



**THE PERCEPTION OF THE ACADEMIC COMMUNITY IN BUYING HALAL
LABELED DRUGS**

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ABSTRACT

Drugs, traditional medicines and cosmetics, are declared halal if they already include halal labels on their package. Halal labeling on drugs must pass the procedures that are in compliance with halal product guarantee law. This objective of this study is to identify the perception of the academic community of STIKES Notokusumo towards the purchase of drugs that include halal labels. This study is a descriptive study with a simple random sampling and obtained by 102 respondents. The data retrieval obtained using the questionnaire and statistic analyzed. The majority of the academic community of STIKES Notokusumo has known the drug products consumed can be seen through halal labels on drug packaging. The majority of the academic community also agrees that all halal-labeled drug and food products must be in compliance with the law and only certain institutions are able to issue halal label certification, and the products certified halal by the Indonesian Ulema Council will be guaranteed halal.

Keywords: academic community; drugs; halal; label

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INTRODUCTION

Drugs, traditional medicines, and cosmetics, which are often used by the public and classified as pharmaceutical products are listed in No. 33 year 2014 Law on Halal Product Guarantee. The understanding of halal products itself is a product that has been declared halal in accordance with Islamic sharia, while the understanding of Halal Product Guarantee which is further abbreviated as JPH is legal certainty against idolatry of a product as evidenced by halal certificates. The purpose of this law is to provide comfort, security, safety, and certainty of the availability of halal products for the public in consuming and using the product and increasing the added value for businesses to produce and sell halal products (UU RI, 2014).

Halal product guarantees were applied to the types of products classified as food, as evidenced by the requirement of halal labels on food product packaging (BPOM RI, 2020). Government Regulation No. 69 of 1999 on Food Labels and Advertisements (PP, 1999) and BPOM Regulation No. 31 of 2018 on Processed Food Labels (BPOM RI, 2018) states that food manufacturers are required to include the name of the product, raw materials used, the name and address of the producer, the name of the product importer, net weight, information about halal, and product expiration, this is what guarantees consumers to the idolatry of a food product. In contrast to food products, some medicinal preparations and traditional medicine have not included a guarantee of halal products (Sadeeqa et al., 2013). Pros and cons occur in

terms of the urgency of determining the status of a drug product, considering that some drugs come from raw materials that are not halal (Sholeh, 2015).

The number of Muslims in Indonesia is about 87% of the total population of Indonesia and globally, Indonesia in terms of the number of consumers of halal drug products is currently in the first ranked, but only at 10th position in terms of halal drug production while Malaysia is the first. From these data, there is great potential for the development of the halal drug industry in Indonesia (Islamic & Report, 2017)(Vizano et al., 2020). This potential has not been utilized optimally, because there is still a lack of public knowledge and understanding about the status of a product's page shown with halal labels, including drugs, traditional medicines, and cosmetics and there is still a lot of research that can calculate the level of public concern for this halal label (Vizano et al., 2020)(Adisasmito et al., 2008).

As the part of the society, the academic community is obliged to nurture and develop an academic culture by treating science and technology as processes and products as well as charities and moral paradigms (UU RI, 2012). The academic community with a background in health sciences will take part in the literacy of science, in this case is a drug with a halal label, to the community one of them as the object of research (Khan & Shaharuddin, 2015)(Fajiculay et al., 2017). The purpose of this study was to look at the perception of the academic community towards the purchase of drugs that include halal labels.

METHODS

This study is a descriptive study conducted at The College of Health Sciences Notokusumo Yogyakarta. The study sample was taken in simple random sampling and obtained on 102 respondents. Data retrieval is done through questionnaires by which have previously been filled out and the informed consent form is given as a procedure to be willing to follow the course of research. The instruments used to measure respondents' perception of halal labels are Likert scales and questionnaires in the form of proportions (percentages) or frequencies (many) (Syofian et al., 2015) . The results of the measurements with the questionnaire will be assessed on a scale between 1 to 5. Scale 1 expresses strongly disagree, scale 2 disagrees, scale 3 disagrees, scale 4 agrees, and scale 5 strongly agrees. The data will be analyzed using the GNU PSPP 1.4.0 software application to see the validity and reliability, it is also analyzed statistically to see the percentage of respondents to the purchase of halal-labeled drugs.

RESULTS

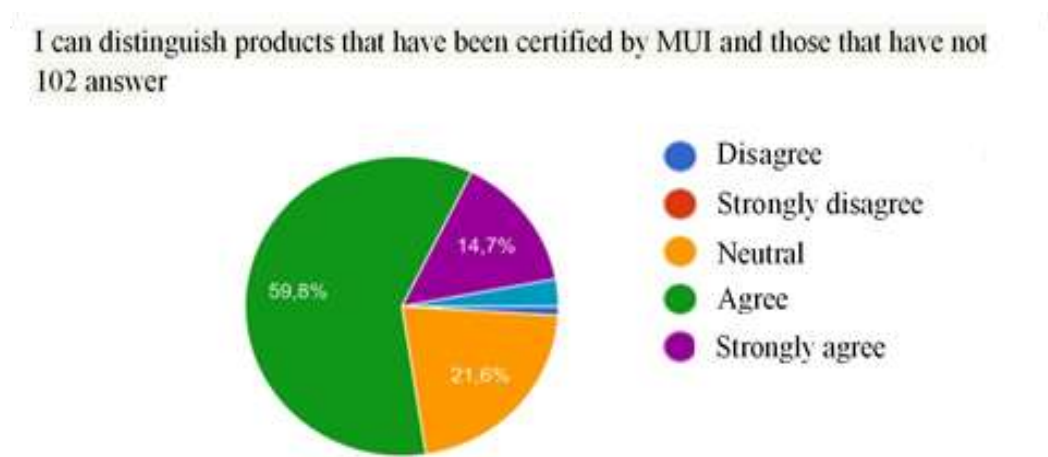


Figure I. Respondents' Perception of Halal Certified and Not Certified Products

All foods/products that record halal logos/labels must be in accordance with JPH law and obtain an MUI certificate.
 102 answer

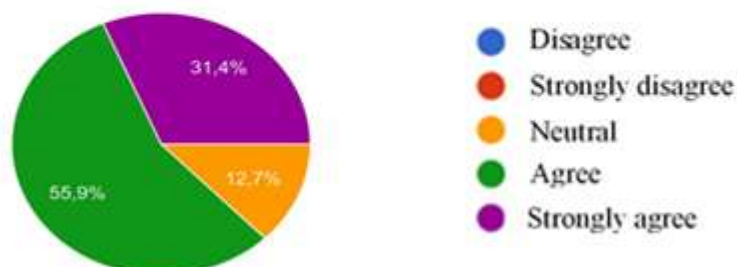


Figure II. Respondents' Perception of All Halal Labelled Food and Drug Products In Compliance with JPH Law

Under JPH law, only certain institutions can issue halal certifications/ logos.
 102 answer

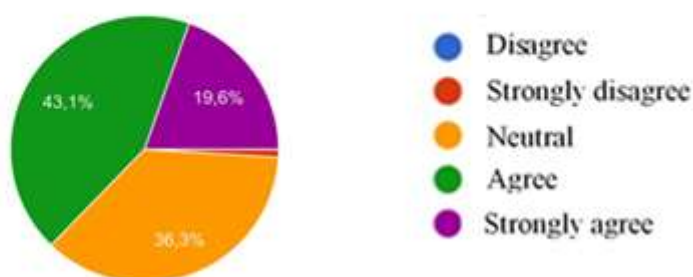


Figure III. Respondents' Perceptions of Certain Institutions Issue Halal Labels

I believe that halal-certified products are guaranteed to be halal.
 102 answer

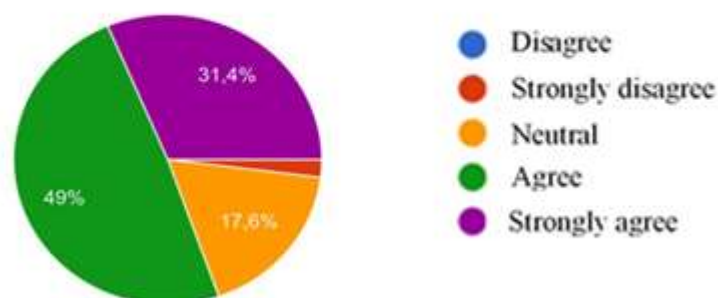


Figure IV. Respondents' Perception of Halal Certified Products MUI Guaranteed Its Idolatry

DISCUSSION

The study used questionnaires with several questions used to assess the academic community's perception of the reliability of a drug product. Questionnaires given to respondents have been validated using SPSS with the result of the r count greater than the r table (0.361) which means the questionnaire is declared valid. As for the reliability of the questionnaire obtained the results of Cronbach Alpha 0.6 which means the reliability of the questionnaire falls into the high category. From the results of the test, the validity and

reliability of the questionnaire can be declared valid and reliable so that it can be used to measure the level of perception of respondents to the page of drug products (Bolarinwa, 2015)(Mohajan, 2017). For the results of research on the perception of the academic community of STIKES Notokusumo in terms of distinguishing halal-labeled drug products in figure I obtained a percentage of 59.8% agreed and 14.7% strongly agreed. Another 21.6% said they were neutral. With these results, it means that the majority of the academic community of STIKES Notokusumo Yogyakarta knows the drug products consumed can be seen through the green halal logo or label listed on the drug packaging. Labeling drugs and food when viewed from the view of the public, especially the population of Indonesia is 90% Muslim consumers, then safety must be guaranteed. Food that is safe for a Muslim is not only free from physical, chemical, and microbiological harm but must also be safe from haram or doubtful elements, for that the need for halal labeling on every drug product is very important (Subakti et al., 2018)(Salindal, 2018). In line with this, the majority of respondents in this study also know whether the drug products they consume are labeled halal or not. While a small percentage of respondents expressed a neutral attitude is possible because they pay less attention or do not consider if the drug products that they consume is a halal or not.

Figure II of the results of this study, seen a majority of 55.9% perception of the academic community in STIKES Notokusumo stated that they agreed and 31.4% strongly agreed that all drug and food products labeled halal must be in accordance with applicable laws. While 12.7% of them declared neutral regarding products labeled halal in accordance with the law. When food or pharmaceutical manufacturers put halal labels on each product, it means that the product has gone through a long audit stage ranging from the examination of the submitted data, examination of the production process, laboratory, packaging, storage, transportation, distribution, marketing, presentation to the determination of halal certification.

Halal certification is a business ethic that should be carried out by each company as a guarantee to consumers that their products have met quality and halal (Faridah, 2019). For this reason, the government with its regulations stipulates the Halal Product Guarantee (JPH) in law number 33 of 2014, stating that the state is obliged to provide protection and guarantee of its people in carrying out their religious teachings in this case about the idolatry of products consumed and used by the community (UU RI, 2014). From the results of this study, the majority of the academic community in STIKES Notokusumo have known or understood the rules and policies that have been set by the government in an effort to protect their citizens, especially consumer protection regarding the idolatry of drug and food products. While only a small percentage of the academic community still requires more knowledge about rules or regulations related to the product page.

The results of the study in figure III on the perception of respondents at STIKES Notokusumo Yogyakarta regarding one institution only or only certain institutions were able to issue halal label certification, obtained a percentage of 19.6% expressed great agreement and 43.1% agreed. For those who had neutral perception, a percentage of 36.3% of the total 102 samples were obtained. This means that the majority of respondents agree with the existence of certain institutions that can issue halal certificates, while a small percentage of respondents have a neutral perception. In line with Government regulation number 33 of 2014, that in the process of halal certification according to the rules is carried out by the Halal Examination Board (LPH) which is in charge of checking and or testing the page of products consumed and used by the community (LPPOM MUI, 2019). Therefore, only institutions that meet the requirements and laws in accordance with the laws and regulations can carry out the halal product certification process (MUI, 2020). The majority of the academic community in this

study has mostly known and understood the applicable regulations related to certain institutions that meet the requirements and applicable laws in conducting halal label certification.

The perception of respondents, in this case the academic community in its belief that products that are halal-certified MUI will be guaranteed to be able to be seen in Figure IV. The results showed a percentage of 49% agreed and 31.4% strongly agreed; Another 17.6% still have a doubtful or neutral perception. The Indonesian Ulema Council is a non-governmental organization that accommodates Islamic scholars, Zu'ama, and scholars in Indonesia to guide, build and protect Muslims throughout Indonesia. MUI itself has a role as a liaison between scholars and the government that aims to succeed in national development (MUI Digital, 2021).

With the law on halal products established by the government, MUI through its institution, the Institute for the Assessment of Food, Medicine, and Cosmetics of the Indonesian Ulema Council (LPPOM MUI) together with the Halal Product Assurance Agency (BPJPH) of the Ministry of Religious Affairs synergize to facilitate halal certification for producers and MSMEs. With the institution that has been trusted by the government and has a credibility for almost 32 years in the field of halal certification, it becomes very clear that the role of MUI in determining halal fatwa or haram a drug and food product is very reliable (MUI, 2020). From the results of the academic community's perception of trust in MUI on halal labels, the majority of them know and are very confident that the institution is indeed the only institution that is mostly scholars who are trusted by the government in conducting halal certification. As for some respondents who are still neutral in this case, it could be because they may not know more clearly informed about the role of the Indonesian Ulema Council in terms of the determination of halal products, especially medicinal products.

CONCLUSIONS

The results showed that the majority of respondents agreed and strongly agreed that the drug products consumed can be seen through the green halal logo or label contained in the drug packaging, all drug and food products labeled halal must be in accordance with applicable laws, only certain institutions are able to issue halal label certification, as well as the perception in the belief that products certified halal by the Indonesian Ulema Council (MUI) will be guaranteed his idolatry.

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