

## BALANCING MARKETING AND SHARIA COMPLIANCE: A STUDY OF DA'WAH MANAGEMENT MODELS AT HALAL CENTERS IN UIN SUNAN KALIJAGA YOGYAKARTA AND UIN SUNAN AMPEL SURABAYA

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### **Kata kunci**

Sertifikasi Halal,  
Manajemen Dakwah,  
Kepatuhan Syariah

### **Abstrak**

Studi ini meneliti model manajemen pusat halal di UIN Sunan Kalijaga Yogyakarta dan UIN Sunan Ampel Surabaya, dengan fokus pada keseimbangan antara strategi pemasaran dan kepatuhan syariah. Metode penelitian yang digunakan adalah metode penelitian kualitatif dengan pendekatan fenomenologi. Kemudian data diperoleh dengan observasi dan wawancara semi-terstruktur, selanjutnya dianalisis dengan teknik analisis tematik. Hasil penelitian mengungkapkan pemahaman multi-dimensional tentang halal, yang melampaui barang konsumsi untuk mencakup perilaku dan implikasi sosial. Kedua institusi menekankan keunggulan produk dan keamanan komunitas, meskipun pendekatan mereka berbeda. Temuan utama menyoroti pentingnya mengintegrasikan perspektif agama, regulasi, dan pasar dalam sertifikasi halal, meningkatkan kepercayaan konsumen dan kredibilitas bisnis. Tantangan yang dihadapi termasuk perbedaan regulasi antara BPJPH dan komisi fatwa MUI serta kurangnya sistem registrasi online yang mudah diakses. Penelitian di masa depan harus fokus pada harmonisasi kerangka regulasi dan memperluas proses sertifikasi ke industri lain. Studi ini menekankan peran penting Pusat Halal dalam mempromosikan literasi halal dan mendukung inisiatif pemerintah, sehingga mendorong industri halal yang kuat di Indonesia.

### **Keywords**

Halal Certification,  
Da'wah Management,  
Sharia Compliance

### **Abstract**

This study investigates the management models of halal centers at UIN Sunan Kalijaga Yogyakarta and UIN Sunan Ampel Surabaya, focusing on balancing marketing strategies and sharia compliance. The research method used is a qualitative research method with a phenomenological approach. Then the data was obtained through observation and semi-structured interviews, then analyzed using thematic analysis techniques. The results of the study reveals a multi-dimensional understanding of halal, extending beyond consumables to include behaviors and societal implications. Both institutions emphasize product excellence and community safety, though their approaches differ. Key findings highlight the importance of integrating religious, regulatory, and market-based perspectives in halal certification, enhancing consumer trust and business credibility. Challenges include divergent regulations between BPJPH and the MUI fatwa commission and the lack of an accessible online registration system. Future research should focus on harmonizing regulatory frameworks and expanding certification processes to other industries. This study underscores the pivotal role of Halal Centers in

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*promoting halal literacy and supporting government initiatives, thereby  
fostering a robust halal industry in Indonesia.*

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## **Introduction**

The increasing global significance of the halal industry is underscored by its integration into the daily lives and cultural identities of the world's vast Muslim population. As of 2015, Indonesia's Muslim population reached 215 million, constituting 13 percent of the global Muslim community, driving the country's halal market to an estimated USD 218 billion by 2019 (State of the Global Islamic Economy Report, 2019). This expansive market includes sectors such as halal food, Islamic banking, and halal tourism, collectively transforming halal from a mere religious observance into a robust economic and cultural force. Such transformation necessitates a nuanced understanding of how halal principles are managed and marketed, especially within academic institutions like UIN Sunan Kalijaga Yogyakarta and UIN Sunan Ampel Surabaya, which serve as critical nodes in balancing commercial interests with Sharia compliance.

In the academic and professional discourse on halal management, the intersection of marketing and Sharia compliance has emerged as a pivotal theme. The concept of Islamic marketing, for instance, emphasizes the creation, offering, and exchange of value in alignment with Islamic contracts and principles, reflecting a strategic business approach grounded in ethical values (Huda et al., 2017; Putra & Hasbiyah AN, 2018). This strategic alignment underscores the necessity of integrating Sharia principles into marketing practices, not merely as a regulatory compliance measure but as a core aspect of consumer trust and market differentiation. This theoretical framework examines how institutions manage and market halal products and services while adhering to Sharia principles.

The management of da'wah, or Islamic proselytization, further complicates the dynamics between marketing and Sharia compliance. Historically, da'wah management involves planning, organizing, directing, and controlling da'wah activities to fulfill religious and social responsibilities (Musholi, 2018; Mahmuddin, 2018). In the context of academic institutions, this involves fostering an environment where Islamic values guide both educational objectives and commercial ventures. Such institutions must navigate the challenges of promoting a halal lifestyle that is both commercially viable and religiously authentic, ensuring that the commodification of religion does not undermine its spiritual essence (Fealy, 2012).

Previous studies have highlighted the transformation of halal from religious observance to a marker of social identity and economic activity. The commodification of Islam, wherein religious symbols and practices are leveraged for commercial gain, reflects broader societal shifts driven by globalization and modernization (Turner, 2012; Jayadi, 2022). Researchers argue that while this transformation can promote social mobility and economic opportunity, it also risks reducing religious practices to market commodities, thus diluting their spiritual significance (Fealy, 2012; Baharun & Niswa, 2019). This duality presents a critical area for further investigation, particularly within the institutional frameworks of universities housing halal centers.

Despite the robust body of literature on halal industry dynamics and Islamic marketing, there remains a gap in understanding the specific management models employed by academic institutions in balancing these dual imperatives. Existing research often focuses on

macroeconomic trends and consumer behavior without delving into the operational strategies of halal centers within universities (Ashmuni, n.d.; Jayadi, 2022). This gap underscores the need for a detailed exploration of how these institutions manage da'wah initiatives alongside commercial activities, ensuring adherence to Sharia principles while engaging with modern marketing practices.

Additionally, the rapid growth of the halal industry poses challenges related to regulatory compliance and ethical marketing. As the industry expands, ensuring that all practices align with Islamic principles becomes increasingly complex, particularly in diverse markets like Indonesia, where different interpretations of Sharia can influence regulatory standards (Mas'udi, 2004; Al-Syatibi, n.d.). This complexity highlights the necessity for institutions to develop robust management frameworks that can adapt to these evolving standards while maintaining their religious and ethical commitments.

This study seeks to address these gaps by examining the da'wah management models of halal centers at UIN Sunan Kalijaga Yogyakarta and UIN Sunan Ampel Surabaya. By analyzing how these institutions balance marketing strategies with Sharia compliance, this research aims to contribute to the broader discourse on Islamic marketing and management. The findings will provide insights into best practices for integrating religious principles into commercial activities, offering a framework for other institutions seeking to navigate this complex landscape. Ultimately, this study aspires to enhance the understanding of halal management within academic settings, fostering a more holistic approach to promoting halal lifestyles that are both commercially successful and spiritually meaningful.

## Methods

This study employs a qualitative methodology with a phenomenological approach to explore the perspectives of halal center activists regarding the halal certification policy, as outlined by Miles and Huberman (1984). This approach is selected to gain deep insights into the lived experiences and viewpoints of individuals directly involved in the halal certification process. The research focuses on two prominent halal center institutions affiliated with UIN Sunan Kalijaga Yogyakarta and UIN Sunan Ampel Surabaya, both of which are pioneers in establishing halal certification bodies within academic settings. Data collection involves two primary methods: observation and semi-structured interviews. Observations were conducted within the premises of the halal centers to capture the operational environment and procedural adherence to sharia compliance. Semi-structured interviews were conducted with a total of ten halal center managers across the two institutions, as detailed in Table 1. The interviews focused on their experiences, challenges, and strategies in balancing marketing needs with sharia compliance. Each interview lasted between 60 to 90 minutes and was recorded and transcribed verbatim for subsequent analysis.

For data analysis, a thematic analysis approach was utilized to identify key themes and patterns related to the management of halal certification and marketing strategies. Transcripts were coded and categorized using NVivo software to facilitate an organized analysis. The reliability of the study was enhanced by triangulating data from observations and interviews, and validity was ensured through member checking, where preliminary findings were reviewed by participants for accuracy and resonance with their experiences (Creswell & Miller, 2000). In summary, this study's methodological rigor is ensured through a comprehensive qualitative design, systematic data collection procedures, and robust analysis

techniques, providing reliable and valid insights into the halal certification management processes at UIN Sunan Kalijaga Yogyakarta and UIN Sunan Ampel Surabaya.

## **Finding and Discussions**

### **Ideality of Halal Center Management as a Sharia Guarantor Institution**

As an autonomous entity within the campus, the Halal Center bears the crucial responsibility of imparting a comprehensive understanding of halal to the community. In essence, halal encompasses consumables, actions, and behaviors deemed permissible. However, interpretations of this concept diverge between the Halal Centers at UIN Sunan Kalijaga Yogyakarta and UIN Sunan Ampel Surabaya. R1 (2022), elucidates that while the fundamental understanding of halal aligns with community comprehension, the Halal Center introduces additional dimensions mandated by its role. Specifically, it advocates for comprehensive awareness to facilitate government initiatives like the Halal Product Guarantee (JPH) law (R1, 2022). Halal auditor R10 (2022) broadens the scope of halal beyond consumables to encompass activities like halal tourism. Conversely, R6 (2022) posits halal as a guarantee, hence the enactment of the Halal Product Guarantee Law (JPH), aimed at safeguarding consumers by ensuring standards of hygiene and quality. A halal label thus serves as an assurance of both halal compliance and overall product excellence. Furthermore, R7 (2022) stresses the necessity of scrutinizing all facets of halal, not merely production materials, but also product nomenclature, ingredients, processing methods, packaging, and distribution channels.

The proponents of the Halal Center at UIN Sunan Ampel Surabaya offer nuanced perspectives on the concept of halal. According to R9 (2022), halal is deemed essential—a necessity that transcends individual Muslim requirements to encompass global needs. It denotes a state of comfort, safety, and tranquility in the consumption and utilization of goods and services. In contrast, R2 (2022) emphasizes the absence of prohibition in the concept of halal, linking it intricately with cleanliness and orderliness. For him, adhering to halal principles constitutes an act of worship, manifesting both externally through cleanliness and internally through adherence to divine acceptance. Additionally, R5 (2022) asserts that the Halal Center's understanding of halal fundamentally aligns with conventional interpretations. Initially, the center espoused a broad approach, integrating halal concepts into various facets of education, discourse, and societal engagement spanning food, fashion, media, and more. However, its current focus has shifted towards expediting halal certifications, particularly for food and beverage products.

The discourse surrounding the concept of halal, as articulated by activists of the Halal Center, offers diverse yet complementary perspectives. At UIN Sunan Kalijaga, halal is perceived as encompassing everything consumable and utilizable, extending from production to distribution. Consequently, governmental enforcement of Halal Mandatory regulations serves as a safeguard for community consumption. Conversely, Halal Center activists at UIN Sunan Ampel underscore halal as a necessity applicable to all groups, irrespective of religious affiliation. Through halal certification, the consumption of both food and beverages is rendered safer and more comfortable, constituting an aspect of worship to Allah that resonates both outwardly and inwardly. Although initially covering a broad spectrum of halal-related topics, the Halal Center at UIN Sunan Ampel has refocused its efforts solely on the certification of food and beverages.

The Halal Centers at UIN Sunan Kalijaga and UIN Sunan Ampel Surabaya actively encourage both micro and industrial-scale businesses to register for halal certification. They provide comprehensive assistance to business owners, employing da'wah management strategies to facilitate the process. Serving as da'is, Halal Center activists disseminate relevant materials on the concept of halal, aiming to raise awareness among both the public and business stakeholders about the significance of halal products and certification (Munir & Ilahi, 2006). While they may not directly engage with the community, Halal Center activists leverage recruited assistants who possess the requisite expertise to educate business owners on halal principles and registration protocols. It is emphasized that these assistants refrain from offering unilateral justifications but instead guide businesses toward adherence to established regulations, thereby facilitating the acquisition of halal certification issued by BPJPH.

The Halal Center employs da'wah management strategies to elucidate the concept of halal to both micro and industrial business actors as well as the broader public, aiming to foster universal understanding of its importance. This approach encompasses four key functions of da'wah management (Musholi, 2018). Firstly, in da'wah planning (*takhtith*), Halal Center activists employ religious definitions of halal that are easily comprehensible and align with regulatory standards, emphasizing the integral connection between halal and worship (R2, 2022). Furthermore, they emphasize the legal mandates established by laws such as the Ciptaker Law No. 11 of 2020 and Quranic injunctions promoting the consumption of halal and *thayyib* products (R3, 2022).

Secondly, in da'wah organization (*tanzhim*), Halal Center activists encourage business actors to obtain halal certification to comply with government regulations (R1, 2022; R3, 2022). Thirdly, the da'wah movement is perpetuated through various means including educational initiatives, seminars, and other outreach programs, leveraging the Halal Center's proximity to the community and commitment to higher education's Tri Dharma principles (R5, 2022). Lastly, in da'wah monitoring and evolution (*riqobah*), the Halal Center maintains vigilant oversight of its members both online and offline, coordinating with hierarchical structures and adapting to evolving regulations from BPJPH (R6, 2022; R7, 2022). Through these concerted efforts, the Halal Center aims to sensitize stakeholders to their responsibility in disseminating the significance of halal, thereby contributing to the enhancement and proliferation of halal products and services within society (R7, 2022).

The Halal Center's initiative extends beyond mere facilitation of product registration for business owners; it serves as a vital resource for campus and community alike. The dedication of Halal Center activists is instrumental in guiding individuals through the registration process, enhancing the perceived value and trustworthiness of products adorned with halal certification. As highlighted by R7 (2022), the Halal Center serves as a hub for self-service, offering invaluable assistance to the community. Additionally, the availability of premium-quality halal products, as emphasized by R5 (2022), not only ensures hygiene and halal compliance but also instills confidence in consumers (R6, 2022).

Hence, alongside conducting seminars to disseminate knowledge about halal certification to the public, it is imperative to delve into research concerning the Halal Center, particularly within the UIN campus context. Presently, research predominantly critiques UIN campus institutions, with scarce exploration into the potential of the halal industry within academic realms (Syalawaty et al., 2021). Moreover, studies such as that by Putranto (2019) shed light on the economic benefits that halal businesses could offer to the campus. This

study, however, offers a comprehensive examination of the halal concept as conveyed by each facet of the Halal Center to the public, highlighting its role in instilling confidence among business owners to register their products for halal certification.

The government's decision to introduce the halal concept to business actors is a strategic move aimed at fostering the halal industry in Indonesia, in line with mandatory regulations outlined in the law. Nevertheless, it is essential for this knowledge not to be confined solely to business actors; the Indonesian populace deserves to comprehend the essence of halal as well. This broader understanding can cultivate a society vigilant in selecting and discerning halal-compliant products and services for daily use. However, the fluidity of regulations, with inconsistencies between BPJPH and fatwa commissions, often perplexes business actors, companions, and even the Halal Center itself. Without cohesive understanding across hierarchical levels, there is a risk of apathy among business actors, potentially undermining the integrity of the halal industry and diminishing its appeal.

### **Industrialization of Halal Products in Halal Center Management**

As an autonomous entity mandated by the government, the Halal Center operates as an extension of the Halal Product Guarantee Agency (BPJPH), tasked with disseminating awareness about the Halal Product Guarantee (JPH) to the public. Halal activists at both UIN Sunan Kalijaga Yogyakarta and UIN Sunan Ampel Surabaya employ governmental regulations to underscore the significance of the JPH to the populace. According to R1, the enactment of the JPH is pivotal, with the Indonesian government, particularly the Ministry of Religion through BPJPH, actively promoting halal certification in light of the applicability of Law No. 13 of 2004 (R1, 2022). Similarly, R5 (2022), highlights the shift from voluntary to mandatory halal certification following the implementation of the JPH law, indicating state endorsement. Presently, the emphasis of the program lies on food and beverage items, with the government targeting the certification of 10 million products by October 2024 (R8, 2022). As asserted by R7 (2022), in a nation where Islam is predominant, the government's regulations on halal and haram are obligatory, aiming to safeguard citizens based on established laws. From the perspective of R3 (2022), adherence to the regulatory framework governing the JPH is deemed obligatory for upstanding citizens; failure to comply may result in administrative penalties ranging from warning notices to the revocation of halal certification and even the cessation of product or service circulation.

The discourse crafted by halal activists at the Halal Center aims to illustrate that the government's promotion of the Halal Product Guarantee (JPH) has been designed to be embraced by the community as an essential requirement. The regulatory framework surrounding the JPH has been meticulously structured to eliminate any grounds for rejecting the program. Halal activists emphasize to the public that the JPH regulation is fully equipped for implementation within society, supported by a plethora of laws and associated directives, governance mechanisms, and enforcement measures, including sanctions for non-compliance by businesses across all scales, from small to industrial. The approach to community outreach adopted by halal activists at the Halal Center is predominantly persuasive, recognizing that the introduction of a new system necessitates a gradual assimilation process within society. Among the persuasive communication strategies employed is the invitation for food and beverage product registration in the SEHATI (Free Halal Certificate) program, offering free government-provided halal certification until October 2024. This SEHATI initiative provides halal activists with compelling material to entice business actors, particularly those in micro,

small, and medium-sized enterprises (MSMEs). Their discourse is reinforced not only by the regulatory framework delineating the program but also by religious appeals, drawing upon the established halal concepts within Islam.

The government's promotion of the Halal Product Guarantee (JPH) appears to position halal products as commodities suitable for trade. This endeavor aligns with the concept of sharia marketing, which endeavors to establish strategic businesses by emphasizing product value in accordance with Islamic teachings (Huda et al., 2017). Halal activists at the Halal Center strive to educate the public about the establishment of the JPH, its accompanying regulations, governance structures, and associated sanctions. Following this explanation, they proceed to promote halal certification to the public as one of the products resulting from the implementation of the JPH law. This promotion takes various forms, including highlighting the stringent government regulations and emphasizing the religious obligation to consume halal products, all while linking these aspects to the enhanced value that businesses can achieve through halal certification. The discourse employed by the Halal Center aims to shape public perception regarding the importance of values, ethics, and morality, to garner both intellectual and emotional engagement (Putra & Hasbiyah AN, 2018). When the principles of the JPH are ingrained in the community's collective consciousness, the program can be deemed successfully implemented.

The government's Shariah marketing endeavors can be observed through the fulfillment of the seven criteria outlined by Kunaifi (2016) within the implementation of the JPH Law. Firstly, in terms of products, the JPH provides halal certification for products and services, enabling their marketing. Secondly, regarding price, halal certification adds value that can be traded. Thirdly, in terms of place, the JPH covers a wide geographical scope within society. Fourthly, promotion-wise, the SEHATI (Free Halal Certificate) program until 2024 can be considered a promotional initiative. Fifthly, regarding people, institutions such as BPJPH, LPH, LP3H (Halal Center), and PPH serve as primary drivers. Sixthly, concerning process, the JPH Law and its derivatives ensure systematic processes. Lastly, in terms of physical evidence, the predominantly Muslim population of Indonesia creates an environment highly conducive to the JPH program, facilitating consumer enjoyment of halal products.

With the fulfillment of these seven Shariah marketing criteria within the Halal Product Guarantee (JPH) program, the government's efforts towards JPH industrialization become increasingly evident. The potential market share accessible to halal-labeled products is substantial, not only within Indonesia but also internationally. As noted by R9 (2022), halal products have evolved into a global necessity, transcending religious boundaries. This vast market share presents numerous opportunities for various stakeholders, as highlighted by R5. Interestingly, Europe, a non-Muslim-majority region, emerges as a significant exporter of halal products, indicating a shift towards perceiving halal products as synonymous with premium quality (R5).

The government's promotion of the JPH program seeks to derive substantial benefits, both tangible and intangible. By transforming JPH, previously not traded, into a commodity with immense potential, the government aims to elevate it as a significant contributor to Indonesia's GDP. Regulations have been crafted to ensure that every micro, small, and medium enterprise (MSME) obtains a halal label. Indonesia boasts a considerable number of MSMEs, currently totaling 64.19 million, according to data from the Ministry of Cooperatives and SMEs. These enterprises contribute significantly to the GDP, amounting to IDR 8,573.89 trillion. Moreover, MSMEs play a crucial role in labor absorption, accounting for 97% of the

total workforce in Indonesia, and attracting up to 60.4% of total investment (dpmpt, 2021). With such a vast MSME landscape, the government's JPH program aims to harness substantial profits, particularly by targeting global trust in halal-certified products, which could lead to greater market penetration. Furthermore, the JPH program offers non-material benefits, such as positioning Indonesia as a premier destination for halal tourism. This endeavor aims to establish the nation as a secure and tranquil haven for travelers of all backgrounds, both Muslim and non-Muslim. As articulated by R5 (2022), halal tourism encompasses various facets, including quality destinations, secure and serene environments, standardized and certified food and beverages, safe travel services, among others.

The endeavor to transition halal values from mere theological guidelines into valuable exchange commodities for human necessities is termed the Commodification of Religion (Jayadi, 2022). Commodification essentially refers to the process of transforming goods or services into commodities or essential items (Suprpto, 2020). When applied to religion, this process is known as the commodification of religion, wherein religious values become tradable items. There are two key criteria for the commodification of Islam (Fealy, 2008). Firstly, it involves the utilization of religious elements, as seen in the heavy reliance of programs like JPH on religious doctrines to persuade predominantly Muslim audiences. According to R4 (2022), these religious elements are indispensable. Additionally, as highlighted by R3 (2022), religious leaders in pesantren wield significant influence in imparting halal literacy to the community. Secondly, it entails the repurposing of faith and symbols into trade commodities with commercial value. The halal symbol, originally a religious emblem, has now been institutionalized by the government, thereby acquiring commercial significance. As noted by R6 (2022), the government expends 230,000 IDR per halal certificate, with allocations of 150,000 IDR for PPH, 25,000 IDR for the Halal Center, 25,000 IDR for BPJPH, and 30,000 IDR for MUI as a fatwa institution. These costs are currently covered by the government until 2024, after which they become payable (R9, 2022). Moreover, from the industry standpoint, the Halal Inspection Agency (LPH) charges each business entity 350,000 IDR to BPJPH, excluding auditor expenses incurred during location inspections, laboratory testing costs if required, and halal supervisor fees borne by the businesses. This transformation unequivocally underscores the evolution of a religious symbol into a profit-generating industry.

The systematic regulations established by the government foster a collective understanding within the public, automatically discerning whether products bear a halal label or not. A product endorsed as halal garners both mind-share and heart-share from the public. Consequently, non-halal labeled products risk marginalization, potentially disappearing from circulation. Alternatively, the value attributed to halal-labeled products surges, imbuing those who can afford them with a sense of pride, akin to purchasing luxury items. For products feeling marginalized, the primary recourse lies in registering with governmental bodies such as PPH, LP3H (Halal Center), or LPH to BPJPH for halal certification. This process entails a meticulous procedure, including authorization by MUI as halal goods or services, and issuance of the certificate, which requires considerable time. Once the industry-based framework is established, government-led promotion ceases, and all certification processes incur fees regulated by the government. Subsequently, operations proceed as usual, geared towards maximizing profits.



### **Halal Center Management: between Idealistic vs. Halal Industry**

The Halal Center, an autonomous institution established by universities, diligently bridges the idealistic realm of the halal concept with governmental initiatives to industrialize the Halal Product Guarantee (JPH). R3 (2022) characterizes this collaboration as a fusion of mandatory regulatory measures and Qur'anic principles. While employing persuasive marketing tactics to underscore the significance of JPH through religious discourse alone may not suffice to sway public opinion, the amalgamation of religious discourse with systematic regulations proves potent in mobilizing public, particularly business actors, to engage in the Halal Product Guarantee (JPH) program, including the SEHATI program, exempted until 2024. The combination of persuasive communication and regulatory enforcement, including administrative sanctions for non-compliance, is poised to propel the success of the JPH program. Collaborative efforts between mandatory regulatory bodies and Qur'anic principles are instrumental in driving the widespread adoption of the JPH program today. As noted by Imelda, the momentum of the JPH program has surged significantly, particularly since its implementation on 17 October 2019 (R1, 2022). This momentum is further buoyed by the SEHATI program until 2024. According to R6 (2022), the program has garnered substantial participation, possibly due to its cost-free nature or a pre-existing inclination towards halal certification that was previously hindered by cost constraints. With the government's assumption of the JPH program, streamlined systems and effective socialization efforts contribute to achieving equilibrium between the idealistic essence of the halal concept and the imperative to industrialize the Halal Product Guarantee.

Halal activists at the Halal Center strive to strike a delicate equilibrium between the sharia-based concept of halal and the commodification of JPH through halal certification. This equilibrium, termed Halal Mandatory, encompasses not only the religious perspective of halal but also the systematic regulations established by the government. According to Imelda, Halal Product Guarantee (JPH) no longer serves solely as a provision for Muslims but is recognized as a necessity for all communities, regardless of religious affiliation (R1, 2022). Arif perceives this as a global imperative (R9, 2022). The notion of halal products extends beyond mere legality to encompass indicators of superior quality, safety, and hygiene, following a rigorous vetting process to determine halal and haram status (R5, 2022). While primarily facilitating Muslims in fulfilling their religious obligations securely and seamlessly, this program also serves as a form of da'wah, urging individuals to draw closer to Allah SWT (Mahmud, 2020).

The activities undertaken by halal activists at the Halal Center illustrate their dual role as both Da'is (preachers) and Marketers. Through their socialization efforts directed at the community, they fulfill their duties as preachers by incorporating religious aspects and advocating for the application of religious values in daily life, as part of their da'wah material (Munir & Ilahi, 2006). Concurrently, their role as marketers is evident in their outreach to the public, urging them to register their products or services to obtain halal certification from BPJPH, which has been streamlined through an efficient system. This invitation is accompanied by highlighting the positive impacts, both material and non-material, that businesses can reap by obtaining halal labeling for their products. Additionally, they facilitate the completion of the halal process through Halal Process Assistance (PPH) or Halal Examination Agency (LPH), akin to a marketer guiding their customers through the purchase process to ensure satisfaction and success. These initiatives align closely with the principles of Sharia marketing in Islam (Kunaifi, 2016).

The activities undertaken by the Halal Center align with both the pattern of da'wah management (Musholi, 2018) and the criteria of Sharia marketing (Kunaifi, 2016). The efforts to promote halal products and the commodification of halal labels complement each other rather than conflicting. Within their da'wah efforts, they incorporate the concept of industrializing halal labels based on government regulations, involving relevant institutions such as BPJPH, MUI as the halal fatwa commission, LPH, LP3H (Halal Center), PPH, auditors, halal supervisors, and others. Importantly, when the industrialization process aligns smoothly with the da'wah process, it ensures effective supervision before, during, and after obtaining the halal label, fulfilling the *riqabah* function in da'wah management (Musholi, 2018). Supervision is crucial to prevent potential misuse of halal labeling, safeguarding the integrity of the systematically built halal system. With proper supervision in place, the halal label can consistently retain its value as a profitable commodity. This includes extending halal certification upon expiry, imposing administrative sanctions for any misuse, and ensuring ongoing commodification of the halal label for all food, beverage products, and services. The collaboration between da'wah and the industrialization of the halal label is a mutually beneficial concept, yielding both material and non-material advantages.

The collaboration between da'wah and the industrialization of the halal label yields benefits, both tangible and intangible. A clear explanation of the halal concept, easily grasped and embraced by business actors, instills strong confidence in obtaining halal certification. This is evident in the proliferation of MSMEs across Indonesia seeking halal certification. Alongside the benefits reaped by MSMEs, there's the potential for profit in halal tourism, as highlighted in recent studies (R5, 2022). Further elucidation on the commodification of religion within the halal industry is warranted. Existing studies on halal centers primarily critique the dearth of halal studies in Islamic state universities (Syalawaty et al., 2021) and underscore the advantages of having a halal center on campus (Putranto, 2019). By underscoring the significance of halal, the government formulates regulations adorned with religious symbols to allure business owners and service providers, fostering greater confidence in obtaining halal certificates. Additionally, a government-sponsored program extends until 2024, offering free certification; however, after this period, MSMEs without halal certificates will face sanctions from authorities.

The authority, represented by BPJPH, frequently enacts regulations that diverge from those of the MUI fatwa commission. There have been instances where rules implemented by BPJPH and adhered to by business actors and assistants are subsequently rejected by the fatwa commission. Such cases are not isolated incidents but have been encountered by numerous business entities. Additionally, the absence of an online registration system has posed challenges for technologically disadvantaged business actors, hindering their ability to register products. Furthermore, the pervasive presence of halal labeling in the market has ingrained the perception of better quality among products carrying such labels, contrasting with those lacking halal certification. This phenomenon underscores the government's efforts to leverage the halal industry in Indonesia for its benefits.

### **Conclusion**

The findings reveal a multi-dimensional understanding of halal, encompassing consumables, behaviors, and societal implications. Both institutions emphasize halal's role in ensuring product excellence and community safety, though their approaches differ. The study highlights the importance of integrating religious, regulatory, and market-based perspectives in halal certification, enhancing consumer trust and business credibility, thus benefiting

Indonesia's halal industry. Halal Centers play a crucial role in promoting halal literacy and supporting government initiatives like the Halal Product Guarantee (JPH) law. However, divergent regulations between BPJPH and the MUI fatwa commission, and the lack of an accessible online registration system, present challenges. Future research should focus on harmonizing regulatory frameworks and improving technological access to certification processes. Expanding halal certification to other industries, such as tourism, could meet global demand. In conclusion, Halal Centers at UIN Sunan Kalijaga and UIN Sunan Ampel Surabaya effectively balance marketing and sharia compliance, promoting broader acceptance of halal principles. Addressing limitations and implementing recommended strategies will enhance their impact and foster a robust halal industry in Indonesia.

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