

LAPORAN AKHIR PENELITIAN

JUDUL PENELITIAN

**PENGUATAN RANTAI NILAI HALAL SEBAGAI JAMINAN KEHALALAN PRODUK
PADA RUMAH POTONG HEWAN
(Studi Pada Rumah Potong Ayam Wilayah Sembayat Manyar Gresik)**

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BAB I PENDAHULUAN

Sebagai negara dengan penduduk yang mayoritas muslim, Indonesia mengambil suatu strategi pengukuhan *halal value chain* dalam rangka mencapai visi menjadi sentral ekonomi syariah yang populer di dunia (OPOP Jabar, n.d.). *Halal value chain* didefinisikan sebagai upaya terstruktur perusahaan yang dimulai dari *input* sampai dengan *output* yang dapat dikatakan halal. Saat membuat halal *product*, pasokan bahan mentah, teknologi pemrosesan yang digunakan, kemasan produk, hingga produk akhir yang diterima konsumen harus diperhatikan (Subianto, 2018). Artinya dalam suatu proses tersebut terdapat rantai nilai yang harus diperhatikan secara syariat, kesehatan dan keamanannya sehingga layak untuk dikonsumsi dan bermanfaat bagi konsumen.

Dalam ajaran Islam, mengonsumsi makanan harus mencukupi standar halalan *thayyiban*, terhindar dari kotoran (najis), diperbolehkan, dan aman untuk kesehatan. Manusia diharamkan memakan daging ternak kecuali jika disembelih secara kaidah Islam. Namun syariat Islam telah mengecualikan dua binatang dari kategori bangkai yakni belalang dan ikan dengan semua jenisnya dari berbagai macam binatang yang hidup di dalam air (Muhammad Yusuf Qardhawi, 2010). Berhubungan dengan hal ini, maka saat menyembelih hewan harus benar-benar diperhatikan agar sah menurut kaidah Islam. Dengan demikian, mesti diketahui dengan jelas terkait pelaksanaan penyembelihan hewan, mulai dari niat, penyebutan (*tasmiyah*), peralatan untuk menyembelih, prosedurnya, serta segala sesuatu yang terkait dengan penyembelihan termasuk ketentuan sahnya. Sebagaimana firman Allah SWT dalam Surat Al-Maidah ayat 3 yang artinya:

Diharamkan bagimu (memakan) bangkai, darah, daging babi, dan (daging hewan) yang disembelih bukan atas (nama) Allah, yang tercekik, yang dipukul, yang jatuh, yang ditanduk, dan yang diterkam binatang buas, kecuali yang (sempat) kamu sembelih. (Diharamkan pula) apa yang disembelih untuk berhala. (Demikian pula) mengundi nasib dengan azlam (anak panah), (karena) itu suatu perbuatan fasik. Pada hari ini orang-orang kafir telah putus asa untuk (mengalahkan) agamamu. Oleh sebab itu, janganlah kamu takut kepada mereka, tetapi takutlah kepada-Ku. Pada hari ini telah Aku sempurnakan agamamu untukmu, telah Aku cukupkan nikmat-Ku bagimu, dan telah Aku ridai Islam sebagai agamamu. Maka, siapa yang terpaksa karena lapar, bukan karena ingin berbuat dosa, sesungguhnya Allah Maha Pengampun lagi Maha Penyayang. (QS Al. Maidah:3).

Aturan terkait Jaminan Produk Halal di Indonesia yang diatur Kementerian Agama melalui Undang-Undang Nomor 33 Tahun 2014. Dalam undang-undang tersebut produsen makanan dan minuman di Indonesia wajib mendaftarkan produknya. Pemerintah melalui Lembaga Pengkajian Pangan, Obat-obatan dan Kosmetika (LPPOM) MUI memiliki tanggungjawab dalam memeriksa dan memberikan sertifikasi mengenai makanan dan minuman halal. Artinya LPPOM MUI (Lembaga Pengkajian Pangan Obat- obatan dan kosmetika Majelis Ulama Indonesia) perlu juga memperhatikan dan melakukan pengawasan ke beberapa tempat pemotongan hewan terkait cara penyembelihan hewan ternak. Hal ini harusnya menjadi konsen pihak Badan Penyelenggara jaminan produk halal untuk bergerak *door to door* atau jemput bola. Karena berdasarkan pengamatan awal peneliti, didapatkan ada beberapa rumah potong hewan yang memang belum memiliki sertifikasi halal tetapi tempat usahanya sudah memiliki NIB (Nomor Induk Berusaha). Bahkan terdapat beberapa pemilik usaha pemotongan hewan ini menyatakan bahwa yang namanya tempat usaha itu tidak perlu sertifikasi halal, yang perlu disertifikasi halal hanyalah makanannya. Artinya, masih banyak masyarakat pemilik usaha pemotongan hewan yang belum memahami pentingnya label halal melalui sertifikasi halal pada tempat pemotongan hewan. Dimana, dalam menentapkan tempat usaha tersebut layak memiliki sertifikasi halal melalui proses *halal value chain* (rantai nilai halal). Dimana dalam proses pemotongan hewan tidak boleh mengabaikan proses penyembelihan dan pengolahan yang bertentangan dengan kaidah Islam.

Salah satu sektor industri pengolahan hewan ternak yang menjadi konsentrasi peneliti adalah Rumah Potong Ayam (RPA) AFJ JAYA. RPA ini berlokasi di Jl. Manunggal 2, RT 04/RW 01 Sembayat, Mulyorejo Ngampel, Kec. Manyar Kab. Gresik. Rumah Industri ini berperan penting dalam mencukupi kebutuhan daging ayam untuk masyarakat Desa Sembayat dan sekitarnya. Pelanggannya meliputi pedagang ayam, warung makan dan banyak juga individu. Berdasarkan observasi awal peneliti, pelanggan tidak melakukan pembelian secara langsung ke lokasi sehingga tidak mengetahui proses penyembelihan dan pengolahan pada Rumah Potong Ayam AFJ JAYA Sembayat. Jika dikaitkan dengan aktivitas *halal value chain* pada aktivitas

operasi (*operations*), maka pelanggan tidak mengetahui praktik penyembelihan yang dilakukan di Rumah Potong Ayam (RPA) telah sesuai dengan syariat Islam atau belum. Disinilah pentingnya pelaku RPA menjamin aktivitas *halal value chain* yang kemudian dilegalkan dalam bentuk sertifikasi halal bagi pelaku usaha, terutama untuk jaminan perlindungan konsumen muslim terhadap makanan halal.

Penelitian sebelumnya menjelaskan bahwa Rumah Potong Hewan (RPH) yang telah memiliki sertifikasi halal akan memfasilitasi sertifikasi bagi restoran dan usaha daging olahan, sehingga sertifikasi halal pada Rumah Potong Hewan (RPH) akan berkelanjutan untuk mencapai rantai nilai halal restoran dan industri makanan olahan daging (Subianto, 2018). Sedangkan (Siregar & Zahradika, 2023) berfokus pada sistem penelusuran di rumah potong hewan dengan menggunakan pendekatan model SCOR untuk menentukan aktivitas pada rumah potong hewan kemudian memberikan rekomendasi model Halal Traceability System (HTS) untuk menjaga integrasi kualitas kehalalan daging ayam.

Gap penelitian yang akan diteliti oleh peneliti adalah benar bahwa sudah banyak penelitian yang meneliti terkait rantai nilai halal dalam penyembelihan di rumah potong ayam, akan tetapi pada penelitian ini lebih fokus pada proses penyembelihan dan perlindungan konsumen akan kehalalan dalam penyembelihan ayam di rumah potong ayam di wilayah Sembayat Manyar Gresik. Artinya, banyak supply ayam yang dijualbelikan di sekitar wilayah tersebut. Sehingga penting kiranya masyarakat mengetahui proses penyembelihan ayam di dua wilayah tersebut dan jaminan halal produknya.

Rumusan masalah pada penelitian ini adalah:

1. Bagaimana *halal value chain* pada Rumah Potong Ayam di wilayah Sembayat Manyar Gresik?
2. Bagaimana pendapat konsumen terhadap *halal value chain* pada Rumah Potong Ayam di wilayah Sembayat Manyar Gresik?

BAB II

TARGET DAN LUARAN

Target penelitian ini adalah menjawab rumusan masalah bagaimana penerapan *halal value chain* pada Rumah Potong Ayam di wilayah Sembayat. Untuk itu, dilakukan wawancara mendalam kepada beberapa informan terkait dan observasi di lokasi RPA AFJ Jaya Sembayat.

Luaran yang ditawarkan dari kegiatan ini adalah publikasi di jurnal nasional terindeks sinta 4.

Tabel 1. Rencana Target Capaian

No	Jenis Luaran	Indikator Capaian	
1.	Publikasi ilmiah di jurnal nasional (sinta 4)	Published	
2.	Pemakalah dalam temu Ilmiah ²⁾	Nasional	Tidak ada
		Lokal	
3.	Bahan ajar ³⁾	Tidak ada	
4.	Luaran lainnya jika ada (Teknologi Tepat Guna, Model/Desain/Karya Seni/Rekayasa Sosial) ⁴⁾	Tidak ada	
5.	Artikel atau video di media massa ⁵⁾	Tidak ada	
6.	Prosiding seminar nasional ⁶⁾	Submitted	

BAB III

METODE PELAKSANAAN

Lokasi dan Waktu Penelitian

Penelitian dilakukan pada RPA di wilayah Sembayat Manyar Gresik. Lokasi RPA yaitu Rumah Potong Ayam yang terletak di Sembayat, Mulyorejo Ngampel, Kec. Manyar Kab. Gresik. Lokasi tersebut dipilih sebagai lokasi penelitian dengan alasan bahwa di tempat tersebut para peneliti menemukan beberapa subjek penelitian yang sesuai dengan karakteristik atau fokus pada penelitian ini.

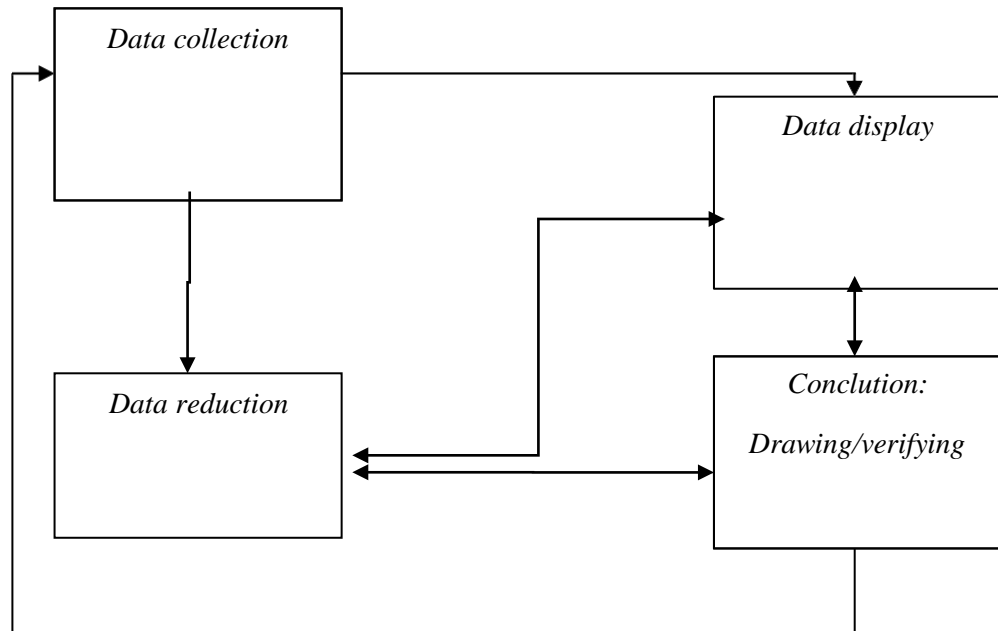
Waktu pelaksanaan penelitian adalah 5 bulan dimulai pada tahap perencanaan/proposal penelitian pada bulan April 2024, kemudian observasi dan wawancara mendalam guna pengumpulan data pada bulan Mei-Juni 2024. Selanjutnya adalah tahap analisis data dan penulisan laporan akhir penelitian pada bulan Juli-Agustus 2024.

Pelaksanaan Penelitian

Aktivitas dalam analisis data kualitatif dilakukan secara interaktif dan berlangsung secara terus menerus sampai tuntas, sehingga datanya sudah jenuh. Aktivitas yang dilakukan dalam analisis data ini adalah penggolongan data, penyajian data, dan verifikasi data. Data yang dianalisis sebelumnya dikumpulkan (*data collection*), data yang dikumpulkan merupakan data yang berasal dari observasi terkait *halal value chain* pada usaha ayam potong di Rumah Potong Ayam, wawancara, dan dokumentasi.

Tahap analisis data dimulai dengan proses reduksi/pengumpulan data, kemudian data yang telah direduksi disajikan secara sistematis dalam bentuk narasi. Langkah yang terakhir adalah verifikasi data atau menarik kesimpulan.

Adapun proses analisis data pada penelitian ini adalah sebagai berikut:



Gambar 1

Tahap Analisis Data Model Miles dan Huberman

Setelah data dianalisis, tahapan selanjutnya adalah uji validasi data dengan teknik triangulasi data. Yaitu pengecekan data dari berbagai sumber dengan berbagai cara dan berbagai waktu. Triangulasi sumber dan teknik dilakukan dengan melakukan pengecekan data dari beberapa sumber yaitu pemilik, pegawai, serta konsumen RPA dengan beberapa teknik yaitu wawanvara, observasi, dan dokumentasi. Triangulasi waktu dilakukan dengan melaksanakan wawancara dan observasi pada beberapa waktu dan kondisi yang berbeda.

BAB IV
HASIL LUARAN YANG DICAPAI

Luaran yang dicapai dari kegiatan penelitian ini adalah publikasi di jurnal nasional dan presentasi pada seminar internasional.

Tabel 2. Luaran yang Dicapai

No	Jenis Luaran	Indikator Capaian	
1.	Publikasi ilmiah di jurnal Taawun (sinta 4)	Accepted	
2.	Pemakalah dalam Seminar Internasional (ICOBBI)	Internasional	Presented
		Nasional	
3.	Bahan ajar	Tidak ada	
4.	Luaran lainnya jika ada (Teknologi Tepat Guna, Model/Desain/Karya Seni/Rekayasa Sosial)	Tidak ada	
5.	Artikel di media online	Tidak ada	
6.	Prosiding seminar internasional	Published (ditarik)	

BAB V

KESIMPULAN DAN SARAN

Dari hasil penelitian dapat ditarik kesimpulan sebagai berikut:

1. Praktik penyembelihan ayam di Rumah Potong Ayam AFJ JAYA Sembayat telah memperhatikan status kehalalan dan sesuai dengan ketentuan Fatwa MUI Nomor 12 Tahun 2009 tentang Standar Sertifikasi Penyembelihan Halal. Rumah Potong Ayam AFJ JAYA Sembayat berusaha untuk menjaga kualitas dan kehalalan dalam memproduksi daging ayam yang sesuai dengan kaidah Islam, mulai dari penyembelih, alat yang digunakan, hingga proses penyembelihan ayam. Apabila terdapat ayam yang mengalami kecacatan tidak akan di jual dan untuk ayam yang mati akan langsung dibuang sebab tidak dapat dikonsumsi dan bisa dikatakan haram. Namun, praktik pengolahan ayam ada yang belum sesuai dengan ketentuan Fatwa MUI Nomor 12 Tahun 2009 tentang Standar Sertifikasi Penyembelihan Halal, karena tidak dipisahkan antara tempat penyembelihan dengan pengolahan ayam sehingga hal tersebut dilakukan pada satu tempat yang sama.
2. *Halal value chain* pada usaha Rumah Potong Ayam AFJ JAYA Sembayat telah terpenuhi dan terlaksana dengan efektif. Pemilik usaha telah memperhatikan *halal value chain* pada usahanya guna menjaga status kehalalan pada produknya. Namun, infrastruktur berupa tempat usaha AFJ JAYA Sembayat belum terpenuhi dengan baik karena tempatnya tidak cukup luas sehingga aktivitas penyembelihan dan pengolahan ayam masih dalam satu ruangan yang sama. Pembuangan limbah juga perlu diperhatikan untuk memastikan hal tersebut tidak merugikan lingkungan sekitarnya. Selain itu, aktivitas *halal value chain* dalam ekonomi pada Rumah Potong Ayam AFJ JAYA Sembayat telah sesuai dengan syariat Islam, mulai dari rantai nilai kegiatan produksi, rantai nilai kegiatan distribusi, hingga rantai nilai kegiatan konsumsi.
3. Usaha AFJ JAYA Sembayat belum terdaftar sertifikasi halal dikarenakan kurangnya pemahaman pemilik usaha terkait pentingnya sertifikasi halal terhadap industri Rumah Potong Ayam sehingga belum sepenuhnya memenuhi hak atas keamanan dan keselamatan konsumen dalam mengonsumsi barang dan/atau jasa. Namun, konsumen tetap memilih untuk terus melakukan pembelian dikarenakan mereka sudah merasa yakin bahwa daging ayam yang dihasilkan halal dan bermutu tinggi.

Penelitian yang dilakukan saat ini masih memiliki banyak kekurangan dan keterbatasan di antaranya adalah keterbatasan sampel penelitian yang hanya satu area saja.

Maka saran yang dapat disampaikan oleh peneliti adalah sebagai berikut:

1. Diharapkan pemilik Rumah Potong Ayam AFJ JAYA Sembayat memisahkan antara ruang yang kotor dan bersih sehingga tempat penyembelihan dan pengolahan ayam tidak berada pada satu tempat yang sama (tempat yang digunakan untuk menyembelih tidak digunakan untuk tempat pengolahan ayam).
2. Diharapkan pemilik Rumah Potong Ayam AFJ JAYA Sembayat dapat melakukan kerjasama dengan mitra atau pengerajin sehingga limbah berupa bulu ayam dari proses produksi bisa diolah menjadi kerajinan yang terbuat dari bulu ayam dan dapat mencegah pencemaran lingkungan.
3. Perlunya literasi atau pemahaman terhadap pelaku usaha terkait pentingnya sertifikasi halal terhadap industri Rumah Potong Ayam dikarenakan hal tersebut tidak hanya untuk makanan yang siap saji saja, tetapi usaha semacam ayam potong juga perlu untuk mendaftar sertifikasi halal. Selain itu, Badan Penyelenggara Jaminan Produk Halal Kementerian Agama RI juga telah menetapkan bahwa mulai tanggal 17 Oktober 2024 semua produk harus sudah bersertifikat halal, tidak terkecuali jasa penyembelihan dan hasil sembelihan, jika tidak maka akan dikenakan sanksi.

Hasil penelitian ini dapat digunakan sebagai bahan perbandingan dan referensi bagi peneliti selanjutnya yang akan melakukan kajian yang sama, dengan memperluas sampel penelitian sehingga memperoleh hasil yang lebih komprehensif.

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STRENGTHENING HALAL VALUE CHAIN AS A GUARANTEE OF HALAL PRODUCT AT SLAUGHTERHOUSES: CASE OF A CHICKEN SLAUGHTERHOUSE IN SEMBAYAT AREA

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Abstract

This research aims to analyze the halal value chain of slaughter and processing in broiler chicken businesses at AFJ JAYA Sembayat in Islamic economic perspective as well as consumers' views of the halal value chain in these businesses. The research method used in this research is field research using a descriptive qualitative approach. Primary data obtained through in-depth interviews with slaughterhouse managers and consumers. The results of the research show that the halal value chain practices for the chicken slaughter process at AFJ JAYA Sembayat are in accordance with the provisions of MUI Fatwa Number 12 of 2009 concerning Halal Slaughter Certification Standards. However, chicken processing practices are not in accordance with the provisions of MUI Fatwa Number 12 of 2009 because they do not separate dirty and clean spaces. AFJ JAYA Sembayat does not yet have halal certification due to a lack of understanding by business owners regarding the importance of halal certification to the Chicken Slaughterhouse industry. However, consumers still choose to continue purchasing because they feel confident that the chicken meat produced is halal and of high quality. All of this is purely caused by a lack of halal literacy so that ongoing counseling and assistance is necessary.

Keywords: *Halal Value Chain, Chicken Slaughter House, Consumer Protection*

A. INTRODUCTION

As a country with a majority Muslim population, Indonesia has taken a strategy to strengthen the halal value chain in order to achieve the vision of becoming a popular center for Islamic economics in

the world¹. Halal value chain is defined as a structured effort of the company starting from input to output that can be said to be halal. When making halal products, the supply of raw materials, processing technology used, product packaging, and the final product received by consumers must be considered.² This means that in a

¹ OPOP Jabar, "Halal Value Chain Jadikan Indonesia Sebagai Pusat Ekonomi Dan Keuangan," n.d., <https://opop.jabarprov.go.id/halal-value-chain-jadikan-indonesia-sebagai-pusat-%0Aekonomi-dan-keuangan->

syariah/,%0A.

² Pratiwi Subianto, "Rantai Nilai Dan Perspektif Kesadaran Masyarakat Muslim Akan Makanan Halal," *Conference on Islamic Management Accounting and*

process there is a value chain that must be considered in terms of sharia, health and safety so that it is suitable for consumption and beneficial for consumers.

In Islamic, consuming food must meet the standards of *halalan thayyiban*, avoiding impurities (*najis*), allowed, and safe for health. Humans are forbidden to eat livestock meat unless it is slaughtered according to Islamic rules. However, Islamic law has excluded two animals from the category of carrion, namely locusts and fish with all kinds of animals that live in water.³ In connection with this, when slaughtering animals must be really considered so that it is valid according to Islamic rules. Thus, it must be clearly known regarding the implementation of animal slaughter, starting from the intention, mention (*tasmiyah*), equipment for slaughtering, procedures, and everything related to slaughtering including its legal provisions. As Allah SWT says in Surah Al-Maidah:3 which means:

Forbidden to you (are) carrion, blood, pork, and (the meat of) animals slaughtered not in the name of Allah, the strangled, the beaten, the fallen, the gored, and the killed by wild beasts, except that which you slaughter (in time). (Also forbidden) that which is slaughtered for idols, and (likewise) casting lots with the azlam (arrow), (for) it is an ungodly deed. On this day the disbelievers have despaired of overcoming your religion. Therefore, fear them not, but fear Me. On this day I have perfected your religion for you, I have made My favor sufficient for you, and I have approved Islam as your religion. So, whoever is compelled by hunger, not wishing to sin, surely Allah is Forgiving, Merciful. (QS Al. Maidah: 3)

Rules related to Halal Product Guarantee in Indonesia are regulated by the Ministry of Religion through Law Number

33 of 2014. In this law, food and beverage producers in Indonesia are required to register their products. The government through the MUI Food, Drug and Cosmetics Assessment Institute (LPPOM) has the responsibility of examining and certifying halal food and beverages. This means that LPPOM MUI (Lembaga Pengkajian Pangan Obat- obatan dan kosmetika Majelis Ulama Indonesia) also needs to pay attention and supervise several slaughterhouses related to how livestock are slaughtered. This should be a concern of the halal product guarantee organizing agency to move door to door or pick up the ball. Because based on the initial observations of researchers, it was found that there were several slaughterhouses that did not have halal certification but the place of business already had an NIB (Business Identification Number). There are even some owners of this slaughterhouse business who state that the name of the place of business does not need halal certification, only the food needs to be halal certified. This means that there are still many people who own animal slaughtering businesses who do not understand the importance of halal labeling through halal certification at slaughterhouses. Where, in determining whether the place of business deserves halal certification through the halal value chain process. Where in the process of slaughtering animals must not ignore the slaughter and processing processes that are contrary to Islamic principles.

One of the livestock processing industry sectors that is the concentration of researchers is the AFJ JAYA Chicken Slaughterhouse (RPA). This RPA is located in Sembayat, Manyar District, Gresik. This industrial house plays an important role in meeting the needs of chicken meat for the Sembayat Village community and its surroundings. Customers include chicken traders, food stalls and many individuals. Based on the initial observations of researchers, customers do not make purchases directly to the location so they do

not know the slaughter and processing process at AFJ JAYA Sembayat Chicken Slaughterhouse. If it is associated with halal value chain activities in operations activities, then customers do not know the slaughter practices carried out at the Chicken Slaughterhouse (RPA) are in accordance with Islamic law or not. This is where the importance of RPA actors guaranteeing halal value chain activities which are then legalized in the form of halal certification for business actors, especially to guarantee the protection of Muslim consumers of halal food.

Previous research explains that slaughterhouses that already have halal certification will facilitate certification for restaurants and processed meat businesses, so that halal certification at slaughterhouses will be sustainable to achieve a halal value chain for restaurants and the processed meat food industry.⁴ Meanwhile,⁵ focuses on the traceability system in slaughterhouses using the SCOR model approach to determine activities in slaughterhouses and then provides recommendations for the Halal Traceability System (HTS) model to maintain the integration of halal quality of chicken meat.

The research gap that will be examined by researchers is true that there have been many studies examining the halal value chain in slaughtering in chicken slaughterhouses, but this study focuses more on the slaughtering process and consumer protection of halalness in slaughtering chickens in chicken slaughterhouses in the Sembayat Manyar Gresik area. This means that there are many chicken supplies that are traded around the area. So it is important for the

public to know the process of slaughtering chickens in these two areas and the guarantee of halal products.

The formulation of the problem in this study is:

1. How is the *halal value chain* in Chicken Slaughterhouse in Sembayat Manyar Gresik area?
2. How do consumers think about the *halal value chain* at the Chicken Slaughterhouse in the Sembayat Manyar Gresik area?

Halal Value Chain

Value chain is a process description to view a business as a chain of activities that transforms *inputs* into *outputs that are valuable to consumers*. *Value chain* analysis seeks to understand how a business creates value for customers.⁶ Porter proposed a value chain model as a tool to identify ways to generate added value for consumers to realize profits (*margins*). Value activities are divided into five *primary* activities and four *support activities*. The primary activities are described sequentially, namely bringing raw materials into the business (*inbound logistics*), then converting them into finished goods (*operations*), shipping the finished goods (*outbound logistics*), selling the goods (*marketing and sales*) and providing after-sales service (*service*). Meanwhile, *support activities* are activities carried out by the company so that the sustainability of the main activities can run properly, namely *firm infrastructure*, *human resource management*, *technology development*, and *procurement*.⁷

⁴ Subianto, "Rantai Nilai Dan Perspektif Kesadaran Masyarakat Muslim Akan Makanan Halal."

⁵ Muhammad Lutfi Siregar and Afuan Zahradika, "Halal Traceability System (Hts) Untuk Integrasi Halal Meat Supply Chain (Hmsc) Terhadap Proses Industri Daging Ayam Pada Rumah Potong Hewan," *Agroindustrial Technology Journal* 7, no. 1 (2023): 74–87, <https://doi.org/10.21111/atj.v7i1.9418>.

⁶ Oktavima Wisdaningrum, "Analisis Rantai Nilai (

Value Chain) Dalam Lingkungan Internal Perusahaan," *Jurnal Analisa* 1, no. 1 (2013): 40–48.

⁷ Amelia Setiawan and Ria Satyarini, "LAPORAN Identifikasi Dan Analisis Value Chain Pada Usaha Kecil Yang Dikelola Mahasiswa Disusun Oleh : Amelia Setiawan , SE ., MAK ., AK ., CISA Ria Satyarini , SE ., MSi Lembaga Penelitian Dan Pengabdian Kepada Masyarakat Universitas Katolik Parahyangan," 2015, 1–22.

The value chain activities can be described as follows:

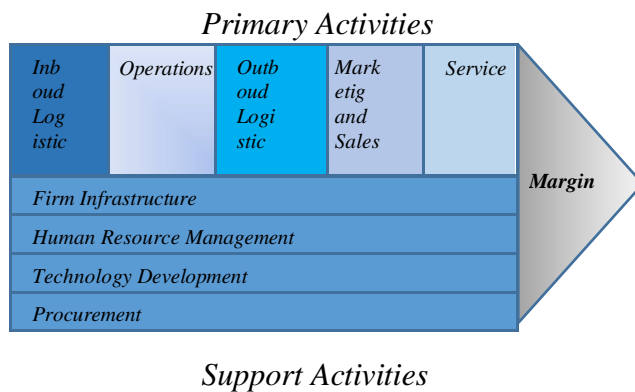


Figure 1. Porter's Value Chain

Halal value chain is an integrated effort of the industry from input, production, distribution, marketing and consumption. In producing halal products, raw material input must be considered as well as the processing technology used. In terms of packaging, it must also reflect cleanliness and maintain halalness until the final product is received by Muslim consumers⁸.

Based on the definition of halal value chain above, it can be concluded that to produce a product or service that is truly halal, it is necessary to pay attention to the value chain, starting from the raw materials, the technology used to the distribution.

The value chain is adapted to the halal quality assurance aspect so that it becomes a *halal value chain* with the following activities⁹:

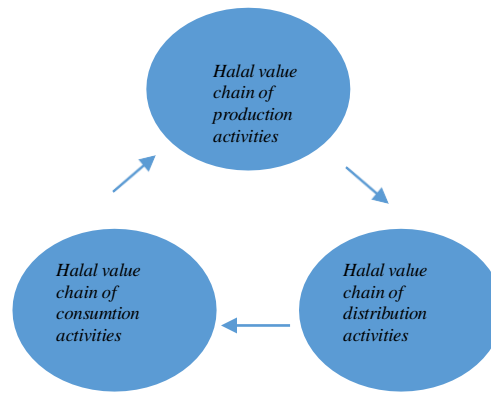


Figure 2. Halal Value Chain in Economic Activities

Halal value chain activities include halal value chain of *production*, halal value chain of *distribution*, and *halal value chain of consumption*.

One of the elements in charge of carrying out the implementation of halal product guarantees in accordance with the provisions of laws and regulations is the Halal Product Guarantee Agency (BPJPH). BPJPH under the Ministry of Religion is responsible for issuing halal certification which was previously the authority of LPPOM MUI. This is in accordance with Law Number 33 of 2014 concerning Halal Product Guarantee. In the law, the duties and responsibilities of BPJPH are:

- a) Halal Registration
- b) Halal Certification
- c) Halal Verification
- d) Guidance and supervision of halal products
- e) Implementing halal standards of a product

Previous Research

Research on the *halal value chain* in slaughterhouses has been widely discussed as scientific work. Among them are research related to the design and implementation of a halal assurance system in slaughterhouses.¹⁰

⁸ Subianto, "Rantai Nilai Dan Perspektif Kesadaran Masyarakat Muslim Akan Makanan Halal."

⁹ Abdul Siaidir Amir and Waspodo Tjipto Subroto, "The Creating of Halal Value Chains: A Theoretical Approach," *IOSR Journal of Economics and Finance*

10, no. 1 (2019): 14–22, <https://doi.org/10.9790/5933-1001011422>.

¹⁰ Fitri Apriani, "Penerapan Sistem Jaminan Halal Pada Rumah Potong Hewan (Rph) Ruminansia Kota Singkawang," *Cross-Border* 5, no. 2 (2022): 1717–23.

^{11, 12} where the research findings reveal that halal certification in slaughterhouses will be sustainable to achieve the halal value chain of restaurants and the processed meat food industry.

Some studies use the Supply Chain Operation Reference (SCOR) model approach.^{13 14} to determine and identify all activities in the slaughterhouse.

This research is different from the previous studies that researchers have mentioned above. The difference in this study lies in the object and focus of research, namely the object of research in two large areas in Gresik district, namely Sembayat Manyar. While the focus of the research is the slaughter process at RPA using *Porter's Value Chain* theory and policies made by the local BPJPH regarding RPA.

B. RESEARCH METHODS

The research was conducted at the RPA in the Sembayat Manyar Gresik area. The location of the RPA is a chicken slaughterhouse located in Sembayat, Mulyorejo Ngampel, Manyar District, Gresik. The location was chosen as the research location on the grounds that in that place the researchers found several research subjects that fit the characteristics or focus of this study. The target research time is 4 months.

The type of research used in this research is descriptive qualitative research with a field research approach because the purpose of this research is to obtain a description, a systematic, factual and accurate description of the phenomenon being investigated. Phenomenon

The subjects in this research are the owner, employees, consumers of Sembayat Chicken Slaughterhouse, one of the community leaders of Sembayat Manyar Gresik Village and the local BPJPH. Primary data obtained comes from the results of in-depth interviews (M) with the sources, namely the subjects in this study. In addition to interviews, data is obtained from observation by collecting data directly to the existing research site through direct observation in the field related to the halal value chain in the slaughter chicken business at the Sembayat Manyar Chicken Slaughterhouse. Documentation is also carried out in research, data can be in the form of field notes, or pictures when researchers are interviewing informants, namely owners, employees and consumers, one of the community leaders and the local BPJPH.

Activities in qualitative data analysis are carried out interactively and take place continuously until completion, so that the data is saturated. Activities carried out in this data analysis are data classification, data presentation, and data verification. The data analyzed were previously collected (*data collection*), the data collected were data derived from observations related to the *halal value chain* in the slaughterhouse chicken business, interviews, and documentation.

The data analysis stage begins with the data reduction/collection process, then the reduced data is presented systematically in narrative form. The last step is data verification or drawing conclusions.

The data analysis process in this study is as follows¹⁵:

¹¹ Heni Pratiwi et al., "Halal Slaughterhouse To Achieve Halal Value Chain Of The Restaurant And Meat-Processed Food Industry," ... *International Seminar of ...* 4 (2023): 1201–6, <https://jurnal.umsu.ac.id/index.php/insis/article/view/13934>.

¹² Popi Rahmaniati and Dini Nur Hakiki, "Perancangan Sistem Jaminan Halal (SJH) Di Rumah Potong Ayam TPA Akbar Bandar Lampung," *IJMA: International Journal Mathla'ul Anwar of Halal Issues* 1, no. 2 (2021): 89–98.

¹³ Siregar and Zahradika, "Halal Traceability System (Hts) Untuk Integrasi Halal Meat Supply Chain (Hmsc) Terhadap Proses Industri Daging Ayam Pada Rumah Potong Hewan."

¹⁴ Amrun Hamidi Nst and Dini Wahyuni, "Analisis Risiko Halal Supply Chain Dengan Adopsi Model SCOR (Supply Chain Operations Reference)," *Talenta Conference Series: Energy and Engineering (EE)* 2, no. 4 (2019), <https://doi.org/10.32734/ee.v2i4.676>.

¹⁵ Sugiono, *Metode Penelitian Kuantitatif, Kualitatif Dan R&D* (Bandung: Alfabeta, 2016).

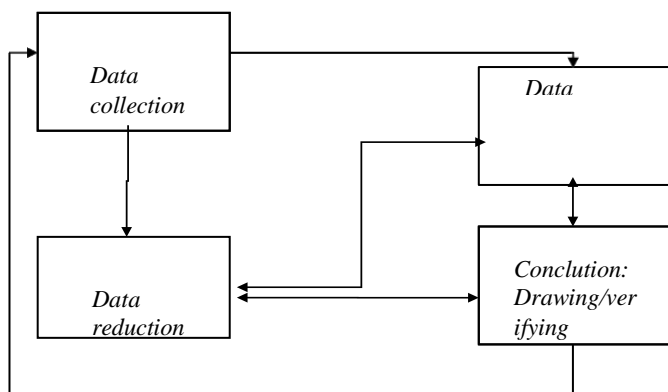


Figure 3. Data Analysis Stage of Miles and Huberman Model

After the data is analyzed, the next step is to test data validation using data triangulation techniques. That is checking data from various sources in various ways and various times. Triangulation of sources and techniques is done by checking data from several sources, namely the owner, employees, and consumers of RPA with several techniques, namely interviews, observation, and documentation. Time triangulation is done by conducting interviews and observations at several different times and conditions.

C. RESULTS AND DISCUSSION

1. Analysis of *Halal Value Chain Practices in Slaughtering and Processing of Beef Chicken at AFJ JAYA Sembayat*

There are several definitions of halal food and drink, including halal in substance, halal in the process and halal in the way it is obtained.¹⁶ In order to find out how to slaughter halal chicken, it is necessary to analyze the *halal value chain* to see the steps of cutting chicken. In Arabic, halal comes from the word *حلال* meaning permitted, it can also be read *hallal* or *halal*, which refers to what is permitted or halal in Islamic law.¹⁷

While the *value chain* is a series of activities carried out at each stage carried out, starting from the production stage until it becomes a

finished product that will be distributed to consumers' hands ready for consumption, in order to increase the value or utilization of goods or services that are of value to consumers. Animals that are to be slaughtered have met the requirements such as the animal must be alive and the condition must be healthy. Slaughter is carried out using a very sharp knife that has previously been sharpened by workers every time they want to carry out slaughter.

This is in accordance with the provisions of MUI fatwa Number 12 of 2009 concerning halal slaughter certification standards regarding slaughter tools. When slaughtering the position of the worker and the chicken to be slaughtered facing the Qibla and slaughtering is carried out with the intention of slaughtering and chanting the name of Allah with one quick incision that can immediately cut the respiratory tract, feeding tract, and two blood vessels. In accordance with the provisions of MUI fatwa No. 12 of 2009 concerning Halal Slaughter Certification Standards¹⁸.

From the results of interviews and observations, it can be concluded that the practice of slaughtering chickens in the AFJ JAYA Sembayat chicken slaughterhouse has paid attention to the halal status and is in accordance with the provisions of the MUI fatwa No. 12 of 2009 concerning halal slaughter certification standards. AFJ JAYA Sembayat chicken slaughterhouse strives to maintain quality and halalness in producing chicken meat in accordance with Islamic principles, starting from the slaughterer, the tools used, to the process of slaughtering chickens. If there are chickens that have defects, they will not be sold and dead chickens will be immediately discarded because they cannot be consumed and can be said to be haram. However, there are chicken processing practices that are not in accordance with the provisions of MUI fatwa No. 12 of 2009 concerning halal slaughter certification standards, because in the practice of chicken processing, the place for slaughtering and processing chicken is not separated so that it is done in the same place.

¹⁶ Atiqah Hamid, *Buku Pintar Halal Haram Sehari-Hari* (Yogyakarta: Diva Press, 2012).

¹⁷ Amir and Subroto, "The Creating of Halal Value

Chains: A Theoretical Approach."

¹⁸ Ma'ruf Amin, *Himpunan Fatwa Majelis Ulama Indonesia Sejak 1975* (Jakarta: Erlangga, 2011).

The slaughter and processing process at AFJ JAYA Sembayat chicken slaughterhouse is described as follows:

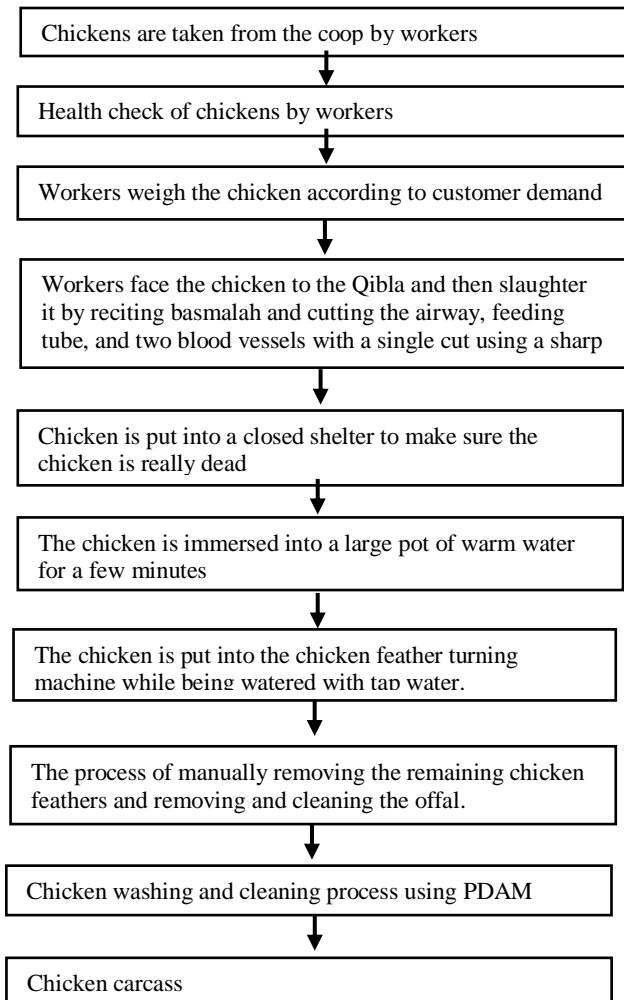


Figure 4

The process of slaughtering and processing chickens at AFJ JAYA Sembayat Chicken Slaughterhouse

2. Analysis of Halal Value Chain of Slaughtered Chicken Business at AFJ JAYA Sembayat in Islamic Economic Perspective

Halal value chain is created from a series of economic activities that include interconnected production, distribution and consumption processes.¹⁹ *Halal value chain* of slaughtered chicken business at AFJ JAYA Sembayat Chicken Slaughterhouse is divided into five *primary activities* and four *support activities*. Based on the results of *halal value chain*

activities at AFJ JAYA Sembayat Chicken Slaughterhouse can be described as follows:

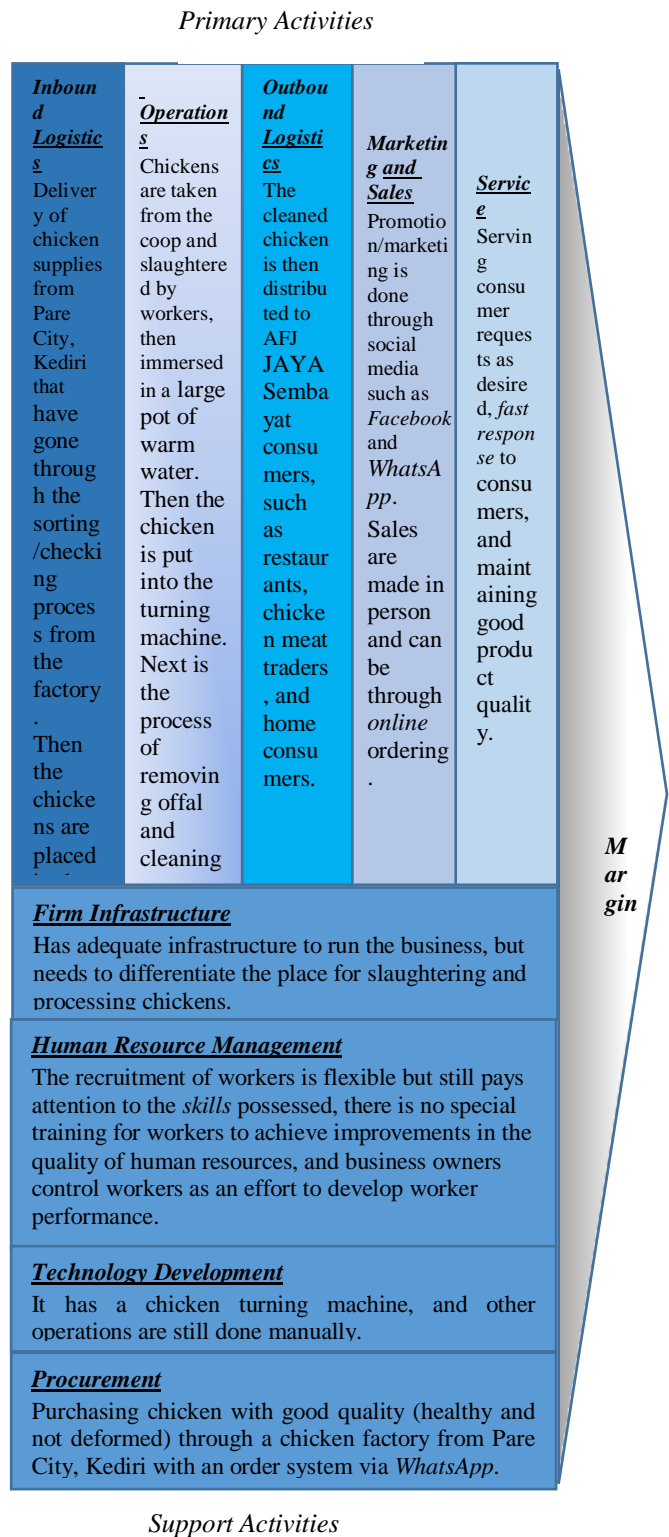


Figure 5. Value Chain at AFJ JAYA Sembayat Chicken Slaughterhouse

¹⁹ Amir and Subroto, "The Creating of Halal Value

Furthermore, *halal value chain* activities in the economy at AFJ JAYA Sembayat Chicken Slaughterhouse are as follows:

- a. *Halal value chain of production activities*
Halal value chain of production activities is all activities regarding space and time that produce goods or services that have halal value and all activities that add value both in terms of materials and moral usefulness. Production activities at AFJ JAYA Sembayat Chicken Slaughterhouse include slaughtering, which is turning live chickens into chicken carcasses that are ready for consumption by consumers.
Chickens that are about to be slaughtered will go through a selection process to separate between healthy and defective chickens, after which the weight of the chicken is weighed. The chickens that are slaughtered are alive and in good health.
Before slaughtering chickens, workers first sharpen the knives that will be used for slaughtering to facilitate the slaughtering process so as not to torture the animals so as to fulfill the requirements of animal slaughtering tools in Islamic law.
Chickens that are about to be slaughtered will be taken from the cage and put into a large closed basket which will then be weighed. The chickens are then slaughtered by Muslim workers who have expertise in slaughtering animals and understand the slaughter process in accordance with Islamic teachings, such as slaughtering by facing the animal to the Qibla with the intention of slaughtering and reciting "*Bismillah*" and fulfilling the conditions of slaughter in Islam by cutting the respiratory tract, feeding tract, and two right and left veins.
However, in the practice of chicken processing, there are things that are not in accordance with the provisions in MUI Fatwa No. 12 of 2009 concerning Halal Slaughter Certification Standards. This is because in the practice of chicken processing, the place for slaughtering and processing chicken is carried out in the

same place so that there is no separation between clean and dirty spaces.

- b. *Halal value chain of distribution activities*
The distribution of slaughtered chicken at AFJ JAYA Sembayat Chicken Slaughterhouse is carried out directly to consumers who make purchases directly at the location and through delivery by workers for customers who place orders via social media. In distributing chicken to consumers, only large red plastic bags are used.
Related to the principle of distribution in the Islamic economic system, which includes the prohibition of usury and gharar and the existence of justice in distribution.²⁰AFJ JAYA Sembayat Chicken Slaughterhouse has fulfilled this concept. It can be seen from the products distributed that do not contain elements of usury and gharar, where it is clear that what is distributed is in the form of chicken carcasses with clear weights and prices listed in the purchase note. So that consumers can find out the weight of chicken carcasses along with the nominal price.
- c. *Halal value chain of consumption activities*
Halal value chain of consumption activities is all activities regarding space and time about spending and using the value of goods or services that have halal value as well as activities that utilize the value or usefulness of goods or services. Chicken is one of the land animals that is halal to eat. However, despite its halal status, the way to obtain it must also be in a halal manner and not violate Islamic law.
Islam has taught that in consuming food, it must be able to meet the standards of *halalan thayyiban*, avoid impurities (*najis*), be allowed, and be safe for health. Humans are forbidden to eat livestock meat unless it is slaughtered according to Islamic rules. However, Islamic law has excluded two animals from the category of carrion, namely locusts and fish with all kinds of animals that live in water.

²⁰ Ruslan Abdul Ghofur Noor, *Konsep Distribusi Dalam Ekonomi Islam Dan Format Keadilan Ekonomi*

Di Indonesia (Yogyakarta: Pustaka Pelajar, 2013).

Based on the description above, it shows that the *halal value chain* in the AFJ JAYA Sembayat Chicken Slaughterhouse business has been fulfilled and implemented effectively. In connection with the results of interviews from several informants, business owners have paid attention to the *halal value chain* in their business in order to maintain the halal status of their products. However, the infrastructure in the form of AFJ JAYA's business premises has not been fulfilled properly because the place is not large enough so that chicken slaughtering and processing activities are still in the same room. Waste disposal also needs to be considered to ensure it does not harm the surrounding environment. In addition, *halal value chain* activities in the economy at AFJ JAYA Sembayat Chicken Slaughterhouse are in accordance with Islamic law, starting from the value chain of production activities, the value chain of distribution activities, to the value chain of consumption activities.

3. Consumer's View of Halal Value Chain at AFJ JAYA Sembayat Slaughterhouse Chicken Business

The AFJ JAYA Sembayat Chicken Slaughterhouse business in fact does not have a halal logo on its packaging and the business itself does not have halal certification as an effort to protect consumers. This is because the business owner thinks that his business does not really need halal certification because the business is not a type of ready-to-eat food business. However, this business has been registered in the Business Identification Number (NIB).

Although it does not yet have halal certification, AFJ JAYA Sembayat has many customers and supplies chicken meat to several restaurants and chicken meat traders, besides that there are also quite a lot of customers from the surrounding community.

In purchasing slaughtered chicken at AFJ JAYA Sembayat Slaughterhouse, consumers claim to have believed that the slaughterhouse is honest and very transparent both regarding

product quality and price.

Based on the results of interviews and observations, it can be concluded that the AFJ JAYA Sembayat Chicken Slaughterhouse above has fulfilled the consumer rights listed in article 4 of Law Number 8 of 1999 concerning Consumer Protection. Consumer views on the *halal value chain* in the AFJ JAYA Sembayat chicken slaughterhouse show that even though the business does not yet have a halal logo on its packaging and has not registered for halal certification, consumers still choose to continue making purchases because they are sure that the chicken meat produced is halal and of high quality. In addition, consumers also get friendly and satisfying service. However, AFJ JAYA Sembayat has not fully fulfilled the right to security and safety of consumers in consuming goods and / or services because this business has not been registered for halal certification and does not have a halal logo on its packaging due to the lack of understanding of business owners regarding the importance of halal certification for the Chicken Slaughterhouse industry.

D. CONCLUSION

From the results of the research and analysis of the discussion described above, the following conclusions can be drawn:

1. The practice of slaughtering chickens at AFJ JAYA Sembayat Chicken Slaughterhouse has paid attention to the halal status and is in accordance with the provisions of MUI Fatwa Number 12 of 2009 concerning Halal Slaughter Certification Standards. AFJ JAYA Sembayat Chicken Slaughterhouse strives to maintain quality and halalness in producing chicken meat in accordance with Islamic principles, starting from the slaughterer, the tools used, to the process of slaughtering chickens. If there are chickens that have defects, they will not be sold and dead chickens will be immediately discarded because they cannot be consumed and can be said to be haram. However, the practice of chicken processing is not in accordance with the provisions of MUI Fatwa Number 12 of 2009 concerning Halal Slaughter Certification Standards, because it is not separated between the place of slaughter and

chicken processing so that it is carried out in the same place.

2. *Halal value chain* in the AFJ JAYA Sembayat Chicken Slaughterhouse business has been fulfilled and implemented effectively. Business owners have paid attention to the *halal value chain* in their business in order to maintain the halal status of their products. However, the infrastructure in the form of AFJ JAYA Sembayat's business premises has not been fulfilled properly because the place is not large enough so that chicken slaughtering and processing activities are still in the same room. Waste disposal also needs to be considered to ensure that it does not harm the surrounding environment. In addition, *halal value chain* activities in the economy

at AFJ JAYA Sembayat Chicken Slaughterhouse are in accordance with Islamic law, starting from the value chain of production activities, the value chain of distribution activities, to the value chain of consumption activities.

3. AFJ JAYA Sembayat business has not registered for halal certification due to the lack of understanding of business owners regarding the importance of halal certification for the Chicken Slaughterhouse industry so that it has not fully fulfilled the right to security and safety of consumers in consuming goods and / or services. However, consumers still choose to continue making purchases because they already feel confident that the chicken meat produced is halal and of high quality.

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Lampiran 2

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Nama	Dari	Jawaban Lalu	Jawaban	Ditutup
Tidak Ada Item				

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as Participant
INTERNATIONAL CONFERENCE
OF BUSINESS AND BANKING INNOVATIONS (ICOBBI)
“Technology Revolution and Business Sustainability”
Universitas Hayam Wuruk Perbanas
July 30, 2024

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University Sains Malaysia
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Prof. Madya Mdh. Revany Bustami, Ph.D

Vice Principal of
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Dr. Maria Emerita I. Shrestha
Dr. Maria Emerita I. Shrestha

Rector
Universitas Hayam Wuruk Perbanas
Yudi Sutirso
Dr. Yudi Sutirso, S.E., M.Si

Lampiran 3

Pembagian Job Desk

No	Nama	Program Studi	Bidang Ilmu	Alokasi Waktu (Jam/Minggu)	Tugas/Kontribusi dalam penelitian
1	Fatihatus Sahliyah, M.SEI	Ekonomi Syariah	Ekonomi dan keuangan syariah	5	<ol style="list-style-type: none"> 1. Mengatur dan mendesain penelitian 2. Menentukan langkah penelitian 3. Pembuatan laporan
2	Niswatun hasanah, M.A	Ekonomi Syariah	Ekonomi dan keuangan syariah	3	<ol style="list-style-type: none"> 1. Pengumpulan data 2. Membuat artikel/publikasi
3	Syamsir Alamsyah, M.SEI	Ekonomi Syariah	Ekonomi dan keuangan syariah	3	<ol style="list-style-type: none"> 1. Mengatur dan mencatat keuangan
4	Clairina Cathliniyah Zerlindah	Ekonomi Syariah	Mahasiswa	3	<ol style="list-style-type: none"> 1. Pengumpulan data

Lampiran 4

Dokumentasi Kegiatan





**LAPORAN KEUANGAN KEGIATAN HIBAH INTERNAL PENELITIAN
TAHUN PELAKSANAAN 2024**

**JUDUL PENELITIAN
PENGUATAN RANTAI NILAI HALAL SEBAGAI JAMINAN KEHALALAN PRODUK
PADA RUMAH POTONG HEWAN
(Studi Pada Rumah Potong Ayam Wilayah Sembayat Manyar Gresik)**



Ketua Peneliti dan Anggota

- | | | |
|-----------------------------------|-----------------------|-----------|
| 1. Fatihatus Sahliyah, M.SEI | NIDN: 2129048901 | (Ketua) |
| 2. Niswatun Hasanah, M.A | NIDN: 2103048701 | (Anggota) |
| 3. Syamsir Alamsyah, M.SEI | NIDN: 2129196701 | (Anggota) |
| 4. Clairina Cathliniyah Zerlindah | NIM : 2021.59.29.0352 | (Anggota) |

DILAKSANAKAN ATAS BIAYA:

ANGGARAN DANA HIBAH INTERNAL

SESUAI SURAT PERJANJIAN PELAKSANAAN PENELITIAN

NOMOR: TANGGAL

LEMBAGA PENELITIAN DAN PENGABDIAN KEPADA MASYARAKAT

UNIVERSITAS QOMARUDDIN

TAHUN PELAKSANAAN

Lanjutan

**CATATAN KEUANGAN HARIAN PENELITIAN HIBAH INTERNAL
TAHUN PELAKSANAAN 2024**

1. Judul Penelitian : Penguatan Rantai Nilai Halal Sebagai Jaminan Kehalalan Produk Pada Rumah Potong Hewan (Studi Pada Rumah Potong Ayam Wilayah Sembayat Manyar Gresik)
2. Ketua Peneliti : Fatihatus Sahliyah, M.SEI
3. Program Studi : Ekonomi Syariah
4. Jumlah biaya : Rp 3.508.000,00

Tanggal	Uraian	No. Kuitansi	Penerimaan	Pengeluaran	Saldo
08/06	Terima tahap I (50%)		1.750.000		
	Terima tahap II (50%)				

Gresik, 12 November 2024

Bendahara,

Ketua Peneliti,

Syamsir Alamsyah Harahap, M.SEI

Fatihatus Sahliyah, M.SEI

Catatan:

- pembelian Rp 250.000,00 s/d Rp. 999.999,00 bermaterai Rp. 3.000,00
- pembelian Rp 1.000.000,00 dan selebihnya bermaterai Rp. 10.000,00
- Pembayaran honorarium tidak bermaterai
- Setiap bukti/kuitansi/nota diketahui **Ketua Peneliti** dan ada **Penerima Barang**

Rekapitulasi Penggunaan Dana

Judul Penelitian	:	
Ketua Peneliti	:	Fatihatus Sahliyah, M.SEI
Program Studi	:	Ekonomi Syariah
Uang yang diterima		
Tahap I	:	Rp 1.750.000,00
Tahap II	:	-
Jumlah	:	Rp 1.750.000,00
Penggunaan	:	Rp 3.508.000,00
Sisa	:	

1. Honorarium Informan

No	Nama	Jabatan	Jumlah Honorarium
1	Muhammad Aly Mas'ud	Pemilik usaha	150.000
2	Topan	Pekerja	100.000
3	KH. Asnafi Arif, S. Ag	Tokoh Masyarakat	150.000
4	Nanik Zulaifah	Konsumen	100.000
5	Ratna	Konsumen	100.000
6	Putra	Konsumen	100.000
Total			700.000

2. Bahan Habis Pakai

No	Jenis Material	Volume	Harga satuan	Jumlah
1	Kertas A4	1	54.000	54.000
2	Foto copy			34.000
3	ATK	4	30.000	120.000
Jumlah				208.000

3. Perjalanan

No	Kegiatan	Volume	Harga satuan	Jumlah
1	Observasi	4	75.000	300.000
2	Pengambilan data	4	75.000	300.000
3	FGD	10	100.000	1.000.000
Jumlah				1.600.000

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No	Jenis Peralatan	Volume	Harga Satuan	Jumlah
1	Jurnal Sinta 4	1	500.000	500.000
2	Proceeding International	1	500.000	500.000
	Jumlah			1.000.000

5. Lain-lain

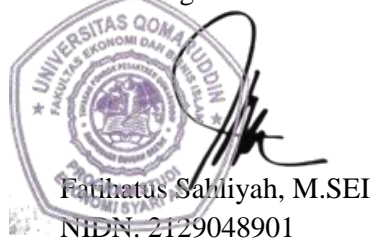
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	Jumlah			

6. Rekapitulasi Penggunaan Biaya

No	Jenis Pengeluaran	Jumlah
1	Honorarium	700.000
2	Bahan Habis Pakai	208.000
3	Perjalanan	1.600.000
4	Peralatan/ Sewa/Publikasi	1.000.000
5	Lain-lain	
	Total Biaya	Rp.3.508.000

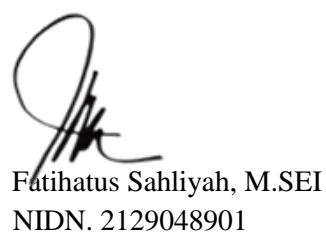
Gresik, 12 November 2022

Mengetahui
Ketua Program Studi



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Ketua Tim Peneliti



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