

STRATEGY FOR ACCELERATING HALAL CERTIFICATION FOR SLAUGHTERERS IN THE PROVISION OF HALAL FOOD IN INDONESIA

Fauziah¹, Abdul Rachman², Retno Kartini Savitaningrum Imansah³, Suhanah⁴,
Mohd. Heikal⁵

^{1,3,4} National Research and Innovation Agency (BRIN), Indonesia

² Faculty of Islamic Economics and Business, Cendekia Abditama University, Indonesia
Jl. Islamic Raya, Kelapa Dua, Tangerang, Banten, 15811, Indonesia

⁵ Faculty of Economics and Business, Universitas Malikussaleh, Aceh, Indonesia
Jl. Cot Teungku Nie, Kabupaten Aceh Utara, Aceh, 24355, Indonesia

abdulrachman@uca.ac.id

ABSTRACT

Based on data from the Central Statistics Agency (BPS), the number of slaughterhouses throughout Indonesia in 2023 will be 1,690 slaughterhouses. However, the number of slaughterers who have been certified halal is still small and the number cannot be ascertained. Slaughter is a crucial aspect and one of the important components in the halal food supply chain that plays a direct role in ensuring the halalness of the meat. Therefore, this research aims to formulate a strategy to accelerate halal certification for slaughterers to increase Muslim consumers' confidence in the quality of halal food in Indonesia. This research uses a qualitative method with a phenomenological approach by conducting observations at several slaughterhouses that have halal slaughterhouses. This research data comes from interviews with slaughter, BPJPH, LPH, RPH, and other stakeholders related to halal certification. The results of the research show that there are several acceleration strategies for halal slaughterers, namely first, increasing competency-based training programs, second, collaboration between institutions, both government and industry, third, public awareness campaigns regarding the importance of halal certification, fourth, strengthening regulations and supervision, fifth, developing home facilities and infrastructure. animal slaughter, and sixth, incentive support for slaughterers. Implementing this strategy is expected to speed up the halal certification process for slaughterers, thereby increasing halal slaughter standards and strengthening Indonesia's position as a major halal food producer on the global market.

Keywords: Halal Certification, Slaughterers, Halal Food, Indonesia

INTRODUCTION

The development of the halal industry in Indonesia has experienced significant growth in recent years. Many factors support the development of the halal industry in Indonesia, among them the majority of the population in Indonesia are Muslims who have the religious principle that halal is an obligation so that they can encourage the growth of halal-certified products in Indonesia. Halal is mandatory that Muslims must obey because it is a command of Allah SWT (Panggabean et al., 2022). In line with what Mohammad Makbul et al said, the factor in increasing the development of the halal industry in Indonesia is the level of public awareness regarding halal certification. (Makbul et al., 2023). Thus, the need of the community and MSMEs for halal products is a necessity that concerns the interests of the general public (Rachman et al., 2022). There has been an increase in public awareness of the importance of consuming halal products from the food, beverage, cosmetics, pharmaceutical, and other sectors. Muhammad Syariful Anam in his research explained that there is an increasing research trend every year regarding halal food (Anam, 2022). The development of the halal industry is also supported by the government with the regulation Law No. 33 of 2014 concerning Halal Product Guarantees. The regulation that regulates the existence of an institution with the right to carry out halal certification in Indonesia is BPJPH (Abdul & Khokhar, 2023).

The growth of the halal industry in Indonesia can be proven by the increase in the number of halal-certified products available on the market (Aisi, 2023). The number of halal certificates issued by BPJPH continues to increase every year, even based on a

report submitted by M. Aqil Irham, Head of BPJPH, there were 2.9 million products that were halal certified as of October 24, 2023. This shows that more and more business actors are committed to producing products. halal. The increase in the number of halal products is not only from regular or independent halal certification programs but also from halal certification programs with a self-declared (free) scheme (Aurahma & Arsyianti, 2023). Exports of Indonesian halal products have continued to increase in recent years. In 2023, the export value of Indonesian halal products will reach USD 23.39 billion. This illustrates that the potential for the halal industry in Indonesia continues to grow. The Ministry of Religion's Halal Product Guarantee Organizing Agency (BPJPH) is even targeting that by 2024 there will be 10 million halal certificates issued (Kemenag, 2023).

Halal product services organized by BPJPH are one of the acceleration strategies in certifying halal products in Indonesia (Adenan et al., 2024). To improve its services, BPJPH collaborated with BRIN to conduct a Community Satisfaction Index survey to measure and analyze the level of community satisfaction with halal product services provided by BPJPH and other related institutions such as P3H, LP3H, LPH, Halal Task Force and others. Based on the resulting survey, it can be seen that in 2021, the halal certification service carried out by BPJPH received public satisfaction of 84.46 percent or was perceived as good. In 2022, BPJPH received very good public perception with an IKM score of 88.1 percent, an increase of 3.64 percent. Meanwhile, in 2023, the Community Satisfaction Index (IKM) value will be 88.5 percent (BPJPH, 2024). This means that the halal certification services provided by BPJPH are very good and experiencing growth. The public is satisfied with the performance of halal certification institutions in providing halal certification services to business actors.

The government has stipulated in Law Number 33 of 2014, articles 135-140 concerning Phases of the Obligation to be Certified Halal for Types of Products that the phases of the obligation to be certified Halal are for food and beverage products, RPH, and RPU. The government has also issued various regulations related to guaranteeing halal products, one of which requires a certified Juleha in the animal slaughter process. (Kamaluddin et al., 2023). Of course, by being certified in competency, the halal slaughterer can know how the animal will be slaughtered, one of which is reducing stress on the slaughtered animal. According to Yunes Ramadan Al-Teinaz, Stuart Spear, and Ibrahim H. A. Abd El-Rahim in their book *Animal Behavior and Restraint in Halal Slaughter* reducing animal stress before slaughter helps improve meat quality and animal welfare (Grandin, 2020). The Slaughterer is the upstream side that is at the forefront of providing halal food (Solek, 2018). The increasing number of halal products is driving demand for competent and halal-certified Halal Slaughterers so that public trust in halal food from the upstream side can be fulfilled. However, the number of Halal Slaughterers is still small, and the exact number is not yet known. Meanwhile, data on the number of RPH throughout Indonesia based on data from the Central Statistics Agency (BPS) in 2023 is 1,690 RPH (BPS, 2023). However, the number of RPUs in Indonesia cannot be ascertained considering that many RPUs are managed individually on a small scale.

The existence of a Halal Slaughterer is very crucial because it is an important component in the halal food supply chain which plays a direct role in ensuring the halalness of meat (Regenstein, 2020). However, the halal certification process for slaughterers is currently still relatively slow and complicated. This causes a shortage of certified halal slaughterers, thus potentially hampering the fulfillment of halal food needs for the community. A Halal Slaughterer does not just slaughter but must understand and follow all the rules of Islamic law in the process of slaughtering animals, starting from selecting healthy animals to proper slaughtering techniques. The existence and number of Halal Slaughter Specialists are very necessary in line with the increasing public awareness of the consumption of halal products in Indonesia. The challenge in implementing halal certification in Indonesia is that the number of Halal Slaughterers is small and competent and certified Slaughterhouses are not well recorded so it is not known the exact number of those serving in the RPH and RPU. Halal Slaughterhouses are not evenly distributed in

several regions but are concentrated in certain areas so there are difficulties in finding competent Halal Slaughterhouses.

This research is important because it can identify strategies to accelerate halal certification for slaughterers so that it can support the development of the halal industry in Indonesia. Apart from that, this research was also carried out to increase the availability of competent and certified Halal Slaughterers who can be spread across several regions in Indonesia. This research was also carried out to identify strategies to speed up the halal certification process for slaughterers so that more slaughterers can be certified and meet the needs of the community because it can improve the quality of halal animal slaughter services by certified slaughterers. This research is also intended to be able to formulate a strategy to accelerate halal certification for slaughterhouses to increase Muslim consumers' confidence in the quality of halal food in Indonesia considering that the existence of slaughterhouses is at the forefront in providing halal and good meat. It is hoped that the results of this research can provide useful input for various related parties, such as the central government, regional governments, BPJPH, LSP, halal slaughter organizations, business actors, and the community.

LITERATURE REVIEW

Halal Concept and Slaughterer

The concept of halal in Islam refers to everything permissible or permissible according to sharia law. The word "halal" comes from Arabic which means "permitted" or "permitted". This concept covers various aspects of life, including food, drink, banking, and lifestyle. Even M. Umer Chapra explained that Islam provides space for its followers to focus on the economic sector by consuming all the necessities of human life including halal products, halal food, and drinks, halal accommodation, contracts such as murabahah, mukhabarah, muja'rah, takaful, ijarah, wadiah, qardul hasan and others (Inayati, 2013). In Islam, the concept of halal refers to everything that is permitted and good for consumption and use by Muslims. This is regulated in the Al-Qur'an and Hadith, and explained by the ulama through fatwas.

Halal is an obligation that Muslims must follow. Halal products are not only a concern for Muslims but also all people in the world. Halal products can be consumed by Muslims and non-Muslims. Many countries with a non-Muslim majority have implemented the halal concept in several restaurants, hotels, and public places such as South Korea, Canada, the United States, Japan, New Zealand, Taiwan, Thailand, Singapore, and other countries. Thus, the halal concept is not only a concept of religiosity but also a commodity concept. Hatem El-Gohary stated that religion has an impact on the mentality, values, and behavior of its followers. What this means is that Islam is not only a religion of worship but also a religion of muamalah (El-Gohary, 2016). Therefore, in muamalah, Islam requires its followers to eat food that is halal and tayyib (good). The concept of Halal in all parts of life has been felt by all individuals, both in terms of welfare and business, resulting in an expansion in consuming halal goods, such as an increase in the number of inns that are halal certified, cafes, restaurants, food, drinks that are guaranteed halal and halal travel.

The halal industry is experiencing good growth in Indonesia and there is even an increase in the number of products that have been certified halal. This development is due to an increase in demand for halal products throughout the world. Even Perry Warjiyo, Governor of Bank Indonesia, explained that Indonesia is the country that consumes the largest number of halal food, drink, and fashion products in the world. Data from the State of Global Islamic Economy also explains that Muslims in Indonesia consume very large amounts of halal products, amounting to USD 218.8 billion or the equivalent of IDR 3,179 trillion in the halal industry. The level of halal awareness among Indonesian people has increased because halal is important. After all, it is part of human rights. Halal is mandatory for Muslims and is part of protection as has been researched by Abdul Rachman in his research "New Design of Halal Logo for Halal Product

Guarantee Organizing Agency; between Urgency, Art and Essence” that halal is important for Muslims because it is part of consumer protection (Rachman et al., 2022).

The concept of halal is not only limited to food and drink, but also covers various aspects of life, such as clothing, medicine, cosmetics, and even slaughtered animals. (Aam & Dwi, 2021). Because many halal foods come from slaughtered animals such as beef, goat, chicken, duck, and other types of poultry. Therefore, halal food that comes from meat is an upstream sector that must be paid attention to, especially halal slaughterers because even though the animal is halal for consumption, if it is slaughtered by a slaughterer who does not fulfill the terms and conditions in the slaughtering process, such as a slaughterer who is not Muslim, does not recite a prayer and the name of Allah, it can make the meat of the slaughtered animal haram for consumption (Adawiyah et al., 2022).

A halal slaughterer or Juleha for short is a person whose job is to slaughter animals by Islamic law. The animal slaughter carried out by Juleha aims to produce halal meat that is safe and suitable for consumption by Muslims. Therefore, the role of the halal slaughterer is very important in ensuring that the meat consumed by Muslims is by the provisions of Islamic law. In fact, according to Muti Arintawati, the Main Director of LPH LPPOM MUI, halal slaughtering is a very important profession and is much sought after, not only for domestic needs but also abroad such as in Japan, New Zealand, and Australia (Republika, 2023). Halal meat is not only influenced by the type of animal but is determined by the slaughtering procedure and post-slaughter handling until it reaches the consumer. Meat must also be ASUH (safe, healthy, whole, and halal) produced from slaughterhouses by Law Number 18 of 2009 Juncto and Law Number 41 of 2014 concerning Animal Husbandry and Animal Health.

The number of halal slaughterers in Indonesia has not been well recorded so there is no definite data regarding the number of halal slaughterers (Juleha) in Indonesia because there is no centralized data collection system. However, the need for the profession of halal slaughterer is very high due to several factors, namely the increasing awareness of the Muslim community regarding the consumption of halal products, the increasing number of the Muslim population in Indonesia, and the increasing number of Slaughterhouses (RPH) and Poultry Slaughterhouses (RPU) in Indonesia. Based on data from the Central Statistics Agency (BPS), the number of RPH/TPH in Indonesia is 1,690 spread across 34 provinces. A total of 605 RPH/TPH are on the island of Java or around 35 percent more. A total of 358 RPH/TPH are in Sumatra or 21.18 percent. There are 308 RPH/TPH/Dinas in Sulawesi or 18.22 percent. RPH/TPH located in Bali and Nusa Tenggara were 184 RPH or 10.89 percent and the remainder were in Kalimantan with 121 (7.16 percent), and Maluku and Papua with 114 RPH/TPH (6.75 percent) (BPS, 2023).

Infrastructure and Human Resources in the Halal Ecosystem

The halal ecosystem is a system that is interconnected and supports ensuring the halalness of products and services (Rachman & Sangare, 2023). This ecosystem includes various elements, including infrastructure, human resources (HR), regulations, and culture. The halal ecosystem includes various aspects of infrastructure and human resources necessary to ensure that the products and services consumed by Muslims comply with Islamic law. Infrastructure in the halal ecosystem refers to the facilities and infrastructure needed to support the production, distribution, and consumption of halal products. Several infrastructures in the halal ecosystem from upstream to downstream sectors, such as Slaughterhouses (RPH) and Poultry Slaughterhouses (RPU), halal laboratories, halal logistics systems, information technology infrastructure, shops that provide halal food at the MSME scale to supermarkets. All of these infrastructures are linked to each other in providing halal food (Rachman & Sangare, 2023).

Human Resources (HR) in the halal ecosystem refers to the workforce that has the knowledge and skills necessary to ensure halal products and services (Regenstein, 2020). Competent and competitive Human Resources (HR) are the main keys to

advancing Indonesia's halal ecosystem. By developing superior human resources and building a conducive ecosystem, Indonesia can become a major player in the global halal industry and realize its vision as the world center for halal products. Human resources who can support the development of the halal industry such as halal slaughterers, halal auditors, halal supervisors, P3H, BPJPH, LPH, LP3H, KNEKS employees, Halal Fatwa Committee, MUI Halal Fatwa Commission, and business actors.

Even though Indonesia has experienced significant development in the halal industry, several challenges are faced in human resources in the halal ecosystem, including the number of halal slaughterers who are relatively small or not even well recorded, the number of halal auditors and halal supervisors is small compared to the number business actors in Indonesia, there are still a small number of LPHs and even P3Hs who are active in assisting MSEs who receive the Self Declare program, as well as other human resources who support the development of the halal industry in Indonesia (Bahri & Efendi, 2023). In 2023, the Central Statistics Agency (BPS) released data on RPH and TPH throughout Indonesia, only amounting to 1,690 (BPS, 2023). Challenges in the field of human resources can hamper the development of Indonesia's halal industry and hinder the achievement of Indonesia's vision as the world's center for halal products. Therefore, investment is needed to develop adequate infrastructure, increase access to modern technology and equipment, as well as provide quality training and education for slaughterers (Abimanyu et al., 2024).

Halal Certification Regulations for Halal Slaughterers in Indonesia

The halal industry is one of the important pillars of economic growth in Indonesia. Indonesia is one of the largest countries consuming halal products in the world. Indonesia is targeted to become the world's halal center (Samsul et al., 2022). In supporting Indonesia's existence as the world's halal center, support is needed in the form of regulations, infrastructure, and human resources. Several regulations have been issued by the Indonesian government in the form of laws and implementing regulations related to halal product guarantees, such as Law Number 33 of 2014 on Halal Product Guarantees, Law Number 6 of 2023 concerning the Determination of Perppu No. 2 of 2022 concerning Job Creation. Law, Republic of Indonesia Government Regulation No. 39 of 2021 Implementation of Halal Product Guarantees, Regulation of the Minister of Religion of the Republic of Indonesia No. 26 of 2019 concerning Implementation of Halal Product Guarantees, PMA Number 20 of 2021 concerning Halal Certification for MSEs, KMA number 748 of 2021 concerning Mandatory Product Types Halal Certified, Head of BPJPH Decree Number 57 of 2021 concerning SJPH Criteria and other regulations (Ariny, 2020). This regulation is a concrete step by the government to speed up and simplify the process of halal products in Indonesia.

These regulations regulate many things in creating a halal ecosystem in Indonesia. With the existence of regulations regarding halal product guarantees, the development of the halal industry can develop rapidly with legal certainty. Therefore, the halal ecosystem in Indonesia is formed comprehensively, as in Robi Krisna and Mohammad Yusuf's research on Halal Ecosystem Improvement Study Reviewed of Halal Product Regulations Halal states that many sectors in the halal ecosystem need to implement product halal (Krisna & Yusuf, 2023). A halal ecosystem can be formed in an integrated and comprehensive manner between one institution and another such as the Halal Inspection Institution (LPH), Halal Product Process Assistance Institution (LP3H), Indonesian Ulema Council, community organizations (Ormas), Educational Institutions, Universities, Associations, Actors Businesses, and the community, even halal slaughterers who are part of the RPH and RPU (Hosanna & Nugroho, 2018). Thus, halal slaughterers are part of the halal industry ecosystem that must receive serious attention because they have an important role in providing halal meat. However, regulations directly related to halal slaughterers are in the form of a Decree of the Head of BPJPH Number 77 of 2023 relating to guidelines for implementing a halal product guarantee system in the slaughter of ruminants and poultry. Meanwhile, Law Number 33 of 2014 does not specifically

discuss halal slaughterers but rather animals used as raw materials for halal products must be slaughtered by Islamic law.

METHODS

This research uses descriptive qualitative research methods. The primary data source in this research is observations at several slaughterhouses and RPUs. Observations were carried out at the Denpasar City RPH which already had a halal certificate and UD. Sumber Rejeki RPU. which has not received a halal certificate in Tangerang City. Observations were carried out from 19 June 2024 – 3 July 2024. Other primary data was generated from interviews with the Halal Slaughter Clerk on duty at the Denpasar City RPH and the Slaughter Clerk at the UD Sumbe Rezeki RPU Tangerang City. Meanwhile, secondary data in this research consists of documents, brochures, photos, and articles related to the research. Data analysis was carried out using the Miles and Huberman model data analysis technique, namely data reduction in the form of interviews and observations at several RPH and RPU by simplifying the data according to research, followed by presenting the reduced data in the form of tables, diagrams, or others. The final step is to conclude all the data obtained.

RESULTS

The Role of Halal Butchers in the Halal Food Supply Chain

The halal food supply chain is an integral component of the halal industry that must be considered in detail because it is related to the process of managing halal products from upstream to downstream (Ali et al., 2021). The halal food supply chain is very important for Muslims because it ensures that they can consume halal and safe food. It is even beneficial for non-Muslims to increase consumer confidence in food safety and quality, open up new market opportunities for halal products encourage economic growth, and create jobs (Adnani et al., 2023). The halal food supply chain is a system that ensures that the food produced and distributed meets Islamic sharia standards covering many things from raw materials, processing, packaging, storage, and transportation to distribution and sales to consumers. About the upstream sector, there is certainty that the raw materials for halal food come from halal sources and are processed by sharia principles, such as animals being slaughtered by halal slaughterers correctly and by Islamic sharia.

Research conducted by Nur Kasanah and Muhammad Husain As Sajjad on the Potential, Regulations, and Problems of Free Halal Certification states that the implementation of halal certification in Indonesia involves many parties including BPJPH, the Indonesian Ulama Council, the Halal Inspection Institute (LPH), Halal Product Process Assistance Institutions (LP3H), Halal Product Process Companion (P3H), Regional Halal Task Force (Kasanah & Sajjad, 2022). This research does not involve halal slaughterers as an important element in implementing halal certification because a lot of halal food of animal origin is produced by halal slaughterers. Halal slaughterers are an upstream sector that must be taken seriously because they can facilitate the traceability of halal products produced in the halal food product supply chain.

Halal slaughterers play an important role in ensuring halal food for Muslims (Mustahal, 2022). The halal slaughterer is fully responsible for slaughtering animals in a manner that complies with the Shari'a, maintaining the cleanliness and health of the animals, ensuring the slaughtering process complies with Shari'a, ensuring the halalness of the meat, and increasing consumer confidence. The presence of a halal slaughterer in the halal food supply chain is very important for Muslims to get food that is halal and safe for consumption. However, it is very ironic if the data on halal slaughterers cannot be ascertained as how many there are because there is no definite data collection and even the distribution of halal slaughterers is uneven and concentrated on the island of Java even though the need for halal slaughterers is very large. The slaughterhouses and RPUs, as well as halal slaughterers, should also be connected digitally so that they can

be easily accessed so that they can provide information on raw materials in the form of slaughtered animals consumed by Muslims in Indonesia (Argani & Taraka, 2020).

BPJPH as the organizer of halal certification in Indonesia has created a halal certification digitization service (Kasanah & Sajjad, 2022). This service was created to make it easier for business actors to register their products to be certified halal. This service also makes it easier for business actors to take advantage of the free halal certification program (SEHATI) and regular programs so that the number of halal-certified products increases every year. BPJPH is targeting as many as 10 million business actors to be halal-certified by 2024. This proves that digitizing halal certification can increase the number of halal products in Indonesia (Dewi & Hakiki, 2023). However, the current use of digitalization does not involve the role of slaughterhouses (RPH) and poultry slaughterhouses (RPU) as well as halal slaughterhouses, even though slaughterhouses and RPUs, as well as halal slaughterhouses, are the upstream sector in the provision of halal food of animal origin that must be taken into account. RPH, RPU, and halal slaughterhouses are part of the halal food supply chain and are the starting point in the process of halal food from animals. Food supply chain management is a crucial point in ensuring the halalness of a product because the halal food industry has a long food supply chain (Bank Indonesia, 2023). Therefore, digitizing the management of the halal food supply chain in tracking the halalness of raw materials, slaughterhouses, imported materials, logistics, distribution, warehouses, storage, and so on can be carried out by involving multi-stakeholders comprehensively.

Challenges in Halal Certification for Slaughterers in Indonesia

Indonesia is the country with the largest Muslim population in the world, namely 87% of Indonesia's total population of 241.7 million people in 2022. Spending by Indonesian Muslims on halal products and services is projected to increase by 14.96% in 2025, namely USD 281.6 billion. Indonesia has the opportunity to become a role model and a mecca for the world's halal industry (Adnani et al., 2023). The industrialization of halal products can make Indonesia a producer of halal products in the world (Mohammad, 2021). The growth of the halal industry in Indonesia has increased significantly, especially in the field of halal food (Adinugraha et al., 2021). Based on data from The State of the Global Islamic Economy Report 2022, Indonesia managed to occupy second place in the world's halal food and beverage industry after previously being ranked 4th in halal food producers (<https://www.dinarstandard.com>, 2022). Based on the regulations of Law Number 33 of 2014, halal certification is an obligation that must be fulfilled by all business actors to accelerate the development of the halal ecosystem in Indonesia (Ariny, 2020). However, for some entrepreneurs, the obligation to have a halal certificate is considered something difficult because of the large costs, detailed process, and having to be registered with the OSS by having a NIB. Halal product certification can have a positive impact on improving the quality of halal products (Agustina et al., 2019).

Indonesia is a Muslim country that is a consumer of the world's halal market. Therefore, it is a necessity if Indonesia is targeted to become the world's halal center because it is not only a consumer country in the world's largest halal market but also a world producer of halal products (Burhanuddin & Riyanto, 2022). Of course, many regulations and policies can support and encourage it to become the world's halal center. One of them is a policy of empowering the halal industry by creating a halal industry policy, preparing human resources, providing comprehensive halal industry infrastructure, expanding halal market access, international cooperation in halal certification, providing fiscal and non-fiscal provisions for the halal industry and so on. Included in the halal industry empowerment policy is paying attention to halal slaughterers in terms of human resources, training, education, competency certification, and so on.

Halal slaughterers have a very important role in ensuring the halalness of meat products in Indonesia. Halal slaughterers also play a role in providing halal food, serving slaughter according to the Shari'a (Anil, 2020). The Indonesian Ulema Council issued a fatwa regarding animal slaughter, namely MUI Fatwa Number 12 of 2009 concerning Halal Slaughter Certification Standards. The fatwa discusses legal provisions regarding

standards for slaughtered animals, slaughter standards, slaughter equipment standards, slaughter process standards, processing, storage, and delivery standards, and other discussions related to stunning in the slaughter process.

Table 1. Slaughter Standards According to MUI

Number	Standard
1	He is Muslim and has reached puberty
2	Understand the procedures for slaughtering according to the Shari'a
3	Have expertise in slaughtering

Source: MUI Fatwa Number 12 of (2009)

Meanwhile, according to Minister of Agriculture Regulation Number 22 of 2018, it is not enough for a halal slaughterer to just slaughter and cut meat but must have 13 competencies to obtain a competency certificate as a professional slaughterer. There are two major categories in the competence of slaughter interpreters, namely first, professional development and second, slaughter management. These competencies are by the Indonesian National Qualifications Framework reference based on the Regulation of the Minister of Agriculture of the Republic of Indonesia Number 22/Permentan/SM.200/5/2018 concerning Levels of the Indonesian National Qualifications Framework for Agricultural Sector Workers. The profession of halal slaughterer in Indonesia can become more developed and professional so that people can easily get quality halal meat.

Table 2. Competency of Indonesian Halal Slaughterers

Number	Competency Unit
1	Performing Obligatory Worship
2	Implementing Islamic Sharia Requirements
3	Implementing Occupational Health and Safety
4	Carrying out Effective Communication
5	Coordinating Work
6	Implement Sanitation Hygiene
7	Implementing Animal Welfare Principles
8	Preparing Slaughter Equipment
9	Carrying out physical examinations of animals
10	Determining Animal Readiness for Slaughter
11	Applying Animal Slaughter Techniques
12	Checking the Feasibility of the Slaughter Process
13	Determining Animal Mortality Status

Source: Minister of Agriculture Regulation Number 22 of (2018)

The challenges faced by halal slaughterers in Indonesia are quite diverse and cover various aspects, in terms of regulations, skills, and infrastructure. The challenge faced by halal slaughterers in terms of regulations is that there are various regulations governing halal slaughterers issued by several institutions, institutions, and religious organizations, which has an impact on different interpretations of halal slaughter standards. This is a challenge for halal slaughterers in implementing consistent practices. Challenges in terms of skills include many slaughterers who have slaughtering skills but have not yet been certified as competent. Based on the Decree of the Head of BPJPH Number 77 of 2023, it is stated that the requirements for a halal slaughter interpreter are to have expertise in slaughtering and to have an SKKNI-based training certificate and/or a competency certificate as a halal slaughter interpreter and it is required that in each RPH there be a minimum of two halal slaughter interpreters. However, the phenomenon found is that there are slaughterhouses that have been observed to only have one halal slaughterer, however, the slaughterhouse has received a halal certificate.

Observations carried out at the RPH and RPU found that halal slaughterers in Indonesia also face challenges in terms of infrastructure, namely inadequate slaughter facilities such as personal protective equipment (PPE) which should be used when carrying out

slaughter because this is by Occupational Health and Safety (K3) competencies. , inadequate solid and liquid waste disposal facilities, causing sanitation and hygiene problems which can result in meat contamination and disease in animals, there is no cold storage, and the majority of halal slaughterers in Indonesia still use traditional equipment for slaughtering animals. This traditional equipment may not be as effective and efficient as modern equipment. The lack of modern slaughtering equipment can also make it difficult for halal slaughterers to meet the increasing demand for halal meat.

Strategy for Accelerating Halal Certification for Slaughterhouses in Indonesia

In 2023, the Central Statistics Agency (BPS) recorded that there were 1,690 slaughterhouses (RPH) and slaughterhouses (TPH) spread throughout Indonesia. However, the data does not state the classification of slaughterhouses and TPHs that have been certified halal or not. Research conducted by KNEKS in collaboration with LPPM IPB University stated that more than 85 percent do not have a halal certificate or do not have a halal slaughterer (Medcom, 2024). This research confirms that the upstream sector is the main problem in halal certification in Indonesia because the slaughterhouse and RPU as well as the halal slaughterer have an important role that should be paid attention to earlier than the downstream sector. After all, the halal slaughterer is the person who can ensure the halalness of the meat slaughtered from the animal. Meat is one of the critical ingredients based on the HAS 2300 standard so a halal certificate is needed to guarantee the halal status of the meat. To achieve halal meat, a halal slaughterer is needed who already has a professional competency certification as a halal slaughterer (Gaznur et al., 2020).

Ironically, the achievement of halal certification is increasing every year, even the achievement of halal certification is targeted at 10 million halal products by 2024. However, halal slaughterers in the upstream sector are not recorded and are not integrated into the halal product guarantee system. The database of halal slaughterers in Indonesia is not well recorded, making it difficult for the government to provide training, education, competency certification, and so on. The database of halal slaughterers is only available in the Indonesian Halal Slaughterers' association and community organizations such as the Indonesian Ulema Council. Even though halal slaughterers play an important role in providing halal meat, they still do not have integrated legitimacy in the SiHalal certification digitalization system managed by BPJPH. Halal slaughterers are a crucial point in ensuring the halal meat consumed by Muslims in Indonesia (Al-Teinaz et al., 2020). Halal slaughterers are currently more centralized on the island of Java so the distribution of the halal slaughtering profession throughout Indonesia is uneven so there is an increasing need for the halal slaughtering profession. Competency training and certification is an obstacle for halal slaughterers because it requires quite a large amount of money and sufficient time to undergo competency training and certification.

To accelerate the number of halal slaughterers, it is necessary to implement several policies and regulations with several strategies, namely the first is increasing competency-based training programs so that it can simplify and standardize the certification process for halal slaughterers. In this case, governing regulations need to be established so that there are no different interpretations between institutions so that slaughterers can take part in professional competency certification as halal slaughterers. Second is cooperation between government, and private and religious organizations so that good cooperation can be created. This strategy is a form of strengthening coordination between institutions in development, data collection, implementation, and supervision jointly and sustainably. In this case, the agricultural service is an institution that has authority regarding RPH and RPU so it needs to collaborate with BPJPH and MUI in preparing professional halal slaughterers.

The third strategy is to increase public awareness campaigns regarding the importance of halal certification. When there was a Mandatory Halal October (WHO) 2024 campaign, it had a positive impact on the increase in business actors registering for

halal certification. However, the campaign had to be postponed from 18 October 2024 to October 2026. Fourth is strengthening regulations and supervision of halal slaughterers so that it can be realized quickly, especially the harmonization of regulations issued by several institutions. The fifth strategy is the development of facilities and infrastructure for slaughterhouses and RPU, such as providing a minimum of two people for each slaughterhouse as halal as regulated in BPJPH Head Decree Number 77 of 2023, and the sixth, is incentive support for slaughterhouses. Implementing this strategy is expected to speed up the halal certification process for slaughterers, thereby increasing halal slaughter standards and strengthening Indonesia's position as a major halal food producer on the global market. Providing financial subsidies for taking professional competency certification for halal slaughterers so that it is not burdensome so that access to halal slaughterers can be realized properly.

CONCLUSION

Halal slaughterers are the starting point for providing halal food of animal origin and are an upstream sector that must receive special attention in the halal food supply chain. The availability of halal slaughterers in Indonesia is very limited and the number of halal slaughterers cannot be known with certainty. Thus, the need for the profession of halal slaughterer is very high considering that there are more centralized halal slaughterers on the island of Java. The existence of halal slaughterers is not evenly distributed throughout Indonesia. Therefore, an accelerated strategy for competency certification of competent halal slaughterers is needed to meet the needs of the community because it can improve the quality of halal animal slaughter services by halal slaughterers so that it can increase Muslim consumers' confidence in the quality of halal food in Indonesia considering the existence of the Slaughterhouse as the front guard. in providing halal and good meat. Several acceleration strategies for halal slaughterers that were produced based on the research include firstly increasing competency-based training programs, secondly cooperation between institutions, both government and industry, thirdly public awareness campaigns regarding the importance of halal certification, fourthly strengthening regulations and supervision, fifthly developing home facilities and infrastructure. animal slaughter, and sixth, incentive support for slaughterers. Implementing this strategy is expected to speed up the halal certification process for slaughterers, thereby increasing halal slaughter standards and strengthening Indonesia's position as a major halal food producer on the global market.

REFERENCES

- Aam & Dwi. (2021). A Review on Halal Food Research. *Journal of Islamic Economic Literatures*, 2(2). <https://doi.org/10.58968/jiel.v2i2.38>
- Abdul, A. R., & Khokhar, A. J. (2023). Role of Indonesian Council of Ulama in Halāl Certification and Product Guarantee. *Journal of Islamic Thought and Civilization*, 13(1), Article 1. <https://doi.org/10.32350/jitc.131.14>
- Abimanyu, A., Imansyah, M. H., & Tamimi, R. A. A. (2024). Indonesia Intra-Trade of Halal Food Products with ASEAN. *Southeast Asian Economies*, 41(1), 47–69. <https://doi.org/10.1355/ae41-1d>
- Adawiyah, A., Windayani, N., Islamiati, F. N., & Cahyanto, T. (2022). Feasibility Study of Slaughterhouses as A Source of Halal Meat Processed Meat-Based Food in Bandung City. *Proceedings of The International Halal Science and Technology Conference*, 14(1), 161–170. <https://doi.org/10.31098/ihsatec.v14i1.498>
- Adenan, M., Cholifah, U., & Wulandari, D. (2024). Penguatan Ekosistem Halal di Indonesia 2024 melalui Klinik Halal. *PengabdianMu: Jurnal Ilmiah Pengabdian kepada Masyarakat*, 9(2), 304–313. <https://doi.org/10.33084/pengabdianmu.v9i2.6047>
- Adinugraha, H. H., Nasution, I. F. A., Faisal, F., Daulay, M., Harahap, I., Wildan, T., Takhim, M., Riyadi, A., & Purwanto, A. (2021). Halal Tourism in Indonesia: An Indonesian Council of Ulama National Sharia Board Fatwa Perspective. *The*

- Journal of Asian Finance, Economics and Business*, 8(3), 665–673. <https://doi.org/10.13106/jafeb.2021.vol8.no3.0665>
- Adnani, L., Jusuf, E., Alamsyah, K., & Jamaludin, M. (2023). The role of innovation and information sharing in supply chain management and business performance of halal products in tourism destinations. *Uncertain Supply Chain Management*, 11(1), 195–202. <https://doi.org/10.5267/j.uscm.2022.10.007>
- Agustina, Y., Pratikto, H., Churiah, M., & Dharma, B. A. (2019). PENTINGNYA PENYULUHAN SERTIFIKASI JAMINAN PRODUK HALAL UNTUK USAHA KECIL MENENGAH (UKM). *Jurnal Graha Pengabdian*, 1(2), Article 2.
- Aisi, S. R. (2023). Analisis keberhasilan produk makanan halal: Dinamika sertifikasi halal produk Samyang di Indonesia. *Journal of Halal Industry Studies*, 2(1), 1–19. <https://doi.org/10.53088/jhis.v2i1.563>
- Ali, M. H., Iranmanesh, M., Tan, K. H., Zailani, S., & Omar, N. A. (2021). Impact of supply chain integration on halal food supply chain integrity and food quality performance. *Journal of Islamic Marketing*, 13(7), 1515–1534.
- Al-Teinaz, Y. R., Spear, S., & El-Rahim, I. H. A. A. (2020). *The Halal Food Handbook*. Query date: 2024-07-05 16:40:08. <https://doi.org/10.1002/9781118823026>
- Anam, M. S. (2022). Analisis bibliometrik perkembangan penelitian halal food. *Journal of Halal Industry Studies*, 1(1), 21–31. <https://doi.org/10.53088/jhis.v1i1.195>
- Anil, M. H. (2020). A Practical Guide to Animal Welfare during Halal Slaughter. *The Halal Food Handbook*, Query date: 2024-07-05 16:40:08, 59–71. <https://doi.org/10.1002/9781118823026.ch5>
- Argani, A., & Taraka, W. (2020). Pemanfaatan Teknologi Blockchain Untuk Mengoptimalkan Keamanan Sertifikat Pada Perguruan Tinggi. *ADI Bisnis Digital Interdisiplin Jurnal*, 1(1), 10–21. <https://doi.org/10.34306/abdi.v1i1.121>
- Ariny, B. D. (2020). DAMPAK POSITIF UNDANG-UNDANG NOMOR 33 TAHUN 2014 TENTANG JAMINAN PRODUK HALAL DALAM MENCIPTAKAN SISTEM JAMINAN PRODUK HALAL DI INDONESIA. 3(2), 21.
- Aurahma, A., & Arsyianti, L. D. (2023). Strategy to increase the number of halal self-declared certifications in Indonesia. *Halal Studies and Society*, 1(1), 1–9. <https://doi.org/10.29244/hass.1.1.1-9>
- Bahri, S., & Efendi, A. (2023). ANALISIS PELUANG DAN TANTANGAN PRODUK HALAL MAKANAN DAN MINUMAN DI INDONESIA. *Islamic Economic and Business Journal*, 5(1), 1–13. <https://doi.org/10.30863/iebjournal.v5i1.4214>
- Bank Indonesia: RPH Miliki Peran Penting Dalam Ekosistem Halal | LPPOM MUI. (2023, Mei 28). <https://halalmui.org/bank-indonesia-rph-miliki-peran-penting-dalam-ekosistem-halal/>
- BPJPH Gandeng BRIN Gelar Survei Kepuasan Layanan Sertifikasi Halal 2024 | Badan Penyelenggara Jaminan Produk Halal. (t.t.). Diambil 29 Juni 2024, dari <https://bpjph.halal.go.id/detail/bpjph-gandeng-brin-gelar-survei-kepuasan-layanan-sertifikasi-halal-2024>
- Burhanuddin, B., & Riyanto, S. (2022). Perilaku Konsumen Muslim Indonesia Terhadap Perkembangan Produk Makanan dan Minuman Halal. *Jurnal Pendidikan dan Kewirausahaan*, 10(2), 645–654. <https://doi.org/10.47668/pkwu.v10i2.489>
- Dewi, A. P., & Hakiki, M. I. (2023). Transformasi Digital dalam Industri Halal di Indonesia (Studi Implementasi Teknologi Blockchain dalam Proses Sertifikasi Halal). *Indo-Fintech Intellectuals: Journal of Economics and Business*, 3(2), 360–370. <https://doi.org/10.54373/ifijeb.v3i2.240>
- Direktori Perusahaan Pertanian Rumah Potong Hewan (RPH) dan Tempat Pemotongan Hewan (TPH) 2023 (Vol. 9). (2023). Badan Pusat Statistik.
- El-Gohary, H. (2016). Halal tourism, is it really Halal? *Tourism Management Perspectives*, 19, 124–130. <https://doi.org/10.1016/j.tmp.2015.12.013>
- Gaznur, Z. M., Nuraini, H., & Priyanto, R. (2020). 2. Evaluation of Halal Slaughter-Man And Human Resource Competency In Slaughterhouse Category II. *J.Med.Vet.*, 14(2), Article 2. <https://doi.org/10.21157/j.med.vet.v14i2.18586>
- Grandin, T. (2020). Animal Behaviour and Restraint in Halal Slaughter. *The Halal Food Handbook*, Query date: 2024-07-05 16:40:08, 47–58. <https://doi.org/10.1002/9781118823026.ch4>

- Hosanna, M. A., & Nugroho, S. A. (2018). PELAKSANAAN UNDANG-UNDANG NOMOR 33 TAHUN 2014 TENTANG JAMINAN PRODUK HALAL TERHADAP PENDAFTARAN SERTIFIKAT HALAL PADA PRODUK MAKANAN. *Jurnal Hukum Adigama*, 1(1), 511. <https://doi.org/10.24912/adigama.v1i1.2155>
- HSC IPB: Lebih Dari 85% RPH di Indonesia Belum Disertifikasi Halal. (t.t.). Diambil 5 Juli 2024, dari <https://www.medcom.id/pendidikan/news-pendidikan/GKdjl94b-hsc-ipb-lebih-dari-85-rph-di-indonesia-belum-disertifikasi-halal>
- Inayati, A. A. (2013). *PEMIKIRAN EKONOMI ISLAM M. UMER CHAPRA*. 14(2).
- Juleha Indonesia Mendunia. (2023, Juni 8). Republika Online. <https://republika.co.id/share/rvxtlc502>
- Kamaluddin, I., Jakiyudin, A. H., & Roslan, I. A. (2023). Studi Fenomenologi Mandatory Sertifikasi Halal Di Papua: Pendekatan Maqasid Syariah Imam Abu Zahrah. *Indonesia Journal of Halal*, 6(2), 81–90. <https://doi.org/10.14710/halal.v6i2.19322>
- Kasanah, N., & Sajjad, M. H. A. (2022). Potensi, Regulasi, dan Problematika Sertifikasi Halal Gratis. *Journal of Economics, Law, and Humanities*, 1(2), Article 2. <https://doi.org/10.21154/jelhum.v1i2.1196>
- Kemenag. (t.t.). *Menag Launching Program 10 Juta Produk Bersertifikat Halal*. <https://www.kemenag.go.id>. Diambil 3 September 2023, dari <https://kemenag.go.id/pers-rilis/menag-launching-program-10-juta-produk-bersertifikat-halal-vy996c>
- Krisna, R., & Yusuf, M. (2023). Halal Ecosystem Improvement Study Reviewed of Halal Product Regulations Halal. *International Journal of Research and Review*, 10(2), 339–359. <https://doi.org/10.52403/ijrr.20230243>
- Makbul, M., Rokhman, A., & Fathaniyah, L. (2023). Analisis Kebijakan Mandatory Sertifikasi Halal dalam Meningkatkan Pembangunan Industri Halal di Indonesia. *Islamadina : Jurnal Pemikiran Islam*, Query date: 2024-07-05 16:40:08, 289–289. <https://doi.org/10.30595/islamadina.v0i0.17738>
- Mohammad, M. F. M. (2021). *Pengaturan Sertifikasi Jaminan Produk Halal Di Indonesia*. 15, 9.
- Mustahal, M. (2022). Halal Certification in Slaughterhouses (RPH) Impacts on Halal Certification of Animal-Based Food Products. *AL-MANHAJ: Jurnal Hukum dan Pranata Sosial Islam*, 4(2), 399–408. <https://doi.org/10.37680/almanhaj.v4i2.1749>
- Panggabean, H. S., Lubis, S., & Ependi, R. (2022). PENGUATAN AKIDAH DAN PERLUNYA MAKANAN HALAL DALAM PENGAMALAN BERAGAMA PADA MASYARAKAT MUSLIM DESA LAU GUMBA KECAMATAN BERASTAGI KABUPATEN KARO. *CERMIN: Jurnal Penelitian*, 6(1), Article 1. https://doi.org/10.36841/cermin_unars.v6i1.1707
- Rachman, A., Maemunah, M., & Ulpah, M. (2022). DESAIN BARU LOGO HALAL BADAN PENYELENGGARA JAMINAN PRODUK HALAL; ANTARA URGENSI, SENI, DAN ESENSI. *El-Buhuth: Borneo Journal of Islamic Studies*, 245–262. <https://doi.org/10.21093/el-buhuth.v0i0.4700>
- Rachman, A., & Sangare, B. (2023). SYNERGY AND COLLABORATION BETWEEN GOVERNMENT AND PRIVATE INSTITUTIONS IN BUILDING HALAL ECOSYSTEMS IN INDONESIA. *Jurnal Ilmiah Islam Futura*, 23(2), Article 2. <https://doi.org/10.22373/jiif.v23i2.17507>
- Regenstein, J. M. (2020). The Religious Slaughter of Animals. *The Halal Food Handbook*, Query date: 2024-07-05 16:40:08, 93–119. <https://doi.org/10.1002/9781118823026.ch8>
- Samsul, S., Muslimin, S., & Jafar, W. (2022). Peluang dan Tantangan Industri Halal Indonesia Menuju Pusat Industri Halal Dunia. *Al-Azhar Journal of Islamic Economics*, 4(1), 12–24. <https://doi.org/10.37146/ajie.v4i1.135>
- Solek, M. (2018). Juru Sembelih Halal Berbasis Pada Walisongo Halal Research Center (WHRC). *Dimas: Jurnal Pemikiran Agama untuk Pemberdayaan*, 17(2), Article 2. <https://doi.org/10.21580/dms.2017.172.2431>
- State of the Global Islamic Economy Report 2022. (t.t.). Diambil 14 February 2023, dari <https://www.dinarstandard.com/post/state-of-the-global-islamic-economy-report-2022>