

READINESS OF THE LAMPUNG LOCAL FOOD AGROINDUSTRY FOR HALAL POLICY

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Abstract. The obligations or conditions of food products traded by producers in terms of guaranteeing halalness have been regulated in Law No.33 of 2014 concerning Guaranteed Halal Products. In the regulation, precisely in article 4 it is explained that products that enter, circulate, and are traded in the territory of Indonesia must be certified halal. The purpose of this study was to analyze the readiness of local food agroindustry UMKM in Lampung towards halal certification policies and the factors that influence it. The results of the study revealed that the readiness of small and medium-scale food industry players in the research locations was not ready to implement halal policies. Based on the results of research at the research location, it is known that the factors of knowledge about halal, awareness to find out, technology used, scale of business, knowledge of bureaucratic rules and certification costs (0.40) This is due to a lack of understanding of the urgency of halal certification and the relatively small scale of business.

1. Introduction

The rules regarding the obligation of halal certification on products circulating in the territory of Indonesia have been regulated in Law no. 13 of 2014 concerning Halal Product Guarantee. This obligation has been in effect since 2019 as explained in the Law that the obligation for halal certification is valid for the next 5 years since the Law was enacted in 2014.[1] However, it must be acknowledged that the halal handling process still encounters several obstacles and challenges in the future, such as clarity on the direction of halal policies that determined, the availability of access to policies applied to the business world, the duties and authorities of each stakeholder involved as well as the standard system for handling halal food products. The resolution of these obstacles and challenges is expected to be able to make a positive contribution and benefit to maintain the peace of the community in their daily lives. Therefore, it is deemed necessary to conduct a critical study of agroindustry readiness for halal policy in local food agroindustry in Lampung.

According to the Decree of the Minister of Religion, R.I. number 518 states that halal certification is a written fatwa declaring the halalness of a food product issued by the Institute for the Study of Food, Drugs and Cosmetics of the Indonesian Ulama Council (LPPOM MUI). Halal certification in Indonesia is officially issued by the MUI which indicates that the product has passed the halal test test.[2] Products that have halal certification are products that have been tested for halal and can be consumed by Muslims. so that there are no cases of halal inclusion in the product, but it does not have a halal certificate.[3] Products that already have halal certification are proven by the inclusion of a halal logo on the product packaging.

Providing halal and safe food is a very prospective business, because with a halal label (certification) it can invite loyal customers who are not only in demand by Muslims but also non-Muslim communities. On the other hand, for producers who do not provide halal information who market their products in countries such as Indonesia, which has a Muslim majority population, their products are less desirable, thus harming the business actors

themselves. Halal food for Muslims is proven to be of high quality and very good for the health of the human body[4]

2. Materials and Method

This research was conducted from April 2021 to September 2021. carried out in the city of Bandar Lampung. The location of this research was determined purposively, with the consideration that Karang Anyar Village is a village that has a local food agroindustry. Sources of data used in this study are primary data and

secondary data. Primary data comes from agro-industry players in Karang Anyar. Industry players who became the source of this research consisted of 20 entrepreneurs as respondents who did not have a certificate. Meanwhile, secondary data was obtained from the literature and related agencies that provided data relevant to the research.

The method used in collecting primary data is a survey method by conducting direct observations in the field and filling out questionnaires through direct interviews with agro-industry actors who are respondents. Data collection by interview. Data analysis was carried out descriptively. The data obtained is that the scale of business and knowledge of the procedures for obtaining halal certificates by business actors is very low. from 100% only found at 30% The data is described descriptively to provide an overview of the object under study.

3. Result and Discussion

Agroindustry is an industry that involves raw material components mainly sourced from the agricultural sector. Gedong Tataan District is one of the sub-districts that has an agro-industrial sector, especially the leading home industry in Pesawaran Regency. Karang Anyar is a village that has the largest home industry business sector and is a leading village in Gedong Tataan. Home industry businesses in Karang Anyar village are very diverse in producing processed snacks, one of which is lanting which has a very large population.

The age range of business actors as well as business owners (home industries) in this clanting business ranges from 20 years to 70 years. From the table data, home industry business actors who are of concern are the productive age whose average age is 30 years to 40 years occupying the position of 30%. Likewise, those aged 50 years and over, in other words, those who already have life and business experience also occupy a position at 30%. While the age range of 20-30 years and 40-50 years each is 20%.

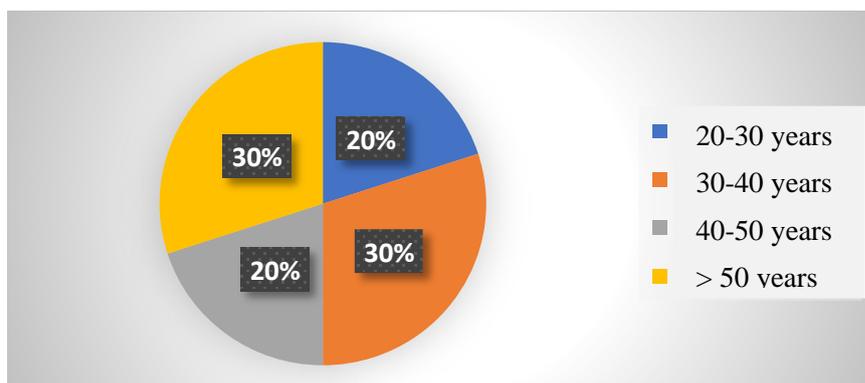


Figure 1. The age range of business actors as well as business owners (home industries) in this clanting business

Lanting is a traditional food that comes from the main raw material, namely cassava and typical food from Java. Lanting has various types including lanting getuk and lanting grated. Lanting produced by the home industry of Karang Anyar Village is lanting getuk which uses raw cassava butter with an original taste.

The amount of lanting produced by the home industry is determined by the type of cassava, the current season and the amount of raw materials used. The number of raw materials used is large in the lanting production process, the more production results are obtained. The lanting production process was compiled based on observations made in the home industry in Karang Anyar Village, Gedong Tataan District, Pesawaran Regency. The process of making lanting consists of stripping, washing, steaming, seasoning, making getuk, grinding, printing, drying, turning, frying and packaging. Paying attention to the importance of halal certification as a supporting factor for the sale of a product, knowledge of the process becomes important.[5]The stages or steps of the procedure and the mechanism for determining the halal fatwa can be explained as follows:

MUI provides knowledge briefing to LP.POM (MUI) auditors about haram objects according to Islamic Shari'ah, in this case li-zatihi and haram li-ghairih objects which because of the way they are handled are not in line with Islamic Shari'a.[6] With the meaning of the word auditor must have adequate knowledge about these illicit objects.

Auditors conduct research and audit to factories (companies) that request halal product certification. Examination which includes: a. Careful inspection of product ingredients, both raw materials and additional (auxiliary) materials. b. Examination of proof of purchase of product materials. The materials are then examined in the laboratory, especially materials suspected of being illegal objects or containing unclean objects (najis), to obtain certainty.

Examination of a company is not uncommon to be carried out more than once; and not infrequently auditors (LP.POM MUI) suggest and even require that a substance that is suspected or suspected to contain unlawful (najis) ingredients be replaced with materials that are believed to be halal or have been certified as halal

products from MUI or from other institutions deemed competent, companies still want to get a halal product certificate from MUI.

The results of the examination and audit of the LP.POM MUI are then included in a Minutes; and then the Minutes are submitted to the MUI Fatwa Commission for trial. In the Fatwa Commission Session, LP.POM MUI submits and explains the contents of the Minutes; and then discussed carefully and in depth by the MUI Fatwa Commission Session.

A product that still contains ingredients of doubtful halalness, or there is evidence of the purchase of product materials which are deemed not transparent by the Fatwa Commission Session, shall be returned to LP.POM MUI for research or re-auditing to the company concerned. [7]As for products that have been confirmed to be halal by the Fatwa Commission Session, the halal fatwa is carried out by the Fatwa Commission Session.

Halal criteria for food and drink that are not listed in the Qur'an and Sunnah are thoyyib. [8]Thoyyib according to the opinion of the scholars is something that is considered delicious, lawful, holy, not unclean, and does not harm the body or mind. Haram criteria for food and beverage products that are not mentioned in detail in the Qur'an and Sunnah, there are at least five criteria, namely khobits, unclean, harmful, intoxicating, and made from human organs. [9]This means, if any of these criteria are found in the item or food, it is haraam.

Responses to the statement of respondents' knowledge about halal, certification and halal management policy bureaucracy are on average good. This means that there is value in understanding the importance of halal certification. So it can be seen from the level of awareness of the production process and their attention to quality leading to thoyyib has been carried out, it is also reflected in a very good level of value weighting. It's just that on a business scale that is classified as very small and the technology owned, it also has an impact on turnover which is not yet large, which is the cause of the obstacles for lanting business actors to take care of halal certification.

Table.1. Descriptive Analysis of Respondents Response Variable X¹

No	Indicator	1	2	3	4	5	average	Conclusion
1	X1	0	0	2	8	0	3.8	Well
2	X2	0	0	5	5	2	4.5	Very good
3	X3	0	3	7	1	0	3.1	Not good
4	X4	0	0	9	1	0	3.1	Not good
5	X5	0	5	4	2	1	3.5	Well
6	X6	0	5	5	0	2	3.5	Well

Statistical analysis used in this study is the mean, mode, median, deviation, and others. The variables used are knowledge of halal and halal certification, awareness of halal production processes, and readiness to implement halal certification policies. The measurement of the variables available by the researcher uses a Likert scale, which is usually used to measure individual or group personal perceptions about social phenomena, attitudes, and opinions. [10] Then it is known that the Likert scale has a gradation of levels from very good (positive) to very bad (negative). The weighting of the levels of strongly agree is 5, agree 4, disagree 3, disagree 2, and strongly disagree 1. From the results of data collection, then calculations and statistical weighting are carried out, so that the weight value of each statement will be known. [11]

Conclusion

Based on the results of research that has been carried out on the lanting industry in Karang Anyar Village, Gedong Tataan District, Pesawaran Regency, it can be concluded that the readiness of business actors regarding halal certification policies is still low. The most dominant factor is the small scale of the business so that it has an impact on the difficulty of fulfilling the obligations of halal certification. Business actors also do not fully understand the established halal certification policy. although in terms of food processing already apply good standards. This is because the regulations on halal policies have not been fully socialized.

Recommendation

Small industry players should be a priority to get government assistance to register their products. In addition, the certification process is still not well understood, if the conditions are still as it is now, halal certification should still be an option for agro-industry business actors as part of marketing, as a step towards moral obligations and official regulations..

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