

**Analysis of Chicken Cutting Practices in RPA (Chicken Cut House) Kamal Bangkalan Bases  
Reviewed from the LPPOM MUI Halal Guarantee System**

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hammam@trunojoyo.ac.id**Abstract**

Slaughtering livestock before consumption is one of the most important things and becomes a critical point because animals that are slaughtered are not in the name of Allah and do not fit into sharia into law to be eaten. Trace and explain the practice of slaughtering poultry in the field part of halal guarantee in order to save humanity in general from consuming unseen and halal meat, because it consumes foster meat (safe, healthy, whole and halal) part of the Islamic shariat's order in concept *halalanthoyyiban*. The data collection technique in this study using several methods with the aim that the data obtained is valid, which includes in-depth interviews (dept interviews) and observation. After all necessary data can be collected, the author will then process the data through the Editing steps, i.e. re-examine data collected carefully in terms of completeness and relevance to problems and organizing, i.e. compiling various data obtained to produce the material needed to prepare research reports. The results of this study indicate that out of a total of 31 statemen in the internal audit questionnaire, at least it can be narrated that the points that meet the criteria have 21 sub-statements, while there are no answers (no answer) there are 10 statements. This means that in terms of slaughtering and slaughtering the Kawanua Broiler chicken only meets 50 percent of the standard criteria for halal slaughter by LPPOM MUI, while the remaining 50 percent have not met or have not followed the SJH LPPOM MUI standard.

Keywords: Chicken cutting, Chicken cutting house, Halal guarantee system

**I. Background**

In Islam, slaughtering livestock before consumption is one of the most important things, because animals that are slaughtered are not in the name of Allah and do not fit into shariah into law to eat. Because of the importance of halal and healthy slaughter for Muslims, every Muslim should pay attention to food from animal sources consumed, especially how the slaughter and processing process is. This concern is considered necessary because of the increasing and complex food processing so that it is not clear about the halal-haram because of the unclear slaughter. Because food that enters a person's body affects the person's behavior. Chicken cuts in Kamal are still largely carried out traditionally and the means of being milked are still limited. Cutting chicken is done manually, then to molest chicken feathers, the manufacturer inserts it into a barrel filled with heated water. There are some things that can be obstacles to the failure of chicken cuts perfectly, Yang chicken slaughterhouses do not want to lose, does not separate chickens that fail to slaughter with chickens whose slaughter is according to halal slaughter standards, and continue to sell the chickens for the benefit of the commersil. Many slaughterhouses are careless in the treatment of slaughtering waste which ultimately impacts health around the chicken slaughterhouse. From the background above, it is felt necessary to analyze the practice of cutting chickens in the RPA in the city of Kamal, this research was conducted at one of the RPA Kawahu Broilers on Jl Road. National 21, Kamal, Banyu Ajuh, Kamal.

## II. METHODOLOGY

The types of research that the authors do include qualitative field research, where the research produces descriptive data in the form of written or oral data from research that the authors observe and library research (library research) form Primary and Secondary data. Primary data sources are direct data sources. In this study, the primary data sources include the manager of the chicken slaughterhouse, the slaughterer, as well as other supporting staff and the LPPOM MUI Halal Guarantee System document. Direct interview with the owner, with interviews one by one the criteria in implementing the MUI halal guarantee system. Secondary data sources are data sources that are summarized from Islamic literature and the compilation of fatwas in this case is the rules and regulations according to the MUI and journals or previous research that is related to the theme of this research

The collection technique in this study uses several methods with the aim that the data obtained is valid, which includes in-depth interviews, Observation, which is direct observation as a collection and documentation effort. After all necessary data can be collected, the author will then process the data through the Organizing steps, Editing, i.e. re-examine data collected carefully in terms of completeness and relevance to problems, Coding and finally Analyzing is to provide further analysis of the results.

## III. RESULTS AND DISCUSSION

### 3.1. Overview Kawanua Broiler Cuthouse

Kawanua Broiler chicken slaughterhouse is a small-scale medium-sized business entity engaged in chicken cutting services. Chicken slaughterhouse located on Jl Street. National 21, Kamal, Banyu Ajuh, Kamal, Bangan Regency is actually not only in slaughtering chickens, but also in the field *farm* (livestock) chickens that bring in one-day-old broiler seeds from the city of Sidoarjo which are then housed in two cage shelters. This chicken slaughterhouse was originally pioneered by the father of Munip who was assisted by his wife and children.



Image 1. General state of RPA Kawanua Broiler

In each day no less than 80 to 90 unchecked chickens are sold to their customers. Mr. Munip who was still active in the TNI unit as long as he had received the wealth from the leadership to raise and poultry for internal needs while still serving in the LamonganBabat area, but over time when Beliau returned to Kamal, Beliau developed poultry for his own business. Knowledge and kettle are then passed on to their children, so that they then build a joint venture in chicken cattle and slaughter chickens which are then named Kawahua Broiler. Kawanua itself came from the Sulawesi Minahasa area which was the origin of the father's wife. The word Kawanua is made as a

business name given the origin of the wife who came from Manado who is now monitoring. Literally, the word Kawanua comes from the Minahasa language which means land or homeland<sup>1</sup>.

According to the BSN (national standardization body) slaughterhouses are building complexes with special designs and reductions that meet certain technical requirements and are used as a place to cut poultry or chickens that are for the public consumer general.<sup>2</sup>

On a business basis, RPA Kawahua Broiler has businesses that include

- ✓ Broiler cut chicken farm
- ✓ Provision and shelter of cut chicken from a steaming
- ✓ Slaughtering / cutting healthy and halal chickens.
- ✓ Provision of chicken meat storage
- ✓ Distribution, transportation and marketing of chicken meat and the results of its curses.<sup>3</sup>

However, the author focuses more on researching point 3 only, that is, cutting which includes the process of slaughtering and cutting parts of chickens so that they become carcasses or meat that is processed and ready to be bought, because indeed animal products like this chicken, which are a critical point are the time of slaughter, both from the slaughter side, slaughtered animals, slaughterhouses and production facilities. The research was carried out by an analysis approach reflective from inductive to deductive as well as vice versa on the concept of the LPPOM MUI halal assurance system.

### 3.2. MUI LPPOM Halal Guarantee System

#### 3.2.1. Definition of a halal guarantee system

Halal Guarantee System is a management system that is developed, applied and maintained by halal certificate holder companies or companies that wish to submit halal certificates as a pre-condition for maintaining the continuity of the halal production process in accordance with the provisions of the MUI LPPOM so that they can sensitize the hearts of consumers. Continuity of the halal production process is guaranteed by the manufacturer by implementing a halal guarantee system. The halal guarantee system must be applied to the MUI halal certificate holder company, and be a prerequisite in the halal certification process<sup>4</sup>. The application of SJH can be in the form of making halal policies, forming a halal management team and carrying out seriously all operational procedures listed in the SJH Manual<sup>5</sup>.

LPPOM MUI is a Food, Drug and Cosmetics Assessment Agency established by the Indonesian Ulema Assembly which is authorized to research, study, analyze the refinement of good products food and its derivatives. The formation of the MUI LPPOM is based on the mandate of the Government that the MUI play an active role in defusing cases of lard in Indonesia in 1988. LPPOM MUI was then established on January 1989 to carry out halal inspection and certification<sup>6</sup>.

#### 3.2.2. Standard slaughtering halal abattoirs of LPPOM MUI

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<sup>1</sup>[Kbbi.web.id/kawanua](http://kbbi.web.id/kawanua).

<sup>2</sup> Badan Standarisasi Nasional. Standar Nasional Indonesia (SNI) 01-6160-1999 Rumah Potong Unggas, (Jakarta: Badan Standarisasi Nasional, 2000)

<sup>3</sup> Hasil wawancara dengan Ibu Anita, pada tanggal 14 Januari 2020 di Rumah Potong Ayam Kawahua Broiler, pada pukul 10.00 WIB

<sup>4</sup> Panduan umum SJH LPPOM MUI, hal: 7, 2008

<sup>5</sup> Manual SJH Rumahpotong LPPOM MUI 2014

<sup>6</sup><https://www.halalmui.org/mui14/main/page/sejarah-lppom-mui>, diakses pada tanggal 12 Januari 2020

Slaughterhouse (RPH) is one of the most important business units in maintaining food insecurity that circulates in the community. At the slaughterhouse there is one stage that is quite critical in terms of the subtlety, namely the process of slaughtering or slaughtering animals. In the process it will determine the subtlety of other parts of meat (fat, bone, innards, skin, etc.) which will certainly also determine the smoothness of the derivative products.

In recent technological developments there was an slaughterhouse that utilized modern equipment for slaughtering animals. This gives rise to the slaughter and handling procedures associated with the suitability of the implementation of slaughter with Islamic law. And there are also RPHs that still don't utilize technology, meaning that everything is still done manually. And this is what is applied by Business.

To maintain the consistency of the slaughterhouse that has received the Halal Certificate or for the requirements for submitting halal seification, the MUI LPPOM applies a Halal Guarantee System for the slaughterhouse. The application of the Halal Guarantee System (HAS 23000) can provide a guarantee of the sustainability of the halal production process.

### 3.2.3. Identification of Critical Bleeding Points

The identification of slaughtering critical points is very important to be understood by abattoir entrepreneurs, especially slaughterhouses. Because slaughtering becomes the determining artery of the animal consumed by the community. The process of manipulation, embezzlement, cheating can occur if it does not understand the critical point of meat, because meat derived from halal animals can become halal if slaughtered without following Islamic shariat rules. The things that are the critical points of the slaughter process are as follows <sup>7</sup>:

- a. Slaughterer (must be a devout Muslim and carry out daily Islamic shariat).
- b. Edging (does not cause animals to die before being slaughtered).
- c. Equipment / knives (must be sharp)
- d. Post slaughter process (animals must actually die before the next process and blood must come out completely).

### 3.3. Implementation of the halal guarantee system through internal audit

To find out the extent to which the Kawanua Broiler business unit applies a halal guarantee system in the slaughter and cutting stages, the author conducted an interview with Mr. Munip through an internal audit with a checklist to obtain concrete data even though this was never done for the purpose of submitting halal certification. Mr. Munip himself stated that there was still no attempt to apply for halal certification because of the limited facilities and infrastructure. For the time being it is still sufficient assistance carried out by the Animal Husbandry service related to the RPA's efforts to produce meat that is FULL. In this quosiner only copied on the sub-slaughter section which includes slaughter standards, slaughtered animals, slaughter tools, critical activities, in the halal policy section, halal management teams, training and education are not the realm in this study.

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<sup>7</sup>Panduan umum SJH LPPOM MUI. hal 45, 2008

NO	SJH Criteria	Yes	Not	NA
1	Slaughter			
	Islamic religious slaughterers	√		
	Minimum age of 18 years	√		
	Understand the slaughtering prayer according to the Islamic shariat	√		
	Has attended the training of Halal caretakers	√		
	The number of slaughter is adequate with the number of animals slaughtered per day (production scale)	√		
2	Slaughtered Animals			
	Slaughtered animals are edible animals (poultry, sheep, goats, cows, buffalo)	√		
	Animals are alive when slaughtered.	√		
	Animal conditions meet animal health standards, as evidenced by the results of the examination <i>ante mortem</i> by the authorities.			√
3	Product			
	Produk certified do not use names / forms that lead to something that is forbidden or incompatible with Islamic sharia.	√		
	Profil sensory certified products has no odor / taste tendency which leads to illicit products.	√		
4	Production Facilities			
	SEmua Production facilities have been registered (including Maclon factories if any)			√
	The location of the RPU / RPH is clearly separated from the pig slaughterhouse / pig farm, not located in 1 site with pig slaughter, not next to the pig slaughterhouse site, and a minimum radius of 5 km from pig farms, and no cross contamination between halal slaughterhouses and slaughterhouses.	√		
	Production facilities are easily cleaned of unclean and equipped with sanitation facilities (hand washing facilities, toilets etc.).	√		
	The tools used to slaughter are only used for animals that are halal slaughtered, sharp slaughter tools, not from nails, teeth, fangs or bones.	√		
5	Written Procedure for Critical Activities			
	<u>Pre-Slaughter</u>			
	Animals to be slaughtered have sufficient rest time (quarantine time)	√		
	Pre-slaughter records or records, including animals that die			√

	before being slaughtered are kept and posted. <i>Note:</i>			
	<u>Slaughtering</u>			
	The Slaughterer Manually said " <i>Bismillabi Allahu Akbar</i> " or " <i>Bismil was born Rahmaanir Rabiim</i> " spoken for each individual animal	√		
	Mechanical Slaughter say " <i>Bismillabi Allahu Akbar</i> " or " <i>Bismil was born Rahmaanir Rabiim</i> " when pressing the mechanical slaughtering machine button. If it is turned off then it is repeated from the start by saying " <i>Bismillabi Allahu Akbar</i> " or " <i>Bismil was born Rahmaanir Rabiim</i> "	√		
	Cutting 3 channel ie Blood vessels ( <i>wajadain / jagular vein</i> or <i>corotids arteries</i> on the left and right sides), Food Channels ( <i>mari' or esopagus</i> ), and Respiratory tract ( <i>bulqum or trachea</i> )	√		
	The slaughtering process is carried out precisely and without lifting the knife	√		
	The Slaughter process is carried out from the front neck and does not break the neck bone	√		
	The supervisor ensures that three channels are cut off Proof: (recording / form)			√
	Records of the Slaughter Process, including slaughter that does not comply with the halal requirements in the store and maintain.			√
	<u>Post Slaughter</u>			
	After the slaughter process, the minimum time between slaughtering and subsequent processes is a minimum of 7 minutes for large size animals, a minimum of 6 minutes for small and minimal animals 3 minutes for poultry	√		
	Space or location for the handling of carcasses and innards apart	√		
	Inspection <i>post mortem</i> carried out by authorized officers			√
	Inspection evidence available <i>post mortem</i> (check list for 3 channel, physical animal, etc.)			√
	Post-slaughter Process Records, including Processes that do not meet the halal requirements are maintained and stored			√
	<u>Handling and Storage</u>			
	Halal products are handled in a store in a place separate from Najis	√		
	The supervisor carries out checks to ensure that non-halal products are not mixed with halal products, both on <i>chiller</i> (cooling room), <i>deboning room</i> (bone release room) and <i>cold storage</i> (ahir product warehouse)			√
	Records of handling and storing products in store and			√

	maintain			

Table 3. Internal audit cited from the MUI LPPOM slaughterhouse SJH manual.

Of the total 31 statemen from the questionnaire above, it can at least be narrated that points that meet the criteria have 21 sub-statements, while for which there are no answers (no answer) there are 10 statements, that means in terms of slaughtering and cutting of business chickens Kawanua Broiler only meets 50 percent of the standard halal slaughter criteria by LPPOM MUI, while the remaining 50 percent have not met or have not followed the SJH LPPOM MUI standard. This data does not mean to automatically show that the results of the slaughter of the Kawanua broiler business unit are not halal attau haram. Internal audits with quosienere are only a technical procedure for knowing an indicator of a company's readiness to be certified by implementing a halal guarantee system. Because basically the application of the halal guarantee system by LPPOM MUI must be document and evidence based on each element of the criteria. This then makes many animal slaughterhouses not submit halal certificates. As for the perspective of the syar'i, what the author has observed through observation and interview in the field has at least fulfilled the syar'i principle, Mr. Munip is committed to making an internal halal policy for produce halal meat consistently by using equipment that is free from unclean and haram by socializing it to the halal cementing team. Halal policies are socialized to all personal matters to actually carry out according to operational procedures even if only in the form of unwritten or documented commitments.

IV. Conclusion

4.1. Chicken cutting practices in Kamal Broiler Guangua

Based on the description beforehand it can at least be narrated that chicken cutting tactics applied by RPA Kawanua Broiler Kamal through three stages, which are as follows:

- a. Pre slaughter
  - i. Loading chickens from farm cages to temporary quarantine in RPA
  - ii. Weighing process to find out the health and well-being of chickens melting physical checks and weight of chickens
- b. Slaughtering
  - i. The chicken was slaughtered by Pak Munip, my cell, the owner of Kawanua Broiler, who was certainly Muslim, using a sharp knife, facing the Qibla accompanied by an exhale for the chicken recorder. The process of slaughter without going through stunning (stunning) and manually by cutting off three channels, breathing, esophagus and blood vessels as recommended by the MUI fatwa no 12 in 2009.
  - ii. After being slaughtered, then wait for 1-3 minutes to make sure the chicken dies perfectly, with a red and swift blood flow, then the slaughtered chicken is put in a tub for blood clipping
- c. Post slaughter
  - i. At this stage the process is carried out by Maman, his son the father of Munip. After being put in a tub, Chickens are drained with water to cleanse blood and blood is thrown into a septic tank
  - ii. After cleaning, the chicken is put into a large pot of hot water 2-3 minutes for manual removal of one person with a hand.
  - iii. Tackle the process of removing chicken hair, then the chicken is removed from the stomach into a carcass. After cleaning the chicken is put again into boiling water for 30-60 seconds for tightening the meat then placed in a drying place and fanned by a fan.

From the slaughter process above through its stages, the practice of cutting chickens in the

Kawanua Broiler business unit according to the author's observations and analysis of the data at least is in accordance with the Islamic sharia slaughtering tongue. Starting from the process of cutting chickens by mentioning Allah's asthma, facing the Qibla, slaughter is done quickly and on target without lifting the knife by cutting off the channel ie blood vessels, food channels and respiratory channels and so on until the chicken is ready for sale shows the personal commitment of Mr. Munip to ensure each product meets the halal slaughter requirements and complies with the standards set by the MUI fatwa no 12 years 2009 concerning halal slaughter certification standards. Not only are the standard side slaughterers, slaughterhouses and slaughtered animals but also healthy production facilities, avoid uncleanness and not mixed with non-halal animals.

#### 4.2. Implementation of the Kawanua Broiler RPA halal guarantee system

Based on the description on the sub-implementation of the halal guarantee system, the author analyzes the data collected through interviews and observations, it can be concluded that out of a total of 31 statemen in the internal audit questionnaire above, at least it can be narrated that the points that meet the criteria have 21 sub-statements, while there are no answers (no answer) there are 10 statements. This means that in terms of slaughtering and slaughtering the Kawanua Broiler chicken only meets 50 percent of the standard criteria for halal slaughter by LPPOM MUI, while the remaining 50 percent have not met or have not followed the SJH LPPOM MUI standard. This data does not mean to automatically show that the results of the slaughter of Kawanua broiler are not halal or haram. Because halal or not is slaughtered not because it does not meet the halal guarantee system, but whether the RPA meets the slaughter standards according to the shariat or not. At point one in chapter IV the conclusion has been explained that the RPA of the Broiler comrades in their slaughter practices is basically in accordance with the principle of the shariat. The application of the halal guarantee system through internal audit only as a technical procedure for knowing the readiness indicators and commitments of a company to be certified by LPPOM MUI and the application of the halal guarantee system by LPPOM MUI must be document based and evidence on each of its critical elements.

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