Enhancing Halal Certification via Self-Declaration for MSMEs in Indonesia: The Pioneering Role of BMT NU Ngasem in Streamlining Processes

Laila Nur Sholikhah1), Nasrulloh Nasrulloh2) Shang-Jin Wei3)

1Universitas Trunojoyo Madura
lailanurrr12@gmail.com
2Universitas Trunojoyo Madura
nasrulloh@trunojoyo.ac.id
3Columbia University
shangjin.wei@columbia.edu

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*Corresponding Author

Abstract
This research aims to determine the role of BMT NU Ngasem in accelerating halal certification through self-declaration for MSMEs in Bojonegoro, and also the response of BMT NU to the halal certification self-declaration scheme for MSMEs in Bojonegoro. This type of research uses qualitative research methods with a descriptive approach. Research data is in the form of primary and secondary data. Primary data was obtained from interviews. Meanwhile, secondary data was obtained from websites and journals. Acceleration of halal certification given to Micro and Small Enterprises by BMT NU Ngasem, namely with the self-declare scheme. Where self-declare is an independent statement of the halal status of MSE products. Business actors can self-declare if they have fulfilled the requirements, where the condition is that there must be assistance from a registered halal product process assistant. The potential success of the free halal certification acceleration program or what is usually called self-declaration by BMT NU Ngasem is supported by the large potential of the halal industry in Bojonegoro Regency. In this case BMT NU Ngasem has a role, namely as a companion to the halal product process. BMT NU Ngasem has a role, namely as a companion to the halal product process, which was founded in early 2023. Acceleration of halal certification given to Micro and Small Enterprises by BMT NU Ngasem, namely halal certification with a self-declare scheme. The response from BMT NU Ngasem to halal certification was very responsive to the halal certification program. It is proven by the data mentioned that 20 MSMEs have received a unified licensing process.

Keywords: The role of BMT, Certification Halal, Self Declare

1. INTRODUCTION
Currently, Islamic financial institutions continue to grow and develop rapidly in society, the products offered are based on contracts that are used increasingly and are varied to suit the needs of the community. Fatwa is a reference in every operation and transaction of the Sharia financial system (Trimulato & Mustamin, 2022). Fatwa in Islamic legal authority has a high position. Fatwa is an explanation and explanation of Islamic law in providing guidance and answering every problem (Nurjaman & Ayu, 2021). Therefore, it is hoped that every activity in making a financial fatwa contains an economic perspective so that it can present considerations of the essence of the transaction along with the implications of aspects of obtaining economic benefits. So that the fatwa is truly
present with a complete view and review of every financial operation, and can maintain and maintain the identity of sharia finance so that it is in line with the spirit of real sector development (Trimulato & Mustamin, 2022). Among the many sharia financial institutions that continue to grow and develop rapidly in society, one of them is the Baitul Maal Wa Tamwil Savings and Loans Cooperative or generally called BMT.

BMT is an institution that is not only business oriented but also socially oriented (Wahyudi et al., 2021). Baitul Maal Wa at-Tamwil is an integrated independent business center whose core content is bait al-maal wa at-tamwil with activities to develop productive businesses and investments in improving the quality of economic activities of small and medium-sized entrepreneurs by encouraging savings activities and supporting the financing of economic activities (Agus & Sukma, 2023). Baitul Maal Wat Tamwil is an entity that is not a cooperative and is not a bank, but is located between the two, namely serving savings and other financing with a sharia system. In another sense, BMT is one form of microfinance institution that has 2 terms, namely baitul maal (management of worship treasures) and the term baitul tamwil (collection and distribution of commercial funds). The existence of BMT is currently popular among the people of Indonesia. BMT is also considered to play a role in improving the welfare of the Indonesian economy (Salma Utiya Hikmah, 2022). Apart from that, BMT can also accept deposits of zakat, infaq and alms funds, and distribute them in accordance with its regulations and mandate. BMT is an economic institution or non-banking sharia financial institution that is informal because this institution was founded by non-governmental organizations (Agus & Sukma, 2023).

Baitul Maal wa tamwil (BMT) is one of the institutions that has a role in implementing sharia-based practices, based on the rules in the Al-Qur'an and Hadith which are useful for business practitioners to understand rights and obligations, so that character and behaviour can be realized. Activities in the business sector that are fair, reasonable, healthy, dynamic (which are guaranteed by legal certainty). The sharia microfinance institution Baitul Maal Wat Tamwil (BMT) is very suitable for overcoming economic problems on a microeconomic basis. BMT uses sharia principles and is free from the element of usury which is prohibited in Islam. The function of this institution is to support improving the quality of economic efforts of micro-entrepreneurs and small entrepreneurs based on the sharia system (Sudjana & Rizkison, 2020). Baitul Maal wa tamwil (BMT) also plays a role in overcoming the problem of poverty. A overcome this problem, BMT has the advantage of the concept of policy loans bout (qardhul hasan) which are taken from social funds. The policy lending model (qardhul hasan) means that BMT does not have the risk of loss from bad credit which is allocated to the poorest communities. Because it is by the concept of empowerment, social activities (non-profit oriented) such as organizing and strengthening groups at the congregational level are the first step before entering into activities profit (such as loans or financing). These two priorities make BMT the most relevant institution in overcoming the problem of poverty experienced by the majority of Indonesian people, especially in rural areas (Mukhtar Mubaroq & Joni Setiawan, 2022).

BMT NU Ngasem is one of the largest BMTs in Bojonegoro Regency, East Java Province, which is experiencing rapid growth from year to year. BMT, which was founded by the management of MWC NU Ngasem already has several branches not only in Ngasem District, but spread across several sub-districts in Bojonegoro, including Kalitidu, Malo, Gayam, Ngambon, Trucuk, Kepohbaru, Dander, Bubulan and Ngrah District. The legal entity of BMT NU Ngasem is a Sharia financing savings and loan cooperative, therefore BMT NU Ngasem has the main role as a mediator between parties who need funds and parties who provide funds in the form of savings (Robban S, 2020).

BMT NU Ngasem Bojonegoro is one of the cooperative-based sharia microfinance institutions in Indonesia, especially in Bojonegoro Regency and carries out a financial intermediary function, namely collecting and distributing funds to people in need. BMT NU Ngasem Bojonegoro serves the micro sector, so that this financial institution is able to
serve the financial needs of lower economic communities who find it difficult to access financing from banks (Mundhori & Nashrulloh, 2020). BMT NU Ngasem has a role, namely as a companion to the halal product process. Where in this case this role is also related to the role of BMT, namely Qardhul Hasan. Which was founded in early 2023, after previously joining the halal task force of the Ministry of Religion, Bojonegoro Regency. In early 2023, he received a registration number as a PPH companion based on the Decree of the Head of the Halal Product Guarantee Organizing Agency No. 41 of 2022 concerning Determination of Registration Numbers for PPH Companions. Acceleration of halal certification given to Micro and Small Enterprises by BMT NU Ngasem, namely halal certification with a self-declare scheme.

Halal certification is a statement and recognition of the halalness of a product from the Halal Product Guarantee Organizing Agency (BPJPH) which issues halal certificates based on the fatwa of the MUI (Indonesian Ulama Council), Halal auditors who are competent in their field carry out a series of checks on products registered for halal certification, then determine the product’s halal status in the form of a halal certificate (Aslikhah, 2023). Apart from that, halal certification is a reflection of recognition by state authorities that a product is suitable and may be consumed, so it is not surprising that recognition of halal certification sometimes reflects product safety. Thus, the halal justification certification for a product ensures peace and obligations for the Indonesian people, who are predominantly Muslim. Halal product certification is an important element in the availability of a halal product industrial ecosystem in Indonesia. The foundation for ecosystem design in halal products already exists in Law number 33 of 2014 which establishes a halal product certification mechanism under normative conditions. Apart from that, the potential map of the halal product industry, both domestically in Indonesia and the world, has increased significantly, where of course the position of certification and its mechanism design has become increasingly important. Therefore, standards and guidelines are needed and even guarantees regarding product halalness are reflected in the certification process (Makhtum & Farabi, 2021).

Self-declare means a statement by a business actor, which is a statement by a micro and small business actor based on the halal standards set by BPJHP. At least the halal standard consists of a statement by the business actor in the form of a contract or a pledge containing: halal products and materials. used and Halal Product Process. And there must be a PPH companion (Halal Product Process). Meanwhile, the general criteria for self-declaration are that the product is not risky or the product uses ingredients that have been confirmed to be halal. And the product production process must be guaranteed to be halal and must be simple. Its function, halal certification with the self-declare scheme is By in accordance with sharia provisions in achieving a goal, namely benefit, namely in the context of protecting religion (hifz al-din), helping Muslims in choosing anything that is halal is consumed, so implementing halal certification is very important for consumers (Maifah & Hammam, 2022).

2. LITERATURE REVIEW

Halal certification is a requirement to give a halal label to a product so that the product can be consumed by the Muslim community. And traders must implement these conditions and also carry out a process that has been carried out by the Indonesian Ulama Council (MUI) to obtain halal certification for the products they market. After going through several processes regulated by the Indonesian Ulama Council (MUI), a decision is made regarding the halalness of the product, then a written fatwa decision will be made which has been determined by fatwa in general for products to be marketed. Then traders get a halal certificate, after business actors have obtained halal certification, these business actors will obtain a halal label for their products from the Indonesian Ulama Council to include a halal label on their products. Then the halal certification controllers of the Indonesian Ulama Council (MUI) will be responsible for maintaining or maintaining the halal status of the product to be produced, then the halal certificate cannot be renamed or
transferred to another person. Basically in Law no. 33 of 2014 which explains the guarantee of a halal product. What is still controversial is that the process required will be very long, which has become a topic of discussion among the business community, especially the mass media. Because in Indonesia now the majority of the population is Muslim and the halal status of a product will concern the lives of citizens, not only that, halal certification of a product will be in the spotlight. In 2006, the DPR had the initiative to propose a law on halal product guarantees but the discussion had not yet been completed until the end of the task for the 2009-2014 period which discussed halal product guarantees. And in the end the president ratified the halal product guarantee in 2014 (Syafitri et al., 2022).

Halal Certification is an acknowledgment of the halalness of a product issued by BPJPH based on a written Halal Fatwa issued by the MUI. The aim of halal certification is to provide certainty about the halal status of a product as a form of fulfilling consumer rights. Consumer confidence in the halal quality of a product will influence the number of consumer purchases of the product. According to the JPH Law, there are five product categories that must have a halal certificate, namely: food and beverages, medicines and cosmetics, chemical products, organic, engineered, genetic, and services. If the five product categories above are not halal certified, then business actors will face consequences in the form of providing information that is not halal even though the product is halal. Of course, these consequences will be detrimental to business actors. Apart from that, the lack of willingness to process halal certification also adds to a series of problems that have the potential to hinder the development of the halal industry, especially the domestic food and beverage sector (Nasori et al., 2022).

A Halal Certificate is an MUI fatwa which states that a halal product must comply with Islamic law. To protect Muslim consumers from non-halal products, food, medicines and cosmetics must have a halal certificate. Halal consumers also have the right to obtain a halal certificate which is protected by the government. Halal certification is a requirement to obtain permission from the authorized government agency to include a halal label on product packaging. Providing a halal logo on food, medicines, cosmetics and other products aims to show the halal status of the product so that consumers can consume it with confidence. However, a lack of knowledge can mean that only a few companies register their products to have halal certification (Tenesha & Nasrulloh, 2023).

Baitul Maal wat Tamwil (BMT) is one of the institutions that have a role in implementing s-basehariad practices, based on the rules in the Al-Qur’an and Hadith which are useful for business practitioners to understand rights and obligations, so that character and behaviour can be realized. activities in the business sector that are fair, reasonable, healthy, and dynamic (which are guaranteed by legal certainty). The Sharia microfinance institution Baitul Maal wat Tamwil (BMT) is very suitable for overcoming economic problems on a microeconomic basis. BMT uses sharia principles and is free from the element of usury which is prohibited in Islam. The function of this institution is to support improving the quality of economic efforts of micro-entrepreneurs and small entrepreneurs based on the Sharia system. BMT is needed by the community, especially people in the micro and lower business sectors. According to Law of the Republic of Indonesia Number 20 of 2008 concerning MSMEs, micro businesses have net assets of IDR 50 million excluding land and buildings. People who come to BMT on average are business people who have wealth far below this figure, such as vegetable sellers at traditional markets, etc (Sudjana & Rizkison, 2020).

Baitul Maal Wat Tamwil (BMT) also plays a role in overcoming the problem of poverty. To overcome this problem, BMT has the advantage of the concept of policy loans (qardhul hasan) which are taken from social funds. The policy lending model (qardhul hasan) means that BMT does not have the risk of loss from bad credit which is allocated to the poorest communities. Because it is by the concept of empowerment, social activities (non-profit oriented) such as organizing and strengthening groups at the congregational
level are the first step before entering into activities. profit (such as loans or financing). These two priorities make BMT the most relevant institution in overcoming the problem of poverty experienced by the majority of Indonesian people (especially in rural areas). Currently, the two sides of fund management, namely Baitul Maal and Baitul Tamwil, should go hand in hand. If one is missing then the concept will not be optimal in achieving its goals. The prospect of Baitul Maal Wat Tamwil which uses the Sharia concept is increasingly shining in Indonesia, because BMT is able to attract the attention of the public and even international financial institutions (Mukhtar Mubaroq & Joni Setiawan, 2022).

Based on the explanation above, previous research is still limited to conveying the role of BMT in overcoming economic problems on a microeconomic basis and the role of BMT in overcoming poverty problems. And also about the importance of halal certification. In this research, the researcher wants to elaborate or highlight these 2 points in this research so that a complete unity is formed.

3. RESEARCH METHOD

This research uses qualitative research methods with a descriptive approach. Qualitative research methods are research carried out in certain settings in real (natural) life with the aim of investigating and understanding what phenomena occur, why they occur, and how they occur. This means that qualitative research is based on the going exploring concept which involves in-depth and case-oriented study or a number of cases or a single case (Fadli, 2021). Primary data was obtained directly by conducting interviews with the manager of BMT NU Ngasem as well as the PPH at BMT NU Ngasem regarding related topics. An interview is an oral question and answer between two or more people directly or a conversation with a specific purpose. The conversation is carried out by two parties, namely the interviewer who asks questions and the interviewee who provides answers to those questions. (Ahyar et al., 2020). And also the data source was obtained from a literature review of previous research.

The data analysis technique was carried out through direct interviews with the BMT NU Ngasem manager as well as the PPH, during which the interviewer recorded the interview and after conducting the interview the interviewer wrote back what he had obtained and summarized it, the interview was a structured interview. Where before the interview is conducted, the interviewer has written a list of questions that will be asked to the interviewee. A structured interview is where an interviewer or researcher has determined the format of the problem to be interviewed, based on the problem to be researched (Wilinny et al., 2019).

4. RESULT AND DISCUSSION

1. BMT NU NGASEM's Response to Halal Certification with a Self-Declaration Scheme for MSMEs in Bojonegoro

Picture 1. Procedure for Obtaining Halal Certification

1. Business actors apply for halal certification
2. BPJPJH examines the applicant’s document. And the applicant completes his lack of documents with an estimated maximum time of 5 working days.
3. Furthermore, BPJPJH determines the LPH based on the choice of the applicant.
4. Then LPH conducts inspection as well as product testing.
5. BPJPH receives and verifies document from LPH examination and testing,
6. The next step is for the MUI to hold a halal fatwa session and issue a decision on the determination of halal product.

BMT NU Ngasem’s response to halal certification with this self-declare scheme. BMT has advantages compared to other financial institutions. BMT operations are carried out by providing assistance to its members so that this approach model creates a very high level of trust in its members. In order to optimize the role of BMT in developing MSMEs, the function of BMT in the field of fund distribution, especially in the form of productive financing, needs to be further improved. Because in terminology BMT (Baitul Maal Wattamwil) is an institution that supports improving the quality of microeconomics and small entrepreneurs based on the sharia economic system (Bariroh et al., 2023).

According to halal product guarantee organizing agency, ministry of religion of the republic of Indonesia, this self-declared halal certification is intended for products that use low-risk ingredients and use simple processing methods. The ingredients are taken from nature, for example cassava, bananas, sweet potatoes, and so on which can be guaranteed to be halal. The implementation of self-declaration refers to Government Regulation (PP) Number 39 of 2021 concerning the Implementation of the Halal Product Guarantee Sector (JPH) and the Regulation of the Minister of Religion (PMA) Number 20 of 2021 concerning Halal Certification for MSEs. This method is carried out by the Halal Product Guarantee Administering Agency (BPJPH) of the Ministry of Religion (Kemenag) to increase the number of micro and small enterprise (UMK) products that are halal certified.

According to an interview with the manager of BMT NU Ngasem as well as PPH BMT NU Ngasem, he said, "In order to improve the quality of the micro economy and small entrepreneurs, BMT NU Ngasem has a program, namely halal certification with a self-declare scheme. Where the BMT NU Ngasem Institute houses 2 divisions, namely the member empowerment center and the sharia economic expert cadre formation center. In order to implement the central division for member empowerment, BMT NU Ngasem helps its members and non-members who have businesses or businesses or products to obtain halal certification using a self-declare scheme. Members or non-members or local communities who own these products are to be assisted by MSMEs and then assisted with licensing. Starting from Business Identification Number first in OSS (online single submission) then assisted in making P-IRT then assisted in halal certification and until haqi then labels and packaging were also made and also helped with the marketing process in supermarkets owned by BMT NU Ngasem. And this can be obtained for free, because this is a facility from BMT NU Ngasem for members and the surrounding community so that their businesses can advance in class and develop again. So those who join BMT NU Ngasem not only save and borrow, but they also get business assistance facilities. However, if they are not members of BMT NU Ngasem (the local community) they can still apply for halal certification, but the business assistance is different. The scheme self-declaration in BMT Nu Ngasem is in accordance with the theory according to halal product guarantee organizing agency, ministry of religion of the republic of Indonesia.

According to data provided by the Manager of BMT NU Ngasem as PPH at BMT NU NGASEM, so far 20 products are in the licensing process in 2023, including:

<table>
<thead>
<tr>
<th>No</th>
<th>Name</th>
<th>Branch</th>
<th>Business</th>
<th>Brand</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
<td></td>
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</tbody>
</table>
From the data above, it can be concluded that the response of BMT NU Ngasem to halal certification is very responsive to the halal certification program. And this data will continue to increase later, because in 2023 the BMT NU Ngasem is targeting 100 MSMEs’.

2. **The role of BMT NU NGASEM in accelerating halal certification through self-declaration for MSMEs in Bojonegoro**

Halal Certification The Self Declare Scheme launched by BPJPH requires the role of accompanying the halal product process (PPH), in which case PPH

<table>
<thead>
<tr>
<th>No</th>
<th>Name</th>
<th>Location</th>
<th>Product</th>
<th>Origin</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Darmiyati</td>
<td>Jampet</td>
<td>Coffe</td>
<td>Kopi Semar</td>
</tr>
<tr>
<td>2</td>
<td>Indah Tri Wahyuni</td>
<td>Banjarejo</td>
<td>Pleret</td>
<td>Pawon Mak Toon</td>
</tr>
<tr>
<td>3</td>
<td>Aulia Rohmatin</td>
<td>Banjarejo</td>
<td>Fruit Juice</td>
<td>Pesanjas</td>
</tr>
<tr>
<td>4</td>
<td>Parmiati</td>
<td>Sekar</td>
<td>Taro Stick</td>
<td>Miyono Snack</td>
</tr>
<tr>
<td>5</td>
<td>Mashudi</td>
<td>Gayam</td>
<td>Honey</td>
<td>Kaja Lebah</td>
</tr>
<tr>
<td>6</td>
<td>Masiah</td>
<td>Banjarejo</td>
<td>Pecel Chilli Sauce</td>
<td>Pecel Mbah Bro</td>
</tr>
<tr>
<td>7</td>
<td>Siti Nur Mufitayanti</td>
<td>Tambakrejo</td>
<td>Gapit</td>
<td>Dapur Ibu Phyta Phytu</td>
</tr>
<tr>
<td>8</td>
<td>Damanto</td>
<td>Tambakrejo</td>
<td>Onion Crackers</td>
<td>Kerupuk Kriuk Mak War</td>
</tr>
<tr>
<td>9</td>
<td>Afifah</td>
<td>Ngasem</td>
<td>Onion Crackers</td>
<td>Dua Putra Nusantara</td>
</tr>
<tr>
<td>10</td>
<td>Shalii</td>
<td>Ngasem</td>
<td>Pati Girut</td>
<td>Oriaiss</td>
</tr>
<tr>
<td>11</td>
<td>Siti Aslikah</td>
<td>Purwosari</td>
<td>Pastry</td>
<td>Nastarqu</td>
</tr>
<tr>
<td>12</td>
<td>Puji Astuti</td>
<td>Ngasem</td>
<td>Cassava Crackers</td>
<td>Kerpuk E Mbak As</td>
</tr>
<tr>
<td>13</td>
<td>Agnes Inggrid Elok V</td>
<td>Tambakrejo</td>
<td>Pastry</td>
<td>Agnes Cake &amp; Cookies</td>
</tr>
<tr>
<td>14</td>
<td>Tutik Nopitasari</td>
<td>Ngasem</td>
<td>Hiding Nuts</td>
<td>Ts Family Snack</td>
</tr>
<tr>
<td>15</td>
<td>Hidayah Sulistyantingi</td>
<td>Ngasem</td>
<td>Banana Crackers</td>
<td>Rizal Keripik</td>
</tr>
<tr>
<td>16</td>
<td>Ulfi Muallifatul Khusna</td>
<td>Jampet</td>
<td>Kemplang</td>
<td>Nuknan</td>
</tr>
<tr>
<td>17</td>
<td>Rini Tri Kustiyani</td>
<td>Ngasem</td>
<td>Tempe Chips</td>
<td>Berkah Barokah</td>
</tr>
<tr>
<td>18</td>
<td>Siti Amisah</td>
<td>Ngambon</td>
<td>Soy Milk</td>
<td>2f</td>
</tr>
<tr>
<td>19</td>
<td>Tatik Kiswati</td>
<td>Ngasem</td>
<td>Pastry</td>
<td>Rizky Putra Snack</td>
</tr>
<tr>
<td>20</td>
<td>Diaris Ekawati</td>
<td>Ngasem</td>
<td>Cassava Chips</td>
<td>Langgen g</td>
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</tbody>
</table>
assistance activities can be carried out by Islamic community organizations, Islamic religious institutions and Islamic universities. In assisting the PPH process, the organizations mentioned above will appoint PPH assistants (Rimayanti et al., 2023).

In Bojonegoro Regency, specifically in Ngasem District itself, which acts as a PPH companion institution as well as a pilot project in the halal guarantee system is the BMT NU Ngasem Institute which was founded in early 2023, after previously joining the Bojonegoro Regency Ministry of Religion's halal task force. And in early 2023, he received a registration number as a PPH companion based on the Decree of the Head of the Halal Product Guarantee Organizing Agency No. 41 of 2022 concerning Determination of Registration Numbers for PPH Companions. Acceleration of halal certification given to Micro and Small Enterprises (UMK) by BMT NU Ngasem, namely with the self-declare scheme.

Where self declare is an independent statement of the halal status of MSE products. Business actors can self-declare if they have met the requirements, where the condition is that there must be assistance from a registered halal product process assistant (Rafianti et al., 2022). Where in this case BMT NU Ngasem has a role, namely as a companion to the halal product process.

The potential success of the free halal certification acceleration program or what is usually called self-declaration by BMT NU Ngasem is supported by the large potential of the halal industry in Bojonegoro Regency, the large number of MSEs and consumers who are starting to realize the importance of halal branding, the majority of Bojonegoro Regency’s Muslim population as a market, and lifestyle. Halal (halal lifestyle) which is worldwide. The potential of Bojonegoro Regency is quite large to support the growth of existing MSMEs. The population of the district is sufficient, namely 1,301,635 people. However, based on BPS Bojonegoro data, Gross Domestic Product (GDP) is experiencing a downward trend. GDP, which was initially 78,046.33 billion rupiah in 2019, decreased to 70,258.51 billion rupiah in 2020. Apart from that, economic growth also decreased by -0.40% in 2020 (Riska Nur Rosyidiana, Rizka Miladiah Ervianty, Wahyu Firmandani, Putri Marta Linduwati, 2023).

Sehati regulations for MSEs are carried out using a halal self-declaration scheme with verification from the Halal Product Process companion as regulated in Law no. 33 of 2014, PP no. 39 of 2021, PMA no. 20 of 2021, Kebkaban no. 77 of 2021, Kebkaban no. 33 of 2022, and Kebkaban no. 135 of 2022 (Kasanah & Sajjad, 2022). Where in this case BMT NU Ngasem acts as PPH Companion to help in the acceleration process.

According to an interview from the BMT Manager and PPH, he said, “In the context of the process of accelerating halal certification with the self-declare scheme, in the process of applying for halal certification with the self-declare scheme, BMT NU Ngasem immediately visited them one by one, because before halal certification they must have an NIB then owns the product and label. And the product must go through a process because if there is no packaging then you cannot apply for halal certification. Because halal certification is intended for manufacturers who produce their own products. The reason for going directly into the field is to collect registration data and field verification audits”.

The registration flow for halal certification for the self-declare scheme at BMT NU Ngasem is the same as the self-declare registration flow in general, namely with simple steps such as: MSMEs need to access the SIHALAL site or platform. MSMEs must create a user account by filling in the registration form and carrying out verification via email. After the account is created, MSMEs can log in and select the "Free Certification Application" option. Then, complete the application form with the requested information, such as company data, the
product you want to register, and the production method used. MSMEs must also attach supporting documents, such as product photos and labels of the materials used. After filling in the form correctly, apply for the free halal certification. The verification process will be carried out by a certification team who will check the product's compliance with halal principles. If all requirements are met, MSMEs will receive a halal certificate for free. This certificate will provide confidence to consumers and help MSMEs develop their business in the wider halal market (Adenan et al., 2024).

5. CONCLUSION

From the explanation above, it can be concluded that the acceleration of halal certification given to Micro and Small Enterprises (UMK) by BMT NU Ngasem is with a self-declare scheme. Where self-declare is an independent statement of the halal status of MSE products. Business actors can self-declare if they have met the requirements, where the condition is that there must be assistance from a registered halal product process assistant (PPH). The potential success of the free halal certification acceleration program or what is usually called self-declaration by BMT NU Ngasem is supported by the large potential of the halal industry in Bojonegoro Regency, the large number of MSEs and consumers who are starting to realize the importance of halal branding, the majority of the population is Muslim. Bojonegoro Regency has a market and halal lifestyle.

Where in this case BMT NU Ngasem has a role, namely as a companion to the halal product process. The response from BMT NU Ngasem to halal certification was very responsive to the halal certification program. It is proven by the data mentioned above that there are 20 MSMEs that have received a unified licensing process. And this data will continue to increase in the future, because in 2023 the BMT NU Ngasem is targeting 100 MSMEs. In order to accelerate the process of halal certification with the self-declare scheme, in the process of applying for halal certification with the self-declare scheme, the BMT NU Ngasem immediately jumped in and visited them one by one, because before halal certification you must have an NIB (Business Identification Number) and then have a product and label. And the product must go through a process because if there is no packaging then you cannot apply for halal certification.

6. REFERENCES


