


Overview of Muhammadiyah Members' Knowledge Level Regarding the Halal Status of Medicines in the Peniron Branch

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Article Info	Abstract
Keywords: Knowledge, Halal, MUI Regulations, Socialization, Education,	Indonesia, as the country with the largest Muslim population in the world, places significant importance on the halal status of products, including medicines. This study aims to understand the community's knowledge about the halal status of medicines in the Peniron Muhammadiyah Branch, Kebumen Regency. The research method used is descriptive with an observational approach. The sample consists of all members of PRM Peniron who hold membership cards. Data were collected using a five-point Likert scale questionnaire and analyzed to measure knowledge about halal medicines. The results show that the majority of respondents have a good understanding of the meaning of halal and Islamic law regarding the halal-haram status of medicines. However, some aspects are still poorly understood, such as the halal medicine production process and MUI halal regulations. About 15-20% of respondents are unaware that medicinal syrups contain alcohol and that medicine capsules can be made from pig-derived gelatin. Furthermore, there is a lack of understanding regarding MUI's regulations on permissible alcohol content and the use of pig-derived insulin in emergency situations. The conclusion of this study highlights the need for further socialization and education on halal materials and regulations in medicines to enhance community understanding. The community strongly supports the acceleration of halal labeling for medicines in Indonesia to ensure compliance with Islamic Sharia principles.
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INTRODUCTION

Indonesia is one of the countries with the largest population in the world and has the highest number of Muslims. In 2020, according to data from the Central Statistics Agency (BPS), Indonesia's population reached 270 million people, with around 229.62 million people (83.9%) being Muslim (BPS INDONESIA, 2022). The Royal Islamic Strategic Studies Centre (RISSC) estimated the number of Muslims in Indonesia to be around 231.06 million in 2022. (RISSC, 2021)

In Islam, seeking medical treatment is recommended using halal and good medicine, avoiding witchcraft and harmful actions, and always praying to Allah. These principles also

teach the importance of optimism and faith in Allah during the healing process (Hakim et al., 2023)

Law Number 33 of 2014 concerning halal products covers medicines, food, beverages, cosmetics, and other products (UU NO 33 TAHUN, 2014). Medicine is very important for health as it can reduce mortality and disease rates and improve the quality of life (Rahem, 2018). However, many medicines in Indonesia are not halal because they contain ingredients like blood, pork, or alcohol (Sadeeqa et al., 2013). The development of halal medicine in Indonesia still needs to be evaluated, especially in terms of regulation and coordination between government agencies and pharmaceutical business actors (Alfath, 2023).

The halal status of medicinal products is very important for the majority of Muslims in Indonesia. The concept of "halal" also means that the product does not harm either in this world or in the hereafter. However, many still do not fully understand halal medicines (Jazil, 2014). Islam recommends using halal medicine for healing, as mentioned in a sahih hadith, "Allah has created a remedy for every disease, so use halal medicine and avoid haram ones" (HR. Abu Dawud) (LPPOM MUI, 2023).

Seeking medical treatment is recommended in Islam and is part of reliance on Allah. However, using medicines made from impure or haram substances is not allowed except in certain emergency situations. Nonetheless, khamr (intoxicants) cannot be used as medicine because it does not meet the emergency criteria (Moh Badrudin, 2019).

Non-halal medicines most commonly contain Magnesium Stearate (46%), followed by propylene glycol (10%), glycerol, gelatin, and phenylethyl alcohol (6%), as well as butyl alcohol, citric acid, and alcohol (4%). Medicines containing polyethylene glycol 8000 and 4000, butyl alcohol, phenylethyl alcohol, docusate sodium, xanthan gum, and sodium benzoate have the smallest percentage (2%). Pharmacists' knowledge about halal medicine reaches 83% (Paramitha & Ressaydy, 2021)

Research by (Fajrin Noviyanto et al., 2023) shows that the level of knowledge among the Ciomas community about halal medicine is quite good, but understanding in some aspects is still lacking. Many Muslim communities do not fully understand halal products even though they are active in religious activities. By actively seeking information, their knowledge and understanding of halal products can increase (Safitri & Rahmadana, 2015)

From the perspective of Islam and Muhammadiyah (Natraddussaman Husain, 2022), halal medicine must meet several criteria: active ingredients, excipients, and auxiliary materials must be halal; production facilities must be exclusively for halal products; and there must be no contamination with haram substances (Fathurohman et al., 2024). Research in the Muhammadiyah Peniron Branch, Kebumen Regency, aims to describe the community's knowledge about the halal status of medicine. The results of this research are expected to provide a clear picture of the community's understanding and serve as a basis for increasing awareness and knowledge regarding halal medicine in the future.

METHODS

This study is a descriptive study using an observational (non-experimental) approach to describe the conditions of the community in the Peniron Muhammadiyah Branch. The research involved all members of the Peniron Muhammadiyah branch who have membership cards as samples, selected intentionally based on PRM Peniron membership data. The research was conducted from May to June 2024 to collect representative data. Data was collected using a questionnaire with a five-point Likert scale, from strongly disagree (STS) to strongly agree (SS). The questionnaire, adopted from (Fajrin Noviyanto et al., 2023), consisted of 11 questions to measure knowledge.

RESULTS AND DISCUSSION

Respondent Characteristics

The study involved all 20 members of PRM Peniron who have membership cards, with age ranges of 15-20 years at 30%, 21-25 years at 60%, 26-30 years at 5%, and 31-50 years at 5%.

Table 1. Respondent Characteristics by Age

Age	Amount	%
15-20	6	30%
21-25	12	60%
26-30	1	5%
31-50	1	5%

Based on education, it can be seen that 25% of the respondents have a diploma/bachelor's/master's degree, 65% are high school/MA/SMK graduates, 5% are junior high school/MTS graduates, and 5% are elementary school/MI graduates.

Table 2. Respondent Characteristics by Education

education	Amount	%
Diploma/Bachelor/Master/PhD	15	25%
High School/MA/SMK	13	65%
Junior High School/MTS	1	5%
Elementary School/MI	1	5%

Next, based on occupation, respondents consist of students (50%), private employees (20%), farmers (20%), and teachers (10%).

Table 3. Respondent Characteristics by Occupation

Occupation	Amount	%
Student	10	50%
Private Employee	4	20%
Farmer	4	20%
Teacher	2	10%

The majority of participants involved in this study are young people with a high school or equivalent educational background. Based on the respondent characteristics, the most

dominant occupations among them are students and private employees. This indicates that the young generation with a high school education level is significantly involved in the community being studied. These findings suggest a strong correlation between education level and the type of occupation with the level of participation in this community.

The study also found that the majority of PRM cardholders are those who are currently attending university or working as employees in Muhammadiyah's charitable enterprises. PRM administrators explained that their involvement in this community is not only passive but also active. They not only participate in activities but also frequently engage in various initiatives and charitable programs organized by Muhammadiyah. This observation reinforces the finding that there is significant interest from students and private employees in the activities conducted by Muhammadiyah.

Furthermore, the study revealed that most active members are students and private employees who regularly participate in Muhammadiyah's charitable activities. This shows that Muhammadiyah has successfully attracted the interest and commitment of the productive and educated age group. The dominance of the young generation with a high school education background and occupations as students or private employees in the organization's membership indicates that Muhammadiyah is able to provide a relevant and appealing platform for young people to work and contribute to social and humanitarian activities. These findings are crucial for understanding the dynamics of membership and active involvement in a social-religious organization like Muhammadiyah.

Knowledge Level on Halal Medicines

The study used a questionnaire quoted from (L. F. Fajrin Noviyanto et al., 2023) consisting of 11 questions to determine the knowledge level of the PRM Peniron community.

Table 4. Research Questionnaire Results on Halal Medicine Knowledge Level

Question	SS	S	TS	STS
I know the meaning of halal	55%	45%	0%	0%
I understand Islamic law regarding halal and haram for the medicines I will consume	35%	65%	0%	0%
The halal label makes it easier for me to get information about product quality	75%	25%	0%	0%
Halal labeling should be given as soon as possible for medicines circulating in Indonesia	55%	45%	0%	0%
In the process of making halal medicines, they do not mix with haram substances	55%	35%	10%	0%
I know khamar is a haram drink for a Muslim	70%	30%	0%	0%
I know that capsules are made from gelatin which can be derived from pigs	15%	60%	20%	5%
I know that capsules are made from gelatin which can be derived from pigs	15%	60%	20%	5%
I know that syrup/elixir medicines contain alcohol	15%	65%	15%	5%
I know that the alcohol content in medicines	45%	40%	15%	0%

Question	SS	S	TS	STS
exceeding a certain limit is haram according to MUI				
I know MUI allows the use of insulin containing pig elements due to emergencies	45%	45%	10%	0%

The research findings show that the majority of respondents already have a basic understanding of the concept of halal and the Islamic laws related to the permissibility of consuming medicinal products. They generally support the acceleration of halal certification for medicines circulating in Indonesia. This support reflects a high awareness of the importance of halal products for maintaining health and faith. This knowledge is a significant asset in encouraging pharmaceutical manufacturers to be more transparent and responsible in ensuring the halal status of their products.

However, the research also reveals some gaps in the public's understanding of the halal pharmaceutical manufacturing process. Ten percent of respondents are unaware that the halal medicine production process must be free from haram ingredients. This indicates that although the basic knowledge of the halal concept is quite good, a deeper understanding of the production process still needs to be improved. More focused education on the details of the halal drug production process needs to be widely disseminated so that the public not only understands the basic concept of halal but also the process that ensures a product's halal status.

Furthermore, the study found that 15% of respondents do not know that syrup or elixir formulations can contain alcohol, even though they are aware that khamer (intoxicating beverages) is forbidden for Muslims. This lack of knowledge highlights the importance of providing more detailed information about the contents of medicinal formulations, especially those related to ingredients that consumers may not be aware of. Clear and accessible information about the alcohol content in medications needs to be widely disseminated so that consumers can make more informed decisions in accordance with their beliefs.

In addition, 20% of respondents are unaware that medicinal capsules can use gelatin derived from pigs. This indicates a lack of information regarding specific ingredients used in drug manufacturing. This lack of information can cause concern and confusion among Muslim consumers. Therefore, pharmaceutical manufacturers need to be more transparent in conveying information about the raw materials used and the halal certification they have obtained to ensure consumer trust in their products.

Regarding the halal regulations set by the Indonesian Ulema Council (MUI), the research found that 15% of respondents do not know that MUI has set a permissible limit for the alcohol content in medicines. Additionally, 10% of respondents are unaware that MUI allows the use of insulin containing pork elements in emergency situations. This indicates the need for further socialization of the halal regulations established by MUI. Comprehensive and easily accessible information about these regulations is crucial so that the public can better understand and adhere to the existing rules. Effective socialization will help reduce uncertainty and increase public trust in halal medicinal products in Indonesia.

CONCLUSION

The conclusion from this study shows that the majority of respondents have good knowledge about the meaning of halal and Islamic law regarding the halal and haram status of medicines. They also support the acceleration of halal labeling for medicines circulating in Indonesia. However, there are some areas where respondents' knowledge still needs to be improved, especially regarding the medicine production process and MUI halal regulations. Some respondents are still unaware that syrup or elixir can contain alcohol, that capsules can be made from pig-derived gelatin, and MUI regulations on alcohol content limits and the use of pig-derived insulin in emergency situations. Therefore, further efforts are needed in socialization and education about materials and halal regulations in medicines to enhance community understanding.

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