

## HALAL SLAUGHTERHOUSE TO ACHIEVE HALAL VALUE CHAIN OF THE RESTAURANT AND MEAT-PROCESSED FOOD INDUSTRY

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**Abstract:** *Indonesia is the 4th most populous country in the G-20 with 86.9% of population being Muslim. The Muslim population growth is increasing every year. In Indonesia, Halal product guarantees regulated in Law No. 33 of 2014 classify slaughter services as the third group that must be halal certified in October 2024. The results of our research found that the obligation of halal certification for the first group is on food and beverage products and the second group, raw materials, food additives and auxiliary materials for food and beverage products are also heavily influenced by slaughter services, particularly for processed meat products. Slaughterhouses (RPH) that already have halal certification will facilitate certification for restaurants and processed meat businesses, thus halal certification in slaughterhouses (RPH) will be sustainable to achieve halal value chain of the restaurant and meat-processed food industry. This study aims to answer the problems of slaughterhouses (RPH) in Indonesia in terms of halal certification and the impact of fulfilling halal slaughterhouses (RPH) for sustainable halal certification. In this study, the authors used a qualitative descriptive approach with observation techniques and literature studies.*

**Keywords:** *Slaughterhouse (RPH), Halal Certificate, Halal Value Chain*

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### Introduction

Halal and the opposite word of haram (unlawful, forbidden) apply to all facets of life but are of particular interest here as they relate to food and more specifically meat. Slaughterhouses (RPH) are places to slaughter animals such as cows, goats and chickens. Several permits are needed to be able to run this business, including a halal certificate for slaughterhouses that produce halal meat.

The Qur'an implies that in food should not only be halal but also must be thayyib. This is evidenced by the halal words in several verses of the Qur'an that are always followed by the words thayyiban since not all halal food is thayyib for consumers. For example, the process of slaughtering livestock that does not mention the name of God is certainly not a process that is thayyib. (Lahaling, Kindom, & Singkeru, 2015)

It written in the Quran Al Maidah verse 88 :

مُؤْمِنُونَ بِهٖ أَنْتُمْ الَّذِي اللَّهُ وَاتَّقُوا طَيِّبًا حَلَالًا اللَّهُ رَزَقَكُمْ مِمَّا وَكُلُوا

Eat of the good, lawful things provided to you by Allah. And be mindful of Allah in Whom you believe. (5:88 Quran)

Halal food products are products that meet halal requirements in accordance with Islamic law, among others are food that (Ministry of Religion, 2003) : (1) does not contain pork and ingredients derived from pork. (2). Does not contain ingredients that are forbidden such as ingredients derived from human organs, blood, and feces. (3). its materials derived from halal animals slaughtered according to the procedures of Islamic law. (4). the storage, sales, processing, management, and transportation places are not used for pigs and/or other non-halal goods. If it was used for pigs and/or other non-halal goods, it must first be cleaned by the procedure of Islamic law. (5). Does not contain khamar.

In the market, these meat products are processed in slaughterhouses (RPH) then being distributed to markets and finally to consumers. To guarantee that slaughtered meat products are halal, the slaughterhouse must have a halal certificate. Based on Government Regulation (PP) (39, 2021) concerning Implementation of the Halal Product Assurance Sector, it is stated that the staging of halal certification obligations for food products, beverages, slaughter products and slaughter services began on October 17 2019 and will be completed on October 17 2024.

Halal slaughterhouses are required for The Restaurant And Meat-Processed Food Industry which has a halal certificate, this is the background of our research that halal slaughterhouse (RPH) would achieve halal value chain of the restaurant and meat-processed food industry.

### **Literature Review**

Halal and haram food is in the spotlight for the Indonesian people, who are predominantly Muslim. The issue of haram food has such a great impact on society, because the issue of food and drink for a Muslim is not just a means of fulfilling physical, bodily or necessities of life, but also concerns aspects of aqidah, morals and morality. Besides being related to the Shari'a, a Muslim is one hundred percent sure, from halal food and drink will produce human beings who have noble and commendable morals. And vice versa, unclean food. It will eat away all of his blood, heart and conscience, so that the actualization of human life tends towards things that smell of immorality, mudhorot, and even disturb the general peace in the form of criminal activity.

Product raw materials are the main materials used in production process activities, both in the form of raw materials, semi-finished materials, and finished materials. While product additives are materials that are not used as the main ingredient added in the production technology process. Auxiliary materials or auxiliary materials are materials that are not included in the category of raw materials or additional materials that function to help speed up or slow down the production process, including engineering processes. Halal goods cannot be separated from the objectives of Islamic law, namely: taking *maslahah* and rejecting harm or danger. If according to health, a type of product can be life-threatening, then the product is forbidden to use. (Djalal, 2017).

A Slaughterhouse is a complex building with a special design and construction that meets certain technical and hygienic requirements and is used as a place for slaughtering slaughtered animals other than poultry for public consumption:

1. Regarding the process of slaughtering livestock, it is very important to determine which livestock products are halal or haram. An example, goat livestock is considered as a halal animal in terms of any religion. However, if the slaughtering process is carried out in the wrong way and does not follow religious (Islamic) law, the products

produced, especially the meat, will become haram, so if we consume products that are haram, it is a sin for us to eat them.

2. In order to produce and provide meat that is halal, safe and suitable for consumption, it is necessary to handle meat in a hygienic, healthy and safe manner in the meat supply chain starting from farms until it is ready for consumption, or in other words, it is necessary to apply hygiene at each stage in the meat supply chain. Meat supply chain from farm to ready-to-consume meat. This is in accordance with the Decree of the Minister of Agriculture No. 413/1992 and the Fatwa of the Indonesian Ulama Council (MUI) (1976, 1990) which states that the technique of slaughtering animals in Indonesia is carried out in an Islamic manner, even though those who eat the products (meat) are not Muslims.

Halal certification for Slaughterhouses (RPH), Poultry Slaughterhouses (RPU) or Chicken Slaughterhouses (RPA) is one of the priorities of the BPJPH Halal Product Assurance Organizing Agency). Halal certification for RPH is a form of product certification subject to the obligation to be halal certified under Law Number 33 of 2014 concerning Guarantees for Halal Products. "According to the mandate of the law, products are goods and/or services related to food, drink, medicine, cosmetics, chemical products, biological products, genetically engineered products, as well as utility goods that are used, used, or utilized by the public. That way, then the RPH is clearly included in it. (BPJPH, 2020)

### **Method**

The authors used a qualitative descriptive approach with observation techniques and literature studies explaining that halal slaughterhouse (RPH) would achieve halal value chain of the restaurant and meat-processed food industry and the problems encountered in terms of halal slaughterhouse (RPH) certification, while halal certification for slaughterhouses is a form of product certification subject to the obligation to be halal certified under Law Number 33 of 2014 concerning Guarantees for Halal Products.

We matched it within fact of report (IPB, 2022) that 85 percent of slaughterhouses in Indonesia do not yet have a halal certificate or do not have a halal butcher. This means that less than 15 percent of the 1.331 slaughterhouses in Indonesia are halal certified. This is a big problem in implementing Law No. 33 of 2014 concerning Guaranteed Halal Products that we need to find a solution for. We developed from previous and similar studies and created a narrative framework that the slaughterhouse will have a very significant impact on halal value chain of the restaurant and meat-processed food industry.

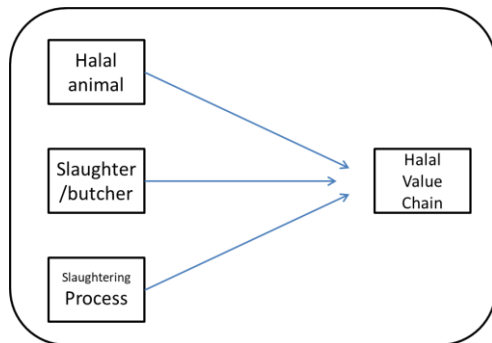
### **Result and Discussion**

Based on data ((BPS - Statistics Indonesia), 2021) number of Livestock Slaughtered in Slaughterhouses (RPH) on 2021 are, 915.682 cows, 25.235 buffalos, 134. 709 goats and 102.314 sheep. In 2022 there are 1.644 Slaughterhouses (RPH) and (TPH) spread throughout Indonesia based on (Sisdiyanto, 2023)

Indonesia is predominantly Muslims where livestock slaughter must be carried out in accordance with halal slaughtering requirements. In Islamic law, there are 3 (three) aspects of halal slaughter:

1. the aspect of the livestock to be slaughtered,
2. the aspect of the person who slaughters (slaughter/butcher) and
3. the aspect of the slaughtering process.

The aspect of livestock to be slaughtered must be livestock that according to the Shari'a are halal livestock such as goats, sheep, cows, buffaloes, rabbits, deer, mouse deer, chickens, camels, and in conditions that are still alive, meaning they were not dead before being slaughtered (carcass) and in good health. From the aspect of the person cutting it must be a Muslim, an adult, understands how to cut properly and correctly. From the aspect of the cutting process, it must be done with Islamic cutting techniques.



Slaughterhouses that have halal certification have a very important role in producing meat that is healthy and in accordance with Islamic law standards. This is because when the meat that comes out of the abattoir is not halal, the meat products and their derivatives downstream to the dining table ready for consumption will also be not halal. This will also have an impact on human health, both short and long term.

**Figure 1:** halal slaughter value chain

Based on the data the author has obtained, there are several reasons why many slaughterhouses in Indonesia do not yet have halal certification. In previous research (Anwar, 2020) conducted that the *first* reason came from the Chicken Slaughterhouse (RPA), that Micro and small Chicken Slaughterhouses (RPA) feel heavy with the obligation of halal certification because the costs used for halal certification are quite expensive and of course it will increase production costs to some extent so that it will affect the increase in product prices. Then, *the second* reason is the low literacy related to procedures for managing halal certification as a result of the JPH Law (No.33, 2014). Most micro, small and medium RPA business actors still do not know the procedures for halal certification due to changes. Previously, applications for halal certification were addressed to LPPOM MUI, but after the implementation of Law No. JPH. 33 of 2014, submission of halal certification to BPJPH (Halal Product Assurance Organizing Agency) of the Ministry of Religion of the Republic of Indonesia.

Another problem that has arisen is the government's delay in issuing supporting regulations to apply the JPH Law, it is inline to (Kusnadi, 2019) . A new Government Regulation (PP No.31 , 2019), which means it is 3 years late from what was mandated by the JPH Law. Delays also occurred in the issuance of ministerial regulations. Ministerial regulations that must be issued are regulations from the minister of religion concerning the implementation of halal product guarantees, products that are not yet halal certified and stages of the types of products that must be halal certified, certain criteria in proscribing products, and types of products that must be halal certified. In addition, based on (Fauzi, Sari, & Junaidi, 2020) the challenges of RPH that do not yet have halal certification are the lack of Halal Awareness and Outreach to MSEs, many still assume that all products on the market are halal products. Halal awareness can be influenced by the level of religious belief, health reasons, halal labels/logos, and media exposure

Meanwhile, halal-certified Slaughterhouses (RPH) are the target of producers to obtain meat raw materials that are guaranteed to be halal and healthy. The product referred to as halal here does not only come from the type of animal, but also the process of slaughtering or slaughtering the animal at the RPH. Therefore, the role of the butcher is very important in ensuring the halalness of meat products from upstream.

Indonesia has a great opportunity to become a place for capitalization of halal products, both in the marketing of goods or services. The main supporting factor is the majority of the Muslim population in Indonesia (87 percent of the total population) and is also supported by demand opportunities from non-Muslim consumers for halal products, especially those who have the perception that halal products are linear with healthy products. (Adistiari, 2018)

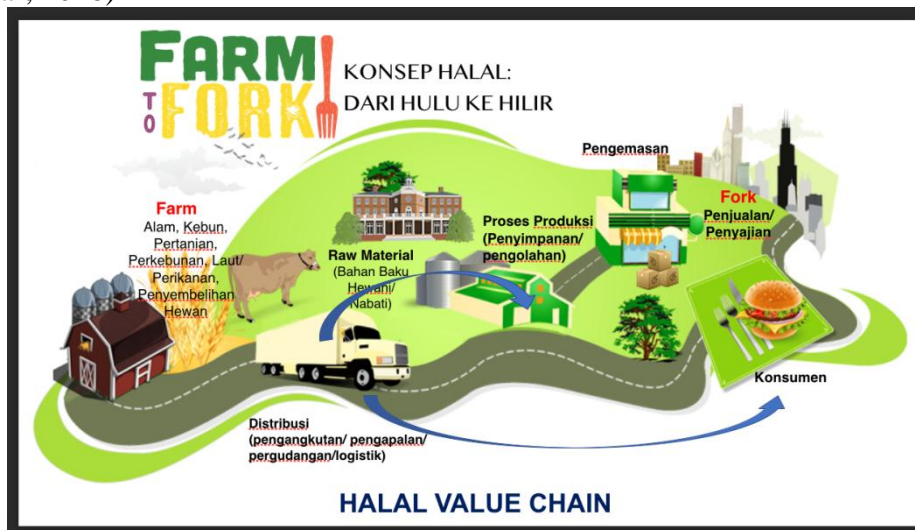


Figure 2: halal value chain “Farm to Fork Concept”

Explaining these problems, (BPJPH, 2020) has made an overview a *farm to fork* concept, that halal value chain aspects are : a. Farm b. Distribution 3) Raw Material 4) Production process 5) Packaging 6) Fork then finally to consumers. We expect that the restaurant and meat-processed food industry should properly register their slaughterhouses to obtain a halal certificate.

To carry out halal certification, business actors can submit applications to BPJPH both individually and collectively such as associations and so on. RPH halal certification procedures include: 1) Business actors apply for halal certification, 2) BPJPH checks application documents, 3) BPJPH determines LPH based on the applicant's choice of LPH, 4) LPH conducts inspection and/or testing of product halal, the results of which are submitted to BPJPH, 5) BPJPH submits the results of inspection and/or product halal testing to MUI and MUI determines product halal through a halal fatwa meeting. The results of determining the halal product are then submitted to BPJPH, and 6) BPJPH issues a halal certificate.

## Conclusion

Halal certification for Slaughterhouses (RPH) is a requirement in the halal value chain of the restaurant and meat-processed food industry in accordance with the commitment to halal certification based on Law Number 33 of 2014.

Halal certified Slaughterhouses (RPH) are targeted by restaurants and the meat industry to obtain meat raw materials that are ensured to be halal and tayyib. Indonesia has opportunity to become a capitalization place for halal products, both in product and service marketing. RPH halal certification procedures include: 1) Business actors apply for halal certification, 2) BPJPH examines application documents, 3) BPJPH determines LPH based on the applicant's choice of LPH, 4) LPH conducts inspection and/or testing of product halal, the results of which are among others submitted to BPJPH, 5) BPJPH submits the results of product halal inspection and/or testing to MUI and MUI determines product halal through a

halal fatwa meeting. The results of the determination of product halal are then submitted to BPJPH, and 6) BPJPH issues halal certificates.

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