

Integrated Control Management on Halal-Thayyib of Food Towards Street Food in Indonesia

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Integrated Control Management on Halal-Thayyib of Food Towards Street Food in Indonesia

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Abstract

This paper describes about the phenomenon of highly consuming society especially children towards street food or snacks. Street food is a kind of food which is sold at five-foot stalls, roadsides, stations, schools, markets, housings and other locations. Consumers' high need of delicious, healthy and interesting snacks triggers the society to be creative and keep creating delicious, healthy and interesting snacks. On the other hand, as we know that there is still a lot of food in the markets and schools containing dangerous chemical compounds, prohibited substances by religion and is not allowed to be consumed. Those dangerous substances can be in the form of formalin, borax, textile dyes, like rodamine and yellow methanyl, illegal drugs and other addictive substances. Those substances are now available at the markets and can easily be obtained. It makes the producers tempted to use those ingredients and mix them with their products. The effects of those ingredients is not only dangerous for human body physically but also mentally. This paper is the result of qualitative study by using economic and management approach, normative-juridical approach and case approach. Based on methodological and theoretical analysis, this paper results in some conclusions as control management system in Indonesia is conducted integratedly by involving various parties. For halal products, it is done with halal guarantee system mechanism and halal certification by Indonesian Ulama Association (MUI). For thayyib product, it is done with product audit mechanism, licence and industrial certification by National Agency of Drug and Food Control (BPPOM). Product action is handled by police and prosecutor meanwhile the effect of the products is handled by local hospital. The involvement of some parties in controlling halal-thayyib food in Indonesia is a firm step related to dangerous and non-halal food in Indonesia. It is the realization of maqasid al-sharia in ensuring muslim society to embrace their religion by obeying the command to consume halal-thayyib food.

Keywords: *integrated control management, Halal-Thayyib, street food.*

1. INTRODUCTION

Any kind of food in the world halal to eat except there is no prohibition of Allah and Nabi Muhammad SAW to be eaten. Islamic religious adherents advised to eat food that is lawful and good. "Halal" food means food derived from God's favored endeavor. While good food is beneficial for the body, or food that is tasty and delicious bergizi. food not necessarily good for the body, and the food may be harmful to health. Furthermore, food that is not kosher can interfere with spiritual health. Growing meat from unclean food, will burn in the fire doomsday neraka. food lawful terms there are three types: (1) The form of animals on land and at sea, such as rabbits, chickens, goats, cows, birds, fish. (2) In the form of vegetable (plants) such as rice, fruits, vegetables and others. (3) Other earth products, like all salt.

The first principle established by Islam, in its origin: everything created by Allah is halal. There is nothing unlawful, except if there is a shahih nah (not handicap) and sharih (clear meaning) that forbid it. As a rule of jurisprudence:

الأصل في الأشياء إلا باحة حتى يذلل الدليل على التحريم

Meaning: In the beginning, everything is mubah (allowed) before there is a proposition that forbid it.

The scholars, in establishing the principle that everything of its legal origin may, refer to some verses in the Qur'an:

He was ⁴ the one God, who made everything on earth for you and He wills (creating) the heavens, and made him the seven heavens. And He is All-Knowing all things.

From here then the area of prohibition in the Islamic Shari'a is actually very narrow, on the contrary the halal territory stretched very wide, so as long as everything there is no texts that prohibit or justify it, will return to the law of origin, that is allowed in the area of forgiveness of God. In the case of food, there are animals and some are derived from plants. There are terrestrial animals and there are also sea animals. There are sacred animals that can be eaten and some unclean and nasty animals are forbidden to eat it.

Likewise food derived from plant materials and learn information from the Qur'an and Hadith which states food and drinks are halal and the haram and the legal conclusion taken from both. Concern Allah greatly to the activity about food and eating for his creatures. This is reflected in his word in the Quran about *Tha'am* word meaning "food" are repeated as many as 48 times in various forms. Coupled with *Akala* word meaning "eating" as a verb is written as many as 109 times in a variety of derivatives, including the command "eat" as many as 27 times. While the activities associated with the eating of "drink" which in the language of the Qur'an is called *syariba* repeated at least 39 times.

Observing fenomenatingginya public consumption, especially of children to snack or snack. Snackfood (Street Foods) is a type of food sold at the foot five, curb, at the station, at school, at the market, where settlement and similar locations. The high need in the consumer shall tasty *snacks* make people more creative and continue to create a variety of *snacks* are tasty, healthy, and attractive. But as we all know, in reality there are many *snacks* that circulated in schools and pasaryang contain hazardous chemicals, contain substances forbidden religion and should not be human consumption. material-hazardous materials could include *formalin*, *borax*, textile dyes as *rodamin* and *methane yellow*, Even drugs and other additive substances. These materials are still available on the market today and quite easy to obtain so that producers are tempted to use the material to mix in the product. The impact of the use of these materials vary not only harmful to the physical health of the community, but also have an impact on people's mental health. ⁵

According to Indonesian Law No. 8 of 1999 on Consumer Protection, food safety is a necessary condition and effort to prevent food from possible biological, chemical, and other contaminants that may disrupt, harm, and harm human health. Based on the aforementioned understanding, hazardous substances as mentioned a ³ ve are in violation and contrary to the Consumer Protection Act.

In order to prevent food from the possibility of biological, chemical, and other substances that could interfere with, harm, and endanger human health, the purpose of this paper will describe two important things: firstly to map the types of snacks or snacks that are often circulated in the community both in school - schools, markets and crowded centers. Furthermore, this paper aims to analyze the management oversight of the *snacks* or *snacks* that are highly vulnerable to use of hazardous materials, as well as to analyze the concept of *kosher* food supervision management-system integration model. Halal food with *kosher* food is processed, acquired and generated by the type and manner -how to appropriate Shari'a Islam. Food *thayyib* or good or proportionate food is food in consumption is good for physical and mental health and is not harmful.

2. WRITING METHOD

This paper is the result of qualitative research using economic and management approach method, normative-juridical approach, and case approach. Economic approach is used to know the motivation of society using dangerous materials in the product of snack. Management approach is used to see the governance and government role And the community in carrying out the supervisory function with an integrated system. The normative-juridical approach is used to see how legislation and regulatory policies are related. The case approach is used to look at the latest cases of hawker-related products containing hazardous and narcotic substances. This article uses the theory *maqasid al-sharia* and the concept of *halal-thayyib* in analyzing the purpose and nature of the importance of keeping *kosher food-thayyib*, and find alternative solutions integrated surveillance system so that people get a guarantee protection From harmful and unlawful food.

3. THE PHENOMENON OF STREET FOOD (STREET FOODS) IN INDONESIA

Food snacks, also known as street foods, are types of food sold in street vendors, on the street, at stations, in markets, residential areas, and similar locations. According to the directorate of nutrition directorate general of nutrition and mother and child health of the Ministry of Health (2011) food snack is a food and drink that can be consumed directly purchased from food vendors, whether produced by the seller or produced by others, without processed again.

Snacks (street foods) is very liked by school-age children who have a habit to snack after school time is over. Often these snacks are sold on the side of the road or on the edge of the sewer and placed in an open area so that, ease of contact between food sold with microbes. Though microbes are one cause of diarrheal diseases. School-aged children are susceptible to diarrheal diseases, because the snacks they consume are easily contaminated by microbes. Therefore it is important to know the amount of microbial contamination in child snacks, especially the cause of diarrhea. Diarrhea-causing bacteria include *Escherichia coli* (*E. coli*).

The survey results of the Food and Drug Supervisory Agency (BPOM) in 2014 stated that Indonesia through 866 primary schools in 30 cities in Indonesia proves 35% of snack food is not eligible. The content of substances contained in snacks in schools are formalin of 27.3%, methanol yellow by 10.2%, rhodamine 10.9% and borax as much as 56.7%. Approximately 30 percent of snacks sold in stalls and canteen in a number of schools on the island of Java, contain harmful chemicals. The percentage was obtained after conducting supervision and sampling test of school children snacks in six provincial capitals in Java Island, such as Jakarta, Serang, Bandung, Semarang, Yogyakarta, and Surabaya. The snacks that contain the highest dangerous ingredients such as meatballs, jelly or gelatin, ice and colored beverages or syrup.

Snack foods can be found in almost every elementary school, usually out of school or in school. Snack foods are placed in an open place and sometimes mixed with dangerous ingredients. This causes food snacks to be unhealthy and harmful to be consumed, the results of research conducted by the Food and Drug Supervisory Agency of Indonesia (BPOM RI) and Bogor Agricultural University (IPB) proves 35% of schoolchildren junk in Indonesia is not healthy consumed.

Types of snacks or snacks that are often circulated in the community both schools, markets and the center of the crowd indicated dangerous is a snack made from ice, syrup, jelly, fried sauce and meatballs. Malicious food is seen from the packaging, shape, color is very popular with school-age children so many children who consume it without knowing the dangers and the consequences that can arise from these snacks. Substitution of addictive substances that excessive into the snacks is very dangerous. This will not be seen in the near term but in the long term will appear damage to the kidneys and disturbances in the child's body. Any snack will be able to make and cause children to be diarrhea, carcinogenic foods can cause cancer and tumors. Other impacts are causing uncontrolled obesity, nausea, vomiting and poisoning.

Not all products circulating in Indonesia is guaranteed halal. The total percentage of products that already have Halal Certificate from 2011 to 2014 is only 26.11%. From these figures, it can be seen that in fact there are many products circulating in Indonesia, which does not have the Halal Certification. The absence of Halal Certification will result in the absence of halal label information contained in the packaging of a product. This may cause Consumer to doubt the halal status of a product. Halal status of a product that is doubtful, the law to consume them is doubtful, that is better avoided for consumption.

The provision in Article 29 Paragraph (2) of the 1945 Constitution, the State guarantees the independence of every citizen to embrace his or her own religion and to worship according to their respective

religions and beliefs. According Zulham, "guarantee" as referred to in Article 29 paragraph (2) of the 1945 Constitution has the meaning of support (*support*), protection (*protection*), and duty (*obligation*) at once, all of which require adjustment (*regulation*) to be implemented in the form of legal action (*legal action*). That is, the constitution guarantees illustrate the support, protection, and obligations of the state towards every independence residents to embrace and worship according to their religion, the than implemented various measures to fulfillment (fulfillment) citizen rights state to practice their religion through the entire legislation.

Good food or halal is a food that is considered good by normal human instinct, or considered good by all humans. For Muslims there is one factor that is far more important again that the connection about halal or haram a food. Muslims are taught to eat clean and healthy food. Islam is very concerned about the source and cleanliness of food, how to cook, serve and eat food. To know the halal and holiness of a food product was not a difficult problem, because the ingredients can be known clearly, and the process is not too complicated. In the present the problem of halalness of a food product or medicine is often questioned because of the process of making the average using advanced technology.

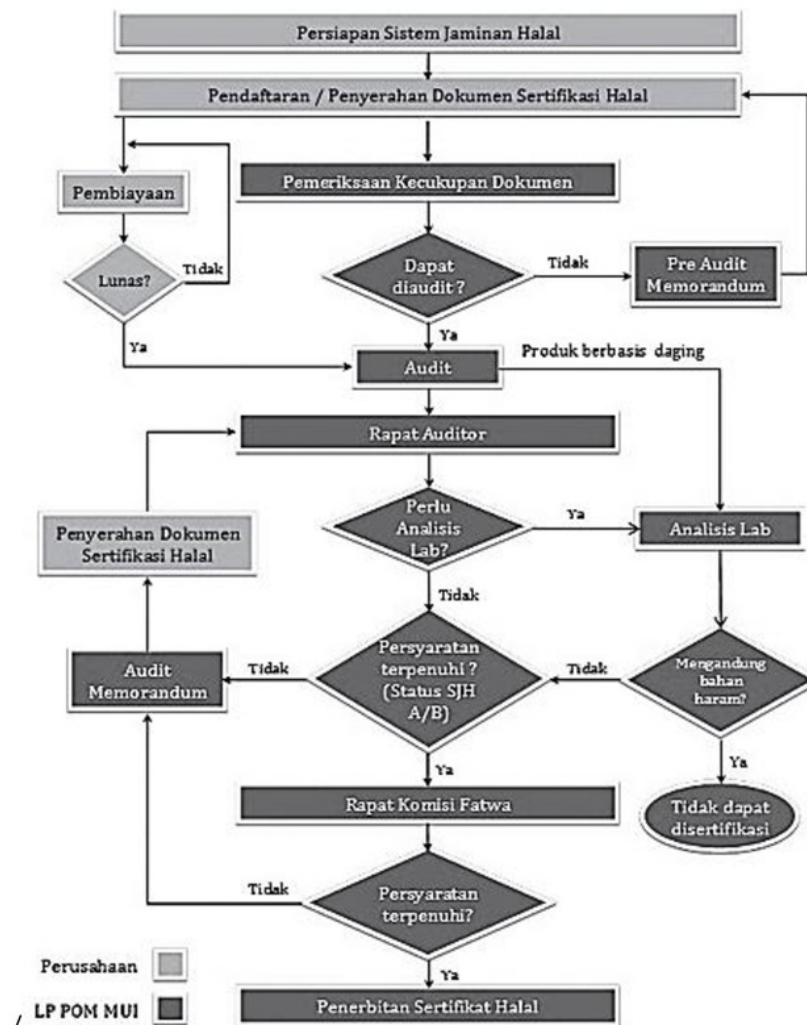
For Muslims, consuming halal food is an obligation. Therefore, based on the constitution, it is appropriate that the government guarantees the right of Muslims to consume products that are guaranteed halal according to the Islamic Shari'a. The State is obliged to protect Muslim Consumers by establishing policies that provide legal certainty on the guarantee of halal and thayyib products. Monitoring and management regarding halal products, particularly snacks (streetfoods) that have so far still not synchronized and inconsistent. The existence of people who use hazardous materials in the snack product is weak governance and the role of government and society in the oversight function that is not integrated, both of legislation and regulatory policy. The proof is still a few business actors who feel have an obligation to include halal label. Whereas for Muslim consumers in accordance *maqasid al-sharia* and the concept of *halal-thayyib* the very important *nature-thayyib* keep *kosher* food. The need to find alternative surveillance solutions with an integrated system so that people get guaranteed protection from harmful and haram food.

4. HALAL-THAYYIB FOOD SUPERVISION OF STREET FOODS IN INDONESIA SUPERVISION OF HALAL-AGAINST SNACKS (STREET FOODS) IN INDONESIA

Settings halal product is regulated through the Law of the Republic of Indonesia Number 8 of 1999 on Consumer Protection that food security is a condition and effort needed to prevent food from possible contamination of biological, chemical, and other objects that can disrupt, harm, and harm human health. Based on the aforementioned understanding, hazardous substances as mentioned above are in violation and contrary to the Consumer Protection Act. As stated in Government Regulation No. 69 of 1999 on Food Label and Advertisement, one of the articles regulates the obligation of producers to check the halal of their products before putting the label "halal" on the product. While the procedure of inclusion of halal article on the food label is regulated through the Decree of Director General of POM Number HK. 00.06.3.00568 which among others explained that the inclusion of "halal" on the food label was given by the Director General of Food and Drug Supervisor (POM) after obtaining the assessment result from the assessment team consisting of Ministry of Health, Ministry of Religious Affairs and Majelis Ulama Indonesia.

The halalness of a hawker product requires knowledge in the areas of food, chemistry, biochemistry, industrial technology and supported by the understanding of science and technology (science) and Islamic Sharia. Thus, the integration between understanding of science and Islamic Sharia is required. This shows that not all Muslims will easily know the status of halal or prohibited a product to be consumed. Halal certification aims to provide legal certainty and legal protection to consumers as well as improve the competitiveness of national products in the country. The halal product certification provisions have two main objectives: (a) protecting consumers by the availability of products whose halal is protected and guaranteed by law and (b) profiting producers by increasing competitiveness and turnover of production and sales. These objectives will be achieved when considering the certification of national halal products, standardizing the certification process and their measuring instruments, certification systems, the principles of regulation for which purpose certification should be carried out and certification bodies, equipment, technology, laboratories that meet the standards, and the duration of halal certification. Certification must also reach non-ciprocated raw materials, additives as well as auxiliary materials for non-food products, beverages, medicines, cosmetics and other products circulating in the community.

The process and implementation of halal certification, LPPOM Indonesian Council of Ulama (MUI) cooperates with several institutions and ministries and a number of universities in Indonesia. Especially with BPOM, LPPOM Indonesian Council of Ulama (MUI) cooperates in the inclusion of Indonesian Council of Ulama (MUI) halal certificate on packaging for products circulating in Indonesia. Here groove of halal certification process carried out by Indonesian Council of Ulama (MUI) before the implementation of the Act LPPOM JPH. Sebagaimana following chart:



Based on the flow, the business actor registered the halal certification directly to LPPOM Indonesian Council Of Ulama (MUI) with two requirements that must be fulfilled before the audit, namely the completeness of the document and the payment of the financing. The cost required for the management of halal certification is Rp 1 million up to Rp 5 million per certificate for middle and upper companies, and Rp 0 to Rp 2.5 million per certificate for small-medium enterprises, depending on the size or size of the company. Such costs are costs of services used to audit *on desk* or *on site* (field). The fee does not include transportation and accommodation costs for conducting field audits. The cost of transportation and accommodation is

determined by the company applying for certification and agreed in a contract with the certified halal certificate company.

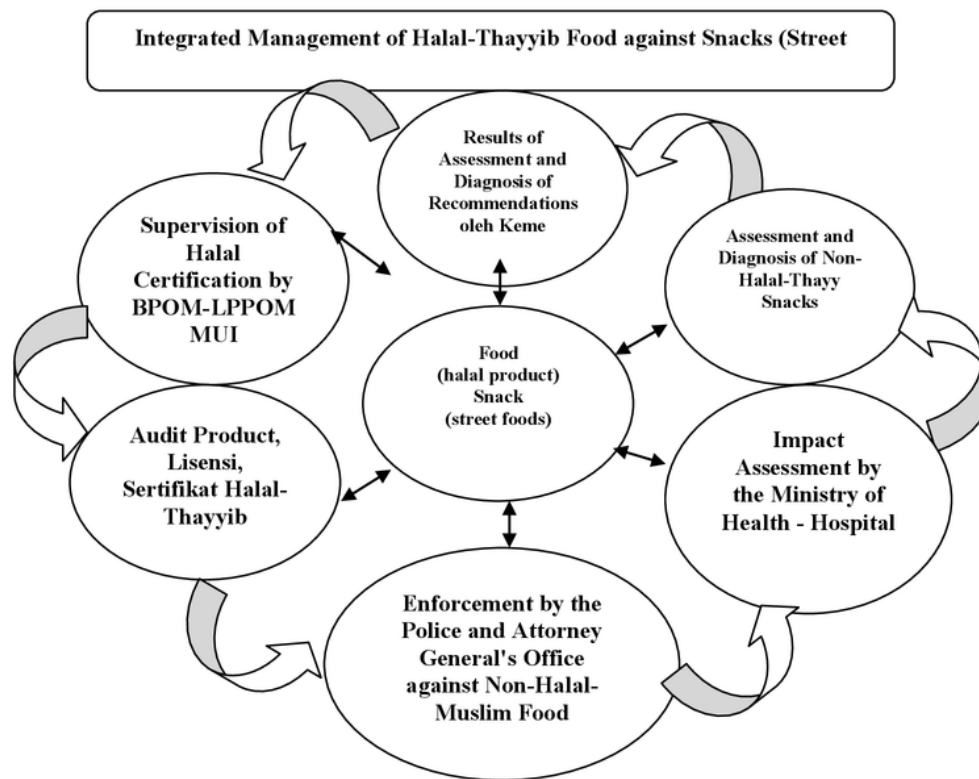
Supervision of halal-thayyib food to street foods in Indonesia is done by utilizing the progress of science and technology in the field of food is now growing rapidly. If the first processing and utilization of raw materials is very simple and traditional and still glued to what is in nature, whereas now the era has advanced science and technology is growing so rapidly that the potential to fabricate what happens in nature, the materials used can be engineered so it is difficult to know the halal and sanctity of its materials. *Halal* foods are foods that are processed, acquired and produced by different types and ways that suit the Islamic Shari'a. *Thayyib* or good food or food that is proportional food in consumption is good for physical and mental health and is not harmful. Snacks indicated are dangerous snacks made from ice, syrup, jelly, fried sauce and meatballs.

5. INTEGRATED MANAGEMENT SUPERVISION OF HALAL-THAYY FOOD AGAINST SNACKS (STREET FOOD) IN INDONESIA INTEGRATED CONTROL OF HALAL FOOD AGAINST JIJANAN (STREET FOOD) IN INDONESIA

Halal and haram is fundamental in Islam because it is a substance of Islamic law. The order to consume halal food in the Qur'an becomes the basis for every Muslim to pay attention and choose to eat only kosher food. "O people, eat what is lawful again from what is on earth. Do not follow the steps of Satan because Satan is a real enemy to you". (Surah al-Baqarah [2]: 168). The verse gives a clear command to choose the food with kosher criteria and *thayyib*. The importance of attention to aspects *thayyiban halalan* (lawful and good) is an attempt to give the blessing for the body and health.

As the largest Muslim country in the world, Indonesia should be able to become a world halal hub and a pioneer in the globalization of kosher certification. Eating kosher food is a basic right of every Muslim including the hawker (*street foods*) are preferred by the majority. This is not only related to religious beliefs, but there are health, economic and security dimensions. So with the majority Muslim population, unquestionably the state should attend to protect its citizens in the fulfillment of the fundamental rights of its citizens. In harmony with that business actor (producer) is also supposed to provide protection to consumers. For that purpose, it is demanded a more active role of the state in the regulation of the economic system described in the strategy undertaken by the government (state) in carrying out the trade/business instrument among others through regulation.

The management of halal-thayyib food supervision on street food in Indonesia is done in an integrated manner involving various actors. During this oversight through *audits* of halal food *product*, licensed to industry certification performed by the BPOM and LPPOM Indonesian Council Of Ulama (MUI) working together in the inclusion of the Indonesian Council Of Ulama (MUI) halal certificate on the packaging for the products circulating in Indonesia. This supervision is done partially. Supposedly supervision hawker (*street foods*) in the field carried out in an integrated manner with the involvement of police and prosecutors in the prosecution of products that are not certified halal assurance in the field conducted a raid on a regular and prosecution for businesses that do deviations from the packaging, materials, shape and taste snacks. The impact of non-halal snacks product-thayyib done by the Ministry of Health through Regional General Hospital by conducting assessment and diagnosis of consumers who consume snacks that are contaminated with harmful substances. Then the results of the assessment and diagnosis of the impact of harmful snacks and suggestions to be considered in food certification by the BPOM and LPPOM Indonesian Council Of Ulama (MUI) working together in the inclusion of Indonesian Council Of Ulama (MUI) halal certificate. The involvement of various actors in the supervision of kosher food-thayyib in Indonesia is a decisive step on the proliferation of dangerous foods and non-kosher to snacks (*Street Foods*) in the halal assurance system (HAS) and the halal certification by the Indonesian Ulema Council as a trustee of the embodiment *maqasid al-sharia* in order to assure the Muslim community in the practice of religion (*hifdzu al-din*) is to run a *command-thayyib kosher* foods. Because everyday human life in need of food and drink that is not only proven to be ensured nutritious kosher too high (*thayyiban*) to meet the nutritional needs of the body.



6. CONCLUSION

First, the progress of science and technology in the field of food is now growing rapidly. If in the past processing and utilization of raw materials is very simple and traditionally still shaped as nature, whereas now the era has advanced science and technology is growing rapidly so that the potential to design nature phenomenon, the materials used can be engineered so it is difficult to know the halal of its materials. *Halal* foods are foods that are processed, acquired and produced through a way that suit to Islamic Shari'a. *Thayyib* or good food or food that is proportional food in consumption is good for health physically and mentally and it does not indicate harmful. Food that indicated as dangerous made from ice, syrup, jelly, fried tomato sauce and meatballs.

Second, food control management in Indonesia is integrated with the involvement of several sides. For *halal* products through the mechanism of halal assurance system (SJH) and halal certification by the Ulema Council of Indonesia. And for *thayyib* product is done through product audit mechanism, licensed and industry certification by Food and Drug Supervisory Agency(BPPOM). As for product action taken by Police and Attorney. As for the impact of the products is handled by Hospital. Involvement of several sides in the supervision of halal-thayyib food in Indonesia is a firm action for rampant circulation of dangerous and non-halal food in Indonesia. It is a mandate of manifestation of *maqasid al-sharia* in order to assure Muslim community to practice religious principles (*hifdzu al-din*) through running a obligation to only eat *halal-thayyib* food.

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