

HEGEMONY OF MUI HALAL LABELING



THESIS

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on Theology and Islamic Philosophy Departement

By:

AKBAR FARID

NIM: 134111015

USHULUDDIN AND HUMANITY FACULTY
STATE ISLAMIC UNIVERSITY (UIN) WALISONGO
SEMARANG

2019

ADVISOR APPROVAL

Dear Sir,

Dean of Faculty of Ushuluddin and Humanity

State Islamic University

(UIN) Walisongo Semarang

Assalamu`alaikum warahmatullahi wabarakatuh

After correcting it to whatever extent necessary, we state that this final project belong to a student as below:

Name : Akbar Farid

NIM : 134111015

Departement : Theology and Islamic Philosophy/Aqidah dan Filsafat Islam
(AFI)

Title : Hegemony of MUI Halal Labeling

Is ready to be submitted in joining the last examinaton.

Wassalamu`alaikum warahmatullahi wabarakatuh

Semarang, 24 January 2019

Approved by

Academic Advisor I



Dr. Nasihun Amin, M. Ag.
NIP. 19680701 199303 1003

Academic Advisor II

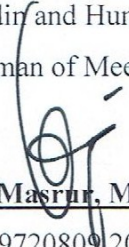


Dr. Zainul Anzfar, M. Ag.
NIP. 19730826 200212 1002

RATIFICATION

This thesis by Akbar Farid, NIM : 134111015 under title Hegemony of MUI Halal Labeling was examined by examiners and passed on : 29 January 2019. Therefore, this paper is accepted as one of requirements for fulfilling undergraduated degree of Islamic Theology.

Dean of Usuluddin and Humanity Faculty/
Chairman of Meeting


Moh. Masrur, M.Ag.

NIP. 19720809200003 1003

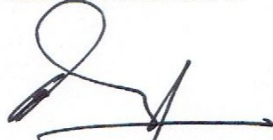
Academic Advisor I



Dr. Nasihun Amin, M. Ag.

NIP. 19680701 199303 1003

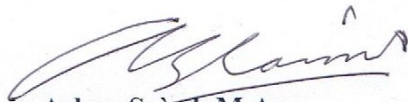
Academic Advisor II



Dr. Zainul Adzfar, M. Ag.

NIP. 19730826 200212 1002

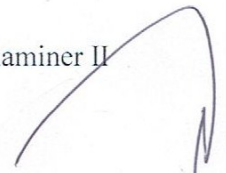
Examiner I



Aslam Sa'ad, M.Ag.

NIP. 19670423 199803 1007

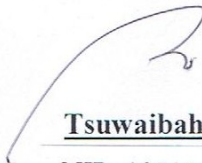
Examiner II



Dr. H. Sukendar, M.Ag., M.A.

NIP. 19740809 199803 1004

Secretary of Meeting



Tsuwaibah, M.Ag.

NIP. 19720712 200604 2001

DECLARATION

I certify that this thesis is definitely my own work.
I am completely responsible for content of this thesis.
Other writer`s opinions or findings included in this thesis
are quoted or cited in accordance with ethical standards.

Semarang, 24 January 2019



searcher,

Handwritten signature of Akbar Farid in black ink.

Akbar Farid

NIM. 134111015

MOTTO

الحلال بين والحرام بين وبينهما امور متشبهات لا يعلمهن كثير من
الناس, فمن اتقى الشبهات فقد استبرأ لدينه وعرضه. (رواه مسلم)

Translation:

"It is clear that lawful and unlawful is already clear; and between them there are things that musyta-bihat (doubtful, vague, not clearly lawful illegitimate), most people do not know the law. Whoever careful of doubtful cases, indeed he had saved religion and pride ... "(HR. Muslim)

“All men are intellectuals, one could therefore say: but not all men have in society
the function of intellectuals”

(Gramsci in his thesis of *The Formation of the Intellectuals*)

DEDICATION

This thesis is dedicated to:

My God who sent Prophet *Muhammad SAW* who have made me to get an enjoyability of faith, *Islam*, and moral values in my life.

My lovely parents: H. Abdul Mutolip and Hj. Intim Irmawati love and respect are always for you. Thanks for the hard efforts in making my education`s success.

My beloved brothers and sisters: Nilam Kusuma, Rusdiarto Wisnu Prabowo, Nadea Feby Ayuningtyas. I love you more than anything in the world. I hope that you always do the righteous and get your dreams.

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My new family in Semarang “*Keluarga Besar PPRT Tercinta*” and “*Posko 35 Banyukuning*”. There are no word can be describe of my thanks for your joking and supporting to me. I glad to be a part of them.

And thanks for everyone whom i can`t mention one by one who give their beloved, caring and knowledge to me.

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TRANSLITERATION

A. Transliteration Table: Consonants

Arabic	Roman		Arabic	Roman		Arabic	Roman		Arabic	Roman
ب	b		ذ	dh		ط	t		ل	l
ت	t		ر	r		ظ	ẓ		م	m
ث	th		ز	z		ع	‘		ن	n
ج	j		س	s		غ	gh		هـ	h
ح	ḥ		ش	sh		ف	f		و	w
خ	kh		ص	ṣ		ق	q		ء	’
د	d		ض	ḍ		ك	k		ي	y

B. Transliteration Table: Vowels and Diphthongs

Arabic	Roman		Arabic	Roman
اَ	a		اَءِى	an
اُ	u		اُو	un
اِ	i		اِى	in
اَءِى	ā		اَو	aw
اُو	ū		اِى	ay
اِى	ī		اُو	uww, ū (in final position)

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ABSTACT

The research background discussed about phenomenon of MUI halal labeling. Therefore the MUI is a non-government institution. They ordered by the Ministry of Religious Affairs as well as examiner implementing halal products sold in Indonesia. And why them are so influences in Indonesia society, especially MUI's Halal Labeling. The aim of the research is how hegemony on MUI halal labeling according to Antonio Gramsci's thought to determine the consumption pattern of today's society with the mechanism of consensus without coercion.

The thesis use *library research* with use qualitative descriptive approach. The data collection is done by using the documentation. The data analysis with method of data compiled data systematically that discussed about the subject matter through the following three steps: developing and applying codes; identifying themes, patterns and relationships; summarizing the data. The conclusion is MUI create a social hegemony in society with constructing dominant discourse, using the role of the state and law as the legitimacy of the established discourse, there are intellectual and moral leadership through the role of the Ulema who are part livelihood of the people of Indonesia; and public discipline or agreement on the credibility of Ulema in solving the problems of the people. Hegemony works not through coercion, but the hegemony of making minorities accept voluntarily through a consensus process.

Keywords : Hegemony, MUI Halal Labeling, Antonio Gramsci's Thought

CHAPTER I

INTRODUCTION

A. Background

One of major concerns of Islamic teaching for its believers is to consume all products that are permissible (*halal*) and good (*thayyib*) according to the revelation specifically the Quran, in surah *Baqarah* (2) verse 168, like below:

يَأْتِيهَا النَّاسُ كُلُّوْا مِمَّا فِي الْأَرْضِ حَلٰلًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوٰتِ
الشَّيْطٰنِ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ

Translation:

"O people! Eat of the (food) is lawful and good contained in the earth, and do not follow the steps of Satan. Indeed, the devil is real enemy to you."¹

With the existence of the verse, Muslims would surely choose the food they consume it halal. In this case, all halal food products become a necessity that can not be bargained. Muslims are also very trust that the foods are halal and also good for the body.²

Halal food is an obligation for Muslims. With the variety of food products, Muslims will be confused in choosing which halal and not. In this context, because the Muslims can not directly observe the mechanism of manufacture or composition of the product. Therefore, there should be standardization of the type of foods that meet Halal standards in accordance

¹*Al-Qur'an Al Karim dan Terjemahannya Departemen Agama RI*, PT. Karya Toha Putra, Semarang, 1996, p. 20

²Nurul Huda and Muchlisin (t.th.) *Pengaruh Label Halal pada Makanan terhadap Konsumsi Mahasiswa Fakultas Agama Islam Universitas Muhammadiyah Surakarta*. Retrieved on 8 July 2017 from <https://publikasiilmiah.ums.ac.id/handle/11617/4572>

with Islamic law, through guarantees and assurances halal products consumed every Muslim.³

The halal food market in Indonesia has a big potential where 88 % of the population is Muslim. The number of Islamic population in Indonesia according to the Central Bureau of Statistics (BPS) in 2010 reached 207.1 million people. Even Thomson Reuters article (2015) showed that Indonesia got first ranks “Top Muslim consumer food expenditure market”.⁴

Indonesia mostly Muslim population, it makes sense if Muslims have a role and a great responsibility as well for the progress and prosperity of Indonesia.⁵ In this case, all the state administration largely concentrated from the standards of Muslims, although the aim for the common good.⁶ Starting from various aspects, social, education, health, population, economy, and politics. Based on the above, in the administration of the state, especially in the field of halal products in Indonesia is handled by the national government-sponsored organization, Indonesian Ulema Council (Majelis Ulama Indonesia/MUI).

MUI is a consensus of ulema, *zu`ama* and Muslim scholars who deemed as most competent institution to give religious answers to social problems that always arise and facing the people of Indonesia. It reminded that the institution is forum for all Muslims in Indonesia's diverse tendencies and *madzhab* (religion diverse). Therefore, the *fatwa*⁷ / decision issued by MUI is

³Burhanuddin S., *Pemikiran Hukum Perlindungan Konsumen dan Sertifikasi Halal*, UIN-Maliki Press, Malang, 2011, p. 143

⁴Syaifuddin Fahmi (2017) *Halal Labeling Effect on Muslim Consumers Attitude and Behavior*. Retrieved on 17 May 2018 from https://www.researchgate.net/profile/Syaifuddin_Fahmi/publication/318802786_Halal_labeling_effect_on_muslim_consumers_attitude_and_behavior/links/59fe9bfea6fdcca1f29bf6a2/Halal-labeling-effect-on-muslim-consumers-attitude-and-behavior.pdf

⁵Majelis Ulama Indonesia, *Pedoman Penyelenggaraan Organisasi Majelis Ulama Indonesia*, MUI, Jakarta, 2011, p. 5

⁶*Ibid.*, p. 5

⁷a question addressed to a scholar of Islam (Ulema) about a particular topic which has been addressed to him by one or more believers in order to obtain the scholar's opinion about this topic from the perspective of Islamic law. Look at Nico J.G Kaptein (2014) *The Voice of the Ulama: Fatwas and Religious Authority in Indonesia*.

expected to be accepted by all groups and layers of society, and is expected to be a reference also to the performance of government policy-making.⁸

MUI was founded in 1975 on the initiative of the then President Soeharto to function as a kind of interface between the government and the Muslim community at the national level. This initiative can be seen as an attempt by the government to involve the 'ulamâ' in its developmental policy in an institutionalized way. One of the domains in which the MUI is active is in the giving of fatwas, both to the government and to the Muslims in general. For this purpose the MUI has a special fatwa committee. The MUI is often in evidence in the media, and since its foundation has regularly delivered fatwas. Sometimes the government asks the MUI to lend religious legitimation to certain of its activities and, although the MUI is a government institution, it does not always automatically adopt the same opinion as the government.

The fatwa can be an instrument of social change. Fatwa a bridge between the idealism of religious and social realism. And more than that it becomes the engine of social change through the authority of the cleric or *mufti* (either individually or in institutions) to undertake social engineering in order to establish, change and improve the state of society in their view on the basis of religion authoritative sources. In addition, fatwa is also not limited as an instrument of social change, but also can serve as a media law, the creator of social stability, political discourse and also can be a tool for doctrinal reform. So that the fatwas issued by these organizations by many scholars referred to as a collective fatwa. The technical term of collective *ijtihad* into use in the 1950s refer to consensus.⁹

The existence of halal food in Indonesia have been obtained through the certification of halal food product by the Institute of Control and Distribution of Drugs and Food-Majelis Ulama Indonesia, called LPPOM MUI, assigned to

⁸Bagian Proyek Sarana dan Prasarana Produk Halal Direktorat Jendral Bimbingan Masyarakat Islam dan Penyelenggaraan Haji Departemen Agama RI, *Sistem dan Prosedur Penetapan Fatwa Produk Halal Majelis Ulama Indonesia*, DEPAG RI, Jakarta, 2003, p. 6

⁹Nico J.G Kaptein (2004) *The Voice of the Ulama: Fatwas and Religious Authority in Indonesia*. Retrived on 23 January 2019 from https://www.researchgate.net/publication/30425264_The_Voice_of_the_Ulama%27_Fatwas_and_Religious_Authority_in_Indonesia

conduct the inspection, supervision, and provide halal certification to food products.¹⁰ Halal certification procedures with halal assurance system built LPPOM MUI has been recognized internationally.¹¹ The presence of MUI Halal Certificate, Muslims are already able to choose food products, medicines and cosmetics are clearly halal status by choosing products bearing the "kosher" MUI agreed BPOM RI based MUI Halal Certificate.¹² Halal Logo Indonesia show consumers which products that can be consumed by Muslims and who can not. Food or cosmetic products are sold without a logo can be considered as Halal or Haram, which means that Islam as much as 88% of total population in Indonesia, will tend to avoid such products.¹³

Post-structuralism philosophy is criticism of everything at the phenomenon of today. Where the Grand Narrative of modern times questioned again for causing the occupation in many areas of life, such as power relations and business. In this case, criticism to the problems of the people of this era, especially the highly contested issue of capital management is debated by Post-Structuralism thinkers. Where it involves the knowledge / power relations in the growth of different knowledge, in the treatment of psychiatric, in criminal law and sexuality.¹⁴

The state / government are regarded as autonomous power, should reflect the prestige class back into its base, is the importance of practice and theoretical biggest and analyzed entirely feasible if people want a more realistic concept of the state itself. It may, it seems, included in the elite group function or group leaders, for example, the parties or the organizations, in conjunction with the class they represent. This class, often, as a moral, that may not be able to affirm its hegemony, which means it can not establish a

¹⁰Majelis Ulama Indonesia, *Op.Cit.*, p. 151-152

¹¹*Loc.Cit.*

¹²*Ibid.*, p. 159-160

¹³Syaifuddin Fahmi, *Loc.cit*

¹⁴Ian Craib, *Teori-Teori Sosial Modern*, trans. Paul S. Bolt and T. Effendi, Rajawali, Jakarta, 1986, p. 236

state.¹⁵In this case, it becomes also has attracted the attention of Italian philosopher, named Antonio Gramsci.

Gramsci was a devoted Marxist and the founder of Italian Communist Party (PCI). He was, literally “a man of action”. As an intellectual leader, he participated in the mass proletarian movements during the first war, and afterwards he involves heavily in Italian politics as a member of the PCI. It is not surprising therefore to find in Gramsci an action oriented political philosophy based mostly on the political development of his era. He was concerned with empirical as well as theoretical problems of communism; especially with failure or non realization in western world. In that sense the questions of power and ideology also have empirical basis in Gramsci and can be found in the realism of “*politique réelle*”.¹⁶

Gramsci put groups of people do not have self-consciousness, while intellectuals have it. With this position, then the mass is believed to be picking up the idea of an elite and use it as a basis for a mass revolution. Gramsci used the term hegemony to explain their system of government of a country that is based on the establishment and development of a consensus that is directed into an agreement without coercion through a leadership culture that is not always based on coercion.

The workings of hegemony is by creating a "common sense" would be something, so that audiences consider it a reasonable problem. Hegemony can only be achieved by changing the consciousness, thinking and understanding of the community, their conception of the world, as well as the norms of their moral behavior. Intellectual and moral revolution necessary to build awareness of the people. The goal is common sense. In order to successfully build awareness of the people, the views (ideology) the dominant projected to the people and make common sense, a process where ideas are considered part of

¹⁵Ronald H. Chilcote, *Teori Perbandingan Politik: Penelusuran Paradigma*, trans. Haris Munandar and Dudy Priatna, PT. Raja Grafindo Persada, Jakarta, 2004, p. 497

¹⁶Asli Daldal (2014) *Power and Ideology in Michel Foucault and Antonio Gramsci: A Comparative Analysis*. Retrieved on 17 May 2018 from http://rhpsnet.com/journals/rhps/Vol_2_No_2_June_2014/8.pdf

the natural order. This is where the importance of the role of the intellectuals, because hegemony implies intellectual leadership and moral. This group cancelled the ideas of the dominant of superstructure form (common sense) and then common sense is absorbed by the workers, so that consciously they agree with the ideas that carried the dominant, even them to adopt these ideas for his eloquence.

In some studies found also the implementation of halal principles in the supply chain, namely by avoiding direct contact with the Haram object, overcoming the risk of contamination and ensure it is in accordance with Muslim consumers perception. Even other religion or non-Muslim consumer understand the importance of halal principles that also address health issues, food safety and environmentally friendly ways of production. Consumer awareness of Muslims in Indonesia in obtaining products that must comply with Islamic sharia is very high especially in the food industry. The increase religious awareness of Muslim consumers will encourage producers or industries to provide products labelled halal as selling point or branding in convincing consumers. Thus, halal label stamped on the product is one of the factors that attract Muslim consumers in deciding the purchase.¹⁷

From all the above, the MUI aims to create a public opinion in regard to the importance of food with Halal MUI labeled. In this case, they disseminate to the public through the common sense discourse, the society discipline (consensus), the political stability (moral leadership), and the status quo by government. Therefore, with all of the above reasons, the authors will examine how the mechanism of the formation of public opinion (consensus without coercion). Why MUI is so influence to many sectors, especially on halal labeling. Why producers or industries must to provide products labelled halal as selling point or branding in convincing consumers. In this case will be analyzed by the thought magnate of postmodernism / or post-structuralism, namely Antonio Gramsci with the theory of hegemony, because he explains that their system of government of a country (or as government like MUI) that

¹⁷Syaifuddin Fahmi, *Loc.cit.*

is based on the establishment and development of a consensus that is directed into an agreement on many aspects without coercion. From the result, it can be assumed that there is a synchronization and relevance of the theory of the pattern forming that opinion in Hegemony's theory of Antonio Gramsci and MUI Halal labeling. Thus, the researchers will create a research thesis entitled "*Hegemony of MUI Halal Labeling (Analysis of Antonio Gramsci Thought)*".

B. Research Question

How is the hegemony on MUI halal labeling according to Antonio Gramsci's thought?

C. Aim and Significance of Research

1. Aims of Research

To determine the critical study of philosophy against actual phenomenon (especially hegemony on MUI halal labeling according to Antonio Gramsci's thought)

2. Significance of Research

Knowing the critical study of philosophy against Hegemony of MUI's Halal Labeling according by Antonio Gramsci's Thought

D. Literature Review

First, the article titled "*The Voice of the Ulama: Fatwas and Religious Authority in Indonesia*" compiled by Nico J.G Kaptein in *Archives De Sciences Sociales Des Religions* 125 I Janvier – Mars 2004. The aims that deal with the concept of religious authority in Indonesia by means of studying a number of fatwas and comparable documents. Through the medium of the fatwas, the ulema express their opinion from the point of view of Islamic Law about all kinds of topical issues submitted to them by believers, and for this reason a fatwa forms an important expression of religious authority. In the first part of the article describe some important developments in the Indonesian institution of fatwa-giving in the last hundred years. Commenting upon the materials

presented in this part. In the second part reflect on a number of topics which emerge from fatwas and fatwa-like documents and which are relevant to religious authority. The conclusion is the deal consecutively with the holders, the centres, the sources, the language, and the effectiveness of religious authority.¹⁸

Second, the journal titled “*Factors Affecting Consumer’s Decision in Purchasing MUI Halal-Certified Food Products*” compiled by Qurroh Ayuniyyah, Didin Hafidhuddin and Hambari, in Tazkia Islamic Finance and Business Law Volume 10.2. This research aims at analyzing factors affecting consumer’s decision in purchasing mui halal-certified food products. This study employs survey method and descriptive analysis approach. Three hundred respondents are selected using non-probability convenience sampling technique and analyzed using multiple regression. This study finds that four independent factors (cultural and religious; social; personal; and psychological factors) significantly influence costumers’ decision in purchasing MUI halal-certified food products. However, social factor are negatively related with the consumers’ purchasing decision.¹⁹

Third, the journal titled “*Hegemony, Democracy, and Passive Revolution in Gramsci's Prison Notebooks*” compiled by Dylan J. Riley, of the University of California, Berkeley. This research looks at the relationship between the concept of hegemony and democracy in the book Prison Notebooks. The research is a Library Research. The research approach uses explorative description of qualitative research. In this study the data obtained using the method of documentation. The conclusion of this study stated that under Riley, Antonio Gramsci does not equate meaning between hegemony

¹⁸Nico J.G Kaptein, *Loc.Cit.*

¹⁹Qurroh Ayuniyyah, Didin Hafidhuddin, Hambari (t.th.) *Factors Affecting Comsumer’s Decision in Purchasing MUI Halal-Certified Food Product*. Retrieved on 17 May 2018 from <http://tifbr-tazkia.org/index.php/TIFBR/article/view/111>

and dictatorship, but the dictatorship will be important in the placement of a new foundation concept of hegemony and toward a new democracy anyway.²⁰

Fourth, the journal entitled "*Persepsi Label Halal terhadap Keputusan Pembelian Konsumen pada Produk Minuman Berenergi*" compiled by Aris Setiawan Prima Sandi, Marsudi, and Dedi Rahmawanto of University of Muhammadiyah Malang. This study aims to determine the result of the perception there is a decision to buy a product and its relationship with kosher label. Type of research is descriptive survey method. Methods of data analysis using multiple linear regression. Consumer's perception are variables include attention, comprehension, and memory. The result is a significant effect between the perception of halal label on consumer purchasing decisions on product energy drinks.²¹

Fifth, Thesis entitled "*Politik Tata Pajang Museum: Studi tentang Wacana dan Hegemoni Militeristik dalam Pameran Museum di Era Orde Baru di Provinsi Daerah Istimewa Yogyakarta*" organized by Ibrahim Almadhani of the Department of Politics and Administration Faculty of Social and Political Sciences, University of Gadjah Mada. This study aims to analyze the political strategies used display system in the military group present militaristic discourse and hegemony in the exhibition at the Museum of the new order era in the province of Yogyakarta Special Region. This study also used the method of critical discourse analysis Fairclough in describing two military museum Yogyakarta, Museum Dharma Army wiratama Center and Museum Sasmitaloka Sudirman. This study uses primary data obtained through interviews and secondary data obtained from the literature study and observation. The collected data is analyzed into three dimensions, namely, analysis of symbol, analysis of discourse practice, and analysis of sociocultural practice. The results of this study showed that there is a discourse that is spread

²⁰Dylan J. Riley (2011) *Hegemony, Democracy, and Passive Revolution in Gramsci's Prison Notebooks*. Retrieved on 28 September 2017 from [http:// sociology,berkeley.edu/sites/default/files/faculty/Riley/hegemonydemocracy.pdf](http://sociology.berkeley.edu/sites/default/files/faculty/Riley/hegemonydemocracy.pdf)

²¹Aris Setiawan Prima Sandi, Marsudi, Dedy Rahmawanto (2011) *Perpsepsi Label Halal terhadap Keputusan Pembelian Konsumen pada Produk Minuman Berenergi*. Retrieved on 27 September 2017 from <http://ejournal.umm.ac.id/index.php/jp2m/article/view1331&ei>

through the expo and the consensus of the community with no resistance or protest of the content of the exhibition.²²

Sixth, the journal titled “*Power and Ideology in Michel Foucault and Antonio Gramsci: A Comparative Analysis*” compiled by Asli Dalal in Review of History and Political Science June 2014, Vol. 2, No.2, pp. 149-167. This research aims to analyze Foucault’s and Gramsci’s conceptions of power and ideology on comparative perspective. This study employs library research and qualitative research of descriptive analysis approach. This study finds that both Gramsci and Foucault make use of Machiavelli’s notion of “relations of force”. They therefore diffuse the power relations to the complex mechanisms of society. In this case Gramsci power produces ideology (and vice versa) and for Foucault power produces apparatuses of knowledge.²³

E. Methodology of Research

1. Research methods

In a research / writing of this thesis, researcher use the scientific literature (library research) that is by reading and understanding the literature that are associated with the above title discussion. To obtain a clear picture, this research using several methods as follows:

a. Inductive method

Inductive method is the method of reasoning that departs from the facts of the particular, the concrete events of the special events then pulled generalizations are common.²⁴ So the history of MUI, MUI halal labeling, and the influence of the MUI halal certification against political and economic patterns, studied as an object of study. By making an analysis of all the key concepts one by one, in relation (induction) in order to build a synthesis.

²²Ibrahim Almadhani (2015) *Politik Tata Pajang Museum: Studi tentang Wacana dan Hegemoni Militeristik dalam Pameran Museum di Era Orde Baru di Provinsi Daerah Istimewa Yogyakarta*. Retrieved on 28 July 2017 from <http://etd.repository.ugm.ac.id/index.php.html>

²³Asli Daldal, *Op.Cit.*, p.166

²⁴Sutrisno Hadi, *Metodologi Research*, YPFPM UGM, Yogyakarta, cet. XX, 1987, p. 22

b. Deduction method

Deductive method is a method of writing that began by taking the rules of a general nature and then drawn the conclusion of a special nature.²⁵ This is more advanced method that consists of several stages such as familiarization, identifying a thematic framework, coding, charting, mapping and interpretation. With the deduction, from visis and general style for the character/ figure is understood as well, all the details of thoughts involved themselves in thinking such thoughts. Here, the researcher will focus on the Hegemony's theory of Antonio Gramsci as a tool to analyze the phenomenon MUI halal labeling.

2. Research Approach

In this thesis writing, the author uses qualitative descriptive approach, this approach is used because the data collected in the form of words, not numbers.²⁶ The qualitative method is a method in research that produces descriptive data analytics, which is expressed by the respondent in writing or orally and real behavior are researched and learned as something intact.²⁷

Based on Anton Bakker and Achmad Charris Zubair in his book entitled "*Metodologi Penelitian Filsafat*", this study can be categorized as research philosophical view on the field as a formal object, which had a material object among one group, or region, tribe, nation, state investigated this view of life or worldview that underlies the whole culture. And also investigated basic view behind one of the important phenomena, such as family life, social structure, education system, one of the customs or ceremonies, and one form of art.²⁸

Thus, the research report will contain excerpts of data to provide a clear picture of the presentation of the report. In this case the author tries to

²⁵*Ibid*, p. 37

²⁶Lexy.J. Moleong, *Metode Penelitian Kualitatif*, Remaja Rosdakarya, Bandung, 1990, p. 6

²⁷Sudarto, *Metodologi Penelitian Filsafat*, Raja Grafindo Persada, Jakarta, 1997, p. 62

²⁸Anton Bakker and Charris Ahmad Zubair, *Metodologi Penelitian Filsafat*, Kanisius, Yogyakarta, 2011, p. 91

examine the books, journals, and other research reports relating to the MUI Halal label and study of Antonio Gramsci's thought in the theory of hegemony.

3. Methods of collecting data

a. The data collection is done by using the following methods:

1) Documentation

Documentation is a way of collecting data through written heritage, especially in the form of archives as well as books about the opinions, theories, premises or laws and other related investigations issues.²⁹ In the method of data collection, researchers will look for, selecting, collecting and classifying data associated with the profile of MUI, MUI halal labeling, the history of thought Antonio Gramsci and Antonio Gramsci thought studies in the theory of hegemony.

b. The source of the data that will be used as follows:

1) The primary data source

The primary data source is the authentication data or the direct data at first hand about the problems disclosed, also called the original data.³⁰ The primary data source MUI in a book entitled "*Pedoman Penyelenggaraan Organisasi Majelis Ulama Indonesia*" and thinking about the concept of hegemony Antonio Gramsci in his "*Selections from the Prison Notebooks*".

2) The Secondary data source

Secondary data *source* that cites data from other sources, so it is not authentic because it was obtained from the second hand, third, and so on.³¹ This data is also referred to as the supporting data or complementary. As for the secondary data source that on the Act of halal products guarantee, the advertisement of halal labeling about the importance of the consumption of halal food, product ads on

²⁹Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek*, Rineka Cipta, Jakarta, 2002, p. 108-112

³⁰Winarno Surachman, *Op.Cit.*, p. 156

³¹Winarno Surachman, *Loc.Cit.*

television about the centrality choose kosher products, research thesis or journal relating to the labeling of halal MUI and study thought the concept of hegemony Antonio Gramsci, and other supporting data.

4. Data Analysis Methods.

As a follow-up data collection, the data compiled systematically. By using descriptive method is a way to get an authentic data source, and then used to analyze the subject matter. Data collected in the form of words rather than the split sentences according to the categories in getting conclusion³² nor numbers. This qualitative method that qualitative methodology as an assessment procedure that produces descriptive data in the form of words written or spoken from people and behaviors that can be observed.³³

Additionally, all data collected can assume to be the key to the object that has been studied. The data may come from interviews manuscripts, records, court, documents and so the another things that is described as to provide clarity to the fact or reality.³⁴ Qualitative data analysis can be conducted through the following three steps: developing and applying codes; identifying themes, patterns and relationships; summarizing the data. When writing data analysis chapter, you can use noteworthy quotations from the transcript in order to highlight major themes within findings and possible contradictions. It is important to note that the process of qualitative data analysis described above is general and different types of qualitative studies may require slightly different methods of data analysis.³⁵ This method is used to determine and understand the shape of the hegemony of the MUI halal labeling.

F. Structure of Writing

³²Suharsimi Arikunto, *Prosedur Penelitian*, Bina Aksara, Jakarta, 1989, p. 195

³³Sudarto, *Op.Cit.*, p. 62

³⁴*Ibid.*, p. 66

³⁵John Dudovskiy (2018) *The Ultimate Guide to Writing a Dissertation in Business Studies: A Step-by-Step Assistance*. Retrived on 23 January 2018 from <https://research-methodology.net/research-methods/data-analysis/qualitative-data-analysis>

The first chapter, discusses general description why theses become an important research discussed, include therein a background of the problem discussion and its relevance of the figure's theory with problematic present, problem assessment limitation, the research purpose of the holding along with the benefits. For simplicity in the execution of the research, a literature review was used as an additional proof of originality of research and research materials as well as systematic writing as a regulator of the course of study. This chapter as a guide or a basis for discussion in subsequent chapters.

The second chapter, discusses the detailed description of the theory will be used to analyze the material object or data to be assessed. It is intended as a follow-up of problems in the first chapter. In this chapter, will be developed systematically from the biography of Antonio Gramsci, the history and development of the concept of hegemony and indicators in the determination of a hegemony as the basis of analysis of research data which will be discussed in the third chapter.

The third chapter, discusses the detailed picture of the object material to be analyzed by the theoretical basis of the second chapter. In this chapter discusses biography along with the vision and mission MUI, MUI halal labeling procedures, and provide field data information on phenomena related to the MUI halal label, especially the impact on political and economic pattern of the Indonesian people themselves. This chapter will be a material object or the object to be examined as data to be analyzed in the fourth chapter later.

The fourth chapter, discusses the analysis of thought Antonio Gramsci on hegemony with a philosophical approach to the phenomenon that be related to MUI halal label. This chapter as the core of this thesis research and aims to determine the forms of hegemony in the MUI halal labeling. From the results of this discussion, you will find a conclusion of the above issues will be discussed in the fifth chapter.

The fifth chapter, containing the conclusions of the results of data analysis conducted in the fourth chapter and also as a material consideration in determining the socially critical attitude. In this chapter the author will also be

a response to the research and what are the benefits to sciences and human daily lives.

CHAPTER II

THE HISTORY AND HEGEMONY THEORY OF ANTONIO GRAMSCI'S THOUGHT

A. Antonio Gramsci

1. The Biography

Antonio Gramsci was a founder of the Italian Communist Party in 1921, a speaker of parliament in 1925, and an inmate in the reign of Mussolini's fascist during the late 1920s until the time of his death in 1937. During his incarceration, with difficult conditions he wrote a series of political texts that have been translated and published in English as *Selections from the Prison Notebooks* (1971) and *Selections from political Writings 1910-1920* (1977). Works of Giuseppe Fiori, *Antonio Gramsci: Life of a Revolutionary* (1970), gives us a biography of the life of Gramsci sympathetically disclosure.

Gramsci notes about the state provide a basis structuralist thought and has influenced Althusser and Poulantzas. Gramsci steered us toward Marxist political thought. The emphasis on “*hegemony or domination*” some social group or class in power has prompted some critics to suggest that he is pushing reformist interpretations or without the use of dialectic separate politics from economics. Gramsci's conception of various countries. Crises occur in the hegemony of the “*ruling class*” because he failed in a few steps and mass politics became dissatisfied and are actively engaged in opposition. In these conditions the authorities can take over control and maintain power through the destruction of his opponents. Gramsci test these activities in terms of the experiences of Italy and countries in Europe. He looked agree with structuralist position that the activities of the state are determined by the structure of society rather than by those who hold state power plays.¹

¹Ronald H. Chilcote, *Teori Perbandingan Politik: Penelusuran Paradigma*, trans. Haris Munandar and Dudy Priatna, PT. Raja Grafindo Persada, Jakarta, 2004, p. 496-497

The fact that the state / government are regarded as autonomous power, should reflect the prestige class back into its base, is the importance of practice and theoretical biggest and analyzed entirely feasible if people want a more realistic concept of the state itself ... it may, it seems, included in the elite group function or group leaders, for example, the parties, in conjunction with the class they represent. This class, often, as a moral, that may not be able to affirm its hegemony, which means it can not establish a state.²

2. The History of Antonio Gramsci's Thought

In the discourse of social theory, Gramsci was not the first to raise the idea of the concept of hegemony. The idea of hegemony was first introduced in 1885 by the Russian Marxists, especially by Plekhanov in the year 1883 to 1984 as a strategy to overthrow Tsarism in Russia. The concept of hegemony is also used by Lenin in explaining the leadership of the proletariat. Meanwhile, in gasasan Marx, the concept of hegemony actually never appear explicitly, but includes the concept of the Marxian mentioned in the study. However, the concept of hegemony is central in social theory of Marxism even after developed by Gramsci. In other words, the idea became a central and original hegemony in social theory and philosophy of Gramsci.

If we go back to the roots of the term hegemony, the word is derived from the Ancient Greek language "*eugemonia*". In the past, the term is applied to show the dominance of state claimed the city to the other parallel country. The concept was developed by Lenin emphasizes the theoretical leaders

hip role that must be established by the proletariat and its political representatives in an alliance to end the Tsarist police state, therefore, Lenin believed that the role fighter can only be achieved through the institution of the party that is guided by the most advanced theory. For Lenin, the theory is essential to guide trade union awareness of the situation enslaved by bourgeois ideology. After that, the theory of hegemony forwarded by

²*Loc.Cit.*

Gramsci with a different concept, because Gramsci develop a strategy to achieve the hegemony of the proletariat in the civil society before the seizure of power by the Communist Party. In other words Gramsci establish the concept of hegemony of Lenin's concept, but it is more advanced because conceptualize Gramsci hegemony is not only to describe and analyze the modern capitalist societies, but also analyze how the modern capitalist society is organized or intended to be organized in the past and the present.³

Antonio Gramsci was a philosopher whose intellectual thinking is heavily influenced by the experience of his life. Gramsci's life and activities affecting intellectual thought that is at least divided into three phases, as follows:

First, Phase of his childhood in Sardina, Italy, until the time of his studies at the University of Turin (1891-1918). Poor childhood, life named Genaro, his brother who was a local leader of the socialist group in Cagliari, and the presence of some of the protest movement in Cagliari due to the action of exploitative rulers of central Italy through mineral deposits enterpreneurs, have made Gramsci aware of the history of society island and make Gramsci focused on the history and pamphlets socialist to gain a new perspective.

Second, is the phase when Gramsci actively involved in political activity, a political leader, and find new approaches to revolution in Italy (1918-1926). This period begins with Gramsci closeness with professors at the University of Turin, especially the professor of history, economics, and linguistics, among others Matteo Bortoli, Luigi Einaudi, Umberto Cosmo, Annibale Pastore, Antonio Labriola, Rudolfo Mondolfo, Benedetto Croce, and others. Of those, Gramsci began studying Italian intellectual thought that relations with the socialist movement, as well as to know Marxian

³Iklilah Muzayyanah Dini Fariyah (2011) *Hegemoni Antonio Gramsci: Sejarah dan Perkembangannya dalam Ranah Antropologi*. Retrieved on 1 December 2018 from <http://journal.ui.ac.id/index.php/jai/article/view/2115>

philosophy of Hegelian perspective. All this began to affect his thinking. In fact, a very obvious gap between urban and rural areas as well as the conflict between the industrial area "North" and rural "Southern" make Gramsci chose his political position and became a revolutionary.

Third, the isolated Gramsci period in Fascist regime prison, that is Gramsci thought to the peak period (1926-1937). This period begins with the policy of Fascist Italy under Mussolini who stifled all publications of the left political forces. Mussolini did massive arrests of many leaders of the communist movement in Italy, including Gramsci. This is due to Gramsci argued that fascism is not only harmful to the development of the communist movement in Italy, but also because very confident fascism tendency is for power. Gramsci in prison this is actually developing intellectual thought that later on the results of this work were collected in a book entitled *The Prison Notebooks*.⁴

Gramsci's concern arises where the destruction of organized labor and socialist movement in Western Europe by fascism in the years of 1922-1937, increasingly affecting the ability of the analysis. He amazement on the phenomenon of Italian society is committed to uphold the modern state as a solution in the form of fascism, not even a socialist regime, although they in a critical situation raises fundamental questions about how power was established and built. From this historical background, Gramsci did not find the answer to Marx's analysis, marked the failure of the revolution, characterized by the occurrence of a workers' revolution, has broken the argument of Marx judged deterministic, fatalistic and mechanistic.

Gramsci also make corrections to the standpoint theoretical of Marxism, namely the viewpoint of economism. In this case, follow the steps Gramsci Lenin, wherein the standpoint of economism can minimize the importance of the ideological struggle in the midst of the workers who may cause them fall under the influence of bourgeois ideology. According to

⁴*Ibid.*, p. 100-101

Marx, the workers would be impoverished by the capitalists so they rebelled. It is by Gramsci deemed oversimplifies the economic poverty. For Gramsci, the masses must be aware of the situation and the character of the community in which they live. But according to him, the masses can not develop a revolutionary idea, then the other party of the elite else is needed to help them, he called *organic intellectuals*.

Here, Gramsci put groups of people do not possess self-consciousness, Whereas, the intellectuals have it. With this, the masses will memungaut encouragement of elite ideas and use them as the basis for a revolutionary movement. Here, the tendency Gramsci in this collective idea that tend to indicate the position of Gramsci in Hegelian perspective, the relationship of mind and action, rather than Karl Marx and Gramsci argues this is where the term hegemony to explain the system of government of a country that is based on the formation and building consensus directed of prior informed consent through a leadership culture that is not always based coercion / coersive.⁵

B. Gramsci`s Hegemony Theory

1. The Definition of Hegemony

Hegemony is a chain mechanism victory gained through consensus rather than through oppresse against another social class. There are various ways in which, for example through existing institutions in society which determine directly or indirectly, cognitive structures of society. Therefore hegemony is essentially an attempt to herd people to assess and look at social problems within the framework of the prescribed.

In this context Gramsci formulated the concept that refers to the notion of social and political situation, in his terminology 'moment', where philosophy and social practice converge in balance: domination is a concept of reality that spreads through society in an institute and a manifestation of

⁵*Ibid.*, p. 101-102

the individual, the influence of the 'spirit' of this form of morality, customs, religion, political principles and all social relations, especially of the intellectual and the things that show the moral. Hegemony is always associated with the preparation of state power as a class dictatorship.

Hegemony also refers to the ideological position of one or more groups or classes within civil society that is higher than the other. Capitalism survived because workers accept this common situation, the domination of bourgeois culture makes use of political power does not need to hold on to power. So that the masses should be freed from the fascination with the cultural hegemony of the capitalist class before a successful resistance against the state could occur.

In the Notebooks, Gramsci mentioned that actually believe theorization and realization of hegemony by Lenin as noted above. In fact, for Gramsci, hegemony donations theorization and realization of Lenin contribute significantly to the philosophy of praxis that pioneered Gramsci. He said about Lenin that *"It is here (in the theoretical-practical principle of hegemony) that Ilich's greatest theoretical contribution to the philosophy of praxis should be sought"*. But what was raised by Lenin in *Two Tactics of Social Democracy*, that's different with Gramsci's work, as Lenin did not mention more about the phenomenon of the bourgeois class excellence in stable social system.⁶

Hegemony theory proposed by Antonio Gramsci talks about how minorities accept the dominant group without any coercion or violence. Hegemony works not through coercion, but the hegemony of making minorities accept voluntarily through a consensus process.⁷ As written by Eriyanto (2001) that *"one of the strengths of hegemony is how he created a particular way of thinking or the dominant discourse, which is assumed to*

⁶Nezar Patria and Andi Arief, *Antonio Gramsci Negara & Hegemoni*, Pustaka Pelajar, Yogyakarta, p. 120-122

⁷Eriyanto, *Analisis Wacana: Pengantar Analisis Teks Media*, LKiS, Yogyakarta, 2001, p.

be true, while others are considered false discourse". The workings of hegemony is by creating a "common sense" would be something, so that audiences consider it a reasonable problem.

Gramsci hegemony can be understood as a cultural and political leadership. Judging from its terms, extends leadership in the sense of process / operation, establishment / briefing. Meanwhile, if viewed from space, hegemony thorough work on the region: the moral, philosophy, culture, and politics. From the space can be understood that the hegemony of working through the instruments of very massive, ie the state, capital, religion, education, mass media, and so forth.

According to Gramsci, the supremacy of the class or group manifests itself in two ways: *domination and intellectual leadership*, Hegemony refers to the strong influence of the leadership in the form of moral and intellectual, which shape attitudes led classroom. The consensus that occur between these two classes are created through covert coercion or influence through knowledge disseminated through the instruments of power.

In this case, Gramsci explain about two structure that can be used to understand of the hegemony it self. There are superstructure and substructure (basic) like below :

a. Superstructure

Hegemony can only be achieved by changing the consciousness, thinking and understanding of the community, their conception of the world, as well as the norms of their moral behavior. Intellectual and moral revolution necessary to build awareness of the people. The goal is "common sense". In order to successfully build awareness of the people, the views (ideology) the dominant projected to the people and make common sense, a process where ideas are considered part of the natural order. Hence the importance of the role of the intellectuals, because hegemony implies intellectual and moral leadership.

In fact intellectuals meet the diverse positions that different “gap” from the economic base. Their involvement in the world of production (such as a technician or manager), their relationship is always shown with his quantity involvement. In the region of the superstructure, they display the functions 'organizational and connective' both in the realm of civil society or hegemony and political society or State territory. This group reflected the ideas of the dominant form of superstructure (common sense) and then common sense is absorbed by the workers, so that consciously they agree with the ideas that carried the dominant, even them to adopt these ideas for his eloquence ,⁸

b. Substructure

Changes can not be obtained by the practice of coercion that use power through the apparatus. Changes must be made by an ideology which is continuously carried out the intellectuals against opposition forces. In this way, the strength of the opposition will choose the conformist attitude causing self-discipline to adjust to the norms decided by the authorities as the best way for them to survive and achieve prosperity. The dominance of conformist ideas unquestioned hegemony here as process which is at work and will be able to reproduce a particular community.⁹

2. The History of Hegemony

Hegemony in ancient Greek is called "eugemonia" expressed by the Encyclopedia Britannica in practice in Greece, is applied to indicate the dominance of the position claimed by the city-states (polis or citystates)

⁸Ibrahim Almadhani (2015) *Politik Tata Pajang Museum: Studi Wacana dan Hegemoni Militeristik dalam Pameran Museum di Era Orde Baru di Provinsi Daerah Istimewa Yogyakarta*. Retrieved on 28 July 2017 from <http://etd.repository.ugm.ac.id/index.php.html>

⁹Iklilah Muzayyanah Dini Fariyah, *Op.Cit.*, p. 102

individually, for example, carried out by the state against the city-state of Athens and Sparta another parallel state.¹⁰

In terms of this era, hegemony shows a leadership of a particular country that is not only a city-state against other states related loosely or tightly integrated within a state "leader". In the context of international politics, for example, in the period of the cold war, the battle of influence between the superpowers like the United States and the former Soviet Union during the Cold War, is usually referred to as the war to become a hegemonic power in the world.

In book *Antonio Gramsci Hegemoni & Negara* (2003), Marxist literatures show that historically the concept of hegemony was first produced in Russia in 1880 by a Russian Marxist, Plekanov (Bockock, 1986: 24). The concept is built as part of a strategy to overthrow the Tsar. Hegemony in this definition refers to the hegemonic leadership of the proletariat and their political representatives as well as alliances with other groups such as: critical bourgeoisie, peasants and intellectuals, who wishes the same fatherly overthrow the Tsar.

At this point then referable material basis of Lenin in definition concept of political struggle. In an article, Lenin said that we can try to lend the economic struggle with a political characteristics. However, we will never be able to built political consciousness of the workers to restrain them within the framework of economic struggle. All this kind of framework really too narrow. Then he considers the need to inject political awareness, by asserting, to bring political knowledge to the workers, the Social Democrats should be among all classes of society, and this should be done theoretically, propagandist, and organizer agigator.¹¹ So in Lenin's records, which is emphasized in the discussion and ideas about hegemony is the theoretical leadership role for then concretely manifested and articulated in a vanguard party. Lenin hegemony for more on questions of leadership.

¹⁰Nezar Patria and Andi Arief, *Op.Cit.*, p. 115

¹¹*Ibid.*, p. 116

Gramsci's concept of hegemony can actually be elaborated through the explanation of the basis of the supremacy of the class.¹²

The supremacy of a social group manifest itself in two ways, as 'domination' and as "intellectual and moral leadership". A social group dominates antagonistic groups, which it tends to 'liquidate', or to subjugate perhaps even by armed force; it leads kindred and allied groups. A social group can, indeed must, already exercise 'leadership' before winning governmental power (this indeed is one of principal conditions for the winning of such power); its subsequently becomes dominant when it exercises power, but even if it holds it firmly in its grasp, it must continue to 'lead' as well.¹³

This quote clearly indicates a totality that is supported by the union of two concepts: leadership (direction) and dominance (dominance). Relationships they imply three things. First, the domination exercised over the entire enemy, and leadership held to all allies. Secondly, leadership is a precondition to conquer the state apparatus, or in the narrow sense of government power. And, third, once a State power can be achieved, the two aspects of this class supremacy, either directing or domination, continues.

The relationship of these two moments, in what he describes as "dual perspective" of the State and political life is very important in the thinking of Gramsci. In various levels, it is described by Gramsci theoretically.¹⁴

Two fundamental levels, corresponding to the dual nature of Machiavelli Centaur---half animal and half-human. They are the levels to force and of consent, authority and hegemony, violence and civilisation, of the individual moment and of universal moment ("Church" and "State"), of agitation and of propaganda, of tactics and of strategy, etc.¹⁵

After Lenin, hegemony becomes a serious conversation when Gramsci makes it important as a part of the "Notebooks". In general conception of hegemony born of Gramsci, was actually taken dialectically through the traditional dichotomy characteristic of Italian political thought

¹²*Ibid.*, p. 117

¹³Quentin Hoare and Geoffrey Nowell (ed) (1971) *Selections from the Prison Notebooks*. Retrieved on 1 December 2018 from <http://abahlali.org/files/gramsci.pdf>

¹⁴Nezar Patria and Andi Arief, *Op.Cit.*, p. 118

¹⁵Quentin Hoare and Geoffrey Nowell, *Op.Cit.*, p. 386-388

from Machiavelli to Pareto, and some other parts were taken from Lenin. From Machiavelli to Pareto, conception is taken on strength (force) and approval (consent). For Gramsci, social class will gain superiority (supremacy) in two ways, namely by means of domination or coercion and the second is through intellectual and moral leadership. The last way is then referred to Gramsci as hegemony.¹⁶

3. The Theoretical Framework

The standpoint of the hegemony concept of Antonio Gramsci is discussed about *domination and intellectual leadership*. Hegemony refers to the strong influence of the leadership in the form of moral and intellectual, which shape attitudes led classroom. The consensus that occur between these two classes are created through covert coercion or influence through knowledge disseminated through the instruments of power. This point will discussed below:

a. The Dominant Ideology

Myth and reality are equally understanding. In the context of national kepolitikan in many countries, a number of political scientists emphasize the importance of traditional ideologies that may not be relevant terhadap modern society high levels of technological advance. They are not familiar with the idea of a harmonious society that can encapsulate a variety of political forces, where the bargaining and the search for consensus is the primary mechanism Meredan conflict. The interpretation of national and international politics always colored by ideals / desires, values and biases. Or in more simple words, ideology is always inherent in every person.

The term ideology seems to arise from among theorists and edilog in the post-Enlightenment era which means "science of ideas" (science of ideas). For them ideology is a way to find out the truth and get rid of illusions. Karl Marx also defines ideology in other versions,

¹⁶Nezar Patria and Andi Arief, *Op.Cit.*, p. 119

namely in *The German Ideology*, defines ideology as false consciousness or a series of political illusions that come from the experience of living in a particular class. Only through class struggle will display a true awareness, avoid alienation (alienation) of the environment towards a classless society (classless society).

Since the old ideology is always present in the process of industrialization and various economic and social consequences. Ideology is typically associated with all-noble ideals, or a complete solution on a fundamental issue, that ideology is usually translated into sentences that are completely unrealistic and grandiose. Capitalists always exalt the greatness of the free market, while the communists have always adored the classless society, and both expressed as key to bringing society to a good all-round condition. This modern ideology is growing in an era where economic change (mainly due to industrialization) and fast-paced political situation, particularly in Europe and the US.

Only in the Third World alone mass ideologies persist, partly because of its own ideology is parochial, and often staged by the authorities in order to gain power and or spur economic development. They argue that the ideology has been completed in the modern world was usually also play a role that the persistence of the political order in the Third World caused by the weakness of democratic institutions so that the region will continue to be dominated by the elite in a totalitarian order.¹⁷

Marx defines ideology as a unified system of external ideas and mastered on (coercive over) individuals. Two basic ideas about ideology are interrelated; first, the representation of the interests of the ruling class of materials that otherwise affect, the second, the idea was also to form an "inverted, truncated reflection of reality". This ideology does not function in a vacuum, but operates through an agent. Ideology affects the

¹⁷Ronald H. Chilcote, *Op.Cit.*, p. 43-46

action of agents of the ruling class at the same impact on the thinking and action of the proletariat.¹⁸ Human consciousness about who he is, how they relate to other parts of society, and therefore their understanding challenged social experiences generated by people, not by nature or biology. Our consciousness is determined by the community work we are born, not by nature or individual psychology.¹⁹

There are a number of definitions of ideology. Excerpted from the book of John Fiske (2006), Raymond Williams found three main use:

- 1) A belief system that marks a particular group or class.
- 2) A belief system ilusioner false ideas or false consciousness-which can be contrasted with true knowledge or scientific knowledge.
- 3) The general process of production of meaning and ideas.

All three are not necessarily contradictory, and every use of the word may be very precisely involves elements dari other words. But ideology, more or less, identify foci of different meanings. Description three are as follows:

The first use. The psychologists using the "ideology" with referred to the way the attitude organized into coherent patterns. For example, with military duty will affect the buck and solving social problems by young children. And ideology was confirmed some psychologists that he was determined society, not a series of individual attitudes and experiences are typical.

The second use. Ideology into categories of illusion and false keasadaran that based on this ruling class maintain its dominance against the working class. Because the ruling class controls the means of principal place duplicated and disseminated the ideology of the whole society, the ideology can make the working class see the subordination it

¹⁸Yulia Sugandi, *Rekonstruksi Sosiologi Humanis Menuju Praksis*, Pustaka Pelajar, Yogyakarta, 2002, p. 105-107

¹⁹John Fiske, *Cultural and Communication Studies: Sebuah Pengantar Paling Komprehensif*, trans. Yorsal Iriantara and Subandy Idi Ibrahim, Jalasutra, Yogyakarta, Cet. 3, 2006, p. 239

as "natural", and therefore "natural" it is true. This is where the mistake. The ideological media include education systems, political, and legal and media and publishing books.

The third use. This is the most dominant of the three. This ideology is the term used fatherly depicts the social production of the meaning. Myths and connotative values is ideology as ideological connotation that the mito and realize its usefulness.²⁰

The second generation of European Marxists other was Antonio Gramsci who introduced the field of ideology in other terms-hegemony, which in this case might we think of ideology as struggle. Briefly, hegemony involves winning and win-back continuously consensus among the majority of the system that placed them as subordinate. There are two elements that Gramsci emphasized more than Marx or Althusser the resistance and instability.

Hegemony is needed, and have to work so hard, because the social experience of the groups subordinate (whether based on class, gender, race, age, or other factors) constantly gives a conflicting picture by painting the dominant ideology that is made for them by their own and social relations. In other words, the dominant ideology is constantly confronted with the resistance that must be overcome in an attempt to win the consent of the people on social order promoted. The resistance can be overcome, but it can never be eliminated. So, every hegemonic victory, any agreements were achieved, must be unstable; the deal was never able to be ready for use, and should be achieved again and fought constantly.

One important strategy is to construct hegemony "conventional wisdom" (common sense). If the ideas of the ruling class can be accepted as a presumption (eg, not class-based) public, the ideological objectives achieved and ideological work was hidden. That's why, for example,

²⁰*Ibid.*, p. 228-229

"general perception" in our society that it is an individual criminal or unfavorable evil should be punished or imprisoned. Such a general assumption hides the fact that offenders are human beings who come from social groups affected or weakened disproportionately. They are part of a group of race, class or age of the "wrong". Thus, the general assumption ignores the possibility that the cause of crime was more social than individual, that our society teaches men that masculinity it will depend on the ability to show success (successful performance which is typically measured by the acquisition of material and social rewards), and deny that most criminals do so as a means to achieve this success.

Ideological theories emphasize that all communication and all the means to have a socio-political dimension, and that communication and meaning it can not be understood outside its social context. This ideological work always in favor of the status quo, supporting classes to power dominance of production and distribution of not only goods, but also ideas and meanings. The economic system was dioganisasikan appropriate interests, and ideologies derived from the ekomoni system and works to encourage, naturalize, and hide the earlier interest. Whatever the differences, all theories of ideology agree that ideology works to maintain the dominance of the class; the difference between the theories of ideology is only concerned with ways to run domination, namely the degree of effectiveness and widespread resistensi faces.

However, Gramsci's theory of hegemony, or ideology as struggle, giving much greater pressure on the resistance. This happens because the social conditions of their material contrary to the dominant that gave birth to resistance. According to Gramsci himself, ideology can overcome such resistance, but was never able to eliminate the resistance.

Gramsci theory makes social change seemed possible, while Marx called it inevitable, and for Althusser impossible.²¹

b. The Media / Hegemony Equipments

Medium is essentially a technical or physical means to alter the message into signals that can ditransmisikan through the channel²². Sound is the medium; broadcasting technology is what makes up the radio and television media. The nature of this medium then determine the level of code that can he transmitted. We can divide the media into three main categories:

- Presentational media: voice, face, body. Media is using the language of "natural" in the words that are spoken, expressions, gestures, and so on. Media requires communicator, because he merupakan medium; he was limited to here and now; and generate communication actions.
- Representational media: books, paintings, photographs, writings, architecture, interior decorating, gardening, and others. There are a number of media using the aesthetic and cultural conventions²³ to create a "text" of some kind. These media are representational and creative. This type of media to create a text that can record media category 1 and can exist independently of the communicator. This media produces communications work.
- Mechanical media: telephone, radio, television, telex. This media is media Trasmmitter category 1 and 2. The main difference between a Category 2 and 3 is that the media category 3 using the channels

²¹Muhammad Sugiono, *Kritik Antonio Gramsci terhadap Pembangunan Dunia Ketiga*, Pustaka Pelajar, Yogyakarta, 2006, p. 45

²²A channel is a physical means to transmit the signal. The main channels are light waves, sound waves, radio waves, telephone cable, the nervous system, and the like. Look at the book of John Fiske, *Cultural and Communication Studies: An Introduction to the Most Comprehensive*, trans. Yorsal Iriantara and Subandy Idi Ibrahim, Jalasutra, Yogyakarta, Cet.3 2006, p. 29

²³Habits that can describe the rules that govern the operation of the arbitrator. See John Fiske, *Cultural and Communication Studies: Sebuah Pengantar Paling Komprehensif*, trans. Yorsal Iriantara and Subandy Idi Ibrahim, Jalasutra, Yogyakarta, Cet. 3, 2006, p. 70

created through engineering expertise and are thus subject to technological constraints of the larger and more heavily influenced by the level of interference A than those in category 2.

However, these categories can overlap each other.²⁴

Gramsci's greatest contribution to Marxism is that it systematize what Marx implicitly written into a science quiet Marxist political action. Gramsci did it more than just a simple recognition that politics is an autonomous activity dalama the context of the historical development of material forces. For him, politics is the center of human activity, whereby a single consciousness in contact with the natural world and social life in all its forms. The basic point is formed by Gramsci's own political background, where due to the political situation when he was alive and intellectual leaders of the movement of the proletarian masses in Turin, Italy, during the first world war and the period after that. Where there is a fight that quickly led to the victory of fascism in 1922 and eliminate political rights.

*Lewat pengalaman buruk itu kemudian ia menggagas sebuah pandangan alternatif marxis terhadap negara yaitu "suatu kesatuan kompleks dari kegiatan teori dan praktek, yang dengannya klas yang berkuasa tak cuma membenarkan dan memelihara dominasinya, tapi terus aktif dari yang diatur."*²⁵

That means the Gramsci bad experience, that later he initiated an alternative view marxist to state that a whole complex of activities of theory and practice, with which the class which is the ruling not only justifies and maintains its dominance, but continued to be active on the set.

1) The Intellectual Leadership

In a study done on the role of intellectuals, he had started in writing "The Southern Question", Gramsci tried to analyze the way in which political rule and hegemony of a class in a real historical bloc actualized, and concretely organized. Gramsci examine the role of the

²⁴*Ibid.*, p. 29

²⁵Nezar Patria and Andi Arief, *Op.Cit.*, p. 12-13

intellectual as part of its aim to understand the real unity of the base and superstruktur. Intellectual analytical framework is intended fatherly role emmolak intellectual pengertia mystification developed by idealist philosophers. For example, Benedetto Croce, just continuing the tradition of Plato penndapat in the path, which then culminates in Hegel. This idealist tradition gives a special assignment at the intellectual in order to bring a new kind of "aristocratic country".

In this idealistic view, according to Gramsci, intellectuals considered different and emerge from the top as well as the outside world relations of production. At the same time, his gaze is directed fatherly against pemahamana frozen in the socialist movement, which is solely based on economistic interpretation of reality, on the social and political role of intellectuals. So if these intellectuals independent or special within a group, according to Gramsci, depending on *"the position of the activities that occupy 'in a system of relations in which these activities take place in a social relations are complex."*²⁶ But still, by Gramsci intellectuals herein is defined as someone who has the intellectual function in society.

In fact intellectuals meet the diverse positions different "gap" from the economic base. Their involvement in the world of production (such as a technician or manager), their relationship is always shown with his bersar involvement. In the region of the superstructure, they display the functions 'organizational and connective' both in the realm of civil society or hegemony and political society or State territory.

The intellectuals are the dominant group's 'deputies' exercising the subaltern functions of social hegemony and political government. These comprise :

First. The 'spontaneous' consent given by the great masses of population to the general direction imposed on social life by the dominant fundamental group; this consent is 'historically' caused by the prestige (and consequent confidence) which the

²⁶ Nezar Patria and Andi Arief, *Op.Cit*, p.14

dominant group enjoys because of its position and function in the world of production.

The apparatus of state coercive power which 'legally' enforced discipline on those groups who do not 'consent' either actively or passively. This apparatus is, however, constituted for the whole of society in anticipation of moments of crisis of command and direction when spontaneous consent has failed.²⁷

Gramsci's intellectual divide in social functions into two categories, namely professional intellectuals "traditional" and the intellectuals "organic". In the first category, are intellectuals who have a position in society because of their class relations in the past or historical class and present. While the second is an element katagery thinker and organizer of certain fundamental social classes who internalize the ideas and aspirations of the class in which they are located. The second category is made possible intellectual arises from a growing class strata traditionally.

The creation of a new stratum of intellectuals could occur because of the critical elaboration of the intellectual activity that exists in every human being at a certain level. Therefore, organic intellectuals could arise from any level in the community, although there will be differences between them. It is seen in Gramsci's analysis of intellectual distinction and intellectual rural town, where the overall average intellectual city is very standardized, while intellectual is largely traditional village which still has not been elaborated by the capitalist system.²⁸

Both the intellectual will be explained in the discussion below :

a) The Organic Intellectual

On a theoretical distinction, various forms of intellectual importantly, organic intellectuals and traditional intellectuals. This

²⁷Quentin Hoare dan Geoffrey Nowell, *Op.Cit.*, p.145

²⁸Iklihah Muzayyanah Dini Fariyah, *Op.Cit.*, p. 104

categorization comes from role and position of the intellectual in modern society where the roots of Italian social formation.

Every social group, coming into existence on the original terrain of an essential function in the world of economic production, creates together with itself, organically, one or more strata of intellectuals which give it homogeneity and an awareness of its own function not only in the economic but also in the social and political fields. The capitalist entrepreneur creates alongside himself the industrial technician, the specialist in political economy, the organisers of new culture, of new legal system, etc.²⁹

First, the intellectual has become a category in the same historical time as a new class that creates and mengemangkan himself. Secondly, this intellectual give this class' homogeneity and a conciousness with function itself, not only in economics but also in social and political domains.

Organic intellectual is intellectually derived from a particular class disa be derived from the bourgeois class and on their side, can also favor the working class and the workers' struggle. This group penetrate to the masses. Give them a new world view and create unity between the bottom and top. This does not mean that a new culture emerge only from production, but must defy common sense of the masses think that traditional.³⁰

From the statement above Gramsci, Explain that like people bound by a common ideology that build their sence. It is not only apply to the territory gift landing with learning and socialization, but also in economic region, social, political, and moral. What is the pattern established by the intellectual community's thinking. Then the organic intellectual is very important in media influencers in the dominant power.

b) The Traditional Intellectual

²⁹Quentin Hoare dan Geoffrey Nowell, *Op.Cit.*, p. 134

³⁰Nezar Patria and Andi Arief, *Op.Cit.*, p. 159-162

Intellectual second category discussed by Gramsci is the traditional intellectual. This is a kind of intellectual intellectuals can be categorized as intellectually autonomous and independent of the dominant social group. This group is a group of humanists that take apart of intellegentsia and bourgeois orders. Traditional Intellectual are those who see the task-lever intellectual leadership in *a given society*. As Gramsci said:

Since these various categories of traditional intellectuals experience through an "*esprit de corps*" their uninterrupted historical continuity and their special qualification, they thus put themselves forward as autonomous and independent of the dominant social group. This selfassessment is not without consequences in the ideological and political field, consequences of wide-ranging import. The whole of idealist philosophy can easily be connected with this position assumed by the social complex of intellectuals and can be defined as the expression of that social utopia by which the intellectuals think of themselves as "independent", autonomous, endowed with a character of their own, etc.³¹

Seeing such a position that, according to Gramsci, the traditional intellectual task is immediately decided uncertainty attitude and join the revolutionary classes. Intellectuals should be organically associated with the working class, to be part of the organization that is providing leadership for the oppressed class.³²

The second intellectual categories, according to Gramsci, is the traditional intellectual. Gramsci wrote in his Prison Notebooks (1976), namely:

Every "essential" group the which emerges into history out of the preceding economic structure, and as an expression of a development of this structure, has found (at least in all history up to the present) categories of intellectuals already in existence and roomates Seemed indeed to represent and historical continuity uninterrupted even by the most

³¹ *Ibid.*, p. 162

³² *Ibid.*, p. 162-163

complicated and radical changes in the political and social forms³³

Traditional intellectuals are intellectuals who consider themselves autonomous and independent of the dominant social group. As mentioned Gramsci in his thesis *The Formation of the Intellectuals*³⁴, how these intellectuals are described as follows:

The emerging social group appropriates the intellectuals that already existed, reviews those who had ties with the previous dominant group. The social group adopts the intellectuals that reflect the sociopolitico-economic beliefs. 'Traditional' intellectuals are only considered as such due to reviews their emergence within the historically traditional dominant class, the aristocracy ... This in turned engendered a sense of independence and autonomy for the intellectual. Gramsci proposes that the criterion by the which defines an intellectual history promotes problems Because It assumes a distinct linear path of description and classification of an intellectual, ie the traditional intellectual: the scientist, the academic etc. However, he claims, 'in any physical work ... there exists a minimum of technical qualification, that is, a minimum of creative intellectual'. Thus Spake the classification of a person within society is more linked to Reviews their social function (profession) than Reviews their intrinsic, unique, humanity: 'All men are intellectuals, one could therefore say: but not all men have in society the function of intellectuals'.³⁵

c) Party

In the discussion about intellectual discussed by Gramsci, political parties gain significant attention in his view. He described the special role of political parties in membari articulation hegemony of the working class movement, which the party as the main tool to disseminate fatherly proletarian culture that integrates the collective intellectuals. Parties should be aware of workers on

³³Quentin Hoare dan Geoffrey Nowell, *Op.Cit.*, p.137

³⁴*Ibid.*, p.140

³⁵Thus, because it can happen that everyone at some time fries a couple of eggs or sew up a tear in a jacket, we do not necessarily say that everyone is a cook ora tailor. Find at Quentin Hoare dan Geoffrey Nowell (ed) (1971) *Selections from the Prison Notebooks*.

the hegemony of the bourgeoisie. Party leaders unite and steer organically rather than mechanically.

There are two roles of political parties described by Gramsci, that is progressive and regressive. Progressive role which the party aims to curb the reactionary movement within the boundaries of law and improve the degree of the backward masses in tatatan new law. This role is understood as a function of democratic or bureaucratic centralism. Secondly, the role of regressive, in which it serves as a barrier to the force of history alive and maintains a legal order that is outdated and anti-historical.

By Gramsci, the workers who entered the revolutionary party would overcome the limitations of existence in space economy. He became as an intellectual person and not just as a worker producing more value like employer. Parties herein become an important role for integrating the intellectuals and the workers, who come from outside the party and come from various sectors of society. They all eventually will act as an intellectual.³⁶

The intellectual then acts as an intermediary between the “complex superstructures” of society. Gramsci views the intellectual as a type of functionary whose goal is to diffuse the ideologies of the dominant class (or emergent class, in the case of a revolutionary party). He proposes two “levels” within the superstructure: “civil society,” i.e. private and “political society,” i.e. the State. Within the two levels is a corresponding hegemony and direct domination, which organizes and connects society under the dominant groups ideology: “The intellectuals are the dominant group’s ‘deputies’ exercising the subaltern functions of social hegemony and political government”.

.....
This function gives rise to division of labor, and as such this division of labor pertains also to the stratification of the intellectual “at the highest level would be the creators of the various sciences, philosophy, art, etc., at the lowest the most humble ‘administrators, and divulgators of

³⁶Nezar Patria and Andi Arief, *Op.Cit.*, p. 164-167

preexisting, traditional, accumulated wealth” (146). In a sense, the formation of the civic society is not just constrained to the formation of the worker but also the intellectual.³⁷

2) The Moral Leadership

Through a group of intellectuals (ruling class) that has self-consciousness, ideology is built, disseminated, and internalized, thus forming a power relation that keeps preserved, In this context, the existing relations and awoke not based on a collective agreement for the actual real mass collective agreement that 'happened' to be in the dominant ideology of design done by ruling class. It shows how the position of culture in Gramsci's viewpoint.³⁸

According to William (1977: 17), culture or moral contain extraordinary complexity of the concept and the core of a process that can explain how life and plays an important role in human science, social sciences, and in the definition of humanity. Humans define and shape their lives are completely in abstraction, although however, in practice it is still part of the process that displays certain classes in a society. And when talking about the class, then look at the relationship between it and the possibility of inequality is inevitable. Here Gramsci's theory can be used. Where a social process in which there are concepts that lead to the hegemony of the ideology, can be a way to understand the actual consciousness the dominant groups and classes are subordinated.³⁹

Gramsci's concept of hegemony, in practice, not just abstracted ideology that exists between social classes. But also articulate formal meaning, values, and beliefs of the dominant classes are built and deployed, In other words, the dominant-subordinate relationship, as the practice on their consciousness is the effect of the saturation point

³⁷Quentin Hoare and Geoffrey Nowell, *Op.Cit*, p. 145-146

³⁸Iklilah Muzayyanah Dini Fariyah, *Op.Cit.*, p. 106

³⁹*Ibid.*, p.107

of a process of life that does not consist of political and economic, but only the manifestation of social activities related to the identity and relationship. All of these things become pressure and limitations on what ultimately appears as an economic system, politics, and culture visible through regular expressions and common sense.

Another interesting thing is the concern of Gramsci's theory developed with regard to the complexity of the ideas in actual real life and how they are used and formulated into common sense. In Gramsci's theory, common sense which became one of the key terms in his description of the subaltern group, is related to the concept of a human life, where it becomes inseparable in this part of the study of anthropology. Gramsci also uses the term good sense to further explain the concept of common sense.⁴⁰ In more detail, Gramsci wrote that:

Every social stratum has its own 'common sense' and its 'good sense', the which are basically the most widespread conception of life and of man. Every philosophical current leaves behind a sedimentation of "common sense": this is the document of its historical effectiveness. Common sense is not something rigid and immobile, but is continually transforming itself, enriching itself with scientific ideas and with philosophical opinions that have entered ordinary life. 'Common sense' is the folklore of philosophy, and is always half-way between folklore properly speaking and the philosophy, science, and economics of the specialist. Common sense creates the folklore of the future, that is a relatively rigid phase of popular knowledge at a given place and time.⁴¹

The assumption of common sense would explain that the masses accept all the contradictions of life without criticism and mechanically it is derived from the social and culture in which they grew up. Therefore, effectively, the basic principles of common sense can be supplied or provided by religion; or in other words, that religion is an element of common sense. But he also exist (live) in

⁴⁰*Loc. Cit.*

⁴¹Quentin Hoare and Geoffrey Nowell, *Op. Cit.*, p. 630

history, As Gramsci statement that "... *common sense is a collective ben word, sebgaimana religion: it should not be just a common sense but it is also a product of history and part of a process relating to the history.*"⁴²

c. The Consensus

The hegemony of the ruling class against class-controlled, actually built by consensus mechanism. According to Gramsci, the supremacy of the class or group manifests itself in two ways: the domination and intellectual leadership. Hegemony refers to the strong influence of the leadership in the form of moral and intellectual, which shape attitudes led classroom. The consensus that occur between these two classes are created through covert coercion or influence through knowledge disseminated through the instruments of power.

Gramsci said that hegemony is a chain of victories obtained through consensus mechanisms rather than through the suppression of other social classes. Can be shared, that the coercive power (coercion) always cause resistance of those who governed. Therefore, the authorities as much as possible smooths power by the means bring consensus between he and the party controlled in order to perpetuate its power. To achieve this, there are various ways in which, for example through existing institutions in society which determine directly or indirectly, cognitive structures of society. From this description it can be seen that hegemony is essentially an effort to lead people to assess and look at social problems in frame specified.

Hegemony through consensus emerged through an active commitment on the social class that has historically born in the relations of production. For that Gramsci said that it was not directly consensus as "active commitment" based on their view that there is a legitimate high position (legitimate). This consensus was historically "born" (caused by)

⁴²Ikhlilah Muzayyanah Dini Fariyah, *Op.Cit.*, p. 108

his achievement flourish in the world of production. There are two fundamental things according to Gramsci be the culprits, namely education on the one hand and the institutional mechanisms on the other. For that reason, Gramsci said that the existing education never provide the possibility evokes the ability to think critically and systematically to the workers. On the other hand, the mechanism of institutions (schools, churches, political parties, mass media and so on) into "hands" of the ruling group to determine the dominating ideology. Language becomes an important means to serve the hegemonic function. Social conflicts is limited both in intensity and in scope, because the ideology that is formed desires, values, and expectations according to the specified system.⁴³

Hegemony can only be achieved by changing the consciousness, thinking and understanding of the community, their conception of the world, as well as the norms of their moral behavior. Intellectual and moral revolution necessary to build awareness of the people. The goal is common sense. In order to successfully build awareness of the people, the views (ideology) the dominant projected to the people and make common sense, a process where ideas are considered part of the natural order. Hence the importance of the role of the intellectuals, because hegemony implies intellectual and moral leadership. This group reflect the dominant ideas in the form of the superstructure (common sense) and then common senseini absorbed by the workers, so that consciously they agree with the ideas that carried the dominant.⁴⁴

C. Counter Hegemony

1. The Way of Counter Hegemony

The purpose of counter hegemony is a crisis of hegemony and war positions. First, the crisis of hegemony occurs where social classes become detached from their political parties. Klas was no longer able to mngenal the

⁴³Nezar Patria and Andi Arief, *Op.Cit.*, p. 123-127

⁴⁴Ibrahim Almadhani, *Loc.Cit.*

person who leads the party into their political expression. When this happens, the situation becomes dangerous due to violent solutions may be used, and the traditional meaning of the State which are used as a tool of class hegemony dominant fatherly keep getting worse.

Results of unpopular actions of the ruling class and the increasing political activism that were previously passive mass politics will lead to a crisis of authority, or, according to Gramsci, is named as a crisis of hegemony.⁴⁵ As disclosed:

If ruling class has lost its consensus, i.e. no longer 'leading' but only 'dominant', exercising coercive force alone, this means precisely that the great masses have become detached from their traditional ideologies, and no longer believe what they used to believe previously, etc. The crisis consist that the old is dying and the new cannot born (Gramsci, 1976, 25-26)⁴⁶

It also distinguishes Gramsci with Marx and Lenin. For Marx and Lenin, bourgeois State is a coercive weapon for the power of the bourgeoisie, it is of packages bourgeois project. However, for Gramsci, the State is also a tool of bourgeois ideology, of the legitimacy of bourgeois society needs. More importantly for him, occurred disintegration of the State's ability to maintain the hegemony of the bourgeoisie, that is a crisis in belief systems yangdikembangkan bourgeois camp to serve his final destination. In other words, the hegemony of the bourgeoisie not only the State, and for Gramsci State control is definitively not enough to guarantee power to the proletarian class.

Second, war positions. So here Gramsci face a paradox: the more extensive industrial development in the advanced capitalist countries, it turns out the lower the militancy of the workers and the desire to bring down capitalism. In this context, Gramsci then develop alternative strategi

⁴⁵Nezar Patria and Andi Arief, *Op.Cit.*, p. 167-168

⁴⁶Quentin Hoare and Geoffrey Nowell, *Op.Cit.*, p. 556

yagn consistent with the paradox that it faces. A strategy against the bourgeoisie, he calls it a 'war position'.

War position has two elements, that every country needs a 'survey' right in developing a strategy of revolution; and also on the idea mengepunng membasiskan state apparatus with a counter hegemony, created by the mass organizations of the working class and to build the institutions of proletarian culture sertamengembangkan. The goal is to build the foundations of a new cultural norms and values of the new proletarian society.

So the principle, 'war position is sustained attack against the cultural superstructure for countries that have developed an industrial process. Meanwhile, this does not rule out the possibility, which appear when the time is ripe, it will be 'pearang strategy (war of maneuver)' or revolutionary action always, secar lightning by using of violence fatherly bolsters leader-pemimpinkapitalis, when they rely on violence fatherly maintain their position ,

A revolutionary political party at the same time also maximizes any potential political interference in the concrete situation of any kind faces. The most important result of this is the possibility of the party meminimalkan fell to passivity, so late in taking leadership in a revolutionary political crisis.⁴⁷

2. The Purpose of Counter Hegemony

Term counter-hegemony seems misleadingly complementary to hegemony. Inactuality, there is an asymmetry between the two, rooted in the different forms of power that are at stake. John Holloway, working within an autonomist framework inspired by Zapatismo, has written of the struggle to liberate power-to from power-over as “the struggle for the reassertion of social flow of doing, against its fragmentation and denial”(2005: 36). So

⁴⁷Nezar Patria and Andi Arief, *Op.Cit.*, p. 170-174

long as power-over is sustained through an effective blending of persuasion and coercion, hegemony remains intact.

To distinguish practices that liberate power-to from practices that contribute to the application of power-over, we must return momentarily to critical realism's transformational model of social activity. If hegemony is deeply grounded beneath the fray of conjunctural politics, we need to distinguish between activity that merely alters a certain state of affairs without effecting any deeper transformation and activity that is transformative (Joseph, 2002: 214). It is the latter that holds the possibility of liberating power-to from power-over. To invoke Nancy Fraser's (1995) distinction, remedies for social injustice that merely affirm a group's status or entitlements within an existing order must be distinguished from remedies that transform the world in ways that abolish underlying generative mechanisms of injustice.

Such transformation can only take place through concrete political initiatives. Counter-hegemony may portend deep transformation, but it gets its start on, and draws much of its vitality from, the immediate field of the conjunctural, in resistance to the agenda of the dominant hegemony (Hall, 1988). A good deal of counter-hegemonic struggle occurs in indirect opposition to the aspects of capitalist hegemony we reviewed earlier – in the rejection of social and semiotic fragmentation, of neoliberal insulation and dispossession, of globalization from above. It is precisely through these oppositional politics that a global justice movement has, since the mid-1990s, taken shape and gained a sense of ethical purpose.

As important as the concreteness of conjunctural politics is, counter-hegemony cannot simply remain on the terrain of hegemony, contesting its issues within its discursive frames. It is not enough to “celebrate the fragments” in a politics of difference, if celebration simply intensifies the problems of postmodern fragmentation; nor can “reclaiming the commons” be a resumé of resistance to neoliberalism. Like the trade-unionism of the Fordist era, such politics buy too heavily into hegemonic forms; they

seeksolutions within the existing hegemony. The question is how to relate creatively to the immediate conjuncture while avoiding capture by thehegemonic discourses and practices that inform and organize that conjuncture – how toweld the present to the future, as Gramsci once put it.⁴⁸

How to achieve hegemony in itself an effort led people to assess and look at social problems in a framework that has been determined. Therefore, Gramsci's concept of hegemony is not a neutral term value in a positivistic social science, but contains a set of Kalin elaborate on a coherent viewpoint about the world. For the creation of a hegemonic ideology, Gransci see the importance of the two layers of the intellectual, the intellectual hegemonic and counter hegemonic intellectual. Both worked together to organize the conscios and unconscious lives.

Intellectual responsible fatherly hegemonic worldview ensure the masses that are consistent with the values of capitalism which has been accepted by all classes of society, otherwise intellectually hegemonic counter has the task of separating the mass of capitalism and build a socialist world view appropriate perspective. Massa thus not quite mastered and the state apparatus, but require the procurement of cultural leadership among the masses.⁴⁹

The end result of the work of the two intellectual class is the achievement of an agreement (consent) of the mass that is always associated with psychological expression concerning acceptance of the rules of other aspects. It can be seen through the conformity that arise from behavior that reflects the level of awareness and approval by certain elements in the society.

Therefore, in order to hegemony works well, then for involving institutions such as schools, religious institutions, political parties, mass media, and sebagainya mnejadi important agent and the hands of the ruling group to determine the ideology that dominates. In this process, the media language becomes an important tool. Therefore, in this arena, according to

⁴⁸William K. Carroll (2016) *Hegemony, Counter-Hegemony, Anti-Hegemony*. Retrieved on 11 Nopember 2018 from https://www.researchgate.net/publication/279801161_Hegemony_Counter-hegemony_Anti-hegemony

⁴⁹Ikhlilah Muzayyanah Dini Fariyah, *Op.Cit.*, p. 102

Gramsci, no space and opportunity like agents or actors in society to act outside the framework of the ideology of the hegemonic group. That's because the actors actually been controlled by the state and the ruling ideology and the ideology is directed to develop. Sebgai then attempt to get out riding circumstances that may limit a person whose hegemony, is to do a counter hegemony. This will help a person free from the shackles of the dominant ideology that is being developed and internalized within the community.⁵⁰

⁵⁰*Ibid.*, p. 103

CHAPTER III

MUI HALAL LABELING DEVELOPMENT AND THE INFLUENCES

A. Indonesian Ulema Council / *Majelis Ulama Indonesia* (MUI)

1. Definition of MUI

Indonesian Ulema Council/*Majelis Ulama Indonesia*, or shortened MUI is stood in Jakarta on 17 Rajab 1395 H or coincide on July 26, 1975 M. Building MUI was attended by MUI regional, national-level leaders of Islamic organizations, spiritual adviser, of the four forces (*Army/Angkatan Darat* (AD), *Navy/Angkatan Laut* (AL), *Air Force/Angkatan Udara* (AU), and the Indonesian National Police/*Kepolisian Republik Indonesia* (POLRI)), as well as some Muslim leaders who attended as an individual. Signs establishment diabadiakan in the form of the signing of the charter of the founding of the Indonesian Ulema Council signed by 53 clerics, consisting of 26 head of Ulema Council of Provinces Dati I in Indonesia, 10 clerics from elements of civil society organizations/*Organisasi Kemasyarakatan* (ORMAS) at central, 4 cleric of Office Islamic spiritual Army, Navy, Air Force, and Police, as well as 13 Ulemas to attend personally.⁸⁶

It was created by ulema, zuama, and Muslim Ulemas. They realize that the state of Indonesia require Islam as the basis for development of an advanced society and morals. Where Muslims are the largest part of the Indonesian nation, that is where the MUI is established as the owner of the biggest roles and responsibilities for the progress and prosperity of Indonesia in the future.

In the book *Pedoman Penyelenggaraan Organisasi Majelis Ulama Indonesia*⁸⁷ (2011), said that Indonesia is facing global challenges immoral. Challenges in form of the ideology of liberalism capitalism stems from the secularism imposed by the economic system prevailing in other countries; advances in science and technology that could destabilize the ethical and moral boundaries, as well as Western-dominated global culture and is characterized by the deification of self, materialism and lust *syahwadiyah* fade potential religiosity aspects of society, and underestimate the role of religion in human life.

⁸⁶For more details can be found in the book "Majelis Ulama Indonesia, *Pedoman Penyelenggaraan Organisasi Majelis Ulama Indonesia*, MUI, Jakarta, 2011

⁸⁷Majelis Ulama Indonesia, *Pedoman Penyelenggaraan Organisasi Majelis Ulama Indonesia*, MUI, Jakarta, 2011, p. 5

Therefore, on the basis of pluralism and diversity in the thinking of Muslims is a religious, social organizations, and the tendency of the flow and the political aspirations of the people can be a source of friction between religions. Then founded an organization becomes gathering place for unity, the unity and solidarity of Muslims. Here, the Indonesian Ulema Council was established, such as the following statement:

"... it is a must for the Indonesian Ulema Council fatherly affirming identity and intentions with an insight to drag the embodiment of Islamic civilization in the world, and especially the new embodiment of Indonesian society, which is a quality public khaira ummah that emphasize the values of equality (al-musawah), justice (al-'adalah), moderation (at-tawasuth), balance (at-tawazun), dynamic (at-tathowur), and Islamic democracy(al-syura).⁸⁸

That means Indonesian Ulema Council have a must to confirm the identity and intentions with an insight to drag the embodiment of Islamic civilization in the world, and especially the new embodiment of Indonesian society, which is a quality public that emphasizes the values of equality, justice, moderate , balance, dynamic, and Islamic democracy.

The halal assurance regulations⁸⁹ which became the basis for MUI stints as an implementing agency inspection of kosher products in Indonesia, is as follows:

- *Undang-Undang Nomor 23 Tahun 1992 tentang Kesehatan* (Act No. 23 of 1992 on Health)
- *Undang-Undang Nomor 7 Tahun 1996 tentang Pangan* (Act No. 7 of 1996 on Food)
- *Undang-Undang Nomor 8 Tahun 1999 tentang Perlindungan Konsumen* (Law No. 8 of 1999 on Consumer Protection)
- *Peraturan Pemerintah RI Nomor 69 Tahun 1999 tentang Label dan Iklan Pangan* (Government Regulation No. 69 of 1999 on Labeling and Advertising of Food)
- *Instruksi Presiden RI Nomor 2 Tahun 1991 tentang Peningkatan Pembinaan dan Pengawasan Produksi dan Peredaran Makanan Olahan* (Presidential Instruction No. 2 of 1991 on Improving the Development and Supervision of Production and Distribution of Processed Foods)
- Charter Cooperation Ministry of Health, Ministry of Religious Affairs and Ulama Council on the Implementation of Labeling "Halal" on Food
- National *Mudzakarah* conclusions about Alcohol in Food Products

⁸⁸*Ibid.*, p. 4-6

⁸⁹Bagian Proyek Sarana dan Prasarana Produk Halal Direktorat Jenderal Bimbingan Masyarakat Islam dan Penyelenggaraan Haji Departemen Agama, *Petunjuk Teknis Pedoman Sistem Produksi Halal*, Departemen Agama RI, Jakarta, 2003, p. vii-viii

2. Research Institute for Food Drugs and Cosmetics Indonesian Ulema Council/*Lembaga Pemeriksa Produk Olahan Makanan Majelis Ulama Indonesia* (MUI)

a. The Definition of LPPOM MUI

Research Institute for Food Drugs and Cosmetics Indonesian Ulema Council, or abbreviated as LP POM MUI, is one of the institutions that formed the MUI on January 6, 1989 by the Indonesian Ulema Council Decree No. Kep. 18 / MUI / I / 1989. MUI formed specifically for the case of pork fat at the end of 1988 that are destabilizing the economy of Indonesia.⁹⁰



Figure1.

LPPOM MUI formation based on the mandate of the Government / state for the Majelis Ulama Indonesia (MUI) plays an active role in easing the case of lard in Indonesia in 1988. LPPOM MUI was established on January 6, 1989 to carry out inspection and certification of halal. To strengthen the position LPPOM MUI halal certification function, then in 1996 signed a Memorandum of Cooperation Agreement between the Ministry of Religious Affairs, Ministry of Health and the MUI. The memorandum of agreement was followed by the issuance of Decree of the Minister of Religious Affairs/*Keputusan Menteri Agama* (KMA) and KMA 518 2001 519 2001, which amplifies MUI halal certification bodies and inspection / audit, the determination of the fatwa, and issue kosher certificates.

In the process and the implementation of halal certification, LPPOM MUI cooperation with the Agency for Food and Drug Administration (POM), Ministry of

⁹⁰Lembaga Pengkajian Pangan Obat-obatan dan Kosmetika Majelis Ulama Indonesia (2014) *Tentang LPPOM MUI*. Retrieved on 14 Nopember 2018 from <http://www.halalmui.org/mui14/index.php/main/gotosection/130/1511/page/1>

Religious Affairs, Ministry of Agriculture, Ministry of Cooperatives and UKM, Ministry of Commerce, Ministry of Industry, Ministry of Maritime Affairs and Fisheries, the Ministry of Tourism and Creative Economy and a number of Universities in Indonesia, among others, Bogor Agricultural University/Institut Pertanian Bogor (IPB), University of Muhammadiyah Dr. Hamka, University Juanda, UIN, Univeristy Wahid Hasyim Semarang and University of Muslim Indonesia Makassar.

While cooperation with the agency has been established with the National Standardization Agency (BSN), Kadin Indonesia Middle East Committee, GSI Indonesia, and Research in Motion (Blackberry). Lodging with POM, MUI halal certificate is a requirement in the halal labeling on the packaging for the products circulating in Indonesia.

Now, in the age of 29 years, LPPOM MUI become First Halal Certification Bodies and Trusted in Indonesia as well as increasingly showing its existence as a credible halal certification bodies, both at national and international levels. In the Year 2017 and 2018 LPPOM MUI obtained the Certificate of Accreditation ISO / IEC 17025: 2008 for the Laboratory of Halal and ISO / IEC 17065: 2012 and DPLS 21 for Halal Certification Institute of the National Accreditation Committee/*Komite Akreditasi Nasional* (KAN). Certification and halal assurance systems designed and implemented by LPPOM MUI has also recognized and even adopted by the institutions of foreign halal certification, which has now reached 42 institutions from 25 countries.⁹¹

b. The Goal Formation of LPPOM MUI

By virtue of the first decision (MUI Decree No. Kep 018 / MUI / I / 1989), LPPOM MUI have duties, those are:

- 1) Take inventory, classification, and assessment of halal food, drugs, and cosmetics circulating in the community.
- 2) Assess and develop concepts related to efforts to produce and trade in a product, the use of food, beverages and medicines in accordance with the teachings of Islam.
- 3) Assess and develop concepts related to the rules regarding the conduct of the restaurant / restaurant, hospitality, meals in the shipping or aviation,

⁹¹*Loc.Cit.*

slaughterhouses, as well as the use of different kinds of foods, drugs, and cosmetics used by people, especially Muslims must guarantee its halal status.

- 4) Present the results of studies and concepts to the Council for consideration MUI leaders in formulating policies related with processing, purchase, and use of food.
- 5) Held a variety of activities in the framework of cooperation with government agencies and private, domestic and foreign.⁹²

Along with the development and nurturing fatherly Institutions demands of the people, then the task given the Indonesian Ulema Council on MUI constantly adjusted and evolved. Therefore, the presence of MUI Halal Certification, Muslims are already able to choose food products, medicines and cosmetics are clearly halal status by choosing products bearing the "kosher" MUI agreed POM RI based MUI Halal Certification.⁹³

B. The Advertisements of MUI Halal Labeling

1. The Legal Basic for Halal Products

According to Islamic Sharia, the legal basis for halal products according Sharia among other things contained in the QS. Al-Baqarah: 168 means, "O mankind, eat of the lawful and good of what is in the earth, and do not follow the steps syaithan; because actually it is syaithan outright enemy to you."⁹⁴ QS. Al-Baqarah: 172 means, "O ye who believe, eat of the sustenance which is good We have given you and be grateful to Allah, if it is really only Him you worship."⁹⁵ QS. Al-Baqarah: 173 means, "God is precisely the only forbidden you dead meat, blood, the flesh of swine and animals (when slaughtered) is called (name) besides Allah. But whoever is forced (to eat) when he was not wanted and not (also) exceeds the limit, then there is no blame on him. Allah is Forgiving and Merciful."⁹⁶

Based on the letter of the above-mentioned Al-Baqarah, Allah commanded the believers to eat eat kosher and forbidden carrion, blood, pork, meat of animals slaughtered not mention the name of Allah, except when forced to and not to exceed the limits. From the bottom of this proposition, in Indonesia, to determine the food and

⁹²Majelis Ulama Indonesia, *Op.Cit.*, p. 151-152

⁹³*Ibid.*, p. 159

⁹⁴*Al-Qur`an Al Karim dan Terjemahannya Departemen Agama RI*, PT. Karya Toha Putra, Semarang, 1996, p. 20

⁹⁵*Loc. Cit.*

⁹⁶*Loc. Cit.*

beverage products that circulate in the community that there must be halal "logo" halal certificate issued by MUI LPPOM on the packaging.

Based on the legislation related to halal food products and beverages, among others:

- Law No. 8 of 1999 on Consumer Protection,
- Law of the Republic of Indonesia Number 41 of 2014 on Livestock and Animal Health,
- Law of the Republic of Indonesia Number 8 Year 2012 on Food,
- Indonesian Government Regulation No. 95 Year 2012 on Veterinary Public Health and Animal Welfare,
- Decree of the Minister of Agriculture No. 745 / KPTS / TN.240 / 12/1992 on Terms and importation of meat from overseas
- KEPMENAG No.518 of 2001 on the examination and determination of the Food and permission from BPOM,
- Religion Ministerial Decree No. 519 of 2001 and Act No. 33 of 2014 on Halal Product Guarantee. Article 4 paragraph a of Law Number 8 of 1999, the consumer is entitled to comfort, security and safety in consumption of goods and / or services.
- Religion Minister Decree No. 519 of 2001, Article 1 states that the Council of Ulema Indonesia (MUI) as the implementing agency declared kosher food inspection are packaged and sold in Indonesia.
- Agriculture Decree No. 745 / KPTS / TN.240 / 12/1992 on Regulation and Supervision of imported meat from outside the State yng accommodated in Act No. 18 of 2012, article 97 states, every person who produces food in the country for trade shall state label on the packaging including halal label atu lawful for the required mark. Importation of meat for public consumption should be based on cattle slaughtering is done according to Islamic law and is stated in the halal certificate.
- Law No. 33 of 2014 on Halal Product Guarantee is to provide protection and legal certainty for consumers to consume halal products. Five years after enactment of this law all products circulating in the community is required to include halal certificate on the packaging and on the contrary, if the product is composed of ingredients that are not permitted under article 29 paragraph (2) business operators shall fasten on the product packaging marks are not kosher, for example picture of a pig ,

Therefore the MUI is a non-government institution designated by the Ministry of Religious Affairs as well as examiner implementing halal products sold in Indonesia. This is a form of guarantee for consumers of halal products to be safe, comfortable, and not worry about the content of illicit material in the product being marketed.

2. The Halal Labeling Legitimacy

Since the issuance of Law No. 23 of 1992 on Health, Republic Act No. 7 of 1996 on the Food and Republic Act No. 8 of 1999 on Consumer Protection and Government Regulation No. 9 of 1999 on Food Label and Advertisement then halalness food, beverages, medicines, cosmetics and other products that are originally arranged in fiqh books are now regulated in the laws and regulations which represents a new paradigm in halal product assurance regulations. As a logical consequence of the paradigm shift, ensuring legal certainty and the protection of kosher consumers and producers is the responsibility of the command represented by the Ministry of Religion. This is more pronounced in the Guidelines of 1999 and the Regional Autonomy Law No. 22 of 1999 that the religion which includes coaching halal product assurance main task of Religious Affairs and not diotonomikan.

In a further development of halal products are also regulated by Codex, which is a world organization that regulates international trade system. Noting this, the halal assurance of a product not only pegajaran fiqh, but more management systems, production systems and international trade. Therefore, Indonesia as the largest Muslim country in the world are expected to develop halal management and production systems.

Here MUI active role in this, with the publication Product List Halal Indonesia that aims to provide insight into all levels of the Department of Religion, businesses and other related sectors in improving the ability to undertake the production of kosher, so it is expected to meningkatkan turnover of national production and national economies.⁹⁷ These are snapshots of the table halal meat group in the List of Production Halal Indonesia 2003:

⁹⁷Bagian Proyek Sarana dan Prasarana Produk Halal Direktorat Jenderal Bimbingan Masyarakat Islam dan Penyelenggaraan Haji Departemen Agama RI, *Daftar Produk Halal Indonesia tahun 2003: Himpunan Produk Halal yang Telah Memperoleh Sertifikasi Halal Majelis Ulama Indonesia*, Departemen Agama RI, Jakarta, 2003, p. v-vi

Association of Halal Products Have Obtained Halal Certificate Indonesian Ulama
Council

No	Jenis Produk	Nama Produk	Sertifikat
1	Ayam Broiler	BIG CHICKEN	1194032000
2	Ayam Ras Pedaging	AL`S CHICKEN	2030052002
3	Daging Ayam Olahan	Chicken Nugget Garlic Spicy, Cheese, BBQ	2566082003
4	Daging Ayam Olahan	Praktis Chicken nuggets, Giant Chicken, 222 Chicken Popcorn	2566082003
5	Bakso	Farmhouse beef meatball, bakwan kasar, bakso urat, bakso ayam	0003180698
6	Bakso	Fresh choice bakso ayam, vida bakso ayam, sapi, goro bakso sapi, Fresh Choice Bakso	0003180698
7	Baso	Bumbu Kaldu Baso	1276072000
8	Baso	Promas Baso Sapi Ayam	2214092002
9	Baso (Sapi & Ayam)	(baso ayam, baso sapi) vila, (baso sapi, baso ikan) Yangini	0002381297

Table 1.

3. The Network and International Cooperation

Starting from worries LP POM MUI who realize that the vagueness of halal food products, medicines and cosmetics imported as materials and finished products is not clear origin. Therefore MUI cooperation with various countries in the shape Institute World Halal Council (WHC). On February 12, 2004 held Minutes of World Halal Council Meeting held in Jakarta. LPPOM MUI accommodate foreign Halal Certification Bodies that are considered to meet the minimum standard of procedures performed MUI halal certification. The first WHC president is Prof. Dr. Aisjah Girindra.

Halal certification procedures with halal assurance system built LPPOM MUI has been recognized internationally. Various halal certification bodies that have been recognized LPPOM MUI evaluated with appropriate data collection and assessment

standards established by the MUI. This evaluation has spurred foreign halal certification bodies implement SOP procedure kosher certifications. LPPOM secara berkala MUI conduct training to achieve this. And at Milad LPPOM MUI 21st held at the Jakarta MUI, MUI LPPOM proclaimed on the theme “*Penguatan Sistem Sertifikasi Halal di Indonesia sebagai Rujukan Internasional*”.⁹⁸

4. The MUI Halal Journal

Halal Journal is one of the media socialization of products already get a certificate issued by the MUI Halal MUI LPPOM. Publishing a bi-monthly, six times a year. The procedure for registration by filling out the registration form Halal Certification introduction scheduled by LPPOM Center located in Building Global Halal Center, Jl.Pemuda Number 5 of Bogor 16161. After sending back the completed form via email that is services@halalmui.org. Confirmation of registration will be informed by email. This activity can only be followed by a name that has been registered on the registration form, a maximum of 1 week prior to the introduction of Halal Certification.⁹⁹

Companies can participate in this event are companies that have not received the Halal Certificate or training Halal Assurance System. And delegate 2 of the team appointed to follow the activities of advertising .To assemblies advertisement can fill in the form and email to halal.publikasi@yahoo.com,¹⁰⁰

Examples of MUI Halal Journal:

Figure 2.



Figure 3.

⁹⁸ Majelis Ulama Indonesia, *Loc.Cit*.

⁹⁹Lembaga Pengkajian Pangan Obat-obatan dan Kosmetika Majelis Ulama Indonesia (2014) *Kegiatan Pengenalan Sertifikasi Halal*. Retrieved on 14 Nopember 2018 from http://www.halalmui.org/mui14/index.php/main/go_to_section/148/1547/page/1

¹⁰⁰Wawan Sihabuddin (2015) *Iklan Produk Halal di Jurnal Halal MUI*. Retrieved on 14 Nopember 2018 from <http://kawanimediatama.blogspot.com/2015/11/iklan-produk-halal-di-jurnal-halal-mui.html>

5. Establishment of Regional MUI

In raising awareness of the people in consuming halal products, the Indonesian Ulema Council felt the need to establish LPPOM MUI in every province in Indonesia. Beginning with the Decree No. Kep-660 / MUI / X / 1995 to date has formed 28 Regional LPPOM MUI.¹⁰¹ (Look at the attachment)

C. The Procedures and Regulations of MUI Halal Labeling

1. Halal Certification Procedures

For companies that wish to obtain LPPOM MUI halal certification, both the processing industry (food, drugs, cosmetics), Slaughterhouse (RPH), and the restaurant / catering / kitchen, must register halal certification and halal certification requirements. Here are the stages through which the company will register the halal certification process:

- Understanding the requirements of Halal Certification and Training Following Halal Assurance System

Companies must understand the halal certification requirements contained in Document 23000. HAS HAS 23000 can be ordered e-store. In addition, the company also must attend training Halal Assurance System (HAS) held LPPOM MUI, either in the form of regular training and online training (e-training).

- Applying Halal Assurance System (HAS)

Companies must apply prior to registration SJH halal certification, among others: the establishment of halal policy, establishment of Halal Management Team, manufacture SJH Manual, the implementation of the training, the preparation of related procedures SJH, the internal implementation of audit and management review. To assist companies in implementing SJH, LPPOM MUI create a guidance document that can be accessed on the official wes LPPOM MUI.

- Preparing Documents Halal certifications

Companies must prepare the necessary documents for the halal certification, among others: a list of products, materials list and document materials, a list of butchers (specifically RPH), matrix products, Manual SJH, the process flow diagram, a list of addresses of production facilities, evidence of policy dissemination kosher, evidence internal training and internal audit evidence. A description of the

¹⁰¹ Majelis Ulama Indonesia, *Op.Cit.*, p. 155-158

halal certification documents can be viewed in the user manual can be downloaded Cerolin LPPOM official web MUI.

- Register with Halal Certification (Upload Data)

Registration is done online halal certification system through the website Cerol www.e-lppommui.org, Companies must read the user manual Cerol first to understand the halal certification procedure can be downloaded The official web LPPOM MUI. Companies must perform the certification data upload to complete, will be processed by LPPOM MUI.

- Monitoring Conducting Pre-Payment Audit and Certification Agreement

After uploading the data certification, the company must conduct monitoring of pre audit and certification contract payments. Monitoring is recommended pre audit done every day to find out the discrepancies in the results of pre audit. Payment is done by downloading the certification contract in Cerol contract, pay the cost of the contract and sign a contract, then make payments on Cerol and approved by the Treasurer LPPOM MUI via email to: bendaharalppom@halalmui.org,

- Audit

Audits can be carried out if the company already qualified pre-audit and the contract has been approved. Audits carried out in all the facilities related to the certified product.

- Conducting Monitoring Post Audit

After uploading the data certification, the company must conduct post-audit monitoring. Monitoring is recommended after the audit is done every day to find out the discrepancies in the results of the audit, and if there is a discrepancy as to improvement.

- Gained the Halal Certificate

Companies can download a halal certificate in softcopy in Cerol. Genuine halal certificates which may be taken in LPPOM MUI Jakarta office and can also be sent to the address of the company. Halal certificate is valid for two (2) years. To find out more, can attend Introduction to Halal certification process on schedule attached LPPOM official web MUI.¹⁰²

¹⁰²Lembaga Pengkajian Pangan Obat-obatan dan Kosmetika Majelis Ulama Indonesia (2014) *Prosedur Sertifikasi Halal MUI*. Retrieved on 14 Nopember 2018 from http://www.halalmui.org/mui14/index.php/main/go_to_section/56/1362/page/1

2. Halal Labeling Regulations¹⁰³

HAS 23000 is a document that contains LPPOM MUI halal certification requirements. HAS 23000 consists of two parts, namely Part I of the requirements of Halal Certification Criteria Halal Assurance System (HAS 23000: 1) and Part (II) of the Halal Certification Requirements: Policies and Procedures (HAS 23000: 2).

For companies that want to register to LPPOM MUI halal certification, both the processing industry (food, drugs, cosmetics), Slaughterhouse (RPH), restaurant, catering, kitchens, it must meet the halal certification requirements described in the document HAS 23000. Here is 23000 HAS summary of the document:

- Halal Policy

Top management should establish policies promoting policies Halal and kosher to all stakeholders of the company.

- Halal Management Team

Top management should establish Halal Management Team which includes all the parts involved in critical activities and has the duties, responsibilities and authority.

- Training and Education

The company must have written procedures implementing training. Internal training should be held at least once a year and external training to be held at least once every two years.

- Material

The materials used in the manufacture of certified products should not be derived from illicit material or unclean. Companies must have supporting documents for all the materials used, unless the material is not critical or materials purchased in retail.

- Product

Characteristics / product sensory profile should not have a tendency to smell or taste lead to products that have been declared haram or forbidden by MUI. Brand / product names are registered for certification may not use a name that leads to something that is forbidden or worship that is not in accordance with Islamic law. Retail food products (retail) using the same brand that circulated in

¹⁰³Lembaga Pengkajian Pangan Obat-obatan dan Kosmetika Majelis Ulama Indonesia (2014) *Regulasi LPPOM MUI*. Retrieved on 14 Nopember 2018 from http://www.halalmui.org/mui14/index.php/main/go_to_section/140/1531/page/1

Indonesia must be registered entirely for certification, should not be registered if only partially.

- Amenities Product

a) Processing industry: (i) production facility must ensure that no cross contamination with the substance / product unclean / impure; (ii) the production facility can be used interchangeably to produce products that are certified and uncertified products as long as does not contain ingredients derived from pork / derivatives, but there must be procedures to ensure no cross contamination occurs.

b) Restaurant / Catering / Kitchen: (i) Kitchen solely devoted to the production of kosher; (ii) The facilities and equipment serving solely devoted to serving halal products.

c) Slaughterhouse (RPH): (i) the slaughter facility devoted solely to the production of halal meat; (ii) Location slaughterhouses must be distinctly separated from the RPH / pig farm; (iii) If the deboning process conducted outside of the slaughterhouse, it must be ascertained only from abattoir carcass kosher; (iv) the slaughtering equipment must meet the requirements.

- Written Procedures Critical Activities

The company must have written procedures regarding the implementation of critical activity, the activity in the production chain that could affect the status of halal products. Critical activity may include the selection of new materials, purchase of materials, material inspection comes, product formulation, production, washing production facilities and auxiliary equipment, storage and handling of materials and products, transportation, display (display), the rule of visitors, determining the menu, pemingsanan, slaughter , customized with enterprise business processes (manufacturing, RPH, restaurant / catering / kitchen). Written procedures critical activity can be made integrated with other systems procedures.

- Search capability (Traceability)

Companies must have written procedures to ensure that certified product search capabilities derived from materials that meet the criteria (approved LPPOM MUI) and are manufactured in production facilities that meet the criteria (free from swine materials / derivatives).

- Handling Items Not Meet Criteria

Companies must have written procedures for dealing with products that do not meet the criteria, which are not sold to consumers who require halal and if already sold it should be withdrawn.

- Internal audit

The company must have written procedures of internal audit implementation of HAS. Internal audits are conducted at least every six months and implemented by internal halal auditor competent and independent. The results of the internal audit was delivered to LPPOM MUI in the form of periodic reports every six (6) months.

- To Review Management

Top Management or his representative must conduct a management review at least once a year, with the aim to assess the effectiveness of the application of SJH and formulate sustainable improvement.

D. The Influences of MUI Halal Labeling

1. The Production Sphere¹⁰⁴

MUI openly present the results of statistical data recap of the number of companies, the number of SH, and the number of products listed MUI halal certification. Here are the Figures and data tables LPPOM MUI halal certification in January 2012 until October 2017, is as follows:

- LPPOM MUI Halal Certification Data from January to October 2017 (Data as October 11th, 2017)

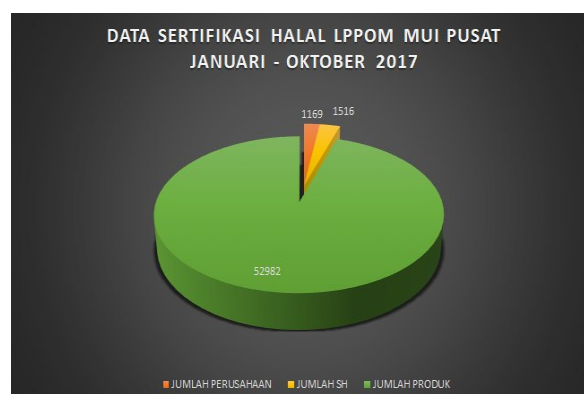


Figure 4.

¹⁰⁴Lembaga Pengkajian Pangan Obat-obatan dan Kosmetika Majelis Ulama Indonesia (2014) *Statistik Sertifikasi Halal*. Retrieved on 14 Nopember 2018 from http://www.halalmui.org/mui14/index.php/main/go_to_section/59/1368/page/1

- b. LPPOM MUI Center Halal Certification Data Period 2012 - Oct 2017 (Data as of October 11th, 2017)

YEAR	TOTAL COMPANY	TOTAL SH	NUMBER OF PRODUCTS
2012	626	653	19 830
2013	913	1092	34 634
2014	960	1310	40 684
2015	1052	1404	46260
2016	1335	1789	65 594
October – 2017	1169	1516	52 982
TOTAL	6055	7764	2594

Table 2.

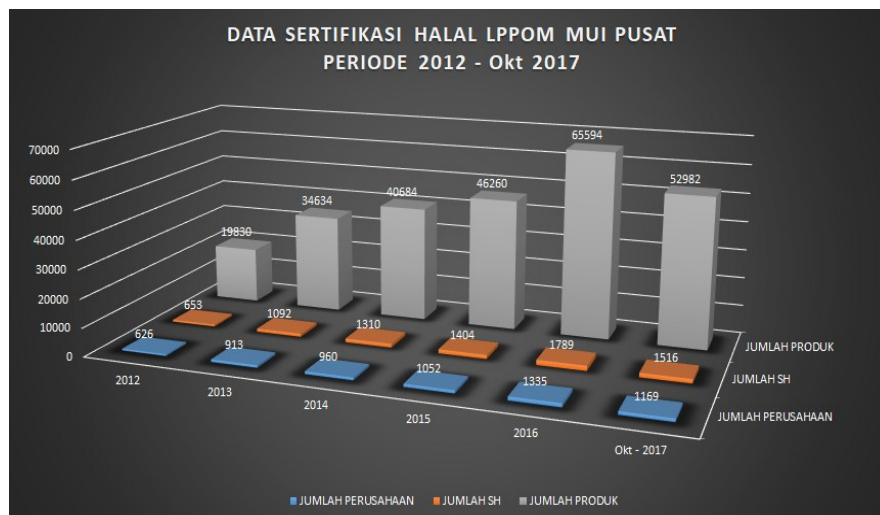


Figure 5

- c. LPPOM MUI Province Halal Certification Data Period 2012 – 2016 (Data as of January 1, 2017)

YEAR	TOTAL COMPANY	TOTAL SH	NUMBER OF PRODUCTS
2012	5203	5504	13060
2013	5753	5922	29 487
2014	9219	9009	27 945
2015	6888	7272	30 996
2016	5229	5603	48 668
TOTAL	32 292	33310	1506

Table 3.

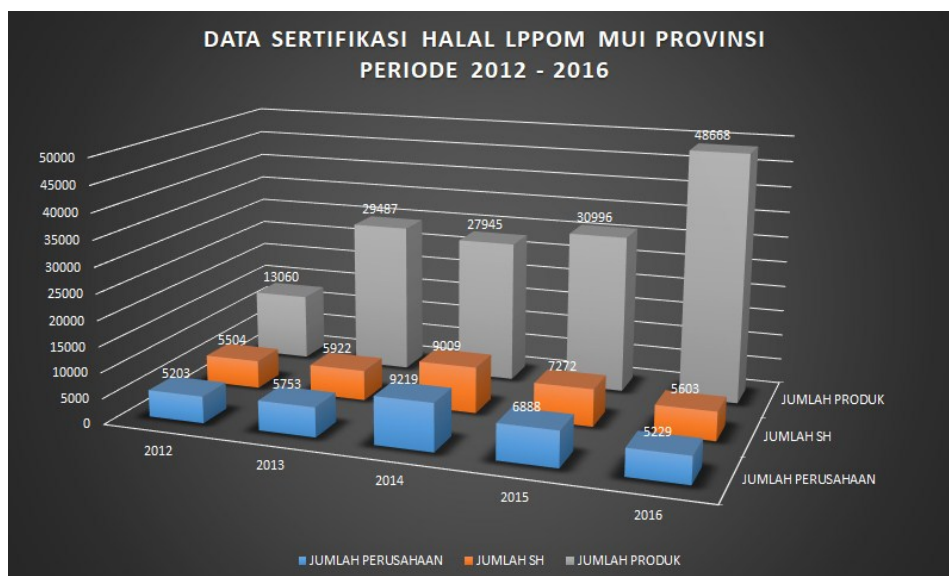


Figure 6.

2. The Consumption Sphere

a. Halal Labeling Effect on Muslim Consumers

Halal is the main requirement of food, medicines, cosmetics, and other consumer goods that can be eaten, used, and applied directly to Muslims body. In addition to get the Halal certificate in Indonesia, producer also need to register the product under *Badan Pemeriksa Obat-obatan dan Makanan* (BPOM) to prove the product is beneficial for consumers and does not contain hazardous material. All the products have obtained Halal certificate will have the right to include the Halal Logo on the packaging. Halal Logo Indonesia show consumers which products that can be consumed by Muslims and who can't. Food orcosmetic products are sold without a logo can be considered as Halal or Haram, which means that Islam as much as 88% of the total population in Indonesia, will tend to avoid such products. In *State of The Global Ismalic Economy Report 2016/17*, Thombson Reuters article (2015) showed that Indonesia got first ranks "Top Muslim consumer food expenditure markets".¹⁰⁵



Figure 7.

Halal Certificate issued by the Indonesian Ulema Council (MUI / Majelis Ulama Indonesia) after certain tests and analyzes carried out by the Institute for

¹⁰⁵T. Reuters (2016) *State of The Global Islamic Economy Report*. Retrieved on 21 December 2018 from <https://www.google.com/search?q=T.+Reuters%2C+State+of+The+Global+Islamic+Economy+Report%2C+pd%2C+Thomson+Reuters%2C+2016%2C+p.+27+Retrieved+on+21+December+2018&ie=utf-8&oe=utf-8>

Food, Drugs and Cosmetics Indonesian Ulema Council (MUI LPPOM) to see if the product meets the requirements.¹⁰⁶ The laws affecting Muslim consumption behavior stem from the holy Qur'an that explained about what is permissible (halal) and what is not allowed (haram) for muslim (Mukhtar & Butt, 2012). Halal certification is very commonly needed in the food, beverage, hospitality and restaurant industries regarding the importance of knowledge about halal restrictions for Islamic consumers. In some studies found also the implementation of halal principles in the supply chain, namely by avoiding direct contact with the Haram object, overcoming the risk of contamination and ensure it is in accordance with Muslim consumer perceptions. Even other religious or non-Muslim consumers understand the importance of halal principles that also address health issues, food safety and environmentally friendly ways of production. Consumer awareness of Muslims in Indonesia in obtaining products that must comply with Islamic sharia is very high especially in the food industry. The increased religious awareness of Muslim consumers will encourage producers or industries to provide products labeled halal as selling points or branding in convincing consumers. Thus, halal label stamped on the product is one of the factors that attract Muslim consumers in deciding the purchase.

b. Factors Affecting Consumer`s Decision in Purchasing MUI Halal Labeling

Islam obligates its believers to consume *halal* products, these products have become basic needs and even lifestyle particularly in Muslim major country including Indonesia. From *State Of The Global Islamic Economy Report 2016/17*¹⁰⁷ reports that the global market size of food and lifestyle sector expenditure reached USD1.9 trillion in 2015 and is projected to increase by 8 percent in 2021. Besides, it also indicates that the global estimated revenues from halal certified foods and beverage products reached USD415 billion in 2015.

¹⁰⁶ Look at Copy of Kementrian Agama RI (2014) *Undang-Undang Republik Indonesia Nomor 33 Tahun 2014 Tentang Jaminan Produk Halal*. Retrieved on 14 Nopember 2018 from <http://simbi.kemenag.go.id/halal/assets/collections/newsletter/files/55642ca917160.pdf>.

¹⁰⁷T. Reuters, *Loc.Cit.*

Top 15 Countries	GIE Indicator Score	Islamic Finance	Halal Food	Halal Travel	Modest Fashion	Halal Media and Recreation	Halal Pharmaceuticals & Cosmetics
Malaysia	121	189	55	70	25	38	61
United Arab Emirates	86	92	75	81	67	137	78
Bahrain	66	90	45	30	26	58	36
Saudi Arabia	63	83	50	35	17	33	48
Oman	48	51	54	36	16	40	40
Pakistan	45	47	56	11	19	8	52
Kuwait	44	51	43	29	13	45	29
Qatar	43	47	45	35	15	46	32
Jordan	37	35	45	39	19	31	49
Indonesia	36	38	40	35	21	9	41
Singapore	32	22	39	44	26	75	56
Brunei	32	27	45	22	12	30	39
Sudan	28	30	33	23	5	17	23
Iran	28	30	29	36	10	20	27
Bangladesh	26	31	26	10	25	3	25

Figure 8.

The GIEI is a composite weighted index comprised of six sector level indicators across 73 core countries. The ranking is weighted towards Islamic Finance and Halal Food given that their economic impact is comparatively larger than other sectors. Indonesia occupy 10th places. This is due to relatively strong performance in most indicators, Indonesia from an improvement in the Halal Travel indicator, where it improved three places place by virtue of a strong government drive to promote Indonesia as a Halal Travel destination.¹⁰⁸ It is also found that halal pharmaceuticals and cosmetics shared the highest score of 41, while halal food shared the second highest score of 40. From this point of view, it can be concluded that the current performance of halal industry of food and beverage is relatively good among other indicators.

However, the halal certification and logo of products in Indonesia are managed by *Lembaga Pengkajian Pangan, Obat-obatan dan Kosmetika Majelis Ulama Indonesia* or Indonesian *Ulama Council* (abbreviated as LPPOM MUI). The institution aims at investigating, researching, analyzing and deciding whether or not food products, cosmetics and pharmaceuticals that circulate in the market comply with the health and halal standard according to Islamic teaching. Besides, LPPOM

¹⁰⁸T. Reuters, *Op.Cit.*, p 10

MUI also recognizes halal certificates issued by approved halal certification body only for product produced in the country where the halal certification body located, except for product produced in Europe can be used halal certificate by any approved halal certification body located in Europe.¹⁰⁹

Indonesia moeslems, As the largest Muslim population in the world, has a promising potential of halal food industry in terms of economic and market values. There is a research from *Tazkia Islamic Finance and Business Review Volume 10.2* about “Factors Affecting Consumers’ Decision in Purchasing MUI Halal-Certified Food Products” . This study attempts to analyze factors affecting consumers’ decision in purchasing MUI halal-certified food products by surveying three hundred respondents all over Indonesia. This study finds that all the independent variables including religious and cultural, social, personal and psychological factors are statistically significant in influencing consumers’ decision in purchasing MUI halal-certified food products. However, the social factor has negative relationship with the dependent variable, while the remaining three factors are positively related with the consumers’ purchasing decision.¹¹⁰

E. The Role of State of MUI

1. The State as Legitimater

State as the highest legitimator a state created or directed by the organic intellectual to create a "closed area policy discourse" in which the state's role is limited while the role of the expanded market. It is also called the organic intellectual is able to associate a good public policy with the reduction of the government in the market. Gramsci said that the role of the state is governed by the organic intellectual is that not only provides a theoretical basis for the system that is valid but also encourage and justify the concrete policy positions. This is done to lessen or eliminate the influence of organized labor's strong and countries in economic decision-making nationally and internationally.¹¹¹

In reading M. Asrorun Niam, the establishment of the Indonesian Ulema Council (MUI) is a form of accumulation of clerical authority whose existence is

¹⁰⁹Qurroh Ayuniyyah, Didin Hafidhuddin, Hambari (t.th.) *Factors Affecting Comsumer’s Decision in Purchasing MUI Halal-Certified Food Product*. Retrieved on 17 May 2018 from <http://tifbr-tazkia.org/index.php/TIFBR/article/view/111>

¹¹⁰ *Ibid.*, p. 141

¹¹¹ Muhadi Sugiono, *Kritik Antonio Gramsci terhadap Pembangunan Dunia Ketiga*, Pustaka Pelajar, Yogyakarta, 2006, p.142-149

formally considered important and urgent in Indonesian society at that time. Suharto, who at that time was president bluntly suggests two reasons why it is necessary the establishment of MUI. First, the government's desire that Muslims are united. Secondly, the awareness of the government that the problems faced by the Indonesian people can not be solved without involving the role of the ulema. Aside from being legitimize the decisions of the authorities, MUI use the fatwa be legitimacy to the new socio-economic practices that are not explicitly turn the raw rules in two authoritative sources of religion (al-Quran and Sunna)¹¹²

The fact that the founding of the MUI regardless of intervention authorities encourage MUI be legitimator government policy. In turn, this fact has influenced the content of this MUI. The fatwa as stated by Mudzhar that MUI's fatwa was born as an expression of some MUI attitude shaped by the influence of various social and cultural factors surrounding them, among them is the desire to support different MUI government policy. When a government policy on socio-religious issues supported by a fatwa of MUI, the legal authority is seen more and more powerful. Because a decision will have an impact or not, depends on the relation of power (power relations) in the state / society concerned.¹¹³

2. The Development of MUI in Indonesia

Secretary General of the Ministry of Religious Nur Syam ensure that the Indonesian Ulema Council remains important in halal certification. His remarks came after the government officially established the Halal Product Security Agency (BPJPH) which is mandated by Law No. 33 of 2014 on Halal Product Guarantee (JPH). Law JPH give space for civil society organizations (CBOs), religious college (PTK) as well as public colleges (PTU) to have LPH. LPH role in Law JPH is checking or menganatomi content of a product order. However, they should cooperate with the MUI as determinants of authorized personnel inspect halal.¹¹⁴

¹¹²Niki Alma Febriana Fauzi (2017) *Fatwa di Indonesia: Perubahan Sosial, Perkembangan dan Keberagamaan*. Retrieved on 23 January 2019 at https://www.researchgate.net/publication/322571917_Fatwa_di_Indonesia_Perubahan_Sosial_Perkembangan_dan_Keberagamaan/download

¹¹³ *Loc. Cit.*

¹¹⁴Wishnugroho Akbar (2016) *Pemerintah Tak Hilangkan Peran MUI dalam Sertifikasi Halal*. Retrived on 23 January 2019 from https://www.cnnindonesia.com/nasional/2016112_0175817-20-173965/pemerintah-tak-hilangkan-peran-mui-dalam-sertifikasi-halal

Indonesia is not a religious state, nor a secular state, and has a regional autonomy law (where the local government has the right set of six ways, one of which is religion), which indirectly gives place to the MUI to be able to move freely as the organization of religious Ulemas and political Ulemas, and almost certainly will get the role MUI so widespread in 34 provinces in Indonesia, especially in the provinces are predominantly Muslim. In the life of the present, the Ulemas MUI was not barred from electoral political process and elections and support of particular candidates.¹¹⁵

Based on interviews with Nur Syam (staff of the Ministry of Religious Affairs) told CNN Indonesia on Sunday (20/11), that "MUI can also act as an appraiser or party officials who can be examiner (supervisor) halal products in LPH. 'MUI has a big role.' MUI it's a collection of Ulemas from various organizations. So the government has the authority entrusted to the MUI halal "¹¹⁶

F. The Role of Ulema in MUI

1. The Fatwas

In relation to the role, The Ulema have two roles, namely as the guardian of the Islamic faith and Muslims supervisor, who must always be related to the shari'ah between things devotional ritual ('worship) and related social relations or relations business transactions (mu'amalat) (Enayat 2006, p.110,118-119). The second role of the clergy can not be removed from its capacity as the authority of science and privileges as the inheritors of the prophets. In fact, Since the 1700s, Ulemas visible strategic role among the Muslim community, there are Ulemas who is also a judge, consultant, teacher, diplomat, negotiator and bank officials (Rahemtulla, 2007, p.16). The role of Ulemas widened when entered into the political arena.

In the Indonesian context, when talking about the MUI, will always talk about when discussing the fatwa and the fatwa, will always be associated with MUI, whereas the substance, there is no provision which stipulates that it must come from the fatwa MUI only. When the Ulemas gathered archipelago then formulate a good view for Muslims and for Indonesia, it can only weights rather

¹¹⁵Jeanne Francoise (t.th) *Pemikiran Politik Islam Modern: Peran Majelis Ulama Indonesia*. Retrieved on 23 January 2109 from <https://www.academia.edu/people/search?utf8=%E2%9C%93&q=peran+ulama+dalam+MUI>

¹¹⁶Wishnugroho Akbar, *Loc. Cit.*

than the decision was referred to the fatwa. Similarly, if other religious institutions, such as the NU or Muhammadiyah Ulemas gathered and produce Islamic view on a particular issue, this view can also be called a fatwa.

The word "fatwa" itself comes from the word "*al-ifta*" which simply means "decision-making". Fatwa is not a legal decision that can be made arbitrarily without foundation (*al-tahakkum*), but also related to the authority to give fatwa (*ijâjaz al-ifta*), a code of ethics fatwa (*adab al-ifta*), and the method of determination of the law (*al-istinbath*). The Ulemas / mufti (fatwa giver) must meet a number of moral and scientific requirements. Fatwa it binds itself for people who feel bound by the edict. A matter of implementation, the community has its own filter to choose which fatwas that will be followed and which ones are not.¹¹⁷

Fatwa development in Indonesia was marked by the start of the fatwa request of Indonesian Muslims to the mufti of Saudi Arabia, as recorded in the book of *al-Nafā'is Muhimmāt As'ilah fī Bayan al-Hadith*. As the influx of ideas updates from Egypt (Middle East) and the spread of the magazine *al-Manar* and *al-'Urwat al-Wutsqa*, found their fatwas prompted by Muslim Southeast Asia, especially maritime Nusantara (Malay-Indonesian Archipelago) told the reformer, the emergence of fatwas Ahmed Hassan then change the map of the development of the fatwa in Indonesia. Indonesian Muslims to gradually reduce its reliance on the authority of Saudi Arabia and the Middle East. Not long after the appearance of Ahmad Hassan fatwa, fatwa developments in Indonesia entered a new era, the era of collective fatwa. This fatwa given by three major largest Islamic organization in Indonesia, the NU, Muhammadiyah and MUI. Practiced collective Fatwa Islamic organization in Indonesia proves that the idea of collective *ijtihad* is echoed widely by *Majma 'al-Buḥūth al-Islamiyya* in 1964 actually has been practiced in Indonesia around 1930.¹¹⁸

2. Ulema as socio-history of religious society

Judging from the development of a factual role of Ulemas in order to foster and build community appears to have a serious shift. In the long history of our Ulemas tied to socio-religious organization which is relatively tight. Through this religious organization Ulemas have generally experienced a vertical mobility and

¹¹⁷Jeanne Francoise , *Loc.Cit.*

¹¹⁸Niki Alma Febriana Fauzi, *Loc.Cit.*

gain legitimacy. The history of religious social organization in Indonesia has close links with the response of the Muslims against the Dutch colonial administration. When socio-religious organization that has strong roots in the community, especially the members, the Ulemas have a very strong influence. With the vision of the organization which is a doctrine that forms the collective consciousness members of the organization, these Ulemas are very active role in the community, especially members.

Religious fervor reinforced with the organization's vision, development activities take place very effectively cause religious awareness of society are stronger and more solid. The organizational vision is to build diversity generally intact according to the concept of the organization. With a vision that is supported together, these religious social organizations move effectively build community while solving diversity issues, especially economic and educational community. Solidarity and solidity society very strong and serves as the organization's social capital as well as a strong fortress withstand the influences that conflict with religious norms are believed to be together.¹¹⁹

Fatwa in reality, not only serves as a rereference source. But guidance but more than that, fatwa or rather a set of fatwas constitute historical footage that became the source of the social history of a community at the time of this tertentu. Thefatwas play a crucial role, namely as an instrument of change sosial.Fatwa a bridge between religious idealism and social realism, and become the engine of social change through the authority of the cleric or mufti (either individually or in institutions) to undertake social engineering in order to establish, modify and improve the state of society in the view they are an authoritative source on the basis of religion.

3. The Contributions of The Ulema in International

Ulema meeting ASEAN countries held in Surabaya, East Java, Indonesia, on 17-19 Sya'ban 1424 H / M 13-15 October 2003, which discusses the alignment of systems and procedures of Halal Product Fatwa followed by representatives of the clergy of the State of Brunei Darussalam, Indonesia, Cambodia, Malaysia and Singapore. Their direction from the Minister of Religious Affairs; Report of the

¹¹⁹Yasir M. Nasution (t.th) *Peran Strategis Ulama dalam Pengembangan Ekonomi Syariah*. Retrieved on January 23, 2019 from <https://www.academia.edu/people/search?utf8=%E2%9C%93&q=peran+ulama+dalam+MUI>

Director General of the Islamic Community Guidance and of Hajj; Submission of each delegation Ulama ASEAN countries; and the opinion of the participants of the meeting about the Alignment Systems and Procedures Fatwa Halal products, then the decision of ASEAN Ulemas define as which of the following:¹²⁰

- a. Fatwa importance of Halal products for Muslim consumers protection
- b. Establish authority Fatwa Halal Products
- c. Fatwa Determination System and Procedure Halal products based on the Qur'an, the Sunnah / hadith, ijma, and qiyas Ulemas with nash approach qath`i, qauli, manhaji.
- d. Halal certificate and issuance process after process audit institutions who have the competence and designated by the State Government.
- e. Logo and Signs Halal applicable to all ASEAN countries
- f. Recording and Monitoring
- g. Supervision and Law Enforcement Halal logo or mark
- h. Halal Product Guarantee regulation by individual countries
- i. Annual Meeting of Religious Mentari decision refers to Brunei Darussalam, Indonesia, Malaysia and Singapore (MABIMS)
- j. Submission of Meeting Decision as a principle of action ASEAN Ulemas

G. MUI in Political Stability

1. The Political Infrastructure

If viewed as a state institution, the MUI is in the realm of the political infrastructure of the region. Political infrastructure itself is a class of institutions that exist in society. Being in the middle of society and a heart rate of socio-cultural life of the community. Infrastrukutr more are in the public spaces of empowerment so that the action can only be seen by studying how the community. Then the position of the MUI in the Indonesian state administration is actually located within the constitutional infrastructure elements. For MUI is an organization of Muslim clerics who have the duty and function to empowerment / Muslims.

MUI is an organization that exists in society, and is not a state-owned institution or represent the state. That is also, Fatwa MUI is not a state law that has sovereignty that could be imposed for all people. MUI fatwa does not have the sanction and should not be obeyed by all citizens. As a social and political force in the state administration infrastructure, MUI Fatwa only binding and followed by

¹²⁰Bagian Proyek Sarana dan Prasarana Produk Halal Direktorat Jenderal Bimbingan Masyarakat Islam dan Penyelenggaraan Haji Departemen Agama, *Dalil dan Pertimbangan Penetapan Produk Halal*, Departemen Agama RI, Jakarta, 2003, p. 12-15

the Muslim community who feel have ties to the MUI itself. That is, the actual legality of the MUI fatwa could not and could force must be adhered to by all Muslims. Especially for force and should be adhered to by all Indonesian citizens.

There are four forms of interest groups, which each have special characteristics and specifications, the first interest group associations, the second is institutional interest groups, interest groups nonassosiasi third, and fourth anomic interest groups. Based on an understanding of each shape and specifications, then actually MUI is included in interest group instittusional, which is a form of institution interest group which generally comprises or is formed of various human groups came from institutions or professional associations or institutions that previously existed. Goals to be achieved is promoting the interests of the group or some of the people who are members. Examples are professional groups, such as MUI, IKADIN, IDI and IKAHI.

In the development strategy of a country based on law responsive to the law, a law that is responsive, that in the manufacturing process participatory, that invites participation / public participation through social groups and individuals in society. So not only dominated only by a very few groups or even by the majority group alone. State laws are not allowed to the confusion in the legal development. The existence of legal dualism, between the positive law of a country with a fatwa (which was then considered a law), it will cause confusion in the community.¹²¹

In accordance with Act No. 17 Year 2013 on Civil Society Organizations, the MUI is a religious institution incorporated, so that the national law, the MUI position parallel with other religious institutions, such as NU, Muhammadiyah, and KWI (Indonesian Bishops' Conference). However, the historical elements that have been described previously formed MUI as a special religious institutions who present themselves as representatives of the Sunni Muslim majority Indonesia are able to create an Islamic fatwa and give their views represent the majority of Muslims in Indonesia.

Furthermore, MUI has the Commission Decision A National Strategic Issues (Masail Asasiyah Wathaniyah) astral conjunction Ulema in Indonesia Fatwa Commission V 2015 On Religious Radicalism and Abatement imposed by

¹²¹Dody Nur Andriyan (2017) *Kedudukan dan Fatwa MUI dari Perspektif Ketatanganan*. Retrieved on 23 January 2019 from <https://news.detik.com/kolom/d-3398740/kedudukan-dan-fatwa-mui-dari-perspektif-ketatanegaraan>

the Ulemas MUI to build peaceful dialogue with the violent Islamic groups. Therefore, the author greatly appreciates the MUI that always attended schools actively involved in religious tolerance, lectures, seminars and scientific conferences that bring the theme of Islam Nusantara, as it has been initiated by FKUB.

In future, optimization of the role of the Ulemas MUI may include material enrichment within the program State Defense MoD nor the teaching staff Deradicalisation at the University of Defense, because in addition to the task of *liyatafaqqahu fiddin*, ie digging, formulate and develop religious thought, Ulemas have a duty Equally important, and even very strategic with regard to social and national problems, the task *liyundziru qaumahum* (building society), which form the personality of Muslims. The number of MUI in state defense programs would have been a tangible manifestation of the role of Ulemas in keeping people thought to always love the country and love of the homeland, which is part air-Islamic faith itself (*hubbul wathan minal faith*).¹²²

2. The Agent of Social Consensus

Fatwa characterizes the relationship between sharia (Islamic law) and the concrete world of man as well as a meeting point (meeting point) between the law and reality. Fatwa is not an answer to the question imaginative made-up by a *mufti*. He is a product of a specific concrete reality of a masyarakat. Hallaq shows the 11 indicators that explain this, including: (1) any conventional fatwa begins with a question of the petitioner which was then followed by a response from the mufti; (2) almost all fatwa is closely related to individual or group in the conditions and particular place; (3) The fatwa is often given to answer the issues are less relevant, but even then the fatwa has emerged from the real world (real); (4) many fatwas in response to a dispute of the type of specific contract. The dispute marks a phenomenon of events between two or more people who disagree.

Hence it is clear that the fatwa does not merely serve as a reference source of religious guidance in dealing with the problems of everyday life. But more than that, fatwa or rather a set of fatwas is a historical record that is the source of social history of a community at a particular time. Syamsul explained that the fatwa does not just contain an explanation of the law on an issue. Because it is a dialogue

¹²²Jeanne Francoise, *Loc. Cit.*

between communities in dealing with problems of his time embodied in question (istiftā') filed and answer the mufti who is his response to the issues raised, then indeed fatwa is a record of the social situation.

From what is described Syamsul, it appears another important function of the fatwa, ie as an instrument of social change. Fatwa a bridge between the idealism of religious and social realism.¹²³ and more than that it becomes the engine of social change through the authority of the cleric or mufti (either individually or in institutions) to undertake social engineering in order to establish, change and improve the state of society in their view on the basis of religious authoritative sources. In addition, as disclosed Alexandre Caeiro, fatwa is also not limited as an instrument of social change, but also can serve as a media law, the creator of social stability, political discourse and also can be a tool for doctrinal reform (Caeiro, 2006: 661). So that the fatwas issued by these organizations by many Ulemas referred to as a collective fatwa. In search Hosen, isitilah collective ijthad into use in the 1950s to refer to consensus.¹²⁴

H. The Society Response to MUI

As a legal opinion, the fatwa has the value of truth is relative (zhanni). Fatwa can contain values of truth at the same time could also be wrong. The more so when the fatwa was giving a decision on issues that are not mentioned explicitly (sharih) by the Qur'an and the Sunnah of the Prophet Muhammad. Nevertheless, fatwas issued jointly (collectively), as is done by the MUI, would have this level of truth is stronger than the fatwa issued individual. different with qadha, fatwas have no binding force. That is, the fatwa be followed or abandoned, even by the applicant itself. When the Qadi is an arm of the state to regulate the affairs of the judiciary, as a rule is an intellectual mufti (cleric) independent, not affiliated with any power, including the state.

Society considers that the Indonesian Ulema Council (MUI) is a credible institution, representing all components of the Muslims of Indonesia and upholds neutrality in the set fatwas, so that fatwas issued accountable based on the principles of law-making in Islam as well as relevant the needs of society and the times and technology. However, the public notice that socialization MUI to the public is still lacking, so most people do not know the

¹²³Nico J.G Kaptein (2004) *The Voice of the Ulama: Fatwas and Religious Authority in Indonesia*. Retrived on 23 January 2019 from https://www.researchgate.net/publication/30425264_The_Voice_of_the_Ulama%27_Fatwas_and_Religious_Authority_in_Indonesia

¹²⁴Niki Alma Febriana Fauzi, *Loc. Cit.*

existence of the fatwa resulting in a lack of people in following the MUI fatwas. Posturing society MUI fatwas in accordance with the fatwa position as a law that does not have the binding force of Muslims. Thus, there is no obligation for Muslims to always follow the MUI.¹²⁵

Jakarta, Indonesia CNN - Provision of kosher certifications today are no longer entirely monopolized by the Indonesian Ulema Council (MUI). This role will be shared with Halal Product Security Agency (BPJPH) and Halal Audit Institutions (LPH). Ministry of Religious Affairs had previously BPJPH inaugurated on Wednesday (11/10). With the inauguration of this body, the halal certificate issuance process forward is no longer only in MUI, but also BPJPH and LPH.

MUI Fatwa Commission member Aminuddin Jacob, expressed support for the implementation of Law No. 33 of 2014 on Halal Product Guarantee (JPH). One form of implementation is the establishment BPJPH by the Ministry of Religious Affairs, as the recipient of the mandate of the law. If earlier the halal certification is voluntary under the management of MUI, then now is the government changed the halal status or mandatory obligations under the rules of the Act in 2019.¹²⁶

¹²⁵Riza Hadikusuma dan Yoyok Sabar Waluyo (t.th) *Sikap Dan Pandangan Masyarakat Terhadap Fatwa-Fatwa Majelis Ulama Indonesia (MUI) (Studi Kasus Pada Civitas Akademika Politeknik Negeri Jakarta)*. Retrieved on 23 January 2019 from [http://download.garuda.ristekdikti.go.id/article.php?article=144354&val=4032&title=sikap%20dan%20pandangan%20masyarakat%20terhadap%20fatwa-fatwa%20majelis%20ulama%20indonesia%20\(mui\)%20\(studi%20kasus%20pada%20civitas%20akademika%20%20politeknik%20negeri%20jakarta\)](http://download.garuda.ristekdikti.go.id/article.php?article=144354&val=4032&title=sikap%20dan%20pandangan%20masyarakat%20terhadap%20fatwa-fatwa%20majelis%20ulama%20indonesia%20(mui)%20(studi%20kasus%20pada%20civitas%20akademika%20%20politeknik%20negeri%20jakarta)

¹²⁶Rayhand Purnama (2017) *Pendapat Masyarakat Mengenai Penambahan Lembaga Cap Halal*. Retrieved on January 23, 2019 from <https://www.cnnindonesia.com/gaya-hidup/20171014193626-282-248416/pendapat-masyarakat-mengenai-penambahan-lembaga-cap-halal>

CHAPTER IV

HEGEMONY ON LABELING HALAL'S MUI

A. Analysis Hegemony of MUI Halal Labeling According to Antonio Gramsci's Perspective

1. The Dominant Discourse

Hegemony is a victory gained through chain mechanism rather than through coercion against another social class. There are various ways in which, for example through existing institutions in society which determine directly or indirectly, cognitive structures of society. Because of that hegemony is essentially an attempt to herd people to assess and look at social problems within the framework specified.

Hegemony involves winning and win-back continuously consensus among the majority of the system that placed them as subordinate. Hegemony is needed, and have to work so hard, because the social experience of the groups subordinate (whether based on class, gender, race, age, or other factors) constantly gives a conflicting picture by painting the dominant ideology that is made for them by their own and social relations.

In other words, the dominant ideology is constantly confronted with the resistance that must be overcome in an attempt to win the consent of the people on social order promoted. One important strategy is to construct hegemony "conventional wisdom" (common sense). If the ideas of the ruling class can be accepted as a presumption (eg, not class-based) public, the ideological objectives achieved and ideological work was hidden.

If viewed as a state institution, the MUI is in the realm of the political infrastructure of the region. Political infrastructure itself is a class of institutions that exist in society. Being in the middle of society and a heart rate of socio-cultural life of the community. Infrastructure more are in the public spaces of empowerment so that the action can only be seen by studying how the community. Then the position of the MUI in the Indonesian state administration is actually located within the constitutional infrastructure elements. For MUI is an organization of Muslim clerics who have the duty and function to empowerment / Muslims.

As in Indonesia, to determine the food and beverage products that circulate in the community that there should halal "logo" halal certificate issued by the Research

Institute for Food Drugs and Cosmetics Indonesian Ulema Council (MUI LPPOM) on the packaging. This discourse begins when LPPOM MUI formed specifically for the case of pork fat at the end of 1988 that are destabilizing the economy of Indonesia. MUI, is one of the institutions that formed the MUI on January 6, 1989 by the Indonesian Ulema Council Decree No. Kep. 18 / MUI / I / 1989.

Here MUI active role in labeling halal for various reasons. First, by taking the arguments of Al-Qur`an and Hadith about the food that can be consumed by Muslims as the standpoint of the MUI halal labeling, such as QS. Al-Baqarah: 168,¹²⁷ QS. Al-Baqarah: 172,¹²⁸ QS. Al-Baqarah: 173,¹²⁹ as the base of fatwas. *Second*, Based on the mandate of the government / the State for Majelis Ulama Indonesia (MUI) plays an active role as legitimation to support its hegemony.

MUI has been active in assuring the people here can be regarded as hegemony, that is an attempt to lead people to assess and look at social problems within the framework defined (herein is intended MUI halal labeling discourse). With a win and win-back continuously consensus among the majority of the system that puts the community as a subordinate. In other words, the MUI halal labeling as the dominant ideology is constantly confronted with the resistance that must be overcome in an attempt to win the consent of the people on social order promoted.

One strategy MUI by constructing "general assumption" (common sense) that is based on the argument of religion and State regulations. So based on the above data analysis, MUI has made lawful labeling discourse dominance to achieve the consent of communities that are relevant to the theory proposed by Antonio Gramsci talks about how minorities accept the dominant group without any coercion or violence. Hegemony works not through coercion, but the hegemony of making minorities accept voluntarily through a consensus process.¹³⁰

2. The Status Quo of Legitimation

a. The States

State as the highest legitimator a state created or directed by the organic intellectual to create a "closed area policy discourse" in which the state's role is limited while the role of the expanded market. It is also called

¹²⁷ *Al-Qur`an Al Karim dan Terjemahannya Departemen Agama RI*, PT. Karya Toha Putra, Semarang, 1996, p. 20

¹²⁸ *Loc. Cit.*

¹²⁹ *Loc. Cit.*

¹³⁰ Eriyanto, *Analisis Wacana: Pengantar Analisis Teks Media*, LKiS, Yogyakarta, 2001, p. 66

the organic intellectual is able to associate a good public policy with the reduction of the government in the market. Gramsci said that the role of the state is governed by the organic intellectual is that not only provides a theoretical basis for the system that is valid but also encourage and justify the concrete policy positions. This is done to lessen or eliminate the influence of organized labor's strong and countries in economic decision-making nationally and internationally.¹³¹

The establishment of the Indonesian Ulema Council (MUI) is a form of accumulation of clerical authority whose existence is formally considered important and urgent in Indonesian society at that time. Suharto, who at that time was president bluntly suggests two reasons why it is necessary the establishment of MUI. First, the government's desire that Muslims are united. Secondly, the awareness of the government that the problems faced by the Indonesian people can not be solved without involving the role of the ulema. Aside from being legitimize the decisions of the authorities, MUI use the fatwa be legitimacy to the new socio-economic practices that are not explicitly turn the raw rules in two authoritative sources of religion (al-Quran and Sunna)¹³²

b. The Laws

In strengthening the position of LPPOM MUI halal certification function, then in 1996 signed a Memorandum of Cooperation Agreement between the Ministry of Religious Affairs, Ministry of Health and the MUI. The memorandum of agreement was followed by the issuance of Decree of the Minister of Religious Affairs (Keputusan Menteri Agama / KMA) and KMA 518 of 2001, which amplifies MUI halal certification bodies and inspection / audit, the determination of the fatwa, and issue kosher certificates. In that case, it is understood that the MUI has created a network or power through the State as a form of ideological domination halal labeling to the public or the "masses". And processes and the implementation of halal certification, LPPOM MUI is also working with

¹³¹Muhadi Sugiono, *Kritik Antonio Gramsci terhadap Pembangunan Dunia Ketiga*, Pustaka Pelajar, Yogyakarta, 2006, p.142-149

¹³²Niki Alma Febriana Fauzi (2017) *Fatwa di Indonesia: Perubahan Sosial, Perkembangan dan Keberagamaan*. Retrieved on 23 January 2019 at https://www.researchgate.net/publication/322571917_Fatwa_di_Indonesia_Perubahan_Sosial_Perkembangan_dan_Keberagamaan/download

the another agencies and organizations fatherly strengthen the MUI halal labeling discourse.

The halal assurance regulations¹³³ which became the basis for MUI stints as an implementing agency inspection of kosher products in Indonesia, is as follows:

- Act No. 23 of 1992 on Health
- Act No. 7 of 1996 on Food
- Law No. 8 of 1999 on Consumer Protection
- Government Regulation No. 69 1999. Labeling and Advertising of Food
- Presidential Instruction No. 2 of 1991 on Improving the Development and Supervision of Production and Distribution of Processed Foods
- Charter Cooperation Ministry of Health, Ministry of Religious Affairs and Indonesian Ulama Council on the Implementation of Labeling "Halal" on Food
- National *Mudzakarah* conclusions about Alcohol in Food Products
- The book compiled by the Project Agency for Halal Products Infrastructures Directorate General of Islamic Community Guidance and organization of Hajj Ministry of Religion/*Badan Proyek Sarana dan Prasarana Produk Halal Direktorat Jenderal Bimbingan Masyarakat Islam dan Penyelenggaraan Haji Departemen Agama* (2003) among *Tanya Jawab Seputar Produksi Halal*;¹³⁴ *Sistem dan Prosedur Penetapan Fatwa Produk Halal Majelis Ulama Indonesia*;¹³⁵ *Panduan Auditor*

¹³³Bagian Proyek Sarana dan Prasarana Produk Halal Direktorat Jenderal Bimbingan Masyarakat Islam dan Penyelenggaraan Haji Departemen Agama, *Petunjuk Teknis Pedoman Sistem Produksi Halal*, Departemen Agama RI, Jakarta, 2003, p. vii-viii

¹³⁴ Bagian Proyek Sarana dan Prasarana Produk Halal Direktorat Jenderal Bimbingan Masyarakat Islam dan Penyelenggaraan Haji Departemen Agama RI, *Tanya Jawab Seputar Produksi Halal*, Departemen Agama RI, Jakarta, 2003.

¹³⁵ Bagian Proyek Sarana dan Prasarana Produk Halal Direktorat Jenderal Bimbingan Masyarakat Islam dan Penyelenggaraan Haji Departemen Agama RI, *Sistem dan Prosedur Penetapan Fatwa Produk Halal Majelis Ulama Indonesia*, Departemen Agama RI, Jakarta, 2003.

Halal,¹³⁶ *Dalil dan Pertimbangan Penetapan Produk Halal*,¹³⁷ *Panduan Sertifikasi Halal*,¹³⁸ *Petunjuk Teknis Pedoman Sistem Produksi Halal*,¹³⁹ *Daftar Produk Halal Indonesia tahun 2003: Himpunan Produk Halal yang Telah Memperoleh Sertifikasi Halal Majelis Ulama Indonesia*,¹⁴⁰ and *Modul Pelatihan Auditor Internal Halal*.¹⁴¹

Legislation or regulation that legitimized directly by the State is a prerequisite for domination of the most powerful in influencing not only in the economic sphere, but also in social and political domains for MUI. So from this, move halal product assurance coaching authority of the Ministry of Religious Affairs to the MUI, which LPPOM MUI. This is more pronounced in the Guidelines of 1999 and the Regional Autonomy Law No. 22 of 1999 that the religion which includes coaching halal product assurance main task of Religious Affairs and not autonomous. Then followed by the issuance of Decree of the Minister of Religious Affairs (KMA) and KMA 518 2001 519 2001, which amplifies MUI halal certification bodies and inspection / audit, the determination of the fatwa, and issue kosher certificates.

Here MUI began to play an active role in this regard. He not only develop a discourse kosher to consumers and producers, but to the domain of the State Government as the executive peihak. With the publication of Halal Product List Indonesia that aims to provide understanding of all

¹³⁶ Bagian Proyek Sarana dan Prasarana Produk Halal Direktorat Jenderal Bimbingan Masyarakat Islam dan Penyelenggaraan Haji Departemen Agama RI, *Panduan Auditor Halal*, Departemen Agama RI, Jakarta, 2003.

¹³⁷ Bagian Proyek Sarana dan Prasarana Produk Halal Direktorat Jenderal Bimbingan Masyarakat Islam dan Penyelenggaraan Haji Departemen Agama RI, *Dalil dan Pertimbangan Penetapan Produk Halal*, Departemen Agama RI, Jakarta, 2003.

¹³⁸ Bagian Proyek Sarana dan Prasarana Produk Halal Direktorat Jenderal Bimbingan Masyarakat Islam dan Penyelenggaraan Haji Departemen Agama RI, *Panduan Sertifikasi Halal*, Departemen Agama RI, Jakarta, 2003.

¹³⁹ Bagian Proyek Sarana dan Prasarana Produk Halal Direktorat Jenderal Bimbingan Masyarakat Islam dan Penyelenggaraan Haji Departemen Agama RI, *Petunjuk Teknis Pedoman Sistem Produksi Halal*, Departemen Agama RI, Jakarta, 2003.

¹⁴⁰ Bagian Proyek Sarana dan Prasarana Produk Halal Direktorat Jenderal Bimbingan Masyarakat Islam dan Penyelenggaraan Haji Departemen Agama RI, *Daftar Produk Halal Indonesia tahun 2003: Himpunan Produk Halal yang Telah Memperoleh Sertifikasi Halal Majelis Ulama Indonesia*, Departemen Agama RI, Jakarta, 2003.

¹⁴¹ Bagian Proyek Sarana dan Prasarana Produk Halal Direktorat Jenderal Bimbingan Masyarakat Islam dan Penyelenggaraan Haji Departemen Agama RI, *Modul Pelatihan Auditor Internal Halal*, Departemen Agama RI, Jakarta, 2003.

ranks of the Department of Religion, businesses and other related sectors in improving the ability to undertake the production of kosher, so it is expected to increase the turnover of the national production and national economies.¹⁴²

First, Halal Journal, is also published as a medium for dissemination products that have received a certificate issued by the MUI Halal MUI LPPOM. Publishing a bi-monthly, six times a year. In this case the MUI has been able to dominate the body through LPPOM MUI which he founded. Therefore, MUI has been able to dominate actively and continuously in the majority of the system that placed them as subordinate (ie, the State, the consumer, and the manufacturer).

Second, Network and International Cooperation, Therefore MUI cooperation with various countries in the shape Institute World Halal Council (WHC). On February 12, 2004 held Minutes of World Halal Council Meeting held in Jakarta. LPPOM MUI accommodate foreign Halal Certification Bodies that are considered to meet the minimum standard of procedures performed MUI halal certification. It proved MUI not only dominate in the national sphere but also internationally.

Third, Establishment of Regional MUI, in raising awareness of the people in consuming halal products, the Indonesian Ulema Council felt the need to establish LPPOM MUI in every province in Indonesia. Beginning with the Decree No. Kep-660 / MUI / X / 1995 to date has formed 28 Regional LPPOM MUI.

3. The Political Stability

a. The Role of Ulemas

Judging from the development of a factual role of Ulemas in order to foster and build community appears to have a serious shift. In the long history of our Ulemas tied to socio-religious organization which is relatively tight. Through this religious organization Ulemas have generally experienced a vertical mobility and gain legitimacy. The history of religious social organization in Indonesia has close links with the response

¹⁴²Bagian Proyek Sarana dan Prasarana Produk Halal Direktorat Jenderal Bimbingan Masyarakat Islam dan Penyelenggaraan Haji Departemen Agama RI, *Daftar Produk Halal Indonesia tahun 2003: Himpunan Produk Halal yang Telah Memperoleh Sertifikasi Halal Majelis Ulama Indonesia*, Departemen Agama RI, Jakarta, 2003, p. v-vi

of the Muslims against the Dutch colonial administration. When socio-religious organization that has strong roots in the community, especially the members, the Ulemas have a very strong influence. With the vision of the organization which is a doctrine that forms the collective consciousness members of the organization, these Ulemas are very active role in the community, especially members.

Religious fervor reinforced with the organization's vision, development activities take place very effectively cause religious awareness of society are stronger and more solid. The organizational vision is to build diversity generally intact according to the concept of the organization. With a vision that is supported together, these religious social organizations move effectively build community while solving diversity issues, especially economic and educational community. Solidarity and solidity society very strong and serves as the organization's social capital as well as a strong fortress withstand the influences that conflict with religious norms are believed to be together.¹⁴³

Ulema as the organic intellectual into a category in the same historical time as a new class that creates and develops itself; These intellectuals also give this class' homogeneity and an awareness of its own function, not only in economics but also in social and political domains. Organic intellectual is intellectually derived from a particular class can be derived from the bourgeois class and on their side, can also favor the working class and the workers' struggle.

This group penetrate to the masses. Community bound by a common ideology that build their sence. It is not only apply to the territory pemberiaan landing with learning and socialization, but also in the territory ekonomi, social, political, and moral. What is the pattern established by the intellectual community's thinking. Then the organic intellectual is very important in media influencers in the dominant power.

¹⁴³Yasir M. Nasution (t.th) *Peran Strategis Ulama dalam Pengembangan Ekonomi Syariah*. Retrieved on January 23, 2019 from <https://www.academia.edu/people/search?utf8=%E2%9C%93&q=peran+ulama+dalam+MUI>

b. The Contribution of MUI

If viewed as a state institution, the MUI is in the realm of the political infrastructure of the region. Political infrastructure itself is a class of institutions that exist in society. Being in the middle of society and a heart rate of socio-cultural life of the community. Infrastrukutr more are in the public spaces of empowerment so that the action can only be seen by studying how the community. Then the position of the MUI in the Indonesian state administration is actually located within the constitutional infrastructure elements. For MUI is an organization of Muslim clerics who have the duty and function to empowerment / Muslims.

MUI is an organization that exists in society, and is not a state-owned institution or represent the state. That is also, Fatwa MUI is not a state law that has sovereignty that could be imposed for all people. MUI fatwa does not have the sanction and should not be obeyed by all citizens. As a social and political force in the state administration infrastructure, MUI Fatwa only binding and followed by the Muslim community who feel have ties to the MUI itself. That is, the actual legality of the MUI fatwa could not and could force must be adhered to by all Muslims. Especially for force and should be adhered to by all Indonesian citizens.

Fatwa characterizes the relationship between sharia (Islamic law) and the concrete world of man as well as a meeting point (meeting point) between the law and reality. Fatwa is not an answer to the question imaginative made-up by a *mufti*. He is a product of a specific concrete reality of a masyarakat. Hallaq shows the 11 indicators that explain this, including: (1) any conventional fatwa begins with a question of the petitioner which was then followed by a response from the mufti; (2) almost all fatwa is closely related to individual or group in the conditions and particular place; (3) The fatwa is often given to answer the issues are less relevant, but even then the fatwa has emerged from the real world (real); (4) many fatwas in response to a dispute of the type of specific contract. The dispute marks a phenomenon of events between two or more people who disagree.

The another important function of the fatwa, ie as an instrument of social change. Fatwa a bridge between the idealism of religious and social

realism.¹⁴⁴ And more than that it becomes the engine of social change through the authority of the cleric or mufti (either individually or in institutions) to undertake social engineering in order to establish, change and improve the state of society in their view on the basis of religious authoritative sources.

The existence of kosher food in Indonesia have been obtained through the certification of halal food product by the Institute of Control and Distribution of Drugs and Food-Majelis Ulama Indonesia, called LPPOM MUI, assigned to conduct the inspection, supervision, and provide halal certification to food products.¹⁴⁵ Halal certification procedures with halal assurance system built LPPOM MUI has been recognized internationally. The presence of MUI Halal Certificate, Muslims are already able to choose food products, medicines and cosmetics are clearly halal status by choosing products bearing the "kosher" MUI agreed POM RI based MUI Halal Certificate.¹⁴⁶

c. Moral Leadership

Gramsci's concept of hegemony, in practice, not just mengabtraksikan ideology that exists between social classes. But also articulate formal meaning, values, and beliefs of the dominant classes are built and deployed, In other words, the dominant-subordinate relationship, as the practice on their consciousness is the effect of the saturation point of a process that life consists not only of economic policy, but only the manifestation of social activities related to the identity and relationship. All of these things become pressure and limitations on what ultimately appears as a system of economic, political, and cultural seen as a regular expression and common sense.

MUI has used the argument of Islam, especially the Qur'an and hadith, in carrying out its vision and mission. MUI confirm the identity and intentions with an insight to drag the embodiment of Islamic civilization in the world, and especially the new embodiment of Indonesian

¹⁴⁴Nico J.G Kaptein (2004) *The Voice of the Ulama: Fatwas and Religious Authority in Indonesia*. Retrived on 23 January 2019 from https://www.researchgate.net/publication/30425264_The_Voice_of_the_Ulama%27_Fatwas_and_Religious_Authority_in_Indonesia

¹⁴⁵Majelis Ulama Indonesia, *Pedoman Penyelenggaraan Organisasi Majelis Ulama Indonesia*, MUI, Jakarta, 2011, p. 151-152

¹⁴⁶*Ibid.*, p. 159-160

society, which is a quality public that emphasizes the values of equality, justice, moderate, balance, dynamic, and Islamic democracy.¹⁴⁷ With the foundation of the MUI try to influence people, especially the majority religion in Indonesia is an Islamic society, in order to know how important the MUI in the process of religious life (law / ordinance).

Based on the study of hegemony Gramsci, MUI in practice, can mean not only mengabtraksikan ideology, in this case the guarantee of halal products, which exist between social classes is between the ruling and the ruled. But also articulate formal meaning, values, and beliefs of the dominant classes are built and deployed, MUI uses religion and state legitimacy so that people take it as common sense or good sense to their lives.

Given the fact Islam is the majority religion, making people look at every fatwa issued by MUI as a guideline their religious life through religious values; culture; social; ekomoni and politics. According a research from Tazkia Islamic Finance and Business Review Volume 10.2 about "*Factors Affecting Consumers' Purchasing Decision in MUI Halal-Certified Food Products*". This study attempts to analyze factors affecting consumers' decision in purchasing the MUI halal-certified food products by surveying three hundred respondents all over Indonesia. This study finds that all the independent variables Including religious and cultural, social, personal and psychological factors are statistically significant in the Influencing consumers' decision in purchasing the MUI halal-certified food products.¹⁴⁸ So based on the above statement in the view of Gramsci, MUI has managed to gain the consensus of moral leadership that they disseminate.

4. The Society Dicipline of Consensus

The consensus that occur between two classes (bojuis-proletarian, dominant-subordinate) created through covert coercion or influence through knowledge disseminated through the instruments of power. Gramsci said that hegemony is a chain of victories obtained through consensus mechanisms rather than through the

¹⁴⁷*Loc.Cit.*

¹⁴⁸Qurroh Ayuniyyah, Didier Hafidhuddin, Hambari (t.th.) Factors Affecting Decision Comsumer's in Purchasing MUI Halal-Certified Food Product. Retrieved on 17 May 2018 from <http://tifbr-tazkia.org/index.php/TIFBR/article/view/111>

suppression of other social classes. Can be shared, that the coercive power (coercion) always cause resistance of those who governed. Therefore, the authorities as much as possible smooths power by the means bring consensus between he and the party controlled in order to perpetuate its power. Hegemony is essentially an effort to lead people to assess and look at social problems in frame specified.

Society considers that the Indonesian Ulema Council (MUI) is a credible institution, representing all components of the Muslims of Indonesia and upholds neutrality in the set fatwas, so that fatwas issued accountable based on the principles of law-making in Islam as well as relevant the needs of society and the times and technology. However, the public notice that socialization MUI to the public is still lacking, so most people do not know the existence of the fatwa resulting in a lack of people in following the MUI fatwas. Posturing society MUI fatwas in accordance with the fatwa position as a law that does not have the binding force of Muslims. Thus, there is no obligation for Muslims to always follow the MUI.¹⁴⁹

MUI have founded LPPOM MUI has established not only as an institution that is responsible for executing examination of halal products in Indonesia, but as an organic intellectual who disseminate (dominance) of the MUI halal labeling discourse. And in fact, from the discourse offered and disseminated, the community or "consumers" and "producers" reward for it. Consensus was expected based on the framework that has been determined has managed to attract the attention of existing subordinate classes. And this is evident from the report State of the Global Economy Islamic Report 2016/17, Thombsom Reuters article (2015) Showed that Indonesia ranks first got the "Top Muslim markets consumer food expenditure".¹⁵⁰

Consumer awareness of Muslims in Indonesia in Obtaining products that must comply with Islamic sharia is very high especially in the food industry. The religious Increased awareness of Muslim consumers or producers will encourage industries to provide products labeled halal or branding as selling points in convincing consumers.

¹⁴⁹Riza Hadikusuma dan Yoyok Sabar Waluyo (t.th) *Sikap Dan Pandangan Masyarakat Terhadap Fatwa-Fatwa Majelis Ulama Indonesia (MUI) (Studi Kasus Pada Civitas Akademika Politeknik Negeri Jakarta)*. Retrieved on 23 January 2019 from [http://download.garuda.ristekdikti.go.id/article.php?article=144354&val=4032&title=sikap%20dan%20pandangan%20masyarakat%20terhadap%20fatwa-fatwa%20majelis%20ulama%20indonesia%20\(mui\)%20\(studi%20kasus%20pada%20civitas%20akademika%20%20politeknik%20negeri%20jakarta\)](http://download.garuda.ristekdikti.go.id/article.php?article=144354&val=4032&title=sikap%20dan%20pandangan%20masyarakat%20terhadap%20fatwa-fatwa%20majelis%20ulama%20indonesia%20(mui)%20(studi%20kasus%20pada%20civitas%20akademika%20%20politeknik%20negeri%20jakarta))

¹⁵⁰T. Reuters (2016) *State of the Global Islamic Economy Report*. Retrieved on 21 December 2018 from <https://www.google.com/search?q=T.+Reuters%2C+State+of+The+Global+Islamic+Economy+Report%2C+pdf%2C+Thomson+Reuters%2C+2016%2C+p.+27+Retrieved+on+21+December+2018&ie=utf-8&oe=utf-8>

Thus, halal stamped on the product label is one of the factors that Muslim Attract Consumers in Deciding the purchase.¹⁵¹ Therefore the producers, trying to get the MUI halal certification as a condition of its products recognized kehalalannya by consumers. This is evidenced by the table below,¹⁵² is as follows:

YEAR	TOTAL COMPANY	TOTAL SH	NUMBER OF PRODUCTS
2012	626	653	19 830
2013	913	1092	34 634
2014	960	1310	40 684
2015	1052	1404	46260
2016	1335	1789	65 594
October – 2017	1169	1516	52 982
TOTAL	6055	7764	259 984

Hegemony through consensus emerged through an active commitment on the social class that has historically born in the relations of production. For that Gramsci said indirectly consensus as "active commitment" based on their view that there is a legitimate high position (legitimate). This consensus was historically "born" (caused by) his achievement flourish in the world of production.

¹⁵¹Syaifuddin Fahmi (2017) *Effect on Labeling Halal Muslim Consumers Attitude and Behavior*. Retrieved on 17 May 2018 from https://www.researchgate.net/profile/Syaifuddin_Fahmi/publication/318802786_Halal_labeling_effect_on_muslim_consumers_attitude_and_behavior/links/59fe9bfea6fdcca1f29bf6a2/Halal-labeling-effect-on-Muslim-consumers-attitude-and-behavior.pdf

¹⁵²Lembaga Pengkajian Pangan Obat-obatan dan Kosmetika Majelis Ulama Indonesia (2014) *Statistik Sertifikasi Halal*. Retrieved on 14 Nopember 2018 from http://www.halalmui.org/mui14/index.php/main/go_to_section/59/1368/page/1

CHAPTER V

EPILOGUE

A. Conclusion

Gramsci argued that the tendency of modern fascism in mastering the masses so that the system of government of a country that is based on the formation and consensus-directed pembiasaan of prior informed consent through a leadership culture that is not always based coercion / coercive. Something similar happened MUI halal labeling phenomenon in Indonesia. If viewed as a state institution, the MUI is in the realm of the political infrastructure of the region. Political infrastructure itself is a class of institutions that exist in society. Being in the middle of society and a heart rate of socio-cultural life of the community. Infrastrukutr more are in the public spaces of empowerment so that the action can only be seen by studying how the community.

MUI as non-governmental organizations to gain legitimacy from the government through the intellectual and moral leadership as a form of hegemony and domination of the wacara. MUI active role in it for various reasons. Here MUI active role in labeling halal for various reasons. First, by taking the arguments of Al-Qur`an and Hadith about the food that can be consumed by Muslims as the standpoint of the MUI halal labeling, such as QS. Al-Baqarah: 168,¹⁵³ QS. Al-Baqarah: 172,¹⁵⁴ QS. Al-Baqarah: 173,¹⁵⁵ as the base of fatwas. *Second*, Based on the mandate of the government / the State for Majelis Ulama Indonesia (MUI) plays an active role as legitimation to support its hegemony.

LPPOM MUI is agency that inspection and certification of halal. LPPOM-MUI is tasked with conducting the inspection, supervision, and provide halal certification to food products traded in Indonesia. The existence of laws and regulations on the product warranty hahal a legitimacy to the MUI for authorizing the deployment of a new paradigm. Here MUI do with the dominance of a discourse hegemony halal labeling. of Islam, Al-Qur`an and Hadith, as a moral leadership.

MUI has created a network or power through the State , The Laws, The Ulemas as a form of ideological domination halal labeling as a legitimation to the public or the "masses". MUI has been active in assuring the people here can be regarded as hegemony,

¹⁵³ *Al-Qur`an Al Karim dan Terjemahannya Departemen Agama RI*, PT. Karya Toha Putra, Semarang, 1996, p. 20

¹⁵⁴ *Loc. Cit.*

¹⁵⁵ *Loc. Cit.*

that is an attempt to lead people to assess and look at social problems within the framework defined (herein is intended MUI halal labeling discourse). In other words, the MUI halal labeling as the dominant ideology is constantly confronted with the resistance that must be overcome in an attempt to win the consent of the people on social order promoted. One strategy MUI by constructing "general assumption" (common sense) that is based on the argument of religion and State regulations. Then the MUI has made lawful on labeling halal discourse dominance to achieve the consent of communities that are relevant to the theory proposed by Antonio Gramsci talks about how minorities accept the dominant group without any coercion or violence. Hegemony works not through coercion, but the hegemony of making minorities accept voluntarily through a consensus process.

B. Suggestion

Based on the theory of counter hegemony Antonio Gramsci, the researchers gave the following advice:

1. To Readers
 - a. Increase knowledge on political, social, economic and critical thinking as the basis for the establishment of the era.
 - b. Getting to know the person who leads the party into the political expression of the community.
 - c. For intellectuals, we need a 'survey' right in developing a revolutionary strategy; and also on the idea *mengepung* *membasiskan* state apparatus with a counter hegemony, created by the mass organizations of the working class and to build institutions and develop a proletarian culture. The goal is to build the foundations of a new cultural norms and values of the new proletarian society.
2. To Students
 - a. Founded the organization as a form of public space based social agent of change
 - b. Doing a "war positions" with "intellectual and moral leadership" as a form of counter hegemony against any policies made by state authorities
 - c. Improving political activism that were previously passive mass politics that led to a crisis of authority or "crisis of hegemony"

- d. Form a party, it is like the organic intellectuals of the proletariat that goal as a sustained attack against the cultural superstructure for countries that have developed an industrial process.
 - e. Leveraging the moment of crisis the hegemony of the relovski.
3. to the University
- a. Based curriculum of political and social praxis.
 - b. Introducing culture of the proletariat and the bourgeoisie to the students as an introduction on the character of the ruling class and its subordinate classes.

C. Closing

Such is the thesis research to researchers collated. In this thesis arranging, researchers realized many shortcomings, ranging from: lack of reference so that less systematic and comprehensive; sharpness shortage analysis so lacking in coherence and correspondence problem; lack the time and costs so that a simple form of a thesis; and so forth. Thus the researchers apologize for any mistakes in the preparation of this paper, when there is criticism and suggestions, i'm so very thank you.

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ATTRACHMENTS

A. Vision and Mission of MUI

a. The Vision

The vision brought by MUI, namely:

Terciptanya kondisi kehidupan kemasyarakatan, kebangsaan dan kenegaraan yang baik, memperoleh ridlo dan ampunan Allah SWT (baldatun thoyyibatun wa robbun ghofur) menuju masyarakat berkualitas (khaira ummah) demi terwujudnya kejayaan Islam dan kaum muslimin (izzul Islam wal-muslimin) dalam wadah Negara Kesatuan Republik Indonesia sebagai manivestai dari rahmat bagi seluruh alam (rahmatan lil ‘alamin).

That means the creation conditions of life of society, nation and state well, obtaining forgiveness of Allah towards quality community. All of it for the realization of the glory of Islam and the Muslims in the Unitary State of the Republic Indonesia as manivestation of mercy to all the worlds. With the vision of the MUI trying to become Islamic organization that brought Islamic law in the order of statehood.¹⁵⁶

b. Mission

The mission brought by MUI, namely:

- 1) Moving the institutional leadership and people effectively to make scholars as a model, so as to guide and nurture Muslims in instilling and fostering Islam theology, as well as running the Islam sharia;
- 2) Implement the propagation of Islam, about to do goodness and to prohibit unjust in developing public morals in order to realize quality society in various aspects of life;
- 3) Developing *ukhuwah Islamiyah* and togetherness in the realization of the unity of Muslims in the Unitary State of the Republic of Indonesia.¹⁵⁷

B. The Member of MUI Board¹⁵⁸

a. The Advisory Council

- 1) Chairman : General Chairman of MUI
- 2) Vice Chairman : Vice General Chairman of MUI
- 3) Secretary : General Secretary of MUI
- 4) Member / Members

¹⁵⁶*Ibid.*, p. 7

¹⁵⁷*Loc.Cit.*

¹⁵⁸Lembaga Pengkajian Pangan Obat-obatan dan Kosmetika Majelis Ulama Indonesia (2014) *Susunan Pengurus*. Retrieved on 14 November 2019 from <http://www.halalmui.org/mui14/index.php/main/gotosection/132/1515/page/1>

- a) Minister of Religious Affairs
 - b) Minister of Health
 - c) Minister of Agriculture
 - d) Minister of Trade
 - e) Minister of Industry
 - f) Rector of IPB (Bogor Institute of Agriculture)
 - g) Chief of MUI supervising Fatwa Commission Board
 - h) MUI chairman in charge of the Commission for Economic and Halal Products
/ Chief of MUI supervising economic
- b. The Trustees Advisory Council
- 1) Chairman / Chief : Prof. Dr. KH. Ma'ruf Amin
 - 2) Members
 - a) Dr. H. Anwar Abbas, MM., M.Ag.
 - b) Drs. KH Hasib Wahab
- c. The Supervisory Council
- 1) Chairman / Chief : H. Zainut Tauhid Sa'adi, M.Si
 - 2) Vice Chairman / Vice : KH. Muhyiddin Junaidi, MA
 - 3) Secretary : H. Misbahul Ulum, M.Si
 - 4) Members
 - a) Prof. Dr. Ir. Tun Tedja Irrawaddy, MS
 - b) Ir. Chilwan Pandji, M.Apt.Sc
- d. The Executive Council
- 2) Executive Director : Dr. Ir. H. Lukmanul Judge, M. Si
 - 3) Vice Directors I : Ir. Hj. Osmena Gunawan
 - 4) Vice Directors II : Ir. Hj. Muti Arintawati, M.Si
 - 5) Vice Directors III : Ir. Teak Sumunar
 - 6) Treasurer : H. Iing Sholihin Noorgiana, SE., MBA.
 - 7) Vice Treasurer : Drs. H. Zuhdi
 - 8) Head of Halal Information and Promotion Div.: Farid Mahmud, SH
 - 9) Head of Socialization and Education of Halal : Lia Amalia, ST., SSi., MT
 - 10) Head of Development of Regional / Provincial Head of Supporting LPPOM
MUI : Dr. Ir. Aji
Jumiono, M.Si
 - 11) Head of Auditing Div. : Dr. Ir. Mulyorini R. Hilwan, M.Si

- 12) Vice Auditing Div. : Dr. Ir. Hj. Liesbetini Hartoto, M.Si
- 13) Head of Halal Assurance System Div. : Dr. Ir. Sugiarto, M.Si
- 14) Head of Research, Development and Approval Material : Prof. Dr. Hj. Purwantiningsih, M.Si
- 15) Vice of Research, Development and Approval Material : Dr. Ir. H. Djoko Hermanianto, M.Sc
- 16) Head of Standards and Quality Assurance Div. : Dr. Ir. H. Muslich, M.Si
- 17) The Task of Head of Public Relations and Institutional Div. : Ivon Widiahtuti, S.TP
- 18) Head of MIS and ICT Div. :
- Dr. Ir. Mohammad Iqbal, M.Kom
- 19) The Task of Head of Human Resource Management Div. : R. Muh. Robby Iqtada, SE
- 20) The Task of Head of General Affairs Div. : Edy Agustina, S.TP
- 21) Head of Training and Education Div. :
- Dr. Ir. Muslich, M.Si
- e. The Trustees Advisory Council of LPPOM MUI Halal Laboratory
- 1) Chairman: Dr. Ir. H. Lukmanul Judge, M. Si
- 2) Members:
- a) Ir. Hj. Osmena Gunawan
- b) Ir. Hj. Muti Arintawati, M.Si
- c) Ir. Teak Sumunar
- 3) Head of Laboratory : Prof. Dr. Hj. Purwantiningsih, M.Si
- 4) Vice of Laboratory : Dr. Ir. Mardiah Rohman, M.Si
- f. The Steering Committee Advisory Council LSP LPPOM MUI
- 1) Chairman : Dr. Ir. H. Lukmanul Judge, M. Si
- 2) Members :
- a) Ir. Hj. Osmena Gunawan
- b) Ir. Hj. Muti Arintawati, M.Si
- c) Ir. Teak Sumunar
- d) Dr. H. Asrorun Niam Sholeh, MA

- e) H. Misbahul Ulum, M.Si
 f) Prof. Dr. Ir. Tun Tedja Irrawaddy, MS
 g. The Executive Council of LPPOM MUI Halal Lab
 1) Head of the LSP / Head of LSP : Ir. Nur Wahid M.Si

C. LIST OF MUI ADDRESS IN INDONESIA

No.	Name	Address	Date of Establishment
1	LP POM MUI	Gd. MUI, Jl. Proklamasi No. 51 Lt. III, Menteng - Jakarta; IPB Branangsiang, Jl. Pajajaran Raya Bogor – 16144	January 6th, 1989
2	LP POM MUI West Java	Jl. RE. Martadinata 105 – Bandung	December 15th, 1995
3	MUI Jabar Pwkl. Bogor	Tel. 0251-7156678	
4	LP POM MUI Lampung	PKUIL / Islamic Center, Jl. Soekarno Hatta Rajabasa, Bandar Lampung	January 1996
5	LP POM MUI Jakarta	Islamic Center Mosque, Jl. Kramat Jaya, North Jakarta Koja-	December 5th, 1996
6	LP POM MUI Riau Islands	Masjid Raya Batam Center, Jl. Engku Putri Batam - Riau Islands	June 26th, 2006
7	LP POM MUI Riau	Building MUI Riau Province, Jl. Jend. Sudirman No. 717 (in addition to the Office of Provincial Parliament.	February 1999

		Riau) Pekan Baru	
8	LP POM MUI South Sulawesi	RS. Faisal Islam, Jl. Pangeran Pettarani - Makassar 90222	May 1999
		Ground Floor Masjid Raya Makassar, Jl. Masjid Raya No. I - Makassar 90 153	
9	LPPOM MUI East Java	Jl. Dharmahusada Selatan No. 5 - 60285 Surabaya	1995
11	LPPOM MUI Bali	Jl. Menjangan No. 28 - 80114 Denpasar	1994
12	LPPOM MUI North Sumatra	Jalan Majelis Ulama No. 3, Sutomo Ujung - Medan 20235	May 2000
13	LP POM MUI East Kalimantan	Air Putih Islamic Center Complex, Jl. Suryanata Air Putih - Samarinda 75124	2000
14	LP POM MUI Bengkulu	Jl. Beringin No. 24 Padang Jati – Bengkulu	April 28th, 2001
15	LP POM MUI DI. Yogyakarta	Jl. Kapas No. 3 Baciro - Yogyakarta	May 22th, 2001
16	LP POM MUI West Sumatra	Jl. Muhammad Thamrin No. 2 - West Sumatra Numpang in Al-Irshad	2000
17	LP POM MUI NAD (Aceh)	Jl. Soekarno - Hatta Lampeuneurut	January 2nd, 2002
18	LPPOM MUI Central Java	Jl. Pandanaran No. 126 - Semarang 50134	May 6th, 2003
19	LP POM MUI East Nusa Tenggara	Jl. Sukarno	December 11th, 2003

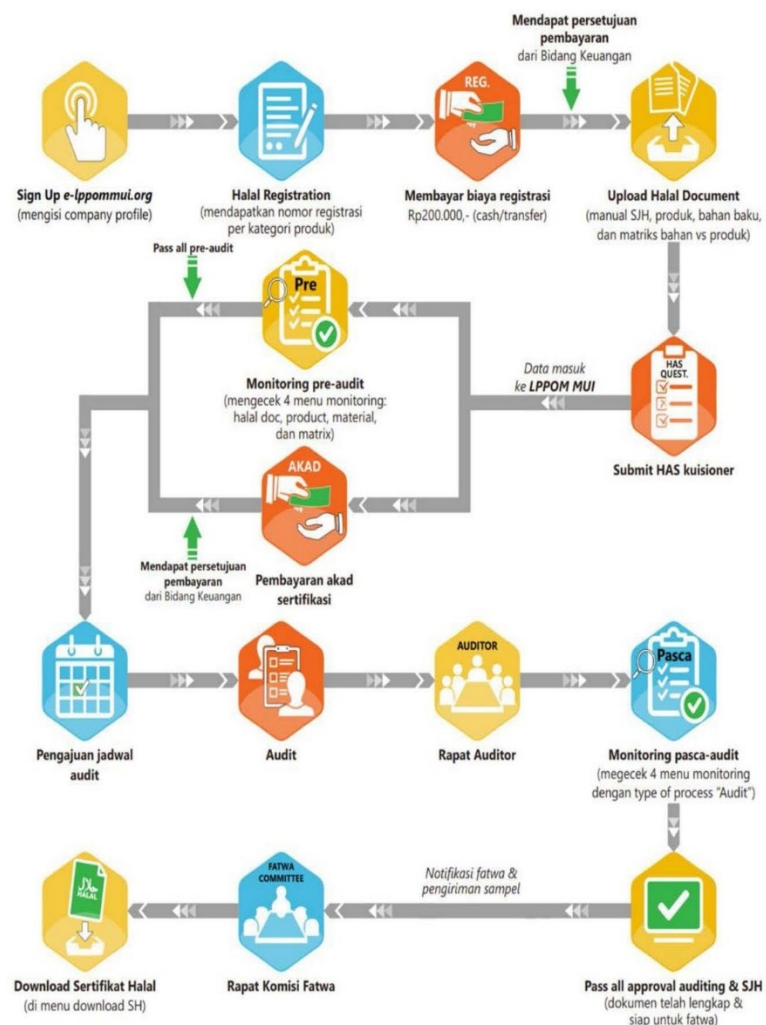
20	LP POM MUI Banten	H. Rodani d / a IAIB Campus, Jl. K. Fathoni No. 51 Pegantungan Serang Banten / Banten Provincial Government Center Region	
21	LP POM MUI Gorontalo	Major of Chemical Education Office UNG – Gorontalo	June 14th, 2005
22	LP POM MUI Central Kalimantan	Masjid Raya Darussalam Complex, Jl. G. Torch - Palangkaraya 73112	April 21th, 2006
23	LP POM MUI Maluku	Jl. Sultan Hasanuddin 13 Kapaka Ambon	August 15th, 2006
24	LP POM MUI West Kalimantan	DA Hadi Complex Masjid Raya Mujahidin, Gd. Islamic Center Lt. 2 – Pontianak	July 12th, 2007
25	South Sumatra MUI	Jl. Captain Anwar Sastro No. 1061 Palembang, South Sumatra 30 129	July 25th, 2007
26	LP POM MUI Central Sulawesi	Jl. WR Supratman No. 15 Palu, Central Sulawesi	August 20th, 2007
27	LP POM MUI North Sulawesi	Jl. WR Supratman No. 10 Manado	
28	LP POM MUI West Papua	Masjid Darul Ulum Manokwari Ambon	February 16th, 2009
29	LP POM MUI South Kalimantan	Masjid Raya Sabilal Muhtadin Complex, Jl. Jenderal Sudirman – Kalsel	June 2009
30	LP POM MUI North	Jl. Cengkeh AFO 93	March 21th, 2009

	Maluku	Mawaro Ternate	
31	LP POM MUI West Nusa Tenggara	Masjid Raya At-Taqwa, Jl. Anyelir, Mataram	May 5th, 2009
32	LP POM MUI Jambi	Jl. Slamet Riyadi 17A Rt 02 RW 01 Jambi	
33	LP POM MUI Southeast Sulawesi	Tel. 0401-3127107	

D. Policies And Procedures Halal Certification

Policies and procedures must be met by the companies submitting the halal certification. A description of the criteria can be seen in the document HAS HAS 23000: 2 Halal Certification Requirements: Policies and Procedures.

Following the halal certification process in the form of a flowchart:



Picture 4. The Halal Certification Processing

General Procedure Halal certification is as follows:

- 1) **company** yang apply for certification, both new registrations, development (product / facilities) and renewal, can register online. through the website LPPOM MUI (www.halalmui.org) Or directly to the website: www.e-lppommui.org,
- 2) Fill out the registration: certification status (new / expansion / extension), the data Halal Certificate, SJH status (if any) and product groups.
- 3) Pay a registration fee and the cost of the contract kosher certification through the Treasurer LPPOM MUI in an email: bendaharalppom@halalmui.org

Components of the contract cost of halal certification include:

a) audit Honor

- Cost of halal certificate
- Cost of implementation assessment SJH
- Cost of Halal Journal magazine publication

**) These costs are beyond the transport and accommodation are covered by the company*

- 4) Filling the documents required in the registration process in accordance with the registration status (new / expansion / extension) and business processes (manufacturing, RPH, restaurants, and service industries), such as: Manual SJH, flow chart of the process of production, factory data, product data, material data and document materials used, as well as data matrix product.
- 5) After completing the required documents, the next step in accordance with a process flow chart as above, namely the halal certification documents for adequacy inspection ----- Halal Certificate Issuance.

Halal Certification Requirements Document

No.	Document Name>Nama Dokumen	Document No.	Remarks /Catatan	English	Indonesia
1	Group and Type of MUI Halal Certified Products/ Ketentuan Kelompok dan Jenis Produk Bersertifikat Halal MUI	SK11/Dir/L PPOM MUI/II/2014	-	<u>Print</u>	<u>Print</u>

2	Halal Assurance System Provision/ Ketentuan Sistem Jaminan Halal	SK13/Dir/L PPOM MUI/II/13	-	Print	Print
3	Halal Positive List Material Revision 1/ Daftar Bahan Tidak Kritis Revisi 1	SK07/Dir/L PPOM MUI/1/13- rev1	-	Print	Print
4	Amandemen Daftar Bahan Flavor Tidak Kritis	SK26/Dir/L PPOM MUI/VI/16	-		Print
5	Daftar Bahan Fragrance Tidak Kritis	SK15/Dir/L PPOM MUI/VI/16	-		Print
6	Pedoman Penilaian Hasil Audit Implementasi SJH di Industri Pengolahan	SK24/Dir/L PPOM MUI/VII/14	-		Print
7	Policy of Approval Material/ Kebijakan Persetujuan Bahan	SK48/Dir/L PPOM MUI/XII/14	-	Print	Print
8	Product Name and Product Shape Provision/ Ketentuan Penulisan Nama Produk dan Bentuk Produk	SK46/Dir/L PPOM MUI/XII/14	-	Print	Print
9	<i>Policy of Halal Certification Registration and Notification Letter Issuance/</i> Kebijakan Pendaftaran Sertifikasi Halal dan Penerbitan Surat Keterangan	SK47/Dir/L PPOM MUI/XII/14	-	Print	Print
10	<i>Policy of Laboratory</i>	SK49/Dir/L	-	Print	Print

	<i>Analysis/ Analisis Laboratorium</i>	Kebijakan PPOM MUI/XII/14			
11	<i>Halal MUI's Logo / Logo Halal MUI</i>	SK10/Dir/L PPOM MUI/XII/07			<u>Print</u>

Table 3. **Halal Certification Requirements Document**

Manual online halal certification system (Cerol-SS23000) downloaded below:

- 1) User Manual Manufacturing Industry (Indonesia) Ver 2.3 (effective May 2017)
- 2) Manufacturing Industry User Manual (English) Ver 2.3 (Effective May 2017)
- 3) User Manual Restaurant (Indonesia) Ver 1.2

Note:

Starting in July 2012, Halal Certification registration can only be done online through the website LPPOMMUI www.halalmui.org column Online Certification Service Cerol-SS23000 or directly through the website address: www.e-lppommui.org.

For companies that want a detailed explanation of LPPOM MUI halal certification requirements (Policies, Procedures and Criteria) HAS Book 23000 can order via email: ga_lppommui@halalmui.org¹⁵⁹

E. The MUI Halal Certification Documents

1. Halal Journal



The Cover



The Content



The Order Partisipation

¹⁵⁹Lembaga Pengkajian Pangan Obat-obatan dan Kosmetika Majelis Ulama Indonesia (2014) *Persyaratan Sertifikasi Halal MUI*. Retrieved on 14 Nopember 2018 from http://www.halalmui.org/mui14/index.php/main/go_to_section/58/1366/page/1

2. The Example Halal Certificate of MUI Halal Labeling



Halal Certificate of “Jakarta Buble Drink” CV. LIMA MENARA

3. MUI Halal Logos for Product Packaging



F. The Example of Unique Product which Have MUI Halal Label



Medina, MUI Halal Certificate Houseware¹⁶⁰

¹⁶⁰Galih Harisila (2017) Medina: Peralatan Rumah Tangga Bersertifikat Halal MUI. Retrieved on 31 December 2018 from <https://www.tabloidbintang.com/gaya-hidup/read/62536/medina-peralatan-rumah-tangga-bersertifikat-halal-mui>

CURRICULUM VITAE

Name : Akbar Farid
Place and Date of Birth : Magelang, 13 April 1995
Current Address : Jl. Raya Kalegen No. 28
RT 004/002
Bandongan Subdistrict
Magelang Regency



Parents

- Father : H. Abdul Mutolip
- Mother : Hj. Intim Irmawati

Contact Person

- Phone Number : 085729664729/085640592154
- Email : akbarfarid99@rocketmail.com/rekadaya138@gmail.com

Formal Education

- Islamic Kindergarten School of Masyithoh Kalegen, Magelang Regency
- State Elementary School of Kalegen 1, Magelang Regency
- State Junior High School of 1 Bandongan, Magelang Regency
- State Senior High School of 4 Magelang, Magelang Municipality
- State Islamic University of Walisongo Semarang, Semarang Municipality

Non-Formal Education

- Boarding School of Raudlatut Thalibin Tugurejo, Semarang Municipality

