

Analysis of the Perception of Islamic Boarding School Residents Towards Halal Labeled Food (Case Study: PPAI Mambaunnur Islamic Boarding School)

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ABSTRACT

In our daily lives as humans we cannot escape from consumer behavior. Factors that greatly influence consumer decisions to buy certain goods are definitely perceptions. Perception, according to the Big Indonesian Dictionary (KBBI), is the absorption and process of knowing several things through a person's five senses; direct response (reception) of something. The perception of residents of the PPAI Mambaunnur Islamic boarding school towards halal-labeled food products is that most of the residents of the Islamic boarding school agree with the halal label on a food product, the Islamic boarding school is a dormitory for studying the Koran. The approach used in this study is a qualitative approach based on problems that are intended to find each person's perception in responding to something according to their respective theories and understandings, not to seek generalizations. The data collection for this study uses observation, interview and documentation techniques. The data analysis techniques used are reduction, analysis and then drawing conclusions. The results of the study showed that out of 22 informants, 16 informants/people agreed and 6 others did not agree and this is a natural thing because each has different knowledge and understanding and the residents of the Islamic boarding school themselves already know the rules or understanding of halal and thoyib food well according to their respective understandings or understandings. and from the residents of the PPAI Mambaunnur Islamic boarding school, it can be said that they all know the halal label from several media or other methods such as knowing from the packaging or other information such as the internet or other social media.

Keywords: Perception, Halal Label, Islamic Boarding School

INTRODUCTION

In our daily lives as humans we cannot escape from consumer behavior. Factors that greatly influence consumer decisions to purchase certain goods are the more consumerist living environment as it is today, as well as the type of advertising used (Mualifah, tt) be it from an item and also food or drink, Healthy and hygienic food products are often sought after by the general public, besides the two things as a Muslim, the most important thing is *halal thoyyiban* food, currently the halal lifestyle is a global trend. In addition to being attractive to 1.6 billion Muslims in the world, but also to non-Muslims (Adinugraha et al., (2019); Rachim et al., (2021); Fani, (2021)). This is because it is based on the desire for a healthy lifestyle according to the beliefs of some of the various groups that exist throughout the world.(11358-33902-2-PB.pdf, tt)In the context of (fiqh), various types of Islamic law have been explained, namely the law of *Halal, Haram, Makruh, Mubah, and Sunnah*. Halal itself means that if it is done, one gets a reward and if it is left out, one gets a sin.

The concept of halal refers to the rules of Islamic law which prohibit Muslims from eating food that is not in accordance with Islamic law, such as eating meat from animals that are slaughtered in a manner that is not in accordance with Islamic law, as well as eating food that contains something or ingredients that are forbidden. In Islamic teachings, it teaches and give guidance to its followers to consume drinks or food that are good and halal.

This is as commanded in the Al-Qur'an Surah Al-Maidah verse 88 which reads: ʻ

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا ۗ وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ

And eat halal and good food from what Allah has provided for you, and fear Allah in Whom you believe.. (QS Al: Maidah: 88)

In this report, we will discuss the perception of residents of the PPAI Mambaunnur Islamic Boarding School towards halal-labeled food. Perception is a process carried out by a person to choose something, organize it, and interpret stimuli into significant information. Stimuli that affect an individual's senses begin the perception process. These stimuli can directly affect an individual's senses in various forms, such as objects that can be touched, smelled, seen, and heard (Mualifah, tt).

In the matter of halal and *thayyib* food, the students themselves already know the criteria for it according to their respective understandings from what they have learned from sharia science, especially from their fiqh studies. And in the matter of halal labels, they know what is contained in them, such as; the word halal and the writing of the Indonesian Ulema Council (MUI). He also argued that the halal label is one of the important things to include on the packaging to find out the halal status of the food. However, some of them also argue that not all foods that already have labels are said to be halal because they still do not know their authenticity or essence. It could be just manipulation or deception. Also, students sometimes pay less attention to halal label products, either because they forget or are not aware or because they prioritize taste in consuming food or drinks.

With strong knowledge and understanding of religious law will affect the lives of Muslims as well as make Muslims more selective in choosing the products consumed. This is the content of the Fatwa of the Indonesian Ulema Council Number: 26 of 2013 Concerning Halal Standards for Cosmetic Products and Their Use. Fatwa Decision of the Fatwa Commission of the Indonesian Ulema Council Concerning the Determination of Halal Products dated 13 Muharram 1431 H / 30 December 2009 M (Fathony & Maulidah, 2023)

From the description above, the researcher is interested in researching the perception of halal and *thayyib* food, which focuses on the perception of Islamic boarding school residents about halal-labeled food, not only from the students but also the residents of the PPAI Mambaunnur Islamic boarding school including caregivers, *asatidz*, administrators, and traders outside the Islamic boarding school that they often buy.

METHOD

The method used in this research is a qualitative approach based on problems that are intended to find each person's perception in responding to something according to their respective theories and understandings, not to seek generalizations (Iskandar, 2009). Researchers used interviews, observations, and documentation to collect data in this study. This is important to obtain correct and accurate data. The interview technique is a way to obtain data through communication with research sources. The research sources in this study consisted of

PPAI Mambaunnur Islamic Boarding School Residents, namely Caretakers, *Asatidz*, Administrators, and students as well as traders around the Islamic boarding school. Researchers use a descriptive analysis method to analyze the data, the purpose of which is to investigate all human activities and jobs. Next, this data is analyzed, interpreted, and generalized to determine the characteristics and standards of good jobs, improvement plans, and effective methods for classifying jobs.

This kind of research is a popular method, such as research on the philosophy and authentication of welfare in Islamic economics.(Kunaifi, Rahman, et al., 2021), management of natural resources in the context of the state budget and spending in the Islamic concept (Kunaifi & Fachruddin Syah, 2023), as well as the procedures for bookkeeping *murabahah* refinancing transactions in Islamic banking(Kunaifi et al., 2022).

RESULTS AND DISCUSSION

PPAI Mambaunnur Islamic Boarding School is an Islamic boarding school located in Gading Bululawang village. This Islamic boarding school was established around 1965 and is led or supervised by Father KH. Ahmad Muhammad Nur until now. The Islamic boarding school currently has around 190 students consisting of 70 male students and 120 female students whose places are not far apart and have *madrasah diniyah* education from *ibtidaiyah*, *Tsanawiyah*, *Aliyah*, *Musyawirin*.

The results of in-depth research on the Perception of Islamic Boarding School residents show that the Perception of Islamic Boarding School residents is different according to their respective understanding and knowledge, although the purpose of the perception is the same. Before heading to the perception, Islamic Boarding School residents must know the rules of halal and *thayyib* food. From the data obtained from the results of the interview, Islamic Boarding School residents already know the meaning or rules of halal and *thayyib* food well according to their respective knowledge and understanding that halal and *thoyyib* food itself is food that has been determined by Islamic law, both from the law of origin other than dogs and pigs or not mixed with things that are forbidden, such as examples of getting it or from the process of making it, besides that it is also food that is not harmful to health, this is supported by interviews with students, *asatidz* and supported by the caregivers, namely

"Halal food, according to my understanding, is food that has been determined or permitted by Islamic law, whether from the law of origin, such as other than dogs and pork, the way it is made, such as not being mixed with haram goods or how to get it or not by stealing or anything else."

This opinion is supported by the Qu'ran Surah Al Baqoroh verse 168

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

O mankind, eat of what is lawful and good on earth and do not follow the footsteps of Satan. Indeed, he is to you an open enemy.

From the verse above, it can be said that especially in choosing and sorting the food to be eaten. As Muslims, we must pay attention to the use of halal goods (Ihsana, 2021).

In addition to knowing the rules of halal and *thayyib* food, residents of Islamic boarding schools also know information about halal labels. The data produced shows that the source of information obtained from residents of the PPAI Mambaunnur Islamic boarding school about halal labels is obtained from seeing pictures of halal labels on the packaging of a food product and this is the most common source of knowledge from residents of Islamic boarding schools. In addition, they also get information about halal labels from the internet or other media that state that a food product is halal.

In forming a perception, researchers use certain indicators to direct the perception of informants or residents of the PPAI Mambaunnur Islamic boarding school, namely from knowledge or understanding of halal and *thoyyib* food, sources of halal label information, and perception. Perception is the process of translating stimuli into human senses or the ability of the five senses to translate into a stimulus. Human cognition sees something as good or bad, which has an impact on visible or real human behavior (Nasution et al., tt).

Data obtained from interviews with residents of the PPAI Mambaunnur Islamic boarding school showed that out of 23 informants interviewed about the halal label, 17 people agreed that halal-labeled food products were safe and were sure of their halalness because they were sure of the decision of the MUI (Indonesian Ulema Council) which had tested the halalness of a food product. In addition, halal labeling is MUI certification and most of it uses fiqh *musamahah* among the 4 schools of thought.

In Government Regulation (PP) No. 39 of 2021 concerning the Implementing Regulations of Law No. 33 of 2014 (UU JPH) Article 1 states that: A Halal Certificate is an acknowledgment of the halalness of a Product issued by the Halal Product Guarantee

Organizing Agency based on a written halal fatwa issued by the Indonesian Ulema Council. SK No. 085017 A. The Halal Label is a sign of the halalness of a Product.

The statement delivered by the residents of the Islamic boarding school who believe that the MUI decision is following existing government regulations, although the residents of the Islamic boarding school are still less aware of the government regulations and also only a few know. From the residents of the Islamic boarding school themselves, it is more towards their knowledge from the existing arguments according to what they learned at the Islamic boarding school. Some residents of the Islamic boarding school do not agree with the halal label because they are still not fully convinced by the halal label.

Their statements regarding the rules of halal and *thayyib* food and their perceptions related to, it makes the residents of the Islamic boarding school selective in buying a product. If someone is faced with two options, buying or not buying, and then chooses not to buy a food product, then he is making a decision, this is an understanding of the decision (Mualifah, tt).

Packaging, store conditions, and prices are the first things people think about when they plan to buy food. If the food product is familiar and has been tried or purchased before, they tend to buy it immediately and rarely pay attention to the halal label. On the other hand, if the food product feels foreign and has never been tried, they will not buy the product immediately and will pay attention to the product, and because of these things, residents of Islamic boarding schools tend to be more selective in buying something. And also by looking at the condition of the shop, meaning by looking at the seller, for example by looking at his appearance or by looking at the personality of the seller, because this will affect the sales process.

CONCLUSION

After the researcher conducted this research, to provide a more concise, complete, and focused understanding of the research findings, in which in this study the researcher concluded that from the data obtained from the interview results, the residents of the Islamic boarding school already know the meaning or rules of halal and *thayyib* food well according to their respective knowledge and understanding that halal and *thoyyib* food itself is food that has been determined by Islamic law and which has been regulated by the MUI, the government.

The perception of each person will be different according to their understanding and knowledge, such as data obtained from interviews with residents of the PPAI Mambaunnur

Islamic boarding school, that out of 23 informants interviewed about the halal label, 17 people agreed that halal-labeled food products were safe and were sure of their halal status, while the remaining 6 people still did not fully agree with the halal labeling of a product being said to be halal.

The halal label makes some students selective, although some others are not too selective, meaning they don't look at the halal label, the most important thing is to see that the condition of the stall/shop that they have purchased is good, then they will buy from that place.

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