

## STRENGTHENING HALAL LITERACY: PARTICIPATORY OBSERVATION AT PESANTREN ALHAMDULILLAH BOJONEGORO

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### Abstract

Indonesia is currently concerned about halal lifestyle, including halal consumption and production. In fact, the younger generation doesn't really understand the context of halal and its application in everyday life. Indonesia faces several problems related to halal literacy, including: lack of understanding of the halal concept, limited access to information, limited choices of halal products, and lack of halal law enforcement. Even though there are laws and regulations related to halal, enforcement of halal law is sometimes still weak. There are no universal standards for halal label. There are even products with fake halal label. This is a qualitative research using participatory observation method which involves: prelementary observation, participation, observation, reflection, analysis and interpretation. The research location is at Pesantren Alhamdulillah Bojonegoro. The subject of research is 70 santri at Pesantren Alhamdulillah Bojonegoro. Increasing halal literacy in educational institutions within *Pesantren* can be carried out by several methods, including: integrating halal education in the curriculum, training for teachers and santri, encouraging collaboration, implementing halal practices in everyday life, holding halal education activities. *Pesantren* play an important role in increasing halal literacy in society. *Pesantren* are able to provide a deep understanding of the concept of halal through education and teaching, includes understanding the aspects of religion, health, and food safety. Pesantren can utilize digital platforms to provide accurate information about halal. Products circulating in *Pesantren* must be halal certified.

**Keywords :** *Halal Literacy, Halal Awareness, Pesantren, Education*

### INTRODUCTION

Halal literacy is very important for the younger generation. Understanding of halal aspects can increase awareness of halal consumption. By having good halal literacy, the younger generation will be more aware of the importance of choosing and consuming halal food and drinks. This will help them maintain their health, spirituality, and maintain blessings in their lives. Understanding of halal aspects can also maintain health and well-being. Halal literacy can help the younger generation understand how important it is to choose food that is healthy and in accordance with halal regulations. This can help reduce the health risks associated with non-halal food and drink. Halal



literacy can also help the younger generation avoid unclean and harmful foods. This will help them avoid the negative impacts caused by non-halal food, both in terms of health, morals and spirituality.(Faizul Abrori, 2020) By having good halal literacy, the younger generation will have social awareness so they are more aware of the importance of choosing products that are environmentally friendly, fair and sustainable. This can help them become responsible consumers and care about the environment. Halal literacy is also good at helping the younger generation to understand and appreciate the social and religious values that exist in society. This can help them in maintaining a harmonious relationship with society, especially in a heterogeneous society. The above shows that halal literacy is very important for the younger generation in maintaining health, spirituality, morals and social life. By having good halal literacy, the younger generation will be better able to live a balanced and quality life.

In the midst of Indonesia's incessant promotion of halal production, distribution and consumption, many problems regarding halal aspects are often faced by society, including: 1) Lack of Understanding of the Halal Concept. One of the main problems in halal literacy is the lack of understanding of the concept of halal itself. Many people have only limited knowledge about what is considered halal and what is not, and what actually includes the concept of halal;(Elza Rizkyana, 2022) 2) Limited Access to Information. Many people find it difficult to get information about halal. Many products are not clear whether halal or not, and halal certification is also not always available for these products. In addition, information about halal is often difficult to access on social media or online platforms;(Muh. Zumar Aminuddin, 2016) 3) Limited Choice of Halal Products. Sometimes, people find it difficult to find the desired halal product because of the limited choices available on the market. Halal products are sometimes not available in nearby shops, or the products available are not as diverse;(Galuh Widitya Qomaro, Elisa Hermawati, 2020) 4) Lack of Halal Law Enforcement. Even though there are laws and regulations related to halal, enforcement of halal law is sometimes weak. This makes manufacturers tend to produce products without adhering to appropriate halal standards;(KN. Sofyan Hasan, 2015) 5) There Is No Universal Standard. There are different views on the concept of halal among Muslim communities in various countries. This causes there is no universal standard in the concept of halal, and halal certification varies depending on the country and organization that implements it;(Mohd Al'Ikhsan Ghazali, 2015) and 6) The existence of counterfeit products. Unfortunately, sometimes there are manufacturers or sellers who deliberately falsify halal certification to increase sales. This makes it difficult for consumers to determine whether a product is truly halal or not.(Qomaro, 2018) In overcoming these problems, collaboration is needed between various parties such as producers, regulators, communities, educational institutions, and halal organizations to equalize perceptions, strengthen understanding and increase access to quality and trusted halal products.

## LITERATUR REVIEW

Ikka Nur Wahyuni, in his research stated that there is a need for education for MSMEs in the field of financial management and also halal products so that Indonesian entrepreneurs can dominate the halal market share in Indonesia. The absence of a module as a learning tool can be developed using the ADDIE model. This idea was developed because the ADDIE model is an easy-to-implement model where the process used is systematic with a clear framework to produce effective, creative and efficient products. The ADDIE model is a learning system design model that shows the basic stages of a simple and easy-to-learn learning system, consisting of 5 phases: analysis, design, development, implementation, evaluation. (Ikka Nur Wahyuni, 2017)

Mirsa Astuti stated that Law Number 33 of 2014 concerning Guaranteed Halal Products (UUJPH) emphasizes how urgent the issue of halal-haram is in the production chain from business actors to consumers and consumed by consumers. Laws and regulations on halal product guarantees aside from being aimed at providing protection and guarantees to consumers, are also useful for producers in providing guidance on how to process, process, produce and market products to the consumer public, as well as how to make information on halal products to consumers. While there are opportunities, at the same time we are also facing a number of challenges both at home and abroad. Domestically, there are companies that object to the implementation of halal certification, even though in other countries they are trying to implement halal certification for their products. While the challenge from abroad is the emergence of several new countries that are developing halal products, such as the Philippines, Thailand, Singapore, China, Vietnam and South Korea, in addition to several countries that are more advanced in developing halal products such as Malaysia, the United Arab Emirates (UAE), Bahrain, Saudi Arabia, Pakistan, Oman, Kuwait, Qatar, Jordan, Indonesia, Singapore, Sudan, Egypt, Iran and Bangladesh. (Mirsa Astuti, 2020)

The results of Dinar Bagja Pratama's research stated that in looking at the level of consumption of halal products among MKS students at UIN Sunan Gunung Djati Bandung, especially here for 2017 MKS students, that literacy or knowledge of the concept of halal is very important. In addition, the religiosity here shows that MKS class 2017 students have a level of piety that can influence their consumption of halal products. Then, this also shows that MKS students at UIN Sunan Gunung Djati Bandung are very concerned about the halalness of a product as evidenced by the level of halal literacy that affects it, and also spiritually with an Islamic campus background, MKS students are very careful and consume products. (Dinar Bagja Pratama, Neneng Hartati, 2020)



Based on the implementation of community service activities, Dwi Vita Lestari concluded that Halal Lifestyle education and literacy activities received a positive response, seen from the enthusiasm of the webinar participants to understand the material and ask questions to the speakers. Halal Lifestyle education and literacy has increased the knowledge and awareness of community members and webinar participants in implementing the Halal Lifestyle Movement. The sharing that was exemplified by the resource persons could lead to the initiative of community members to participate in campaigning for the Halal Lifestyle Movement. (Dwi Vita Lestari Soehardi, Andru Lumintang, Winanda Vathul Jannah, Adelia Khairun Nida, 2022)

Safaah Restuning Hayati emphasized that halal literacy and halal labels have a contribution in encouraging consumers to buy halal food at Tsabita Halal Bakery. Halal literacy has a greater influence than halal labels. This shows that respondents have good literacy of halal food and good knowledge of halal and haram. Meanwhile, Islamic branding and religious commitment have no effect on purchasing halal food at Tsabita Halal Bakery. For this reason, Tsabita needs to strengthen its Islamic branding and continue with Islamic marketing through social media, bearing in mind that the millennial generation is very social media literate. Religious commitment also has no effect on purchases, this could be due to the low level of respondents' religiosity. (Safaah Restuning Hayati, Syah Amelia Manggala Putri, 2021)

## **RESEARCH METHODOLOGY**

This qualitative research uses participatory observational research methods. This method is a research technique used to study behavior, activities, and interactions within a community or group through the direct involvement of the researcher in the activity or process being observed. In this method, researchers are actively involved in the activities being observed, so as to gain a deeper understanding of the process of strengthening the halal literacy in different social, cultural and environmental contexts. (Kathleen DeWalt, Billie DeWalt, 2011)

Participatory observation methods usually involve several stages, including: 1) Initial observation. This stage involves initial observations of the group or community to be studied. Preliminary observations can be made with the aim of gaining an initial understanding of the context, culture, and dynamics of the group or community to be observed; 2) Participation. This stage involves the involvement of the researcher directly in the activity or process being observed. Researchers can join the community and carry out activities together with members of the group, so as to understand more closely the social dynamics and needs of the group; 3) Observation. This stage involves observing the activities carried out by the community. Observations can be made in various ways, for example by taking field notes, taking pictures or recording activities, and conducting interviews with community members; 4) Reflection. This stage involves reflection or rethinking the experiences and data that have been obtained during the participatory observation process. Reflection can be done individually or



together with community members; 5) Analysis and interpretation. This stage involves the analysis and interpretation of the data that has been obtained from participatory observation. Researchers can use various data analysis techniques, such as thematic analysis, narrative analysis, or other qualitative analysis to gain deeper understanding in different social and cultural contexts. (Robert Emerson, Rachel Fretz, Linda Shaw, 2007)

## RESULT AND DISCUSSION

In Islam, every Muslim is required to choose and consume halal food. Food that is considered halal is food that does not contain ingredients that are forbidden such as pork, alcohol, and ingredients that come from animals that are not slaughtered according to syar'i. Apart from being halal, food must also be thoyyib or good for consumption. Foods that are thoyyib are foods that are healthy and beneficial to the human body. (Fauzan Ra'if Muzakki, 2020) To ensure that the food sold and consumed is halal, halal certification is required from authorized institutions. Parties that provide food and beverages, both in the industrial and trade sectors, have an obligation to provide accurate and clear information about the halal status of the products they sell. In Indonesia, the Halal Product Guarantee Agency (BPJPH) is the agency responsible for halal certification. In Islam, consuming unclean food is a sin and can result in punishment given by Allah SWT. On the other hand, the state also provides legal sanctions against violations in terms of halal and unlawful food, such as fines and imprisonment.

Indonesian laws and regulations regarding halal include several laws and regulations related to halal food and beverages, including: 1) Law no. 33 of 2014 concerning Halal Product Assurance: This law regulates halal product guarantees, the certification process, and supervision of product halalness. The Halal Product Guarantee Agency (BPJPH) was established as an independent agency responsible for halal certification in Indonesia. 2) Government Regulation No. 69 of 1999 concerning Processed Food Labels and Advertisements: This regulation regulates labels and advertisements on food and beverage products circulating in Indonesia, including label requirements indicating product halalness. 3) Decree of the Minister of Religion of the Republic of Indonesia No. 24 of 2013 concerning General Guidelines for Halal Certification: This decision is a reference for halal certification bodies in certifying halal products. 4) Decree of the Minister of Religion of the Republic of Indonesia No. 519 of 2016 concerning the Organization and Work Procedures of the Halal Product Assurance Organizing Agency: This decree regulates the organization and work procedures of BPJPH, as well as the duties and authorities of the institution. 5) Regulation of the Minister of Religion No. 27 of 2019 concerning Implementation of the Halal Product Guarantee System: This regulation regulates the implementation of the halal product assurance system which includes technical requirements and





procedures for implementing halal certification. 6) BPOM Regulation No. 17 of 2020 concerning Halal Requirements and Halal Marking in Food and Drugs. This regulation regulates halal requirements and halal marking on food and medicines circulating in Indonesia.(Achmad Rofiqi, Galuh Widitya Qomaro, 2022) With the existence of laws and regulations regarding halal, it is hoped that it can increase public understanding of the importance of consuming halal food and drinks, as well as maintaining the halal products consumed by the public. This can also provide legal certainty for business actors in running a halal food and beverage business in Indonesia

Pesantren, as the oldest educational institution in Indonesia,(Qomaro, 2018b) plays an important role in increasing halal literacy in society, especially among children and adolescents. *Pesantrens* are able to provide a deep understanding of the concept of halal through structured education and teaching.(Galuh Widitya Qomaro, 2019) The importance of a holistic approach in increasing halal literacy in *Pesantrens* includes understanding the aspects of religion, health, and food safety. Lack of access to correct information about halal is still an obstacle in increasing halal literacy among youth and children. In this case, *Pesantrens* can utilize social media and digital platforms to provide true and accurate information about halal. The role of the teacher or *ustadz* in increasing halal literacy in *Pesantrens* is very important. They are considered to have sufficient understanding of the concept of halal so that they are able to provide proper education about halal to the *santri*.

### **Halal Literacy Level of Santri at Pesantren Alhamdulillah Bojonegoro**

Participants in increasing halal literacy were 70 *santri*, consisting of 42 female *santri* with a percentage of 60%, while participants who were male were 28 *santri* or 40%. To find out the level of halal literacy of *Pesantren Alhamdulillah*' *santri* before being given the reinforcement material, the servant gave a pre-test to the participants first. Giving this pre-test is intended to know as well as test the level of knowledge of the participants regarding materials related to literacy in the halal lifestyle movement, so that servants can adjust and provide an understanding that is in accordance with the theme of this activity.

The pre-test questions given were in accordance with the literacy theme of the halal lifestyle movement, there were 10 questions given to the participants in this activity. The questions given cover matters related to halal food and Islamic dress (halal fashion), starting from the definition of halal and haram, food and drinks that are forbidden in the Koran and as-Sunnah, restrictions genitalia for men and women, to clothes and consumption that are halal for a Muslim. The results of the pre-test related to the halal lifestyle movement showed that the lowest score was 40 and the highest score in this pre-test was 80. However, the average score of all participants in this pre-test was 77.50. From this data a conclusion can be drawn that the majority of participants still do not fully know and understand related to the halal lifestyle movement.

This stage is the stage of implementing the core activities of strengthening halal literacy, where the speaker provides information related to literacy in the halal lifestyle movement to the participants, the literacy provided includes information about halal food and Islamic clothing (halal fashion), exposure to the halal-haram status of an item is not only limited to its substance, but also seen from the aspect of how to get it and the processing process. The presenter also explained the derivatives of unclean substances, such as pork, not only the meat is inedible, but almost all of it cannot be used, such as skin, bones, oil and others, and explained the differences in texture and color of pork which is unlawful with the meat of other animals that are permissible such as cows. The speaker also informed the development of new (viral) new products, both food, drinks and clothing that contain elements (substances) that are forbidden in Islam, such as red wine, coffee drinks mixed with rum (a type of alcohol) and so on.

This literacy activity is carried out face-to-face, using seminar and roleplay methods. Various case studies related to currently viral products were discussed by the speakers to provide a deeper understanding of the material presented and also to provide up-to-date information regarding food/beverages. It also aims to provide experience to the participants so that the material is more memorable in the minds of the participants. After the presentation method with lectures and roleplay was finished, the participants were given the opportunity to provide feedback and questions related to the material that had been presented.

The enthusiasm of the participants was palpable when they asked various questions that they felt were still blocking their minds. The questions asked by the participants were related to theoretical understanding, understanding of products that were not yet halal-certified, modern transaction law and requests for advice when facing several problems regarding the halal and haram products.

The post-test stage is the last stage of the literacy implementation of the halal lifestyle movement. The aim is to serve as a measuring tool and test tool for participants' understanding of the materials that have been presented. The questions in this post-test ask again about the halal lifestyle, especially in halal food and halal fashion which have previously been described and explained. Data from the post-test results stated that the participant's lowest score was 60 and the highest score was 100. The post-test's average score was 90.00.

If we refer to the pre-test data before the seminar, we can see that there has been a significant increase. There was an increase from the participant's lowest score, where previously the lowest score was 40, in this post-test the lowest score was 60. In addition, the participant's highest score also increased, previously the highest score was 90, so the highest score after the seminar was 100. Furthermore, the average post-test score also increased, where previously the average value was 77.50, and after the seminar, the participants' average score increased to 90.00 or an increase of 12.50%.



### **Halal Literacy Strengthening Strategy in *Pesantren***

Apart from holding seminars and training for teachers and *santri*, increasing halal literacy in educational institutions within *Pesantrens* can also be carried out using several methods, including: 1) Integrating Halal Education in the Curriculum. *Pesantrens* can strengthen understanding of halal by integrating halal education in the curriculum. The curriculum may cover aspects such as halal law, halal ethics, and halal practices in daily life. 2) Encourage Collaboration. *Pesantrens* can build partnerships with halal organizations or halal certification bodies to increase understanding of halal. Collaboration like this can help *Pesantrens* improve the quality of the halal education they provide. 3) Implementing Halal Practices in Everyday Life. *Pesantrens* can implement halal practices in everyday life to help strengthen understanding of the concept of halal. This halal practice can cover aspects such as food, drink, and dress code. 4) Organize Halal Education Activities. *Pesantrens* can hold activities such as seminars, discussions, and workshops to discuss halal-related topics. These activities can engage halal experts and practitioners to provide deeper insights into the topic. By implementing these methods, it is hoped that *Pesantrens* can increase understanding of the concept of halal among teachers and *santri*, as well as produce graduates who have better knowledge of the concept of halal.

*Pesantrens* play an important role in halal education in Indonesia because they are Islamic educational institutions that have a role as institutions for scientific development and character building for the younger generation..(Dhinda Salsabillah, Dony Burhan Noor Hasan, 2021) Within the *pesantren* environment, *santri* are taught to understand Islamic teachings as a whole, including the halal aspects of the food and drinks they consume. With the important role played by *Pesantrens* in halal education, it is hoped that the community will be more educated about the importance of consuming halal food and drinks and become accustomed to halal practices in everyday life. This can also increase public awareness of the quality of food and beverages consumed and advance the halal industry in Indonesia

### **CONCLUSION**

Halal literacy is greatly improved by *Pesantren*, particularly among children and adolescents. Through structured instruction, *Pesantren* are able to teach *santri* thorough understanding of the concept of halal. It is hoped that the community will become accustomed to halal practices in everyday life and become more educated about the significance of consuming halal foods and beverages as a result of the significant role that *Pesantren* play in halal education. In addition, this has the potential to advance the Indonesian halal industry and raise public awareness of the quality of food and beverages consumed. As an indicator of achievement in this halal lifestyle movement activity, there was a significant increase in participants' knowledge of the halal lifestyle from an average pre-test score of 77.50 to 90.00 or understanding increased by 12.50%.



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