

RESPONSE OF MICRO, SMALL AND MEDIUM ENTERPRISES (UMKM) FAST FOOD TO THE OBLIGATION OF HALAL CERTIFICATION IN BIMA TOWN INDONESIA

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Abstract

This study aims to find out how the Response of Micro, Small, and Medium Enterprises of Fast Food to the Obligation of Halal Certification in the City of Bima, West Nusa Tenggara Province. This uses a type of qualitative research descriptive with a sociological approach. As for collection techniques namely observation, interviews, and documentation. While technique processing data analysis using reduction, data presentation, and conclusion. The results of this study indicate that first, the response of UMKM in fast food regarding the understanding of halal certification has partially been understood even though details have not been conveyed. Second, UMKM response to PPH Act indicates strongly agrees with the existence of halal certification required by regulations to obtain halal guarantees from a food product served. Third, the response of UMKM to the benefits of labeling halal certification provides a good value because in the future UMKM want halal certification to be able to bring in material profit values as well as benevolent values (spiritual). Therefore, it is hoped that the latest Law will be a solution to various kinds of emerging problems and obstacles faced by UMKM.

Keywords: Response UMKM, Fast Food, Halal Certification

A. Introduction

In this era, everything is so practical. All food and beverages are available in packaged or ready-to-eat form.

The packaging is made in such a way as to attract consumers both to buy and consume it. Indonesia with a population of 237,641,326 people (results of the 2010

Indonesian population census). So that it becomes a fairly large consumer market in the world. With this amount, various kinds of products flood the market from all lines, both products from within the country and from abroad ¹. The public's interest in consuming and buying products in packaged form is that apart from being practical, there is also information about the product printed on each package, which we usually call labels ².

The label functions as a conveyer of information about the name of a product, the ingredients contained in it, its use, net weight, value, and halal information if the product has received permission from the MUI (Indonesian Council of Ulama) and the Directorate of Drug and Food Control³. The inclusion of "halal" is regulated by a joint decision of the minister of health and the minister of religion No. 427/MENKES/SKB/VIII/1985, besides that there is also a regulation regarding labels issued by the Directorate General of Food

and Drug Administration (Directorate General of Drug and Food Control (Department of Health of the Republic of Indonesia), requiring food product manufacturers to include additional labels containing information about the content of (ingredient) of the food product.

Along with the development of the times, science and technology are increasingly developing, including ways of processing increasingly varied food. In the market, you can find a variety of processed products from various basic ingredients, both produced by local factories and imported from foreign companies. Even now there is a lot of processed food that is complex and that food is made from various contents, not all of which are clearly halal. Some ordinary people, including the people in the Bima City area, NTB, are of the view that healthy and good food is enough to meet nutritional needs and intake. Even though all healthy and good intake will not add health and goodness if it is not equipped with halal factors ⁴. One side of people's life is governed by the dogma of Islamic Law, namely the enactment of Law Number 33 of 2014 concerning Guarantees for Halal

¹ Ahmat Muzaeni Arif Efendi, Muhammad Nur Kholis, and Agency Nurmaydha, "Analisis Implementasi Sistem Jaminan Halal (Sjh) Pada Usaha Makanan Siap Saji (Studi Kasus Herbal Chicken Ponorogo)," *Agroindustrial Technology Journal* 3, no. 1 (2019): 37, <https://doi.org/10.21111/atj.v3i1.3845>.

² Tessa Mariana, Dwi Suhartanto, and Arie Indra Gunawan, "Prediksi Minat Beli Makanan Cepat Saji Halal: Aplikasi Theory of Planned Behavior," *Prosiding Industrial Research Workshop and National Seminar* 11, no. 1 (2020): 1180–85.

³ Amrin Amrin, Yono Yono, and Zakaria Zakaria, "The Development Concept Of Halal Tourism In Indonesia In The New Normal (Study In Bima Regency, West Nusa Tenggara Province)," *Al-Infraq: Jurnal Ekonomi Islam* 13, no. 1 (2022): 181, <https://doi.org/10.32507/ajei.v13i1.1308>.

⁴ Ade Irmah Imamah Yono, Amrin, "Alignment of Local Wisdom Values with Islamic Law in the Tradition of the Peta Kapanca Ceremony," *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies* 6, no. 1 (2022): 59–80, <https://doi.org/https://doi.org/10.21009/hayula.006.02.02>.

Products (UU JPH). Law Number 33 of 2014 as a legal basis provides legal protection for Muslim consumers against uncertainties in the use of various food products and drink Halal both in the form of goods and services by Islamic legal obligations⁵. In addition, Article 7 of Law Number 33 of 2014 also stipulates that in exercising its authority, BPJPH (Halal Product Assurance Organizing Agency) cooperates with related ministries and/or institutions, LPH (Halal Inspection Agency), and MUI⁶.

Organizer JPH (legal certainty of the halalness of a product as evidenced by a halal certificate) aims to provide security, convenience, safety, and certainty of the availability of halal products for the public to use products and consume also able to add added value for business actors to produce or sell halal products. In the process of implementing JPH according to the JPH Law, an agency was formed, namely the Halal Product Guarantee Agency which is directly under and responsible to the minister. Therefore,

⁵ Andri Ardiansyah Amrin, Supriyanto, "Analisis Literasi Halal Dalam Membentuk Gaya Hidup Islami Di Perguruan Tinggi Islam (Studi Pada Mahasiswa Universitas Islam Negeri Raden Mas Said Surakarta)," *Fikrah: Journal of Islamic Education* 6, no. 1 (2022): 1–16, <https://doi.org/https://doi.org/10.32507/fikrah.v6i1.1311>.

⁶ "Undang-Undang Republik Indonesia Nomor 33 Tahun 2014 Tentang Jaminan Produk Halal," n.d.

BPJPH can form its representatives in the regions⁷.

The BPJPH authorities as referred to in Article 6 include formulating and establishing JPH policies; determining JPH norms, standards, procedures and criteria; issuing and revoking a certificate or halal label of a product; registering halal certification for products originating from abroad; disseminating, educate, and publish halal products; and accrediting LPH (Halal Inspection Agency)⁸.

Considering that previously the implementation of halal product guarantees was carried out by the MUI and its LPPOM which was strengthened by the issuance of KMA (Decree of the Minister of Religion) 518 and 519 of 2001 which strengthened the MUI's role as a halal certification body and carried out inspections/audits, issued fatwa fatwas, and issued halal certificates. To carry out the mandate of Law No. 33 of 2014 concerning JPH which is carried out by BPJPH, Presidential Regulation No. 83 of 2015 concerning Ministry Religion. In the Presidential Decree, it is stated that the Ministry of Religion must carry out government affairs in the field of religion where one of its duties is in the

⁷ "Pasal 1 Ayat (5) Tentang Pengertian JPH Undang-Undang Nomor 33 Tahun 2014 Tentang Jaminan Produk Halal," n.d.

⁸ "Pasal 6 Tentang Kewenangan BPJPH Undang-Undang Nomor 33 Tahun 2014 Tentang Jaminan Produk Halal," n.d.

implementation of Halal Product Guarantees in articles 45-48 concerning BPJPH⁹.

To follow up Perpres this, the Minister of Religion Regulation (PMA) No. 42 of 2016 concerning the Organization and Working Procedures of the Ministry of Religion, which in Articles 815-817 describes the duties and functions of BPJPH, while the duties and functions include the following: a. BPJPH is a supporting element that is under and responsible to the Minister of Religion b. BPJPH is led by a head c. BPJPH has the task of implementing JPH by the provisions of the law. As for the organizational structure of BPJPH, it consists of: a. Secretariat of the Halal Product Assurance Organizing Body; b. Halal Registration and Certification Center; c. Center for Guidance and Supervision of Halal Product Assurance; and D. Halal Cooperation and Standardization Center.¹⁰

On August 2, 2017 appointed by Prof. Ir. Sukoso, M.Sc, Ph.D as head of BPJPH and on 11 October 2017 BPJPH was officially launched. Given that in Law no. 33 of 2014 concerning Guarantees for Halal Products where in Article 62 it is stated that the Implementation Regulations

for the JPH Law are no later than 2 years after this Law was issued, but in reality the PP UU JPH was only enacted 5 years later, namely in May 2019. The 2-year gap from the formation of BPJPH until the issuance of the PP has caused BPJPH to work ineffectively.

This has given rise to many cases that have occurred recently, several cases have been released by the Food and Drug Monitoring Agency (BPOM) on bikini food products which stated that there was falsification of the halal label on packaged products and that there was no distribution permit for these food products so that they had made the commotion of society at that time. Ajinomoto which contains elements of pork in 2001 and cases of womb finding element pork in spices worn by solaria restaurant in Balik papan plaza East Kalimantan in 2015 became a bad experience for Muslim consumers and became an expensive lesson for producers who want to do business in Indonesia¹¹.

The rise of cases of food stalls that occurred in several regions in Indonesia, including the City of Bima, caused several food stalls to be empty of visitors. As the results of the author's light interview with several residents of Bima City, the case that emerged made residents of Bima City

⁹ "Peraturan Presiden No. 83 Tahun 2015 Tentang Kemenag," n.d.

¹⁰ Liska Agustina Siregar Syapar Alim Siregar, Sawaluddin Siregar, "Wakalah Bi Al-Istismar Dalam Pandangan DSN MUI," *Jurnal Islamic Circle* 2, no. 2 (2021): 1–11.

¹¹ W Widayat et al., "Pendampingan Sertifikasi Halal Pada UMKM Hanum Food (Halal Certification Support in UMKM Hanum Food)," *Indonesian Journal of Halal* 3, no. 1 (2020): 83–87.

admit that they were traumatized to consume after the exciting news that one of the residents was selling meatballs made from rat meat. "After the news, I refused to eat meatballs. Usually, can I like it, so I just don't have an appetite, what I imagine is Rat meat, said one resident, Nurfadilah, Monday (25/10/2021).

Apart from that, it is this problem that attracts the author's attention to see other facts that are happening in remote areas throughout Indonesia, such as in the city of Bima, NTB, where most of the stalls and also fast food sellers other Most of them do not yet have clear halal legality, while the area is a Muslim majority area, on the side, On the other hand, the average food seller is not native, but immigrants who try their luck in Bima, such as Java, Bugis, etc ¹². In selling on average they ignore or do not take care of halal certificates as proof of the legality of a product worthy often. There should be certificate Halal for all types of food products sold buy. Meanwhile, halal certificates are very important for Muslim consumers because they involve religious principles and consumer rights as well as obligations for producers. While there is a

¹² Nurrahmania Amrin, Adi Priyono, Supriyanto, "Analysis of Local Wisdom in Bima Community Marriage (Study of Socio- Cultural Values)," *Legal Brief* 11, no. 4 (2022): 2418–25, <https://doi.org/10.35335/legal.xx.xx>.

fact that not all food products are certified lawful.

This makes people worry about the products created and offered by Small and Medium Enterprises. While an appeal from the government, based on the Halal Product Guarantee Act (RUU-JPH) Number 33, the year 2014. Article 4 of the law states that "All products, including food and pharmaceutical products, must certified lawful". Based on the fact with above appeal that the realization of the Constitution has not been fully implemented. The certificate that should be owned to convince consumers of the cleanliness and halalness of food products has been ignored.

Thus efforts to clarify the legality and provide halal certificates for ready-to-eat food products in the city of Bima are urgent and necessary searched the solution. Considering that the city of Bima is also a remote area and a majority Muslim area with a population of 99% Muslim ¹³. Thus the City of Biam is referred to as the Veranda of Mecca in Eastern Indonesia ¹⁴.

¹³ Amrin Shobron and Muthoifin Rosyadi, Imron, "Islamic Education Values in the Tradition of Peta Kapanca of Mbojo Community Tribe in West Nusa Tenggara," *International Journal of Advanced Science and Technology* 29, no. 5 (2020): 6802–12.

¹⁴ Hedy Ramadhan Putra P Amrin, Muthoifin, Sudarno Shobron, "Islamic Values in the Peta Kapanca Tradition at the Mbojo Community Tribe's Marriage in West Nusa Tenggara, Indonesia," *Cakrawala: Jurnal Studi Islam* 15, no. 2

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Based on consideration and exposure the interested in researching and studying how the Response of Micro, Small, and Medium Enterprises of Fast Food to the Obligation of Halal Certification in the City of Bima, West Nusa Tenggara Province.

B. Methods

On research, this using a type of qualitative research descriptive with field studies in Bima City, West Nusa Tenggara Province¹⁵. This research uses a sociological approach to look at symptoms, appearance and reality of community and UMKM actors eating fast food. Research related to sharia economic law is understood thus solving the problem related to certification lawful in UMKM ready meals.

As for the collection technique namely observation Namely. In this study, direct observations will be made of ready-to-eat food UMKM by looking to ascertain whether there are differences between

UMKM that are certified and UMKM that have not been certified. As for the interview by conducting direct interviews with producers or UMKM for fast food consisting of 10 UMKM with online interviews and 11 UMKM in person as well as the Chairman of the MUI and the Head Ministry of Religion Bima town, as well as documentation in the form of monographs/profiles of Bima City, photos of UMKM for fast food. subject the research in this research is the perpetrators of UMKM in the City of Bima who serve the ready meal as informants or respondents as providers of information and data about mandatory halal certification for ready-to-eat food. While technique processing data analysis using reduction, data presentation and conclusion¹⁶.

C. Result and Discussion

1. UMKM Response in Understanding of Halal Certification

Certification lawful according LPPOM MUI is an activity in the form of several stages carried out to obtain halal certification by proving that the main ingredients used in the food production process and their products meet the standards set by LPPOM MUI¹⁷.

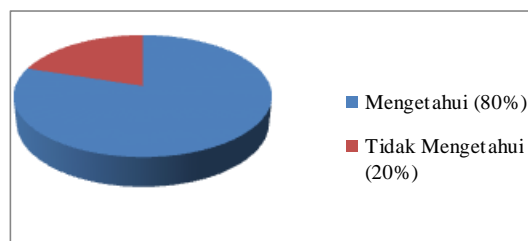
(2020): 93–104, <https://doi.org/10.31603/cakrawala.3405>.

¹⁵ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif Dan R&D* (Bandung: CV. Alfabeta, 2018).

¹⁶ Lexy J Moleong, *Metodologi Penelitian Kualitatif*. In *Metodologi Penelitian Kualitatif*, Rake Sarasin, 36th ed. (Bandung: PT REMAJA ROSDAKARYA, 2017).

¹⁷ Widayat et al., "Pendampingan Sertifikasi Laik Sehat Makanan Bagi Restoran

Based on the results of interviews with 24 UMKM eating ready serving in Bima City, it can be concluded that the understanding of UMKM on halal certification is mostly understood and known, namely 20 UMKM who have understood it exactly related to halal certification. While still their part who do not clearly understand the meaning of halal certification, namely as many as 4 UMKM. This is shown by the diagram which shows that there are 20 UMKM with a percentage of 80% of UMKM who understand halal certification. There are 4 UMKM with a percentage of 20% who do not understand it. See Diagram 1 below:



The understanding of UMKM in obtaining halal certification is an obligation for every business actor engaged in any field, especially the culinary field. This matter supported results of UMKM interviews in the Dodu village "UKMM out watering Meatballs" state that *halal certification for UMKM is an important matter because of the existence*

certification Halal can guarantee the halalness of the products or food that we sell so as not to raise doubts to consumers".

The above is in line with the results of the interview conveyed by Mrs. Rohana (the owner of the UMKM Pink Food stall) where she understands halal certification as general knowledge that is oriented towards the halal products they sell without knowing the substance of the purpose and how to obtain halal certification.

Meanwhile, UMKM that do not know about halal certification are based on an understanding that does not know the meaning and meaning of all certifications lawful itself. This is based on the results of an interview from one of the UMKM with Mrs. Aeruna (the owner of the Soto Beef UMKM). He said: "certification is normal for me because all of them are Muslim communities, so I don't focus on interpreting and studying halal certification. This is similar to the answer delivered Mrs. Ramlah: "As far as I know, halal certification shows that what we produce and sell is by Islamic rules and of course, it is good for consumption. However, for a clearer solution, the government *should give social nation to us UMKM actors, of course, the business we run is still small in scale.*

Selaras Dalam Rangka Persiapan Sertifikasi Halal," *Indonesian Journal of Halal* 2, no. 2 (2020): 58–63.

Therefore, it can be understood that most of the UMKM in Bima City have understood the concept of halal certification. For UMKM, halal certification is an effort to ensure the continuity of their business so that consumers are guaranteed security and the halalness of each product made.

Thus, halal certification is very important to be implemented by UMKM actors, both Muslim and non-Muslim business actors. Apart from providing benefits for consumers, halal certification also provides great benefits for businesses or producers. One of the benefits of halal certification is to eliminate doubts that exist among consumers about the halalness of the products offered by manufacturers¹⁸.

This understanding includes knowledge, skills (skills) and information. In terms of knowledge of halal certificates, the public understands it sufficiently to the extent of understanding halal certification. However, understanding of the Halal Certification Law for UMKM actors is not very deep, this is due to a lack of socialization and education from the government, MUI and related parties.

The response provides information to related parties to review back on halal certification regulations and aspects related to halal certification. According to Steven

M. Chafe that the response includes: first, understanding (the cognitive component) responses related to knowledge, Skills as well as information about somebody to something, the response occurs because it is caused by a change in what is understood by many individuals. from the data above it is known that the majority of UMKM already know certification kosher only a few do not know the meaning of halal certification. One factor is the lack of socialization of government MUI for UMKM in carrying out halal certification.

A lack of knowledge regarding certification halal does not make them not register themselves as UMKM actors have halal certification. This can identify their enthusiasm and motivation in the interview to continue to convince the presence and issuance of halal certification in their efforts to provide more value and guarantee halal food in the eyes of consumers. However, UMKM have not received certification permanent halal believes to their business buyers that the materials they use are not contaminated with haram products or elements.

Birth UUJPH provides guarantees for ready-to-eat food UMKM products and businesses. However, there are many considerations made by fast food UMKM actors, namely the business being built and occupied is still new and is still at a stage of development. And also the government is

¹⁸ Debbi Nukeriana, "Implementasi Sertifikasi Halal Pada Produk Pangan Di Kota Bengkulu," *Qiyas* 3, no. 1 (2018): 154–66.

considered to be less concerned and serious about certification halal to UMKM in the socialization of its urgent certification lawful.

Second, affective (the affective component) is a response that relates to emotion to assess someone against something. The response occurs because it is caused by more changes dominated by pleasure than the majority of something. Based on the data obtained, UMKM actors who eat fast food in Bima City believe that the products they sell are halal products and preparations. They have ensured that the entire production and distribution process does not violate the rules of Islamic law and does not mix up with materials and goods that are forbidden by Allah SWT. It is as Allah SWT in the Qur'an letter Al-Baqarah verse 173: *It means; "Indeed, Allah has only forbidden you carrion, blood, pork, and animals that (when slaughtered) are called (names) other than Allah. but whoever is forced to (eat) while He does not want it and does not (also) exceed the limit, then there is no sin for him. Verily, Allah is Forgiving, Most Merciful."*

The word Haram is also according to the verse above meat that comes from slaughter which mentions the name of Allah but is also called a name other than Allah. on the other hand, fast food UMKM

are motivated to do so certification lawful because they realized that with certification Halal can increase the number of consumers who come to buy it. Apart from that, the most important thing is that it can guarantee consumer confidence that the goods are halal and consumed Correctly-completely halal and *toyban*.

Third, conative (the conative component), namely a response that has a comparison with a person's attitude and behavior in a real form related to action and change. Meanwhile, according to Jalaluddin Rahmat, the response is a form of activity as a result or impression got by an individual in seeing something with gather information and interpreting these messages.

Based on the data above, you can get identified that that behavior shows The perpetrators of UMKM ready-to-eat food in Bima Town are still indecisive and in doubt, this is because they see that in terms of legal substance, the normative framework for guaranteeing halal products is still considered to have problems and is not perfect. Many derivative provisions originating from the Halal Product Guarantee Law have not been issued by government-related parties. the problem is making perpetrator UKM ready-to-eat food is currently feeling unsure about halal certification. They are still waiting for the

next step from the government to fix the problem, and they have also committed that when the Halal Product Guarantee Act runs smoothly, they will register their products to get a halal certificate.

2. UMKM Response to Knowledge of the Law on Halal Product Assurance

Guarantees for halal products in Indonesia are regulated by the state as stipulated in Law no. 34 of 2014 about JPH (halal product guarantee). This regulation was formed so UMKM can ensure legal guarantees for every product and good that enter, circulate and is traded in the territory of the unitary Republic of the Republic Indonesia mandatory for halal certification. As stated in article 4 of the JPH Law which reads: that every product that enters, circulates and is traded within the territory of the state Indonesia must be halal certified. Thus giving birth to a response from the community, especially UMKM .

Most of the fast food stalls in the city of Bima are still halal certified. This is due to the lack of information about halal certification and there is still no firm action from the government to implement halal certification. Bearing in mind that the Halal Product Guarantee Law is mandatory or requires commercial actors to certify the halal product that will be consumed by the public. In addition, business partners will get many benefits if they already have a

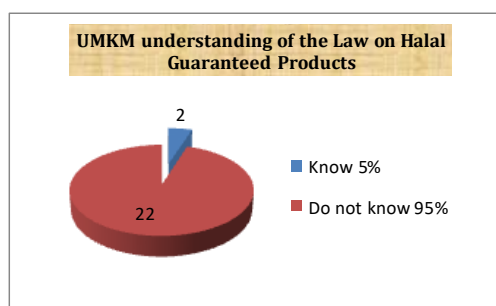
halal certificate.¹⁹ This matter based on the results of interviews with business actors shows several different ways of responding to the obligation of halal certification. Among other things, when Interview asked what they know about halal certification, the answers of the informants are still very general, secondly, they only know that halal certification is a rule set by the Indonesian Ulama Council (MUI) that food and drinks are marketed by Islamic law and do not know the details of the law specifically regarding halal certification, as described below: that's it owner Bakso Ma No shop that: "As far as I know, halal certification shows that what we produce and sell is by Islamic rules and of course, it is good for consumption."

Furthermore, regarding regulations issued by the government, there are still many UMKM that have not known in manner totality and specifications. Based on the results of interviews that several UMKM actors in Bima City do not know much about the law regarding halal product guarantees in the form of the obligation to carry out halal certification for products that are sold. On the side of others, they also do not know much that obtaining halal certification becomes something obligation

¹⁹ Mega Novita Syafitri, Rania Salsabila, and Fitri Nur Latifah, "Urgensi Sertifikasi Halal Food Dalam Tinjauan Etika Bisnis Islam," *Al Iqtishod: Jurnal Pemikiran Dan Penelitian Ekonomi Islam* 10, no. 1 (2022): 16–42, <https://doi.org/10.37812/aliqtishod.v10i1.305>.

carried out by UMKM even though there are still many of their products that do not meet the standards and criteria set standardized. This is based on the results of an interview with the owner of Warung Makan Ulet Jaya, namely Mr. Ismail, who said: "I do not know the rules and regulations for halal certification because we are ordinary people who do not *educate*. *On the other hand, Also, we see that there has been no socialization from the Bima city government and the Bima City Council of Indonesian Ulemas relating to the obligation of halal certification.*

The above is supported by overall interview data from 24 UMKM below in diagram 2.



Based on the diagram above that understanding UMKM regarding UUJPH regarding the obligation of halal certification, there are still many UMKM who do not know about the obligation of halal certification. As many as 22 UMKM still do not know about the obligation of halal certification percentage 95% is mainly about the Law, while only 2 UMKM already understand. Thus that

UMKM actors in the City Bima there are still many who do not know about the Halal Product Guarantee Act. Of the 22 UMKM, none of the traders have yet carried out halal certification. This is due to their lack of knowledge regarding the obligations of halal certification that have been included in the Halal Product Guarantee Law No. 33 of 2014.²⁰

However, there are a small number of fast food UMKM actors who are concerned about regulations issued by the government, namely the Law on Halal product guarantees. This is based on an interview with one of the UMKM actors ready to present: "If I'm not mistaken, sir, the regulations made by the government are that it requires all products that *traded to ensure the quality of the product*".

Furthermore, in other UMKM interviews, there was still only information regarding that the government had issued laws and regulations regarding halal products for every business actor in the field of food and drink as a business protects consumers in consuming food and drink products. It is as stated owner Mas by No's stall (Mrs. Arno): "For the obstacles, maybe I haven't *know the ins and outs of halal certificates, for the government should give socialization to us UMKM, of*

²⁰ "Undang-Undang Republik Indonesia Nomor 33 Tahun 2014 Tentang Jaminan Produk Halal."

course, the business we run is still small in scale”

This is also in line with what was conveyed by Mrs. Yuli (owner of Warung Makan Pink): "In my opinion, the conditions that I have to fulfill to do a halal certificate are not yet ready. To do a halal certificate seems very long-winded in its service. The solution is for the government to provide socialization as a whole to every business actor, not only for big businesses but also for UMKM players in general."

From this description, there are still many UMKM that eat fast food without knowing it, and their unpreparedness to comply with the Shari'a certification lawful. The lack of knowledge of these UMKM related to halal certification makes them reluctant to take care of halal certification. Many UMKM owners think that if the law is mandatory to be implemented, strict sanctions should be given, then they are ready and willing to implement the law. So socialization steps are needed to be related to the obligations for UMKM to carry out certification Halal for ready-to-eat food. It is based result Mr. Joko's interview Wicaksono (Owner of the Soto stall Chicken Goat): "In my opinion, the conditions that I have to fulfill to do a halal certificate are not yet ready. To do a halal certificate seems very long-winded in its service. The solution is for the government to provide socialization as a whole to every

business actor, not only for big businesses but also for UMKM players in general."

From the interview, it was found that the problems faced by UMKM for fast food were that they were not evenly distributed and there was a lack of socialization by the government regarding obligation certification lawful o that make them yet understand holistically and specification of halal certification.²¹

On the side, other UMKM do not yet know what would it cost if they did certification lawfully. This is as stated by the owner of the Manalagi shop (Ms. Tary Julianti): "I am not too concerned about the issue of halal certification, so I have never heard of it, especially about the costs incurred."

However, there are 2 (two) ready-to-eat food UMKM who know about the ins and outs of certification lawful through the internet by accessing the official halal website (www.halalmui.org) and MUI (www.e-lppommui.org). This is based on an interview with Mrs. Wati (owner of Sate Chicken Madura): "I once tried to browse information about halal certification on the official MUI website so I knew *related to halal certification*".

²¹ Inke Nur Dewanti and Irwansyah Irwansyah, "Disonansi Kognitif Dalam Perilaku Konsumen Masyarakat Indonesia Terhadap Pembelian Produk Tanpa Logo Halal," *Jurnal Lensa Mutiara Komunikasi* 5, no. 1 (2021): 99–109, <https://doi.org/10.51544/jlmk.v5i1.1657>.

According to Palupi, knowledge is the result of knowing and this occurs after people sense a certain object. Thus the government through JPH is obliged to carry out its duties unsocialized and oblige UMKM to make certification lawful for every product distributed to the public.²²

The birth of the Halal Product Guarantee Act can be interpreted that the state taking part in guaranteeing halal products in Indonesia, the implication of sexist division of labor between the government and the Indonesian Ulama Council (MUI) in implementing halal certification. The law explains that products that are distributed, imported, and traded in Indonesia must be halal-certified. The three coffee shop business actors responded that carrying out halal certification is not a burden. They have realized that carrying out halal certification is a positive action and will get many benefits for their business. A halal certificate will show that the product is a halal item and avoids doubt, this is by the word Messenger SAW who asked Muslims to avoid something that is syubhat and unlawful.

UMKM actors give a good response to this. fatwa issued by the MUI

and they also support it. The results of the research conducted, shows that many UMKM eating fast food in the city of Bima feel not burdened by the existence of the UUJPH concerning the Obligation of Halal Certification. Therefore, the authors conclude that fast-food UMKM actors agree with the existence of the UUJPH.

Based on RI Law Number 33 of 2014 concerning Halal Product Assurance, it is stated that the Halal Product Guarantee Organizing Body (BPJPH) is an agency authorized to issue halal certificates established by the government to administer Halal Product Assurance (JPH)²³. In carrying out Halal Product Assurance, BPJPH has the authority to: namely first, Formulate and establish JPH policies. Second, establishing JPH norms, standards, procedures, and criteria. Third, Issuing and revoking halal certificates and halal labels on products. Fourth, Register halal certificates on foreign products. Fifth, conduct outreach, education and publication of halal products. Sixth, accredit the Halal Inspection Agency (LPH).²⁴

In addition to the UUJHP Law, the Law that arrange Halal certification is

²² Sri Abidah Suryaningsih Palupi Paramitha, "Analisis Label Halal Pada Produk Makanan Cepat Saji Dalam Pengembangan WISATA HALAL DI SURABAYA," *Jurnal Ekonomika Dan Bisnis Islam* 4, no. 3 (2021): 108–22.

²³ "Undang-Undang Republik Indonesia Nomor 33 Tahun 2014 Tentang Jaminan Produk Halal."

²⁴ Widayat et al., "Pendampingan Sertifikasi Halal Pada UMKM Hanum Food (Halal Certification Support in UMKM Hanum Food)."

contained in Law No. 11 of 2020 concerning job creation in article 27 paragraph 1 which says between articles 4 and 5, it is inserted article 4A which reads;

1. For Micro and Small Enterprises, the obligation for halal certification as referred to in Article 4 is based on the statement of the perpetrator effort Micro and Small 2. Statement of perpetrate or effort Micro Small as referred to in paragraph (1) is carried out based on halal standards applied by BPJPH. Whereas Article 67 paragraph (1) Constitution Number 33 of 2014 concerning Guarantees for Halal Products also regulates "halal obligations for products distributed and traded in Indonesia" as stated in Article 4 which is enforced 5 years since the law was enacted

²⁵

Thus, based on this regulation, UMKM actors and producers are required to certify halal products, if they do not do so they will be subject to sanctions. In the JPH Law, there is a guarantee for halal products in the form of halal food, health, and the process of halal certification.²⁶

²⁵ "Pasal 6 Tentang Kewenangan BPJPH Undang-Undang Nomor 33 Tahun 2014 Tentang Jaminan Produk Halal."

²⁶ Muhamad Ibnu Akil Habibie, Ibdalsyah Ibdalsyah, and Ikhwan Hamdani, "Pengaruh Sertifikasi Halal Dan Produk Ayam Kane Terhadap Minat Beli Masyarakat Kelurahan Tengah Kecamatan Cibinong Kabupaten Bogor," *El-Mal: Jurnal Kajian Ekonomi & Bisnis Islam* 4, no. 2 (2022): 410–19, <https://doi.org/10.47467/elmal.v4i2.1459>.

3. UMKM Response to the Benefits of Labeling Halal Certification in Fast Food

According to Imron that the ultimate goal of implementing halal certification is to provide official and formal constitutional legality that products are issued and offered to society comply with the established halal requirements. So according to Wanto That certified Halal aims to guarantee the halalness of the products offered to Muslim consumers. On the other hand, halal certification is also a very important point, to compete in international trade²⁷.

The benefits that can be obtained with the existence of halal certification are a bridge. For Muslims, it can be said that they know about the product whether it is halal or not. This is based on the results of an interview with Mr. Ismail (Owner of UMKM Ulet Jaya) said "The benefits, God willing, what we feel when eating Halal can influence and *benefit something extraordinary for our bodies in good physical and spiritual condition and at the same time will be a blessing.*"

The same thing was conveyed by Mrs. Asmah (owner of Warung Cobe) saying "The benefits of halal certification

²⁷ Khudhriyatul Ufrida and Sugeng Harianto, "Konsumerisme Makanan Siap Saji Sebagai Gaya Hidup Remaja Di Kota Surabaya: Studi Kasus Siswi Sma Muhammadiyah 4 Kota Surabaya," *Jurnal Analisa Sosiologi* 11, no. 1 (2022): 137–56, <https://doi.org/10.20961/jas.v11i1.57134>.

are perhaps the most important as a guide to life. This is halal based on Islamic law, God willing." Meanwhile, one of the fast food consumers on behalf of Mr. Alwi stated that: "The benefits of having Halal certification make us know what Halal food is that has received Halal certification, so it is safe to eat."

The author's analysis can conclude from the interview results above that the benefits obtained after Halal certification very much depend on the person himself who interprets the benefits obtained after Halal certification. One of the benefits of a halal certificate is that it can bring profitable profits for business actors. This is equivalent to the aim of LPPOM MUI which prioritizes product quality honestly and openly.

In the future perspective that halal certification on ready-to-eat meals will become to be more and well-organized. This is based on the results of interviews regarding prospects in relation to Halal certification with Mrs. Asmah (the owner of Warung Bakso said: "God willing, halal certification will be even better in the future for consumers themselves on products with the logo *lawful MUI, so that customers are safer and don't have to worry anymore about eating and enjoying the food we offer them.*

The issue of halal certification is a must for the regional government of Bima Town to socialize and provide understanding to UMKM owners regarding the obligation of halal certification. This is to the expectations for UMKM owned by Mrs. Aminah said: "God willing, in the future we expect the Bima city government and MUI to promote and socialize halal certification, and we always think positively because our shops *hade Muslim like us Likewise with the employees who also wear the hijab.*"

For UMKM actors, the benefits of labeling or certification are enough to provide value spirit forward for government 100% of the 24 UMKM and the MUI Bima Town hopes that in the future the labeling of halal certification can bring material benefits as well as virtuous values for UMKM .

The ultimate goal is to introduce Halal certification to recognize the legality and formality in which the product is displayed and offered. The community has complied with the established Halal regulations²⁸. In addition, halal certification also aims to claim to guarantee the quality of products offered to Muslim consumers. On the other hand, Halal certification is one of the most important points to be able to

²⁸ Widayat et al., "Pendampingan Sertifikasi Halal Pada UMKM Hanum Food (Halal Certification Support in UMKM Hanum Food)."

survive in competition in international trade
29.

For prospects related to this halal certification in increasing consumer purchasing power. In addition, the existence of halal certification in particular will be a future advancement for UMKM actors. Halal certification does not only benefit consumers but also producers. If the product is halal, the market can reach all groups, both Muslims and non-Muslims. One of the benefits of halal certification is to eliminate doubts that exist among consumers halal of the product offered by the manufacturer.

According to the Halal Center, several benefits and advantages can be obtained by producers when they provide halal guarantees for consumers through Halal certification, namely first, Reaching Blessings. Second, protect consumers. Third, get a positive image. Fourth, automatic products have an MUI Hala label guarantee system. Fifth, to compete in domestic and international markets. Sixth, to give the impression of class consumers who have middle economic status who are more dominant in choosing food with halal status. Seventh, to make it easier to be

recognized by the global Muslim market. Eighth, provide inner peace.³⁰

4. Factors Inhibiting Obligation of Halal Certification for UMKM Food Ready to Serve in the City of Bima

Based on the results of interviews with UMKM actors, several factors become obstacles for UMKM fast food in the obligation to obtain certification lawful, namely as follows:

a. Lack of Socialization

Lack of factor socialization on obligations certification Halal lies in the lack of human resources. This is based on the results of an interview with one of the 24 UMKM actors, namely Mrs. Aminah (owner of Warung Makan Ulet Jaya) said: "Halal certification is only something that is labeled on food products, so I understand that *certification it's not mandatory for food stalls like ours, and also our stalls we believe are halal without labels too consumers are safe in our shop*".

Even almost 95% of the 24 UMKM in Bima City do not have related knowledge and understanding of certification lawful. This factor occurred due to the lack of socialization by the Bima

²⁹ Arif Efendi, Kholis, and Nurmaydha, "Analisis Implementasi Sistem Jaminan Halal (Sjh) Pada Usaha Makanan Siap Saji (Studi Kasus Herbal Chicken Ponorogo)."

³⁰ Hisam Ahyani, Memet Slamet, and Tobroni, "Building the Values of Rahmatan Lil 'Alamin for Indonesian Economic Development at 4.0 Era from the Perspective of Philosophy and Islamic Economic Law," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 16, no. 1 (2021): 121–51, <https://doi.org/10.19105/al-lhkam.v16i1.4550>.

City government. This is based on the results of an interview with Mrs. Asmah (the owner of Warung Cobe) who stated that: "We UMKM players see that the Bima city government has never conducted socialization regarding halal certification." This is also similar to what was conveyed by Mrs. Sadariah (owner of Warung Sarome Kuah Mas Tar) that "in our stall, neither the government nor an institution from the Indonesian Ulama Council in Bima City conducts outreach".

From the results of these interviews and also with 24 UMKM, it can be concluded that even the government feels apathetic in conducting outreach regarding halal certification so there is no knowledge and literacy in the community in understanding the importance of halal certification in fast food.

Thus there are still many stalls that do not have halal certification because they do not understand this matter. Halal certification is an obligation for UMKM in carrying out their production activities. Therefore, halal certification is a fatwa issued by the Indonesian Ulama Council (MUI) in written form, to certify the halalness of a product by the provisions of Islamic law. Halal certification is also an absolute requirement to have or obtain a

halal label on the product packaging produced³¹.

In addition, several UKMK and fast food eaters revealed that the application for halal certification had not been part of their business plan. So that until now halal certification for their business has not been considered because business activities are carried out only to achieve profits for daily needs. Thus Through socialization of halal certification, give more information and understanding to UMKM on the importance of ensuring halal products.³²

b. Certification Fee

Thus the researcher sees that in the City of Bima, every UMKM that carry out halal certification must pay a fee. This is based on a statement from Mr. Alwi, an UMKM actor: "Why haven't I done certification, apart from the costs for *management very high, and need a long time, of course, it makes me lazy and doesn't want to make a label lawful on the food I make*".

In terms of management, the way to take care of halal certification is very long. This matter is based on a statement from UMKM actors to researchers: "What may

³¹ Nukeriana, "Implementasi Sertifikasi Halal Pada Produk Pangan Di Kota Bengkulu."

³² Ratih Rahayu and Akhmad Yusup, "Analisis Kesadaran Hukum Dan Perlindungan Pelaku Usaha Terhadap Konsumen Tentang Kepemilikan Sertifikat Halal," *Jurnal Riset Ekonomi Syariah* 2, no. 2 (2022): 129–36, <https://doi.org/10.29313/jres.v2i2.1390>.

be our obstacle, the supplier process may be limited if it comes from a supplier. That also depends on costs, the process takes quite a long time there, the conditions and it takes a little longer."

The charging of these fees is clearly by the main provisions in Law Number 33 of 2014 which is the wrong point regarding the financing of halal certification that is charged for UMKM³³.

c. Lack of Halal Certification Literacy

The results of the study show that many fast-food UMKM actors realize the benefits of halal certification but they are also reluctant to do so because they do not know the process and flow of halal certification. One of the benefits of halal certification is to eliminate consumer doubts about the products offered by manufacturers.³⁴

Theory This is very relevant to the results of research conducted by the author. From the results of the interviews, most of the fast food UMKM actors said that the benefits of halal certification were to increase self-confidence and dispel doubts among consumers about the products they offer. If we look at it from an understanding perspective regarding the

³³ "Undang-Undang Republik Indonesia Nomor 33 Tahun 2014 Tentang Jaminan Produk Halal."

³⁴ Irfan Helmi, Didin Hafidhuddin, and Ibdalsyah Ibdalsyah, "Kehalalan Makanan Cepat Saji Menurut Fatwa Mui: Studi Analisis Terhadap Restoran Cepat Saji Di Kota Bogor," *Kasaba: Jurnal Ekonomi Islam* 12, no. 1 (2019): 40, <https://doi.org/10.32832/kasaba.v12i1.2548>.

benefits of Halal certification, most UMKM who eat fast food do not know the overall benefits of Halal certification.

Thus, it can be concluded that the behavior of UMKM in eating fast food in Bima City is often found not taking care of halal certification because they do not know the benefits of halal certification and do not know the procedures and process for submitting it or are called halal certification lack of literacy.³⁵

Overall, UMKM in Bima City does not apply for halal certification due to their lack of knowledge. So this is the main factor that UMKM have not done fast food certification lawful.

D. Conclusion

Based on the description and analysis of the research above, it can be concluded that First, the UMKM response regarding the understanding of halal certification has partially understood it even though the details have not been conveyed. Second, the response to UJPH shows that they strongly agree because the existence of halal certification required by regulations can guarantee the halalness of a ready-to-eat food product. Third, the response of UMKM to the benefits of labeling halal certification provides a good value because

³⁵ Nuniek Herdyastuti, Rudiana Agustini, and Sari Edi Cahyaningrum, "Pemahaman Masyarakat Desa Marengan Laok Sumenep Terkait Makanan Sehat Dan Halal," *Jurnal Abdi* 6, no. 1 (2020): 24–30.

in the future UMKM want halal certification to be able to bring in material profit values as well as benevolent values (spiritual). The constraints are a factor inhibitor carrying out the obligation of halal certification for ready-to-eat food UMKM in Bima City, namely: first, lack of socialization. Second, the cost of certification is quite high. Third, Lack of halal certification literacy. Thus, the government must intensify educational and outreach activities to the public, especially producers, especially UMKM actors food ready-to-eat and provide ease and facilitate the producers in managing certification lawful.

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Yurisprudencia: Jurnal Hukum Ekonomi

Vol. 9 No. 1 Juni 2023

E-ISSN: [2580-5234](#), P-ISSN: [2442-6822](#)

Web: <http://jurnal.iain-padangsidempuan.ac.id/index.php/yurisprudencia>

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