

Community Figures Perception Towards the Obligation of Halal Certification for Chicken Slaughterhouses

(Study of Tanjung Perepat Village, Biduk Biduk District)

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Abstrak:

This study discusses the perception of community leaders in Tanjung Perepat Village, Biduk Biduk District, towards chicken slaughterhouses that have not been halal certified. The researcher conducted this study to understand how community leaders in Tanjung Perepat Village, Biduk Biduk District, view chicken slaughterhouses lacking halal certification. The problem formulation for this study is: 1) What are the factors that cause chicken slaughterhouses in Tanjung Perepat Village, Biduk Biduk District, to not be halal certified?; 2) What are the perceptions of community leaders towards chicken slaughterhouses that have not been halal certified? This type of research is empirical research with a qualitative descriptive approach, namely research with field data as the main data source, such as interview results and observations. The study concluded that both internal and external factors caused the chicken slaughterhouses in Tanjung Perepat Village, Biduk Biduk District, to lack halal certificates. Internal factors are education, social, and social media. External factors include a lack of socialization, limited facilities, and difficulty accessing transportation. Interview findings reveal that community leaders in Tanjung Perepat Village, Biduk Biduk District, lack knowledge about the slaughterhouse's halal certification. This is because some of them are unaware that obtaining a halal certificate is solely necessary for packaged food and food ingredients.

Kata Kunci: Perceptions of Community Figures, Halal Certification Obligations, Chicken Slaughterhouses.

A. Introduction

Food is a necessity for living things so that life can continue. Therefore, Allah has ordered His servants to eat good food and forbid them from eating bad food in Islam, slaughtering livestock before consumption is one of the most important things. Despite the recent health-related discoveries, Muslims forbid the consumption of animals slaughtered without Allah's permission. Given the significance of halal food for Muslims, it's crucial to carefully consider the animal-based food we consume. This is particularly crucial during the slaughtering and processing stages. ¹

Food is the most important part of human life. The need for food plays a very important role in survival and maintaining health. Humans can use the energy in a healthy body for activities like working, studying, and other productive ones. For Muslim consumers,

¹Lutfi Lut Muttaqo, Abdul Aziz, and Siti Zuhrotul Izza, "Praktik Penjualan Dan Pengolahan Ayam Di Rumah Potong Ayam (RPA) Desa Kajen Kecamatan Kajen Kabupaten Pekalongan," *Journal of Islamic Economic Law*, no. 2, Vol. 1, 2021, h. 225.

consuming healthy and nutritious food is not enough. There is another factor that is very important for Muslim consumers, namely the halal factor of the product. Sanrego asserts that every citizen, particularly Muslims, has the right to consume products guaranteed to be halal.² Allah SWT affirms this in his word, Q.S. Al-Maa'idah, verse 3.

حُرِّمَتْ عَلَيْكُمْ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخَنَازِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ

Translation: It is forbidden for you (to eat) carcasses, blood, pork, (animal flesh) slaughtered in the name of other than Allah, strangled, beaten, fallen, gored, and torn by wild animals, except those you have had time to slaughter, and (it is forbidden for you) that are slaughtered for idols. (Q.S. Al- Ma'idah: 3)

According to the letter above, Allah only commands humanity to consume halal food. Halal or not is a very basic food safety concern for Muslims. Muslim consumers typically opt for products that an authorized institution has declared halal, rather than those that do not.³

There is an important thing in Islam that must also receive special attention, namely that the process of slaughtering animals carried out by the slaughterer must be in accordance with the law regulated in valid Islam. Therefore, it's crucial to ascertain and comprehend the execution of the slaughtering process, beginning with the procedures, the slaughtering process, the slaughterer's profession, the cutting tools, the tasmiyah (statement) of Allah SWT's words, and the intention and elements associated with the slaughtering process, all of which align with the legitimate and ethical standards.⁴

Slaughtering is the process of removing an animal's spirit by cutting the neck, esophagus, throat, and two veins with a sharp instrument, except for teeth and bones or other methods permitted by Islamic law. Non-slaughtered animals have the same status as a carcass, making them forbidden for consumption.⁵

The Halal Product Guarantee Management Agency (BPJPH), an institution under the auspices of the Ministry of Religion, is responsible for Law No. 33 of 2014 concerning halal product guarantees. The government finally issued Law Number 11 of 2020 concerning Job Creation, with Article 48 amending several provisions in Law Number 11 of 2014

²Pangestu Dian Resky, "Jaminan Konsumsi Halal pada Jual Beli Ayam Potong di Pasar Lakessi Kota Parepare", *Jurnal Syariah dan Hukum*, no. 2, Vol. 20, 2022, h. 297-305.

³Ahmad Izuddin, "Pengaruh Label Halal, Kesadaran Halal dan Bahan Makanan Terhadap Minat Beli Makanan Kuliner", *Jurnal Penelitian Iptek*, no. 2, Vol. 3, 2018, h 102.

⁴Kamil Musa, *Ensiklopedia Halal Haram Dalam Makanan Dan Minuman*, (Solo, Ziyad Visi Media, 2006), h. 90.

⁵Suardi Kaco and Nur Fitriana, "Praktik Penjualan Dan Pengolahan Ayam Di Rumah Potong Ayam Kecamatan Polewali (Tinjauan Undang-Undang Nomor 33 Tahun 2014 Tentang Jaminan Produk Halal)", *Jurnal Penelitian Hukum Ekonomi Syariah Dan Budaya Islam*, no. 2, Vol. 5, 2020, h 148.

concerning Halal Product Guarantees. Then followed the issuance of Government Regulation Number 39, which is a derivative of the law, on February 2, 2021. The government took this action to facilitate the community, particularly business actors, in obtaining business permits from the halal product guarantee sector.⁶

The sector under consideration is the RPA, also known as the chicken slaughterhouse. As one of the business units involved in chicken meat cutting, the RPA bears significant responsibility for ensuring the halalness of the chicken meat produced in the community. We review the halal aspects during the slaughtering stage, production process, packaging, and sales. To obtain a halal certificate, RPA must meet the halal product guarantee system standards (SJPH) and policies issued by BPJPH.⁷ The RPA in question is located in Tanjung Perepat Village, Biduk Biduk District.

Community leaders are people who have a great deal of influence because of their important role in society's social structure. Community leaders also contribute to resolving a variety of recurring problems. Therefore, community leaders play a crucial role in supporting the implementation of adolescent personality formation in the community environment. They play an important role in providing guidance and direction to adolescents in the formation of their personalities. Various efforts can provide guidance and motivation for the development of adolescent personalities. Adolescents need guidance in socializing and motivation to steer clear of harmful behaviors.⁸

The focus of this research is to explain what factors cause chicken slaughterhouses not to be halal certified, as well as to explain the views of community leaders towards chicken slaughterhouses that are not yet halal certified.

B. Research Methods

This type of research employs a qualitative descriptive approach, specifically using field data, such as interview results and observations, as the primary data source. Empirical research analyzes the law, which is viewed as a patterned community behavior that constantly interacts with and relates to social aspects in community life.⁹ We employed the research to elucidate the alignment between theory and practice, utilizing primary data from community leaders' perspectives on the necessity of halal certification for chicken slaughterhouses in Tanjung Perepat Village, Biduk Biduk District.

⁶Maria Fitriani Lubis et al., "Kesadaran Hukum Pelaku UMKM Di Kabupaten Labuhanbatu Selatan Terhadap Sertifikasi Halal Pasca Undang-Undang Nomor 11 Tahun 2020 Tentang Cipta Kerja," *Locus Journal of Academic Literature Review*, no. 5, Vol. 1, 2022, h 322–32.

⁷Hasan Ikhwan, et.all, "Sosialisasi dan Pendampingan Sertifikasi Halal untuk Usaha Mikro Pemotongan Ayam di Desa Jetak Kelurahan Rembun, Kecamatan Nogosari, Kabupaten Boyolali, Jawa Tengah," *Jurnal Pengabdian Kepada Masyarakat*, no. 4, Vol. 6. 2020, h 420.

⁸Nanda Rizkia, Yohanes Bahari, Wanto Rivaie, "Peran Tokoh Masyarakat dalam Pembentukan Kepribadian Remaja, di Desa Penyeladi Kecamatan Kapuas Kabupaten Sanggau," *Jurnal Khatulistiwa*, no. 6, Vol. 5, 2016, h 2.

⁹Bambang Sunggono, *Metodologi Penelitian Hukum* (Jakarta: PT Raja Grafindo Persada, 2003), h, 43.

The research integrates qualitative descriptive research with a normative approach, aiming to elucidate and depict the events the author encountered while conducting research on community leaders or chicken buyers in Tanjung Perepat Village, Biduk Biduk District. This approach ensures the collection of data that aligns with the research objectives in a genuine, accurate, and precise manner.

This study employs direct observation at the Chicken Slaughterhouse (RPA) in Tanjung Perepat Village, Biduk Biduk District, as its data collection method. Interview method, In this unstructured interview the researcher will provide questions related to the Perception of Community Leaders Regarding the Obligation of Halal Certification of Chicken Slaughterhouses (Study of Tanjung Perepat Village, Biduk Biduk District). The method of documentation involves gathering precise evidence from sources such as interviews and photos..

C. Result and Discussion

1. Implementation of Halal Certification of Chicken Slaughterhouses in Tanjung Perepat Village, Biduk Biduk District

After conducting research and presenting the data from the field, the researcher analyzed the results of interviews to understand community leaders' perceptions about the obligation of halal certification for chicken slaughterhouses, specifically focusing on Tanjung Perepat Village in Biduk Biduk District. Tanjung Perepat Village's chicken slaughterhouse operators lack halal certification.

Community participation in development may be increased by strengthening the capacity of existing community leaders through the influence given, but unfortunately, community leaders themselves have not played a maximum role in the development of halal certification of chicken slaughterhouses so that it influences the community and chicken slaughterhouse business actors in participating.

The factors that cause chicken slaughterhouses in Tanjung Perepat Village, Biduk Biduk District, to not have halal certificates are divided into two categories, namely:

a. Internal Factors

1) Education

The community's education in Tanjung Perepat Village, Biduk Biduk District, stops at junior high or high school, so they still lack knowledge of regulations and legislation.

Education is a problem in the lives of coastal communities, even though it is very important for human survival. In addition, education is needed to enable the community to develop human potential so that they have the spiritual religious strength, self-control, personality, intelligence, noble morals, and skills that are required.

2) Social

There is still a lack of interaction between the community and the community outside the area. Coastal communities tend to avoid socializing outside and restrict their interactions.

3) Social media

There is still minimal internet access, and there are several areas that do not yet have internet access, so the community there lacks knowledge of legislative updates.

b. External Factors

1) The absence of socialization of halal product guarantees entering the place is the main factor.

2) Local agencies are not paying enough attention or providing adequate facilitation to socialize this issue.

3) Accessing roads and transportation facilities, typically found in remote and coastal areas, can be challenging.

2. Community Leaders' Perceptions on the Sale of Chicken Cuts Without Halal Certification

Interviews with community leaders reveal that they purchase chicken cut directly from the chicken slaughterhouse in Tanjung Perepat sub-district. While some are aware that the slaughterhouse lacks halal certification, others are unsure. Consequently, they are uncertain about the existence of a halal certificate for chicken slaughterhouses. In interviews with community leaders, it was revealed that they buy chicken cut directly from the chicken slaughterhouse located in Tanjung Perepat Sub-district. Others don't know the slaughterhouse doesn't have a halal certificate. It is known that information about the halal certificate for this chicken slaughterhouse is still not widely distributed among them. Regarding the views of community leaders on the guarantee of halal products from chicken slaughterhouses, community leaders responded well or positively; they also support it. However, for now, they accept that the slaughterhouse in Tanjung Perepat sub-district, Biduk Biduk sub-district, is not yet halal certified, but they are confident that the chicken slaughterhouse has been carried out according to Islamic law, starting from rearing and slaughtering the chickens to the production process. This is the reason why the people there are still confident even without a halal certificate for the chicken slaughterhouse in Tanjung Perepat sub-district.

D. Conclusion

Based on the formulation of the problem and the results of interviews and analysis conducted by the researcher, the following conclusions can be drawn:

1. According to field data, there are two factors that prevent chicken slaughterhouse business actors in Tanjung Perepat Village, Biduk Biduk District, from obtaining halal certification.

a. Internal factors: low education of the community in Tanjung Perepat Village,

- Biduk Biduk District; lack of socialization of the Tanjung Perepat Village community with people outside the area; and minimal information received by the community in Tanjung Perepat Village caused by limited internet connection.
- b. External factors: there has been no socialization about halal product guarantees in Tanjung Perepat Village, Biduk Biduk District; a lack of attention from the local government about the importance of halal-certified products; and difficult access to transportation to Tanjung Perepat Village, Biduk Biduk District.
2. Based on the results of interviews regarding the perceptions of community leaders regarding the sale of cut chicken that has not been halal certified, it can be concluded that community leaders in Tanjung Perepat Village, Biduk Biduk District, do not know whether the slaughterhouse has been halal certified or not, because some of them only know that the obligation for halal certification is only used for packaged food and food ingredients.

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