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## JULEHA (HALAL SLAUGHTERER): BETWEEN PROFESSION AND TRADITION

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### ABSTRACT

Halal slaughtermen as a national and global strategic profession are contrary to the needs of halal slaughterhouse workers have not been met. The sociological understanding of halal slaughter workers has not been revealed. This study was designed to reveal the sociological condition of halal slaughter and the challenges they face as a profession or are still traditional. The perceptions and awareness of actors and service users regarding the role of halal butchers in halal ecosystem will be explored in this research as well as effective social policy approaches that can be implemented. The position and sociological role of the halal slaughter worker is studied phenomenologically. In-depth interviews, focus group discussions and observations were carried out for data collection. Informants came from the province of Yogyakarta with a purposive sampling technique, who have slaughterhouses. Qualitative analysis through data reduction, data presentation and drawing conclusions was carried out to describe how halal slaughterers are perceived. The description is deepened in terms of the challenges faced by halal slaughter as a profession. For this reason, researchers use agency theory and Giddens' structuration as a theoretical framework in explaining social action with the ultimate goal of finding appropriate social policies needed to be implemented.

**Keywords:** Agency, Competence, Halal Slaughterman, Social Policy, Structure

### INTRODUCTION

The halal industry ecosystem in Indonesia cannot be separated from the implementation of guarantees for halal products and also halal products circulating in society in accordance with the mandate of Law number 34 of 2014. Guarantees for halal products are necessary because the majority of Indonesia's population are Muslims apart from the growth of the halal industry globally (Faridah, 2019); (M. I. Khan & Haleem, 2016), (Saepudin, 2022). This means that there are strong reasons for the halal industry ecosystem to become a priority and strategic issue, namely the right to obtain guaranteed halal products for Muslim communities and global halal industry competition.

Halal slaughtermen (juleha) are a national strategic issue that greatly determines the distribution of halal meat (Sukoso et al., 2020). This is because there are so many variants of derived food products that use meat as the main ingredient in their production. Tracking guarantees for halal meat products is a critical point in determining the halalness of a product (Sharif, 2019). This means that guarantees for halal meat products are a must because they have a large and broad impact on other food products. Even though certified halal butchers are still far from needed. According to DIY BPS data for 2018, the number of Slaughterhouses (RPH/TPH) in DI Yogyakarta is 7. In DI Yogyakarta province, there are more than 100 Juleha people, 1000 partners and have held 10 times more training for prospective halal butcher. Meanwhile, for this need, the government has established in SKKNI (Indonesian National Work Competency Standards) as the basis of reference for the competence of halal slaughter workers (SKKNI No 196 Tahun 2014, 2014). The SKKNI also places the halal butcher as a new profession.

As a profession, halal butchers still have not raised public awareness about this strategic profession. Halal butchers are still looked down upon by their income. In fact, not all district/city governments include halal slaughter workers in the standard input fee (SBM) so that the income of halal slaughter workers is not standardized. From an organizational

perspective, it was only in 2021, precisely on January 9, 2021, that the Indonesian Halal Slaughterer (JSHI) was jointly declared with the Indonesian Veterinary Association (PDHI). As a tradition, halal butchers are not well known in the community. People are more popular with the term butcher (Azwanda et al., 2017), (Fayaqun & Sulistyaningsih, 2021); (Rosyidi, 2017). The butcher himself is interpreted by the community as a person who does slaughtering work as a team. A butchering team consists of four people, one of whom slaughters and three others condition the animals and perform skinning.

This definition of butchering, especially in Java, has been well known for generations. While the halal slaughterer is a new term introduced by the government, marked by the enactment of law number 33 of 2014 in article 19 which specifically uses the term halal slaughterer or juleha. This condition for Giddens (Supriadi, 2017) is a form of transition from a pattern of traditional society to a modern society marked by the use of the term butcher which represents the pattern of traditional society and the term halal butcher profession representing the pattern of modern society

The Association of Indonesian Local Poultry Breeders (Himpuli), has conducted a survey in supermarkets in Jabodetabek, Bandung, Surabaya and Makassar. From the results of his findings, 90 percent of the chicken sold in supermarkets is not halal and healthy, one of which is due to the slaughter process that is not halal certified. The products sold are not listed as halal certification from the MUI. Apart from that, according to Ibnu Ariefyanto, Head of Agriculture Division at the Tangerang City Food Security Service (DKP), it was found that animal meat and poultry circulating in the community were not halal, because they were not slaughtered by Muslims and the slaughtering process was not in accordance with Islamic law<sup>4</sup>. In addition, it was found that almost 90 percent of leaders or entrepreneurs and even butchers at RPHU (*poultry abattoir*) and RPHR (*ruminant slaughter house*) do not understand what halal means and the requirements regarding halal slaughter.

Animal protein from livestock has an important position because it will determine the quality of human resources as agents of change. (This sentence is disconnected/ awkward if it is directly connected with I Ketut's explanation there must be another sentence) The Director General of Livestock and Animal Health of the Republic of Indonesia, I Ketut Diarmita explained, domestic beef production in 2018 amounted to 403,668 tons from 2.37 million head cow. However, the estimated domestic demand for beef in 2018 is 663,290 tonnes, resulting in a shortage of 259,622 tonnes. This figure shows that Indonesia's beef production is still low. Based on this, 60.9% of the domestic beef demand is met<sup>6</sup>. Then the projected need for chicken meat (carcass) in 2018 is 3,051,276 tons, with an average monthly requirement of 254,273 tons. Thus, in fact, there is a great need for competent butchers to meet the demand for meat in Indonesia.

Regulations regarding the ownership of halal certificates for slaughter workers have actually existed since 2009 and have been socialized by several parties, although they are not yet massive. Among them is MUI Fatwa No. 12 of 2009 concerning Halal Slaughter Certification Standards and Minister of Agriculture Regulation No. 13/Permentan/OT.140/1/2010 concerning requirements for ruminant slaughterhouses and meat handling units (*meat cutting plants*).

Existing studies on halal slaughtermen include competence development for slaughtermen and animal welfare in an effort to produce halal meat. First, how to produce competent halal butchers; (Solek, 2018), (Rusman et al., 2021); (Velarde et al., 2014), (ImamAdinata, 2020), (Radford et al., 2018), (Riyanto, 2016), (Wibowo & Suhardi, 2022), (Gaznuret al., 2020). While the second is animal welfare in an effort to produce halal meat; (Fuseini et al., 2016), (Awan & Sohaib, 2016), (Setianingrum et al., 2020), (Zeiad et al., 2019), (Bonne & Verbeke, 2008), (Lerner & Rabello, 2007), (Fuseini et al., 2017), (Aghwan et al., 2016), (Khan et al., 2018), (Fuseini et al., 2016), (Hakim et al., 2020), (Ibrahim et al., 2014). From the trend of existing studies, there are not many who look at the social policy of halal slaughterers from a professional perspective

The purpose of this paper is to complement the deficiencies of previous studies, namely the role of halal slaughterers perceived by actors and service users at Slaughterhouses (RPH) according to the demands of competence that must be possessed, the sociological challenges faced by halal slaughterers and social policy approaches to the challenges faced by a halal butcher. Therefore it is interesting to carry out a study as a related.

Ministry in supporting the fulfillment of the competence of slaughtermen. and as a policy basis for accelerating proposals for the need to increase the competence of slaughtermen, providing information on the factors that become obstacles why slaughtermen do not yet have competence, namely the issue of lack of regulation, which is very conducive to "supervision and control" for slaughtermen to meet competency standards, especially in his knowledge and skills in applying the syar'i system of animal slaughter.

## LITERATURE REVIEW

### Competence

Competence plays an important role for human life in the journey and development of life on the surface of the earth. Every human individual will need various competencies to realize the ideals of his life. Humans who work as farmers, traders, entrepreneurs, teachers, judges, lecturers, soldiers, police, prosecutors, pilots, doctors, butchers, laborers, and so on must have competence so that they become "competent" in this field of work.

The meaning of "competent" is a person or persons whose work is based on competency with an optimal level of application to achieve a quality level of performance. In other words, people who have shown their optimal performance are those who are already competent in the job because their work is based on competence. Competence (competence or competency) has a fairly broad meaning and scope.

Competence is the work ability of each individual which includes aspects of knowledge, skills and work attitudes in accordance with established standards. Competence is a combination of skills, knowledge, and attitudes that can be observed and applied in a crisis for the success of an organization and work performance as well as employees' personal contribution to their organization (Zeiad et al., 2019). Competence consists of 5 types of characteristics, namely motives (consistent will as well as being the cause of action), innate factors (character and consistent responses), self-concept (self-image), knowledge (information in a particular field) and skills (ability to carry out tasks); (Palaniappan, 2003). According to the Decree of the Head of the Civil Service Agency Number: 46A of 2003, the meaning of competence is the abilities and characteristics possessed by a Civil Servant in the form of knowledge, skills, and behavioral attitudes needed in carrying out the duties of his position, so that the Civil Servant can carry out his duties professionally, effective and efficient. In other words, competence is mastery of a set of knowledge, skills, values and attitudes that lead to performance and are reflected in the habits of thinking and acting according to their profession.

Furthermore, (Yanto et al., 2021), competence is defined as the ability to carry out or perform a job or task based on the skills and work knowledge required by the job. Thus competence shows skills or knowledge characterized by professionalism in a particular field as the most important.

Competence is divided into 3 parts, namely: 1). Personal competence, namely competence related to personality development (personal competency), 2). Professional competence, namely competence or ability related to the completion of certain tasks, and 3). Social competence, namely competence related to social interest (Ridlo & Alimah, 2013). While Talim (2003: 7) says, competency can include aspects of knowledge, skills, attitudes and behavior of employees<sup>7</sup>. In a broad sense, these competencies will be related to organizational strategy and we can combine these competencies with basic skills (soft

skills), hard skills, social skills (social skills), and mental skills (mental skills). Standard skills (hard skills reflect the knowledge and physical skills of Human Resources (HR), basic skills (soft skills) show intuition, sensitivity of HR; social skills (social skills) show skills in HR social relations, mental skills (mental skills) show HR mental resilience.

**Table 1.** Competency Unit

No	Competency Unit	Observation	
		Yes	No
1	Perform obligatory worship		
2	Determine the requirements of Islamic law		
3	Implement occupational health and safety		
4	Communicating effectively		
5	Coordinate work		
6	Applying sanitary hygiene		
7	Apply the principles of animal welfare		
8	Setting up the slaughtering equipment		
9	Carry out a physical examination of the animal		
10	Determine animal readiness for slaughter		
11	Establishing animal slaughter techniques		
12	Checking the feasibility of the slaughter process		
13	Determine the death status of the animal		

**Source: SKKNI Halal Slaughterer (Ministry of Manpower and Transmigration, 2014)**

According to the decision of the Minister of Manpower and Transmigration of the Republic of Indonesia. No. 196 of 2014 concerning Indonesia's national work competency standards for the category of agriculture, forestry and fisheries, main groups of livestock support services in the field of halal animal slaughter requires that a slaughterer must have competencies including: Halal slaughterer competency form. Based on the description of the types of competencies above, competencies are classified into 3 (three) types, the first is competence based on syrai'at, namely competencies related to knowledge of understanding Islamic teachings. The second is competence based on slaughter techniques, namely competencies related to slaughter techniques, and the third is competence based on slaughter management, namely matters related to the scope of slaughter management.

### **Slaughter in Law Number 33 of 2014 concerning guarantees for Halal Products**

The cutting stage is a critical point for halal meat as a food ingredient, so knowledge of halal slaughter is required in accordance with the MUI Fatwa and the knowledge and skills of halal slaughter workers are needed. In Law Number 33 of 2014 concerning Guarantees for Halal Products, it is explained directly about the standards that must be met so that a product can be categorized as a halal product. This law only provides legal certainty and guarantees to the Muslim community in order to obtain halal products for every product circulating in Indonesia, because various laws and regulations related to halal products have not provided legal certainty and guarantees, including in animal products, as explained in Articles 7 and 8 of Law Number 33 of 2014 which state that the Halal Product Guarantee Agency (BPJPH) cooperates with the Ministry and/or related institutions, the Halal Inspection Agency (LPH) and the Indonesian Ulema Council.

Forms of cooperation between BPJPH and ministries that carry out government affairs in the agricultural sector, for example in terms of determining requirements for animal/poultry slaughterhouses and slaughterhouses/poultry units, guidelines for animal/poultry slaughter and handling of animal meat and byproducts, guidelines for veterinary control certification

in business units food of animal origin, and quality assurance system and food safety of agricultural products.

Based on this, it can be concluded that the halal standard for a product varies depending on the existing rules, as well as products derived from animals. This shows that the halal certification standard for a product is also based on fatwas issued by the Indonesian Ulema Council. In the case of animal slaughter, namely Articles 18 and 19 of Law Number 33 of 2014 concerning Guarantees for Halal Products which read.

Article 18 emphasizes that every animal that is to be distributed for further processing as a product must be slaughtered in accordance with Islamic law. Whereas Article 19 gives the meaning that in the article it is explained that the provisions governing halal criteria according to Law Number 33 of 2014 refer to Islamic law as stipulated in the Fatwa of the Indonesian Ulema Council Number 12 of 2009 concerning Halal Slaughter Certification Standards and welfare rules animals and the health of the veterinary community as stipulated in Government Regulation Number 95 of 2012 concerning the Health of the Veterinary Society and Animal Welfare.

### Definition of Slaughter

Fatwa of the Indonesian Ulema Council Number 12 of 2009 concerning Halal Slaughter Certification Standards is stated that "Slaughter is the animals slaughter in accordance with the provisions of Islamic law". From this understanding, it can be concluded that slaughter according to the laws in force in Indonesia cannot be From this understanding, it can be concluded that slaughter according to the laws in force in Indonesia cannot be separated from Islamic law".

### Slaughtering conditions

The conditions that must be met for halal slaughter according to Government Regulation Number 95 of 2012 concerning Public Health and Animal Welfare are mentioned in Article 8 which include Slaughter of slaughtered animals whose meat is circulated must be carried out in slaughterhouses, establishment of slaughterhouses and health inspection of slaughtered animals before slaughtered and inspection of the health of the offal and carcass after the slaughtered animal is slaughtered whereas Article 9 which covers the health inspection of the slaughtered animal before it is slaughtered is carried out to ensure that the slaughtered animal is healthy and fit for slaughter, the slaughtered animal that is suitable for slaughter must meet the criteria, the slaughtered animal has been inspected for health, marked "SL" for slaughter animals that are healthy and fit for slaughter; and "TSL" for slaughter animals that are unhealthy and/or unfit for slaughter.

Halal slaughter guarantee for those required to be carried out in accordance with Islamic law, including the requirements for slaughtermen, animals to be slaughtered, and procedures for halal slaughter. The requirements for halal slaughter procedures include reading "Bismillahi Allahu Akbar" when going to slaughter, Animals are slaughtered in the neck using a sharp, clean, and non-rusted knife, with one movement without lifting the knife from the neck and making sure the knife can cut or cut 3 (three) channels at once, namely the respiratory tract (trachea/hulqum), food channel (esophagus/mar'i), and blood vessels (*wadajain*).<sup>11</sup> In accordance with the explanation of Article 8 letter f, it can be seen that halal slaughter is in accordance with Government Regulation Number 95 of 2012 concerning Veterinary Community Health and Animal Welfare includes: (1) Slaughterer Requirements, (2) Animals to be slaughtered, namely animals that have been made lawful and are stillalive when slaughtered, (3) The procedure for purchasing, namely: (a) Reading "Bismillahi Allahu Akbar", (b) Animals are slaughtered at the neck using a sharp, clean, and non-rusty knife, (c) Slaughter is done in one motion without lifting the knife from the neck and make sure the knife can sever or cut 3 (three) channels at once, namely the respiratory tract (trachea/hulqum), food channel (esophagus/mar'i), and blood vessels (*wadajain*).

In addition, Islamic slaughter is also mentioned in the Fatwa of the Indonesian Ulema Council Number 12 of 2009 concerning Halal Slaughter Certification Standards, which

regulates in more detail the halal standards for animal slaughter, which include standards for slaughterers, slaughter tools, and the slaughter process. The following are the requirements for slaughter which are standard for halal slaughter in Indonesia: (1) Slaughterers, Muslim and has reached puberty. The person who slaughters must be a Muslim and have reason, because slaughter is a means of worship to Allah which requires intention. This does not happen if the person who is going to slaughter is a madman, a drunk person, or a child who has not tamyiz, (2) Understand the procedure for slaughtering according to syar'i. Apart from being a Muslim and reaching puberty, understanding the procedures for slaughtering in a syar'i way is also a requirement for a slaughterer because whether or not the slaughtered animal is halal is seen from the way it is slaughtered according to Islamic law or not, (3) Have expertise in slaughter.

### Slaughter Tools

(1) Slaughter tools must be sharp. (2) The tools referred to are not nails, teeth/canines or bones. Sharp slaughter tools are intended so as not to hurt the animal. While the prohibition of using nails, teeth/fangs or bones because slaughtering with teeth and nails is animal abuse. When used for slaughter, the teeth and nails only function to suffocate the animal, not to drain the blood. Strangled animals will be tormented. This is different from a tool that circulates blood in the jugular vein and cuts the throat and esophagus.

Basically there are two ways or techniques of slaughtering cattle, namely (1) direct slaughtering techniques, (2) indirect slaughtering techniques. Direct slaughter, the animal is declared healthy and can be slaughtered in the neck by cutting the carotid artery and jugular vein and oesophagus. The condition for livestock slaughter is that the livestock must be healthy. Livestock are not tired, livestock are no longer productive or not used as seeds and livestock are slaughtered in an emergency. Livestock must rest 12 to 24 hours before being slaughtered so that as much blood can come out as possible when slaughtered and enough energy is available so that the process of muscle rigidity (*rigormortis*) takes place perfectly (Zulfikar, 2022).

### Agency, structuring and social policy

This chosen phrase was introduced by Giddens as a middle ground between functionalists and structuralists. Frase yang dipilih ini diintrodusir oleh Giddens sebagai jalan tengah antara fungsionalis dan strukturalis (Achmad, 2020; Antonio, 2019). Agency and structuration operationally encourage a person to understand his social actions logically and support social transformation.

Agencies can explain how halal slaughter workers gain new awareness that the decision to become halal slaughter workers is a social action that can determine and influence other social aspects such as driving the economy of people who have businesses with halal meat raw materials, maintaining public health with the presence of halal meat. fulfilling ASUH (safe, healthy, whole and lawful), and fulfilling the right to religious belief (Islam) because people are convinced that the meat they consume is in accordance with religious orders. Conversely, structuration can provide an explanation of the realities experienced by a person, can form a new structure that is more established and always experiences dialectical interactions between the agent and the structure being built (Lamsal, 2012; Oppong, 2014). More specifically, the decisions of the actions of the halal butcher as a profession are reproduced continuously according to the wishes of the agent, in the advanced stages it will form a new structure that will have an impact on membership and welfare and others. This agency and structuration actually naturally encourages traditional society to turn into a modern society because of its more rational choices of action.

In addition to Giddens' agency and structuring, the concept of social policy is used to see the formulation of the right social policy with the aim of accelerating the fulfillment of certified halal slaughterers. Of course, by looking at the various trends experienced by halal slaughterers, this is currently the main data so that the intensification of this socialization can be successful. This social policy conceptually has a narrower meaning

than public policy. Social policy leads to an action by an organization or a country in order or to influence the welfare of its citizens (Poluakan et al., 2020; Thahir, 2019). Operationally, this social policy is directed at fulfilling the necessary factors so that the halal butcher as a profession becomes a collective consciousness. The assumption is that the halal slaughterhouse profession can increase the welfare of the community through filling the productive age workforce while reducing the unemployment rate in the community so that the halal slaughterman as a profession can stand in a stable position comparable to other work professions

## METHODS

This study uses a qualitative approach with exploratory methods. As the main focus of this research is to look at the profession and competence of halal slaughter workers in Indonesia. Collecting data using interview techniques, observation, and literature review of a number of informants and key persons. Informants were selected based on quality and did not emphasize the quantity aspect, namely slaughter workers from Poultry Animal Slaughterhouses (RPHU) and Ruminant Animal Slaughterhouses (RPHR), RPH Management, District Kesmavet, LPPOM MUI, several community members as well as religious leaders who understand the problem of slaughtermen in their area. Observation is carried out to directly observe the activities being carried out by the slaughterman when carrying out his functions. Literature/ document reviews are needed as secondary data, this data is obtained from various documents, research results, and several books that are still related to the research theme. The length of time for research/data mining in the field is 14 days. The research location is in the Province of Yogyakarta.

**Table 2.** Location will be selected according to the matrix

Slaughterhouse Cluster	Number of Halal Slaughterers as Informants	Owner /Management
RPH-R Government	2 people (certified or not)	1
Licensed Private RPH-R	2 people (certified or not)	1
Unlicensed Private RPH-R	2 people (certified or not)	1
Private TPH	1 person (certified or not)	1

**Source: Yogyakarta Ministry of Religion Regional Office, 2019**

Information:

For juleha, at least 1 person, unless there are special cases that have variants. For juleha triangulation with family, especially wife. If you are not married, you can check with other family members.

The next step, after data mining, is to select or reduce data, grouping, and categorizing data, by way of abstraction which is an attempt to contain a summary of the core, processes and statements. Furthermore, data analysis was carried out starting with examining all available data. As the final stage before conclusions, data interpretation was carried out, namely trying to interpret, discuss, compare, match, with existing theories.

Based on the results of the 2010 Population Census, the population of DIY is 3,457,491 people.<sup>16</sup> The composition of the DIY population until 2015 is dominated by women with a sex ratio of 98. This means that there are 98 male residents for every 100 female residents. The sex ratio in all districts/cities has a value of less than 100, except in Sleman.

Its composition is 49.4 percent male and 50.6 percent female, meaning that the female population is more dominant. The population distribution of DIY is still concentrated in Sleman and Bantul Regencies. The two districts have the largest and most likely population distribution increase. In proportion, the population distribution in Gunungkidul and Kulonprogo Regencies is decreasing, although in terms of population it is increasing.

This happens because the growth rate is slower than Sleman and Bantul. The city of

Yogyakarta is an area with a saturated population and tends to decrease. In order to see the condition of the RPH, TPH, RPU, and TPU of the Yogyakarta Province, some data will be presented as follows.

**Table 3.** List of DI Yogyakarta Slaughterhouses and Poultry in 2017

No	Region	RPH	TPH	RPU	TPU	Certification of halal slaughter	
1	Yogyakarta City	RPH Giwangan	0	0	0	already	
2	Bantul Regency	RPH Segoroyoso	0	0	0	already	
3	KulonProgo Regency	RPH Pengasih	0	0	0	already	
4	GunungKidul Regency	0	JagalSapi Marmi	0	Playen	Already	
		0	TPH Suyanto	0	Playen	already	
		0	Jagal Sapi Rizqina	0	Siraman	already	
5	Sleman Regency	RPH Mancasan		0	0	0	Already
		RPH Kentungan		0	0	0	already
	Jumlah	5		3	0	3	

Source: Yogyakarta Ministry of Religion Regional Office, 2019

If we look at the DIY BPS data for 2018, there are 7 RPH/TPH in DI Yogyakarta including Pengasih RPH, Segoroyoso RPH, Gunung Kidul Agriculture & Food Service Office Miri RPH, Yogyakarta City UPT RPH, Kentungan RPH and Mancasan RPH. Meanwhile, according to the Institute for the Study of Food, Medicine and Cosmetics (LPPOM) of the Indonesian Ulema Council (MUI) Special Region of Yogyakarta, September 2019, there are 75 groups of halal-certified slaughterhouses.

## RESULTS

Overview of RPHR/RPHU and Slaughterhouse in DIY Slaughterhouse (RPH), according to Article 1 point 2 of Regulation of the Minister of Agriculture Number 13/Permentan, Number/OT.140/1/2010, Slaughter house, hereinafter referred to as RPH, is a building or complex of buildings with certain designs and conditions used as a place to slaughter animals for public consumption. There are 3 RPH and 2 RPU which are the focus of this research. The 3 RPHs are managed directly by the local government namely Segoroyoso RPH, Mancasan RPH, and Kentungan RPH through the Department of Agriculture and Fisheries. Then there is 1 privately owned RPU namely PT Ciomas Adisatwa and 1 privately owned RPU namely UD. Wahyu Mulyo Segoroyoso RPH is one of the RPHs in Pleret District, which is a place for slaughtering cattle. Segoroyoso RPH, which belongs to the Department of Agriculture, Food, Maritime Affairs and Fisheries of Bantul, serves the slaughter of around 15-20 cows every day. This slaughterhouse is classified as a small slaughterhouse, and does not yet have an NKV. Slaughterhouses (RPH) only dispose of this waste directly into environmental media, namely rivers, so rivers become contaminated with cattle slaughter waste. The head of UPT RPH Segoroyoso is Mr. Rusdi Har Minta, S.Pt, then Ka. Sub. Ch. TU UPT RPH Mrdrh. Muji Slamet, with 3 employees and assisted by 5 THL. Retribution fee of Rp. 30,000. Inside the building there is a room measuring approximately 12 square meters. That's where the animals are slaughtered every day. The room is connected to other rooms and separated by a partition door. The place used for slaughtering animals at the Segoroyoso RPH faces the Qibla direction. While the function of the separator room is later used as a place for waste /



excrement after the animal is slaughtered. In the middle of the room, there is also an iron hanger as a place for the animal to be skinned and its meat set. Apart from that, in the cutting room, there is also a banner board that prohibits smoking in the cutting area. Apart from that, there are also banners that contain the appeal, 'Make sure the animal is really dead. It is forbidden to cut off the head before the animal dies. Wait, 10-15 minutes after being slaughtered, then do the next process.

Animal slaughtering activities at Segoroyoso RPH start at 21:00 until 04:00 in the morning. Slaughtering activities at the RPH are supervised by the head of UPT RPH, a veterinarian, and three RPH employees. The series of activities at the Segoroyoso RPH, such as slaughtering animals, cleaning the meat until it is ready for distribution, are carried out by RPH employees, when the butcher does not have his own manpower but some are carried out by the animal owners themselves, thus the animal owners must bring their own labor. RPH Segoroyoso in this case only provides abattoirs and cutting tools. (Har Minta and Slamet, interview, 3/7/2019)

After the slaughter process is complete, then the meat is separated from the skin and the contents of the stomach (intestine, spleen, tripe, etc.) are removed. The contents of the cow's stomach are not cleaned at the RPH, but are brought by the owner of the animal in one piece while the meat that has been cut is cleaned ready to be distributed. After the whole series of meat cutting has been carried out, the animal owner is required to pay a levy of Rp. 30,000 and get a health certificate, so that when the meat is distributed to the Yogyakarta city market it can be accepted in the market where the certificate becomes trade legality.

This activity was carried out at the Segoroyoso RPH which was considered to be lacking in terms of facilities, this was evident from the Segoroyoso RPH only consisting of one cutting room and an office for administrative matters. The slaughtering room is the only place for slaughtering activities until cleaning of meat, this is not in line with the RPH technical standards which explain that cutting activities are carried out in a different room from meat cleaning activities.

The Segoroyoso RPH has not met the administrative requirements as stipulated in the Regulation of the Minister of Agriculture Number 13/Permentan/ot.1240/ 2010 because the Segoroyoso RPH does not yet have an IMB. This is because Segoroyoso RPH is an old building and already belongs to the Animal Husbandry Service (which has now changed to the Marine Food Agriculture and Fisheries Service).

The results of an interview with one of the dealers at the Segoroyoso RPH, the type of livestock slaughtered was Limpo crossing cattle (Limosin PO). Cattle that are slaughtered are usually males, because they produce higher carcasses, also because there is a ban on slaughtering productive females. Buying price of cattle, calculation based on estimated carcass produced, then the price of the cow is estimated, usually around twenty million. The average number of slaughtered animals is only 1 head per day, when approaching fasting or Eid al-Fitr, Eid al-Adha holidays, the number of slaughtered animals increases to 3-4 heads. For Eid al-Adha, there is also an increase in the service of exchanging skin for meat.

RPU PT Ciomas Adisatwa started production in 2017 from previously as an animal garden managed by the UGM Faculty of Animal Husbandry which had existed since 2005. Production ranges from 23 to 30 thousand chickens per day. Products vary, from chicken kaskas (sold per whole piece), cut to various sizes and seasoned products, the standards at PT Ciomas Adisatwa are very high, according to strict and guaranteed company SOPs and in accordance with halal slaughter requirements.

RPU UD. Wahyu Mulyo has officially obtained a halal certificate from LPPOM MUI DIY until December 10 2018, but until the time the research was carried out it had not been registered as a halal certified product from LPPOM MUI Prov. DIY. This RPU is located in

the middle of a residential area. Wahyu Mulyo has standard cutting tools with a cutting capacity of around three thousand. The jobs of the slaughtermen and employees are in accordance with the supply of chickens. Poultry slaughter time can be at any time, but is usually done in the afternoon, evening and night. The sales system is a hawker system, there are customers or they are sold off.

RPH Mancasan, Sleman Regency specifically for slaughtering cattle and buffalo. When monitoring the cutting at the RPH was carried out from 10.00 at night to 02.00 the next day. The average number of cuts per day is around 3-10 heads. RPH Mancasan prepares certified animal slaughterers. Slaughtering is done at night, because the carcasses and beef from the slaughter are directly marketed in the surrounding area, especially in traditional markets. These cuts were reported by officials to the Isikhnas database (National Animal Health Information) the following day. Carcasses and meat are marketed in Sleman and Yogyakarta City. To be marketed in the City of Yogyakarta, it must first be inspected and stamped by the RPH of the City of Yogyakarta. The number of merchants/bookies that deduct each day is different, as well as the amount deducted by each dealer is also different. The cattle slaughtering levy is Rp. 18,000/ head.

The results of an interview with one of the dealers at the Mancasan RPH, the type of livestock slaughtered was Simpo Limpo (Simental Limousin PO) crossing cattle. Cattle that are slaughtered are usually males because they produce higher carcasses. If the demand for meat increases, the dealer will select larger bulls, resulting in more carcasses and meat. When the demand for meat increases, dealers tend not to increase the number of cattle slaughtered, but prefer larger cattle to be slaughtered, arguing that increasing the number of cattle slaughtered makes it difficult to sell components outside the carcass, such as heads, green offal, red offal, tail, and legs. RPH Gains.

This RPH is specifically for slaughtering goats, an average of 7-20 goats a day. RPH Kentungan has also prepared certified animal slaughterers. The goat slaughtering fee is IDR 2,500/head. SOPs and regulations already exist at the Mancasan and Kentungan RPH, but some butchers and butchers ignore them. According to RPH regulations, it must way from the settlement, at least 1 km. But in practice the RPH is already in the middle of a settlement.

There are two terms that need attention, at least at the Mancasan and Kentungan RPH, namely butchering and cutting. These two terms in general can also be found in other places in Yogyakarta. Butchers are the term for bosses (those who own cows/goats) and butchers are the butchers. Butchers at the two slaughterhouses, Mancasan and Kentungan, have full authority to determine who slaughters their cows/goats. So this is a separate note for the lack of smoothness in the way of coordination and communication. Butchers in many cases have full control over the abattoir which determines who slaughters and workers afterward. These butchers usually have their own team.

**Map of Halal Slaughter Competency**

Based on the results of interviews with Anung from the Prov.DIY Public Health Service and Agus, from the Head of Islamic Guidance Section of the Prov.DIY Regional Office, the registered RPHR and RPHU already have halal slaughterer certificates. Next, we will discuss competency maps based on 13 competency standards:

**Table 4.** Competency Standards

Competences	Observation Result
Performing obligatory worship	Slaughter workers, in all 5 RPH/U are muslim, carry out mandatory worship, in general it cannot be clearly explained/certain about their worship practices. Because he couldnot follow his worship activities when he was being observed and during his daily life

Competences	Observation Result
2. Establish the requirements of Islamic law	They know the types of halal and haram animals, intend to read the basmalah and know the manners of slaughtering according to Islam
Implement occupational health and safety	Slaughter workers of Wahyu Mulyo and RPH Segoroyoso, did not wear protective masks and specific clothing. Ciomas, Mancasan and Kentungan use standard protection to minimize risk, and maximize the health of both workers and meat to minimize contact with meat
Communicating effectively	Communication was often ineffective in Mancasan, Segoroyoso and Kentungan because butchering largely determined the slaughtering process, but in Ciomas and Wahyu it was carried out by the company or owner. While cooperation is the working area of the RPH/owner with Partners
Coordinating work procedure from each RPH/U has been carried out normally	However, it can be seen that in Segoroyoso, in one time, all the butchering/slaughtering was done together. Apart from slaughtering, they also helped skin and dismember some parts of the animal
Implementing sanitary hygiene	For the Ciomas, Mancasan, Kentungan and Segoroyoso have implemented sanitary hygiene according to standards, while RPH Wahyu has no clear disposal. For Ciomas there is a third party that handles waste according to good standards, but Wahyu, Mancasan and Kentungan from this point of view still need to be improved
Applying animal welfare principles	For Wahyu, Mancasan and Kentungan RPH in slaughtering practices adapted to market needs which are sometimes in a hurry and have not been adapted to the physical condition of the animals so as not to stress. In Segoroyoso, the principles of animal welfare have been implemented. While Ciomas is adjusted to the work system.
Prepare equipment for slaughtering	For Ciomas, Mancasan and Kentungan prepare, slaughter and store knives according to the appropriate requirements, while Wahyu and Segoroyoso use standard knives brought by the Butcher and his team.
Carrying out physical examination of animals	For Ciomas, Mancasan and Kentungan a physical examination was carried out by an existing veterinarian, while Wahyu did not have a veterinarian.
Determining animal readiness for slaughter	Wahyu does not pay too much attention to animal readiness for slaughter which is important according to market needs. However, Ciomas, Mancasan and Kentungan were examined according to procedure.
Determine the technique for slaughtering animals	The five butchers at the RPH/U have slaughtered according to the standard slaughter rules until it is confirmed that the animals are dead.

Competences	Observation Result
Checking the feasibility of the process	At RPHU Wahyu they were only physically identified, while at Ciomas, Mancasan and Kentungan they were identified according to the requirements for slaughter and their legs were hung for further processing.
Determine the death status of the animal	Ciomas, Mancasan, Segoroyoso and Kentungan ensured that the organs indicating signs of death were identified according to regulations until it was confirmed that the animal was dead. While Wahyu only paid attention to the condition of the animals.

Source: The Observation results of the competence standards

### DISCUSSION

In the field it was found that there had been no concrete efforts by related parties such as the the BPJPH representative in Religious Office of Yogyakarta. For the MUI, through LPPOM, several times they have conducted Bimtek for slaughter handlers, so several slaughter workers have been found to have obtained Halal Slaughterperson Technical Guidance certificates. Visits to RPH-R/U by the Ministry of Religion are still very rare. Then the Department of Agriculture and Animal Husbandry of Bantul and Sleman Regencies already has a program to increase the competence of slaughtermen, although it is not evenly distributed, however, there are still quite a number of slaughtermen who slaughter animals in markets and public cemetery at their respective homes. Periodic and equitable training for slaughter workers is needed, but opportunities are still very limited, both in Bantul and Sleman. So that until this research was carried out, there was no slaughter worker who had received a slaughter worker competency certificate.

Most of them have just received technical assistance from LPPOM MUI in collaboration with the Agriculture Office. In order for the slaughter of livestock to be carried out according to ASUH, it should be done in a special place for slaughtering livestock that meets certain requirements, namely the Ruminant/Poultry Slaughterhouse RPH-R/U. The existence of RPH-R/U as a place for slaughtering animals has its own value, because the requirements or regulations regarding slaughtering animals are intended to protect animals from unnecessary cruelty, protect neighbors from harassment and protect consumers from meat originating from animals that are slaughtered and handled in an appropriate manner. unhealthy or sold without inspection. (Gray et al., 2021)

Provision of beef by RPH-R/U services is of course carried out with the correct cutting procedure through antemortem and postmortem inspections so that in an effort to produce meat it can meet ASUH requirements (Safe, Healthy, Whole, and Halal) with due regard to animal welfare. The functions and requirements of RPH-R/U have been explained by the government in the Regulation of the Minister of Agriculture of the Republic of Indonesia Number 13/Permentan/Ot.140/1/2010 concerning Requirements for Ruminant Slaughterhouses and Meat Cutting Plants.

In relation to RPH-R/U, the local government should directly monitor and give warnings to persons who do not comply with the regulations. In addition, the slaughtering equipment must also be complete, in good condition and of good quality. However, the RPH-R/U in this area mostly function as providing slaughterhouse services. Then RPH-R does not have the authority to oblige livestock owners who wish to slaughter their animals to use the services of slaughtermen at RPH-R. So that many people who bring livestock to RPH-R for slaughter but use the services of slaughtermen outside the RPH. So far, the public, both individuals and companies, have only been banned. butchering their animals outside the RPH if it is for commercial purposes or personal interests in large quantities.

Furthermore, regarding slaughter, when an animal is slaughtered, there are actually four parts of the neck that must or must not be severed, which is a dispute among the scholars over the validity of the slaughter. The four are hulqum (حُلُقُوم), mari' (مَرِي'), and two wadaj (وَدَاج). Besides bones, flesh and blood, if we take a closer look, inside the animal's neck there are three kinds of channels that connect the head and body. The three types of channels are the airways for breathing, the channels for the passage of food or drink, and the channels for the passage of blood to and from the head. Why is a slaughterhouse needed in the halal cutting process? Slaughter workers in the halal slaughtering system are needed because they have knowledge about cutting according to Islamic rules.

Based on the MUI fatwa No. 12 of 2009 concerning halal slaughter certification standards, regarding the technical cutting by the butcher, slaughter must be carried out by flowing blood through cutting the food channel (mari'), the respiratory tract or throat (hulqum), and two blood vessels (wadajain). . In addition, the cutting must be done once. The direct and indirect impact of the incompetence of the butcher can result in the animal not dying completely. Imperfections e.g. cuts to blood vessels that do not fit or miss, and/or the cow is hurt before being slaughtered. These imperfections can affect the quality of the meat. In addition, from the point of view of halal meat, it is not in accordance with the applicable halal rules.

They say that all animals that are slaughtered die when there are no signs of life, such as moving or not making a sound. And that happens a lot to the butchers who are in markets or at TPUs. As in the DIY Prawirotaman market, it was found that most of the traders got their supply of chicken meat from their customers who brought chicken from the RPU. They stated that the chicken came from the official RPU, but there were also some who took the chicken from parties they themselves didn't know where they bought it from. Even in Gejayan, according to one source, there is a butcher/slaughterperson at the back who can carry out the slaughter at any time as needed. The chicken comes from a network of sellers in the market itself.

Then many of the butchers and butchers at the RPH-R/U do not want to take part in the training and competency tests for the reason that their time will be consumed. Those who don't want to take part think that the training and competency tests are not too important, especially if you look at their abilities and work experience. In fact, by participating in the training, their character will change to become more professional at work, such as wearing boots, wearing an apron, and using an international standard knife. Unfortunately, this is also not supported by the RPH's firmness in implementing safety requirements and work professionalism in the RPH environment. So, even though several RPH-R in the research location had provided various work equipment, they were not used for the reason that according to the workers at the RPH-R it was difficult for them to work. The workers, including the butchers who work at RPH-R/U, have quite strong personalities. When there is an application of this rule, many butchers slaughter their livestock in any place and this sometimes becomes a dilemma. Based on the findings of this study, many slaughterhouses are still part-time jobs. But unfortunately they do not equip themselves with adequate skills and follow sharia rules in slaughtering. Even though the job as a slaughterhouse has a heavy responsibility, not only to the community but also to Allah SWT. From the results of observations, educational background and experience have a considerable influence on the work of butchers.

Regarding the certification of slaughtermen, at the moment it is the Department of Agriculture that keeps animal meat to be toyib and LPPOM MUI which maintains the sharia component. Another thing that must be considered is the income received by the slaughterman. With working hours at night, many of them receive non-standard UMR payments, so they only think about how many animals can be slaughtered but they don't think about how to slaughter them properly. This is because they are being chased by the completion time according to the orders of traders and butchers. Moreover, if the Ruminant Slaughterhouse in the research area belongs to a Regional Company or BUMD under the management of the district's Food Security and Animal Husbandry Service, it should have

the same quality and service as other BUMDs, but the reality is still far from expectations.

### CONCLUSION

From the results of the study above it can be concluded as follows: (1) Very few slaughter workers at RPH-R/U in DIY have the competence according to Kep. Minister of Manpower and Transmigration No. 196 of 2014, but some of the slaughter workers who work at RPH-R/U have received training, both from the Ministry of Agriculture and LPOM MUI as well as the company/RPH-R/U where the slaughtermen work. Halal certification for slaughtermen and RPH-R/U will actually be able to give people's trust and satisfaction, therefore it is very important and needed. Choosing to work as a slaughterhouse is usually because you are a side worker and the place of work is close to where you live. (2) BPJPH, the Provincial Office of Ministry of Religion and the Yogyakarta Regency/City Ministry of Religion have not played a role in fulfilling the competence of slaughtermen in their respective regions. It is different with the local government, both Pemprov DIY and LPPOM MUI have contributed to meet the need for certified slaughtermen, although it is still far from sufficient.

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