

ANALYSIS OF THE RESPONSE OF COFFEE BEVERAGE BUSINESS ACTORS TO THE OBLIGATION OF HALAL CERTIFICATION IN PANYABUNGAN MANDAILING NATAL

Jureid

jureid@stain-madina.ac.id

STAIN Mandailing Natal

Abstract

This research method is descriptive qualitative research, namely research that describes certain situations based on facts in the field. The aim of this research is to find out how coffee business actors respond to the obligation of halal certification. The results of this research show that there are several types of responses given by coffee shop business actors regarding the obligation to halal certification. The results of the analysis regarding the responses given by coffee shop business actors to the halal certification obligation are as follows: Responses include knowledge, information, and skills. All sources have different levels of knowledge regarding halal certificates. One of the sources knew a lot about halal certificates, and the other sources were considered to still have minimal knowledge about halal certificates. Responses related to an individual's attitudes, emotions, and assessment of something. All resource persons supported and were motivated to carry out halal certification, because they were aware of the various positive benefits that would be obtained. Responses related to behavior. All coffee shop business actors still seem hesitant about carrying out halal certification because they don't know the details of the Halal Product Guarantee Law. Future suggestions for the government are to immediately overcome the problems that are hampering the implementation of the Halal Product Guarantee Law so that business actors immediately carry out halal certification. For business actors to maintain the quality and halalness of the products they sell so that consumers feel safe when consuming these products.

Keywords: Response; Businessmen; Coffee Drinks; Halal Certification Obligation

Abstrak

Metode Penelitian ini adalah penelitian kualitatif deskriptif yaitu penelitian yang sifatnya menggambarkan keadaan tertentu berdasarkan fakta di lapangan. Tujuan penelitian ini adalah ingin mengetahui bagaimana respon pelaku usaha kopi terhadap kewajiban sertifikasi halal. Hasil penelitian ini bahwa Terdapat beberapa macam respon yang diberikan oleh para pelaku usaha coffee shop terhadap kewajiban sertifikasi halal. Hasil analisis mengenai respon yang diberikan oleh para pelaku usaha coffee shop terhadap kewajiban sertifikasi halal adalah sebagai berikut: Respon yang meliputi pengetahuan, informasi, dan keterampilan. semua narasumber mempunyai tingkat pengetahuan yang berbeda mengenai sertifikat halal. Salah satu narasumber telah banyak mengetahui tentang sertifikat halal, dan narasumber yang lain dinilai masih minim pengetahuan mengenai sertifikat halal. Respon yang berkaitan dengan sikap, emosi, dan penilaian individu terhadap sesuatu. semua narasumber mendukung dan termotivasi untuk melakukan sertifikasi halal, dikarenakan telah menyadari berbagai manfaat positif yang akan didapat. Respon yang berkaitan dengan perilaku. semua pelaku usaha coffee shop masih terlihat bimbang untuk melakukan sertifikasi halal

dikarenakan mereka belum mengetahui secara rinci mengenai Undang-Undang Jaminan Produk Halal. Saran ke depan bagi pemerintah adalah untuk segera mengatasi masalah-masalah yang menjadi penghambat implementasi Undang-Undang Jaminan Produk Halal agar para pelaku usaha segera melakukan sertifikasi halal. Bagi para pelaku usaha agar tetap menjaga kualitas dan kehalalan produk yang dijual agar para konsumen merasa aman ketika mengkonsumsi produk tersebut.

Kata Kunci: Respon; Pelaku Usaha; Minuman Kopi; Kewajiban Sertifikasi Halal

A. INTRODUCTION

Indonesia is a diverse country, with various cultures and religions spread from Sabang to Merauke. There are 6 officially recognized religions in Indonesia including; Islam, Catholicism, Christianity, Hinduism, Buddhism, and Confucianism. However, the majority of Indonesian people embrace Islam. Based on data from Moeslimchoice.com, Indonesia's population in 2023 amounted to 278 million people, and those who were Muslims were 219.96 million people, or equivalent to 87.1% of the total population of 231 million people. Therefore, Indonesia is included as the country with the largest Muslim population in the world, but that does not mean that Indonesia is a Muslim country according to (Monavia Ayu Rizati, 2022). In Islam, all activities concerning aspects of people's lives are very concerned. Food and drink is one of the things that is very common in Islam. Allah SWT says in the Qur'an surah Al-Baqarah (2) verse 168:

يَأْتِيهَا النَّاسُ كُلُّوْا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ
لَكُمْ عَدُوٌّ مُّبِينٌ

"O mankind, eat what is good from what is on earth, and do not follow the steps of the shaitan; for indeed the shaitan is a real enemy for you".

This verse explains that we as humans should be able to sort out something that is haram or halal, and we as humans should not legalize the haram and forbid the halal. Halal goods are something good and certainly can be useful when consumed. Humans are prohibited from consuming haram goods because it is clear that in haram goods there is something harmful when consumed. The Center of Halal Lifestyle and Consumer Studies (CHCS) conducted research on Muslim consumers regarding the importance of consuming halal food and the results were that 72.5% of Muslim consumers stated that consuming halal food is important. According to (Sitti &

Musyfika, 2021), the increasing awareness of Muslim consumers, especially among the educated, of the importance of consuming halal food is one of the reasons this happens.

Based on halal certification data conducted by LPPOM MUI in 2014-2019, awareness of halal-certified products by business actors is still very low. For example, in 2019 there were 13,951 companies that issued 166,018 products but only 11,442 products were halal certified. This means that more than 90% of products widely circulated in the community are not halal-certified. This proves that the large number of Muslim population is not a guarantee that products that have been widely circulated are guaranteed halal (Al-shami & Abdullah, 2023). The Halal Product Guarantee Agency (BPJPH) under the Ministry of Religion will be the main stakeholder in implementing halal product guarantees. In 68 articles contained in Law Number 33 of 2014, it is emphasized that products circulating, entering, and trading in Indonesia must be halal certified. The emergence of the Law on halal obligations has caused various positive and negative responses from business actors.

one is research by (Salindal et al., 2018) which examines the relationship between halal certification and business performance. The results showed that halal certification can significantly affect business performance in terms of innovation and finance of halal-certified food companies.

Based on several previous studies, it can be seen that there is still little research regarding the responses of business actors regarding the obligation to have a halal certificate because this obligation is a regulation that only came into effect in 2019. Many previous studies have examined consumers' perceptions of halal certificates that are in place. products but not business actors. Therefore, this research was carried out on business actors, one of which was a business in the coffee sector (coffee shop). Currently, many business actors are engaged in the coffee-based cafe sector or many are known as coffee shops. The growth of coffee shops in Panyabungan Mandailing Natal was recorded at 16-18% every year which was caused by changes in the lifestyle of the community according to (Novebri & Fadhilah, 2021). The function of coffee shops today is not just to enjoy coffee, but coffee shops can also be used as a place to study or do assignments for students and as a hangout place for millennials. With the obligation of halal certification, there are

various responses from business actors, especially in the coffee shop sector. Therefore, researchers conducted an analysis of the response of coffee shop business actors to the obligation of halal certification. The research was conducted by analyzing the cognitive response, affective response, and conative response of business actors towards the halal certification obligations of coffee shop business actors located in Panyabungan Mandailing Natal.

According to (Xu et al., 2021), the meaning of these various responses is (1) Cognitive (the cognitive component), a cognitive response is a response related to an individual's knowledge and information about something. (2) Affective (the affective component), an affective response is a response related to an individual's attitudes, emotions, and assessment of something. (3) Conative (the conative component), a conative response is a response related to an action or deed.

Due to the development of a new culture, namely drinking coffee in coffee shops, further study is needed regarding the halal certification of new coffee shop businesses so that consumers know the halal and safety of the products they will consume. It is hoped that the results of this research will be able to increase the insight and knowledge of business actors regarding halal certification obligations for a product, and this research can be used as a solution in dealing with problems regarding halal certification obligations.

B. RESEARCH METHODS

The type of research used by researchers is descriptive qualitative, namely through data that has been obtained and collected. Next, it is understood in depth and explained with the aim of providing an overview of the actual situation of the research object in (Sugiyono, 2018). This research was conducted through interviews with coffee shop business actors in Madiun, namely Tokopi, Balcony Coffee, and Kopi Ganyeng Marem. It can be interpreted that the results of the interviews will be a measure of the response data of coffee shop business actors.

The data source that will be used by researchers comes from primary data obtained through interviews with the main informants as coffee shop business owners, namely Mr. Riki Wijayadi the owner of Mandheling Coffee, Mas Deffian the owner of Deffian Coffee, and Mr. Baharuddin the owner of Nasirlak Coffee plus 805 Coffee. , Kopinta Coffee, Radikal Coffee. The results of these interviews were

used to determine the responses of coffee shop business actors regarding the obligation to halal certification. Meanwhile, secondary data is obtained through existing documents or data such as those found in journals regarding business actors' responses and halal certification obligations.

The data analysis technique that will be used by researchers refers to the Miles & Huberman model according to (Miles & Huberman, 1994), namely first, data reduction based on observation results. Second, presenting data based on information obtained through interviews. The aim is to make the data and information that researchers have analyzed easy to understand. Third, conclusions are drawn based on the data that has been obtained to answer the research.

In testing the validity of the data, researchers will use source triangulation techniques using interview methods with three coffee shop business actors with the same questions. The results of interviews with the three coffee shop business actors were to find out their response to the halal certification obligation.

C. RESULTS AND DISCUSSION

A coffee shop or coffee shop is a place to enjoy coffee which is now in great demand by people from various groups, both young people and adults. Almost all regions in Indonesia have coffee shops due to changes in people's lifestyles and the profits obtained are also very promising according to (Monicasef, 2019).

Mandailing Natal is one of the most popular coffee bean-producing areas in the archipelago. Not only as coffee bean producers, but many people in Mandailing Natal have also started doing business in the coffee shop sector due to the increasing public interest in coffee drinks according to (Ekarina, 2020). There are many coffee shop businesses located in Panyabungan Mandailing Natal, including Mandehling Coffee and Kopinta Coffee.

Many coffee shops do not yet have halal certificates, this is due to the lack of information regarding halal certification and there is still no firm action from the government to implement halal certification according to (Jakiyudin & Fedro, 2022). Even though the Halal Product Guarantee Law is mandatory or obligatory for business actors to certify halal products that will be consumed by the public. Apart from that, business actors will receive many benefits if they have a halal certificate. Therefore, in this research, we will analyze the responses from coffee shop business

actors in Panyabungan regarding the halal certification obligations contained in the 2014 Halal Product Guarantee Law. The results of interviews with business actors show several different forms of response to the halal certification obligations. among other things, when the interviewees were asked questions about what they knew about halal certification, the answers from the interviewees were still said to be very general, the two interviewees only knew that halal certification was a rule made by the Indonesian Ulema Council (MUI) ensure that food and drinks what is bought and sold is in accordance with Islamic law and they still do not know in detail about the special laws relating to halal certification, as explained as follows.

"For those of us who are diverse Muslims, halal certification is not very important, because we already produce halal products, there is nothing haram in the eyes of society." (Interview with Mr Baharuddin)

Meanwhile, the answer given by one of the sources, namely Mr. Riki, specifically knew that halal certification had become an obligation for business actors issued by the Halal Product Guarantee Agency (BPJPH) based on a fatwa issued by the Indonesian Ulema Council (MUI). The three sources who are coffee shop entrepreneurs know that to include a halal logo, they must first obtain approval and a halal certificate from the Indonesian Ulema Council (MUI). Furthermore, regarding regulations issued by the government, one of the sources learned that the government has required business actors to carry out halal certification by the mandate of the 2014 Halal Product Guarantee Law, as explained as follows:

"If I'm not mistaken, the regulations made by the government require all products being bought and sold to guarantee the quality of the product" (Interview with Mr. Riki) Meanwhile, the other two sources only heard that the government has provided regulations for business actors as an effort to protect consumers. The speakers also know the benefits that can be obtained after carrying out halal certification. One of the benefits that can be obtained is that it can guarantee consumers that the products they sell have been tested and are in accordance with Islamic law. In terms of obtaining a halal certificate, the three sources were of the opinion that the process carried out was very long-winded and the applicant was unprepared for the conditions provided by the halal certificate provider. This is because socialization regarding halal certification obligations is considered to be still not evenly distributed

among MSMEs at large. As explained as follows: *"As for the obstacles, maybe I don't know the ins and outs of halal certificates, the government should provide socialization to us MSME actors, of course the business we run is still small in scale"* (Interview with Deffian) *"That's what he complained about, there are a lot of procedures that have to go here, there, it's complicated, sir. I will focus more on developing my business. As for the solution, just make it easier"* (Interview with Mrs. Safrina) *"In my opinion, I am not ready to fulfill the requirements that I have to fulfill to obtain a halal certificate. To carry out a halal certificate, the service seems very long-winded. The solution is for the government to provide comprehensive socialization to every business actor, not only large businesses but also MSMEs at large"* (Interview with Mrs. Sakinah Nasution) The problem regarding the uneven socialization of halal certification obligations can be proven from the answers put forward by two sources. They stated that they did not know specifically where to get information regarding halal certificates. They still don't know when the Halal Product Guarantee Law was inaugurated by the government, how long the halal certificate for a product is valid, and they also don't know how much it costs to carry out halal certification. As explained as follows: *"I'm not too familiar with the issue of halal certification, sir, that's why I've never heard of it"* (Interview with Mr. Aban Lubis) *"So far, I still rarely find information about halal certificates, I've read about it on the internet"* (Interview with Mr Ahir Nst).

However, one of the sources knew a lot about the ins and outs of halal certificates. By accessing www.sehati.go.id, resource persons can search for information related to halal certificates. Cognitive responses are responses that include knowledge, information, and skills. If you look at the data above, it can be seen that all sources have different levels of knowledge regarding halal certificates. One of the sources knew a lot about halal certificates, and the other sources were considered to still have minimal knowledge about halal certificates. The lack of socialization from the government is a problem for MSMEs in carrying out halal certification. The lack of knowledge about halal certification obligations for coffee shop business actors does not hinder their desire to register their business products to obtain a halal certificate. This can be seen from their responses when asked for their opinion about the motivation of business actors to obtain halal certificates. They

argue that having a halal certificate on their business products can provide more value in the eyes of consumers, and can increase consumer confidence in the products they sell. Even though the three coffee shop business actors have not yet carried out halal certification, they still assure consumers that the products they sell are good for consumption. They promote directly to consumers that the ingredients used do not contain elements of haram goods, and they also improve the quality and innovation of the products they sell.

The birth of the Halal Product Guarantee Law can be interpreted as meaning that the state takes part in guaranteeing halal products in Indonesia, the implication being that there is a division of labor between the government and the Indonesian Ulema Council (MUI) in implementing halal certification according to Charity (2017). This law explains that products circulating, entering, and being bought and sold in Indonesia must be halal certified. The three coffee shop business actors responded that carrying out halal certification is not a burden. They have realized that carrying out halal certification is a positive action and will bring many benefits to their business. A halal certificate will show that the product is clearly a halal item and is free from doubts, this is in accordance with the words of Rasulullah SAW who asked Muslims to avoid anything that is doubtful and haram according to Nurlatifa (2016). However, there are various considerations that coffee shop business actors have in mind when carrying out halal certification, such as the business being run is still in the developing stage and government policies are considered to be insufficient to provide direction for MSMEs to carry out halal certification.

Affective responses are responses related to an individual's attitudes, emotions, and assessment of something. Based on data obtained by researchers, coffee shop entrepreneurs believe that the products they sell can be said to be halal products. They have ensured that the entire production and distribution process is deemed not to violate religious rules and does not use haram ingredients. In accordance with Surah Al-Baqarah verse 173:

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ وَلَحْمَ الْخَنزِيرِ وَمَا أُهْلَ بِهِ ۖ لِيُغَيِّرَ اللَّهُ ۖ فَمَنْ أَضْطُرَّ
غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

"Indeed, Allah has only forbidden you carrion, blood, pork, and animals which (when slaughtered) are called (names) other than Allah. But whoever is forced to (eat it) and does not want it and does not (also) exceed the limit, then there is no sin for him. Indeed, Allah is Forgiving, Most Merciful."

They are also motivated to carry out halal certification because they are aware that having a halal certificate on the products they sell can assure consumers that the products they consume are guaranteed to be halal. Business actors also strongly support the government policy which requires products circulated and sold to be halal certified. They do not feel burdened by this policy because they are aware of the positive impact of this policy.

Awareness of the obligation of halal certification for coffee shop business actors is quite good considering the positive impact it has. However, in implementing the Halal Product Guarantee Law, business actors believe that they still encounter many obstacles, such as the cost of carrying out halal certification which is expensive and the process is also complicated. This is in line with the complaints expressed by MSME players regarding the obligation to halal certification according to Damayanti (2019). Therefore, all sources are still reluctant to carry out halal certification first before the problem is resolved by the government. They are of the opinion that even though the products they sell are not halal-certified, their business will still run.

Conative responses are responses related to behavior. Based on the data above, it can be seen that the behavior shown by the three coffee shop business actors still looks uncertain. Because, in terms of legal substance, it can be said that the normative framework for guaranteeing halal products is considered to still have problems and is not perfect. Many derivative provisions originating from the Halal Product Guarantee Law have not been issued by related parties according to Kusnadi (2019). This problem makes all coffee shop business actors currently feel unsure about carrying out halal certification. They are still waiting for further steps from the government to fix this problem, and they have also committed that when the Halal Product Guarantee Law runs smoothly they will register their products to get a halal certificate.

D. CONCLUSION

There are several types of responses given by coffee shop business actors regarding the obligation to halal certification. The results of the analysis regarding the responses given by coffee shop business actors to the halal certification obligation are as follows: Responses include knowledge, information, and skills. all sources have different levels of knowledge regarding halal certificates. One of the sources knew a lot about halal certificates, and the other sources were considered to still have minimal knowledge about halal certificates. Responses related to an individual's attitudes, emotions, and assessment of something. all resource persons supported and were motivated to carry out halal certification, because they were aware of the various positive benefits that would be obtained. Responses related to behavior. All coffee shop business actors still seem hesitant about carrying out halal certification because they don't know the details of the Halal Product Guarantee Law. Future suggestions for the government are to immediately overcome the problems that are hampering the implementation of the Halal Product Guarantee Law so that business actors immediately carry out halal certification. For business actors to maintain the quality and halalness of the products they sell so that consumers feel safe when consuming these products.

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