

Study of Critical Point Analysis on Meat-Based Foods in Bandung

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ABSTRACT

Halal is a term of lawful or permitted to do according to Islamic law which regulates all aspects of life especially in consuming food. Halal critical point is a condition of food processing. Halal food has a possibility transformed into haram if there are non-halal ingredients used during the food processing. The concept of Halalan Tayyiban is not widely understood by the Muslim, although it is necessary for all human according to health and hygiene. This research was a descriptive study with a qualitative approach. The interview and observation to 8 informants were carried out to the seller of sausages (chicken and beef), cilok, burger, bump and three types of meatballs. The results of the halal condition analysis of processed meat-based foods which is supported by the results of observations and interviews directly pursued into two main important discussions, namely in terms of the composition and processing of processed meat-based food.

Keywords: critical control, halal, meat-base food, snacks, tayyib.

1. Introduction

Indonesia is a country that has a Muslim majority population. The U.S. Commission on International Religious Freedom (2017) states that Indonesia is the country with the largest Muslim population, accounts for more than 87 percent of the population of 258 million whose lives are Muslim. As someone who declares himself as a Muslim has a full responsibility to carry out all kinds of rules which have been stated in the Al Qur'an and hadiths. One of Muslim identity that must be taken seriously is the provisions regarding halal rules.

Halal is a term from Arabic language that refers to the legality or permissibility of a case according to religious law. The opposite of halal is haram which means it is not justified or prohibited by religious provisions (Nakyinsige et al., 2012; Denyingyhot et al., 2017). Halal has a very broad scope in various aspects of life including action, conversation, and or all forms of legitimate behavior that is carried out by the Islamic law. Halal also regulates various kinds of human needs such as clothing, rules of sale and purchase, marriage, jewelry, issues of life in the family, raising animals, beliefs, muamalah, traditions, social relations with fellow Muslims or non-Muslims, and especially in terms of

behavior to food needs or consuming food products (Sukiati, 2013).

The halalness of a product becomes a mandatory requirement for every Muslim consumer, not only in the form of foodbut also in the form of medicine or other consumer goods. As the number of Muslim consumers in Indonesia reaches 204.8 million people in Indonesia, the Indonesian market naturally becomes a very large Muslim consumer market (Charity, 2017). Food is a very important aspect and needs to be considered about the rules in the concept of halal. At present, the halal of food products currently circulating in the community is a very important aspect for continuous monitoring (Syafriada, 2017; Waharini & Purwantini, 2018).

Consuming haram foods will have serious consequences in the world and hereafter. Allah said consuming halal food is good and healthy for humanity itself (Sani, 2017). The case of halalness food product that occurred in Indonesia is a public unrest that is often faced with uncertainty and threatened to consume food products that are not halal because of ignorance that the food they consume turns out to contain a mixture of ingredients that are forbidden in Islam or even from other reviews there are some

the stages that cause food to become haram. Winarsih et al. (2017) reported the contamination of pork in instant noodle in Surabaya. Fibriana et al. (2012) reported contamination of pork found in meatball snacks in Salatiga. These occurred in the home-based food products such as meat-based children's snacks in the form of meatballs, sausages, burgers, and many others that are found circulating in the community even do not have a halal certificate. In the process of making processed meat-snacks, there are many gaps that can be analyzed regarding the critical point of halal.

The Critical point in food is a condition where halal food has the possibility of becoming haram. It can be identified from the processing, storage, additive ingredients used, and especially the used of raw materials (Atma et al., 2017). Food is halal not only concerning contamination of materials which are forbidden by Islam including blood, carcasses, pork, and animals slaughtered on behalf of other than Allah (Surah Al-Maidah: 3 and Al-Baqorah: 173) but also concerning the concept of food safety and comfort that leads to human health. Another term in Islam is *Tayyib*. The food can be consumed if it meets the requirements of *Halalan Tayyiban*.

One of the most pressing issues is that nowadays many processed food and beverage products, medicines and cosmetics which are not yet clear its halalness. Eating halal and good food (*thayib*) is a command of Allah SWT that must be carried out by every believer. This command is equal to piety (*Taqwa*) to Allah. Thus, consuming halal food based on faith and piety for following the command of Allah is a worship that brings reward and provides the good of the world and the hereafter. On the other hand, acts of consuming haram is immorality which brings sin and ugliness both the world and the hereafter (Sani, 2017).

Knowledge about the *Halalan Tayyiban* concept is still not widely understood by Muslim. Our knowledge is limited to the knowing halal food it is a food that does not contain pork or other haram ingredients. In fact, considering another side, there are many stages that may cause halal food to become haram. This study aimed to analyze the possibilities or halal critical points on meat-based snacks as one of Indonesian's favorites food. This study can be used as reference material for other types of food in the matter of ensuring its halal law.

2. Materials and Methods

This research was a descriptive study with a qualitative approach. Sources of information consisted of eight informants. The selection of informants used the stratified random sampling method. The population of this research was meat-based food from streets trader. This research was conducted with in-depth interviews and observation. This study also used the photovoice method, it is a method by explaining based on images or photos needed to assist informants in explaining the information needed about the critical point analysis. Primary data in this study were in the form of data from interviews with traders and observations of some meat-based snacks in the city of Bandung.

3. Results and Discussion

Observation and interview in this primary data collection used 8 types of selected processed meat-based snacks and represent the distribution of meat-based foods in Bandung. The types of samples were two types of sausages (chicken and beef), cilok, burger, bump and three types of meatballs.

Description of Meat-Based Foods

Meat-based food is a type of food that easily to find. It has a very broad target market as it is favored by various groups to make snacks. Meat-based snack is needed as a light food in each region. To explore the quality of meat-based foods sold in the city of Bandung, interviews were conducted with several vendors based on the type of sample regarding how to process and manufacture it. In general, the method of making meat-based snacks tends to be the same, the difference is the measurement of ingredients and special recipes of each type of snacks. Most meat-based sellers sell their own processed products and there are some that sell products from the distributors. The method for making meat-based children's snacks briefly as follows.

Required ingredients are basic ingredients of meat (chicken or beef), starch, eggs, aci, ground pepper, salt, garlic, fried shallots, ice cubes, and clean water. Firstly, based on a statement from the meatball maker, it is necessary to prepare ground meat; meatball grinding is usually carried out in the market because only few meatball makers have their own grinding tools. The ground beef is put into a container, mixed with starch, cassava starch, eggs, ground pepper, salt, flavoring, mashed

garlic, and fried shallots according to the specified amount. All ingredients are kneaded by hand or a tool until everything is mixed perfectly. If it is felt the dough is still soft and difficult to form, then you can add ice cubes slowly until it feels like the dough can be formed. Next prepare boiled water to boil in a pan of sufficient size. Meat dough and ingredients were formed using hand shaped meatballs, sausages, burgers, bumps, and cilok according to the size of the sale (usually large, medium, and small). Then put the dough that has formed into hot water that has been prepared. If the meatballs have floated, the meatballs are cooked and can be removed to be stored in the freezer for long time. Stages of other special manufacturing are also carried out in accordance with the types of snacks to be made.

Analysis Critical Points of Meat-based Foods Processing

Halal food is one of Islamic Shari'ah, in the term of foods both raw materials, additional ingredients used and how to produce them are necessary so that the food can be consumed by Muslims (Muslims) without causing sin. Determination of halal and haram is only by Allah SWT (Dahlah, 1996). In Islamic teachings there are many regulations that guide the consumption of food properly, starting from halal and haram rules, food ethics, to regulating food identity and quality. One important thing is the prohibition on consuming foods that are haram. In this case, it is necessary to explore which aspects causing food to be haram or doubtful, so it is recommended not to be consumed.

According to Zulaekah & Yuli (2005) food is considered halal if it meets the following requirements:

1. It does not originate or contain material from animals which are prohibited to muslims according to sharia or come from animals that are not slaughtered according to sharia law.
2. Does not contain haram ingredients according to Islamic law.
3. Not presented or processed with materials or equipment those are exposed to haram according to Islamic law.
4. The procurement, manufacturing, processing and storage processes are not close together or in contact with haram materials.

Halal is an absolute provision in the law to

meet food needs. Sourced from the 4 conditions described earlier as reference material to analyze the halal conditions of food It is necessary to explore in detail which parts can be a critical point gap in a child's processed meat-based snacks. The results of the analysis of the halal conditions of processed snacks made from meat that are supported by the results of direct observation and interviews leads into two important discussions, namely as follows.

1. Food Composition

Based on the results of interviews obtained the composition of children's snacks made of meat is divided into two, namely the main ingredients in the form of meat (chicken or beef) and supplementary materials such as flour, cassava starch, water and food added ingredients (BTP). Basically, the use of the main ingredients derived from animals need to be carried out an in-depth search. In this case, it is necessary to ensure that the type of meat used is halal meat in accordance with what Allah SWT has determined.

If it has been confirmed that the meat used is halal, then it is necessary to explore how to obtain meat or proper way in processing meat. Although this factor is difficult to identify, it is better to be careful when choosing meats as it is very important ingredient. According to Islamic law explained by MUI (2010), terms of haram (object) cases are divided into two, namely haram li-zatih and haram li-gairih. The first group, the substance of the object is forbidden by religion; the second is the substance of the law is halal (not haram) but the way to handle or obtain it is not justified by Islamic teachings.

Thus, during the selection of meat, it has the possibility to be haram if the object is halal but how to handle it is not justified by Islamic teachings. For example, cows or chickens that are not sharply slaughtered in the name of Allah SWT. Even though on an industrial scale, the slaughtering of animals remains a priority choice for consumption of meat. Then the thing that allows halal meat to be haram is if it is obtained by means or methods prohibited by religion, for example, the results of corruption, deception, stealing that is not right, and so on. This is difficult to trace. It would be better if we remain vigilant and make it a lesson as a form of self-introspection that the mistakes we make can cause violations of religious law. According to Sani (2017) Fatwa of animal meat that is sold in a slaughtered condition, it necessary to know the

origin of the slaughter through news (from people) that can be trusted. If it is known that the animal was slaughtered by Muslims, such as the meat of an animal slaughtered at an official slaughterhouse in an Islamic country, or according to news from a person who can be trusted, then it is halal. However, if it is unknown who slaughtered it, while those who sell meat are polytheists, so the law is haram.

The Second is related to the supplementary materials such as flour, oil, and Food Additives (BTP) used. Just like the selection of meat as a basic ingredient, complementary materials also need to be explored at a critical point that can cause the halal end product. We must ensure that the selection of complementary products is halal-certified, so that we are sure that the halal traceability has been carried out from raw materials to products that have permission to distribute. For example, the selection of flour, there is a critical point in the process of making flour, which is the stage of bleaching that usually done using activated carbon derived from bone. Tracing the type of bone used is an important point of the flour. The MUI issued a fatwa stating that: if food that uses preservatives is a type of fruit or vegetables or is made from fish then it is halal, because it is sourced from halal material, except the preservative that is mixed with haram objects then it is forbidden to be eaten.

It is also very important to understand that halal food in Islamic law can also be interpreted as *thayyib* food. That is a food that delicious, nutritious and has balanced flavor and does not have a negative impact on the body of the person who eats it, both physically and intellectually. As according to Masthu (1995) explained the concept of *thayyib* in Islamic teachings in accordance to the findings and research of nutritionists, as follows: 1. Healthy; Healthy food is food that has adequate, complete and balanced nutrition. 2. Proportional; i.e. consuming nutritious, complete and balanced food for humans who are in a period of human growth. For example fetuses and infants or toddlers as well as adolescents need to be given food that contains builders (protein). 3. Safe; food consumed by humans will affect the health and body fitness. If the food is healthy, complete and balanced, then the physical condition of people who consume it will always be healthy and protected from various diseases.

Based on the findings in the field, the third

point is something that really needs to be traced. Meat-based snacks makers have a strategy so that their products generate substantial profits by adding supplementary ingredients that exceed the main ingredients such as meat and also adding food additives in the form of preservatives and coloring so that the product has an appeal to the buyers also can be stored for a long time. The addition of excess BTP may cause food becoming not *tayyib*. Then it is not recommended for consumption, in-depth search and education to the seller is a shared responsibility.

2. Processed snacks made from processed meat

The process of processing from the procurement, manufacture, storage, and presentation is a critical stage of processed meat snacks that can cause contamination with haram materials so that it becomes unlawful for consumption. According to Euis (2011) Contamination can be divided into three ways, namely:

- a. Direct contamination is the presence of contaminants that enter the food directly because of ignorance or negligence either intentionally or unintentionally. For example, haircuts go into rice, use of cloth dyes and so on.
- b. Cross contamination is contamination that occurs indirectly as a result of ignorance in food processing. For example, raw foods come into contact with cooked foods, foods that come in contact with dirty clothes or utensils, such as plates, bowls, knives or cutting boards.
- c. Recontamination is contamination that occurs to the food that has been cooked perfectly. For example, rice contaminated with dust or flies because it is not covered

The critical point on the halal of processed foods made from meat can occur for several reasons. Mixing halal meat with haram meat such as pork resulted in haram products. The point where we hesitate to determine whether the food is halal or haram because it seems the possibility of contamination of haram materials both in terms of ingredients, storage, processing, etc. in Islam is called *syubhat*. In the teachings of Islam, the Prophet said "if you face something that is doubtful then leave it". This basis requires us to be more careful in sorting out food, especially foods derived from processed meat.

Simple things cause contamination can be

due to the use of cooking utensils and food serving equipment components. For example, food products that have gravy for example meatballs containing fat contaminated with pork. Then the fat containing oil is attached to the walls of the bowl. Most of the sellers of food products such as meatballs in the process of washing their tools (spoons, cups, plates, bowls, etc.) often do not use soap cleaners. Mostly they just dipping the tool directly into a pool of water and then dried it. So there is a possibility that the fat which contains the element of pork is still attached and can even become a chain process to contaminate other equipment. The case is an example of the teachings of the Prophet for something that is doubtful (Sari, 2018).

In the field case it was found that the average seller of processed children's snacks did not have their own grinding tools so they grind the meat in public places such as markets. The particular concern is that the mill is not specific to halal meat, so it is likely that pork contamination can easily occur. Based on the explanation above, we always have to be careful in choosing food. Because according to Kulsum (2018) in the MUI fatwa based on Qaidah fihiyyah explained that "When the halal and the haram are mixed, then the haram won ". According to Sani (2017) the attitude of a Muslim should be among these three things, taking the halal, leaving the haram and staying silent from the doubtful until clear the law. This is in order to protect themselves from honor, as those who underestimate small sins slowly he will fall into big sins.

4. Conclusion

Analysis of meat-based snack critical points can be assessed from the main ingredients. In the form of meat whether or not it contains ingredients from animals which are prohibited to be consumed or come from animals that are not slaughtered according to Sharia law, do not contain ingredients which is haram according to Islamic law, and is not presented or processed (procurement, manufacturing and storage) with materials or equipment that are exposed to odious according to Islamic law.

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