

Awareness of Housewives in Choosing Halal Labeled Children's Syrup Medicine

Chuzaimah Batubara^{1*}, Inayatul Widad Nasution², Sakti Andiyanto³
Faculty of Islamic Economics and Business, North Sumatra State Islamic
University

Corresponding Author: Chuzaimah Batubara chuzaimahbatubara@uinsu.ac.id

ARTICLE INFO

Keywords: Preference, Children's Syrup, Halal Label, Halal Style

Received : 09 November
Revised : 13 December
Accepted: 17 January

©2022 Batubara, Nasution, Andiyanto : This is an open-access article distributed under the terms of the [Creative Commons Atribusi 4.0 Internasional](https://creativecommons.org/licenses/by/4.0/).



ABSTRACT

Currently, pediatric medicine is a very scary phenomenon, where many children are affected by acute kidney failure and the cause is children's syrup. Many parents nowadays are concerned with halal food but not with children's medicines. Even though food that is not halal has been explained in the Qur'an and Sunnah that it can damage the human body. The purpose of this study is for mothers to be more aware of the drugs their children are taking, and to pay attention to the halal label located on the package. This research is descriptive qualitative in nature. By conducting interviews with parents who have children under two years.

INTRODUCTION

Drugs are an object that cannot be separated by humans, because drugs can improve health, reduce pain and even relieve pain in the body, so drugs are very sensitive objects and must be clinically tested. Usually, drugs in circulation must obtain a distribution permit from the Food and Drug Supervisory Agency (BPOM). The religion adhered to by a consumer can influence their behavior in making decisions to buy food products (Shaharudin, 2010) so that Muslims who have life guidance, namely the Qur'an and Hadith, have stated that humans must consume halal food, Allah swt said in QS. Al-Baqarah (2) : 172

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ

It means :

“O you who believe! Eat of the good sustenance that We give you and give thanks to Allah, if you only worship Him.” The majority of the population in Indonesia are Muslims, in order to ensure welfare for the Muslim community, all halal products that are deemed necessary for the people in Indonesia must be available, accessible and also guaranteed, with the aim that adherents of Islam in Indonesia can feel and be able to use the products. -products that comply with the Shari'a that have been established safely and comfortably (Dewi, Taufiq, and Sunandari 2022), so to protect the public so that they are free from unclean ingredients, after being tested by BPOM, it is mandatory for a food product, medicine , cosmetics and so on carry the name of a halal certificate or on the packaging usually there is a halal logo from the MUI. certificate to guarantee the sustainability of the Halal production process, so that the product is Halal continuously and consistently (Ratanamanaeichat and Rakkarn 2013).

One of the duties of the Fatwa Commission of the Indonesian Ulema Council (MUI) is to issue fatwas regarding food, medicine and cosmetics. Participants in fatwa hearings in this category consisted of members of the Fatwa Commission along with members of the MUI Food, Drug and Cosmetic Research Institute (LPPOM). LPPOM members only report their findings regarding food products, while the halal determination is issued by the Fatwa Commission (Mustafa Ali Ya'qub 2010).



Figure 1. News in Tempo regarding a case of acute kidney failure in a child

In mid-2022, Indonesia was shocked by acute kidney failure in infants under two years of age. The Minister of Health revealed that to date, there have been 245 cases of atypical progressive acute kidney injury or acute kidney injuries (AKI) in children in Indonesia, which have occurred in 26 countries. province. Eighty percent of cases occurred in eight provinces, namely DKI Jakarta, West Java, Aceh, East Java, West Sumatra, Bali, Banten and North Sumatra. The fatality rate or the percentage who died out of the 245 cases was quite high, namely 141 or 57.6%. The Minister of Health added that his party would immediately issue a list of medicines in liquid/syrup form that did not contain hazardous chemicals according to the testing from the Food and Drug Supervisory Agency (BPOM). In addition, the Ministry of Health also allows the use of drugs in syrup form for a number of critical illnesses according to a doctor's prescription. ("Minister of Health's Explanation of Cases of Acute Kidney Disorder in Children" 2022)

In this case, the MUI (Indonesian Ulama Council) does have several weaknesses as an institution of control and supervision over the circulation of halal products in the market. The function of control and supervision of LPPOM MUI is not optimal due to the absence of other accompanying devices. LPPOM MUI cannot do more when there are violations committed by entrepreneurs by illegally multiplying halal labels. LPPOM MUI also cannot force all producers to register their products with the MUI. This is because there are no clear sanctions or penalties (both civil and criminal) that are regulated in legal products, for example laws or revocation of business licenses (Lies Afroniyati 2014). Consumers will perceive a product based on what is in their perception. The perception of MUI halal certification in the minds of consumers will lead to consumer confidence in halal safety (Nanda and Ikawati 2020). The issue of halal and haram is a sensitive issue for Muslims around the world, including in Indonesia (Karimah 2018). Addressing issues related to halal and illegal drug use can be the first step in providing competent and rational health services. (Sadeeqa et al. 2013) Halal is a good thing for the body and also a way to seek the pleasure

of Allah SWT. It's a shame that people only focus on halal food and drinks, but there are many things we consume but don't always pay attention to halal labels such as medicines, cosmetics and so on. The purpose of this study was to see whether parents care about choosing syrup for toddlers whether it is halal and safe to use for their children's health for a long time.

THEORETICAL REVIEW

The concept of halal has become an integral part of Islamic teachings. This is due to an order from Allah SWT to every human being to consume everything that is halal. This command is stated in the Qur'an Surah Al-Baqarah verse 168 which means "O people! Eat (food) that is lawful and good on earth, and do not follow in the footsteps of satan. Verily satan is a real enemy to you." The word halal contained in the verse comes from Arabic and refers to everything that is permissible for consumption by Muslims based on sharia. The opposite of halal is haram. The word haram itself also comes from Arabic, which means everything that is not permissible for consumption by Muslims based on sharia. Consciousness is one of the most important aspects of consumer preference for products and services.

Awareness is the starting point for the formation of consumer behavior. Awareness represents the first step of the buying process, in which a consumer who is not very experienced with a product or service becomes familiar with it. Halal Awareness can be interpreted as having a special interest or experience or having information about halal food, drinks, and products (Ambali and Bakar 2014). So halal awareness is a process of informing to increase the level of awareness of Muslims about what is permissible to eat, drink and use. In other words, awareness means knowledge or understanding of a particular subject or situation. In the context of halal food, this awareness variable is one of the determining factors for consumers in choosing halal food products.

Awareness is an indication that someone already knows and understands something, such as a place, personality, product or service, and so on. Awareness can stimulate a person to take action and decisions (decision making) based on what is known and understood. The level of customer awareness or Customer Awareness Level (CAL) reveals the stages or phases of the customer's psychological aspects in terms of understanding and knowledge about ideas, people, places, products and services. Hasan conducted another research targeting students in Yogyakarta. In contrast to previous research, this research examines three variables as determinants of halal awareness, namely religious belief, self-identity, and media exposure. This study found that religious belief, self-identity, and media exposure have a significant effect on halal awareness, both from a partial analysis and a simultaneous analysis.

It seems that it is the religious belief factor that has the most influence on the community's halal awareness factor. Similar results were also shown from research conducted by Nusran et al proving that the factor of religious belief has more influence on the behavior of consuming halal products than knowledge about the halal product itself. Nusran's findings show that there is quite good awareness of halal among non-Muslims. Halal awareness is shown by non-

Muslim consumers' knowledge of halal food, halal principles, and the advantages of halal slaughtered animals. Subsequent research was conducted by Abdalla Mohamed Bashir in South Africa which explored the determinants of non-Muslim communities in choosing halal food products. Their research found that health and hygiene are the main factors for non-Muslims to choose Halal food products. Meanwhile in Malaysia, research on halal awareness includes research on the relationship between halal awareness and search for information on halal products in Muslim families. This research was conducted on 340 Muslim families in Bangi, Selangor. The output obtained from this study is that there is a significant relationship between awareness factors and information seeking behavior in Muslim families. Other research shows that the level of Indonesian consumers' awareness of halal products is very high, namely 94.91%. This research was conducted on respondents with an age range of 18 years to 60 years (Kurniawati, Dwi Agustina Savitri 2019).

METHODOLOGY

This research is a descriptive qualitative research using field research methods. Descriptive research is a study that is intended to collect valid data or information about a phenomenon that occurs, namely regarding events that occur, namely regarding events that occur naturally (Sugiyono 2016). Therefore, the collection techniques used in qualitative research are observation, interviews, and documentation (Moelong 2010). The sample is part of the object taken as a whole the object under study and is considered to represent the research population (Notoatmodjo 2012). The sampling technique is purposive sampling by determining the criteria of informants who are considered to be able to answer this research. These criteria include housewives who have children under 2 years old in Medan City in choosing syrup medicine for children in November 2022 with various backgrounds.

RESULTS AND DISCUSSIONS

Halal Label

The word Halal in Arabic is "halal" which means "permissible" according to Islamic law. The opposite of halal is "haram" means "unlawful", "forbidden" and "forbidden". Halal and Haram are universal terms that apply to all aspects of life. Halal drugs are drugs that do not contain haram ingredients and cannot be replaced with other compounds (Sadeeqa et al. 2013). The label is a number of information on the product packaging. In general, the minimum label must contain the product name or brand, raw materials, composition additives, nutritional information, expiration date, product contents, and legality information (Apriyantono and Nurbowo 2003). From the narrative above, the halal label is a halal consumption statement on a product packaging to make it convenient for consumers to shop. measuring the perception of the halal label using four indicators, including: 1) Security (safety). 2) Religious value (religious value) 3) Health (health) 4) Specificity (exclusivity).

Halal Medicine

According to Health Law No. 36 of 2009, that Drugs are substances or a combination of materials, including biological products that are used to affect or investigate physiological systems or pathological conditions in the context of establishing a diagnosis, prevention, cure, recovery, health promotion and contraception for humans. The definition of drug specifically includes: a. Finished drugs, namely drugs in a pure state or in various forms of powders, liquids, ointments, tablets, pills, suppositories or other forms technically meet the provisions of the Indonesian Pharmacopoeia or other government regulations. b. Patented drugs, namely finished drugs with trade names registered in private names are authorized and sold in the original packaging of the manufacturer. c. New drugs are drugs that contain or contain substances of which some are effective or ineffective, such as paints, fillers, solvents, assistants or other unknown components, therefore their properties and uses are unknown. d. Original medicine, namely medicine obtained directly from Indonesian natural ingredients, processed only based on experience and goals in traditional medicine. e. Essential medicines are medicines that are most needed by community health services, and are registered in the list of essential medicines stipulated by the Minister of Health f. Generic drugs are drugs with official names specified in the Indonesian Pharmacopoeia for the nutritious substances they contain (Syamsuni 2006).

Asmak (2015) stated that medicinal ingredients and methods of treatment according to Islam are permissible, namely: 1) The source of the drug does not contain substances from prohibited animals such as pigs or animals slaughtered not according to Islamic law. Drugs made from plants, soil, water, mineral sources and micro-organisms that exist on land and in the water are considered halal and permissible except for those that are toxic and dangerous. It is the same as the drug content that is made synthetically is halal except for ingredients that are toxic, dangerous, and which are mixed with non-halal materials; 2) Methods of preparation, processing, manufacture or storage must be free from elements that are not lawful or dirty; 3) Its use will not have any harmful effects in the future; 4) Based on the concept of halalan toyyiban, hygienic aspects in preparing and handling drugs must be considered by all parties. Halal means free from dirt, dust, germs and other non-halal ingredients such as liquor which can cause disease and includes the cleanliness of personnel, clothing, tools and the place for the treatment process. It is ensured that the drugs produced are not harmful to customers; 5) Certification from an honest and trustworthy Muslim doctor during the inspection; 6) The drug does not contain ingredients that are not described in the formulation and are proven to be used; 7) The treatment is not based on magic, worship and superstition or the use of prohibited substances or media because they are against Islamic law. It is clearly stated in the Qur'an that: "And indeed there are some men from among the humans who seek protection from some men from the jinn, but they (the jinn) make them (humans) grow astray" (Al-Jinn , 72: 6) (Asmak et al. 2015).

According to Islam, medicinal ingredients are considered haram but can be used in emergencies, including: Asmak (2015) explains, that: 1) Alcohol is an

organic compound that contains ingredients that are prohibited according to Islamic law. Alcohols used as reagents or solvents include: benzyl alcohol, methyl alcohol and polyethylene alcohol. Besides that, it can also be used as an antiseptic for external medicine. According to the Islamic religion, alcohol contained in drugs taken is said to be haram if it exceeds the limit of intoxicating effects. Alcohol is allowed because it is used for external medicine because of its effect to kill bacteria; 2) Carcasses are not allowed to be used, dead animals that are not slaughtered according to Islamic law for medicinal purposes. Islam has warned that treatment using prohibited substances is unsavory and shameful based on common sense and legislation.

Therefore, Muslims are forbidden to seek healing from diseases through the use of prohibited substances. Maybe illegal substances are effective in curing physical ailments, but this will produce poison in the soul. However, Muslims are allowed to use animals and internal organs that are halal to eat and slaughter according to Islamic law for medicinal purposes; 3) Gelatin is a medicinal substance derived from animal proteins, bones and skins. Gelatin is mostly found from pigs because of its wide availability. According to Islamic law pork is haram. Until now the use of gelatin is still permitted because finding other alternatives is very difficult with the reason that its availability is very small; 4) Examples of Illegal Drugs, Insulin; There are several types of insulin such as regular human insulin (RHI), rapid-acting insulin analogues (RAAs), neutral protamine insulin and long-acting analogues available for diabetic patients to control blood sugar levels in type 1 and type 2 diabetes mellitus.

Insulin was originally derived from canine pancreas extracts and today insulin can be obtained from bovine, porcine or recombinant human insulin. Now, the use of recombinant human insulin has spread which is produced through genetic engineering methods derived from swine insulin. Heparins; heparin is an anticoagulant used to prevent the formation of blood clots to facilitate blood circulation. Heparin is given by injection and is commonly used in heart surgery and cardiovascular disease. Heparin is produced from pork intestine and beef lung. porcine trypsin; Trypsin is derived from pigs and is used in a wide variety of scientific and medical uses as well as in the food industry. Trypsin is also used in the production of insulin which is generally used to treat diabetes (Diabetes mellitus). Low Molecular Weight Heparin (HBMR) (Asmak et al. 2015).

Knowledge of Housewives Regarding Halal Medicines

From the results of interviews with Mrs. NH, 23 Years, Teacher "I am a private employee who also plays a role as a child who is under three years old, well, so usually when my child is sick, I give medicine that is usually sold freely and at the pharmacy, usually there are lots of advertisements on TV for children's medicines, besides my child it goes well with the drug so I never even checked the halal label because I didn't know. I think if it's sold freely, then the medicine is already halal."

In the Encyclopedia of Philosophy it is explained that the notion of "knowledge is true belief". Opinion of Sidi Gazalba, "knowledge is what he knows or the results of his work". The purpose of this year's work here is the

result of being aware, knowing, realizing, knowing, and being smart. So that it can be concluded that knowledge is the result of a process of human effort to know (Bakhtiar 2018). Knowledge and understanding are very important things to support human awareness in doing something that is in line with one's own conscience. Awareness in this context is awareness in choosing the best children's medicine. Factors supporting knowledge are (Ramadhani and et al 2019) (1) education that is able to change a person's character, affect the learning process, if the individual's education is high the easier it is for him to receive information. The higher the education, the higher the knowledge. (2) Media or Information, Information obtained from formal or non-formal education. In this day and age, mamou can only learn from the internet (3). Environment, the environment is all the things that are around the individual, both the physical environment, biological, or social. (4) Experience. Experience is a source of knowledge, which is a way of obtaining the truth of knowledge by repeating the knowledge it has acquired to solve problems it faced in the past. 5. Age Age affects the comprehension and mindset of an individual. The more you get older, the better your understanding and mindset will develop, so the knowledge you get will get better.

Parents' Awareness in Choosing Children's Drugs

Variable measurement uses several indicators including: brand awareness indicators are the ability to remember brands at the top of mine level, the ability to recognize brands, the ability of consumers to recall brands, and have characteristics. The indicator of purchase intention is that the brand evokes a sense of attitude in buying, still chooses the brand even though there are other brands with the same quality, always buys and uses the brand, and wants to own the product (Eliasari and Sukaatmadja 2017). In the selection of an item for children is usually a very selective thing, especially regarding drugs. Where parents will definitely panic if their child is sick, and will definitely find the best medicine for their child. From this presentation I got the results of the interview. Results of interview with NHR 28 Years Private Employee: "Usually I choose my child's medicine to be free, but I have never seen the halal label because I have heard of the hadith Addoruurootu Tubiihu Al-Mahduuroot, namely things that are unlawful in an emergency, so they become halal. So, this is my guide hehe in choosing children's medicine. Because I see that there are no adult medicines that include a halal label on their products, I think that's fine."

Results of Interviews with Mrs. SSS, 32 Years Old, Housewife

"The problem with medicines is that my child uses drugs that my parents used to give to my younger siblings, so I asked my mother about the drugs that my family used to use. For example, it's like sanmnol, who doesn't know that for example sanmol is a febrifuge right, like OBH, it's a cough medicine, it's really legendary, I think everyone knows that right. So I believe that these medicines are really good and even though they don't have a halal label" So it can be concluded that today's housewives are not aware of the halal label but only care about the composition and benefits of the drug, even though it has been

explained in the background that now there is a lot of talk about drugs that can cause kidney failure in children.

The term "Halal" is often used in the Muslim and non-Muslim world. However, Halal is considered as a concept (Khattak et al. 2011). Halal is also defined as a type of food in the food and health industry. In another definition, it is also translated as 'hygienic' in a larger perspective of the whole product manufacturing procedure and how to handle it (Hasri, Taib, and Ahmad 2016). The principles underlying Islamic teachings regarding the prohibition of haram products are associated with the risk of damaging the body's systems in the future (Aziz, Ibrahim, and Raof 2014). This incident at the end of 2022 can be ascertained that 100% of the drugs that are withheld from distribution by BPOM which contain ingredients harmful to children do not have a halal label. The number of drugs labeled halal is still limited in Indonesia (Rahmah and Barizah 2020) even though Law no. 33 of 2014 requires halal certification for all products, including medicines. Halal commitment guarantees that pharmaceutical manufacturers will not use materials or tools that are haram to produce their products. However, issuing this halal commitment remains difficult. Ningtyas (2022) states, certification requires highly qualified scientists in chemistry, food technology or other related sciences with a pharmaceutical background to cover all halal issues. Conclusively, the message comes from the Halal label, which states that food is safe, clean and meets sharia (Alzeer, Rieder, and Abou 2017).

Of the 20 people I conducted interviews with housewives in the Sidorejo downstream sub-district, Medan Tembung sub-district, Medan City, it was found that 90% of them did not pay attention to the halal labels on the medicine packages. They don't even ask the seller whether the drug is halal or not. They feel that the medicine is suitable for children to consume, so what they prioritize is a quick recovery without thinking that the medicine is halal or not. Some people are also guided by the hadith: "Maintaining life is more important or mandatory compared to others for emergency reasons. In the words of the prophet Muhammad SAW emphasized the importance of protecting five things in life, namely religion, life, intelligence, heredity and medicine (HR Bukhari) (Asmak et al. 2015) "so some people underestimate the halal label contained in medicine because it emphasizes health compared to halalness of medicinal ingredients. In practice, there are still many illegal drugs that are not in accordance with laws and regulations and also violate laws such as the Consumer Rights Protection Act (Hehanussa 2022). It is hoped that LPPOM MUI and BPOM will really examine medicines carefully so that people feel calm about taking drugs. People change their lifestyle to become more aware of and care about the halalness of a product, this phenomenon encourages the establishment of a halal lifestyle in society (Rachim and Santoso 2021).

CONCLUSIONS AND RECOMMENDATIONS

The halal label is a halal information for consumption on a product packaging to make it convenient for consumers to shop, unfortunately consumers still don't care about the halal label on the packaging, in fact the halal label is a safeguard for consumers because product safety is guaranteed in a halal certificate. At the end of 2022 many drugs were withdrawn by BPOM on the

grounds that they contained dangerous ingredients. In types of medicines, halal certification is rare. The reason is that halal certification is difficult to obtain in pharmacies and hospitals. As a result, the manufacturer performs or makes a statement that the drug product does not contain any prohibited ingredients and is safe for consumption. Even though the halal label is very helpful in choosing products for all consumers who are Muslim. Housewives are less aware of the halal label on children's medicines, even though the halal label is very important for consumption in the human body. It is also hoped that mothers who have children should be more aware and careful in choosing the drug products they want to give to their children and pay attention to the halal and Thayyib labels in every purchase of products that the body wants to consume or use.

FURTHER STUDY

Currently, pediatric medicine is a very scary phenomenon, where many children are affected by acute kidney failure and the cause is children's syrup. Many parents nowadays are concerned with halal food but not with children's medicines. Even though food that is not halal has been explained in the Qur'an and Sunnah that it can damage the human body. The purpose of this study is for mothers to be more aware of the drugs their children are taking, and to pay attention to the halal label located on the package. This research is descriptive qualitative in nature. By conducting interviews with parents who have children under two years.

DAFTAR PUSTAKA

- Alzeer, Jawad, Ulrike Rieder, and Khaled Abou. 2017. "Trends in Food Science & Technology Rational and Practical Aspects of Halal and Tayyib in the Context of Food Safety." *Trends in Food Science & Technology*, no.
- Ambali, Abdul Raufu, and Naqiyuddin Ahmad Bakar. 2014. "People's Awareness on Halal Foods and Products: Potential Issues for Policy-Makers." *Procedia - Social and Behavioral Sciences*.
- Apriyantono, Anton, and nurbowo. 2003. *Panduan Belanja Dan Konsumsi*. Jakarta: Khairul Bayan.
- Asmak, A., S. Fatimah, I.Huzaimah, A.H. Khuriah, and A.M. Siti Khadijah. 2015. "Is Our Medicine Lawful (Halal)?" *Middle-East Journal of Scientific Research* 23 (3): 367-73.
- Aziz, Norazlina Abdul, Iriani Ibrahim, and Nurazlina Abdul Raof. 2014. "The Need for Legal Intervention within the Halal Pharmaceutical Industry." *Procedia - Social and Behavioral Sciences* 121 (September 2012): 124-32.
- Dewi, Ida Sari, Hudan Taufiq, and Agustina Sawitri Sunandari. 2022. "Upaya Peningkatan Pemahaman Penggunaan Produk Elikzir Dan Sirup Halal

Melalui Kegiatan Pengabdian Di Apotek Karunia Sehat Baru Kabupaten Semarang” 2 (6): 1869-74.

- Eliasari., Putu Ratih Arta, and I Putu Gde Sukaatmadja. 2017. “Pengaruh Brand Awereness Terhadap Purchase Intention DImediasi Oleh Perceived Quality Dan Brand Loyalty.” E-Jurnal Manajemen 6 (12): 6620-50.
- Hasri, Nor Hazirah, Mohd. Zafrullah Mohd. Taib, and Sabarinah Sh. Ahmad. 2016. “Relevance of Regulatory Policies in Governing Adherence to Halal Concept in the Design of Food Premises in Malaysia.” *Procedia - Social and Behavioral Sciences* 222: 306-14.
- Hehanussa, Umi Kalsum. 2022. “Analysis of Non-Halal Drug Use in the Perspective of Maqashid Syariah.” *Jurnal Ilmiah Ekonomi Islam* 8 (1):
- Karimah, Iffah. 2018. “Perubahan Kewenangan Lembaga-Lembaga Yang Berwenang Dalam Proses Sertifikasi Halal” 1 (1).
- Khattak, Jabar Zaman Khan, Asif Mir, Zubair Anwar, Hussain Mustatab Wahedi, Ghulam Abbas, Haider Zaman Khan Khattak, and Humaira Ismatullah. 2011. “Concept of Halal Food and Biotechnology.” *Advance Journal of Food Science and Technology* 3 (5): 385-89.
- Kurniawati, Dwi Agustina Savitri, Hana. 2019. “Awareness Level Analysis of Indonesian Consumers toward Halal Products.” *Journal of Islamic Marketing*. <https://doi.org/https://doi.org/10.1108/JIMA-10-2017-0104>.
- Lies Afroniyati. 2014. “Analisis Ekonomi Politik Sertifikasi Halal Oleh Majelis Ulama Indonesia.” *Jurnal Kebijakan & Administrasi Publik* 18.
- Moelong, Lexy J. 2010. *Metode Penelitian Kualitatif*. Bandung: PT Remaja Rosda Karya Offset.
- Mustafa Ali Ya’qub. 2010. *Kriteria Halal-Haram Untuk Pangan, Obat-Obatan Dan Kosmetika Menurut Al-Qur’an Dan Hadits*. Jakarta: Pustaka Firdaus.
- Nanda, Kurnia Fitra, and Retty Ikawati. 2020. “Hubungan Persepsi Label Halal Mui Terhadap Minat Beli Produk Makanan Pada Mahasiswa Fakultas Ilmu Kesehatan Universitas Muhammadiyah Surakarta.” *Journal of Food and Culinary* 3 (1): 1. <https://doi.org/10.12928/jfc.v3i1.3597>.
- Ningtyas, Palupi Fatma. et.all. 2022. “Halal Medicine Selection Process in Sharia-Certified Hospital.” *Indonesian Journal of Halal Research Vol.4 Nomo*: 85-96.

- Notoatmodjo, Soekidjo. 2012. *Metodologi Penelitian Kesehatan*. Jakarta: Rineka Cipta.
- “Penjelasan Menkes Tentang Kasus Gangguan Ginjal Akut Pada Anak.” 2022. Kementrian Penyandagunaan Aparatur Negara Dan Reformasi Birokrasi. 2022. <https://www.menpan.go.id/site/berita-terkini/berita-daerah/penjelasan-menkes-tentang-kasus-gangguan-ginjal-akut-pada-anak>.
- Rachim, Hadiyanto A., and Meilanny Budiarti Santoso. 2021. “Mainstreaming the Halal Lifestyle: Between Opportunities and Challenges of Social Protection Capacity in Global Trends” 6 (2): 151–61.
- Rahmah, Mas, and Nurul Barizah. 2020. “Halal Certification of Patented Medicines in Indonesia in Digital Age: A Panacea for the Pain?” *Systematic Reviews in Pharmacy* 11 (12): 210–17.
- Ramadhani., Nur’aini Ika, and dkk. 2019. “Analisis Pengaruh Tingkat Religiusitas, Pengetahuan Dan Lingkungan Sosial Terhadap Minat Menabung Mahasiswa Di Bank Syariah Kota Malang.” *E-Journal Riset Manajemen*.
- Ratanamaneichat, Chiratus, and Sakchai Rakkarn. 2013. “Quality Assurance Development of Halal Food Products for Export to Indonesia.” *Procedia - Social and Behavioral Sciences* 88: 134–41.
- Sadeeqa, Saleha, Azmi Sarriff, Imran Masood, Muhammad Atif, and Maryam Farooqi. 2013. “Evaluation of Knowledge, Attitude, and Perception Regarding Halal Pharmaceuticals, among General Medical Practitioners in Malaysia.” *Archives of Pharmacy Practice* 4 (4): 139.
- Shaharudin., Mohd Rizaimy. Jacqueline Junika Pani. Suhardi Wan Mansor. Shamsul Jamel Elias. 2010. “Factors Affecting Purchase Intention of Organic Food in Malaysia’s Kedah State.” *Cross-Cultural Communication* 6.
- Sugiyono. 2016. *Metode Penelitian Kuantitatif, Kualitatif, Dan R&B*. Alfabeta.
- Syamsuni, H. A. 2006. *Ilmu Resep*. Jakarta: Kedokteran EGC.