analysis of the Halal Assurance System on Dairy Products at PT Greenfields Indonesia in 2019. The second study is research conducted by Heppy Maharani entitled Masalah Review of the Implementation of Law No.2 of 2012 concerning Land Acquisition for Development for the Public Interest on Compensation for Land Acquisition for Bendo Reservoir, Sawoo, Ponorogo. in 2020. The third study, research conducted by Nurul Rizati entitled Implementation of Aceh Qanun Number 8 of 2016 concerning the Halal Product Guarantee System (Case Study on Acehese Typical Food Home Industry in Lampisang District Peukan Bada Aceh Besar) in 2022, with the results that the perpetrators have not fulfilled the provisions in Aceh Qanun No. 8 of 2016 concerning the halal product guarantee system, in fact none of the home industry business actors implemented it due to ignorance about halal certification (Hartina, 2019; Maharani, 2020; Rizati, 2023).

In contrast to the 3 previous studies conducted by Siti Hartina, Heppy Maharani, and Nurul Rizati which only discussed the application of SJH or masalah. This study examines the application of SJH and masalah reviews. If the 3 previous studies the object is the company, home industry, and development. This study has the object of research on tourism at Gus Dur Cemetery, especially food and beverage traders of local products. Therefore, here the researcher conducts research that examines the implementation of SJPH in the Gus Dur Tomb Area. And how is the masalah review of the implementation of SJPH in the Gus Dur cemetery Area.

Methods

This research is a qualitative study by showing the conditions as they are in the field so that it uses Empirical approach. The aim is to describe and illustrate in accordance with the circumstances of how the practice of the halal guarantee system on processed products in the

Gus Dur Tomb Area and reviewed from *maslahah al-ammah*, especially in the application of the provisions of materials and production processes. This research has two data sources, namely primary data and secondary data. primary data, namely interviews with staff in the Gus Dur tomb area and traders who produce their own food and drinks, researcher observations, and documentation. Secondary data is obtained from books, journals, articles, and other literature related to processed products, halal assurance systems, *maslahah*, and Gus Dur Cemetery. With the analysis path as proposed by Miller and Huberman, there are three analysis paths in qualitative research, namely data reduction, data presentation, and conclusion drawing (Miles et al., 2014; Sugiyono, 2018). This research is presented descriptively and tables that connect and compare the theory of the halal guarantee system and *maslahah* to the practice of processed products by traders in the Gus Dur Cemetery Area.

Processed Product and Halal Assurance System

Processed products, in general, refer to all items resulting from a series of production processes, whether in the form of goods or services, that can be traded in the market. According to the Regulation of the Head of BPOM RI Number 12 of 2016, processed food is defined as food or beverages that are processed using certain methods or techniques, with or without additives. This includes specific processed foods, food additives, genetically modified food products, and irradiated food (Yulianti & Mustarichie, 2018).

The Halal Assurance System encompasses various aspects, including Halal Food and Beverages, the Halal Assurance System itself, and the Regulation of Halal Assurance System. Halal food and beverages refer to products that comply with Islamic dietary laws, ensuring they are permissible for consumption by Muslims. The Halal Assurance System serves as a framework to guarantee that these products meet halal standards throughout the production process. This system is supported by regulations, such as Law No. 33 of 2014 on Halal Product Guarantee and Government Regulation No. 39 of 2021 on the Implementation of Halal Product Assurance, which aim to provide legal certainty, safety, and comfort for consumers while encouraging businesses to produce and market halal-certified products. Together, these components create a comprehensive structure to ensure the availability of halal products for the community.

The concept of halal in Islam has two types. The first is halal in the substance of the goods and the second is halal to get the substance of the goods. The meaning of halal getting the substance is in seeking and or obtaining the substance of this item in accordance with sharia, and not in an unlawful and haram way (Yulianti & Mustarichie, 2018). Food is originally halal

but the way to get it is not in accordance with sharia so it cannot be categorized as halal food. Some ways of obtaining by haram means such as: usury proceeds, stealing, cheating, gambling proceeds, corruption proceeds, and other haram acts (H. Setiawan, 2020). In surah Al-Baqarah verse 173 it is clearly stated that the carcasses of animals that are not slaughtered, blood, pork, and animals slaughtered without mentioning the name of Allah are forbidden foods. And for drinks all types of khamer are haram as in Al-Maidah verse 90.

The Halal Assurance System or also called the Halal Assurance System HAS 23000 is a document that contains the requirements for LPPOM MUI halal certification, which contains aspects of halalness in HAS 23000 (Parwati, 2021). In the halal production process, several key aspects are considered, including ingredients, the production process, and the Halal Assurance System (SJH). Ingredients are categorized into two types: critical materials, which require supporting documents such as halal certification, and non-critical materials, which do not require documentation to verify their halal status. Examples of non-critical materials include vegetables, fruits, and rice flour, as outlined by MUI Regulation Number: SK07/Dir/LPPOM MUI/I/13. The production process involves meeting two main requirements before production begins: facilities and products. For products, four elements are taken into account: 1) Name and Symbol, 2) Characteristics and Profile, 3) Product Shape, and 4) Product Packaging. These elements must comply with sharia principles, avoiding any association with haram names, odors, tastes, shapes, or packaging. For example, it is prohibited to use names like "dog," "pig," or other terms that imply disbelief or satanic connotations. Lastly, the Halal Assurance System (SJH) includes key components such as Halal Policy, Halal Management Team, Training and Education, Structured Capability, and proper production handling, ensuring a comprehensive approach to maintaining halal integrity throughout the production process.

Regulations regarding this halal guarantee system are regulated in Law No. 2014 concerning Halal Product Guarantee, Government Regulation No. 39 of 2021 concerning the implementation of the Halal Product Guarantee Field. The existence of this regulation aims to provide comfort, safety, and certainty over the availability of halal products for the community, and can increase added value for business owners to produce and sell halal products (Government Regulation No. 39 of 2021; Law No. 33 of 2014").

The regulation on the halal assurance system was issued with the primary goal of providing protection to consumers, particularly Muslims, to ensure they feel safe and secure in consuming or using products that comply with halal principles. Additionally, this regulation aims to provide legal certainty regarding the standards and procedures for halal assurance, both for consumers and business owners. Through this regulation, businesses are encouraged to improve

the quality of their products to meet halal standards, thereby increasing their added value and competitiveness in both local and international markets. On the other hand, the regulation also serves to raise awareness among the public and businesses about the importance of halal products, not only as a spiritual necessity but also as a religious obligation. Furthermore, this regulation supports the development of the Islamic economy, positioning the halal industry as one of the key pillars in strengthening the national economy.

According to the Halal Guarantee System Law which must be certified, namely: Slaughtering, Storage Processing, Packaging, Distribution, Sales, and Serving. Currently, business owners can register their own products or businesses to obtain halal product status (Al Ghifari & Priyatno, 2024; Mohammad, 2021).

Maslahah

Etymologically, the word *al-maslahat*, plural *al-maslahah* means something good, which is beneficial. And it is the opposite of ugliness or damage. *Maslahat* is sometimes also referred to as "*as-taslahah*" which means looking for the good (Mohammad, 2021). Meanwhile, according to *Shara'*, *maslahat* is a benefit that is the goal of *Shara'*, not a benefit that is solely based on human desires and desires. Because it is fully realized that the purpose of the law is none other than to realize the benefits for humans, in all aspects and aspects of life in the world, so as to avoid various forms that can lead to damage. In other words, every legal provision that has been outlined by *Shari'* is aimed at creating benefits for humans. And there is no doubt that the benefit cannot be examined carefully and not responded to with appropriate provisions, only fixated on the existence of arguments that regulate it. *Niscahya kemaslahlah* it will disappear from human life, and will stop the growth of the law.

The *ushul fiqh* experts suggest several divisions of *maslahah*, when viewed from the content of *maslahah*, they divide it into 2 types, namely: *Maslahah Al-Ammah*, which is a general benefit that concerns the interests of many people. The general benefit does not mean for the benefit of all people but it could be for the benefit of the majority of people. *Maslahah Al-Khashshah*, namely personal benefits. And this is a very rare personal benefit. And this is very rare such as the benefits associated with terminating the marriage of someone who is declared missing (*maqfud*) (Az-Zuhaili, 1999).

Gus Dur's Grave Area

Since 2009, the Pondok Pesantren area has become an area visited by thousands of people, which in that year was where the body of the 4th president, KH. Abdurrahman Wahid, or often

called Gus Dur, was buried. Initially Gus Dur's tomb when he arrived at Tebu Ireng boarding school was buried at the Ulil Albab Mosque outside the boarding school which was 500 meters from the cemetery. Previously, Gus Dur's grandfather and father were also buried in the pesantren area. (Mufidah, 2020) Gus Dur's grandfather as well as the founder of the Tebuireng Islamic boarding school and the founder of the Nahdlatul Ulama Islamic Organization K.H. Hasyim Asy'ari died in 1947 (Amran & Bidaula, 2024). While Gus Dur's father, K.H. Abdul Wahid Hasyim died in 1953. He is one of the national heroes who has served as Minister of State and Minister of Religion in the old order era (Muslih et al., 2024; Ummah, 2023). Until 2009, the tomb of the family of the founder and manager of this boarding school became one of the religious treasures which included the tombs of national figures and Indonesian Islamic figures. Gus Dur's body was laid to rest at the Ulil Albab Mosque.

The Gus Dur Cemetery has been a bustling pilgrimage site since 2009, attracting thousands of visitors daily. Currently, the site welcomes over 2,000 visitors every day, contributing to the continuous activity in the Pesantren Area. To accommodate this influx, numerous facilities have been developed around the Family Tomb, including a large parking area, market, and museum, with operating hours from 08:00 to 15:00 WIB and 20:00 to 03:00 WIB (Budianto, 2022; NZS, 2022). These developments reflect the government's significant role in planning and maximizing infrastructure to support visitors and local traders.

The government also facilitated the establishment of outlets for local small and medium enterprises (UMKM) by providing 100 stalls adjacent to the parking lot. These outlets are primarily allocated to local residents from Kurawon and Cukir villages. Specifically, 35 stalls are designated for traders from Seblak hamlet in Kurawon village, another 35 for traders from Tebuireng hamlet in Cukir village, and 30 for parent cooperatives and Perinnas organizations. The remaining outlets belong to private businesses and local residents who had existing establishments before the parking area was constructed. The distribution of these stalls was overseen by the local government through the *kamituo* (Sukir, 2023).

Currently, there are approximately 150 to 200 stalls lining the route from the parking area to Gus Dur's tomb, offering a variety of food, drinks, snacks, souvenirs, accessories, and clothing for visitors. Similar to other tourist destinations, many traders in this area not only sell but also produce their own products, particularly food and beverages. The rapid development of the Gus Dur tourism area has contributed to a significant increase in local economic activity. Among these, approximately 100 outlets are owned by local citizens or provided by the government as part of infrastructure improvements to support traders and enhance the visitor experience (Sukir, 2023).

As observed by researchers, the variety of processed products offered by traders in the Gus Dur Cemetery Area reflects their efforts to cater to the diverse tastes of visitors. These products range from popular snacks like fried foods and pentol to hearty main dishes such as noodles, meatballs, and rice with assorted side dishes. The beverage options are equally extensive, including iced tea, iced orange drinks, degan, Thai tea, dawet, and traditional herbal drinks. This culinary diversity not only enhances the experience of visitors but also showcases the traders' adaptability to meet the needs of a broad audience, contributing to the vibrant atmosphere and economic vitality of the area.

Implementation of Halal Assurance System (HAS) for Processed Products in Gus Dur Cemetery Area

The Halal Assurance System (HAS) plays a crucial role in ensuring the halalness of processed products, particularly in religious tourism areas like the Gus Dur Cemetery. Despite its importance, the implementation of HAS in this area remains inconsistent. Many traders lack awareness of HAS regulations or face challenges in registering their products. As of March 2024, only two out of 53 processed product outlets, Segere Dawet and Fruit Thai, have obtained halal certification, both initiated as part of a student project by UNHAS YI in 2023 (Sulhan, 2023). This highlights the urgent need for targeted education and support from relevant authorities to facilitate broader implementation of HAS among traders in the area.

Observations show that the majority of processed products sold by traders in the Gus Dur Cemetery Area adhere to basic halal principles in terms of ingredients and production processes. Traders source raw materials like flour, vegetables, chicken, and fruits from local markets, and the production processes are hygienic and visible to customers. However, while many traders display halal logos on their banners, these logos lack certification numbers and were often added by the banner makers (Rini, 2023). This reflects a widespread lack of knowledge about the certification process among traders.

The processed products sold by peddlers in the Gus Dur Cemetery Area generally adhere to basic halal principles. There is no indication that these foods are made from haram or unclean materials. Additionally, the names, packaging, and branding of these products do not use terms prohibited by sharia, such as profanity or satanic references. Traders typically source their raw materials, such as vegetables and other essentials, from local markets (Rini, 2023). However, the lack of formal halal certification among most traders raises concerns about the assurance of these products' halal status for visitors. This situation underscores the need for structured guidance and awareness programs to help traders comply with halal certification standards.

The primary challenges in implementing the Halal Assurance System (HAS) stem from traders' limited understanding of the requirements for halal certification and the absence of systematic support to ease the registration process. Many traders in the Gus Dur Cemetery Area lack adequate knowledge about the regulatory framework governing halal certification, including its importance, the application process, and the specific standards that need to be met. This lack of awareness is compounded by the absence of clear guidance and accessible resources, which makes the certification process seem complex and unattainable for small-scale traders.

Additionally, financial constraints and bureaucratic hurdles often discourage traders from pursuing certification, as they perceive it to be costly and time-consuming. Without sufficient incentives or simplified procedures, many traders opt to display unofficial halal logos instead of obtaining proper certification. This practice undermines consumer trust and the credibility of the halal assurance system in the area.

Addressing these challenges requires a concerted effort from the government, certification bodies, and local institutions to provide targeted education, training, and financial assistance. By equipping traders with the necessary knowledge and resources, the implementation of HAS can be significantly improved, ensuring that the products offered in the Gus Dur Cemetery Area meet halal standards and align with the expectations of the predominantly Muslim visitors.

In the implementation that has been described, it can be summarized through the table below:

Tabel 1. Implementation of SJPH in the Gus Dur Cemetery Area

SJPH Theories	Implementation in Gus Dur Cemetery Area
Halal Ingredients	<ul style="list-style-type: none"> • Traders sell homemade food and drinks made from simple and easily sourced ingredients such as flour, vegetables, chicken, beef, coconut milk, rice, and fruits. • <u>Ingredients are purchased directly by traders from local markets or suppliers.</u>
Sourcing Halal Ingredients	<ul style="list-style-type: none"> • Sellers ensure that ingredients are processed by themselves to maintain control over the halalness of their products.
Production Process	<ul style="list-style-type: none"> • Food sellers prominently display the names and images of their products on banners, such as <i>Bakso Barokah</i> with a picture of meatballs and <i>Es Jeruk Peras</i> with a picture of squeezed orange drinks. • No special characteristics are observed in the naming, profiles, or packaging of the products. • The outlets are hygienic and maintain a clean environment.

The table reflects that while traders in the Gus Dur Cemetery Area have considered the halal aspects of ingredients and cleanliness, the formal implementation of the Halal Product

Assurance System (SJPH) is still not optimal. Most traders have yet to obtain halal certification, even though they already adhere to basic halal principles in their operations. This highlights the need for further education and support to enhance compliance with SJPH in this area.

As observed by researchers, out of approximately 100 outlets, it is challenging to find food, drinks, or snacks with valid halal certification. Many banners display halal logos; however, these logos often lack certification numbers and are added by the banner makers rather than through official channels. This reflects the traders' limited awareness of the Halal Assurance System (HAS) regulations area (Annisa, 2023). By March 2024, only two outlets out of 53 processed product stalls—Segere Dawet and Fruit Thai—had obtained halal certification, both initiated as part of a university project. The remaining traders either lack knowledge about the certification process or mislabel their products with unofficial halal logos. The first phase of halal food and beverage certification is scheduled to conclude on October 17, 2024, emphasizing the need for greater awareness and regulatory enforcement in the area.

The implementation of the Halal Assurance System (HAS) in the Gus Dur Cemetery Area is still far from comprehensive. While traders generally adhere to basic halal principles in terms of ingredients, production processes, and hygiene, the lack of formal certification undermines the credibility and assurance of halal compliance. The presence of uncertified halal logos and limited awareness among traders further highlight the gaps in knowledge and regulatory enforcement. Despite efforts such as university-led projects to promote halal certification, only a small fraction of outlets have achieved compliance. This situation underscores the urgent need for increased education, systematic support, and stronger government involvement to ensure that HAS can be effectively implemented, benefiting both traders and the millions of Muslim visitors who rely on the availability of halal products in the area.

Maslahah Review of the Implementation of the Halal Guarantee System (SJH) on Processed Products in the Gus Dur Museum Area

Consuming food that is guaranteed to be halal is an obligation for Muslims, as commanded by Allah SWT in Surah Al-Baqarah: 168. Allah says: *"O mankind! Eat of what is lawful and good on earth, and do not follow the footsteps of Satan. Indeed, he is a clear enemy to you."* This verse explicitly directs all of humanity, particularly Muslims, to ensure that the food they consume meets two criteria: halal (*lawful*) and *thayyib* (*good*). The phrase "Eat of what is lawful and good on earth," emphasizes that consuming halal food is not merely a choice or recommendation but a mandatory act that must be fulfilled as a form of obedience to Allah SWT.

Consuming halal food and drinks is essential for Muslims for several reasons. First, it enhances devotion in worship by fostering zeal in fulfilling religious obligations, as consuming unlawful food can lead to disobedience (Al-Ghazali, 2014). Second, it facilitates the acceptance of prayers, as illustrated by the Prophet Muhammad SAW, who emphasized the importance of consuming halal food for prayers to be answered. Third, it helps produce pious offspring by ensuring spiritual protection for parents and children through halal food during pregnancy and beyond (Al-Jailani, n.d.). Fourth, it purifies the heart, as consuming halal food illuminates the heart and brings wisdom, strengthening faith. Finally, halal food has healing properties, with even small amounts purchased with halal earnings believed to cure illnesses that medical treatments cannot address (Abidin, 2022). These benefits highlight the physical, spiritual, and moral significance of maintaining a halal diet.

The main purpose in consumption activities, including halal food and halal drinks, is to fulfill needs, in material or spiritual form. And the fulfillment of this material and spiritual is said to be *maslahah*. In surah al-Baqarah verse 168 there are two contents of *maslahah*, namely halal and *tayyib*. This means that when someone will get *maslahah*, of course, eating food that is obtained is halal, has benefits, there is no harm in it, both for the body and spirit. It can be concluded that *tayyib* is a benefit, and halal is a blessing (F. Setiawan, 2014).

The regulations governing the halal guarantee system are outlined in Law No. 33 of 2014 concerning Halal Product Assurance (JPH) and Government Regulation No. 39 of 2021 regarding the implementation of the Halal Product Guarantee Field (BJPH). The purpose of the Halal Product Assurance System is stated in Law No. 33 of 2014, specifically in Chapter I, Article 3. This article outlines the objectives of JPH, including point (a), which emphasizes "providing comfort, security, safety, and certainty of the availability of halal products for the community in consuming and using products" (UU No. 33, 2014).

The purpose of the Halal Product Assurance System (SJH) aligns with the principles of *maslahah* (public benefit). This alignment is reflected in three key aspects: comfort, security, and safety. The realization of *maslahah* is achieved by ensuring the availability of halal products for the community. According to Law No. 33 of 2014, Article 3, the aim of SJH is directed toward "the community," which refers not to a select group or individuals but to the broader Indonesian society, the majority of whom are Muslims. This demonstrates that the implementation of SJH embodies *maslahah al-ammah* (the common good) because it benefits a large number of people, transcending specific regions or groups. Consequently, the halal product guarantee system offers assurance to Muslims in Indonesia, eliminating concerns about the halal status of daily consumables, particularly food and beverages. Products registered under

SJPH are distinguished by a halal logo accompanied by a certification number, reinforcing trust and compliance.

Tourists visiting the Gus Dur Cemetery Area naturally require halal food and beverages, especially considering the five wisdoms associated with consuming halal products. This area, a popular destination for millions of Muslim pilgrims, offers a variety of food options that are halal in terms of ingredients and production processes. Many traders who produce their own products have begun to prioritize the halalness of what they sell. However, challenges remain, as most traders are unfamiliar with the Halal Assurance System (SJH). While some traders have a basic understanding of halal assurance, they lack knowledge about the registration process for their products. As a result, only two traders in the area currently possess halal certificates for their products, highlighting the need for greater awareness and implementation of SJH.

The concept of *maslahah* in the Gus Dur Cemetery Area can theoretically be realized through the consumption of halal food by visitors. However, achieving *maslahah al-ammah* through the implementation of the Halal Guarantee System (SJH) in this area remains insufficient. As of March 2024, only two out of 53 processed product traders in the area had implemented SJH for their products. Islamic law, as emphasized in Surah Al-Baqarah verse 168, mandates the consumption of food that is guaranteed halal. Despite this, the majority of traders in the Gus Dur Cemetery Area have yet to fully adopt SJH. With only two outlets meeting the requirements, the broader goal of *maslahah al-ammah*, which benefits the community at large, remains unachieved.

The *maslahah al-'ammah* approach to consuming halal food at Gus Dur's tomb highlights the importance of preserving the broader interests of the visiting community. First, consuming halal food in this context fosters collective piety by ensuring that all food served complies with Islamic principles, reflecting respect for the values upheld by Gus Dur. Second, providing halal food contributes to the health and comfort of pilgrims, who often travel from various places to honor this great figure. Third, ensuring the halal status of food provides legal and moral certainty for organizers, maintaining public trust in religious gatherings. Fourth, serving halal food helps create a harmonious atmosphere amid the diverse community gathered, avoiding potential conflicts related to non-compliant food.

From the *maslahah al-khashshah* perspective, the provision of halal food at Gus Dur's tomb also offers specific benefits for individuals or particular groups. For pilgrims, consuming halal food strengthens their spiritual connection with Allah during prayers and visits, ensuring that their acts of worship are accepted. Additionally, halal food provides physical and spiritual health benefits, maintaining purity of heart and body in a sacred place. For the family and

organizers, ensuring the halal status of the food served reflects moral responsibility in preserving the values taught by Gus Dur. Thus, the consumption of halal food at this tomb embodies a combination of collective and individual benefits, aligning with the principles of *maslahah al-'ammah* and *maslahah al-khashshah*, while honoring Gus Dur's Islamic legacy.

Conclusion

The *maslahah al-'ammah* perspective highlights the importance of a robust Halal Assurance System (HAS) at the Gus Dur Cemetery Area to ensure the well-being of the broader community. Proper implementation of HAS would guarantee that all visitors—regardless of their background—consume halal-certified food, aligning with Islamic teachings and fostering collective piety. Furthermore, ensuring halal compliance across all outlets would enhance public trust, promote health standards, and support the economic growth of local businesses through increased visitor satisfaction. However, the current state, with only two out of 53 outlets certified, undermines these broader benefits, failing to fulfill the collective welfare envisioned by *maslahah al-'ammah*.

From the *maslahah al-khashshah* perspective, the inadequate implementation of HAS also affects specific groups, such as individual visitors, traders, and local authorities. For visitors, consuming non-certified food may lead to spiritual concerns, as the halal status of their food is not guaranteed, potentially compromising their religious obligations. For traders, the lack of proper certification limits their credibility and market competitiveness, preventing them from fully capitalizing on the economic opportunities presented by the influx of visitors. For local authorities, the failure to enforce HAS regulations reflects poorly on their role in upholding public trust and Islamic values. Addressing these gaps through education programs for traders, simplified certification processes, and stronger enforcement by local authorities is essential to achieve both *maslahah al-'ammah* and *maslahah al-khashshah*. By doing so, the Halal Assurance System can serve its intended purpose, benefiting the community as a whole while addressing the specific needs of individuals and stakeholders involved.

This study provides valuable insights into the implementation of the Halal Assurance System (HAS) in the Gus Dur Cemetery Area, focusing on the current practices and their alignment with Islamic principles. However, the research is limited to observational and descriptive analysis without a deeper exploration of the socio-economic factors influencing traders' compliance with HAS. Future studies could expand on this by examining the role of governmental policies, the impact of consumer behavior on traders' willingness to adopt HAS, and the effectiveness of education programs in improving halal certification rates. Additionally,

comparative research with other religious tourism sites implementing HAS could provide a broader perspective and actionable recommendations to enhance compliance and achieve *maslahah al-ammah*.

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