

Santri's Perception of Fast Food Halal Labels On Micro, Small and Medium Business Products

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Abstract

This study aims to find out the perception of halal labels on fast food products of small and medium business miro, among the students of the Kempek Cirebon Typical Islamic Boarding School in West Java and also to find out Fast Food according to an Islamic Perspective. In this study, the method used is a qualitative method. Qualitative methods are a type of method that produces discoveries that cannot be achieved (obtained) using statistical procedures or other methods of quantification (measurement). This method seeks to present data and facts about students' perception of halal labels on micro, small and medium business products in the Food Court of Kempek Cirebon Typical Islamic Boarding School, by means of observation, written interviews and in-depth interviews, documentation, and data triangulation. Based on the results of the research, it was found that there are still many perceptions of Santri towards the halal label of fast food MSME products, namely still considering that it is not too important to have a halal label on the food, because MSME products are products that are not packaged, not mass-produced, and the ingredients used are ingredients that are known to be halal or haram, and the manufacturing process can be seen directly by consumers. For example, fried rice and geprek chicken, and this statement is also strengthened by the results of the Head of the typical food court of kempek Cirebon, and the Member of the MUI Fatwa Division, who explained that MSME Food Products do not matter if they are not labeled halal. Based on the results of the study, it can be concluded that the perception of students towards the halal label of fast food in Micro, Small and Medium Business products, that is, they still consider the halal label unnecessary.

Keywords: *Labels Halal, Fast Food, MSME Products*

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INTRODUCTION

Humans are social creatures that always interact with other humans, humans also need clothing and food in their lives, in carrying out their social activities humans need energy to stay balanced, one of the human energy intake is from various kinds of food, by eating some food, humans can maintain their energy to still be able to carry out their activities. In this era of the current creative economy, there are many industries that develop various kinds of products that are the most attractive and of course in demand by many people, in terms of food, now there are a lot of fast food, which of course is in great demand by the public. There are many terms in this modern age, including fast food, and in this era of the creative economy, fast food is known to the public as junk food. Junk food can literally be interpreted as junk food or non-nutritious food. The term refers to foods that have no nutritional value for the human body. In addition to being useless, consuming junk food can be detrimental to your health. Health problems due to eating junk food such as obesity or overweight, diabetes, high blood pressure, coronary artery disease, stroke, cancer, and other diseases. (Pamelia, 2018) Food is a basic need for growth and development, but of course the form of the food must also be considered in terms of the benefits and vitamin content in it, in addition to the benefits and content in the food, of course there are other aspects that are very important to pay attention to by Muslims, namely halal or haram, the food, considering that Indonesia is a country with the largest majority of Muslims, Based on Indonesian population data in 2020, the Indonesian population will reach 270.2 million people (Kominfo: 2020). And the number of Muslims in 2020, according to population data, the number of Muslim population in the country in 2020 reached 229 people or 87.2 of the total population. (industry: 2020).

Halal is something very important in the religion of Islam, something that is halal can be a blessing for Muslims. Halal itself is the main point for Muslims to worship so that Muslims are always on the right path, besides that halalness is stated in the Quran and hadith, Islam teaches us to be *senantiasa*, consume halal food and drinks, not only food and drink but all the needs on this earth, such as medicines, sandwiches, and others. It is called halal if the ingredients and how to produce it are in accordance with Islamic law and have an official halal certificate issued by the Indonesian Ulema Council. (Alim, 2018). In response to this, the Indonesian Ulema Council (MUI), through the Food, Drug, and Cosmetics Institute (LPPOM) and the fatwa commission, seeks to ensure the halalness of food for Muslim consumers through halal certificate instruments.

Sertifikat halal adalah fatwa yang ditulis oleh majelis ulama indonesia yang menyatakan bahwa suatu produk adalah halal. Sertifikat halal, kecuali sebagai perlindungan konsumen untuk berbagai jenis makanan yang dianggap tidak sesuai syariat islam, terutama di indonesia yang berpenduduk mayoritas muslim. Promosi persaingan dan pengembangan sertifikat halal sebagai merek saat ini menjadi salah satu poin daya saing dalam perdagangan internasional. (hukum & sriwijaya, 2013) umkm adalah sebuah bisnis kecil yang sangat membantu untuk perbaikan dan pertumbuhan ekonomi masyarakat. Karena keberadaan usaha kecil dan menengah dapat bertahan dalam situasi ini, segala sesuatu yang mencapai kemakmuran orang-orang. Ketangguhan umkm terbukti selama krisis mata uang tahun 1998, banyak usaha yang besar, tapi umkm tetap eksis bahkan meningkat kuantitas. (srijani, 2020) disisi lain masih sangat sedikit produk pangan industri kecil dan mikro yang telah memiliki dan mengajukan sertifikasi halal, hingga saat ini, para pengusaha kecil dan mikro masih kurang peduli terhadap jaminan kualitas kehalalan produknya, meskipun ada bantuan pendampingan proses sertifikasi halal ketiadaan regulasi yang tegas dan jelas tentang kewajiban produsen (pangan), belum lagi

tingginya pembiayaan masih jadi kendala dalam proses sertifikasi produk halal bagi usaha mikro.(yuwono, 2017).

Islamic boarding schools have a very important role in building Islamic character in every person. Pesantren is an Islamic educational institution that already existed, even before this republic was established. In general, the elements of Islamic boarding schools consist of kiai, santri, mosque, yellow book, and dormitory, but if the Islamic boarding school does not have one of these elements, then it cannot be said to be a boarding school. (Hidayat et al., 2018).

Various psychological studies show that students have positive values, such as a positive attitude towards environmentally friendly behavior, moderate satisfaction with their lives, and moderate self-control. Regarding the attitude towards the environment, students have Islamic values that are friendly to the environment, such as not picking flowers or fruits that have not yet been picked, and always maintaining the habits they follow during their studies at the Islamic boarding school when they return home. The collectivist culture of pesantren emphasizes the importance of conformity allowing students to have a positive attitude towards the environment. (Nashori, n.d.) In relation to this research, the researcher is interested in the typical Kempek Cirebon Islamic Boarding School, this Islamic boarding school is one of the Islamic boarding schools in Cirebon Regency, especially in the Kempek area, Gempol District, this Islamic boarding school was established in 1908 which was founded by Kh. Harun Soleh bin Kh. Abdul Jalil bin Kiai Murdan, one of the elder kiai who has a lineage from the Pekalongan area, Central Java, and currently the number of students who are enrolled in the 4 Kempek Islamic Boarding School is approximately two thousand students, which are equipped with 34 dormitories, and cooperatives (foodcourts), in the cooperative or food court, there are ankringan, geprek chicken, fried rice, and a type of chicken chili seasoning.

Regarding perception, perception itself is the process of organizing and interpreting a person's stimulus, which is influenced by desires, knowledge and experience, which is related to stimuli influenced by human behavior in determining life goals, researchers are interested in knowing the perception or views of students in the world of economics, namely especially regarding halal labels on fast food products of micro and small businesses, From this description, we know that students have positive characteristics for the environment, it is because the students get a deeper education about religious science, compared to those who do not study at Islamic boarding schools, so the researcher is interested in researching with the title. "Students' Perception of Fast Food Halal Labels on Micro, Small and Medium Business Products (Food Court Study of Kempek Islamic Boarding School in Cirebon Regency).

Based on the above background, the following problem formulation is prepared; 1. What is the perception of students towards the halal label of fast food on micro, small and medium business products? 2. How is fast food halal from an Islamic perspective?

RESEARCH METHODOLOGY

In this study, the research approach used, namely, qualitative approach, emphasizes the meaning of description from within (versheten), reasoning, definition of a certain atmosphere (in a certain context), and more learning about things related to daily life. The qualitative approach prioritizes the process rather than the final result. Therefore, the sequences of activities can change depending on the circumstances and the number of signs encountered. (Mulyadi, 2011)

With a qualitative approach, analysis is tried comprehensively, so that the process of collecting and presenting information on research results does not only rely on emerging things, but also by trying to look at the factors behind it (programs, culture, and certain policies). (Shirley Scott, 2021)

The type of research in this study is a type of ethnographic research, the type of ethnographic research itself is a type of research that emphasizes on, description and interpretation of a culture or social group system. Researchers examined the groups and studied behavioral patterns, habits, and lifestyles. Ethnography is a process of research and results as a research process, ethnography involves a long observation of a group in which the researcher participates in the daily life of the interviewee or through one-on-one interviews with group members. or the meaning, behavior, language and interaction of each person in a group. (Moha & Sudrajat, 2019).

The method used in this research is a qualitative method. Qualitative research is a study that examines the quality of relationships, activities, situations, or various materials. Qualitative research emphasizes more on holistic descriptiveness, which describes in detail the activity or situation that occurred, rather than comparing the effects of certain treatments or explaining people's behaviors and treatments. (Moleong, 2013) The qualitative method in this study was used to find out how students' perception of halal labels on fast food is. The qualitative method in this study was used to analyze students' perception of halal labeling in fast food.

Data Data is empirical facts collected by researchers for the purpose of solving problems or answering research questions. Research data can come from various sources that are collected using various techniques during research activities. (Sumanto, 2010) 2. Data sources Data sources, are sources from which data can be obtained.the data sources used in this study are primary data and secondary data which are explained as follows: a. Primary Data Primary data, namely, data obtained by direct interviews. In this research, primary data can be obtained through interviews with students of the Kempek Khas Kempek Cirebon boarding school, West Java, and also from the Cirebon City MUI. b. Sukernder Data Secondary data, namely, data and documents obtained indirectly from archives, which are related to the problem being studied. Secondary data in this study was obtained from books, google books, journals, documents needed in research, and so on related to the perception of students regarding halal labels on spicy food.

Data collecting techniques describe what is used to collect data on variables or research areas. In qualitative research, we study the perspective of participants with several strategies, strategies that have an interactive nature, such as direct observation, participatory observation, in-depth interviews, documents, complementary techniques such as photos, recordings, and so on. The following data collection procedures are used in qualitative research: Observation, interviews, and documentation. (Manual)

RESULTS AND DISCUSSION

1. Students' perception of the halal label of fast food and MSME products,

That it is still considered that it is not very important to have a halal label on the food, because MSME products are products that are not packaged, not mass-produced, and the ingredients used are ingredients that are known to be halal or haram, and the manufacturing process can be seen directly by consumers, for example, fried rice and geprek chicken, and this statement is also strengthened by the results of the Head of the typical food court of kempek

cirebon, and Member of the MUI Fatwa, who explained that MSME Food Products are not a problem if they are not labeled halal.

To provide this halal label in accordance with our mandate, there are two MUI mandates, namely government partners and as protectors or protectors of the community, meaning that when we provide halal labeling to this food it actually provides a sense of comfort to the community because its halal is guaranteed, then what about food that does not have a halal label from MUI, actually we do not recommend, Just be careful, because this is worrisome, especially from abroad, it is very prone to the entry of elements that are not clear, maximally haram, this is dangerous, therefore our tupoksi who is the protector of the community has an obligation to inform to legalize food and drinks, drugs are labeled halal, of course this does not mean that those that are not labeled halal from the MUI are not halal, It is not the same, if MSME food does not have a label, so what we mean is packaged, marketed, and consumed en masse. The same thing based on an interview with the Head of the Food Court of the Kempek Cirebon Typical Islamic Boarding School, namely Iqbal Maulana, 43 who was interviewed on March 12, 2022, at 11.00 WIB at the Food Court of the Kempek Cirebon Typical Islamic Boarding School stated: There is no halal label in each of the stalls, because it has been explained earlier that we have trusted outside parties to spend on ingredients and must be halal, Regarding the hala label, the halal label is just a label if you consume something, you don't have to have a halal label, but we warn students not to eat outside the hut, because we are afraid of endangering the health of the students, because we don't know if the ingredients are haram or not. Based on the results of interviews from the speakers, it can be concluded that the perception of students towards the halal label of fast food MSME products, namely still considers it not too important to have a halal label on the food, because MSME products are products that are not packaged, not mass-produced, and the ingredients used are ingredients that are known to be halal or haram. And the manufacturing process can be seen directly by consumers, for example, fried rice and geprek chicken

2. Halal food according to Islamic perspective

Food that does not contain haram elements, such as pigs, carcasses, and the like, is not only seen from the content of the slaughter, but seen as a whole, its management is not contrary to Islamic sharia. Halal food checks, namely, checking conditions and additions, and auxiliary materials as well as production processes, personnel, and production equipment of the halal management system, as well as things that are directly or indirectly related to halal food production activities, it is all because we as Muslims are encouraged to eat halal food, which is in accordance with several verses in the Quran, one of which is found in the Qur'an. AlMa'idah verse 88, which means "And eat of what Allah has given you as lawful and good sustenance, and fear Allah in whom you believe in Him."

Based on the results of the above presentation, halal food according to an Islamic perspective, namely, food that does not contain haram elements, such as pigs, carcasses, and the like, is not only seen from the content of the slaughter, but seen as a whole, its management is not contrary to Islamic sharia. Halal food checks, namely, checking conditions and additions, and auxiliary materials as well as production processes, personnel, and production equipment of the halal management system, as well as things that are directly or indirectly related to halal food production activities, it is all because we as Muslims are encouraged to eat halal food, which is in accordance with several verses in the Quran, one of which is found in the Qur'an.

Al-Ma'idah verse 88, which means "And eat of what Allah has given you as lawful and good sustenance, and fear Allah in whom you believe in Him."

CONCLUSION

Based on the results of the discussion regarding the perception of students towards halal labels on MSME food products, it can be concluded that most students still consider the existence of halal labels on MSME fast food to be not very important. This is due to the characteristics of MSME products that are generally not packaged, not mass-produced, and use ingredients that are already known to have halal status. In addition, the process of making food can be seen directly by consumers, such as in fried rice and geprek chicken products. This view is also supported by a statement from the Head of the Kempek Cirebon Khas Food Court and a member of the MUI Fatwa field who stated that MSME food products are not a problem even though they do not have a halal label.

On the other hand, from an Islamic perspective, halal food is not only determined by the absence of haram elements such as pigs, carcasses, and the like, but also includes all aspects of the processing process that must be in accordance with sharia principles. The halal assessment includes raw materials, additives, production processes, human resources, and the halal management system applied. This is in line with the teachings of Islam which encourages its people to consume halal and good food, as stated in the Qur'an Surah Al-Ma'idah verse 88 which emphasizes the importance of consuming halal sustenance and fearing Allah.

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