



## **Understanding The Concept of Halal Lifestyle to Culinary among The People of Pontianak**

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### **Abstract**

*This study aims to examine Pontianak's understanding of the concept of halal lifestyle. As is known at this time the government strives for all sectors such as halal tourism, halal lodging, halal medicines, food and halal drinks and so on have halal certification. In the city of Pontianak itself is famous for its culinary tourism. Starting from Muslim traders to non-Muslims. However, here there are several non-Muslim traders who put a halal label on their wares. These businesses sell a variety of food and beverages. The author sees that most people who are Muslim buy these foods or drinks, while Muslim traders also sell the same types of food and drinks. They only see the halal label listed without understanding the meaning of halal itself. They revealed that the most important thing is that they have a halal label and the food being sold is halal food. It is very clear that people do not understand the concept of halal itself. Even though good and healthy food is halal food and thayyib. Not all foods labeled halal products are halal, and vice versa. Therefore as Muslims they must pay attention to the cleanliness of the food and halalness of these foods. The author is of the opinion that food whose law is unclear is a doubtful matter. Syubhat is ambiguity or obscurity, so that something cannot be known clearly as halal. So that Allah swt commands humans to leave doubtful matters.*

**Keywords:** Halal, Lifestyle, Culinary

### **Abstrak**

Penelitian ini bertujuan mengkaji pemahaman masyarakat pontianak tentang konsep halal lifestyle. Seperti diketahui saat ini pemerintah mengupayakan agar semua sektor seperti wisata halal, penginapan halal, obat-obatan halal, makanan maupun minuman halal dan lain sebagainya memiliki sertifikasi halal. Di kota Pontianak sendiri terkenal akan dengan wisata kulinernya. Mulai dari pedagang muslim hingga non muslim. Namun, disini ada beberapa pedagang non muslim yang memberikan label halal pada barang dagangannya. Para pelaku usaha tersebut menjual berbagai makanan dan minuman. Penulis melihat kebanyakan masyarakat yang beragama Islam membeli makanan atau minuman tersebut sedangkan pedagang muslim juga menjual jenis makanan dan minuman yang sama. Mereka hanya melihat label halal yang tertera tanpa memahami arti halal itu sendiri. Mereka mengungkapkan yang terpenting sudah memiliki label halal dan makanan yang dijual adalah makanan yang halal. Disini sangat jelas bahwa masyarakat kurang memahami konsep halal itu sendiri. Padahal makanan yang baik dan sehat itu makanan yang halal dan thayyib. Tidak semua makanan yang berlabel halal produk tersebut halal, begitu juga sebaliknya. Oleh karena itu sebagai umat muslim harus memperhatikan kebersihan makanan dan kehalalan dari makanan tersebut. Penulis berpendapat bahwa makanan yang tidak jelas hukumnya termasuk perkara yang syubhat. Syubhat adalah ketidakjelasan atau

kesamaran, sehingga tidak dapat diketahui kehalalan sesuatu secara jelas. Sehingga Allah Swt memerintahkan kepada manusia untuk meninggalkan perkara syubhat.

**Kata Kunci:** Halal, Gaya Hidup, Kuliner

## INTRODUCTION

The halal industry is currently a trend based on the government's efforts to impose all sectors including halal culinary tourism. So that many people are interested in the idea and understanding of the halal lifestyle in their daily routine. Halal Lifestyle is an increasingly popular way of life and began to be practiced in various parts of the world including Muslim minority countries. This shows that the concept of living a halal lifestyle has received broad support nationally and internationally. (Adinugraha, Oktaviyani, and Muhtadi, 2021 : 77)

Halal food is the most important thing at this time. Not only packaged food, but food served in restaurants is also being highlighted as halal. Not only food, lodging, banking services, traveling, toiletries, medical devices, cosmetics and others. All parts of life cannot be separated in a Muslim routine activity. Although the concept of halal lifestyle as a whole has not been explicitly determined, it is implicitly mentioned in the Qur'an and Hadith. (Baca, 2021: 5)

The trend and development of halal food can be seen from how much the good food market is in accordance with the various results of a review of the tendency of consumers at the world level. Along with this, the trend of consumption of halal food is also growing because it offers food branding that is safe, clean and seat. The trend of halal and healthy food consumption is expected to remain a preference for the people in the future. In the city of Pontianak itself, they are starting to develop halal culinary tourism. As it is known that people in Pontianak come from various tribes, religions, races and different cultures. Based on data from the Central Statistics Agency (BPS) in 2022 there were 518,952 people of Muslims, Protestant of 32,657 people, 40,022 people, Hindu as many as 316 people, Buddhism of 78,343 people and Confucians of 3,105 people. (BPS Kota Pontianak: 2022)

From the description of the data above, it can be seen that the Pontianak population has various religions and most of them are muslims. So that the culinary in Pontianak city is very diverse ranging from muslim traders to non muslim traders. The number of Muslim population makes the demand for halal based products also very large (Fathoni, 2020 : 1).

The development of a halal lifestyle has made traders in Pontianak start cultivating halal food in their culinary delights. Therefore, non - Muslim traders provide halal labels on their food and to attract customer sympathy that the food sold by them is guaranteed halal. So that some people continue to buy these foods without understanding the true

meaning of halal. When a restaurant gives a halal label not a halal label given by Majelis Ulama Indonesia (MUI) they seem to understand that the food is halal. Even though in reality it is not certain that the food is *halalan thayyiban*, moreover the sellers of these products are non-Muslims.

One of the most popular culinary delights in Pontianak is the *Apollo kwetiau*, *che hiun tiau*, *tofu water* and *beancurd*. Most of the traders who sell the culinary are non-muslims and they also put their own halal label. To attract customers, they employ Muslim employees so that people don't worry about the halalness of the food they sell. Seeing this phenomenon that what happens to the people of Pontianak City in buying food they only see halal labels (halal writing) even though the seller is non muslim and the food sold is halal. Therefore the author wants to discuss understanding the halal concept among the people of Pontianak.

## LITERATURE REVIEW

### Halal Lifestyle

Lifestyle is a person's way of living life. In Islam the lifestyle accompanied by the principle of Islam is known as a halal lifestyle. This means that every activity carried out based on values and norms sourced from the Qur'an and Hadith. It can be understood that halal lifestyle is a way of life that reflects attitudes and behaviors in accordance with the principles of the Shari'a. Halal lifestyle is a way of life that upholds halal principles in all aspects of life, including food, drink and clothing. As a Muslim, living a halal lifestyle is important in ensuring that every aspect of life conforms to Islamic sharia principles. Halal lifestyle is not only about choosing halal food but also determining goods or products that are free from ingredients that are prohibited in Islam.

One manifestation of the halal lifestyle for Muslims is by showing behavior that is in line with the concept of halal. As by consuming halal products as an effort to fulfill life. Halal lifestyle encourages us to be smart and responsible consumers, by reading product labels and knowing the ingredients used in the production process. Therefore halal lifestyle requires business actors to make good products or items and meet consumer demand (A.Rachim and Santoso, 2021: 16)

Seeing the enormous potential for halal lifestyle in Indonesia, the government agreed to issue Law No. 33 of 2014 concerning guarantees for halal products. Article 4 states that products that are appropriate, circulating, and traded in the territory of Indonesia must have a halal certificate. (Konoras, 2017:61) The law clearly stipulates that every product distributed and traded must have a halal certificate. Indicators of halal business trends can be seen in 5 industrial sectors, namely Islamic finance, halal food, muslim fashion, halal tourism, and pharmacy and cosmetics.

### **Halal Concept in Islamic Law**

In language, "halal" comes from the word "halla" which means permissible, permissible or not prohibited. According to Yusuf Qardhawi, halal is something that is permissible (mubah) which is free from obligations that are prohibited and allowed to be carried out by shari'a makers.(yusuf qardhawi, 2007:13) Wahbah al-Zuhailai interprets that mubah is the basis for Mukallaf to decide to do an action or leave it.

Based on several definitions of halal according to the scholars, it can be concluded that halal is anything that is not prohibited by religion. So with this broad understanding of halal, it gives an idea of how important the concept of halal is to be applied in everyday life. Everything that is halal if mentioned by the formulation of the command (amar) then the law can be mandatory. This is very closely related to halal products, where humans are ordered to consume halal food.(Zulham, 2018: 72)

In Law Number 33 of 2014 concerning Halal Product Guarantees it has been explained that what is meant by halal products is a product that has been declared halal according to the provisions of Islamic law, whether in the form of goods or services, food, drinks, medicines, cosmetics, chemical products, Biological products, genetic engineering products, as well as goods used or utilized by the community.(Handayani and Pusporini, 2021: 8)

For Muslims, guaranteeing the halalness of goods/services is very important. Halal in question is not only seen from the substances contained in it, but also includes all processes and ways to obtain them. In the law on halal product guarantees, it has been explained that the process of halal goods is a series of activities to guarantee the halalness of a product which includes material stock, processing, storage, packaging, sales distribution and product presentation.

The halal of a product or food becomes is fundamental for muslims. Even though, non-Muslims also began to use a lot of halal products have been guaranteed cleanliness. (Handayani and Pusporini, 2021:9)The purpose of halal itself is to guarantee that the food that are made safe, clean and does not endanger human health. Thus, with respect to food, drink and clean products can be defined as products that are free from uncleanness or contamination from harmful germ. Therefore, food, drinks or safe products are prepared in accordance with halal requirements and do not harm consumers.

### **RESEARCH METHOD**

The endeavor to address research issues requires a method and research approach. In this study, the researcher employs an empirical approach that is descriptive in nature. The research method, on the other hand, is qualitative research involving both primary and secondary data.

Primary data sources in this study included interviews with several individuals from the city of Pontianak. Meanwhile, secondary data was obtained from relevant books, journals, and documents.

## **RESULT**

### **Understanding The Concept of Halal Lifestyle for Culinary**

As a country with the largest Muslim majority in the world, halal criteria are very important for Indonesian society. Implementing halal life is obligatory for Muslims because it has been mentioned in the Qur'an and Hadith. This is a necessity and becomes a daily routine that must be fulfilled by a Muslim in carrying out his life activities. Halal lifestyle not only includes food and drinks, but includes all activities that reflect all aspects of human life. In this case the author will discuss halal lifestyle in food and drinks.

The concept of halal lifestyle that must be implemented by the community is something that must be clean and has good quality for health. That halal food is healthy and hygienic is the reason why consuming halal food is good for all humans. Related to the issue of halal and haram for Muslims is something that is very important and becomes part of faith and piety. The command to consume Halal food and drink and the prohibition to use or consume Haram is very clear in Islam. Therefore, demand for halal products is increasing both in Indonesia and in various countries.(Haque, 2023:20)

The Indonesian Ulema Council (MUI) defines halal products as products that meet halal requirements in accordance with Islamic law. The criteria are as follows:(Adinugraha et al. 2021:13)

1. Does not contain pork and ingredients derived from pork
2. Does not contain forbidden ingredients, such as ingredients derived from human organs, impurities, blood and so on.
3. All ingredients come from halal animals slaughtered according to Islamic law procedures.
4. All places of storage, sales, processing, management and transportation may not be used for pigs. If it has been used for pigs or other non-halal goods, it must be cleaned first with the procedures set out in Islamic law.
5. All foods and drinks that do not contain khamr.

As happened until now there is a lack of understanding of local people in Pontianak City about halal food and Thayyib. In Islamic law, halal is something that is permissible. The word thayyib according to language contains delicious, good, healthy, reassuring. Besides that, the meaning of thayyib is the meaning of nutrition, namely something (a substance) that is good for the human body. Thayyib has a more precise meaning than ghidza.

Thus, the word *thayyib* has various meanings, namely good, delicious, delicious, clean or holy. (Ma'rifat and Istiqomah, 2020:15)

Based on an interview with one of the Pontianak people, namely Mrs. Sarah, to consume a food, it is enough to look at the halal label printed on the restaurant. No longer looking at whether the label was self-made or issued by the Indonesian Ulema Council (MUI). As long as the food sold is halal food, whether the seller is Muslim or non-Muslim. Likewise, Mrs. Dita and Mrs. Indri said the same thing as Mrs. Sarah, that they no longer saw whether the label was registered with the Indonesian Ulema Council (MUI) or the seller was non-Muslim. The important thing is that the food being sold is halal food, not food that is prohibited or forbidden in Islam.

The author sees that most consumers who are Muslim do not pay attention to who is selling the food, whether Muslim or non-Muslim. Moreover in the Pontianak region there are some culinary sold by non-Muslims even though the food sold is not food or drinks that are prohibited in Islam. Halal indicators that must be seen the presence of halal labels found in the culinary food.

However, not all foods labeled halal products are halal, and vice versa. Caution in consuming food in terms of halal, not fully understood by Muslims themselves. The decision to buy a food can also be influenced by several things, one of which is the influence of the environment (family). The condition of each family is of course different both in terms of the economy and the level of family religiosity between one another. (Safitri and Sa'dudin, 2022:70) Muslims are ordered to consume and use halal and good products as the word of God in Surah Al-Baqarah verse 168:

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا

*"Meaning: Hai all humans, eat halal again both from what is on Earth."*

Al-Sa'di explained that this verse is a call aimed at all humans both believers and infidels. Muhammad Ali al-Shabuni explained the verse with the same understanding that that is aimed at all humans so that they consume what Allah has made for them. Allah commands all His Messengers to consume halal food and do useful things. (Ali, 2016:292) Sayyid Qutub in the Book of Tafsir Fi Zhilal Al-Qur'an, explained the verse that Allah SWT created what was on earth was for humans. Therefore, Allah SWT makes lawful what is on earth without any restrictions regarding this halal, except for types of food and drinks that are dangerous. (Qutub, 2003:276)

From the verses of the Qur'an above it can be understood that consuming foods and drinks that are good again halal are part of the command. For this reason, as Muslims, they must pay attention to the cleanliness of the food and halalness of these foods. Muslims must be careful in choosing food, especially in the era of technology and

globalization as currently the halal food products made by the industry cannot be clearly known. It could be that the production contains substances that are harmful or substances that come from materials that are haram. The following is the classification of halal food and thayyib in Islam (Hasanah et al., 2021)

1. Halal in the substance. The substance of food is basically halal for consumption and its halal is set in the Qur'an and Hadith.
2. Halal how to get it. The way to get it is food that is obtained in the right way. Like buying, working and so on. Islam is very concerned about food. Islam demands to enjoy everything that is halal and thayyib. Religiously non-halal food will have a negative effect on life.
3. Halal in processing. Everything is basically allowed, and will be haram if the processing is not in accordance with Islamic law. Like wine that was originally halal, but when processed it is liquor, then the drink is forbidden because it can damage the mind.
4. Halal in terms of presentation. Halal and Thayyib food for consumption must be in accordance with the way of serving, there should be no food or drink that is categorized into unclean foods/objects according to the Qur'an and hadith and not mixing foods that are definitely halal with food whose halal status is not clear (syubhat )
5. Halal in the process. Halal food must be in accordance with the process of obtaining it, namely in a way that is justified by Islamic law. For example not stealing, robbing, and so on. If the process isn't in accordance with the provisions, then the food will be haram for consumption.

Based on the halal food category and Thayyib above, the authors argue that food whose laws are unclear including cases syubhat. As buyers we don't know whether the tools or containers used are completely clean not exposed to unclean objects even though the food is halal. Therefore the food or drink is unclear halal. Meanwhile Allah ordered his people to consume halal thayyiban food or drinks. Where food or drink in the processing or presentation must use a truly clean and holy container from unclean objects. As based on a hadith narrated by Imam Bukhari:(al-Bukhārī1987)

Syubhat comes from the Arabic language (الشبهة) which means a similar situation, dark, blurry, vague, unclear. In a broader perspective something that is not clear whether it is true or not, or still contains the possibility of being right or wrong. Abdurrahman Ar-Rashid defines syubhat that every matter that isn't clear between halal and haram is for humans. This can happen because of the unclear reasoning and maybe because it is not clear to understand the texts or arguments that exist for an event (Rasyid, 2006:47).

Syubhat is ambiguity or obscurity, so that something can't be known clearly as halal. Syubhat about something can arise, either due to unclear legal status or unclear nature or facts. Its legal status can be known either based on texts or ijihad carried out by the scholars using the qiyas method, istishab, and so on. It is necessary to know that syubhat is different from cases that are clearly forbidden, or with halal, makruh, obligatory and sunnah.

Subhat arises from ignorance, not from knowledge. This situation will continue to doubt and will never give birth to certainty in determining attitudes, until an explanation comes from the cleric. Conditions like this are generally experienced by the majority of ordinary people. Although it's sometimes debated about the lack of clarity, in this case it is certainly not because of doubt, but based on clear science.

Regarding the issue of syubhat, Islam provides a line called wara' (caution for fear of committing unlawful acts). Where with this characteristic a Muslim is expected to distance himself from things that are still doubtful so as not to be dragged into unlawful acts (yusuf qardhawi, 2007:27) . In the hadith narrated by Imam Turmudzi, Rasulullah SAW ordered his people to stay away from and leave doubtful matters. Something that still doubts its halal or haram must be proven the truth of its halal or haram. So that a person becomes clear and confident to do it if it includes halal goods and leaves if it is clear. In accordance with the rules of fiqh:

أَلَيْفِينُ لَا يَزَالُ بِالشَّكِّ

*"Meaning: That belief cannot be dispelled by doubt."*

According to Ahmad Batahi Al-Khatabi, there are three laws of leaving syubhat, namely obligatory, sunna and makruh. If the syubhat is believed to bring to the haram, then leaving it is mandatory. If the syubhat is heavier to the haram, then leaving it is the sunnah. If it is heavier to the halal ones, then leaving it is makruh. Syubhat depends on one's attitude, meaning that syubhat applies to certain people but not to others. Therefore, doubt can be concluded as something that is very subjective. The status of syubhat in the hadith of the Prophet Muhammad there are 3 parts, among others (Mahmud, 2017:135):

1. Groups that include syubhat as unlawful matters. The reason is the words of the Prophet. "Whoever avoids the vague then he has guarded his religion and honor. And whoever falls into a vague matter has a very high potential to fall into something forbidden.
2. Groups that include syubhat as a lawful matter. The reason is the words of the Prophet. "like a shepherd near a cliff". This shows that he hasn't entered into the status of haram, a Muslim is only required to be careful so as not to fall into a haram.



3. Groups that say that syubhat is not halal and not haram, the reason this statement is the words of the Prophet. that halal and haram are something that is clear status.

The categorization of syubhat in these three groups is the existence of the syubhat itself, it cannot be fully determined as something that is haram or halal. It is more appropriate if syubhat has its own status, syubhat is a syubhat whose process is returned to the perpetrators. Because a lot of humans do not know things with halal or haram status (syubhat)".

Therefore the government imposes all sectors of the industrial sector into a halal business trend. In Indonesia, halal products have been regulated in Law No.33 of 2014 concerning Halal Product Guarantee. Every product that is ready to be traded must have a halal certificate. So that the halal lifestyle trend emerged in the community to several parts of the world.

But unfortunately there are still some business actors who make the halal label itself do not register the halal label as did by non -Muslim traders. Because of the lack of community understanding of the halal concept of halal thayyiban food. Therefore, to avoid this, it is better to instill religious practice in the community for an understanding of the halal concept of halal thayyiban food or drinks. As a Muslim must leave the matter of syubhat.

## CONCLUSION

The halal industry is currently a trend based on the government's efforts to impose all sectors including halal culinary tourism. Halal Lifestyle is an increasingly popular way of life and began to be practiced in various parts of the world including Muslim minority countries. In the city of Pontianak itself, they are starting to develop halal culinary tourism. The development of a halal lifestyle has made traders in Pontianak start cultivating halal food in their culinary delights. Therefore, non -Muslim traders provide halal labels on their food and to attract customer sympathy that the food sold by them is guaranteed halal. So that some people continue to buy these foods without understanding the true meaning of halal.

Based on the results of observations, most Muslim consumers do not pay attention to who sells food whether Muslim or non -Muslim. Moreover, in the Pontianak area there are several culinary delights that are sold by non-Muslims even though the food being sold is not food or drink which is prohibited in Islam. Not all foods labeled halal products are halal, and vice versa. Muslims must be careful in choosing food, especially in the era of technology and globalization as currently the halal food products made by the industry cannot be clearly known. It could be that the production contains substances that are harmful or substances that come from materials that are haram.

The authors argue that food whose laws are unclear including cases syubhat. Syubhat is ambiguity or obscurity, so that something can't be known clearly as halal. According to Ahmad Batahi Al-Khatabi, there are three laws of leaving syubhat, namely obligatory, sunnah and makruh. If the syubhat is believed to bring to the haram, then leaving it is mandatory. If the syubhat is heavier to the haram, then leaving it is the sunnah. If it is heavier to the halal ones, then leaving it is makruh.

Syubhat depends on one's attitude, meaning that syubhat applies to certain people but not to others. Therefore, doubt can be concluded as something that is very subjective. Because of the lack of community understanding of the halal concept of halal thayyiban food. Therefore, to avoid this, it is better to instill religious practice in the community for an understanding of the halal concept of halal thayyiban food or drinks. As a Muslim must leave the matter of syubhat.

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