
UNDERSTANDING OF CULINARY MICRO, SMALL AND MEDIUM ENTERPRISES ACTORS ON HALAL FOOD PRODUCTS IN SAMBAS REGENCY

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ABSTRACT

This research is motivated by a lack of understanding of halal products and foods, therefore researchers feel interested in researching the challenge of understanding the halalness of food so that culinary micro, small and medium enterprises actors are not careless in serving food to consumers. This study aims to obtain clear information about: 1) Knowing the understanding of culinary micro, small and medium enterprises actors on halal food products in Sambas Regency, 2) Knowing the application of culinary micro, small and medium enterprises actors to halal food products in Sambas Regency, 3) Knowing the benefits of understanding halal food products for culinary micro, small and medium enterprises actors in Sambas County. The subjects in the study were culinary micro, small and medium enterprises actors who had attended halal supervisor training in Sambas district. To obtain data related to the focus of the study, researchers conduct interviews, observations and documentation. The data validity check techniques used are: 1) Triangulation Technique, 2) Member Check Technique. The results of the study can be concluded: 1) Understanding of culinary micro, small and medium enterprises actors on halal food products in Sambas Regency, namely the understanding that micro, small and medium enterprises actors have met halal standards in Islam by referring to Halal Product Assurance Organizing Agency and the Indonesian Ulema Council and evidenced by the issuance of halal certificates on existing culinary micro, small and medium enterprises products Kabupaten Sambas. 2) The application of culinary micro, small and medium enterprises actors (businesses, micro and medium) to halal food products in Sambas Regency is carried out by paying attention to cleanliness in food, paying attention to packaging and how to serve food, always preparing hand washing before entering the food place. 3) The benefits for culinary micro, small and medium enterprises actors (businesses, micro and medium) in halal food products in Sambas Regency are that the body becomes healthy both physically and spiritually, the food that will eat is always maintained for comfort, security, and safety in consuming goods and/or services.

Keywords: Understanding, Culinary Micro, Small and Medium Enterprises Players, Halal Eating Products

A. INTRODUCTION

The teachings of Islam came to lead mankind to be able to distinguish between haq and bathil so that man does not get lost in choosing his way of life. Worship and bermu'amalah in accordance with the guidance of Islamic shari'a taught in the Qur'an and the sunnah of the Prophet shalallohu 'alaihi wasallam. Islamic Sharia regulates all aspects of life, especially in the matter of halal and haram in consuming food and how to get it. Islam teaches to consume halal and good food as explained in the Qur'an surah Al-Maidah verse 88 :

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

And eat kosher food again from what God has sustenance to you, and be devoted to the God whom you have faith in Him. (QS. Al-Maidah [55]: 88)

The verse above explains that humans are instructed to consume halal and good food, a lot of food that is halal but the quality is not maintained, quality food that is not only halal is

also nutritious, both from cleanliness and the content contained in the food because with halal and nutritious food humans can live and maintain their survival. In order to preserve the soul and guarantee its life, Islam requires the obligation to obtain something that supports it in the form of things in the form of food, drink, clothing and shelter (Abdul Wahab Khalaf, 1994).

The Indonesian state with the largest Muslim population of up to approximately 90%, it is appropriate for Muslim consumers to get legal certainty for all types of food and beverage products that are in accordance with the rules of Islamic law. So that the state has an obligation to protect its citizens related to the circulation of halal and good food and beverage products. In this regard, one of the government's efforts is the Halal Product Assurance Organizing Agency is a body formed under the auspices of the Ministry of Religious Affairs. Law No. 33 of 2014 concerning Halal Product Guarantee mandates that products circulating in Indonesia are guaranteed halal, therefore the Halal Product Guarantee Organizing Agency has the duty and function to guarantee the halalness of products entering, circulating, and trading in Indonesia.

The Halal Product Assurance Organizing Agency is also supported by duties and functions as mandated by Law No. 33 of 2014, namely regarding Halal Registration, Halal Certification, Halal Verification, conducting guidance and supervising product halal, cooperation with all relevant stakeholders, and setting halal standards for a product. The halal guarantee system referred to by the institution is to guarantee to The Indonesian Ulema Council for the halalness of a company's products throughout the company's lifetime holds the The Indonesian Ulema Council halal certificate. In accordance with the provisions of the The Indonesian Ulema Council that every manufacturer who registers its products in the halal certificate guarantee, the expiration period of the certificate is two years. Thus, a company must be able to provide assurance to MUI and Muslim consumers that the company always maintains the consistency of its halal products by requiring the company to compile a halal guarantee system and documentation. This documentation is called the Halal Assurance System manual. Halal Assurance System is a management system that is prepared, implemented and maintained by companies holding halal certificates to maintain the continuity of the halal production process in accordance with the provisions of the Halal Product Guarantee Regulatory Agency. In the guarantee procedure, there is a system called the Halal Assurance System manual, namely Halal Assurance System documentation which has components such as document control, preliminary consisting of basic company information; the purpose of application; the scope of application, and the third component is the Halal Assurance System component. Halal Assurance System components are components that have quite a lot of scope, including: Halal Policy, Halal Management Team, Training, Materials, Products, Production Facilities, Written procedures for critical activities, Traceability, Handling Products That Do Not Meet the Criteria, Internal Audit, Management Review.

Halal certification is a process to obtain a halal certificate through several stages of inspection to prove that halal materials, production processes, and assurance systems meet the standards of Halal Product Assurance Organizing Agency. The purpose of halal certification is to provide certainty of the halal status of a product as a form of fulfilling consumer rights. Provisions on the mandatory halal certification of all these products are contained in article 4 which states that: "Products that enter, circulate, and are traded in the territory of Indonesia must be halal certified" Law No. 33 of 2014 (Abdurrahman Konoras, 2017). However, in practice in Indonesia, even though Indonesia is a Muslim country, the Indonesian people's understanding of the importance of halal food and halal certification is still relatively low. The problem lies in the assumption that people judge because Muslims are the majority, so all products traded by Muslims are halal without ensuring it more deeply so that producers think there is no need for halal certification to attract public trust. It is illustrated that the halal regulations realized by halal certification from the Indonesian Ulema Council have not been fully understood by food producers.

As happened in Sambas Regency which is an area that borders directly with neighboring Malaysia. Currently, many culinary tours are highlighted. Thus, there are also many business actors who are increasingly expanding in the culinary field. A wide variety of foods from traditional to international ones already exist in Sambas district. But the problem is that whether it is a restaurant or a perpetrator Micro, Small and Medium Enterprises pay little attention to the importance of halal certification. As explained above, the assumption of people who judge because Muslims are the majority, so that all products traded by Muslims are halal without ensuring it more deeply. So that producers think there is no need for halal certification to attract public trust.

There are separate advantages for Micro, Small and Medium Enterprises if the products produced have received halal certification. The products marketed will make consumers feel comfortable and avoid illicit food with products consumed that have received halal certification. It is important for the community, especially in sambas district, to understand the importance of halal certification so that people are more careful in consuming food, and the most important thing is to carry out the Islamic shari'a that Allah has explained in the Qur'an to consume halal and good food.

Table 1
Recapitulation Of Msme Data For Sambas Micro Enterprises District As Of December 31, 2020

| No | Sektor | Number of Business Units | Workforce | | | Total Turnover (Rp) | Number of Assets (Rp) |
|-------|------------------------------|--------------------------|-----------|-------|--------|---------------------|-----------------------|
| | | | Man | Woman | Sum | | |
| 1 | Culinary Field | 5.730 | 2.506 | 3.248 | 5.754 | 195.296.169.000 | 47.653.399.500 |
| 2 | Fashion Field | 2.061 | 1.506 | 839 | 2.345 | 141.909.272.100 | 35.842.689.000 |
| 3 | Education | 4 | 1 | 3 | 4 | 74.000.000 | 11.000.000 |
| 4 | Automotive field | 311 | 273 | 20 | 293 | 32.572.305.000 | 7.576.105.000 |
| 5 | Agribusiness Field | 96 | 86 | 25 | 111 | 11.820.600.000 | 2.717.100.000 |
| 6 | Field of Internet Technology | 15 | 16 | 2 | 18 | 844.307.000 | 295.200.000 |
| 7 | Other fields | 10.907 | 8.084 | 3.532 | 11.616 | 877.027.868.070 | 222.916.516.200 |
| Total | | 19.124 | 12.472 | 7.669 | 20.141 | 1.259.544.521.170 | 317.012.009.700 |

Source: Diskumendag kabupaten sambas

Table 2
Recapitulation Of Small Business Sambas District Msme Data As Of December 31, 2020

| No | Sektor | Number of Business Units | Workforce | | | Total Turnover (Rp.) | Number of Assets (Rp.) |
|-------|------------------------------|--------------------------|-----------|-------|-------|----------------------|------------------------|
| | | | Man | Woman | Sum | | |
| 1 | Culinary Field | 52 | 42 | 5 | 47 | 4.398.990.000 | 4.100.190.000 |
| 2 | Fashion Field | 89 | 53 | 9 | 62 | 8.149.300.000 | 7.639.800.000 |
| 3 | Education | - | - | - | - | - | - |
| 4 | Automotive field | 4 | 6 | - | 6 | 905.000.000 | 350.000.000 |
| 5 | Agribusiness Field | 439 | 439 | 538 | 977 | 36.866.209.000 | 143.782.974.000 |
| 6 | Field of Internet Technology | 5 | 2 | - | 2 | 475.000.000 | 270.000.000 |
| 7 | Other fields | 1.568 | 2.251 | 20 | 2.271 | 221.648.030.000 | 330.729.161.500 |
| Total | | 2.157 | 2.793 | 572 | 3.365 | 272.442.529.000 | 486.872.125.500 |

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| | | | | | | | 0 |
|--|--|--|--|--|--|--|---|

Source: Diskumendag Kabupaten Sambas

Table 3
Recapitulation Of Msme Data For Sambas District Of Medium Enterprises As Of December 31, 2020

| No | Sektor | Number of Business Units | Workforce | | | Total Turnover (Rp.) | Number of Assets (Rp.) |
|-------|------------------------------|--------------------------|-----------|--------|-------|----------------------|------------------------|
| | | | Man | Wo man | Sum | | |
| 1 | Culinary Field | 1 | - | - | - | 97.000.000 | 50.000.000 |
| 2 | Fashion Field | 1 | 10 | - | 10 | 1.800.000.000 | 900.000.000 |
| 3 | Education | - | - | - | - | - | - |
| 4 | Automotive field | - | - | - | - | - | - |
| 5 | Agribusiness Field | 51 | 1.141 | 1 | 1.142 | 143.099.457.500 | 170.568.315.000 |
| 6 | Field of Internet Technology | - | - | - | - | - | - |
| 7 | Other fields | 104 | 940 | - | 940 | 1.150.421.000.000 | 1.150.421.000.000 |
| Total | | 157 | 2.091 | 1 | 2.092 | 1.295.417.457.500 | 1.321.939.315.000 |

Source: Diskumendag kabupaten sambas

Based on data obtained from the Office of Cooperatives, Small, Medium Enterprises, Industry and Trade that the recapitulation data of MSMEs in Sambas regency for Micro businesses in the culinary field with a total of 5,730 business units, for Small businesses in the culinary field with a total of 52 business units, while for Medium businesses in the culinary field with a total of 1 business unit. Sectorally, all economic sectors in Sambas District experienced positive growth. The highest growth in a row was experienced by the mining and quarrying sector at 16.07 percent, the building sector at 11.40 percent and the electricity, gas and water sector at 7.50 percent. Although the three sectors grew quite high, due to their relatively small contribution, it was not enough to encourage the pace of economic growth in Sambas Regency. Sectors that play a considerable role in the economy of Sambas Regency are the agricultural sector; trade sector, hotels and restaurants; and the manufacturing sector, the growth was 4.49 per cent, 7.02 per cent and 6.67 per cent, respectively. Nevertheless, these three sectors are still the main drivers of the regional economy.

In the 2007-2011 period, the economic growth of Sambas Regency, as indicated by the PDRB ADHK 2000, was still below the economic growth of West Kalimantan Province. Sambas County's average economic growth over the past five years has been about 5.59 percent per year. The lowest growth occurred in 2007 at 5.38 percent while the highest in 2010 was 5.88 percent. To further increase the pace of economic growth and at the same time realize income equality, it is necessary to improve the quality of human resources followed by population control and infrastructure improvement. The integration of government programs with the role of the private sector and society needs to be considered in order to align steps in exploring

potential sectors that at the same time have great potential in supporting economic growth (Sambas district government).

B. METHOD

This research is to use a qualitative approach. This study aims to find out more deeply about the understanding of culinary micro, small and medium enterprises on halal food products in Sambas Regency. This qualitative research can be explained as research carried out to understand a phenomenon experienced by the research subject through descriptions, both in the form of words and language to explain an event, with a special context that is natural and by utilizing various scientific methods (Lexy J. Moleong, 2005). Researchers use this type of phenomenological research with the aim of obtaining a further and in-depth scientific understanding of the understanding of culinary micro, small and medium enterprises in halal food products in Sambas Regency. Research data sources are selected purposively with an amount adjusted to the information needed. The source of the data in question is a resource person (informant) who is considered competent to provide information, namely the perpetrator consists of 5 culinary micro, small and medium enterprises (amping products, taro kipik products, sago bread products, gallon water products, our cayenne sauce products), and other informants who are considered important as additional informants.

C. DISCUSSION

RESULTS AND DISCUSSION

Halal Products

Halal products are products that have been declared halal in accordance with Islamic law, that is, do not involve the use of illicit materials (prohibited), exploitation of labor or the environment, and are not harmful or intended for harmful use. Halal output must also be halal from the process as well, because the Halal Product Process (PPH) is a series of activities to ensure the halalness of the product including the provision of materials, processing, storage, packaging, distribution, sales, and presentation of products (UU No. 33 Tahun 2014). Hanzae and Ramezani define halal products as products that meet the criteria of sharia law, which do not involve the use of prohibited substances (haram), do not utilize labor and the environment. The product is harmless and harmless to others (Hanzae and Ramezani, 2011). Halal products are also prohibited from containing any illicit ingredients that can be harmful to humans and the environment. Halal products often refer to foods that are allowed under Islamic. Every Muslim is obliged to consume halal food law.

A product is anything that can be offered to the market to get attention, purchased, used, or consumed and that can satisfy a need. Product planning should think about the product on three levels. The most basic tier is the core product shown to answer the question: what exactly is the buyer buying?. This product consists of services to solve the core problem or benefit that consumers are looking for when they buy a product. Conceptually, a product is a producer's subjective understanding of something that can be offered as an effort to achieve organizational goals through meeting the needs and desires of consumers, in accordance with the competence and capacity of the organization as well as the purchasing power of the market (Thamrin Abdullah and Francis Tantri, 2012). Briefly it can be said that thayyib food is a healthy, proportionate and safe (halal) food. To be able to judge a food is thayyib (nutritious) or not must first be known its composition. Foodstuffs that are thayyib for Muslims must first meet the requirements for halal, because foodstuffs that according to science are classified as good, do not necessarily include halal food.

It is also mentioned the types of food that Allah Swt created for man in Sura Abasaa verses 25-32 :

أَنَا صَبَبْنَا الْمَاءَ صَبًّا ۚ ۲۵ ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ۚ ۲۶ فَأَنْبَتْنَا فِيهَا حَبًّا ۚ ۲۷ وَعِنَبًا وَقَضْبًا ۚ ۲۸ وَزَيْتُونًا
وَنَخْلًا ۚ ۲۹ وَحَدَائِقَ غُلْبًا ۚ ۳۰ وَفُكْهَةً وَأَبًا ۚ ۳۱ مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ ۚ ۳۲

Translate: Verily We really poured out water (from heaven), then We parted the earth to the best of our ability, and then We grew grains on that earth, grapes and vegetables, olives and dates, (the) dense gardens, and fruits and grasses, for your pleasure and for your cattle. (QS. Abasaa [80]: 25-32)

Micro, Small and Medium Enterprises

In Indonesia, the definition of micro, small and medium enterprises is regulated in the Law of the Republic of Indonesia No.20 of 2008 concerning micro, small and medium enterprises. Article 1 of the Law states that micro-enterprises are productive businesses owned by individuals and/or individual business entities that have micro-business criteria as regulated in the Law. Small business is a productive economic business that stands alone, which is carried out by an individual or business entity that is not a subsidiary or not a subsidiary that is owned, controlled or is a part, either directly or indirectly, of a medium-sized business or large business that meets the criteria for small business as referred to in the Law.

Meanwhile, micro-enterprises are productive economic businesses that stand alone carried out by individuals or business entities that are not subsidiaries or are not branches of companies that are owned, controlled, or become part either directly or indirectly, of micro-enterprises, small businesses or large businesses that meet the criteria for micro-enterprises as referred to in the Law (Tulus T.H. Tambuan, 2009). In the Law, the criteria used to define MSMEs as stated in Article 6 are the value of net worth or asset value excluding land and buildings for business premises, or the proceeds of annual sales. By the following criteria:

- a. Micro enterprises are business units that have assets of at most Rp.50 million excluding land and buildings for business premises with annual sales proceeds of up to Rp.300 million.
- b. Small businesses with an asset value of more than Rp. 50 million to a maximum of Rp.500 million excluding land and buildings where the business has annual sales proceeds of more than Rp.300 million to a maximum of Rp.2,500,000, and.
- c. Medium enterprises are companies with a net worth of more than Rp.500 million to a maximum of Rp.100 billion of annual sales proceeds above Rp.2.5 billion to a maximum of Rp.50 billion (UU No. 1 Tahun 2008).

The empowerment of micro, small and medium enterprises is very important and strategic in anticipating the future economy, especially in strengthening the structure of the national economy. The existence of the national economic crisis as it is today greatly affects national, economic and political stability, the impact of which has an impact on large business activities that are increasingly declining, while micro, small and medium enterprises and cooperatives are relatively still able to maintain their business activities. In general, the goal or objectives to be achieved is the realization of resilient and independent micro, small and medium enterprises that have high competitiveness and play a major role in the production and distribution of basic needs, raw materials, and in capital to face free competition.

Theory of Comprehension

Understanding comes from the word understanding which has the correct meaning of something (Farid Syahril, 2013). Understanding in other words is the ability that expects a person to be able to understand the meaning or concepts, situations as well as facts known to him. Understanding is a person's ability to re-discuss what has been conveyed and as understood. Understanding carries a broader meaning than knowledge. With knowledge a person is not necessarily able to understand something that has been learned. As for understanding, a person not only knows what is learned, but can also understand the meaning

of what is obtained. So that one can apply it when one has gained what was learned. Indicators are divided into three categories (Purnama Putra, 2015):

1. First Level or Lowest Level of Understanding translation, starting from translation in the true sense.
2. Second Level or Understanding of Interpretation Connecting earlier parts with the known or linking some parts of the graph to events, distinguishing the principal from the non-point.
3. Third Level or Highest Level of Understanding extrapolation. By extrapolation, it is hoped that it will be able to see behind what is written, can make predictions about the consequences or can expand perceptions in the sense of time, dimensions, cases, or problems.

Suharsimi stated that comprehension is the ability of a person to maintain, distinguish, estimates, explain, expand, conclude, generalize, give examples, rewrite, and estimate. Sadiman posits that understanding is a person's ability to interpret, interpret, translate, or express something in his own way about the knowledge he has received. According to W.J.S Poerwodarminto, understanding comes from the word "Understand" which means to understand things correctly. While understanding is a process, a deed, a way of understanding something. Benjamin S. Bloom says that comprehension is a person's ability to understand or understand something after something has been known and remembered (Anas Sudijono, 2009).

Theory of Producer Behavior

Production activities in economics are defined as activities that create benefits both in the present and in the future. With that broad understanding, we understand that production activities are inseparable from human daily life. Nonetheless, the discussion of production in conventional economics always carries the maximization of profit as the main motive, although many productive activities-on the basis of the above definitions-have other motives than just maximizing profits (Mustafa Edwin Nasution, 2013). Islamic economic perspective, production in Arabic is al-intaaj from the root of the word nataja, but in the term fiqh it is better known as tahsil, which means to earn or produce something. Likewise with Ibn Khaldun, using the word tahsil for production when he discussed the division of labor specialties. Production not only means physically creating something that does not exist into existence, but making something from the old elements of nature useful. From livestock, for example, people can take their skins to be used as clothes and other finished goods, from animal milk, they can be squeezed into fresh milk drinks or baby milk powder. This means that Islam advocates for production. Therefore the fuqaha established the law of fardhu ain for every Muslim to seek to utilize natural resources. Man must put his mind and expertise to develop investment problems and types of business in carrying out what has been done. This is in accordance with the demands of the Qur'an for man to prosper the earth (Ilfi Nur Diana, 2008).

As in the Word of Allah Almighty in surah Al-Jumu'ah: 10, as follows:

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ۝ ۱۰

The translation: When the prayer has been performed, then scatter you on the face of the earth; and seek the gift of God and remember God much so that you may be lucky.

The scope of producer behavior according to Yusuf Qardhawi's view that production is a human effort to utilize existing natural resources. This business then produces goods and services that will be utilized by consumers in meeting the needs of life (Center for the Study and Development of Islamic Economics). Natural resources are natural resources created by

Allah for humans with its various types The Koran stimulates our minds to look around us consisting of land, water, air, rivers, vegetation, animals, and inanimate objects are all natural resources that are recommended to be utilized by humans (Yusuf Qhardawi). Humans are encouraged to utilize existing natural resources if they are scientists and scholars. That is the sign of God's glory to his servant and all the favors he has given. When carrying out production a person must have goals, ethics, and comply with all applicable norms. A very big change has taken place, the sewing machine can replace the position of a thousand workers and the capacity of 200 people weavers is replaced by only one weaver machine. As a result, there has been a change in the order of human life which must pay more attention to modern means and tools. So that a competition arises between manufacturers to always improve the quality of their products by minimizing the company's expenses in producing its products.

The element of freedom has been given by Islam to producers in producing, as long as the production is carried out in accordance with their scholarship, creativity, situation and conditions. The main thing is that when a person produces he pays attention to the rules and norms of religion and does not violate them, since religion is more concerned with purpose than means. Looking back at the existing reality that if a machine can increase production, save effort, reduce working hours, reduce capital but bring a lot of results, religion welcomes it very well. Although this progress raises a negative side, namely the occurrence of terminations, unemployment of human labor and the cessation of unemployment which is not small in number. The danger that befalls humans will be greater if they continue to survive in the traditional realm of life (Yusuf Qhardawi). For Muslim countries a producer has an obligation to solve this problem (UII Center).

In the field of production, a manufacturer has a big hand in the implementation process, he is referred to as the driving motor. Production activities will run because of ideas, efforts, and motivation to get benefits while being willing to bear all the risks from these producers (Purnama, 2015). The production has two main objectives, including;

- a. Realizing individual self-help;
- b. Realizing ummat self-help. To take this program, two things are needed, namely facilities and infrastructure, and on the other hand, community compliance with the program is needed, which include: Careful planning, developing human resources, utilizing natural resources, producing according to community needs, capital investment (Abdul Mannan). Meanwhile, the principle of production that must be implemented by every Muslim, both individuals and communities, is to stick to everything that Allah justifies and not cross the line (Hendrie Anto).

Halal here means something that is done right according to the sharia of the Islamic religion and both in the perspective of Islamic values and morality. In Islamic economics, the motive of production has benefits, needs and obligations. Production behavior is an attempt by a person or group to extricate itself from faking. And god commands his ummah to do justice which means not to tyrannize and not to be disgraced. The point here is that an economic person is not allowed to pursue personal gain if it harms others or damages nature. The fundamental principle that must always be observed in the production process is the principle of well-being. Thus, the improvement of the production system in Islam not only means an increase in income, which can be measured in terms of money, but also an improvement in maximizing the fulfillment of human needs with minimal effort but still paying attention to the guidance of Islamic orders on consumption. The mandatory norm on production after compulsory work is perseverance in work. Islam does not ask its ummah to simply work, but also asks that its ummah work with diligent and kind (Yusuf Qhardawi, 1997). As a Muslim, producing is the same as actualizing the existence of the blessings of Allah given to man. A producer must have faith, piety and remain flexible in running between religious and world

interests. The takwa to be achieved is science, charity, religion, and the world, material and spiritual, plans and regulations, investment and production, perseverance and ihsan.

Understanding Micro, Small and Medium Enterprises Culinary Halal food products in Sambas Regency

The understanding of culinary micro, small and medium enterprises actors in Sambas Regency about the halalness of a food product does not only depend on the halalness of the main ingredients used to make the product but also pay attention to other mixed ingredients that exist from the beginning of production to the hands of consumers. Therefore, it is important for food or beverage business actors to provide clarity on the halal status or not of a product they sell. Awareness is knowing, understanding, understanding and behaving in accordance with certain laws. Being aware can be defined as feeling knowing, remembering the real situation, or remembering yourself. Consciousness serves to provide an irradiation of the motion of human life, as a state of self-concentration. Awareness also does not present itself, but there are factors behind it (Widjaja, 1980). Like the famous society, with the designation of one of the consumptive creatures. Society has the right to good, healthy food, and the right to know about the production process of a food. So we can see, that people today are increasingly aware of the halalness of the products eaten (V. Imayanti, 2004).

Guaranteeing and providing certainty on the halalness of a product requires a comprehensive inspection process carried out by a trusted institution known as halal certification. Halal certification is a process to obtain a halal certificate through several stages of inspection to prove that halal ingredients, production processes, and assurance systems meet the standards of the Assessment Agency of the Halal Food Product Assurance Agency. The purpose of halal certification is to provide certainty of the halal status of a product as a form of fulfilling consumer rights. Consumer confidence in the halalness of a product will affect the number of consumer purchases of the product. In the past, the submission of halal certification by producers was still voluntary. However, after the enactment of Law of the Republic of Indonesia Number 33 of 2014 concerning Halal Food Product Guarantee, the submission of halal certification by producers is mandatory. Provisions on the mandatory halal certification of all these products are contained in article 4 which states that: "Products that enter, circulate, and are traded in the territory of Indonesia must be halal certified" (Law No. 33 of 2014, 2014).

Still referring to the law above, the implementation of halal certification obligations for all products in Indonesia will take effect in the next 5 years since the law is enacted. This means that 2019 is the year of implementation of the law so that all products, including food products, must be halal certified (Abdullah, 2017). Halal certification is useful for eliminating consumer doubts about the halalness of these food products. The issue of consumer doubts about the halalness of food products has occurred in Jatinangor. For example, the issue of using chicken tiren (mati kemaren), the issue quickly spreads among consumers and the impact is very detrimental to producers because it will reduce and even kill sales. On the other hand, it is difficult for producers to dismiss the issue considering that producers do not have proof of halal certification issued by the Indonesian Ulema Council. Awareness is still low because generally if business actors are Muslim, they are sure that their products are halal. Awareness usually arises when there are demands from consumers, for example when supplying large stores that require halal certificates, or there are export opportunities that require halal certificates.

Application of Culinary Micro, Micro And Medium Actors In Halal Food Products In Sambas Regency

Micro, small and medium enterprises have a very large role. The existence of micro, small and medium enterprises is very helpful in economic growth. Various studies have successfully noted that micro, small and medium enterprises are one of the sectors that are able to withstand various kinds of economic crisis shocks. According to the Decree of the President of the Republic of Indonesia No. 99 of 1998, where micro, small and medium enterprises are small-scale economic activities of the people. Micro, Small and Medium Enterprises are

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engaged in small businesses that need to be protected, the purpose is to prevent unfair business competition. People as culinary micro, small and medium enterprises actors are also not far from those who live in cities and villages, both young and old. Almost of them are involved in the home industry. In Indonesia, the development of culinary micro, small and medium enterprises is very rapid, especially in the food and beverage sector. After the economic crisis in 1998 until in recent years, the number of micro, small and medium enterprises in Indonesia has continued to grow from 2014, 2015, 2016, to until 2017 (Rahina, 2015). Likewise with culinary micro, small and medium enterprises players or restaurant entrepreneurs who tend to be less indifferent to the food they produce. Many food entrepreneurs assume that the food produced already uses compositions and ingredients that are safe for health so there is no need to carry out halal certification. In fact, the fact is not the case, the use of safe foodstuffs does not necessarily automatically make the food product halal, especially if in the production and distribution process the product does not pay attention to the halal aspect.

Article 1 number 3 of the Law. No. 8 of 1999 states, "a business actor is any individual or business entity, whether in the form of a legal entity or not a legal entity established and domiciled or carrying out activities within the jurisdiction of the Republic of Indonesia, either alone or jointly through agreements to carry out business activities in various economic fields."

Benefits of Understanding Halal Food Products For Business Actors, Micro And Medium Culinary Actors In Sambas Regency

The advantages of halal certificates for businesses, micro and medium enterprises as an added value to expand the market, including for exports, especially to Muslim countries, halal certificates are also an entrance ticket. If businesses, micro and medium produce materials for factories, then to enter a factory that is certified halal the main requirement is a halal certificate (Susilowati, 2016). The purpose of halal certification of the Indonesian Ulema Council is basically to protect consumer rights in this case Muslim consumers. Halal certification of the Indonesian Ulema Council aims to determine whether or not a product is eligible to get a halal certificate, where the determination of halal certification is carried out in a meeting of the Indonesian Ulema Council after an audit is carried out by related parties, in this case the Halal Product Assurance Organizing Agency, the Food and Drug Products Organizing Agency, the Health Office and several related agencies. The benefits of Halal Certification of the Indonesian Ulema Council basically have some urgency, in addition to the interests of consumers, business actors, as well as interests for the government itself in this case the local government and the Indonesian Ulema Council itself (Cahyono A. D, 2016).

Home-processed food and beverages, have a very important function for humans. Because, food is a basic necessity in human survival. Healthy and halal food will provide optimal benefits. And vice versa, if it is not healthy and halal, it will have a negative impact such as disease. So for that, halal awareness is needed for the processors. Halal awareness is known based on, whether or not a person understands halal. Knowing what is the process of slaughter, knowing how to process it and in its presentation (Danang Waskito, 2015).

D. KESIMPULAN

The results of the research conclusions obtained are as follows: understanding of culinary actors micro, small and medium enterprises on halal food products in Sambas Regency, namely the understanding that culinary micro, small and medium enterprises actors have met halal standards in Islam by referring to BPJPH and MUI and evidenced by the issuance of halal certificates on culinary micro, small and medium enterprises products in Kabupaten Sambas. The application of culinary actors businesses, micro and medium to halal food products in Sambas Regency is carried out by paying attention to cleanliness in food, paying attention to packaging and how to serve food. The benefits of understanding for culinary actors businesses, micro and medium in halal food products in Sambas Regency are that the body becomes healthy both physically and spiritually, the food that will eat is always maintained for comfort, security, and safety in consuming goods and / or services.

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