

From Concept to Practice: Ijtihad Jama'i as a Method for Issuing Halal Product Fatwa from the Perspective of Kiai in Bangkalan, Madura

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Abstract

This study aims to analyze the perspectives of Madurese scholars on the application of collective ijtihad (ijtihad jama'i) as a method for determining halal product fatwas. This method is viewed as an effective solution to address the complexity of contemporary issues that cannot be resolved individually. Employing a descriptive qualitative approach, the study collected data through in-depth interviews with scholars from Bangkalan, such as Kiai Ma'ruf Khozin and Kiai Nur Hasyim, complemented by observation and documentation techniques. The findings reveal that Madurese scholars strongly support the implementation of collective ijtihad in halal product fatwa issuance, as it enhances the accuracy of rulings, reinforces their legitimacy, and preserves the values of maqāṣid al-sharī'ah. Nevertheless, several challenges were identified, including limited access to contemporary references and the need to strengthen scholarly capacity. The study recommends optimizing the role of bahtsul masail forums, enhancing collaboration among scholars, academics, and halal certification institutions, and expanding the practice of collective ijtihad to the district level. These findings are expected to contribute significantly to strengthening collective-based halal fatwa determination methods amidst the growing demands of the halal industry in Indonesia

[Penelitian ini bertujuan untuk menganalisis pandangan ulama Madura terhadap penggunaan ijtihad jama'i sebagai metode penetapan fatwa produk halal. Metode ini dipandang sebagai solusi efektif dalam menghadapi kompleksitas persoalan kontemporer yang tidak dapat diselesaikan secara individu. Penelitian ini menggunakan pendekatan deskriptif kualitatif dengan teknik wawancara mendalam terhadap para ulama Bangkalan, seperti Kiai Ma'ruf Khozin dan Kiai Nur Hasyim, serta dilengkapi observasi dan dokumentasi. Hasil penelitian menunjukkan bahwa ulama Madura sangat mendukung penerapan ijtihad jama'i dalam penetapan fatwa produk halal, karena mampu meningkatkan akurasi, memperkuat legitimasi fatwa, dan menjaga nilai-nilai maqāṣid syari'ah. Namun, beberapa tantangan turut diidentifikasi, seperti keterbatasan akses terhadap literatur kontemporer dan perlunya penguatan kapasitas keilmuan ulama. Penelitian ini merekomendasikan optimalisasi forum bahtsul masail, penguatan sinergi antarulama, akademisi, dan lembaga sertifikasi halal, serta perluasan penerapan ijtihad jama'i hingga tingkat kabupaten. Temuan ini diharapkan dapat menjadi kontribusi penting dalam memperkuat metode penetapan fatwa halal berbasis kolektif di tengah dinamika kebutuhan industri halal di Indonesia]

Keywords: Collective Ijtihad; Halal Product Fatwa; Madurese Scholars; Maqāṣid al-Sharīah, Halal Industry.

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INTRODUCTION

Indonesia is the country with the largest Muslim population in the world. In 2022, the total population surpassed 270 million, with approximately 234 million identifying as Muslim (Ahla et al., 2020). This significant Muslim demographic has driven various government initiatives to foster an ecosystem aligned with Islamic values, one of which is the development of halal industrial zones (Humaida et al., 2024). The halal aspect is a critical consideration in all facets of human life (Hatoli, 2020).

The potential of this vast Muslim population can be strategically utilized to advance the *halal* industry (Madjid, 2022; Hasyim, 2023). Building a *halal* ecosystem involves managing *halal* value chains and promoting a *halal* lifestyle (Saputri, 2020). Linguistically, the term *halal industry* consists of two components: "industry," which refers to the processing of products in accordance with *shari'ah* (Islamic law), thus embedding *barakah* (blessings) in these activities (Ismail et al., 2023; Sulistiani, 2018; Wulandari & Pradesyah, 2023). This initiative is not only designed to boost national economic growth but also to provide protection for Muslim consumers by guaranteeing the *halal*-compliance of food, beverages, cosmetics, and service products. The presence of *halal* industrial zones represents the practical realization of the Indonesian society's dynamic social and spiritual demands. Moreover, the *halal* industry carries significant export potential (Fathoni, 2020) and could contribute to an increase in foreign exchange reserves (Ministry of Finance of the Republic of Indonesia, 2019). In addition, it is estimated that the *halal* industry could generate between 170,000 and 330,000 jobs (Indonesia Halal Lifestyle Center, 2019).

In the modern era, the need for legal certainty regarding *halal* products has become increasingly important, in line with the growing awareness among Muslim consumers concerning the *halal* status of the products they consume (Monoarfa et al., 2023; Darojatun, 2018; Maulizah & Sugianto, 2024). The demand for *halal* compliance applies not only to food and pharmaceuticals (Sarisae et al., 2023), but also to clothing (Destriyansah et al., 2023) and cosmetics (Isa et al., 2023), making it a vital concern for Muslim communities. The designation of *halal* status is not merely a matter of labeling; it touches upon deeper dimensions of Islamic legal discourse, particularly in terms of conformity with *shari'ah* principles. With the enactment of Law No. 33 of 2014 on *Halal Product Assurance*, a formal system was established to provide legal guarantees and certainty regarding *halal* product certification in Indonesia (Adamsah & Subakti, 2022). In Indonesia, the responsibility for *halal* product inspection initially rested with the Indonesian Council of Ulama (Majelis Ulama Indonesia, or MUI), through its Assessment Institute for Foods, Drugs and Cosmetics (LPPOM-MUI) (Gasali & Supardin, 2023).

In the context of *halal* certification, religious edicts (*fatwa*) issued by authoritative Islamic bodies play a crucial role in providing legal certainty to the public (Mustaqim, 2023). The MUI has institutionalized a scholarly form of *ijtihad* by involving qualified Muslim scholars (*'ulama'*) in its decision-making process (Sodiqin, 2025). The council has taken a progressive stance in addressing contemporary issues through the issuance of *fatwas*

(Harnowo & Habib, 2024). Nonetheless, it is important to recognize that *fatwās* are often perceived to have limited influence on public policy (Mun'im et al., 2025). While *fatwās* function as Islamic legal guidelines, they also serve to consolidate the authority of the MUI within the broader religious legal hierarchy (Alnizar, 2025). However, the issuance of *fatwās* is not without controversy, as differences of opinion frequently arise (Hannan et al., 2025). One emerging method in contemporary *fatwā* formulation is the application of *ijtibād jamā'i* (collective legal reasoning), which involves the collaborative efforts of multiple '*ulamā*' to derive a legal ruling (Al-Munawar & Mirwan, 2020). This method is believed to enhance the precision, prudence, and social acceptability of *fatwās*, particularly in light of the diverse and complex nature of modern legal challenges.

In practice, *ijtibād jamā'i* has emerged as a response to the increasing complexity of contemporary challenges, where the efforts of a single *mujtahid* are often deemed insufficient to address multidisciplinary legal issues. By involving experts from various fields, *ijtibād jamā'i* offers a more comprehensive and integrative approach to Islamic legal formulation (Al-Munawar & Mirwan, 2020), including in matters related to *halāl* product determination. Consequently, the application of *ijtibād jamā'i* in the context of *halāl fatwā* issuance constitutes a significant innovation that deserves further scholarly exploration—particularly from the perspective of local religious authorities, such as those in Madura Island.

Madura Island, which comprises four regencies—Bangkalan, Sampang, Pamekasan, and Sumenep—is known for its strong religious character. The Madurese community demonstrates a high level of commitment to religious values (Hotimah & Salma, 2023), particularly in relation to the consumption of *halāl* products. This strong awareness of *halāl* compliance presents a valuable opportunity for the development of the *halāl* industry in the region. At the same time, it necessitates the existence of a credible and accurate *fatwā* issuance mechanism rooted in *sharī'ah* principles. One relevant method to address this need is the implementation of the *ijtibād jamā'i* concept as a collective approach to legal reasoning in Islamic jurisprudence.

In the context of *fatwā* formulation, the involvement of local '*ulamā*' in the *halāl fatwā* process has become increasingly strategic amid the dynamics of globalization and the growing demand for *halāl* certification. The '*ulamā*' of Madura—long regarded as the primary religious authorities by the local community (Qodariyah, 2014)—possess distinct perspectives on the application of *ijtibād jamā'i* as a method of legal determination. Their understanding of *ijtibād jamā'i* is not solely rooted in normative *sharī'ah* considerations but also integrates local socio-cultural and economic realities.

Hence, examining the views of Madurese '*ulamā*' on *ijtibād jamā'i* is highly relevant for understanding how this method is adopted, received, or even critiqued within the local context. Following the enactment of Law No. 33 of 2014 on *Halal Product Assurance*, it is increasingly important to analyze how *halāl fatwā* mechanisms function at the local level. Although national bodies such as the Indonesian Council of Ulama (Majelis Ulama Indonesia, or MUI) hold formal authority, the legitimacy of a *fatwā* often relies heavily on its acceptance by local communities—acceptance that frequently depends on the views and endorsement of local '*ulamā*'.

Madurese '*ulamā*', known for their conservative yet adaptive orientation, are key actors in the dissemination, interpretation, and implementation of *halāl* rulings within society. Nevertheless, the application of *ijtibād jamā'i* in the context of *halāl fatwās* is not without challenges. There exists a spectrum of opinions among the '*ulamā*'—ranging from

strong support, seeing it as a more representative model, to skepticism, regarding it as a potential dilution of the individual authority of the *mujtahid*.

Therefore, it is essential to explore how Madurese '*ulamā*' evaluate the core principles, operational mechanisms, legal validity, and social reception of *ijtihād jamā'i*. Such an approach will enrich the discourse of Islamic legal thought, particularly within the field of *fiqh al-ḥadāth* (contemporary Islamic jurisprudence), while also illustrating how the Islamic principle of *shūrā* (consultation) is actualized in modern *fatwā* practices.

Previous studies have shown that the issuance of *fatwās* on *halāl* products is carried out through a mechanism involving the Assessment Institute for Foods, Drugs, and Cosmetics of the Indonesian Council of Ulama (LPPOM MUI) in the product inspection process, and the *Fatwā Council* in the final endorsement of *halāl* status (Ubaidillah, 2024). In addition, to increase awareness of *halāl* products, scholarly *ijtihād* is required to address various issues related to the concept of *halāl* (Rismawati & Noor, 2020). Earlier research has also shown that MUI *fatwās* can serve as solutions to problems that arise in developing societies (Darti, 2017). Studies conducted by Wijayanti and Meftahudin (2018), and Amani and Hidayat (2024), have explored *fiqh* and *uṣūl al-fiqh* principles in relation to *halāl* products using the methods of *istinbāṭ* and *ijtihād* in determining legal rulings.

A review of previous research indicates that while the concept of *ijtihād jamā'i* has been discussed in general terms, there remains a significant gap in studies focusing specifically on the perceptions of local '*ulamā*'—particularly in regions such as Madura—toward the application of *ijtihād jamā'i* in the context of *halāl fatwās*. This study aims to fill that gap by focusing on the perspectives of Madurese '*ulamā*', a topic that has received limited scholarly attention. A localized approach of this nature is vital to contextualizing modern *fiqh* concepts within Indonesia's highly diverse socio-cultural landscape. Madura—with its distinctive *pesantren* culture and its networks of traditional '*ulamā*'—offers a unique perspective that differs significantly from other regions in Indonesia.

This study focuses on analyzing the views of Madurese '*ulamā*' regarding the use of *ijtihād jamā'i* as a method for issuing *halāl fatwās*. It not only seeks to assess the extent to which the concept is understood and accepted but also aims to identify the supporting and inhibiting factors in its local implementation. Consequently, this research is expected to contribute theoretically to the development of contemporary *ijtihād* methodologies, while also offering practical implications for strengthening *halāl fatwā* institutions based on *maqāṣid al-sharī'ah* in Indonesia.

METHOD

This study employs a descriptive qualitative approach. Qualitative research focuses on phenomena that occur in interactions among individuals (Abdussamad, 2021). The qualitative method is chosen to understand social phenomena within the community—specifically, to explore the perspectives of Madurese '*ulamā*' on *ijtihād jamā'i* in the context of issuing *fatwās* on *halāl* products. This approach allows for an in-depth exploration of thought constructions, arguments, and the implementation of *ijtihād jamā'i* among the religious elites of Madura, particularly in Bangkalan Regency. The aim is to reveal the meaning embedded in the practice of *ijtihād jamā'i* through the lived experiences, perceptions, and interpretations of key informants.

The primary data collection techniques employed include in-depth interviews, participant observation, and document analysis. Semi-structured interviews were conducted with prominent '*ulamā*' and members of the Fatwā Commission of East Java's MUI who

originate from Madura, such as Kiai Ma'ruf Khozin and Kiai Nur Hasyim, to gain a comprehensive understanding of the research theme.

A purposive sampling technique was used to select informants (Emzir, 2012) who possess authority and expertise in *fatwā*-making and contemporary Islamic law. The informants consisted of '*ulamā*' or *kiai* actively involved in collective *ijtibād* forums such as *Baḥṡ al-Masā'il*, the MUI Fatwā Commission, and other clerical institutions in Madura. Observations were conducted during several religious decision-making forums to directly examine the implementation of *ijtibād jamā'i*. Document analysis included collecting official *fatwās*, records of *baḥṡ al-masā'il*, and other supporting materials related to *halāl* rulings.

To ensure data validity and reliability, the verification process was carried out through triangulation of sources and methods, in accordance with robust qualitative research standards (Moleong, 2010). Data analysis was performed using thematic deductive techniques (Sukiati, 2016), starting with data reduction, data presentation, and conclusion drawing. The data obtained from interviews, observations, and documentation were analyzed by identifying key themes (Sugiyono, 2013) related to the implementation of *ijtibād jamā'i*, its urgency in the issuance of *halāl fatwās*, and the internal dynamics within '*ulamā*' forums in Madura. The findings were then interpreted through the theoretical framework of *uṣūl al-fiqh*, particularly the concept of *ijtibād jamā'i* and *maqāṣid al-shari'ah*, to provide a normative foundation for data interpretation. Through this methodology, the study aims to offer a comprehensive understanding of the relevance and contribution of *ijtibād jamā'i* in strengthening the legitimacy of *halāl fatwās* amid the evolving socio-religious landscape of contemporary Madura.

RESULT AND DISCUSSION

Overview of Madura Island

Madura Island is part of East Java Province, located to the northeast of Java Island, and consists of four regencies: Bangkalan, Sampang, Pamekasan, and Sumenep. Geographically, Bangkalan Regency occupies the westernmost area of Madura Island, covering a total area of 1,260.14 square kilometers. It is bordered to the north by the Java Sea, to the east by Sampang Regency, and to the south and west by the Madura Strait. Positioned between 112° 40' 06" and 113° 08' 44" East Longitude and 6° 51' 39" to 7° 11' 39" South Latitude, Bangkalan is administratively divided into 18 districts (*kecamatan*) and 281 villages/sub-districts (*desa/kelurahan*), consisting of 273 villages and 8 urban sub-districts. Topographically, the coastal areas—such as Sepulu, Socah, Kamal, Modung, and Kwanyar Districts—lie at an elevation of 2 to 10 meters above sea level, while the central areas, such as Geger District, reach elevations of up to 100 meters. This geographical diversity presents unique dynamics for the region's socio-economic and cultural development.

In addition to its strategic geographical characteristics, Madura Island is also known for its strong Islamic atmosphere. Madura is directly connected to Java Island through two main routes: the Ujung-Kamal Port and the Suramadu Bridge. For many years, Kamal Port has served as the primary gateway for economic activities and community mobility. However, its strategic role has shifted with the construction of the Suramadu Bridge. This 5.4-kilometer-long bridge now serves as the main route connecting Bangkalan Regency to Surabaya City, significantly improving transportation access for the people of Madura, whether for economic, educational, or social purposes. The existence of these two crossing routes has facilitated increased interaction between the Madurese community and other regions, while also reinforcing Madura's position as a region that is adaptable to change without losing its strong Islamic traditions (Aminullah, 2022).

The Concept of Ijtihad Jama'i

Ijtihad Jama'i is derived from the combination of two terms: *ijtihad* and *jama'i*. Etymologically, *ijtihad* is defined by classical scholars such as Ibn Mandzur (Mandzur, n.d.) and al-Raghib al-Ashfahani (Al-Ashfahani, n.d.) as the maximum effort exerted to achieve something, particularly in matters that are difficult and burdensome. According to al-Ghazali (Al-Ghazali, 1997) and Ibn al-Hummam (Al-Hummam, 1932), the terminology *ijtihad* refers to the endeavor of a *mujtahid* or *faqih* to acquire legal knowledge through the extraction of *dalil* (evidence), whether they are *qath'i* (definitive) or *dzanni* (presumptive). Meanwhile, the term *jama'i* refers to the concept of collectivity, i.e., combining several elements into one unity (Al-Fayyumi, 1977). In this context, *Ijtihad Jama'i* refers to the collective effort of a group of scholars to interpret Islamic law through intensive consultation, representing the synergy of diverse scholarly expertise in formulating fatwas to address contemporary issues (Al-Zuhaili, 1990).

Conceptually, contemporary scholars such as Khalid al-Khalid (Al-Khalid, 2009) and Abdul Majid al-Syarafi (Al-Syarafi, 1998) describe *Ijtihad Jama'i* as a mechanism for legal discussion conducted by a group of experts, whether in person or remotely, with the principle of consultation to reach consensus. *Ijtihad Jama'i* differs from *ijma'* in its requirement for agreement; while *ijma'* demands the unanimous approval of all scholars, *ijtihad jama'i* only requires a majority. Scholars like Wahbah al-Zuhaili and Yusuf al-Qardhawi emphasize that *Ijtihad Jama'i* aims to address the problems of the community through a collective approach based on tangible *maslahat* (public interest) (Al-Zuhaili, 1990; Al-Qardhawi, 1996). Thus, collective *ijtihad* is regarded as more adaptive to the complexities of the times, involving the distribution of legal evidence, while considering the broader interests of the community in the formulation of Islamic law.

Therefore, *Ijtihad Jama'i* becomes a crucial foundation in the process of contemporary Islamic legislation, particularly in large-scale social issues. The presence of collective *ijtihad* ensures the objectivity of the law because it is supported by the scholarly deliberation of experts, rather than simply individual opinions. This model serves as an important instrument in achieving the common good, with the principle of consultation as its cornerstone. Each collective *ijtihad* endeavor essentially paves the way towards *ijma'*, although not all *ijtihad jama'i* culminate in *ijma'*. In its application, *Ijtihad Jama'i* is seen as a systematic activity designed to realize the objectives of Islamic law in relation to the realities of the lives of the community, the nation, and modern society.

The Urgency of Ijtihad Jama'i in the Determination of Contemporary Islamic Law

In the modern context, the need for *ijtihad* has become increasingly important due to the numerous contemporary *fiqh* issues that demand new legal solutions. Islamic law, as a vital instrument for the actualization of religious teachings in life, requires an adaptive response. Therefore, *Ijtihad Jama'i* or collective *ijtihad* is considered the most effective approach to address this challenge. This concept involves collaboration among experts from various fields to discuss issues comprehensively, aiming to achieve legal decisions that align closely with the public interest (*maslahat*) and truth. As Abdul Majid al-Syarafi (Al-Syarafi, 1998) stated, *Ijtihad Jama'i* offers a consultation mechanism that prioritizes the exchange of opinions and majority voting, making it more accurate compared to individual *ijtihad*, which is increasingly rare today.

Among the advantages of *Ijtihad Jama'i* are the application of the principle of *shura* (consultation), improving the accuracy of legal decisions, replacing the operational role of *ijma'* (consensus), and preventing stagnation in *ijtihad*. Additionally, this method can overcome sectoral egos, protect the integrity of *ijtihad* from various threats, and serve as

the primary solution to the increasingly complex problems facing the ummah. Its presence also strengthens the unity of the community, encourages mutual complementarity among scholars, and fosters legal studies based on collective scientific agreement, in contrast to the dominance of opinions in individual *ijtihad*. Thus, *Ijtihad Jama'i* serves not only as a response to the complexities of modern times but also as an optimal model in creating Islamic law based on the comprehensive welfare (*kemaslahatan*) of the ummah (Al-Munawar & Mirwan, 2020).

The Urgency of Ijtihad Jama'i as a Method of Determining Fatwa for Halal Products

The role of scholars (*ulama*) in advancing the halal industry is crucial (Wijaya et al., 2024). The fatwas issued by scholars are an essential part, especially in providing guidance regarding the halal status of products and economic activities (Gasali & Supardin, 2023). Scholars play a vital role in guiding the Muslim community through the explanation of *shari* laws, whether through lectures, scholarly discussions, fatwa publications, or other written works. In practice, this active role of scholars is often realized through the method of *ijtihad jama'i*, which is the process of collectively extracting legal rulings. This approach is considered closer to the truth (*taufiq*) and more accurate in deriving the decrees of Allah SWT and the teachings of the Prophet Muhammad SAW regarding contemporary issues.

Ijtihad Jama'i has become an urgent need in issuing fatwas for halal products in the contemporary era. The complexity of legal issues arising from the advancements in food, cosmetics, and pharmaceutical technologies requires a collective approach involving experts from various fields of knowledge. By involving scholars, fiqh experts, health professionals, and scientists from relevant disciplines, *Ijtihad Jama'i* can produce legal decisions that are more comprehensive, credible, and adaptive to the changing times. This model ensures that the fatwa produced is not only based on classical normative texts but also takes into account *maslahat* (public interest), the welfare of the public, and developments in scientific knowledge. This is crucial, as halal products are no longer only concerned with the substance of ingredients but also with the production process, distribution, and supply chain management.

Ijtihad Jama'i as a method for issuing halal fatwas reflects the collective spirit of Islamic law, which prioritizes *shura* (consultation) and cross-disciplinary collaboration. Through forums such as the Fatwa Commission of the Indonesian Ulema Council (MUI), the Bahtsul Masail of Nahdlatul Ulama, and the Majelis Tarjih of Muhammadiyah, the process of *ijtihad* is carried out with input from various perspectives that enrich the legal considerations. In the context of halal products, this mechanism is highly relevant, given the complexity of additives, processing technologies, and new product innovations that require in-depth examination from multiple viewpoints. By using the *Ijtihad Jama'i* method, the potential for errors in determining the halal status of products can be minimized, ensuring that the resulting fatwa is stronger in terms of scientific validity, social legitimacy, and consumer trust in halal-certified products.

The urgency of applying *Ijtihad Jama'i* is also closely related to the primary objectives of *maqāṣid al-shari'ah*, which are to preserve religion, life, intellect, lineage, and property. Halal fatwas issued through a collective approach are more capable of addressing the challenges of the times, preventing doubts among the public, and encouraging the development of a sustainable halal industry. Additionally, the application of *Ijtihad Jama'i* prevents the dominance of individual subjectivity in legal rulings, ensuring that the decisions made genuinely represent the collective voice of experts. Therefore, in the face of the rapid growth of the global halal industry, integrating *Ijtihad Jama'i* as a standard for

issuing halal fatwas is not only urgent but also strategic in maintaining the integrity of Islamic law in modern life.

The Urgency and Implementation of Ijtihad Jama'i in Determining Fatwa for Halal Products According to Kiai Bangkalan

Dalam konteks urgensi *ijtihad jama'i* dalam penetapan fatwa halal, di sini penulis akan menampilkan 2 sosok ulama Bangkalan yang cukup terkemuka, karena keduanya merupakan aktifis ormas Islam terkemuka, yaitu NU dan MUI Jawa Timur.

1. KH. Ma'ruf Khozin

Kiai Ma'ruf Khozin is a prominent scholar born to KH. Khozin Yahya and Nyai Hj. Maftuhah. He is the fourth child in his family and began his education at Pondok Pesantren Al-Falah Ploso Mojo, Kediri, from 1994 to 2002. After completing his studies, he married a female student from Surabaya named Wiya. Currently, Kiai Ma'ruf Khozin holds the position of Chairman of the Fatwa Commission of the Indonesian Ulema Council (MUI) in East Java. In addition to his role at MUI, he also leads Pondok Pesantren Raudlatul Ulum 1 Suramadu, located in Baengas Village, Labang Sub-district, Bangkalan Regency, not far from the Suramadu toll gate. His presence in this strategic area has greatly contributed to the development of Islamic education and the provision of legal guidance to the surrounding community.

From Kiai Ma'ruf Khozin's perspective, the concept of *Ijtihad Jama'i* is vital in the development of contemporary Islamic law. He argues that in the past, scholars like Imam Nawawi and Imam Ibn Hajar were able to solve legal issues individually due to their extensive knowledge. However, in the modern era, the complexity of issues demands the collective involvement of experts from various fields. *Ijtihad Jama'i*, as reflected in institutions like Bahtsul Masail in NU, the Fatwa Commission in MUI, and the Majelis Tarjih Muhammadiyah in Indonesia, is a real example of how collective consultation becomes an essential mechanism in issuing fatwas. In the Middle East, such as in Egypt, there are still scholars who perform *ijtihad* individually, but in Indonesia, this collective approach has proven to be more adaptive and contextual in addressing new legal problems.

The practice of *Ijtihad Jama'i* in Bangkalan itself can be seen through the implementation of Bahtsul Masail at Pondok Pesantren Syaikhona Mohammad Kholil. This forum involves scholars from various academic backgrounds, resulting in more credible and trustworthy legal decisions. According to Kiai Ma'ruf Khozin, this collective participation improves the accuracy and validity of the fatwas issued. For example, the debate about the halal status of carmine – a natural dye derived from insects – highlights the importance of collective *ijtihad* forums. In this case, Maliki scholars argued that carmine was halal because it comes from a small insect without blood, while the Shafi'i school considered it haram and impure. After in-depth research, MUI in Indonesia decided that carmine was halal, based on the Fatwa Commission's Decision No. 33 of 2011, considering that it was safer than artificial dyes made from harmful chemicals.

In the practice of issuing halal fatwas, Kiai Ma'ruf Khozin emphasizes that all products proposed for certification must go through a strict verification process at LPPOM MUI. Business owners, such as those managing Bebek Sinjay and Bebek Suramadu, are required to undergo an audit procedure that includes examining the slaughter method, raw materials, and food processing techniques. Only if all standards are met will the product be declared halal. This illustrates that the application of *Ijtihad Jama'i* is not only about consultation but also emphasizes scientific and field methods in assessing the compliance of products with *shari'ah* principles. This model combines various areas of expertise and

strengthens the accuracy in legal rulings, ensuring that the resulting fatwas can be responsibly accounted for both to the public and to Allah SWT.

Finally, Kiai Ma'ruf Khozin hopes that the method of *Ijtihad Jama'i* will be further optimized, particularly in supporting the national halal certification policy for 2024 and beyond. He emphasizes the importance of policies that mandate all food and beverage products to have an official halal label as a guarantee of consumer trust. The application of *Ijtihad Jama'i* is considered strategic in maintaining the halal status of products amid the increasingly complex modern industry. By prioritizing collective consultation based on scientific knowledge and *maqāṣid al-shari'ah*, Indonesia can strengthen the position of its halal products on the global stage while protecting the religion, life, intellect, lineage, and property of the people. This effort is a tangible implementation of *shari'ah* principles in the life of the nation and state (KH Ma'ruf Khozin, Interview, Bangkalan, October 11, 2023).

2. Kiai Nur Hasyim

Kiai Nur Hasyim is a prominent figure in the ulama world of Madura, especially in Bangkalan Regency. He is the brother-in-law of KH. Ahmad Rowi Shidiq Muslim, the head of Pondok Pesantren Sumurnangka, located on Jalan Pondok Pesantren Sumurnangka RT.01/RW.01, Suwazan, Modung, Bangkalan. This pesantren has a long history, founded on 14 Jumadil Akhir 1352 H (October 4, 1931) by KH. Tolhah Rowi. After the death of the founder, leadership was passed to KH. Ahmad Shidiq Muslim, who successfully developed the pesantren into a modern educational institution by establishing Madrasah At-Tholahwiyah on October 6, 1987. Now, under the leadership of KH. Ahmad Rowi Shidiq Muslim, Pondok Pesantren Sumurnangka continues to grow, with increasingly comprehensive educational facilities that support the advancement of the learning process for the santri (students).

Along with the times, the concept of *Ijtihad Jama'i* began to be widely implemented in Bangkalan starting in 1992, in line with the recommendations of the PBNU National Conference in Bandar Lampung, which emphasized the importance of collective *ijtihad*. Kiai Nur Hasyim asserts that *Ijtihad Jama'i* emerged out of the urgent need to address the limitations of individual scholars in resolving Islamic legal issues. *Ijtihad Jama'i* is understood as a mechanism for gathering experts from different disciplines, such as sociology, Hadith, and *syariat* law, to deliberate and draw legal conclusions. According to Kiai Nur Hasyim, in the modern era, it is difficult to produce scholars on the level of Imam Syafi'i, who mastered multiple fields simultaneously, so the practice of collective *ijtihad* has become an absolute necessity to address the complexities of contemporary issues.

In Bangkalan, the Islamic legal resolution mechanism based on *Ijtihad Jama'i* is implemented in multi-tiered stages. Religious issues are initially discussed by local scholars, and only if no agreement is reached, are the issues brought to higher-level forums such as Bahtsul Masail. A real example of this pattern is the case of the false prophet Nur Tajib in Modung District, which was resolved locally without requiring an official fatwa from MUI. Conversely, for more complex issues like zakat fitrah in the form of money, PBNU held a national collective *ijtihad*, resulting in a new legal ruling. Kiai Nur Hasyim emphasizes that this pattern is effective in maintaining the continuity of legal resolutions based on collective strength while still respecting the strong local wisdom among the Nahdliyin community in Bangkalan.

In addition to general religious law, the *Ijtihad Jama'i* model is also applied in the halal certification process for products in Bangkalan. According to Kiai Nur Hasyim, the halal certification application begins with the producer submitting a request to BPJPH, followed by the designation of a Halal Examination Institute (LPH) such as LPPOM MUI,

Socofindo, or accredited universities. These LPHs are responsible for conducting a thorough audit of the raw materials and production processes. After the audit is completed, the results are discussed in a meeting of the Fatwa Commission of MUI East Java, attended by at least five members. This collective system underscores the importance of multi-verification principles in determining the halal status of products, enriching the accuracy and legitimacy of the fatwa issued (Kiai Nur Hasyim, Interview, Bangkalan, October 21, 2023).

From the explanation above, it is clear that Kiai Ma'ruf Khozin emphasizes the importance of implementing the *Ijtihad Jama'i* method, particularly because this mechanism involves multiple experts in their respective fields, ensuring that the decisions made are closer to the truth of *syariat* law and minimizing the potential for errors in legal rulings. In his interview in Bangkalan, he stressed that the strength of *Ijtihad Jama'i* lies in the collective scholarly approach that reinforces each other in decision-making. A similar view was expressed by Kiai Nur Hasyim in his interview, where he highlighted the urgency of *Ijtihad Jama'i* in the context of issuing halal product fatwas. He explained that before a product is declared halal, it must undergo a rigorous research process and be verified by at least five members of the Fatwa Commission of the Indonesian Ulema Council (MUI), each possessing high competence in Islamic law, particularly regarding halal and haram laws. Through the involvement of these multi-experts, the accuracy and validity of the fatwa are better ensured, while also building public trust in religious decisions. Therefore, *Ijtihad Jama'i* is not only a method for establishing new legal rulings but also an essential instrument in maintaining the credibility and authority of fatwas within the Muslim community.

From all the explanations above, it can be concluded that the practice of *Ijtihad Jama'i* is a fundamental foundation in ensuring the accuracy of fatwa issuance, including in halal product certification. The self-declare scheme, which is now introduced for simple products, must still be under the supervision of this collective system. Kiai Nur Hasyim hopes that this collective *ijtihad* practice will not be limited to the provincial level but will be expanded to the district level to accelerate services to MSME actors. In this way, the *Ijtihad Jama'i* model is not only relevant as a method for resolving contemporary legal issues but also becomes an essential instrument in supporting the strengthening of *maqāṣid al-sharī'ah* through the protection of religion, life, intellect, lineage, and property in society.

CONCLUSION

The application of *Ijtihad Jama'i* as a method for issuing halal product fatwas in Madura holds a significant urgency in addressing contemporary Islamic legal challenges. Through a collective approach involving scholars from various disciplines, *Ijtihad Jama'i* offers a higher guarantee of validity for halal fatwas, particularly in the context of the complexities of modern products that demand adaptive legal clarity. Madura's scholars, such as Kiai Ma'ruf Khozin and Kiai Nur Hasyim, fully support this method, considering the current social, cultural, and communal needs. *Ijtihad Jama'i* is viewed as a way to minimize errors, strengthen *maqāṣid al-sharī'ah*, and maintain the legitimacy of fatwas amidst the dynamics of global halal industry globalization.

The implementation of *Ijtihad Jama'i* in Madura proceeds through a tiered mechanism, starting with discussions at the local ulama level and progressing to Bahtsul Masail forums and the Fatwa Commission of MUI East Java. The halal certification procedure also applies this principle, with the involvement of halal examination institutions (LPH) and collective verification by at least five members of the commission. This model demonstrates how scholarly synergy and collective deliberation can produce more

authentic, trustworthy, and technologically and consumer-oriented decisions. However, this study also identifies challenges, such as the limited availability of contemporary literature and the need to enhance the scholarly capacity of ulama, which must be addressed to optimize the implementation of *Ijtihad Jama'i* at the local level.

Based on the findings, it is recommended that Bahtsul Masail forums continue to be optimized, collaboration between ulama, academics, and certification bodies be strengthened, and halal legal literacy among the community be expanded. Furthermore, there should be a push for the implementation of *Ijtihad Jama'i* to not only be centered at the provincial level but also be extended to the district level to accelerate halal certification services, particularly for MSMEs. With proper integration, *Ijtihad Jama'i* holds great potential to become a strategic instrument in fortifying the position of the national halal industry, while simultaneously manifesting the realization of *maqāṣid al-shari'ah* in the lives of Muslims in Indonesia, both now and in the future.

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