



Compliance of Bangkalan Culinary Business Enterprises to Halal Compliance

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Abstract. Bangkalan is one of the regencies on the island of Madura, it has the slogan City of Dhikr and Sholawat. From this slogan, you will feel the level of religiousness of the people of Bangkalan. From this reality, a hypothesis emerges that all aspects of people's lives, including culinary UMKM business actors, have implemented halal compliance. The purpose of this study was to find out the level of compliance of culinary UMKM entrepreneurs in Bangkalan with respect to the rules of compliance with product halal standards and certification of the products they produce. This research is a qualitative research using a normative-empirical approach. Data collection techniques are in-depth interviews with actors and stakeholders of culinary UMKMs in Bangkalan and documentation. After that the data obtained was examined conceptually and comprehensively using qualitative descriptive data analysis techniques. The research result shows that the level of obedience of culinary UMKM business actors in Bangkalan in following and implementing halal standards has complied with the rules, but in the aspect of halal certification no one has yet had it. There are various factors behind this, some of which are: first, the lack of knowledge of business actors regarding sharia business guidelines, this is due to limited information and socialization from related parties. Second, one form of halal compliance in the food and cosmetic industry is a halal certificate. Many of the UMKM business actors in Bangkalan are reluctant to take care of it, this is due to the cost factor which is not cheap, plus there is no shuttle from the government. Third, the policy factor of the Bangkalan Regency government which pays less attention to this aspect of halal compliance, so that these regulations are often not implemented.

Keywords: Obedience, Culinary UMKM, Bangkalan, Halal Compliance.

1 Introduction

The development of micro, small and medium enterprises in Bangkalan Regency has increased from year to year. Especially since the existence of the Suramadu bridge. The business activities of SMEs have increased significantly. The latest data submitted by the Administration Assistant for the Economy and Development of the Bangkalan Regency Government, Abd Hamid, in Bangkalan, there are 121,611 UMKMs spread across all sub-districts in Bangkalan Regency. The sectors that are cultivated also vary, there are culinary, batik and so on.

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One of the micros, small and medium enterprises (UMKMs) owned by Bangkalan Regency as a driving force for the community's economy is culinary. If we walk especially along the road from the city of Bangkalan to Suramadu or vice versa we will find lots of food stalls, restaurants, restaurants selling a variety of menus, there are dishes based on duck, chicken, fish and so on. Not to mention in other areas in Bangkalan Regency.

Bangkalan Regency has a slogan as the city of Dhikir and Sholawat. With this slogan we will illustrate how the level of religiousness of the Bangkalan people regarding their religious teachings, namely Islam. Islamic teachings become the breath that accompanies every aspect of people's lives in every movement of their activities, including in terms of doing business or doing business. Therefore, the level of obedience or adherence of UMKM business actors to halal compliance is one of the benchmarks for the level of religiosity of the people of Bangkalan.

In the governance of a business, whether small, medium or large, the level of obedience or compliance has a very important meaning, because Indonesian people, especially Madurese, are predominantly Muslim. Halal compliance can be seen from two aspects: First, the normative aspect, in this case the sharia rules related to the halal aspects of a product to be consumed. Second, juridical, in the form of halal certification issued by an institution designated by law.

As we all know, after the passing of the Halal Product Guarantee Law, any product requires business actors to register their business in order to obtain a halal certificate. This is an effort to protect the state against the Muslim community in Indonesia. Halal certification is one of several sharia rules relating to products produced for consumption by the public at large. The sharia of a product is from upstream to downstream, from the source or raw material, the process to the marketing.

From the basic ideas and facts in the field that have been described above, it is urgent to carry out this research, there are three arguments that can be put forward here: First, as a city with the slogan "Earth of dhikir and solawat" it is strange and less logical if in its business activities it disobeys sharia rules. Second, being obedient or disobedient to sharia rules will definitely affect the continuity of his business, because the more people are on the track to a rule, it will certainly affect the survival of their business. Third, this research can provide an overview and also input to the government, especially the Regional Government of Bangkalan in order to increase halal compliance, by making policies that can encourage and increase UMKM sharia compliance in Bangkalan, especially at the food of Suramadu which will be made an Islamic Tourism Park, of course this is very relevant and appropriate for implementation. From here, it is very interesting to conduct research on the level of obedience of UMKM business actors in Bangkalan towards halal compliance which has been regulated in the MUI fatwa.

2 Research Methods

This research is a type of qualitative research, using a normative-empirical approach. This research method is descriptive, while the type of data is taken from the field (field research). There are two methods of data collection, namely by means of in-depth interviews and documentation. Interviews were conducted with culinary UMKM actors

and stakeholders in Bangkalan. Documentation is done by collecting data in the form of documents related to the theme of this research. The data sources taken are primary and secondary. The primary data source in this study is the results of interviews with culinary UMKM entrepreneurs in Bangkalan Regency. The secondary data sources come from journals, some literature, village books about research objects, and information from online media.

After that, the data that has been obtained is examined conceptually and comprehensively using qualitative descriptive data analysis techniques. As for the data analysis steps, it can be carried out in the following way: data compilation, that is, all existing data needs to be collected so that it is easier to recap all the data obtained. Data classification, which is an attempt to classify, classify, and sort data based on the classification that has been made and determined by the researcher. Interpretation of data processing results, where researchers draw conclusions from a series of activities and make recommendations

3 Result and Discussion

3.1 Halal Compliance

In Islam, all the rules outlined in the Qur'an and hadith serve as a guide for the people who follow them. One of the rules outlined is about the concept of halal in consuming culinary or food. These rules must be followed by all Muslims. In the state context, with the enactment of the Law on Halal Product Assurance, observance or compliance with halal becomes more urgent. Halal is not only in a substantive context, but also in an administrative and procedural context. Compliance means a specification, standard or law that has been clearly regulated that has been issued by an authorized institution or organization in a particular field, some of which are international in scope and some are national.

In culinary-based on UMKM, halal compliance is interpreted as the compliance of business actors with the principles of halal products, which are manifested in MUI halal certification. Business actors have registered and obtained the halal certificate. Shari'ah compliance is part of implementing a risk management framework, and creating a culture of compliance in managing a business. Shari'ah compliance is a manifestation of fulfilling all sharia principles in products produced by a business institution, in this case UMKMs engaged in the culinary field.

3.2 Halal Standards in Islamic Sharia

Consuming halal food for Muslims is the main and basic teaching in Islam, as clearly explained in the Qur'an and hadith. In the Qur'an, for example, it is regulated in QS. Al-Baqarah: 168 which means "O people, eat what is lawful and good from what is on earth....", also in QS. Al-Maidah: 88 which means "And eat lawful and good food from what has been provided to you, and fear Allah and you believe in him". Apart from these verses, there are many other verses in the Qur'an and hadith which instruct us to consume halal food

Literally, languageally halal, according to some opinions, comes from the root word al-hill which means something that is permissible according to the Shari'a. [1] In terms, it means anything that is not subject to sanctions for its use or something that is freed by the Shari'a to do. [2] This term in everyday expressions is often used to refer to food and drink that are permitted to be consumed. In the Qur'an, the term halal is always accompanied by the word thayyib, according to Abu Bakar bin al-Arabi, the word "thayyib" is the opposite of "al-khabits" which means bad or bad. Then he added that the notion of "thayyib" returns to two meanings. First, something that is suitable for the body or body and tastes delicious. Second, something that is lawful for Allah [3]

With regard to products in the form of food, medicines and cosmetics, the definition of halal includes several provisions, as follows [4]:

1. Products or food that are permitted to be consumed in accordance with Sharia principles
2. Does not contain elements or materials that are prohibited or forbidden to consume
3. Does not contain unclean which is prohibited by religion
4. In the process of making and storing it, it is free from contamination with ingredients that are unclean or unclean in all materials and equipment used.

According to sharia (Islamic law), broadly speaking, haram cases or objects are divided into two, namely haram lidzatihi and haram lighairihi. The first group, the substance or substance of the object itself is indeed forbidden by religion, while the second is that the substance of a halal object is not haram but the way to handle or obtain it is not justified by religious teachings.

Thus, the second type of illicit objects is divided into two patterns. First, the object is halal but the way it is handled is not justified by Islamic teachings, for example goat meat is halal in substance, but if it is cut/slaughtered not in accordance with sharia rules then it becomes haram. Second, the object is lawful but obtained in a way that is prohibited by religion, for example the proceeds of corruption, stealing, cheating, cheating, and so on. [4]

In fiqh rules, the principle used in matters of halal food products is "The law of origin of everything is permissible". There are not many foods that are unlawful to consume as explained in the Al-Quran and Hadith. Because it is small, all types of food that are not mentioned in the texts of the Al-Quran and Hadith are basically halal. So, knowing what is haram and halal is very easy, including knowing what is halal food and drink.

3.3 Halal Certification

Specifically, Islam does not indicate an order to label products halal. However, this is an ijtihadi construction which becomes absolute. Legal existence lies in "kulliyatul khamsah" that from the aspect of maintaining the obligation to carry out the Shari'a, namely in the creed, halal guarantees are a fixed price for Muslim society, considering this is a guide and obligation to worship Allah SWT. [5]

Prior to the issuance of Law No. 33 of 2014 concerning Halal Product Guarantee (UU JPH), the Indonesian Ulema Council (MUI) had issued halal certificates based on the agreement of the Minister of Religion, Minister of Health and Chairman of the MUI. Since 1989 until now, MUI has issued halal certificates without forcing producers to

obtain halal certificates, because it is voluntary on individual or organizational awareness. However, the presence of Law 33 of 2014 changed all of that paradigm. Halal certification becomes Mandatory or mandatory and becomes a collective responsibility (jama'i). [6]

In article 4 of the JPH Law it is stated that "Products that enter, circulate and trade in the territory of Indonesia must be halal certified". What needs to be noted here is that the obligation to be halal certified is without any restrictions. Business actors at the micro, super micro level, be it street vendors, households and so on, as long as the product is distributed and traded to the public, is subject to the obligation of a halal certificate. Compulsory products are goods and/or services related to food, beverages, medicines, cosmetics, chemical products, biological products, genetically engineered products, as well as goods that are used, used, or utilized by the public. [6]

The hope is that with the guarantee of halal products, businesses can increase the added value of producing and selling their halal products. In addition, Halal Product Assurance also increases product competitiveness in the global market, so that it can contribute to the improvement and growth of the country's economy.

3.4 Profile of Bangkalan Regency

Bangkalan Regency with an area of 1,260.14 Km² is located in the westernmost part of Madura Island, located at position 112° 40' 06" to 113° 08'44" East Longitude and 6°51'39" to 7° 11'39" South Latitude with the boundaries of the Region as follows:

1. To the north it is bordered by the Java Sea.
2. In the east it is bordered by the Sampang Regency Region.
3. To the south and west it is bordered by the Madura Strait

The Bangkalan Regency area is divided into 18 sub-districts and 281 villages/keurahan or more specifically, it consists of 273 villages and 8 sub-districts. Judging from the topography, Bangkalan district is located at an altitude of 2-100 m above sea level. Areas located on the coast, among others, the districts of Sepulu, Bangkalan, Socah, Kamal, Modung, Kwanyar, Arosbaya, Klampis, Tanjung Bumi, Labang and Burneh districts have a height of 2-10 m above sea level. While the area which is located in the middle has a height between 19-100 m above sea level. The highest location is located in Geger district with a height of 100 m above sea level.

The development in all fields that has been promoted by the Government together with the community so far has shown quite encouraging results, this cannot be separated from the Bangkalan Regency Government State Civil Apparatus which is performing well. Civil Servants within the Bangkalan Regency Government currently consist of 9,870 PNS, 923 Structural Officers and 6,011 Functional Positions.

Based on the projection results from the 2016 Population Census, the population of Bangkalan Regency in 2016 reached 954,305 with a composition of 455,710 males and 498,595 females [7]. Bangkalan Regency is one of the regencies in the Madura area with a Muslim majority population. The total population in Bangkalan according to the statistical center data is recorded as 970,894 people. Nearly 98 percent are Muslim. Based on data on industrial potential in Bangkalan Regency in 2018 obtained from the Office of cooperatives and UMKM in East Java province, no less than 166,768 micro,

small and medium business units are in Bangkalan with a workforce of approximately 210,003 people.

3.5 Profile, Practice and Analysis of Culinary UMKMs in Bangkalan Regency

Bangkalan Regency can be said to be a UMKM city, this is because Bangkalan Regency has a very large number of small and medium enterprises. Of the large number of small and medium enterprises in Bangkalan Regency, one of the superior products that has become the "go-to" for tourists who come to Madura is a culinary business.

There are many culinary businesses in Bangkalan Regency, especially the Suramadu access area, both from the direction of Bangkalan city and from the direction of Sampang, Pamekasan and Sumenep. However, 5 places were taken in this study, namely: Rizky Duck, Tulen Duck, Suramadu Duck Sambel Pencit, Amboina Food Stalls, and Bakso and Restu Chicken Noodle Stalls.

Rizky Duck Food Stall. In Madura, the most popular food is made from duck, so not infrequently everyone who visits Madura must have tasted it. Because duck is a favorite food or a prima donna in Madura. Many restaurants have provided duck menus, but each restaurant has its own characteristics in its processing. One of them is the Bebek Rizky restaurant, which is located at Jalan Raya Gersabah, Benagkah, Burneh District, Bangkalan Regency, East Java 69121. The Rizky duck restaurant has been established for 20 years and has 7 branches in Madura and 1 in Bratang. , Surabaya. This Rizky Duck restaurant has several food menus available, namely fried spiced chicken, fried spiced duck, tumpeng grilled chicken, crispy fried chicken, urap-urap, grilled rujak chicken, sweet and sour carp, as well as a variety of fresh and delicious drinks.

From the owner of the Bebek Rizky restaurant, namely H. Ahmad Hasyim and Mrs. Hj. Rizkyah is known that the establishment of the Bebek Rizky restaurant went through a long struggle. H. Ahmad Hasyim used to be an inter-city bus driver with an irregular income so his income could not meet his needs. This made H Ahmad Hasyi and his wife think hard about finding ideas to start a business that could be used as a livelihood and to fulfill their daily needs. The idea was born to establish a restaurant called Bebek Rizky, which is expected to be a place to make a living from both the owner and the employees. From the results of an interview with Mr. Nur Hidayat as the manager at the Rizky duck food stall, it can be analyzed as follows:

Halal Standard

1. Products or food that are permitted to be consumed in accordance with Sharia principles. From this aspect, Rizky's duck food stall has implemented it, because the food ingredients are ducks, which are halal animals to eat.
2. Does not contain elements or materials that are prohibited or forbidden to consume. The ingredients used to cook the duck are all halal ingredients, such as shallots, garlic, mangoes, salt, seasonings and so on.
3. Does not contain uncleanness which is prohibited by religion. Before cooking, the ingredients in the form of duck and seasoning ingredients are cleaned and washed

with clean running water. The tools are washed and cleaned with water and tool cleaner.

4. In the process of making and storing it, it is free from contamination from ingredients that are unclean or unclean in all materials and equipment used. The slaughter is in accordance with Islamic Sharia, while the slaughterhouse itself is in Patemon. Indeed, basically, prior to slaughtering at Patemon, it was surveyed and reviewed directly first to ensure that the place was suitable according to Sharia or not. The ingredients are also obtained from local market suppliers themselves. The ingredients in the form of duck are stored in a container that has been washed and cleaned. Storage of ingredients and spices, namely the refrigerator, has also been cleaned.

Halal certification. Regarding halal certification in the form of an MUI halal certificate, it has not been delivered directly. The information obtained from Mr. Nur Hidayat explained that the halal aspect is important because apart from the majority of the Indonesian population in general and especially Madurese who are Muslim. The owner is also Muslim. Not needed because of the majority. Among the factors that cause not having an MUI halal certificate is due to ignorance of the existence of a mandatory halal certificate in the culinary business.

Tulen Duck Food Stall. A true duck food stall is a food stall located on Jl. Raya cantina Tangkel Bangkalan, Gersaba, Yarn, Kec. Burneh, Kab. Bangkalan, East Java. The owner's name is Mr. Haji Lutfi, his employees number 6 people whose work system is alternately. Authentic duck food stalls open from 07.00 am – 23.00 pm. The location of this food stall is very strategic, namely on the side of the road leading to the Suramadu bridge, with a large enough parking area, buyers who want to pray, have prayer rooms and bathroom facilities available at the genuine duck shop.

The Tulen Duck Food Stall has been established for about 2.5 years. The Tulen Duck Food Stall has not yet opened a branch anywhere, but it has developed. If you look at the place, there are already a lot of tables and chairs, the place has also undergone renovations. Employees also have uniforms that are used for work, namely batik tops.

According to the employees who work at the shop, the process of cooking food in the shop complies with Islamic law and compliance, because it is slaughtered according to Islamic law. In addition, the way to serve customers is good, with a friendly greeting, the place is clean, the ingredients are also obtained in a good and clean way, besides that if there are items the buyer misses, they are also stored by the food stall workers. However, the food stall does not yet have halal certification from the MUI and also does not have a parking attendant guarding the motorbikes or cars of the buyers. Apart from that, the salary payment for each employee is also different, you can ask for it when the employee needs it. From the results of interviews with employees at the Tulen duck food stall, it can be analyzed as follows:

Halal Standard

1. Products or food that are permitted to be consumed in accordance with Sharia principles. From this aspect, the Tulen duck food stall has implemented it, because the food ingredient is ducks, which are animals that are halal to eat.
2. Does not contain elements or materials that are prohibited or forbidden to consume. The ingredients used to cook the duck are all halal ingredients, such as shallots, garlic, mangoes, salt, seasonings and so on.
3. Does not contain uncleanness which is prohibited by religion. Before cooking, the ingredients in the form of duck and seasoning ingredients are cleaned and washed with clean running water. The tools are washed and cleaned with water and tool cleaner.
4. In the process of making and storing it, it is free from contamination from ingredients that are unclean or unclean in all materials and equipment used. The ingredients used for cooking at the Tulen duck food stall are obtained by slaughtering themselves, especially those made from duck. The place of slaughter is at the house of Mr. Haji Lutfi. After it is slaughtered at Mr. Haji Lutfi's house, it is then cleaned and cooked at home. However, for perfect cooking, it is taken to the Tulen Duck restaurant, while the other food menus are cooked at the Tulen Duck restaurant. The ingredients in the form of duck are stored in a container that has been washed and cleaned. Material and seasoning storage tools, namely the refrigerator, have also been cleaned.

Halal certification. Regarding halal certification in the form of an MUI halal certificate, the Tulen duck restaurant does not yet have a halal certificate from the MUI. Follow the majority. Among the factors that lead to not having an MUI halal certificate is due to ignorance of the existence of a mandatory halal certificate in the culinary business, and considering the halal aspect to be sufficient just by looking at the demographics of the majority Muslim community.

Warung Eat Suramadu Duck Sambel Pencit. The Suramadu Sambal Pencit duck food stall is located on Jl. Raya Poter Barat, Kec. Burneh, Bangkalan Regency. This restaurant is a duck dish that has the characteristic of sambal pencit as a brand name. Bebek Suramadu Sambal Pencit was founded around 2016 by Mr. Abdul Hamid Muchtar which now has 3 branches, the 2nd branch has been almost 1 year and the 3rd branch just about 1 month ago.

Bebek Suramadu Sambal Pencit is open 24 hours with an employee shift system. The facilities owned by Bebek Suramadu Sambal Pencit are quite complete, if there are buyers who want to carry out their prayers a prayer room is provided, there are also fairly clean toilets, there is also CCTV. Those who lost, and the duck Suramadu sambal pencit know, then it is immediately stored and if there is an identity from the party who lost it will be contacted. From the results of interviews with employees at the Suramadu Sambal Pencit Duck food stall, it can be analyzed as follows:

Halal Standard

1. Products or food that are permitted to be consumed in accordance with Sharia principles. From this aspect, the Suramadu Duck Suramadu Sambal Pencit food stall has implemented it, because the food ingredient is ducks, which are halal animals to eat.
2. Does not contain elements or materials that are prohibited or forbidden to consume. The ingredients used to cook the duck are all halal ingredients, such as shallots, garlic, mangoes, salt, seasonings and so on.
3. Does not contain uncleanness which is prohibited by religion. Before cooking, the ingredients in the form of duck and seasoning ingredients are cleaned and washed with clean running water. The tools are washed and cleaned with water and tool cleaner.
4. In the process of making and storing it, it is free from contamination from ingredients that are unclean or unclean in all materials and equipment used. The ingredients used for cooking at the Suramadu Sambal Pencit food stall are obtained directly from the slaughterhouse. You can be sure that the slaughtering of animals is in accordance with Islamic law, namely cutting in the throat and esophagus until the arteries are severed. The ingredients in the form of duck are stored in a container that has been washed and cleaned. Storage of ingredients and spices, namely the refrigerator, has also been cleaned. Then in terms of the ingredients used, both the ingredients for the chili sauce and the vegetables, order directly from Surabaya and are supplied every day, so the ingredients are always fresh. In terms of cooking, there is an SOP, when the duck arrives, put it in clean water so that the duck doesn't smell or flies get on it, then when the prepared spices are boiling, the duck is rinsed again with running water and then it's ready to be cooked.

Halal certification. Regarding halal certification in the form of an MUI halal certificate, the Bebek Suramadu Sambal Pencit restaurant does not yet have an MUI Halal Certificate, but you can be sure that it is halal and everything is in accordance with sharia principles. Among the factors that cause not having an MUI halal certificate is due to ignorance of the existence of a mandatory halal certificate in the culinary business.

Amboina Restaurant. The legendary Warung named Amboina is located on Jl. Sultan Abdul Kadirun 8 North of the Grand Mosque Alun-Alun, West Demangan, Demangan, Bangkalan District, Bangkalan Regency. The predominantly green shop was founded in 1969 by Hj. Siti Nurrohmah. But because Hj. Siti died, followed by her son named Hj. Siti Fatima. Now managed by the third generation, namely Abdul Latif.

The name Amboina comes from the Ambonese language, but this third generation does not know for sure the meaning of the name Amboina. Warung Amboina is open every day from 6 am to 4 pm, this shop serves 11 foods and 9 drinks. It has no branches and has the principle of "Only One, Not Open Elsewhere" with the reason that it wants to maintain the taste of recipes that are inherited internationally downhill. The facilities that Warung Amboina has are quite few, because indeed it was built like this from the start and there was no intentional renovation, the place is not too big, only 2 rows of tables and chairs, and does not have CCTV.

The results of an interview with Abdul Latif at the Amboina food stall can be analyzed as follows:

Halal Standard

1. Products or food that are permitted to be consumed in accordance with Sharia principles. From this aspect, the Amboina food stall has implemented it, because the food ingredients are cows, which are halal animals to eat.
2. Does not contain elements or materials that are prohibited or forbidden to consume. The ingredients used to cook the duck are all halal ingredients, such as shallots, garlic, mangoes, salt, seasonings and so on.
3. Does not contain uncleanness which is prohibited by religion. Before cooking, the ingredients in the form of duck and seasoning ingredients are cleaned and washed with clean running water. The tools are washed and cleaned with water and tool cleaner.
4. In the process of making and storing it, it is free from contamination from ingredients that are unclean or unclean in all materials and equipment used. The ingredients used for cooking at the Amboina food stall are obtained directly from the slaughterhouse. You can be sure that the slaughter of the animal is in accordance with Islamic law, namely cutting in the throat and esophagus until the arteries are severed. The ingredients in the form of duck are stored in a container that has been washed and cleaned. Storage of ingredients and spices, namely the refrigerator, has also been cleaned.

Halal certification. Regarding halal certificates in the form of MUI halal certificates, this culinary food stall called Amboina does not have Halal Certification. However, Amboina is registered with number IDM000283018 issued by the Ministry of Law and Human Rights (Kemenkum HAM) Directorate General of Intellectual Property Rights (Dirjen HKI) as a Brand Right. Among the factors that lead to not having an MUI halal certificate are the processing costs which are considered expensive, and the process is long and convoluted. Even if you want fast business, you have to pay more.

Restu Chicken Meatball and Noodle Stall. Warung Bakso and Mie Ayam Restu is a meatball stall in Bangkalan Madura, located on Jl. KH. Zainal Alim, Bangkalan District, Bangkalan Regency. Bakso Restu has 6 employees. The menu at Restu's meatball stall includes jumbo meatballs, chicken noodles and others. Bakso Restu opens from 09.00 am to 20.00 pm. According to one of the employees at the Blessed Meatball food stall, it has been around for about 5 years. And staying in one place doesn't open branches anywhere.

The ingredients for making meatballs are obtained by buying beef and vegetables at the market near the stall. Bakso Restu is made from real beef that is still fresh and clean. Besides that, the dough for making meatballs is also processed at the stall. So the process of making the meatballs is done at the meatball food stall. Besides that, there are also many meatball customers, it is undeniable that the blessing meatball has been established for 5 years, besides that the taste of the meatball is also delicious on the tongue, according to one of the employees who works at the Restu meatball,

At the beginning of its establishment, Restu's meatballs had implemented sharia compliance in it, such as cleanliness of the place, ingredients for making meatballs and the halalness of these meatballs. Besides that, the way of service at the meatballs is also

friendly and good. Apart from that, in the Blessed Meatball stall, if there are items left behind belonging to the buyer, they are stored by the employees until the buyer is aware and looks for these items and also in the shop there is CCTV for security.

From the results of interviews with employees at the Bakso and Mie Ayam Restu stalls, it can be analyzed as follows:

Halal Standard

1. Products or food that are permitted to be consumed in accordance with Sharia principles. From this aspect the Meatballs and Mie Ayam Restu stall has implemented it, because the food ingredients are cows which are halal animals to eat for their meat.
2. Does not contain elements or materials that are prohibited or forbidden to consume. The ingredients used to cook the duck are all halal ingredients, such as shallots, garlic, mangoes, salt, seasonings and so on.
3. Does not contain uncleanness which is prohibited by religion. Before cooking, the ingredients in the form of duck and seasoning ingredients are cleaned and washed with clean running water. The tools are washed and cleaned with water and tool cleaner.
4. In the process of making and storing it, it is free from contamination from ingredients that are unclean or unclean in all materials and equipment used. The ingredients used for cooking at the Meatballs and Mie Ayam Restu stall are obtained directly from the slaughterhouse. You can be sure that the slaughtering of animals is in accordance with Islamic law, namely cutting in the throat and esophagus until the arteries are severed. The ingredients in the form of duck are stored in a container that has been washed and cleaned. Storage of ingredients and spices, namely the refrigerator, has also been cleaned.

Halal certification. Regarding the halal certificate in the form of an MUI halal certificate, this culinary restaurant called Amboina does not have an MUI Halal Certificate. Among the factors that lead to not having an MUI halal certificate is due to ignorance of the existence of a mandatory halal certificate in the culinary business, and considering that the halal aspect is sufficient just by looking at the demographics of the majority Muslim community

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