



LEGAL AWARENESS AND PRACTICAL APPROACHES TO HALALAN THAYYIBAN COMPLIANCE: INSIGHTS FROM STREET FOOD VENDORS IN PONOROGO, INDONESIA

Sania Dina Rachmatika¹, Yudhi Achmad Bashori²

¹Sharia Faculty, Institut Agama Islam Negeri Ponorogo, Indonesia

¹Email: dinsa923@gmail.com

²Email: yudhiab@iainponorogo.ac.id

DOI: [10.21154/invest.v4i2.8978](https://doi.org/10.21154/invest.v4i2.8978)

Received: 2024-05-14

Revised: 2024-11-22

Approved: 2024-12-02

Abstract: This study analyzes the understanding and implementation of the *halalan thayyiban* principle by street vendors in Ponorogo, Indonesia from a legal awareness perspective. Despite its importance in Islamic teaching, initial observations show that many vendors have not fully implemented this standard. Using an empirical law-based qualitative method, data were obtained through interviews, documentation, and observation and then analyzed inductively. The results revealed two categories of understanding: traders who understand *halal* in terms of substance, method of acquisition, and processing, and traders who equate *thayyib* with *halal*. Their strategies to maintain *halalan thayyiban* include maintaining cleanliness and using ingredients that are believed to be *halal*, but many have not met formal guidelines such as *halal* certification. Legal awareness is still low, although legal behaviors such as maintaining cleanliness have been implemented. This study highlights the need for government socialization and education to support traders in understanding and applying the principles of the *halalan thayyiban*. This research contributes to the development of *halal* policies in the informal sector and to understanding the role of legal awareness in micro businesses in Indonesia.

Keywords: *Halal Certification, Halalan Thayyiban, Implementation Strategies, Legal Awareness, Street Vendors*

Abstrak: Penelitian ini menganalisis pemahaman dan implementasi prinsip *halalan thayyiban* oleh pedagang kaki lima di Ponorogo, Indonesia, dari perspektif kesadaran hukum. Meskipun penting dalam ajaran Islam, observasi awal menunjukkan bahwa banyak pedagang belum sepenuhnya menerapkan standar ini. Dengan menggunakan metode kualitatif berbasis hukum empiris, data diperoleh melalui wawancara, dokumentasi, dan observasi, lalu dianalisis secara induktif. Hasil penelitian mengungkapkan dua kategori pemahaman: pedagang yang memahami *halal* dari segi substansi, cara memperoleh, dan pengolahan, serta pedagang yang menyamakan *thayyib* dengan *halal*. Strategi mereka untuk menjaga *halalan thayyiban* meliputi menjaga kebersihan dan menggunakan bahan yang diyakini *halal*, namun banyak yang belum memenuhi panduan formal seperti sertifikasi *halal*. Kesadaran hukum masih rendah, meski perilaku hukum seperti menjaga kebersihan sudah diterapkan. Studi ini menyoroti perlunya sosialisasi dan edukasi pemerintah untuk mendukung pedagang dalam memahami dan menerapkan prinsip *halalan thayyiban*. Penelitian ini memberikan kontribusi pada pengembangan kebijakan *halal* di sektor informal dan memahami peran kesadaran hukum dalam bisnis mikro di Indonesia.

Kata kunci: *Halalan Thayyiban, Kesadaran Hukum, Pedagang Kaki Lima, Sertifikasi Halal, Strategi Implementasi*

INTRODUCTION

Food is a fundamental human necessity and a vital component in defining quality of life. Trade in food and beverages, especially within the culinary sector, is a sustainable activity that is central to human life. Its importance is underscored in the Quran, where Allah SWT discusses food and drinks as essential provisions for humanity.¹

Food is not merely a basic need; it is also a determinant of human health and well-being. To ensure this, food must meet specific criteria: sufficient, safe, nutritious, diverse, and affordable.² Moreover, food must be aligned with religious, cultural, and ethical considerations.³ Halal food is particularly significant in Indonesia, where the majority of the population is Muslim. The obligation for Muslims to consume halal food stems from Islamic teachings, which emphasize not only the nutritional value of food but also its compliance with the principles of *halalan thayyiban* – halal and good. These principles, as ordained by Allah, require Muslims to be vigilant of the sources and quality of their food and drinks.⁴

In the modern era, rapid technological advancements have significantly diversified food products, requiring Muslims to exercise greater caution in selecting foods that comply with religious teachings.⁵ In Indonesia, the importance of *halalan thayyiban* is amplified by the country's Muslim-majority demographic.⁶ However, despite the growing awareness of halal standards, challenges remain, especially among street vendors, who form a significant part of the informal

¹ Siti Maheran et al., 'Pendekatan Maqashid Syariah Terhadap Konsep Makanan Halalan Thayyiban Dalam Islam', *TERAJU* 4, no. 01 (30 March 2022): 49–59, <https://doi.org/10.35961/teraju.v4i01.435>; Nasa'iy Aziz et al., 'The Paradigm of Modern Food Products and Its Relevance with the Concept of Food in the Quran', *Heliyon* 9, no. 11 (November 2023): e21358, <https://doi.org/10.1016/j.heliyon.2023.e21358>; Aziz et al.

² S. De Pee, 'Food Security', in *Encyclopedia of Human Nutrition* (Elsevier, 2013), 353–60, <https://doi.org/10.1016/B978-0-12-375083-9.00127-6>; Wen Peng and Elliot M. Berry, 'The Concept of Food Security', in *Encyclopedia of Food Security and Sustainability* (Elsevier, 2019), 1–7, <https://doi.org/10.1016/B978-0-08-100596-5.22314-7>.

³ Maheran et al., 'Pendekatan Maqashid Syariah Terhadap Konsep Makanan Halalan Thayyiban Dalam Islam'; Aziz et al., 'The Paradigm of Modern Food Products and Its Relevance with the Concept of Food in the Quran'.

⁴ Nurul Farhanah Hamdan and Norkhairiah Hashim, 'Practices of Halalan Thayyiban Aspect in Japanese Restaurants in Brunei Darussalam', *Journal of Halal Science and Technology* 1, no. 1 (22 June 2022): 67–73, <https://doi.org/10.59202/jhst.v1i1.456>; Palmawati Tahir and Muhamad Muslih, 'Halal and Safe Food In Islamic Law', *Batulis Civil Law Review* 4, no. 1 (2 May 2023): 37, <https://doi.org/10.47268/ballrev.v4i1.1310>; Tahir and Muslih.

⁵ Jessica Vapnek and Melvin Spreij, *Perspectives and Guidelines on Food Legislation, with a New Model Food Law*, Legislative Study 87 (Rome: Food and Agriculture Organization of the United Nations, 2005).

⁶ Fatya Alty Amalia, Adila Sosianika, and Dwi Suhartanto, 'Indonesian Millennials' Halal Food Purchasing: Merely a Habit?', *British Food Journal* 122, no. 4 (21 February 2020): 1185–98, <https://doi.org/10.1108/BFJ-10-2019-0748>; Hayyun Durrotul Faridah, 'Halal Certification in Indonesia; History, Development, and Implementation', *Journal of Halal Product and Research* 2, no. 2 (21 December 2019): 68, <https://doi.org/10.20473/jhpr.vol.2-issue.2.68-78>; Faridah.

economy.⁷ Initial observations in Ponorogo, particularly in Jalan Suromenggolo, indicate that many street vendors have yet to fully implement *halalan thayyiban* standards. Common issues include a lack of halal certification, suboptimal hygiene practices, and a limited understanding of Islamic legal principles in business operations.

From a socioeconomic perspective, consumers often associate cleanliness and halal certification with trust and product quality. Vendors who prioritize hygiene and possess halal labels tend to attract more customers. Nevertheless, many street vendors perceive halal certification as a means of enhancing profit margins, rather than as a religious or regulatory obligation. This misconception highlights a gap in the understanding and implementation of *halalan thayyiban* principles. Furthermore, the friction between maintaining food quality, ensuring safety, and complying with regulations, such as those outlined in Law No. 33/2014 on Halal Product Guarantees, underscores the need for greater legal awareness and compliance among Muslim traders.

The current study seeks to address these challenges by focusing on two key aspects: (1) the level of understanding street vendors has regarding the *halalan thayyiban* principle and (2) the strategies they employ to implement these principles in their business practices. In doing so, this study aims to provide insights into the importance of compliance with Sharia and regulatory standards for consumer protection and business blessings.

Several studies have explored the application of Islamic principles in business and consumer behavior. For example, Siti Khadijah investigated the ethical behavior of street vendors in Banda Aceh through the lens of Islamic business ethics.⁸ Gita also showed that consumer legal awareness regarding over-the-counter drugs that are not labeled halal in Surabaya is very low. Low legal awareness is influenced by factors such as gender, age, education, the economy, religion, and consumer reading interest.⁹ In the context of the importance of applying the *halalan thayyiban* principle, Research by Hadi et al. found that street vendors in Indonesia have not fully implemented food hygiene and sanitation according to established standards, which is caused by limited

⁷ Amalia, Sosianika, and Suhartanto, 'Indonesian Millennials' Halal Food Purchasing'; Faridah, 'Halal Certification in Indonesia: History, Development, and Implementation'; Amalia, Sosianika, and Suhartanto, 'Indonesian Millennials' Halal Food Purchasing'.

⁸ Siti Khadijah, "Perilaku Pedagang Kaki Lima Dalam Perspektif Etika Bisnis Islam Di Darussalam Banda Aceh" *Skripsi* (Aceh, Universitas Islam Negeri Ar-Raniry Banda Aceh, 2021).

⁹ Mayang Chandra Gita, 'Kesadaran Hukum Konsumen Terkait Obat Bebas Yang Tidak Berlabel Halal Di Surabaya Authors', *NOVUM: JURNAL HUKUM* 7, no. 4 (2020), <https://ejournal.unesa.ac.id/index.php/novum/article/view/34408>.

knowledge and lack of guidance.¹⁰ Another study by Fitriana showed a significant relationship between the level of knowledge and attitudes of street vendors and food processing and sanitation hygiene behavior in Gresik Square.¹¹ In addition, research by Veronika et al. revealed that counseling interventions using leaflets and poster media were effective in increasing street vendors' knowledge related to personal hygiene and food sanitation.¹² These findings are relevant to the situation in Ponorogo, where some street vendors face challenges in ensuring their products meet *halalan thayyiban* standards. Therefore, this study is important for identifying street vendors' level of understanding of the *halalan thayyiban* principle and their strategies in implementing it to ensure compliance with Islamic law and consumer protection.

The focus of this research is to analyze the extent of understanding and application of the *halalan thayyiban* aspect by street vendors, as well as the strategies they use to maintain this principle. This research also assesses traders' legal awareness regarding the importance of complying with Islamic law and applicable regulations, such as halal certification, to protect consumers and increase trust and blessings in their business.

This research is qualitative and uses a type of field research with an empirical legal approach. Data collection techniques included interviews, documentation, and observation. The inductive method was used in this study. The aim is to make an important contribution to understanding the challenges street vendors face in maintaining the *halalan thayyiban* aspect, both in terms of understanding and practical application. The finding that some vendors are not interested in applying for halal certification because of the perceived complexity of this process shows the need for better socialization and education from the government. By deepening the analysis and sharpening the structure, this article can make a greater contribution to the development of halal policy in the informal sector, as well as an understanding of the role of legal awareness in micro businesses in Indonesia.

¹⁰ Bella Rose Indira Hadi, Akas Yekti Pulih Asih, and Achmad Syafiuddin, 'Penerapan Hygiene Sanitasi Makanan Pada Pedagang Kaki Lima', *MEDIA KESEHATAN MASYARAKAT INDONESIA* 20, no. 6 (1 December 2021): 451-62, <https://doi.org/10.14710/mkmi.20.6.451-462>.

¹¹ Syoffil Widad Fitriana, 'Hubungan Tingkat Pengetahuan Dan Sikap Pedagang Kaki Lima Dengan Perilaku Higiene Sanitasi Pengolahan Makanan Di Alun-Alun Gresik', *Jurnal Gizi Universitas Negeri Surabaya* 3, no. 1 (20 March 2023): 261-66, <https://ejournal.unesa.ac.id/index.php/GIZIUNESA/article/view/51230>.

¹² Erna Veronika et al., 'Intervensi Peningkatan Pengetahuan Personal Hygiene Dan Sanitasi Penjamah Makanan Pada Pedagang Kaki Lima', *Jurnal Pengabdian Masyarakat AbdiMas* 9, no. 04 (27 March 2023), <https://doi.org/10.47007/abd.v9i04.6440>.

DISCUSSION

1.1 What is the Halalan Thayyiban?

The word *halal* is an Arabic term meaning “permitted” or “permissible”. Etymologically, *halal* refers to things that are allowed and can be done because they are free or not bound by provisions that prohibit them. According to the language, *halal* means free, release, solve, and allow.¹³

While the word “*Thayyib*” comes from Arabic from the root word *thaba - yathibu - thayyib - thayyibah*.¹⁴ The word “*Thayyib*” in terms of language (etymological) means ‘delicious’, ‘good’, ‘healthy’, ‘most important’ and ‘reassuring.’ *Thayyib* in food is healthy, proportionate, and safe. Of course, it was *halal* before that.¹⁵

Based on this definition, specific criteria determine what is considered *halal* or *thayyib*. One important criterion for *halal* is based on how food and beverages are obtained, meaning that raw materials must come from lawful and legitimate sources. These ingredients must be acquired through honest and permissible means. Additionally, the preparation of *halal* food requires careful attention to ensure that it is not contaminated or mixed with *haram* (forbidden) substances, regardless of the quantity. This involves meticulous oversight during the procurement of ingredients, transportation, and handling processes to prevent any factors that could render food *haram*. These principles underscore the importance of ensuring that food and beverages adhere to guidelines for *halal* sourcing and preparation.¹⁶

The criteria for *thayyib* consist of three key aspects. *Thayyib* refers to healthy and balanced food that contains sufficient and appropriate nutrients necessary for human growth and development. Consuming nutritious and balanced food is essential for maintaining a healthy body.

Second, *thayyib* food must be proportional, meaning it is consumed according to the body’s needs, neither in excess nor deficiency. Allah SWT prohibits extravagance, including consumption. Food should be consumed in moderation to meet the body’s requirements, as overconsumption or underconsumption can

¹³ Acep Faizal Ramdan and Neli Purnamasari, ‘Konsep Jual Beli Dalam Perspektif Al-Quran Dan Al-Sunnah (Urgensitas Penerapan Prinsip Halalan Thayyiban Sebagai Indikator Dalam Mengukur Hukum Keabsahan Terhadap Praktik Jual Beli)’, *Mutawasith: Jurnal Hukum Islam* 3, no. 2 (21 December 2020): 140-171, <https://doi.org/10.47971/mjhi.v3i2.215>.

¹⁴ Fauzan Ra’if Muzakki, ‘Konsep Makanan Halal Dan Thayyib Terhadap Kesehatan Dalam Al-Qur’an (Analisis Kajian Tafsir Tematik)’ (Fakultas Ushuluddin, 2020), 14.

¹⁵ M. Quraish Shihab, *Wawasan Al-Quran: Tafsir Tematik atas Pelbagai Persoalan Umat* (Mizan Pustaka, 1996), 196.

¹⁶ Nurhalima Tambunan, “Urgensi Pemahaman Makanan Halal Dan Baik Pada Masyarakat Lau Gumba Kecamatan Berastagi,” no. 1 (2018): 837-38.

negatively affect health.¹⁷ Lastly, *thayyib* food must be safe, free from harmful substances, and should not pose any danger to the body. Ensuring the safety of daily food consumption is fundamental to maintaining good health.¹⁸

1.2 What is Legal Awareness?

Legal awareness, as defined by the Indonesian Language Dictionary (*Kamus Besar Bahasa Indonesia*), refers to an individual's understanding and recognition that certain behaviors are governed by law. At a certain level, legal awareness is expected to encourage individuals to comply with and carry out, or refrain from engaging in, what is prohibited or mandated by law. Therefore, fostering legal awareness is a crucial part of the effort to achieve law enforcement.¹⁹

Legal awareness is an empirical juridical method used to measure compliance with legal regulations.²⁰ This fundamentally reflects an awareness of the values inherent within individuals regarding existing laws or the laws they hope for. The emphasis lies on the values associated with the function of law rather than evaluating the law itself. He further concludes that the emergence of law essentially arises from conflicts of human interests or a "conflict of human interest."²¹

1.3 Indicators of Legal Awareness

Indicators of legal awareness are used to evaluate an individual's level of legal consciousness. Legal awareness categorizes these indicators as follows.²²

¹⁷ MR Bustami, M Mudzakkir, and E Nasruddin, *CSR ISLAM Tujuh Prinsip Transformasi Organisasi Untuk Kemajuan Bisnis Dan Masyarakat*, 1 (UMMPress, 2021), 61–63, <https://books.google.co.id/books?id=ByAfEAAAQBAJ>.

¹⁸ 'Pengertian Halalan Tayyiban dan Kriteria Makanan Menurut Ajaran Islam', kumparan, accessed 15 January 2024, <https://kumparan.com/kabar-harian/pengertian-halalan-tayyiban-dan-kriteria-makanan-menurut-ajaran-islam-1xKH51hrMDn>.

¹⁹ Zulkarnain Hasibuan, "Kesadaran Hukum Dan Ketaatan Hukum Masyarakat Dewasa Ini," *Jurnal Justitia: Jurnal Ilmu Hukum dan Humaniora* 1, no. 01 (28 Juli 2016): 77–80, <https://doi.org/10.31604/justitia.v1i01.%p>.

²⁰ Triana Rejekiningsih, 'Law Awareness Forming Strategies to Reinforce The Principles of Social Function of Land Rights Within The Moral Dimension of Citizenship', *Procedia - Social and Behavioral Sciences* 211 (November 2015): 69–74, <https://doi.org/10.1016/j.sbspro.2015.11.011>; Madina Kozhukhova and Miras Zhiyenbayev, 'Conceptualizing Legal Culture and Legal Awareness: Meaning and Structural Components', ed. V. Dolzhikov, *SHS Web of Conferences* 55 (2018): 02009, <https://doi.org/10.1051/shsconf/20185502009>; Rejekiningsih, 'Law Awareness Forming Strategies to Reinforce The Principles of Social Function of Land Rights Within The Moral Dimension of Citizenship'.

²¹ Ibrahim Ahmad, 'Rencana Dan Strategi Peningkatan Kesadaran Hukum Masyarakat', *Gorontalo Law Review* 1, no. 1 (23 April 2018): 15, <https://doi.org/10.32662/golrev.v1i1.94>.

²² Soerdjono Soekanto, *Kesadaran Dan Kepatuhan Hukum* (Jakarta: Rajawali Press, 1982).

1.3.1 Legal Knowledge

Legal knowledge refers to an individual's understanding of certain behaviors governed by written law.²³ This includes knowledge of behaviors permitted or prohibited by both written laws, such as statutes, and unwritten laws, such as customary practices. While everyone can engage in certain behaviors, not all individuals are aware of whether these behaviors align with prevailing legal norms.

1.3.2 Legal Understanding

Legal understanding involves an individual's grasp of the content of legal rules, including their substance, purpose and benefits.²⁴ This means that a person can be said to have legal understanding if they are aware of the rules, particularly in terms of their content. For example, someone might know that a particular law regulates specific behaviors but lacks a detailed understanding of its provisions, or has only a superficial awareness of its content.

1.3.4 Legal Attitude

Legal attitude refers to an individual's inclination to accept or reject laws based on their perception of the law's usefulness or lack thereof in human life.²⁵ In this context, a person evaluates and acknowledges the relevance and value of legal provisions and assesses how well their personal interests are accommodated by these rules. This evaluation influences their decision to accept or reject a law.

1.3.5 Legal Behavior

Legal behavior patterns are central to legal awareness, as they reveal whether a rule is effectively applied within society.²⁶ The level of public compliance with legal rules reflects an individual's legal awareness. A person who adheres to the law demonstrates a high level of legal awareness, signifying the effectiveness of the law within the community.

²³ Adhi Putra Satria and Eugenia Brandao, 'Understanding the Nature of Legal Knowledge: In-Depth Critique of the Legal Fiction Principle', *Walisono Law Review (Walrev)* 5, no. 2 (30 October 2023): 203–20, <https://doi.org/10.21580/walrev.2023.5.2.17560>.

²⁴ Pascoe Pleasence, Nigel J. Balmer, and Catrina Denvir, 'How People Understand and Interact with the Law' (Cambridge, June 2015), https://www.google.com/url?sa=t&source=web&rct=j&opi=89978449&url=https://www.thelegaleducationfoundation.org/wp-content/uploads/2015/12/HPUIL_report.pdf&ved=2ahUKEwjG1ZLi8pWKAxWLzTgGHV-qHcYQFnoECBwQAQ&usg=AOvVaw284Dg5EzmEQc0XsIp92oGD.

²⁵ Ori Katz, 'Attitude Theories of the Law', *SSRN Electronic Journal*, 2021, <https://doi.org/10.2139/ssrn.3886554>.

²⁶ Soerjono Soekanto, *Kesadaran Hukum Dan Kepatuhan Hukum*, First edition (Jakarta: Rajawali, 1982).

When an individual's legal knowledge, understanding, attitude, and behavior improve, their legal awareness is considered high, making them more likely to comply with legal rules. Conversely, if only one indicator is improved, the legal awareness is limited.

1.4 Understanding of the Street Food Vendors in Maintaining the *Halalan Thayyiban*

From the results of interviews related to street vendors' understanding of the *halalan thayyiban* aspect of food and beverages, the five sources are considered to have implemented halal standards and feasibility of consumption in their food and beverages, where the five sources refer to Islamic religious principles. This was revealed by five sources: JK, SMRJ, HNM, RM, and VK (initial):

"Halal and haram will enter our bodies. As a merchant, I have to ensure that the food I sell is halal, so that the results are blessed, especially since I am married. Thayyib food is also important, which is good for consumption and not excessive." This was also stated by SMRJ during the interview. "Halal and good in food is very important because it all starts with food. Halal and healthy foods affect the body and the next generations. If one does not eat halal or good food, it can negatively impact health. "

"Then, JK's (Initial) opinion is reinforced by the expressions HN, RM, and VK (Initial). "As a Muslim, I am obliged to eat halal food as recommended by the Quran. Halal is not only about religion, but also giving the best for consumers. If you eat food that is not halal and good, it can contain the risk of disease." "Halal food and drinks are very important because I am a Muslim, and products like kebabs that I sell must be halal. Halal and good are not just about religion but also about providing the best for consumers. If you do not eat halal and good food, it can cause illness." And halal food is what is allowed in Islam."

From the exposure of these interviews, it can be concluded that the five interviewees have implemented the halalness of the products they sell, as evidenced by the indicators of halal itself, namely, there are three indicators, including Halal According to the Substance For type of halal food and drinks, this is halal food that is seen from the substance.

Street vendors' understanding of *halalan thayyiban* refers to their ability to interpret and conclude these principles based on their daily experiences and situations related to the food and drinks they sell. The following are the results of the research findings regarding this understanding.

In terms of street vendors' understanding of maintaining the *halalan thayyiban* aspect, JK emphasized the importance of halal and *thayyib* food for

business quality and its impact on the blessing of his business. According to the JK, halal certification is required to attract Muslim consumers. Despite his limited legal understanding, JK sought food ingredients from trusted traders and information through Google. JK is responsive to halal complaints and provides examples of halal-certified foods.

The SMRJ (Intial) opinion in terms of understanding the *halalan thayyiban* aspect of food and beverages, emphasizes the *halalan thayyiban* aspect. For him, the sustainability of life started with halal and healthy food. Halal certification is considered an important safety guide, especially for consumers who are not familiar with Islamic teachings. The SMRJ emphasized practical experience and searched for halal-certified ingredients. Without complaints, interviewees were ready to receive feedback for improvement, demonstrating a commitment to food quality and safety.

HNM's understanding of street vendors in maintaining the aspect of *halalan thayyiban* HNM emphasized the importance of halal food and drinks based on religious teachings and his personal understanding. For HNM, haram food did not provide any benefits. Halal certification and labeling are considered key, although the limited legal understanding of the *halalan thayyiban* aspect is not only that, but also researching raw materials, and believing in "Bismillah" for food safety. A positive response to complaints is considered an opportunity to deepen knowledge of the halalness of the products offered.

RM's opinion in terms of understanding street vendors in maintaining aspects of *halalan thayyiban* RM emphasized the importance of halal food and believed that halalness is not only derived from religion, but also avoids the risk of disease due to non-halal food. Halal certification and labeling are important not only for religion, but also for customers. Halal certification and labeling are considered efforts to provide the best for customers, even though legal knowledge is limited. Practices include selecting ingredients with halal labels, and maintaining hygiene during cooking. Despite being in business for two years, there have been no complaints regarding the halalness of products, with complaints generally related to price and quantity.

The last opinion is that the understanding of street vendors in maintaining aspects of *halalan thayyiban* and VK's understanding of the halalness of food and beverages is still limited; he is more focused on service to customers, and regarding the importance of certification, he considers it important but also still limited, but he understands that halal labels and certifications are a sign of halalness on the orange ice that VK sells. He also showed awareness of the cleanliness of the equipment by cleaning after he was on duty. However, he has no concrete customer response because his position is still that of an employee.

1.5 Street Food Vendors' Strategy in Maintaining the *Halalan Thayyiban*

The strategy of street vendors to maintain the *halalan thayyiban* aspect. In discussing this strategy, JK said that he focused on the cleanliness and halalness of the raw materials in his chicken porridge business. The presentation was performed neatly and carefully. JK has not established official cooperation, and only knows the potential for cooperation with tourism and INDAKOM offices. It does not yet have halal certification because the process is complicated. Awareness of product quality is recognized as a strategy to face competition and affects the number of consumers and business turnover.

Then, SMRJ said that the strategy of street vendors in maintaining the *halalan thayyiban* aspect of SMRJ relied on its principles to recognize food sold without halal certification. The products are guaranteed to be made from natural ingredients such as coconut and rice flour. Although there is no formal cooperation regarding halal certification, he offers healthy alternatives without preservatives and chemicals to consumers who care about health.

HNM then argued about street vendors' strategy in maintaining the aspects of *halalan thayyiban*. HNM said that in the strategy of maintaining *halalan thayyiban*, it focuses on cleanliness and maintains *halal thayyiban* from the selection of ingredients for the manufacturing process. Use plastic containers for hygiene of takeaway products. Despite facing the challenge of good ingredients, they are not interested in making halal certifications at this time.

Meanwhile, RM argues about the strategy of street vendors in maintaining aspects of *halal thayyiban* RM, saying that he explained that his business was not as big as in big malls, running a kebab business from ingredients from traditional markets without a special halal label. For halalness, RM used halal brand flour, made his own skin, and made plastic socks while cooking. Hygiene standards are applied by providing seating, and clean plastic packaging is used. Although not yet halal certified because the business is small, for two years, there have been no halal complaints, only customer requests for more content at low prices.

And the last is VK, but here the researchers conducted observations due to limited interviews and knowledge of VK, where researchers observed from the strategy of maintaining the *halalan thayyiban* aspect of VK by using glass containers which can protect citrus fruits from flies, providing trash cans for peeling orange peels, then VK also uses gallon water for its water, for ice VK uses crystal ice, the form of packaging for its orange ice uses plastic cup cups and plastic bags using white plastic bags instead of black. Regarding awareness of *halalan thayyiban* as a competitive advantage, researchers also see that it affects it because many buyers have ice.

1.6 Street Vendors' Perspectives on *Halalan Thayyiban*

Street vendors' understanding of *halalan thayyiban* refers to their ability to interpret and conclude these principles based on their daily experiences and situations related to the food and drinks they sell. Although street vendors' understanding of *halalan thayyiban* varies, they generally recognize the importance of halal and *thayyiban* in their business. The following are the findings of researchers regarding this understanding.

1.6.1 *The Meaning of Halal: Upholding Purity, Integrity, and Compliance*

JK's opinion says that JK emphasizes the importance of *halal* and *thayyib* food for business quality and business blessings, seeks ingredients from trusted traders and is responsive to complaints by showing examples of halal-certified food." This was also expressed by the SMRJ during the interview regarding her understanding of halal. More focused on the sustainability of life in halal and healthy foods. SMRJ chooses halal-certified ingredients and is open to feedback for quality improvement."

Furthermore, the opinions of JK and SMRJ are reinforced by the expressions of HNM, RM, and VK. HNM's opinion regarding halal is that it considers halal food important in terms of religion and benefits and by paying attention to halal certification and using the word "Bismillah" to ensure safety. RM argues that halal, in addition to its religious aspects, also prevents disease. The RM chooses halal-labeled ingredients and maintains cleanliness and quality.

The last is VK, where VK in the halal aspect of food and beverages focuses more on customer service, considers certification important even though it is limited, and maintains the cleanliness of the equipment even though it has not responded to customers because it is still an employee.

Overall, it can be concluded that the five sources implemented the halalness of the products they sell, as evidenced by the indicators of halal itself; namely, there are three indicators, including halal according to the substance for this type of halal food and beverages, and halal food is seen from the substance. In other words, food or drink comes from halal ingredients, such as fish, beef, chicken, vegetables, rice, and water. Then halal according to how to get it the second type of halal food and drink is halal food according to how to get it. In this case, the basic ingredients of these foods and drinks must be obtained from halal or legal sources. In other words, the ingredients in these foods and drinks must be obtained in an honest and halal manner. The last method is halal food processing. Halal food, in terms of processing, should not be mixed with haram food either a little or a lot, which needs to be considered starting

from the provision of materials, transportation, and objects that cause food to become haram.²⁷

Of the three indicators, the concept of halal in food and beverage products refers to the provisions of Sharia that stipulate that food and beverages that are allowed to be consumed must be halal from the substance, the process of obtaining, and the way of processing. These principles or indicators have been described and contained in the Qur'an as an integral part of Islamic teaching.

1.6.1 The Meaning of *Thayyib*: Ensuring Health, Proportionality, and Safety

Based on the research conducted, street vendors' understanding of the application of *halalan thayyiban* aspects in the food and beverages sold was analyzed using the concept of *thayyiban*.²⁸ There are two types of understanding of the application of this concept. Three informants, JK, SMRJ, and RM, demonstrated the application of the *thayyiban principle* in their business activities, as evidenced through interviews. JK emphasized the importance of *thayyiban* practices through the selection of ingredients from trusted suppliers, ensuring product quality and safety, and using halal-certified ingredients as a step to maintain consumer trust. The SMRJ emphasizes the sustainability aspect of healthy living, choosing halal-certified ingredients, and considers certification important for consumers who may be less familiar with Islamic teachings, as a guarantee of safety and health. RM provides an understanding of *thayyiban*, which is closely associated with disease risk prevention. He always uses halal-labeled ingredients and maintains cleanliness in the cooking process, which shows that, for him, *thayyiban* includes aspects of food hygiene and safety, not merely halalness in a religious context.

However, the other two interviewees, HNM and VK, did not fully implement the *thayyiban principle*. HNM focuses more on the spiritual aspect of halalness, while VK emphasizes the service and cleanliness of equipment without special attention to health or food safety as part of *thayyiban*. From the results of the interviews and the data collected, it can be concluded that the first three informants implemented *thayyiban* indicators in accordance with the concept of healthy, proportional, and safe criteria. Healthy foods have adequate and balanced nutritional content, which is important for the growth and development of the body. The

²⁷ Marin Neio Demirci, Jan Mei Soon, and Carol A. Wallace, 'Positioning Food Safety in Halal Assurance', *Food Control* 70 (December 2016): 257-70, <https://doi.org/10.1016/j.foodcont.2016.05.059>; Jan Mei Soon, Mahmood Chandia, and Joe Mac Regenstein, 'Halal Integrity in the Food Supply Chain', *British Food Journal* 119, no. 1 (3 January 2017): 39-51, <https://doi.org/10.1108/BFJ-04-2016-0150>; Neio Demirci, Soon, and Wallace, 'Positioning Food Safety in Halal Assurance'.

²⁸ Tahir and Muslih, 'Halal and Safe Food In Islamic Law'; Aziz et al., 'The Paradigm of Modern Food Products and Its Relevance with the Concept of Food in the Quran'; Tahir and Muslih, 'Halal and Safe Food In Islamic Law'; Nurul Farhanah Hamdan and Norkhairiah Hashim, 'Practices of Halalan Thayyiban Aspect in Japanese Restaurants in Brunei Darussalam'.

principle of proportion means that food consumption is in accordance with the body's needs without excess or deficiency. The safety aspect requires that the food consumed does not contain harmful substances.²⁹

Based on the above analysis, namely the understanding of street vendors on the aspects of *halal thayyiban* in food and beverages, there are two groups. The first group regarding halal understanding of the five sources is in accordance with the halal indicators themselves, namely halal from the substance, halal acquisition, and halal from the management. As for the second group, namely the understanding of street vendors regarding *thayyib*, there are two more understandings: the first understanding of the three sources considers *tahyyib* to be the same as halal and is in accordance with the indicators of *thayyib* itself; namely, healthy and balanced healthy food is food that has sufficient nutritional content, is proportional, and safe. However, the two informants have not applied *thayyiban* to the products they sell because their understanding is still limited.

1.6.2 How do Street vendors maintain Halalan Thayyiban standards? A Legal Awareness Perspective

Street vendors on Suromenggolo Street, Ponorogo, play an essential role in ensuring the quality and compliance of food and beverages sold with *halalan thayyiban* principles. These standards, rooted in Islamic teachings and legal frameworks, emphasize the importance of both lawful sources and cleanliness. This study explores vendors' strategies for maintaining these standards, analyzed through the lens of legal awareness, focusing on their legal attitudes and behavioral patterns.

1. Legal Attitudes: Perceptions and Challenges in Halal Certification

Legal attitudes among street vendors reflect their understanding of and approach to halal certification.³⁰ Interviews with five vendors—JK, SMRJ, HNM, RM, and VK—revealed a general lack of interest in obtaining halal certification for their products. Vendors cited several reasons, including the complexity of the certification process, the perception that their products did not require certification, and the belief that it added an unnecessary burden to their operations.

Economic constraints also play a significant role. Vendors with limited income prioritize immediate business needs over certification, viewing it as an additional financial strain. Furthermore, the lack of effective outreach and guidance from certification authorities, such as The Halal Product Guarantee Management Agency (BPJPH), compounded this issue. Limited access to information has left many

²⁹ M R Bustami, M Mudzakkir, and E Nasruddin, *CSR ISLAM Tujuh Prinsip Transformasi Organisasi Untuk Kemajuan Bisnis Dan Masyarakat*, 1 (UMMPress, 2021), 61–63, <https://books.google.co.id/books?id=ByAfEAAAQBAJ>.

³⁰ Katz, 'Attitude Theories of the Law'.

vendors unaware of the relevance of halal certification, further contributing to the low legal awareness observed in this study.

2. Behavioral Patterns: Practical Strategies for Maintaining *Halalan Thayyiban* Standards

Despite challenges in legal attitudes, vendors have demonstrated various strategies to maintain *halalan thayyiban* principles. These strategies were evident in their daily operations, reflecting their efforts to align themselves with Islamic and legal expectations.

The interviewed street vendors employed various strategies to maintain *halalan thayyiban* standards during their operations. JK emphasized the importance of cleanliness by maintaining hygienic preparation areas and presenting products in an orderly and meticulous manner. Similarly, the SMRJ focused on ensuring product quality by selecting halal-certified and clean ingredients. HNM integrated Islamic principles into their business practices, using halal labels and adhering to the Syariah guidelines. RM highlighted the significance of personal hygiene and keeping raw materials clean as part of its strategy. Meanwhile, VK concentrated on maintaining the cleanliness of the tools and workspaces to create a hygienic preparation environment. These approaches reflect their commitment to uphold *halalan thayyiban* principles in their daily business activities.

These actions demonstrated a strong commitment to preserve *halalan thayyiban* standards in their practices. However, these strategies were largely informal and lacked integration with formal legal requirements such as halal certification.

3. Addressing Gaps: Bridging Understanding and Implementation

The findings reveal a gap between vendor practices and formal halal certification requirements. Vendors often rely on practical measures and customer trust rather than official certification, reflecting their limited understanding of their significance. This gap underscores the need for targeted efforts to raise awareness and to simplify the certification process.

Policymakers and certification authorities should prioritize accessible outreach programs to educate vendors on the benefits of certification, for both product integrity and consumer trust. Financial incentives such as subsidies and technical guidance could alleviate perceived burdens and encourage vendors to comply with legal requirements.

The strategies employed by street vendors on Suromenggolo Street demonstrate their commitment to upholding *halalan thayyiban* standards despite limited legal awareness. By addressing the barriers they face, such as economic constraints, information gaps, and perceived certification burdens, policymakers can

support vendors in aligning their practices with both Islamic and legal expectations. Strengthening legal awareness and providing practical support will enhance the overall quality and safety of street food, benefiting both vendors and consumers.

CONCLUSION

This study reveals that the understanding and practice of street vendors in Suromenggolo, Ponorogo regarding the principle of *halalan thayyiban* varies, with the majority understanding and implementing halal principles in accordance with Sharia indicators, namely halal in terms of substance, method of obtaining, and processing. However, the implementation of the *thayyiban* aspect, which includes health, proportionality, and safety, is still limited. Most traders focus more on the halal dimension than on the overall *halalan Thayyiban* principle. Strategies used by street vendor traders to maintain *halalan thayyiban* standards include hygiene, selection of halal ingredients, and informal approaches, although they are less integrated with formal legal requirements, such as halal certification.

This research uses qualitative methods based on interviews and observations to analyze traders' understanding and strategies in maintaining the principles of *halalan thayyiban*. This method proved to be effective in exploring street vendors' in-depth understanding and direct experience of aspects of *halalan thayyiban* in the context of everyday business. Using this method, the research was able to uncover factors that are often invisible, such as economic constraints, bureaucratic challenges, and a lack of legal literacy. The legal awareness theory used to analyze trader behavior in the context of halal certification provides new insights into the relationship between legal awareness, informal strategies, and religious practices.

This study does not include an in-depth analysis of policy implementation by the halal certification authority or consumer responses to halal-certified products. In addition, the qualitative approach used does not involve quantitative data to support the findings; therefore, a number-based perspective on the economic impact of halal certification on small traders is unexplored. Further research with a broader scope, quantitative approach, and collaboration with related parties is needed to provide a more comprehensive picture.

DISCLOSURE

Conflicts of Interest

The authors declare no conflicts of interest regarding the publication of this paper.

Funding Statement

This research received no external funding

Authors Contribution

Sania Dina Rachmatika as the lead author was responsible for conceptualization, data collection, and initial writing of the manuscript, while Yudhi Achmad Bashori provided methodological guidance, validation of data analysis, and revisions to ensure the quality of the publication.

Author Bionote

Sania Dina Rachmatika is a Sharia Economic Law graduate of IAIN Ponorogo. Yudhi Achmad Bashori, M.H.I., is a lecturer at IAIN Ponorogo's Faculty of Sharia since 2016, with an interest in scientific publications and experience as a journal editor since 2019.

BIBLIOGRAPHY

- Ahmad, Ibrahim. 'Rencana Dan Strategi Peningkatan Kesadaran Hukum Masyarakat'. *Gorontalo Law Review* 1, no. 1 (23 April 2018): 15. <https://doi.org/10.32662/golrev.v1i1.94>.
- Amalia, Fatya Alty, Adila Sosianika, and Dwi Suhartanto. 'Indonesian Millennials' Halal Food Purchasing: Merely a Habit?' *British Food Journal* 122, no. 4 (21 February 2020): 1185–98. <https://doi.org/10.1108/BFJ-10-2019-0748>.
- Aziz, Nasa'iy, Nurdin Bakry, Muhammad Habibi Mz, and Muhammad Siddiq Armia. 'The Paradigm of Modern Food Products and Its Relevance with the Concept of Food in the Quran'. *Heliyon* 9, no. 11 (November 2023): e21358. <https://doi.org/10.1016/j.heliyon.2023.e21358>.
- Bustami, M R, M Mudzakkir, and E Nasruddin. *CSR ISLAM Tujuh Prinsip Transformasi Organisasi Untuk Kemajuan Bisnis Dan Masyarakat*. 1. UMMPress, 2021. <https://books.google.co.id/books?id=ByAfEAAAQBAJ>.
- — —. *CSR ISLAM Tujuh Prinsip Transformasi Organisasi Untuk Kemajuan Bisnis Dan Masyarakat*. 1. UMMPress, 2021. <https://books.google.co.id/books?id=ByAfEAAAQBAJ>.
- De Pee, S. 'Food Security'. In *Encyclopedia of Human Nutrition*, 353–60. Elsevier, 2013. <https://doi.org/10.1016/B978-0-12-375083-9.00127-6>.
- Faridah, Hayyun Durrotul. 'Halal Certification in Indonesia; History, Development, and Implementation'. *Journal of Halal Product and Research* 2, no. 2 (21 December 2019): 68. <https://doi.org/10.20473/jhpr.vol.2-issue.2.68-78>.
- Fitriana, Syoffil Widad. 'Hubungan Tingkat Pengetahuan Dan Sikap Pedagang Kaki Lima Dengan Perilaku Higiene Sanitasi Pengolahan Makanan Di Alun-Alun Gresik'. *Jurnal Gizi Universitas Negeri Surabaya* 3, no. 1 (20 March 2023): 261–66. <https://ejournal.unesa.ac.id/index.php/GIZIUNESA/article/view/51230>.
- Gita, Mayang Chandra. 'Kesadaran Hukum Konsumen Terkait Obat Bebas Yang Tidak Berlabel Halal Di Surabaya Authors'. *NOVUM : JURNAL HUKUM* 7, no. 4 (2020). <https://ejournal.unesa.ac.id/index.php/novum/article/view/34408>.
- Hadi, Bella Rose Indira, Akas Yekti Pulih Asih, and Achmad Syafiuddin. 'Penerapan Hygiene Sanitasi Makanan Pada Pedagang Kaki Lima'. *MEDIA KESEHATAN*

- MASYARAKAT INDONESIA 20, no. 6 (1 December 2021): 451-62.
<https://doi.org/10.14710/mkmi.20.6.451-462>.
- HAсібuan, Zulkarnain. 'KESADARAN HUKUM DAN KETAATAN HUKUM MASYARAKAT DEWASA INI'. *Jurnal Justitia: Jurnal Ilmu Hukum dan Humaniora* 1, no. 01 (28 July 2016). <https://doi.org/10.31604/justitia.v1i01.%p>.
- Katz, Ori. 'Attitude Theories of the Law'. *SSRN Electronic Journal*, 2021. <https://doi.org/10.2139/ssrn.3886554>.
- Khadijah, Siti. 'PERILAKU PEDAGANG KAKI LIMA DALAM PERSPEKTIF ETIKA BISNIS ISLAM DI DARUSSALAM BANDA ACEH'. UNIVERSITAS ISLAM NEGERI AR-RANIRY BANDA ACEH, 2021.
- Kozhukhova, Madina, and Miras Zhiyenbayev. 'Conceptualizing Legal Culture and Legal Awareness: Meaning and Structural Components'. Edited by V. Dolzhikov. *SHS Web of Conferences* 55 (2018): 02009. <https://doi.org/10.1051/shsconf/20185502009>.
- kumparan. 'Pengertian Halalan Tayyiban dan Kriteria Makanan Menurut Ajaran Islam'. Accessed 15 January 2024. <https://kumparan.com/kabar-harian/pengertian-halalan-tayyiban-dan-kriteria-makanan-menurut-ajaran-islam-1xKH51hrMDn>.
- Maheran, Siti, Asrizal Saiin, Muhammad April, and Muh Rizki. 'Pendekatan Maqashid Syariah Terhadap Konsep Makanan Halalan Thoyyiban Dalam Islam'. *TERAJU* 4, no. 01 (30 March 2022): 49-59. <https://doi.org/10.35961/teraju.v4i01.435>.
- Muzakki, Fauzan Ra'if. 'Konsep Makanan Halal Dan Thayyib Terhadap Kesehatan Dalam Al-Qur'an (Analisis Kajian Tafsir Tematik)'. Fakultas Ushuluddin, 2020.
- Neio Demirci, Marin, Jan Mei Soon, and Carol A. Wallace. 'Positioning Food Safety in Halal Assurance'. *Food Control* 70 (December 2016): 257-70. <https://doi.org/10.1016/j.foodcont.2016.05.059>.
- Nurul Farhanah Hamdan and Norkhairiah Hashim. 'Practices of Halalan Thayyiban Aspect in Japanese Restaurants in Brunei Darussalam'. *Journal of Halal Science and Technology* 1, no. 1 (22 June 2022): 67-73. <https://doi.org/10.59202/jhst.v1i1.456>.
- Peng, Wen, and Elliot M. Berry. 'The Concept of Food Security'. In *Encyclopedia of Food Security and Sustainability*, 1-7. Elsevier, 2019. <https://doi.org/10.1016/B978-0-08-100596-5.22314-7>.
- Pleasence, Pascoe, Nigel J. Balmer, and Catrina Denvir. 'How People Understand and Interact with the Law'. Cambridge, June 2015. https://www.google.com/url?sa=t&source=web&rct=j&opi=89978449&url=https://www.thelegaleducationfoundation.org/wp-content/uploads/2015/12/HPUIL_report.pdf&ved=2ahUKEwjG1ZLi8pWKAxWLzTgGHV-qHcYQFnoECBwQAQ&usg=AOvVaw284Dg5EzmEQc0XsIp92oGD.
- Ramdan, Acep Faizal, and Neli Purnamasari. 'Konsep Jual Beli Dalam Perspektif Al-Quran Dan Al-Sunnah (Urgensitas Penerapan Prinsip Halalan Thayyiban Sebagai Indikator Dalam Mengukur Hukum Keabsahan Terhadap Praktik Jual Beli)'. *Mutawasith: Jurnal Hukum Islam* 3, no. 2 (21 December 2020): 140-171. <https://doi.org/10.47971/mjhi.v3i2.215>.

- Rejekiingsih, Triana. 'Law Awareness Forming Strategies to Reinforce The Principles of Social Function of Land Rights Within The Moral Dimension of Citizenship'. *Procedia - Social and Behavioral Sciences* 211 (November 2015): 69-74. <https://doi.org/10.1016/j.sbspro.2015.11.011>.
- Satria, Adhi Putra, and Eugenia Brandao. 'Understanding the Nature of Legal Knowledge: In-Depth Critique of the Legal Fiction Principle'. *Walisongo Law Review (Walrev)* 5, no. 2 (30 October 2023): 203-20. <https://doi.org/10.21580/walrev.2023.5.2.17560>.
- Shihab, M. Quraish. *Wawasan Al-Quran: Tafsir Tematik atas Pelbagai Persoalan Umat*. Mizan Pustaka, 1996.
- Soekanto, Soerjono. *Kesadaran Hukum Dan Kepatuhan Hukum*. First edition. Jakarta: Rajawali, 1982.
- Soerdjono Soekanto. *Kesadaran Dan Kepatuhan Hukum*. Jakarta: Rajawali Press, 1982.
- Soon, Jan Mei, Mahmood Chandia, and Joe Mac Regenstein. 'Halal Integrity in the Food Supply Chain'. *British Food Journal* 119, no. 1 (3 January 2017): 39-51. <https://doi.org/10.1108/BFJ-04-2016-0150>.
- Tahir, Palmawati, and Muhamad Muslih. 'Halal and Safe Food In Islamic Law'. *Batulis Civil Law Review* 4, no. 1 (2 May 2023): 37. <https://doi.org/10.47268/ballrev.v4i1.1310>.
- Tambunan, Nurhalima. 'URGENSI PEMAHAMAN MAKANAN HALAL DAN BAIK PADA MASYARAKAT LAU GUMBA KECAMATAN BERASTAGI', no. 1 (2018).
- Vapnek, Jessica, and Melvin Spreij. *Perspectives and Guidelines on Food Legislation, with a New Model Food Law*. Legislative Study 87. Rome: Food and Agriculture Organization of the United Nations, 2005.
- Veronika, Erna, Meithyra Melviana Simatupang, Ira Marti Ayu, and Namira Wadjir Sangadji. 'Intervensi Peningkatan Pengetahuan Personal Hygiene Dan Sanitasi Penjamah Makanan Pada Pedagang Kaki Lima'. *Jurnal Pengabdian Masyarakat AbdiMas* 9, no. 04 (27 March 2023). <https://doi.org/10.47007/abd.v9i04.6440>.



© 2024 by the authors. Published as an open-access publication under the terms and conditions of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>).