



Urgency of Halal Food in Muslim Minority Areas (Study on The People of Karangasem Bali)

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| Article Info | Abstract |
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| <p>Article history: Received June 7, 2023 Revised July 1, 2023 Accepted August 27, 2023 Available online September 15, 2023</p> <p>*Corresponding author email: faridaayusaputri61@gmail.com Phone: 081933198055</p> <p>Keywords: Consumption in Islam, Halal, Halal Food</p> | <p>Karangasem Bali is an area with a high level of non-Muslim majority. It was recorded that 557,277 residents of Karangasem embraced Hinduism and 20,673 embraced Islam. With this population, the Muslim community feels troubled when looking for halal products. This study aims to explore the Urgency of Halal Food in Muslim minority areas. The technique used by researchers is research that has descriptive characteristics using a qualitative approach. The descriptive method has a goal as a solution to solve a problem systematically and factually related to existing facts or phenomena. The results of this study show that the Muslim community of Karangasem Bali has made efforts to prioritize halal products for daily consumption. Regarding the availability of halal-certified products in the Karangasem area, Bali is very rare. Even though there are several stalls or food that have been certified halal, the owner of the shop or food product is from a non-Muslim resident. The interest of the Muslim community to become applicants for halal certificates is minimal. The Karangasem Bali government is maximizing socialization to support halal products produced by Muslim business actors. People are more selective in looking for halal products.</p> |
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INTRODUCTION

The concept of halal products or food is now increasingly attractive because their recognition is used as a benchmark in terms of safety, cleanliness and quality assurance of the product itself. The Muslim community certainly consumes all products ranging from food, drinks to cosmetics every day (Nurdin, 2019). In addition, halal can be defined as a standard that is in accordance with Islamic Sharia law and is used by every Muslim as a form of obedience to Islamic Sharia law (Faqiatul Mariya Waharini, 2018). This really needs to be considered because for the Muslim community food is an important thing which is a basic need (primary need). With the teachings of Islamic Sharia, Muslim consumers certainly want the products they consume to be guaranteed to be halal and clean.

Bali Province is an area that has an area of 5,780 square kilometers with a population density of 739 people per square kilometer. And the Bali region consists of 8 districts and 1 city which is divided into 57 districts and has 636 villages and 80 sub-districts. The Directorate General of Population and Civil Registration (Dukcapil) of the Ministry of Home Affairs (Kemendagri) recorded a population of 4.27 million in Bali on 30 June 2021. In detail, the majority or as many as 3.71 million people (86.8%) of the population on the Island of the Gods Hindus and Islam are the second largest religions with 430.92 thousand adherents (10.08%). Then, as many as 69.03 thousand people (1.62%) of the Balinese adhere to Christianity, as many as 34.6 thousand people (0.81) of the Balinese are Catholics, as many as 29.04 thousand people (0.68%) are Buddhists, as many as 521 people (0.01%) are Confucianists, and 99 people (0.0) adhere to religious beliefs (Bali, 2022).

The researcher this time decided to examine one of the areas in Bali, namely in Karangasem District, Karangasem Regency, Bali Province, which according to statistical data recorded the number of Muslim communities living in Karangasem District, that is, for Muslims there are 20,6673 Muslims who embrace Islam., for those who embraced Hinduism 557,277 souls, while adherents of Buddhism numbered 427 souls, and for Christians 899 souls (Bali B. p., 2022). From the total level of adherents of the Muslim religion in Karangasem District, it is important to pay attention to how large the level of supply of halal products is in Karangasem District. Because not many pay attention to the halal level of a product purchased. Because each region has different patterns and traditions from each region according to custom.

Based on the results of an interview with Syafrizal Arianda, who is one of his research friends who lives in Bali, said that (Arianda, 2022): In the area he lives in, it is more or less difficult to distinguish whether the UMKKM actors selling on the side of the road are Muslims or not, because their carts do not have any signs or logos of Halal Certification, making it difficult to tell them apart.

Based on the results of interviews conducted by researchers with other friends, namely Fandy said that (Yanuar, 2022): In the Karangasem area, it is an area that has a higher level of Muslim majority compared to other areas, so when I am going to shop for fried chicken at a Fried Chicken seller on the side of the road, sometimes I feel doubtful, because I cannot know how to process it and what oil to use. fry it.

Based on an interview the researcher had conducted by one of his friends named Zulfan Nurdiansyah, said that (Nurdiansyah, 2022): If I want to buy meatballs, I think for a very long time, because I'm afraid that the meat or sauce will contain a mixture of pork, especially when it's sold by men, it's hard to tell what religion the father is, so if I want to buy meatballs I prefer to buy from women because Hijab is my benchmark.

Based on the results of the interviews that the researchers conducted, it can be concluded that with the development of technology and the modern era, it can affect the entry of food and drinks that are not processed directly by the Muslim community who live in the area. So that it is a little difficult for the Muslim community to find traders who really pay attention to the halalness of the products they produce.

Moreover, recently there is a growing trend regarding the Halal lifestyle, which consists of various sectors ranging from food, Islamic finance, halal travel, halal clothing, halal recreation and so on. There are many innovations made in the economic movement, one of which is in the field of food, various kinds of innovations are offered to attract consumers. However, from the point of view of economic development in food, it is not uncommon for people to pay attention to whether the products they consume are maintained in terms of halal, both in terms of processing and presentation (Ade Guntur, 2021). From this it is important for us to pay attention to halal products that are developing in the midst of Muslim minority areas, such as the location that the researcher will decide as a place for this research. With the existence of a Muslim minority living in a non-Muslim majority area, it is really necessary to be careful in choosing and determining the halal food or product that will be consumed. Because it is important for us to pay attention to this as a Muslim who adheres to Islamic Sharia, therefore the researcher decided to take the title "Urgency Of Halal Food In Muslim Minority Areas (Study On The People Of Karangasem Bali)".

METHOD

This research uses a type of research that has descriptive characteristics using a qualitative approach. Descriptive research itself is research conducted to solve existing problems based on data then analyzed and narrated. The descriptive method has a goal as a solution to solve a problem systematically and factually related to existing facts or phenomena (Abdussamad, 2021). In this case the researcher will write and describe the results of the interviews and observations that the researchers made regarding the Urgency of Halal Food in Muslim Minority Areas (Case Study in Karangasem District, Bali Province).

The data used by researchers include:

1. Halal consumption pattern of Muslim society.
2. Availability of halal products in the Karangasem area of Bali.
3. Efforts made by the people of Karangasem Bali to obtain halal products.

The data was obtained by researchers from several sources, including:

1. Karangasem Bali Muslim Society.
2. Sources of MSME data applying for halal certificates.

3. Data on the population of Karangasem Bali.

The data above is a primary data source which is a data collection technique carried out by researchers through observation or observation, interviews, and direct documentation in the field (Abdussamad, 2021). Data processing is done by interpreting the data, namely giving meaning or meaning to the notes from field observations, transcripts of interviews conducted and comments that will be given by researchers. After the data is collected, the authors use data analysis techniques with three stages, starting from data reduction, data presentation, and drawing conclusions.

RESULT AND DISCUSSION

Analysis of consumption patterns of halal food in Muslim minority communities in Karangasem District, Bali Province.

We need to know that consumption in general can be defined as the use of goods and services that are useful for meeting human needs. While consumption in Islam has the same meaning, but there are differences in everything that surrounds it. Islam which is used as rahmatan lil alamin guarantees that every resource that is distributed can be fair or equal. In this case, it is divided into arrangements on consumption patterns that are in accordance with sharia principles and based on the Al-Qur'an and As-Sunnah.

Karangasem is one of the regions located in Bali with a total non-Muslim majority larger than Muslims. With such environmental conditions, the pattern of halal consumption is of great concern to the Muslim community in Karangasem, Bali. Based on the results of interviews with several communities, researchers found the fact that when the Karangasem community knew fundamentally about halal consumption patterns (Karangasem Society, 2023).

There are several things that influence a person's consumption pattern, including: first, the level of one's knowledge regarding halal food. Second, the availability of pagan can be interpreted as a condition that includes the availability of food from plants, crops, livestock, fish. The three socio-economic factors have a big role because they can influence family consumption patterns. Fourth, there are cultural factors which also have a strong impact and can influence a person's attitude in choosing food ingredients to be consumed.

According to the results of the researcher's analysis, socio-economic factors are very influential in terms of choosing halal food, because from the results of observations there are people selling both Muslims and non-Muslims. With this phenomenon, when people are pressed, they will buy food or products from non-Muslim sellers because the majority of traders are also non-Muslims, then things related to halal and haram are sidelined.

Several things related to the opinion of halal consumption patterns were conveyed by several business actors, namely they know about halal consumption patterns, they also try to keep food products halal, starting from the ingredients used to the way they are processed. Communities and business actors are more selective and more thorough in processing halal food. Based on the results of observations and interviews during the

research, the researchers found that the consumption patterns that occurred in Karangasem Bali were:

1. Based on the results of interviews with several communities, the researchers found the fact that when the people of Karangasem know fundamentally about halal consumption patterns.
2. Socio-economic factors are very influential in terms of choosing halal food, because from the results of observations there are people selling both Muslims and non-Muslims. With this phenomenon, when people are pressed, they will buy food or products from non-Muslim sellers because the majority of traders are also non-Muslims, then things related to halal and haram are sidelined.
3. The community, especially business actors, are more selective and more thorough in processing halal food.

Analysis of the availability of halal products in Karangasem District, Bali Province.

Halal is an easy thing (permitted) regardless of the terms of the prohibition and permission from the maker of Islamic law to do (Yusuf, Halal and Haram in Islam, 2020). Not only that, halal can also be defined as something that is permissible to do, the Shari'a also justifies it and the perpetrators do not receive sanctions from Allah SWT. Whereas in the Qur'an, halal has a definition, namely everything that can provide health benefits for the body (Dwi Edi Wibowo, 2018). As meant in Q.S Al-Baqarah verse 168.

Halal food is a food product that is permitted for a Muslim to consume. Food can be said to be halal if it includes processes that are justified by Islamic law, starting from cutting, storing, serving, preparing, as well as health and cleanliness (Arnis Inrani Ibrahim, Muslim Society's Concern for Halal Food in Minority Areas). But not only paying attention to the processing aspect, we also have to pay attention to the halal label that is on the product packaging or the existing food stalls. There are several foods that must be avoided in Islam, namely as follows (-Qur'an, Food and Beverages from the Perspective of the Qur'an and Science):

1. There is no mixture of pork.
2. Not derived from frozen blood.
3. Not from snake meat.
4. Not from dog meat.
5. And finally, animals whose halal status is doubtful, such as snails, frogs, worms etc.

The results of interviews with the Karangasem community in Bali show that the Karangasem community knows about halal or halal food. However, finding a halal product is very difficult, because it is not uncommon for shop owners or food and beverage stalls to be non-Muslims. In addition, they also have to travel long distances to get halal food. This was also expressed by other people, namely that people rarely pay attention to the halal logo because they assume that not all food has a halal logo, such as chicken noodles, meatballs and so on.

In addition, Muslim business actors also said that halal food is food that does not only contain elements of pork, but food traders are trying to find basic ingredients that will be used by Muslim communities. But in reality, many Muslim traders do not have halal certificates for the products offered to sellers (Mursyid, 2023).

Many business actors use the hijab as a sign that they are Muslim sellers serving halal food, without paying attention to the importance of halal certificates. Side by side with the government's efforts to invite business actors to become applicants for halal certification, as conveyed by the chairman of the Karangasem Bali MUI, the government often conducts socialization and even has a funding program to apply for free halal certificates. However, many Muslim communities do not want to be complicated or confused about the filing system because it is not uncommon for business actors to know the procedure for filing it.

Another thing was conveyed by the chairman of the MUI, Mr. Mursyid, that there are many non-Muslim business actors who are applicants for halal certification compared to Muslim business actors. Based on the data, there are 40 halal certification applicants who are non-Muslims and 5 Muslim applicants. This is because non-Muslim business actors use the halal logo to open up market opportunities, especially since Bali is a large tourist destination. In addition, the chairman of the MUI also conveyed regarding the issuance of the MUI fatwa, that in order to issue a fatwa, the MUI will carry out observations and monitoring to see the processing procedures, composition or materials used to how to obtain the materials. In addition, the validity period of the Halal Certificate is only two years. However, during these two years, the government followed the development of halal certificate applicants, whether they were consistent or not in maintaining the halalness of their products.

From the explanation above and based on the results of interviews and observations conducted by researchers, namely: First, many people know about the importance of consuming halal ingredients or food for health. However, people are not so concerned with the halal logo on street vendors with the assumption that they carry, that not all food must have a halal certificate. This is in contrast to what was conveyed by Mr. Mursyid that the halal logo or certificate is very important because many traders in the market are non-Muslims, although sometimes those who guard their merchandise are employees who are Muslim and wear hijabs, but no one knows the procedure for processing them. goods used for cooking use goods that are not mixed with goods used for processing pork. With this, it can be concluded that the availability of halal food is very small by looking at the number of applicants for halal certification.

Second, people do not always pay attention to the halal logo that is on a package and the composition of the food or food ingredient. This is contrary to the things taught by Islamic law regarding the contents that are forbidden by Allah SWT.

Third, Muslim business actors use the headscarf as a sign that the food or product being traded is a halal product. This is felt to be incorrect, because many non-Muslim traders own or use Muslim employees to attract customers so they don't hesitate when buying their wares. Because in reality there are many Muslims who work in non-Muslim places, apart

from that there are other facts that some of the shops indicated are owned by non-Muslims with the presence of a temple in front of the shop, canang on the side of the shop road to paintings showing what they profess to be guarded by Muslims who wear the hijab.

Analysis of the efforts of the Muslim minority community in Karangasem District, Bali Province to obtain halal products.

The urgency of consumption in Islam has many things as the background of consumption behavior related to interests and ethics in consumption itself. In Arif Pujiyono's book entitled Islamic consumption theory, he explains that, if there is a neglect of human consumption, it means the same as sharing human life on earth. Because humans are assigned to consume what is appropriate for themselves on this earth. The main purpose of consumption for a Muslim is as a means of helping to worship Allah. In Islamic teachings, a Muslim must pay attention to the goodness (halal) of something he wants to eat (Pujiyono, Islamic Consumption Theory, 2006).

Researchers conducted interviews with business actors regarding the procedures for processing food in Islam, the criteria for halal food, to the form of responsibility, that business actors know how to process halal food by not mixing ingredients that are forbidden in Islam. In addition, it is a form of their responsibility to ensure that the materials used are safe and in accordance with Islamic law.

From the interview above, the researcher also made observations with the results: The government is providing a special form of support so that business actors have Halal Certificates, but many people do not know or are lazy with lengthy procedures. The fact that the researchers found from the data provided by the head of the MUI was that there were many non-Muslim applicants compared to Muslim applicants, this is something that needs attention because getting products that are truly halal is quite difficult.

This was also felt by the researcher during the observation, to get halal food the researcher had to walk for almost an hour to find a Muslim seller. The head of the MUI also said that even though traders are Muslim, it is not uncommon for those who receive deposits from non-Muslim producers to be more dangerous when they are in the market. The results of the observations of the researchers also found the fact that a lot of food was entrusted by non-Muslim traders, such as packaged rice in angkringan.

From the results of the analysis above, it can be concluded that the facts:

1. The Karangasem Muslim community needs more places for food or halal products, because people have to walk quite a distance to find halal products.
2. Entrepreneurs know how to process halal food by not mixing ingredients that are forbidden in Islam.
3. The fact that the researchers found from the data provided by the chairman of the MUI that there are many non-Muslim applicants compared to Muslim applicants, this is something that needs attention because getting products that are truly halal is quite difficult.

4. The results of the observations of the researchers also found the fact that a lot of food was entrusted by non-Muslim traders, such as packaged rice in angkringan.

CONCLUSION

Based on the presentation in the discussion of the results of research conducted by the author regarding "Urgency of Halal Food in Muslim Minority Areas (Studies in the Karangasem Bali Community)", it can be concluded that the answers to the main issues focused on the formulation of the problem, including the following:

1. The people of Karangasem Bali pay attention to halal consumption patterns, in addition to living in the midst of a non-Muslim society, people are more careful in choosing halal food or products.
2. The Muslim community in Karangasem Bali on average knows about halal food, and Muslim business actors also know the importance of keeping food halal, the halal logo is the main alternative that can make it easier for people to find halal products.
3. The Muslim community of Karangasem Bali is having trouble or having to travel quite a distance to get halal food, because not all Muslim traders are scattered in every area in Karangasem Bali. Another problem is also found by the Muslim community, namely, many non-Muslim business owners employ Muslim communities to attract buyers. So there is a community effort, namely by traveling a considerable distance and cooking yourself to make it safer.

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