

**THE YOUNG FAMILY'S CONSUMPTION OF HALAL-LABELED FOOD
PRODUCT IN SAMPANG**

Galuh Widitya Qomaro, Elisa Hermawati
Universitas Trunojoyo Madura
gwiditya@trunojoyo.ac.id

ABSTRACT

Young families are often considered less considerate of the risks in consuming food products without halal label due to several factors. First; young couples who have not received a decent income, causing them to consider cheaper product than quality that guarantees halalness. Second; the lack of emotional and mental maturity in the majority of young couples, causes a lack of consideration of the risks in consuming food products without halal label. This study seeks to explain the understanding of young families towards halal product guarantees and analyze the problematic aspects of young families' interest in consuming food products without halal labels. This is a descriptive qualitative research. This data collection method is by interview, observation, and documentation.

Most of the informants (young family) in Sampang understand specifically about the importance of consuming halal-labeled food products, in particular, are daily foods and beverages or staples that will be consumed together in the family. For several reasons, they still consume the food products without halal label. Young families cannot force themselves to consume halal-labeled food products because it is financially and emotionally difficult. This may hard them for the family's economic resilience can be disrupted due to these factors. Informants feel that it is easier for them to consume food products without halal label, which are still seem to be halal according to sharia even though they are not labeled halal yet.

Key Words: Mashlahah, Halal Literacy, Halal-Labeled Food Product

INTRODUCTION

Family resilience is one of the factors that determine family harmony, including for those who marry at early age. Family resilience is the ability of families to manage their resources and overcome family problems to meet the physical and psychosocial needs of the family. Family variations in carrying out the function of managing their resources and their ability to manage problems and stress cause family resilience become an important factor to consider. According to Sunarti, family resilience will be achieved if the family is free from economic problems and non-economic problems. Herawati stated that the economic problems experienced by the family will cause the family to be unable to meet the family's needs so it can reduce family resilience.¹

Early marriage is one of the problems that is quite concerning. Some early marriage actors do not complete their high school education. This will cause new problems both in the economic and social fields in the future. In addition, with minimal education and insight, this young family is faced with a new challenge, such as caring for and educating their children.² Material resources in young families are often not fulfilled optimally, especially financial problems. Economic limitations in young families are often triggers for quarrels between husband and wife so young families become depressed in handling finances. Economic factors are one of the factors that cause young families dysfunction because husband and wife are not able to carry out their obligations in meeting

¹ Herawati, Tyas, Trijayanti, Tekanan Ekonomi, Strategi Koping, Dan Ketahanan Keluarga Yang Menikah Usia Muda, Jurnal Ilmu keluarga dan konsumen, Vol. 10 No. 03

² Nurmalina, Pendidikan Anak Usia Dini Pada Keluarga Muda Di Desa Danau Bingkuang, jurnal JOTE Volume 2 Nomor 2 Tahun 2021

family needs.³ The lack of socialization on the importance of choosing food products supported by the circulation of food products without halal label, is one of the problems experienced by consumers, including young family, in remote villages in Sampang.

The above factors caused many consumers, including housewives, do not care about how the production process of a product meets Islamic rules or not. There are still many consumers in Indonesia, especially in remote villages, prioritize affordable prices over the halal-labeled food product. Erfani et al, states that the ability of relatively limited or low income causes the purchasing power of a person or group of people, especially to meet basic needs, to be low. This consumption is mainly intended to meet the needs for nutrition and health standards.⁴ Meanwhile, globalization brings free trade and the Asian Economic Community (AEC) which increase the circulation of local and imported food and beverage products. Those products are not been halal-labeled, or the halal certificate labeled on the packaging is questionable.⁵

The purpose of the UUJPH is to ensure that every religious person worships and carries out his religious teachings, provides protection and guarantees the halalness of products consumed and used by the community following the principles of protection, justice, legal certainty, accountability and transparency, effectiveness and efficiency, and professionalism. The implementation of the halal product system aims to provide convenience, security, safety, and certainty of the availability of Halal Products for the public in consuming and using the Products, as well as increasing added value for Business Actors to produce and sell Halal Products.⁶ The presence of halal product guarantee laws to provide protection to Muslims in consuming halal food products brings problems for Muslims

Etymologically, the word Al-Mashlahah, means something good, which is useful. It is the opposite of evil or damage.⁷ Al-Mashlahah can be interpreted as "al-manfa'ah". Al-Manfa'ah is the nature of maintaining religion, soul, mind, lineage, and property to achieve real order between the Creator and His creatures. Al-Manfa'ah is pleasures that lead to a person's satisfaction and success.⁸ Terminologically, there are several definitions of mashlahah by usul fiqh scholars. Imam al-Ghazali stated that essentially mashlahah is taking advantage and rejecting harm to maintain the goals of syara'.⁹

Judging from the quality and importance of the mashlahah, the scholars of fiqh divide it into three types: *First*, Al-Mashlahah adh-Dharuriyyah, which related to the basic needs of mankind in the world and the hereafter. Al-Mashlahah adh-Dharuriyyah contains: 1). Maintain religion, 2) Preserve the soul, 3) Preserve mind, 4) Preserve offspring, and 5) Preserve property. These five mashlahahs are called al-mashalih al-khamsah, or adh-dharuriyyah al-khamsah. *Second*, Al-Mashlahah al-Hajiya, which needed in perfecting the previous (fundamental) mashlahah in the form of relief to maintain basic human needs. For example, bay' al-salam, muzara'ah, and musaqah. All of this is prescribed by Allah to support the basic needs of al-masalih al-khamsah above. *Third*, Al-Mashlahah at-Tahsiniiyyah. It is a complementary mashlahah in the form of flexibility that can complement the previous mashlahah. For example, it is recommended to eat nutritious food, dress

³ Iman Teguh Raharjo, Herien Puspitawati, Diah Krisnatuti, Tekanan Ekonomi, Manajemen Keuangan, Dan Kesejahteraan Pada Keluarga Muda, Jurnal Ilmu Keluarga & Konsumen Volume. 8, No. 1 Januari 2015

⁴ Erfani S, Wardani, Suparno, Ibu Rumah Tangga Dalam Mendukung Ekonomi Keluarga Miskin, Jurnal ekonomi dan Bisnis, Volume 1 Nomor 2 2016

⁵ Syafrida, Sertifikasi Halal Pada Produk Makanan Dan Minuman Memberi Perlindungan Dan Kepastian Hukum Hak-Hak Konsumen Muslim, Jurnal Hukum Vol. 7 No. 2

⁶ Asep Syarifuddin Hidayat dan Mustolih Siradj, Sertifikasi Halal dan Sertifikasi Non Halal Pada Produk Pangan Industri, Jurnal Ahkam: Vol. XV, No. 2, Juli 2015, 206

⁷ Muksana Pasaribu, Maslahat Dan Perkembangannya Sebagai Dasar Penetapan Hukum Islam, Jurnal Justitia Vol. 1 No. 04 Desember 2014, 351

⁸ Eka Rahayuningsih, M. Lathoif Ghozali, Sertifikasi Produk Halal dalam Perspektif Mashlahah Mursalah, Jurnal Ilmiah Ekonomi Islam, Vol 7, No 1 (2021), 138

⁹ Syarif Hidayatullah, Masalah Mursalah Menurut Al-Ghazali, Jurnal al-Mizan, Vol. 2, No. 1, Hal. 116

well, perform circumcision services as an additional practice, and various ways to remove najis from the human body.¹⁰

In terms of the existence of mashlahah according to shara 'is divided into: *First*, Al-Mashlahah al-Mu'tabarrah. Mashlahah al-Mu'tabarrah is the maslahah which is supported by syara'. There is a specific argument that forms the basis for this type of mashlahah. For example, the punishment for drunken people in the hadith is understood differently by the scholars of fiqh, due to the difference of tool used by the Prophet when carrying out punishment for drunken people. *Second*, Al-Mashlahah Al-Mulghah. This mashlahah is rejected by the shara' because it is contrary to the provisions of the shara'. For example, the shari'a stipulates that people who have sexual relations during the day of Ramadan are punished by freeing slaves, fasting for two consecutive months, or feeding 60 poor people. *Third*, Al-Mashlahah al-Mursalah. This mashlahahs' existence is not supported by syara' and is not canceled/rejected by syara' through detailed arguments. Mashlahahs in this form are divided into two: 1) Mashlahah al-Gharibah: mashlahahs that are strange, foreign or mashlahahs that have absolutely no support from syara', both in detail and in general. 2). Al-Mashlahah al-Mursalah: the mashlahah that is not supported by the shara' arguments or detailed texts, but is supported by a set of meanings of texts (verses or hadiths).¹¹

RESEARCH METHODOLOGY

This descriptive qualitative reseach gathers the data from 11 infomant in Sampang Madura who married under the age of 19. The secondary data is obtained from supporting documents as in laws, journals or previous research that is related to the theme of this research. The law documents are: 1) Law Number 16 of 2019 concerning The Amendment to Law Number 1 Year 1974 regarding Marriage; 2) Law Number 33 of 2014 concerning the guarantee of halal products; 3) Law Number 7 of 1996 concerning Food; 4) Government Regulation Number 39 of 2021 concerning the Implementation of Halal Product Guarantees

Data collection techniques in this research are by interview, observation, and documentation. Researchers conducted interviews with 11 informants in Sampang. The criteria for the informants are people who are married under the age of 19 years and are currently less than 25 years old. Interviews were also conducted with community leaders, producers, shop owners as supporting data for the research. Some of the interviews were conducted online using google forms because some of the informants did not wish to meet face-to-face because of the inefficient situation. The statements that guide the interviews with key informants are as follows:

No	Halal Literacy Instrument for Processed Food Products
1	The halal logo is your consideration in buying products with the halal logo
2	Halal logo is important to you
3	You know about the authentic halal logo from MUI
4	You can distinguish authentic and inauthentic halal logos
5	You know that some products get halal certification from other countries
6	You know about the rules of halal certification
7	You still buy halal-labeled food product regardless of what company produces them
8	You are considering the halal logo on certain food products
9	You know that halal-labeled food product are more guaranteed to be clean
10	You know that halal-labeled food product have gone through a series of rigorous testing processes
11	You are aware that the food product you choose affects the health of your family
12	Your family agrees with the food product you choose

¹⁰ Ibid., 117

¹¹ Ibid.

No	Halal Literacy Instrument for Processed Food Products
13	Food products without halal labels are more affordable than products with halal logos
14	Halal-labeled food product have the same quality as products without the halal label
15	You or your family ever experienced illness caused by certain foods
16	You or your family ever been disappointed with a halal-labeled food product
17	You ever been disappointed with a food product without a halal logo
18	Age can influence a person in considering the selection of a food product
19	Education can influence a person in considering the selection of a food product
20	Financial problems can influence a person in considering the selection of a food product

Source: Shaari dan Arifin, in Qomaro: 2018,¹² processed by researcher

In this study, researchers observed the interest of young families in consuming halal-labeled food product in the informant's environment. The limitation of food product in this study is daily consumption food product such as cooking oil, instant kitchen spices, shrimp paste, and other processed products such as snacks and others.

RESULT AND DISCUSSION

Halal label is the inclusion of writing or halal statement on product packaging to indicate that the product in question is halal. The halal label is obtained after obtaining a halal certificate. The halal label on product packaging in Indonesia is a logo composed of Arabic letters that form the word halal in a circle. Halal label is the provision of a halal sign or written evidence as a guarantee of a halal product with halal writing in Arabic letters, other letters, and a motor code from the minister issued based on a halal inspection from a Halal Inspection Body established by MUI, halal fatwa from MUI, halal certificate from MUI as a legal guarantee that the product is halal to be consumed and used by the public following sharia provisions. With the halal label listed on the product, it will directly influence consumers to use the product.¹³

The goods that must be certified halal as stated in article 68 of Government Regulation No. 31 of 2019 concerning products that are required to have a halal certificate: Food and beverages, drugs, cosmetics, chemical products, biological products, genetically engineered products, and goods used, used or utilized. In addition to these goods, there are also services including business services related to Processing, Storage, Packaging, Distribution, Sales and Presentation¹⁴

The obligation to attach labels to food packaged is contained in Article 30 paragraph 1 of Law No. 7 of 1996 concerning Food which states that everyone who produces or imports food packaged for trade is obliged to put a label on, inside, and on food packaging. Halal labelings is usually obtained after going through the halal certification process. Products that have halal certification are products that in the processing process meet standards in safety and cleanliness. Halal certification guarantees the safety of a product to be consumed by Muslims.¹⁵

Young Families' Consumption of Halal-Labeled Food Product

The family is the smallest social unit in society, which is bound by legal marriage. A young family is a family consisting of a husband and wife who are still young. They marry at a young age

¹² Galuh Widitya Qomaro, *Sertifikasi Halal Dalam Persepsi Konsumen Pada Produk Pangan di Kabupaten Bangkalan*, Jurnal Kabilah, Vol. 3 No. 2 (2018)

¹³ Ian Alfian, Muslim Marpaung, *Analisis Pengaruh Lebel Halal, Brand Dan Harga Terhadap Keputusan Pembelian* Dikota Medan, Jurnal At Tawassuth, Vol. 2, No. 1, 2017

¹⁴ Peraturan Pemerintah Pasal 68 Peraturan Pemerintah No. 31 Tahun 2019

¹⁵ Fathan Budiman, *Sertifikasi Halal Bagi Masyarakat Kabupaten Boyolali Jawa Tengah*, Jurnal ilmiah Ekonomi Islam. Vol 6, No 2 (2020)

or can also be called under the ideal marriage, which is 22-23 years for women and 25-26 years for men, so this marriage is called early marriage.¹⁶ Law No. 1 of 1974 which was revised by Law No. 16 of 2019 states that marriage is only permitted if the man and woman have reached the age of 19. In the marriage law it is stated that the ideal marriage for a man is 21 years old and for a woman 19 years old,¹⁷ At that age they are considered capable of carrying out their respective responsibilities and roles, both as husbands and as wives. But in reality, there are many early marriages, which occur between men and women who are immature based on the law as well as from a biological perspective.¹⁸

Researchers conducted interviews with 11 young families in Sampang. The criteria for respondents who are used as research objects are young couples who are married under the age of 20 years and are currently less than 25 years old, most of them live in rural areas and work as farmers and their wives as housewives. Most informants were married at the age of 17 to 18 years, and some were married at the age of 12 to 16 years. A small number of informants can only finish elementary school and some even can't finish elementary school. Some of the other informants were able to finish junior high school, most of them had finished high school. Based on the results of the interview, it was found that most of the work of young families in Sampang is a housewife. Some of them work is entrepreneurs. Researchers also conducted interviews with community leaders, producers, and shop owners as supporting data for the research.

Based on the results of interviews with one of the business actors who sell both halal-labeled food product and food product without a halal label, price affects the sale of an item. Products without a halal label tend to be cheaper than those with the halal logo.¹⁹ Their product, Pantura Pempek food which is traded without a halal label, is selling well in all circles. The reason why manufacturers do not register their products as halal-labeled food product is due to lack of capital and packaging matters that have cost a lot so it is unthinkable to register their products as products with the halal logo. Producers' ignorance of halal certification regulations is also a reason for not registering their products as products with the halal logo. According to them, existing consumers have never had a problem with the halal logo on their products and only care about the taste image presented on the product.²⁰

One of the religious leaders in Sampang stated that consuming products without a halal label is okay as long as the product is guaranteed to be halal according to sharia and does not deviate from what has been stated in QS. Al Baqarah: 172. Halal labeling is very important for the sake of helping Muslim consumers who are still unfamiliar with the difference between halal and non-halal products. As long as the seller guarantees that the product being sold is a halal product according to sharia, then it is allowed even if it does not have a halal logo because essentially products with a halal logo are products that are guaranteed halal by the government through the MUI.²¹

The Halal Product Guarantee Body (BPJPH) is an agency formed under the auspices of the Ministry of Religion. Law number 33 of 2014 concerning halal product guarantees mandates that halal products circulating in Indonesia are guaranteed to be halal. BPJPH has the duty and function to ensure the halalness of products that import, circulate and trade in Indonesia. BPJPH is also supported by the duties and functions as mandated by law number 33 of 2014 regarding halal registration, halal certification, halal verification, conducting guidance and monitoring product

¹⁶ Feny Wulan Sari, *Problematika Keluarga Muda Dalam Menerapkan Nilai-Nilai Agama Islam Pada Anak Usia 4-6 Tahun Di Desa Nebang Parah RT 14 Kab. Muaro Jambi*, 9

¹⁷ Undang-Undang No 16 Tahun 2019

¹⁸ Mubasyarah, *Analisis Faktor Penyebab Pernikahan Dini Dan Dampaknya Bagi Pelakunya*, *Jurnal Pemikiran Dan Penelitian Keagamaan*, Vol. 7 No. 2 Desember 2016

¹⁹ Interview, Fathor Rohman, Staf Koperasi KOIM MWR Plerenan, 10 November 2021

²⁰ Interview, Liska, Produsen Pempek Khas Pantura, 1 Desember 2021

²¹ Interview, H. Romzy, Ustadz, Tobai Timur Sokobanah Sampang, 1 Desember 2021

halalness, cooperation with all relevant stakeholders, and establishing halal standard of a product.²² Halal guarantee is something that is needed as a basis for consuming food or product. To ensure that the product or food spread is guaranteed to be halal, MUI initiates with the existence of rules regarding halal labeling.

As written in law number 33 of 2014 halal certificate is an acknowledgment of the halalness of a product issued by BPJPH (Halal Product Guarantee Agency) based on a written halal fatwa issued by the MUI. Halal-certified products are generally marked with a halal logo on the packaging of a product, where the purity of the product has been guaranteed and has gone through a series of rigorous tests. To guarantee legal certainty over protection for users of food products, both those originating from domestic production and those originating from imports from other countries, the government stipulates the enactment of Law No. 33 of 2014 concerning Halal Product Guarantee (referred as the JPH Law), with the aim so that the continuity of the halal production process is guaranteed by the producer by implementing the Halal Assurance System, meaning that a producer must be able to guarantee that the food and/beverage products that are produced and/or traded must have a halal certificate. This means that it creates an obligation for every producer to carry out halal certification for their products, to create legal protection for users of these products.²³

With the ratification of the JPH Law, it is hoped that consumer concerns about halal products can be resolved, where Article 4 of the JPH Law requires food and/or beverage product business actors to certify the halalness of their products. As of 2019, halal certification is held by the Ministry of Religion. MUI is still involved in the issuance of this halal certification. MUI is an auditor for registered products. The goods that must be certified halal as stated in article 68 of Government Regulation no. 31 of 2019 concerning products that are required to have a halal certificate: Food and beverages, drugs, cosmetics, chemical products, biological products, genetically engineered products, and goods used, used or utilized.²⁴ Assurance of halal products marked by halal certification and products is a reasonable effort considering the number of products that are spread and traded is very diverse. Not a few products prioritize money over halal, cleanliness, and safety of their products so that people who are consumers are very disadvantaged.

Based on the results of interviews conducted with informants in Sampang, 90.9% of young families consider the halal logo in buying a product, and 9.1% of them do not consider the halal logo in buying a product, even though all young families think that halal logo in a product that circulated is important. In the indicator of the knowledge on the authentic halal logo, it was found that 72.7% of them knew it, and 9.1% of them did not know it at all, then 18.2% of them had heard from the local community even though they did not understand for sure. 45.5% of the young families in Sampang can tell the difference between an authentic and an inauthentic halal logo, 45.5% of informants cannot tell the difference, then 9.1% of them only know which products are authentic and which are not.

54.4% of the young families in Sampang are aware that several products have received halal certification from other countries, 36.4% are not aware that several products have received halal certification from other countries, and 9.1% of them have never known that there is a product that gets a halal certificate from another country. In the indicator of knowing the rules of halal certification, 54.5% of them know about the rules of halal certification, 18.2% do not know at all, and 27.3% of them know at a glance about the rules of halal certification.

The results of the interview stated that 63.6% of the informants admitted that they still buy halal-labeled food products without considering what companies produce them, 9.1% still consider what companies produce them while 27.3% others consider what companies produce the

²² Badan Penyelenggara Jaminan Produk Halal Kementerian Agama RI <http://halal.go.id/beritalengkap/461>

²³ Ralang hartati, Peran Negara Dalam Pelaksanaan Jaminan Produk Halal, Jurnal hukum Vol. 10 No. 1, 73

²⁴ Pasal 68 Peraturan Pemerintah No. 31 Tahun 2019

products they consume. 90.9% of the informants consider the halal logo on certain products, and 9.1% of others sometimes still consider the halal logo on certain products, and sometimes they don't.

Meanwhile, the knowledge of young families about the sanctity of products with the halal logo is quite high, 81.8% of the informants know that halal-labeled food products are more guaranteed to be pure/clean than products without the halal logo and 18.2% of others do not know that halal-labeled food products are more guaranteed to be pure. 72.7% of the informants know that halal-labeled food products have met a strict test process and 27.3% of others doubt that halal-labeled food products have met a strict test process.

54.5% of the young families in Sampang said that they are aware that the product they choose affects the health of their family, and 54.5% say they are less sure that the product they choose affects the health of their family. Some of young families in Sampang said that their families agreed with the products they chose, and some others said that in their families they did not have a problem with this problem, meaning that the products they had made sure of, the other families did not mind it and participated in consuming the product.

From the results of interviews, 45.4% of the young families in Sampang stated that, in their place, products without a halal label were more affordable than those halal-labeled food products, 27.3% others said that halal-labeled food products were more affordable in their place, and 27.3% others stated that among products without a halal logo, Halal labels and halal-labeled food products are both affordable.

In terms of quality indicators, 42.9% of young families in Sampang say that halal-labeled food products are much better in quality than products without a halal label, while 57.1% of young families in Sampang doubt that the quality of halal-labeled food products is better than products without a halal label. 57.1% of the young families in Sampang said that their family had never experienced illness caused by certain foods, while 42.9% said that their families had experienced illness caused by certain foods.

Financial problems affect 57.1% young families in considering choosing food product, and 42.9% of them say that financial problems may affect them in considering choosing a product. 57.1% of the young families in Sampang said that they had never been disappointed with halal-labeled food products, while 42.9% said they had never been disappointed with halal-labeled food products. 14.3% of young families in Sampang said they had never been disappointed with products without a halal label, 28.6% said they were never disappointed with products without a halal label, while 57.1% of them answered doubtfully because they did not pay much attention to the products they consume daily.

According to the 57.1% of young families in Sampang, age cannot influence someone in considering choosing a product, while according to 42.9% others, age can influence someone in considering choosing a product. According to 42.9% young families in Sampang, education can influence them in considering the selection of a product, and 28.6% say that education cannot influence them in considering choosing a product, while 28.6% others say education can influence some young families in Sampang in considering choosing a product.

As for the products that must be certified halal, most of the young families in Sampang do not understand exactly what product they consume daily that must be certified halal as stated in Government Regulation article 68 of Government Regulation no. 31 of 2019.

Maslahah View in Consuming Halal-Labeled Food Product

The technological developments as well as social changes in society are problems that become the dynamics of human life throughout ages. Various new and unprecedented problems not answered only with the arguments of the Qur'an and hadith but need reasoning and deeper study to find solutions. The solution in solving problems by *ijtihad* is a deep and rational thought

process and remains guided by the limits of the Koran and Sunnah so that answers to various problems of the ummah are found.

Mashlahah is one of the most effective legal provisions in responding, responding, and providing solutions. Although some scholars disagree with the ijihad method, most scholars agree on mashlahah as a method of ijihad. According to Amir Syarifuddin, there are two forms of mashlahah: to realize manfa'ah, goodness or pleasure and the second is to reject evil or damage. The obligation to consume halal food is an order from Allah which has been written in QS. Al Baqarah:168

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

"O mankind, eat what is lawful and good from what is on the earth, and do not follow the steps of the devil, for indeed the devil is a real enemy to you" (Q.S. Al Baqarah:168)

In the verse, it is explained about the permissibility of eating halal and thayyib food, as well as the prohibition of eating haram food.²⁵ Halal food products are products that meet the halal requirements following Islamic law, including: 1) Does not contain pork and ingredients derived from pork; 2) Does not contain ingredients derived from human organs, blood, and feces; 3) All materials originating from halal animals that are slaughtered according to Islamic sharia procedures; 4) All storage, sales, processing, management, and transportation areas may not be used for pork and other non-halal goods. If it has ever been used for pork and other non-halal goods, it must first be cleaned according to Islamic law; 5) All foods and drinks that do not contain khamr.²⁶

The three forms of mashlahah illustrated that the highest level of power is dhoruriyyah, then hajiyah, and then tahsiniyyah. Health is needed by everyone, both for himself and his family. Food is a dhoruriyyah need, so it must be obtained in a good way. Every activity to produce or consume food must be based on Islamic law to protect religion.²⁷ So in terms of strength as proof of the syara' proposition, halal labeling is a mashlahah dhoruriyyah because it is important to consume halal food and follow Islamic law.

However, some young families find it difficult to access halal-labeled food products to several factors. The first is because products without the halal label are easier to find than halal-labeled food products in most of the young families' residences in Sampang. Second, economic factors make it difficult for young families in Sampang to consume halal-labeled food products because most of them say that products without the halal label are more affordable than halal-labeled food products. Their work as farmers certainly makes it difficult for them if they insist on consuming halal-labeled food products. In such circumstances, the lowest harm may be done based on consideration of mashlahah. The rules of fiqh state that when two harms meet, it is permissible to do the one with the least harm.²⁸

وَضَدَّهُ تَزَاحِمُ الْمَافَسَاتِ تَكْبُ الْأَدْنَى مِنَ الْمَفَاسِ

"As for the opponent if it collides with one another, the least and lightest harm is taken."

Maslahah of young families in Sampang for consuming food products without halal label are: 1) It is easier for young families to reach food products without halal label. Most families in Sampang know and even consider it important to have halal labeling food and beverage product that is spread throughout Indonesia. However, due to several factors, most of them often consume

²⁵ Abdurrohman Kasdi, Tafsir Ayat-Ayat Konsumsi Dan Implikasinya Terhadap Pengembangan Ekonomi Islam, Jurnal Equilibrium Volume 1 Nomor 1, Juni 2013, 21

²⁶ Dharu triasih, B. Rini heryanti, Doddy kridasaksana, Kajian Tentang Perlindungan Hukum Bagi Konsumen Terhadap Produk Makanan Bersertifikasi Halal, Jurnal Dinamika Sosial Budaya, Vol.18 No.2, Desember 2016, 216

²⁷ Eka Rahayuningsih, M. Lathoif Ghozali, Sertifikasi Produk Halal dalam Perspektif Mashlahah Mursalah, Jurnal Ilmiah Ekonomi Islam.

²⁸ Dedy Rachmad dan Helma Widya, Peranan Mashlahah Mursalah Dalam Inovasi Perkembangan Kegiatan Ekonomi Islam, jurnal Ekonomi Dan Bisnis Islam, Vol.4 No. 8 Juli-Desember 2021

food products without the halal label. Food products without the halal label are more affordable than products with the halal logo in most of the young families' residences in Sampang. The lack of spread of products with the halal logo makes it difficult for young families in Sampang to consume halal-labeled food products because to get or buy halal-labeled food products, they have to find farther store so it will also cost fuel for the motorbikes, and that way, the number of their expenses will increase and even be out of balance with the income they have. This is certainly a new problem for those who only have jobs as farmers with small income. The existence of *mashlahah* is to eliminate the harm of young families in Sampang. It is allowed to consume products without a halal label, which then according to them, the food and drinks they consume are halal, but there is no official halal logo. According to one producer in Sampang, the products they distribute do not have a halal logo, but they ensure that the products they distribute are halal and are free from substances that are forbidden.

2) Young families are better able to manage their finances. Economic factors make it difficult for young families in Sampang to consume halal-labeled food products. Most halal-labeled food products are more expensive than food products without a halal label, such as cooking oil. Cooking oil with halal logo is cheaper and more affordable than one with a halal logo. This makes young families in Sampang prefer products without a halal label. Based on the results of interviews, it was found that most of them are housewives with a farmers or honorary teacher husbands. Their income is not much, so it is very reasonable if the price is their benchmark in choosing a product.

Halal labeling on products is a very good step and the government's way through the MUI to provide legal certainty for a product as evidenced by certification and labeling. However, the uneven distribution of products that have a halal label and the large number of non-halal labeled products that are sold in the community also need further attention.

CONCLUSION

Most of the young families in Sampang who became informants in this study understood specifically the importance of consuming halal-labeled daily food or staples product. They do not consume halal-labeled food product for several reasons: *First*, the range of products without halal label is easier than halal-labeled food product, especially for young families who live in remote villages. *Second*, lower prices are of course the majority of young families in Sampang as the biggest reason not to consume halal-certified products because most young families only work as farmers and housewives.

Furthermore, based on some of the factors that just mentioned, if they are still forced to consume halal-labeled food product, it will be difficult and bring *mudharat* to them, financially and emotionally. Their family's economic resilience will have problems due to these factors. Their continuing consuming products without a halal label is *mashlahah* for them, which of course the food product is guaranteed to be halal according to sharia even without a halal label.

BIBLIOGRAPHY

- Abdurrohman Kasdi, Tafsir Ayat-Ayat Konsumsi Dan Implikasinya Terhadap Pengembangan Ekonomi Islam, *Jurnal Equilibrium* Volume 1 Nomor 1, Juni 2013, 21
- Asep Syarifuddin Hidayat dan Mustolih Siradj, Sertifikasi Halal dan Sertifikasi Non Halal Pada Produk Pangan Industri, *Jurnal Ahkam*: Vol. XV, No. 2, Juli 2015, 206
- Dedy Rachmad dan Helma Widya, Peranan *Mashlahah* Mursalah Dalam Inovasi Perkembangan Kegiatan Ekonomi Islam, *jurnal Ekonomi Dan Bisnis Islam*, Vol.4 No. 8 Juli-Desember 2021
- Dharu triasih, B. Rini heryanti, Doddy kridasaksana, Kajian Tentang Perlindungan Hukum Bagi Konsumen Terhadap Produk Makanan Bersertifikasi Halal, *Jurnal Dinamika Sosial Budaya*, Vol.18 No.2, Desember 2016, 216
- Eka Rahayuningsih, M. Lathoif Ghozali, Sertifikasi Produk Halal dalam Perspektif *Mashlahah* Mursalah, *Jurnal Ilmiah Ekonomi Islam*, Vol 7, No 1 (2021)
- Erfani S, Wardani, Suparno, Ibu Rumah Tangga Dalam Mendukung Ekonomi Keluarga Miskin, *Jurnal ekonomi dan Bisnis*, Volume 1 Nomor 2 2016

- Fathan Budiman, Sertifikasi Halal Bagi Masyarakat Kabupaten Boyolali Jawa Tengah, Jurnal ilmiah Ekonomi Islam. Vol 6, No 2 (2020)
- Feny Wulan Sari, Problematika Keluarga Muda Dalam Menerapkan Nilai-Nilai Agama Islam Pada Anak Usia 4-6 Tahun Di Desa Nebang Parah RT 14 Kab. Muaro Jambi, 9
- Herawati, Tyas, Trijayanti, Tekanan Ekonomi, Strategi Koping, Dan Ketahanan Keluarga Yang Menikah Usia Muda, Iman Teguh Raharjo, Herien Puspitawati, Diah Krisnatuti, Tekanan Ekonomi, Manajemen Keuangan, Dan Kesejahteraan Pada Keluarga Muda, Jurnal Ilmu Keluarga & Konsumen Volume. 8, No. 1 Januari 2015
- Jurnal Ilmu keluarga dan konsumen, Vol. 10 No. 03
- Ian Alfian, Muslim Marpaung, Analisis Pengaruh Label Halal, Brand Dan Harga Terhadap Keputusan Pembelian Dikota Medan, Jurnal At Tawassuth, Vol. 2, No. 1, 2017
- Muksana Pasaribu, Maslahat Dan Perkembangannya Sebagai Dasar Penetapan Hukum Islam, Jurnal Justitia Vol. 1 No. 04 Desember 2014, 351
- Nurmalina, Pendidikan Anak Usia Dini Pada Keluarga Muda Di Desa Danau Bingkuang, jurnal JOTE Volume 2 Nomor 2 Tahun 2021
- Peraturan Pemerintah No. 31 Tahun 2019
- Qomaro, Galuh Widitya. "Sertifikasi Halal Dalam Persepsi Konsumen Pada Produk Pangan Di Kabupaten Bangkalan". KABILAH : Journal of Social Community 3, no. 2 (December 1, 2018): 241–251. Accessed January 26, 2022. <http://ejournal.kopertais4.or.id/madura/index.php/kabilah/article/view/3412>.
- Ralang hartati, Peran Negara Dalam Pelaksanaan Jaminan Produk Halal, Jurnal hukum Vol. 10 No. 1, 73
- Syafrida, Setifikasi Halal Pada Produk Makanan Dan Minuman Memberi Perlindungan Dan Kepastian Hukum Hak-Hak Konsumen Muslim, Jurnal Hukum Vol. 7 No. 2
- Syarif Hidayatullah, Masalah Mursalah Menurut Al-Ghazali, Jurnal al-Mizan, Vol. 2, No. 1, Hal. 116
- Undang-Undang No 16 Tahun 2019
- Mubasyarah, Analisis Faktor Penyebab Pernikahan Dini Dan Dampaknya Bagi Pelakunya, Jurnal Pemikiran Dan Penelitian Keagamaan, Vol. 7 No. 2 Desember 2016