

Risk Analysis in Halal Supply Chain Management Activities on Aceh Noodle Products (Case Study: Mie Aceh Razali)

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Abstract

Along with the development of the world's Muslims, the demand for the world halal market has also increased significantly. However, the halal market that is presented sometimes when viewed from the halal management supply chain is vulnerable to the risk of contamination. This research is qualitative research with a descriptive method that aims to see how the management of the halal supply chain through the critical point of halal food in one of the Mie Aceh UMKM. The data obtained is primary data obtained directly from the Aceh Noodle MSME owners, aceh noodle suppliers, seasoning suppliers, and meat suppliers, as well as secondary data obtained from literature or website studies to see that the halal certificate presented on the packaging label is true. The results of the study indicate that the emphasis on halal supply chain management at the research site should be emphasized, because several halal criticalities are obtained, namely through the materials used in the production process so that they are still prone to contamination risks.

Keywords: *Halal Critical, Halal Supply Chain Management, Mie Aceh*

Abstrak

Seiring dengan perkembangan umat muslim dunia, maka permintaan pasar halal dunia juga kian meningkat signifikan. Akan tetapi pasar halal yang disajikan terkadang jika dilihat dari rantai pasok manajemen halal rentan akan risiko kontaminasi. Penelitian ini merupakan penelitian kualitatif dengan metode deskriptif yang bertujuan untuk melihat bagaimana manajemen rantai pasok halal melalui titik kritis akan kehalalan suatu makanan pada salah satu UMKM Mie Aceh. Data yang didapatkan merupakan data primer yang didapatkan langsung dengan pemilik UMKM Mie Aceh, pemasok mie aceh, pemasok bumbu, dan pemasok daging, serta data sekunder yang didapatkan dari studi literature atau website untuk melihat bahwasanya sertifikat halal yang disajikan pada label kemasan adalah benar adanya. hasil penelitian menunjukkan bahwa penekanan rantai manajemen pasok halal pada tempat penelitian harus lebih ditekankan, karena terdapat beberapa kritis halal yang didapatkan yaitu melalui bahan-bahan yang digunakan dalam proses produksi sehingga masih rawan terhadap risiko kontaminasi.

Kata-kunci : *Kritis Halal, Manajemen Rantai Pasok Halal, Mie Aceh*

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INTRODUCTION

The growth of the Muslim community has recently increased significantly. The Pew Research Center Forum projects an increase of around 35% in the next 20 years, which is around 1.6 billion in 2010 rising to 2.2 billion in 2030 (Julizar, 2021). But overall, the greatest interest of Muslim consumers can be seen in the halal food and beverage sector. In the halal food and beverage sector, consumers can spend US\$1.185 billion in 2020, and are predicted to increase by US\$1.668 billion in 2025 (Rizaty, 2021).

High world market demand for halal products, especially halal food, and beverages, will encourage the halal industry itself. Especially if you look at the habits of the people, especially the Indonesian people who buy food or drinks, by first checking whether the intended MSMEs have halal certification or logos displayed, either on the packaging labels, the menu served, or in other places so they are sure to buy. This can be seen from the 2018-2019 Global Islamic Economy Report, which states that Indonesia has entered a large market share in terms of Sharia products and services. Then, Indonesia is also included in the top ten with the most consumers in every part of the halal industry, including in terms of food. In terms of Indonesian food, it gets the main sequence in the top Muslim food expenditure (Rohaeni & Sutawidjaya, 2020)

If it is reviewed again, to find out whether a food consumed is halal or not, a

halal supply chain is needed in the process. Therefore, the role of the supply chain has succeeded in getting glances at industrial operators who realize that offering products at relatively cheap and affordable prices is not enough to maintain the sustainability of the company (Veronika & Aisyah, 2023).

The supply chain is an activity related to the flow and transformation of goods and services, starting from the delivery of raw materials, until the final product reaches the hands of consumers (Asmita et al., 2022). The supply chain also consists of several actors who are directly or indirectly involved in meeting consumer needs. The supply chain also acts as an agent for new product expansion, marketing, sales, financing, and after-sales service for new products, receiving and fulfilling consumer demand (Warella et al., 2021).

So it can be interpreted or concluded that the supply chain is an industrial network that establishes a cooperative relationship to produce a product and send it to end users, namely consumers. In research (Sucahyowati, 2011) it is stated that three things must be carried out in the supply chain, namely: (1) the flow of goods from beginning to end; (2) The flow of money and the like that flows from beginning to end; (3) Flow of information that can be top-down or vice versa. SCM is a supply chain, or logistics network in which there is a coordinated system of human resources organization, information, activities,

and other things that play a role in groups to move a product or service both in physical and virtual form from a supplier to a customer (Arif, 2018). The Global Supply Chain Forum (GSCF) has developed the theory and practice of supply chain management, which defines supply chain management as a very important process integrity from the end user to the original supplier that provides services, data, and services that generate added value for customers and stakeholders. other. (Lambert & Cooper, 2000).

Following this theory, it can be seen that the supply chain management model is very simple, consisting of four parts, namely: (1) suppliers, as providers of basic materials; (2) Producers, as product producers; (3) Warehouses or distribution centers, in the form of shops and production vessels; and (4) End users, as product recipients. Not much different from theory and components, supply chain management also has several functions, namely physically turning raw materials into finished products and selling them to consumers and as a market media by ensuring that what is contained in the supply chain reflects consumer opinions (Lubis et al., 2022).

In the current era of growing Muslims, halal supply chain management or halal supply chain management is needed in supervising problems of anxiety in wanting to consume something, because it is feared that the process that occurs is not following Shari'a or Halal. In his concept, Tieman in research (Ginting et al.,

2022) states that the halal supply chain includes all the activities of all units in a supply chain from start to finish, and applies the concept of Islamic law preceded by determining suppliers to production and storage mechanisms to the distribution process. According to Zulfikar, Anuar & Talib (2014) in a quote in the article (Rohaeni & Sutawidjaya, 2020) means that halal supply chain management is the processing of halal food from different delivery points to different points of consumption, involving several parties in different places who can be involved. in food management at the same time. This is to meet the needs and demands of customers.

This opinion is in line with Tholib et al (2015) in writing (Maula, 2019) which state that a halal supply chain is a process that must include a halal element, be it faith, trust, cleanliness, security, and free from anything that is haram. which is then carried out by all actors in the supply chain management process all of that must have been presented and embedded by all parties throughout the supply chain management process, starting from preparing logistics, making purchases, managing information, adding value, distributing goods, and so on. Departing from responsibility for the quality and quantity of a product based on its halal status, this has made researchers interested in conducting deeper research in this regard.

This study aims to see how the process of making Aceh noodles from upstream to

downstream so that it can be said to be halal or has been released from substances that can make it haram, so as not to pose a risk of the halal critical point itself. This research is also something new because this study discusses the halal supply chain for each noodle product which has not been researched by anyone before. So, the researchers see that there is a gap where Aceh noodle SMEs are growing rapidly and provide a halal logo on the menu served, but not necessarily the menu served can be said to be halal. Because in principle something that can be said to be halal has complied with Islamic law, both in terms of the materials used, the tools used, and the manufacturing process.

Aceh noodle food products consist of various ingredients used in the production process, both of vegetable and animal origin. The materials imposed are quite varied starting from the basic ingredients, additives, or auxiliary materials and others where there are halal critical points which include dyes, ash water, salt, flour, meat, and others. imposed and others. UMKM Mie Aceh Razali offers a variety of products ranging from ordinary Aceh noodles, Aceh meat noodles, seafood Aceh noodles, and others, but these UMKM do not yet have a halal certificate but have a halal logo on the menu list presented. Referring to research by Nahara, (2019), the materials used in manufacturing must be considered, starting from raw materials, additional materials, and others. The research also mentioned several materials that experienced a halal critical

point, namely. Ingredients of animal origin Materials derived from animals can be considered permissible. and sacred if they are obtained from animals that are also permissible such as chickens, cows, goats, and so on. Then it is slaughtered according to Islamic law and not obtained from something that is prohibited, such as that obtained from blood or not mixed with other prohibited substances.

Vegetable ingredients. Vegetable ingredients are halal, but if they are processed by adding additional ingredients that are not allowed, then these ingredients are prohibited for consumption. Thus, it is necessary to know the flow of the production process along with the additional ingredients added in processing vegetable materials. By-products of the alcoholic beverage industry and their derivative. Products or materials by-products of the beverage industry or something alcoholic has the status of haram if the only way to obtain them is through a physical separation and the product still has the characteristics of khamr. Microbial materi. The status of microbial products can be said to be prohibited if they are included in the section of alcoholic beverage products in the sense that they contain khamr. Miscellaneous materials. Other groups of ingredients that become critical points are aspartame (made from the amino acid phenylalanine and aspartic acid), natural dyes, flavors, seasonings, vitamin coating agents, emulsifiers and stabilizers, and others.

Other groups of ingredients that become critical points are aspartame (made from the amino acid phenylalanine and aspartic acid), natural dyes, flavors, seasonings, vitamin coating agents, emulsifiers and stabilizers, and others. And evidence in the field that the MSMEs to be studied do not have a halal certificate and only have a halal logo on the menu which is not necessarily true. So this is what makes researchers interested in making UMKM Mie Aceh Razali a place of research because it is considered to have a halal critique which is quite questionable.

RESEARCH METHOD

In this research, the writer uses qualitative methods. This method aims to explain or describe the reality of the event being studied so that it makes it easier for researchers to obtain objective data. According to Kirk and Miller in writing (Grace, 2009) that qualitative research initially emerged from observations that were opposed to quantitative observations. Then they go deeper into the meaning that qualitative research is a tradition within the social sciences that is deeply concerned with people in their language and concepts. In their book, Denzim and Lincoln (1994) say that qualitative research is a type of research that uses the natural environment to explain phenomena that occur and how actions that are taken impact people's lives. (Anggito & Setiawan, 2018).

The informants in this study were the owner of UMKM Mie Aceh Razali, namely Mr. RT, the supplier of noodles, namely Mrs. I, the supplier of noodle spices, namely Mr. ASS, and the supplier of meat, namely Mr. MA. In producing concrete data, researchers used several techniques in processing data, namely observation and interviews as well as using literature studies to confirm the results of research in the field. This qualitative research also uses a descriptive method to be able to describe the critical points of the problem being studied. The descriptive research method is a component of one of the methods used by researchers in various studies, whose nature is to describe the results of a study. The use of a qualitative descriptive research method is carried out to reflect the phenomena that exist both naturally and artificially attempted by humans by paying more attention to aspects of characteristics, interest in activities, and quality (Roosinda et al., 2021).

More clearly descriptive according to Sugiyono (2005) in writing (Hartono, 2018) says that the descriptive method is a method used to visualize or analyze a result from research conducted, but is not intended to draw broader conclusions. Therefore the purpose of descriptive research is to uncover or find facts, conditions, phenomena, variables the is and circumstances that arise during the research by writing down what happened. This study is important to do because halal supply chain management activities are needed in every activity of a business to ensure that the

products produced are halal or do not have halal criticality. This research also helps the targeted MSMEs, namely Mie Aceh Razali UMKM, in identifying the potential risks that cause contamination, so that proper preventive and corrective actions can be taken and the quality of the product halal can be better. This is done to be able to maintain consumer trust, especially among Muslim consumers.

RESULTS AND DISCUSSION

Halal Urgency Supply Chain Management

Islam is a religion that regulates all human behavior, both human behavior with its rabbis and behavior between one human being and another, including terms of consumption (Nasution et al., 2022). Where knowledge of halal includes what is halal and how the mechanism is applied when the production process of a product works according to halal standards in Islamic law (Ginting et al., 2022). So, halal is very closely related to the Islamic religion, because Islam always commands its followers to eat food that is permitted by Allah SWT. In the teachings of Islam, it is also said that halal is the key to the peace of a Muslim in doing something. The word halal itself is an absorption from Arabic which is then changed into Indonesian.

According to some opinions, the halal language means something permissible according to the Shari'a (Ali, 2016). This opinion is in line with the books of al-Ta'rifat by al-Jurjani which states that halal has the

meaning of liberating, releasing, breaking, and allowing. This statement is also reinforced by Sharia law, where halal is categorized into two meanings. First, the word halal is related to the ability to fulfill physical needs such as food, drink, and so on. Second, halal is related to the ability to use, eat, drink, and do something, all of which have been regulated based on texts (Mairinda, 2021).

The legal basis for halal products is reemphasized in research (Sup et al., 2020) that what is following Islamic law, among others, is found in:

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

It means: “Hey man! Eat what is lawful and good from what is found on earth, and do not follow the steps of the devil, for the devil is a real enemy for you” (Surah al-Baqarah verse 168)

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَأَشْكُرُوا نِعْمَتَ اللَّهِ
إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ

Meaning: “Then eat what is lawful and good from the sustenance that Allah has given you; and be grateful for the blessings of Allah, if you only worship Him” (Surah An-Nahl verse 114)

From the two verses above, Allah has warned his people to consume something halal. In the first verse, Allah commands us to consume something lawful, namely food that is healthy for the human body. As well as Allah also forbids us to follow the path of satan which will bring badness to humans. Therefore, halal has a big influence on the life

of Muslims, so it is regulated in this way by Allah SWT in the holy book of the Qur'an. In the halal context, some principles must be obeyed therein. Similar to the first verse, the second verse also Allah commands Muslims to consume food that is permissible and good from the sustenance that Allah has distributed to them, whether the food comes from animals or comes from plants. Because it is stated that food that is allowed is food and eating or drinking drinks that are permitted by religion. Good food is food and drink that is justified to be eaten or drunk for health, including food that is nutritious, tasty, and healthy. Halal food is also good and justified to eat and drink based on this health science.

The command to consume halal is also stated in several hadiths which indicate that halal is very urgent so more attention must be paid (Mita, 2022). The hadith that explains halal is as follows:

Hadith was narrated by Abu Daud, Al-Bazzar, and Thabrani.

“Whatever Allah has made lawful in his book, he is lawful, and whatever he has made unlawful, then he is illegitimate; while what he keeps silent, then he is permissible or (mafia). Therefore, accept that forgiveness from Allah, for indeed Allah will not forget anything at all.”

Hadith narrated by Tarmizi and Ibn Majah

“Rasulullah SAW once asked about the law of cheese, samin, and forest donkey, then he replied: What is called halal is; something that Allah has made lawful in his book; and what is called haram is; Something that Allah has forbidden in His book; while what he kept silent, then it is one that Allah forgives you ”

In his book entitled *al-Halal wa al-Haram fi al-Islam*, Dr. Yusuf al-Qardawi mentioned the principle of halal and haram allowances in Islam (Zawanah et al., 2008). The principles mentioned by him are: (1) The origin of the case is mubah; (2) the power to regulate and prohibit something including in matters of lawful and unlawful things is the full power of Allah; (3) Prohibiting what is permissible and allowing what is not permissible are included in acts of shirk; (4) Not allowing what is permissible can cause the appearance of heinous acts and harm; (5) things that are allowed no longer require things that contain prohibited elements; (6) matters that lead to something that is not permissible are prohibited; (7) Doing something that is prohibited is not permissible; and (8) as for good intentions, one cannot also allow something that has been prohibited.

Following the demands that have been explained in Islam and other religions that one must consume something halal, the halal supply chain plays an active role in ensuring that there is a critical point of halal due to contamination of something that causes something that makes it haram to arise. In his concept, Tieman in research (Ginting et al., 2022) states that halal in the supply chain includes the operations of all entities involved along the supply chain from start to finish that apply the concept by Islamic law, starting from determining suppliers, production processes, storage to distribution activities.

UMKM Mie Aceh Razali is a culinary business that produces various kinds of noodles that are sold in the market in raw form to ready-to-eat food, but the most popular is the Aceh noodles, this can be seen from the name of the business, namely "Cafe Mie Aceh Razali" so that the main object in this MSME is the Aceh noodles. This MSME was founded in 2005 until now. At first, its establishment was due to the lack of Acehnese noodle SMEs in the city of Medan, so the owner took the initiative to open a culinary Aceh noodle business by using the terrace of his own house to sell which is located at Jalan. Edge Works, District. Deli Serdang. Over time, the business owner decided to expand his business by opening several branches of "Mie Aceh Razali" in several places. The first branch was in 2007 which is located at Jalan. Clean Water, the second branch in 2008 is located at Jalan. Padang Bulan, the third branch in 2010 is located at Jalan. Karya Makmur, and the last branch in 2018 which is located at Jalan. Martindale.

Pujawan and Mahendrawati in research conducted (Mariama, 2021) explained the important role of all suppliers, manufacturers, distributors, retailers, and consumers in producing products that are cheap but of good quality and of course fast. In practice, supply chain management will not be able to achieve efficient results if done individually, because efficiency can be achieved through the

interaction of different supply chains, including supply chain integration. Because the supply chain at the target MSME is quite complex, the flow of the halal management supply chain is needed in assessing the critical points of food through its process, so that it can make it easier for researchers to determine which way to start research first. In Figure 1 you can see how the supply chain flows in the processing of Aceh Razali Noodles, starting from noodle suppliers who supply the raw noodles, seasoning suppliers who supply the seasonings, and meat suppliers who supply the meat. Not only that, there are several complementary ingredients supplied by traders around the Aceh Razali Mie UMKM, such as vegetables, eggs, salt, and so on.

A previous study conducted by (Harkalih, 2015) with the research title "Identification of Halal Critical Points and Safety of Small-Scale Fried Noodle Processing Around the Malang City Campus" stated that there were critical points for ingredients worn by traders, namely noodles, meat, sauce, sweet soy sauce, flavor enhancer, and flavoring. Similar research states that the critical points for halal noodles are borax, formalin, and rhodamine B (Setiyawan et al., 2016). So this needs to be considered in-depth on the ingredients used in making other noodles, especially Aceh noodles.

Halal Supply Chain Management in Making Raw Aceh Noodle

Aceh noodles have a halal certificate which indicates that they are guaranteed halal. For example, ash water functions to increase the strength of the dough or the hardness of the noodles. The use of ash water as an additive in noodles may be used as an additive and is not harmful to health because only a few ingredients are used (Yulizar et al., 2014). However, even though it is not harmful to health because of its small use, it becomes a critical point due to the lack of assurance that it is safe by BPOM and halal guarantees marked by MUI halal certification, especially in dosing systems that do not use measuring cups to find out how much ash content is contained. safe to mix. Not only that, there are ingredients that are already BPOM and have a halal logo but are not registered on the MUI halal website, such as salt-stamped A-B, so the halal status is still doubtful.

In the ingredients for making spices, all the ingredients used are obtained from the customer market, such as red chilies, shallots, garlic, candlenut, ginger, peanuts, and coconut. Based on the results of the research the materials obtained are fresh ingredients and before grinding all the materials will be washed first to remove residues in the materials. Not only that, but the flavoring used also has a halal certificate from the LPPOM, which has been confirmed as halal. However, what becomes a halal critical point in the manufacture of this seasoning is contained in the oil used to be mixed with gongging coconut, where the oil is bulk oil that is sold freely

without a brand and permission from BPOM. In addition, because the manufacture of coconut gongging is separate, it is difficult for researchers to have full access to see whether the kitchen tools used are free from contamination with something that damages health. So, this becomes a halal critical point in ensuring that halal seasoning is produced.

Halal Supply Chain Management in Making Acehese Noodles.

In the process of processing raw noodles into noodles that are ready to be served to consumers, the main factor is whether the results of the dishes served can be said to be protected from contamination. Based on observations and direct interviews, it is known that in the processing of noodles, there are several additional ingredients besides noodle seasoning which are found that are not identified as halal such as chili sauce and soy sauce used, so this is a critical point for halal because it is not known for certain. In addition, the researchers also assessed the addition of vegetables to the processing of Aceh noodles, namely mustard greens, cabbage, bean sprouts, and cucumbers. It was found that the vegetables that were given were vegetables that were in fresh condition and were washed beforehand with running water to avoid residue or dirt still attached to the vegetables.

In processing aceh noodles also use beef. The use of beef is also a critical point in this process, because it was found that the beef supplier had not obtained a halal certificate and the meat came from private property. Even

though researchers have conducted observations and interviews by directly observing how the slaughter of cattle is carried out, researchers do not have the authority to ensure that the beef obtained is halal according to Islamic law because it has not been tested by an authorized institution related to halal inspection

CONCLUSION

The halal supply chain management used by UMKM Mie Aceh Razali is still halal-prone and prone to contamination. This can be seen from the results of observations and interviews which found that several critical points of halalness lie in the ingredients used, namely: noodles, seasonings, beef, sauce, oil, and soy sauce which have not yet received a halal certificate. This halal critical point also clarifies that halal supply chain management at the Aceh Razali Noodle MSME still requires attention so that it can be ensured that the food served, both ordinary Aceh noodles, meat Aceh noodles, and so on, is safe in terms of quality and halalness. The Mie Aceh Razali MSME is expected to be more critical in using ingredients in the supply chain process, namely replacing ingredients that have been described by researchers, namely materials that do not have a halal certificate because it will cause a halal crisis in them. Because each process has a different place, it is difficult for researchers to have access to regular observations and interviews, and do not

present employees who work directly as resource persons. Then further research can present new sources to strengthen research, both working employees and regular consumers. And it is also expected to be able to make periodic observations to see whether the halal quality of a product presented will remain the same every day.

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