

HALAL CERTIFICATION STANDARDS FOR CHICKEN SLAUGHTER IN TRADITIONAL MARKETS

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Submission: June 17, 2021

Revised: November 29, 2022

Published: December 31, 2022



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DOI : [10.30983/alhurriyah.v7i2](https://doi.org/10.30983/alhurriyah.v7i2)

Abstract

Slaughter is a halal condition that can be consumed by land animals. That is, these animals are not halal without the slaughter process. Some broiler chicken owners still ignore the slaughtering process in accordance with Islamic sharia. This research is a field research, namely research conducted at the location that is the object of research, namely Cigasong Traditional Market, Majalengka Regency. In this research the method used is interview. From the research, it was concluded that: slaughtering by Rabani Slaughter House in the Cigasong traditional market, which was slaughtered by Mr. Lalan's employees, the slaughtering process was in accordance with MUI Fatwa number 12 of 2009 concerning Halal Slaughter Certification Certification Standards. Regarding slaughtering of slaughtered chickens, the implementation of slaughtering carried out at Rabani Chicken slaughterhouses in the Cigasong traditional market has all been met with Halal Slaughtering Certification Standards. Then it is suggested: The owner of the slaughterhouse at the Cigasong traditional market must pay attention and ensure the slaughter, For the Majalengka Ulema Council should pay regular visits to the place of broiler sellers in the Cigasong traditional market against Halal Slaughter Certification Standards. Is it already running, implemented and implemented by every owner of the Chicken House.

Keywords: Slaughtering of broilers, MUI Fatwa number 12 of 2009

Abstrak

Penyembelihan merupakan syarat kehalalan hewan darat yang boleh dikonsumsi. Artinya, hewan tersebut tidak halal tanpa proses penyembelihan. Beberapa pemilik rumah ayam potong masih ada yang mengabaikan terkait proses penyembelihan ayam yang sesuai dengan syariat Islam. Tujuan penelitian ini untuk mengetahui proses penyembelihan ayam potong dan kesesuaian praktiknya dengan fatwa MUI. Penelitian ini merupakan penelitian lapangan (field research) yaitu penelitian yang dilakukan di lokasi yang menjadi objek penelitian, yaitu Pasar Tradisional Cigasong Kabupaten Majalengka. Dalam penelitian ini metode yang digunakan ialah wawancara. Dari penelitian yang dilakukan didapatkan kesimpulan bahwa: penyembelihan oleh Rumah Ayam Potong Rabani di pasar tradisional Cigasong yang disembelih oleh karyawan Bapak Lalan proses penyembelihannya sudah sesuai dengan Fatwa MUI nomor 12 tahun 2009 tentang Standar Sertifikasi Penyembelihan Halal. Terkait dengan penyembelihan ayam potong, Maka pelaksanaan penyembelihan yang dilaksanakan di rumah potong Ayam Rabani di pasar tradisional Cigasong seluruhnya terpenuhi Standar Sertifikasi penyembelihan Halal. Maka disarankan: Pemilik rumah ayam potong di pasar tradisional Cigasong harus memperhatikan dan memastikan sembelihannya, Untuk MUI hendaknya melakukan kunjungan secara berkala ke tempat para pedagang ayam potong di pasar tradisional Cigasong terhadap Standar Sertifikasi Penyembelihan Halal.

Kata Kunci : Penyembelihan ayam potong, Fatwa MUI nomor 12 tahun 2009

INTRODUCTION

In Islam, the slaughter of farm animals before consumption is one of the most important things. Besides later discovering about health reasons, animals slaughtered not in the name of God became illegitimate to eat. Because of the importance of halal food for Muslims, it is important to pay full attention to food from animal sources that will be consumed. Especially in the process of slaughter and processing. This attention is considered necessary because of the increasing number and complexity of types of food that some people think are considered modern and health-qualified, but are not clearly halal because it is not clear what the slaughter is. Non-kosher consumed animals are eaten except by slaughter, except fish and grasshoppers.¹

God justifies for his people to consume halal food. It is a rule, and there is also a benefit that is the guarantee of health and blessings on the food. As Allah says in Sura Al-Baqoroh verse 168 :

يَأْتِيهَا النَّاسُ كُلُّوا مِمَّا فِي الْأَرْضِ حَلَالًا
طَيِّبًا وَلَا تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ إِنَّهُ
لَكُمْ عَدُوٌّ مُبِينٌ

That is to say: Hi everyone, eat the lawful again of what is on earth, and do not follow the steps of shaitan; for Indeed, the shaitan is a real enemy to you (Q.S Al-Baqarah Verse 168).

Basically, chicken is a halal food for consumption, but if the slaughter is not done in a shari'a manner and is not slaughtered in a name other than Allah, the chicken can be said to be a carcass and it is not halal to eat it. Slaughter is a condition of the halalness of

land animals that can be consumed.² That is, the animal is not kosher without a slaughter process. The cholars agreed that the person who slaughtered was Islamic, baligh, sensible, male, and did not neglect prayer. Meanwhile, scholars have different opinions about the halal or haram of the slaughter of people, namely scribes, magi people, animal worshippers, women, young children, lunatics, drunken people, people who waste prayers or neglect prayers, thieves and pengghasab (people who take advantage of other people's property without the permission of the owner).³

The slaughter results carried out by the chicken slaughterhouse are not 100% perfect slaughter results or there are even chickens that die before slaughter.⁴ The chicken slaughterhouse does not want to lose, does not separate chickens that fail to slaughter from chickens whose slaughter is in accordance with halal slaughter standards, and still sells the chickens. Many chicken slaughterhouses are careless in processing slaughter waste which ultimately has an impact on the health around the chicken slaughterhouse.⁵

Slaughter according to language means to cut. Imam Shafi'i said, 'Usually the objects used to slaughter animals are objects made of iron lighter for the person who carries out the slaughter. If the *sipemotong* is already baliq and muslim, and understands the religion. But if a Muslim woman or child slaughters, then her

² Ruhyat Kartasudjana and E U Suprijatna, *Ilmu Dasar Ternak Unggas, Penebar Swadaya, Jakarta, 2005.*

³ Muhammad Shohib, *Departemen Agama RI, Al-Qur'an Dan Terjemahnya, Bogor: Syaamil Quran, 2007, 16.*

⁴ Popi Rahmaniati and Dini Nur Hakiki, "Perancangan Sistem Jaminan Halal (Sjh) Di Rumah Potong Ayam Tpa Akbar Bandar Lampung," *International Journal Mathla'ul Annwar of Halal Issues* 1, no. 2 (2021): 89–98.

⁵ Ma'ruf Amin, "Islam Menghalalkan Yang Baik Dan Mengharamkan Yang Buruk," *Jurnal Halal LPPOM MUI*, no. 104 (2013): 28.

¹ Bambang Irawan, "Analisis Hukum Islam Terhadap Pelaksanaan Penyembelihan Ayam Di Pasar PON Kabupaten Jombang," *SHAKHSIYAH BURHANIYAH: Jurnal Penelitian Hukum Islam* 1, no. 01 (2016): 1.

slaughter is legal. To ensure the halalness of the slaughter, care must be taken of the animal to be slaughtered.⁶ The standards of animals that can be slaughtered are animals that are kosher to eat, animals must be alive when slaughtered, the condition of animals must meet animal health standards set by authorized institutions. In Islam a slaughterer must meet the established conditions. Slaughterers are required to be Muslim and have baligh, understand the shari'a slaughter procedures, and have expertise in slaughter.⁷

Therefore, it is necessary to have a study that explains whether slaughter and processing follow the slaughter law or not, for this reason, the author feels the need to examine more deeply about 1) How the process of slaughtering cut chicken in the slaughter chicken house of the Cigasong traditional market, Majalengka regency. 2) How is the practice of slaughtering cut chicken in the slaughterhouse of the Cigasong traditional market, Majalengka regency, in terms of MUI Fatwa Number 12 of 2009.

LITERATURE REVIEW

Previous studies contain a systematic sequence of research that has been carried out by previous researchers that has something to do with the research to be carried out. The following is a description of previous research and authors, including:

First, Muntatiah, about "buying and selling cut chicken with an oper note system in the perspective of Islamic law", Purwokerto, 2016. The main problem in this study is related to buying and selling cut chicken which uses a note oper system between collectors

and traders, in which there is often screen fraud, which ultimately harms small traders. This type of research is field research with a research location in Wangon Market, Wangon District, Banyumas Regency. The subjects of this study were collectors and traders of cut chicken who were parties in the sale and purchase of cut chicken located in Wangon Market. Meanwhile, the object of research in this thesis is the practice of buying and selling cut chicken with a note oper system carried out by collectors and chicken traders in the market in buying and selling transactions. The primary data source is the result of interviews with collectors and traders of cut chicken, and the secondary data is from documents related to the perma salahan discussed.⁸ Data collection techniques are interviews, observations, and documentation. The method of data analysis is descriptive qualitative. The results of his research can be concluded that the practice of buying and selling cut chicken with a memorandum oper system according to Islamic law, buying and selling is not allowed because it can harm one of the parties and contains elements of uncertainty or gharar, and this kind of buying and selling is buying and selling that is prohibited by Islam.

Second, Nur Kholis with the title: "Review of Islamic Law on Buying and Selling Tiren Chicken (Studi Kasus Seller Ayam di Pasar Rejomulyo Semarang)", Semarang, 2009. Explained that in practice buying and selling carried out at Rejomulyo Market is grouped into two. First, buying and selling tiren chicken which is forbidden because the sale and purchase aims to be consumed and there is a fraudulent factor by mixing fresh chicken with

⁶ Musyfikah Ilyas, "Sertifikasi Dan Labelisasi Produk Halal Perspektif Maslahat," *Jurnal Al-Qadai: Peradilan Dan Hukum Keluarga Islam* 4, no. 2 (2017): 357–76.

⁷ Afif Muamar and Juju Jumena, "Standarisasi Halal Majelis Ulama Indonesia Dalam Penjualan Ayam Di Desa Kertawinangun Cirebon," *Al-Abkam Jurnal Ilmu Syari'ah Dan Hukum* 5, no. 1 (2020): 72–89.

⁸ Suardi Kaco and Nur Fitriana, "Praktik Penjualan Dan Pengolahan Ayam Di Rumah Potong Ayam Kecamatan Polewali (Tinjauan Undang-Undang Nomor 33 Tahun 2014 Tentang Jaminan Produk Halal)," *J-Alif: Jurnal Penelitian Hukum Ekonomi Syariah Dan Budaya Islam* 5, no. 2 (2020): 148–56.

tiren chicken. Second, buying and selling chicken is allowed when the purpose of buying and selling is not for consumption, but is used as feed for livestock such as catfish. So the goods traded must be halal, while buying and selling chicken can be okay if it has other benefits that are not for human consumption. This is as legal as buying and selling unclean goods such as animal manure which is used as fertilizer.⁹

Third, research conducted by Riadi Barkan with the title: "The Process of Slaughtering Animals With Stunning Methods in the Perspective of Islamic Law".¹⁰ Jakarta, 2014. Explained that the process of slaughtering animals with the stunning method is a modernization of doing ihsan to animals and can be said to have fulfilled the element of ihsan to animals, but stunning which is forbidden in its use is by being shot in the head on a large-scale animal, because in this practice there is an element of torture in animals. And slaughter by stunning means is in accordance with Islamic Shari'a because the animal that is slaughtered can come back to life with the record that the type of stunning does not hurt the animal to be slaughtered.¹¹

Fourth, Rina Delfita, "Evaluation of Chicken Slaughter Techniques Reviewed from Halal and Food Safety in Tanah Datar Regency", Tanah Datar, 2012. This journal

reviews the technique of cutting cut chicken based on LPPOM MUI 2011 and aims to find out the halalness and safety of slaughter chicken slaughtered in the Tanah Datar Regency market.

Fifth, Bambang Irawan, "Islamic Law Analysis of the Implementation of Chicken Slaughter in the Pon Market in Jombang Regency". Jombang, 2015. This journal reviews the implementation of chicken slaughter in the Pon market in Jombang Regency. Halal food is one of the factors considered by Muslims in their food consumption. In the consumption of animal food, halal is seen since how the slaughter process is. In Pasar Pon Jombang there are several places to slaughter poultry. For various reasons, among which include busyness, practicality or daring to slaughter chickens, the people who entrust it to be consumed at Pasar Pon are convinced that the officers and the slaughter process are in accordance with Islamic rules. Therefore, the result of halal slaughter is guaranteed.

The similarity of this research with previous research is in the type of research used, namely field research, the primary data sources used are interview results and data collection techniques, namely interviews, observations, and documentation. The difference in this study is that it does not specifically examine how the process and practice of slaughtering chicken according to MUI Fatwa Number 12 of 2009, to ensure the halalness of chicken before it is sold to the market and consumed by the community. Another difference is that researchers do not examine the problem of buying and selling chicken according to the perspective of Islamic law.

METHOD

The type of research used is a type of qualitative research, which is the type shown to describe or describe existing phenomena,

⁹ Lutfi Lut Muttaqo, Abdul Aziz, and Siti Zuhrotul Izza, "Praktik Penjualan Dan Pengolahan Ayam Di Rumah Potong Ayam (RPA) Desa Kajen Kecamatan Kajen Kabupaten Pekalongan," *El-Hisbah: Journal of Islamic Economic Law* 1, no. 2 (2021): 225-40.

¹⁰ Suad Fikriawan, "SERTIFIKASI HALAL DI INDONESIA (Analisis Kuasa Simbolik Dalam Kontestasi Fatwa Majelis Ulama Indonesia)," *El-Barka: Journal of Islamic Economics and Business* 1, no. 1 (2018): 27-52.

¹¹ HANUM HARAHAP, "TINJAUAN HUKUM ISLAM TENTANG STUNNING PEMOTONGAN HEWAN (Studi Pada Rumah Potong Hewan Di Desa Podomoro Kabupaten Pringsewu)" (UIN Raden Intan Lampung, 2018).

both natural phenomena and human engineering. The data collected is in the form of words, pictures, and not numbers. The general thing is that descriptive research is not intended to test hypotheses.¹² The source of the data in this study is the subject from which the data were obtained. The data sources used in this study are primary data and secondary data. Primary data in research obtained from interviews to: 1) KH. Anwar Sulaiman, as Chairman of MUI Majalengka Regency 2) Ade Barzhi, as Chairman of Cigasong Majalengka Market Cooperative. 3) Lalan, as the owner of the Madani chicken slaughterhouse, Cigasong Majalengka Market. 4) Oni Syahroni, as the Executor / Chicken Cutter at the Madani Chicken Patong House, Cigasong Majalengka Market. Secondary data in the study was obtained from social media such as matters related to the researcher's material.

To collect data researchers use methods of observation, interviews and documentation. Observation is a planned and focused activity to see and record a series of behaviors or the course of a system that has a specific purpose. In this case, the researcher went directly to the field and recorded events related to the practice of slaughtering cut chicken in the Cigasong Majalengka market.¹³ Researchers can collect data through in-depth interviews, which are activities carried out to obtain information directly by asking questions between the interviewer and the interviewee. In fact, both can be carried out simultaneously, where interviews can be used to dig deeper

into the data obtained from observation.¹⁴ Documentation is a method of collecting data by collecting all information regarding the object of study, using photos.¹⁵ In this study, researchers checked data in the form of photos of practical activities in slaughterhouses in the Cigasong Majalengka market.

Data analysis in this study was carried out from before entering the field and after completion in the field.¹⁶ The analysis has started since formulating and explaining the problem, before going into the field, and lasts on until the writing of the research results. In conducting data analysis, researchers can do it through three streams of activities that occur simultaneously, namely 1) Data Reduction: Data reduction means summarizing, choosing the main things, focusing on important things, looking for themes and patterns so as to provide a clear picture to facilitate the next data collection. 2) Data Presentation, after the data is reduced, the data is then displayed or presented. In qualitative research, data presentation can be done in the form of brief descriptions, charts, relationships between categories, flowcharts and the like, but the most often used to present data in qualitative research is with narrative texts. 3) Drawing Conclusions, the analysis activity at this stage is to draw conclusions and verification. Analysis carried out during data collection and after data collection is used to draw

¹² Suharsimi Arikunto, "Prosedur Penelitian Kuantitatif Dan Kualitatif Dan R & D" (Bandung: Alfabeta, 2009).

¹³ Kaco and Fitriana, "Praktik Penjualan Dan Pengolahan Ayam Di Rumah Potong Ayam Kecamatan Polewali (Tinjauan Undang-Undang Nomor 33 Tahun 2014 Tentang Jaminan Produk Halal)."

¹⁴ Aunu Rofiq Djaelani, "Teknik Pengumpulan Data Dalam Penelitian Kualitatif," *Majalah Ilmiah Pamiyatan* 20, no. 1 (2013): 82–92.

¹⁵ Danang Sunyoto, *Analisis Regresi Dan Uji Hipotesis*, Yogyakarta: Caps, 2011.

¹⁶ Sugiono Sugiono, *Metode Penelitian Kuantitatif Kualitatif Dan R&D, CV. Alfabeta, Bandung*, 2008.

conclusions, so as to find patterns about the events that occurred.¹⁷

Checking the validity of data one of the most important and easy ways to test the validity or validity of qualitative research data is to triangulation. Triangulation is a method used in qualitative research to examine and establish validity by analyzing various perspectives. In the implementation of this validity examiner step will utilize researchers, sources, methods, and theories.¹⁸ The test of the validity of the data used in this study is to use the researcher's honesty triangulation and theory triangulation.

BASIC CONCEPTS

Slaughter Law

The legal basis for the slaughter includes the Word of God in surah Al An'am verses 118 to 121:

مِمَّا ذَكَرَ اسْمُ اللَّهِ عَلَيْهِ
إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ

That is to say: *Then eat of what (animal meat) which (when slaughtered) is called the name of God, if you have faith in His verses.*

وَلَا تَكُلُوا مِمَّا لَمْ يُذَكَّرْ اسْمُ اللَّهِ عَلَيْهِ
وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لِيُوحُونَ إِلَى
أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ
لَمُشْرِكُونَ

That is to say : *And why do you not want to eat of what (animal meat) 'which when slaughtered is called the name of God, when God has explained to you what He forbids you, unless you are in a state of compulsion. And really, many mislead people with their desires without a knowledge base. Your God knows more about people who transcend boundaries.*

The above verses teach Muslims to eat halal animals slaughtered in the name of Allah.

On the contrary, believers are forbidden to eat carrion and animals that are slaughtered not in the name of Allah, such as animals slaughtered in honor of idols as the Arabs did. Hijazi, he said, the Arabs made slaughter a worship. They worship gods and statues by slaughtering animals.

The above verse ends with the expression *inkuntum bi'ayatihi mu'minin* (if you have faith in His verses). This suggests that a person's behavior of eating a food is closely related to faith. Among the indicators of a person's faith are marked with his food; he eats only the kosher food of animals slaughtered in the name of Allah. Conversely, the behavior of eating illicit foods such as carcasses and animals slaughtered not in the name of God describes the injury of faith.¹⁹

Al-Hadith that explains about slaughter. The Messenger of Allah SAW said. From Shaddad ibn Aus Radhiyallahu 'anhu, he said, "Two things I memorized from the Messenger of Allaah 'alaihi wa sallam, he said:²⁰

إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ. فَإِذَا
قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ. وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا
الذَّبْحَ. وَلِيُحَدِّثْ أَحَدَكُمْ شَفْرَتَهُ. فَلْيُرِحْ ذَبِيحَتَهُ

That is to say: *Indeed, God obliges to do good to all things. When you kill, then you should kill in a good way, and if you slaughter, then slaughter in a good way, and should a man sharpen his knife and soothe his slaughter animal.*

At the time of slaughter, the one who slaughters is signaled to read or mention the name of God. The name of God that is read is generally *basmallah* ; *Bismillaahirrahmaanirrahim*, It refers to the

¹⁷ Afrizal, *Metode Penelitian Kualitatif: Sebuah Upaya Mendukung Penggunaan Penelitian Kualitatif Dalam Berbagai Disiplin Ilmu* (PT RajaGrafindo Persada, 2014), 39.

¹⁸ Djaelani, "Teknik Pengumpulan Data Dalam Penelitian Kualitatif."

¹⁹ Kadar M Yusuf, Achmad Zirzis, and Siti Farida Nurlaili, *Tafsir Ayat Abkam: Tafsir Tematik Ayat Ayat Hukum* (Amzah, 2013), 164.

²⁰ "Penyembelihan Yang Sesuai Syari'at," n.d.

Qur'an surah Al-An'am verse 118. According to the madzhab of Al Hanafiyah, Ahmad ibn Hambal, Al Tsauriy and Hasan ibn Shalih, slaughter without mentioning Allah's name can cause the animal to be "haram" in consumption, in the Word of Allah in Sura Al-An'am verse 121.

The Hanafi madzhab requires that every slaughterer must be a Muslim. So the non-muslims are illegitimate, except for the scriptures. The scribes are followers of the Christian or Jewish religion (followers of the Gospels and Torah) and people who know the scribes. One who has no book or no faith in the messenger prophet, his slaughter is not lawful. Included in their category are people of the spiritual faith stream without exception. As for the slaughter of muktazillah and jabariyah and the sects which according to the view of ijihad jurists do not belong to the category of infidels or apostates, are valid and lawful, even if they are durhara or ungodly. Because maksiat and ungodly are still among the groups of people whose slaughter is halal.

The Maliki School gives the conditions for Islam to become a slaughterer. Apart from being religious, the slaughter is not halal to eat except for the scriptures. Among the categories that should not be eaten are apostates, shabiin, majusidan orang musyrik. Madzhab Shafi'i requires that to be a slaughterer must be a muslim. Non-Muslims slaughter is not shah and not halal unless the scribe is in accordance with the nash written in the Qur'an. According to the Shafi'i school, the scholars were Jews and Christians of non-Arab Nations and Arabs who converted before the change and misappropriation of their scriptures.

Thus, based on some of the madhabs above, we can conclude that it is more concerned with the MUI Fatwas which are based on the Islamic law of the Qur'an and Hadish is found in the shafi'i madzhab

according to the rules in the mui fatwa. And the explanation above is to put down the boundaries of people who are entitled to legalization of slaughter. These boundaries and specifications are partly agreed upon and others are still in distinction among jurisprudence scholars.

Qiyas mursal i.e. the law of facing the qibla is glorifying, while slaughtering is worship, so it is hinted at facing the qibla when slaughtering chickens in Angso Duo Market. That Allah ordains to do good and should do good slaughter and follow the teachings of the MUI Fatwa. If you are charged with killing and when you are about to slaughter then slaughter it by worshipping the name of God (bismillah), and should sharpen the knife and give pleasure to the slaughtered (i.e. not tortured in his slaughter).²¹

Slaughter Pillars

a. People who slaughter

People who carry out slaughter can be divided into three groups: those whose slaughter is illegitimate based on the agreement of the ulama, who can slaughter based on the agreement of the ulama, and the group whose slaughter ability is still disputed. As for the most popular slaughter disputed by scholars about the ability to eat it, its explanation in more detail on this subject is as follows:²²

1) The Slaughter of the Scriptures

In principle, all scholars agree on the permissibility of eating the slaughter of Ahlul kitab, based on the word of Allah Swt, Surah Al-Maidah Verse 5:

²¹ Harahap, "Tinjauan Hukum Islam Tentang Stunning Pemotongan Hewan (Studi Pada Rumah Potong Hewan Di Desa Podomoro Kabupaten Pringsewu)," 65.

²² Shohib, *Departemen Agama RI, Al-Qur'an Dan Terjemahnya*.

الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا
الْكِتَابَ حَلَالٌ لَكُمْ وَطَعَامُكُمْ حَلَالٌ لَهُمْ
وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ
مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا
ءَاتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرَ
مُسَفِّحِينَ وَلَا مُتَّخِذِي أَعْدَانٍ وَمَنْ يَكْفُرْ
بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ
مِنَ الْخَاسِرِينَ

That is to say: *On this day, it is lawful for you all that is well. Food (the slaughtering of the Scribes is kosher to you, and your food is kosher to them. (And it is justified) women who maintain honor among women of faith and women who guard honor among those who were given the Bible before you, if you have paid their dowry with the intention of marrying her, not with the intention of adultery and not (nor) making her mistresses. Whoever is an infidel after faith (does not accept the laws of Islam) then abolishes his practice and he in the doomsday includes the losers.*

2) Slaughter of the Magi

Animals produced by the Majusi and hunted animals should not be eaten, because they are the Musrik group and do not belong to the Ahlul Kitab. This is because the Majusi believed in the existence of two Gods and creators, namely the God of good and the God of evil.

3) Slaughter of the Sabi'i

If the aqidah principles of the Sabi'in are in line with the aqidah of the Ahlul Kitab, then their slaughter may be eaten. Preferably if they are not in line, where their religious beliefs are a mixture of Majusi and Nasrani, or they are a group that believes in the influence of animals (in the course of human life), then their slaughter should not be eaten.

4) the Slaughter of Women and Children

It is permissible to eat the slaughter of a woman, even in the middle of menstruation, or the slaughter of a small child who is already

mummayyiz (can distinguish between good and bad). The reason is that women also have perfect abilities in carrying out slaughter. Although it is indeed recommended that men do it.

5) the Slaughter of the Madman and the Drunken

According to Jumhur Ulama, it is not legal for these two groups to be slaughtered, because they are not aware of what is being done, just like a child who has not yet mumayyiz.

6) The Slaughter of People Who Steal and Rob Sacrificial Animals

Jumhur Ulama, except the Zahiri madzhab, allowed to eat the slaughter of these two groups, as well as the slaughter of people who were forced to do so, the reason being that they were people who had a complete consciousness of doing things. In addition, possession is not a legal condition of slaughter.

b. Slaughtered animals

Animals are classified into three groups according to the syar'i slaughter rules, namely land animals, aquatic animals, and amphibian animals.

c. Tools for slaughtering

The killing device should be sharp so as to allow the blood to flow and cut off what has been required, so as to deprive the animal of life. For example, iron, stone, sword, glass, sembilu which all have sharp sides that can be used to cut.

d. Intention (deliberately slaughtering because of GOD)

Terms of Slaughter

Slaughter is considered valid if it meets the following conditions:

- The animal lived (mustaqirrah) at the beginning of its slaughter albeit conjecturally. If a livestock has fallen, or has been slaughtered by its neck, but has not broken off (it has not broken two veins of breathing

and food) it is illegal to eat the meat of the animal by a second slaughter, because it is considered to be persecuting the animal. In addition, the animals to be slaughtered are animals that are halal eaten, such as chickens, cows, goats and so on. The opinion of the Shafi'i school, both farm animals that live with humans and wild ones, except animals that are excluded by nash by explicitly prohibiting them. They also justify domestic chickens as well as wild chickens, including pigeons. All animals that have a character drink water without breathing and return with their voices such as ducks, geese etc.²³

- b) His slaughter device must be sharp that can drain blood, Imam Shafi'i said: From Rafi' bin Khudaij, he said, "I said, 'O Messenger of Allah, verily we will meet the enemy tomorrow and we have no knife.' The Messenger of Allaah 'alaihi wa sallam also said:²⁴

أَعْجَلْ - أَوْ أَرِنِي - مَا أَنْهَرَ الدَّمَ وَذَكَرَ اسْمَ اللَّهِ
فَكُلْ، لَيْسَ السِّنُّ وَالظُّفْرُ، وَسَأَحَدْتُكَ: أَمَّا السِّنُّ
فَعَظْمٌ، وَأَمَّا الظُّفْرُ فَمُدَى الْحَبْشَةِ

That is to say: *Hurry up and lighten (the movement of the instrument) anything that can drain blood and be called the Name of God (at the time of slaughter), then eat (the slaughter), as long as you do not use teeth and nails. I will tell you, as for the teeth, they are bones while the nails are the knives of the Habasyah.*

It is haram when eating the flesh of an animal that is wringed, falling to death, or shot

with a bullet (not hunting), or slaughtered with a blunt knife that cannot be dredged but merely with the power of slaughtering.²⁵

- c) Mentioning the name of Allah, i.e. pronounce, 'Bismillahiwallahu akbar' (By mentioning the name of Allah, Allah is great), or 'Bismillah' only, based on the Word of Allah Almighty Al - An'am:121.²⁶

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذَكَّرْ اسْمُ اللَّهِ عَلَيْهِ
وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَى
أَوْلِيَآئِهِمْ لِيُجَادِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ
لَمُشْرِكُونَ

That is to say: And do not eat of what (animal flesh) which (when slaughtered) is not called by the name of God, the deed is truly an ungodliness. Behold, demons will whisper to their friends that they will refute you. And if you obey them, of course you have become a musyrik.

- d) Cutting the throat at the bottom of the Adam's apple (small tongue), as well as cutting the esophagus and two neck veins at once. Imam Shafi'i said: perfect a slaughter is to decide on 4 things, namely the throat (food road), the esophagus (air road), and two neck veins. At least the slaughter is considered valid if it has severed the esophagus and throat. As for what is meant by throat, it is the place where food is eaten by all creatures in the form of humans or animals. What is meant by the esophagus is the place where air enters and exits. If a slaughter succeeds in severing the esophagus

²³ Zainal Abidin and Ibnu Mas'ud, "Fiqih Madzhab Syafi'i" (Bandung: Pustaka Setia, 2007), 76.

²⁴ "Penyembelihan Yang Sesuai Syari'at."

²⁵ Ilyas, "Sertifikasi Dan Labelisasi Produk Halal Perspektif Maslahat."

²⁶ Shohib, *Departemen Agama RI, Al-Qur'an Dan Terjemahnya.*

and two veins of the neck but has not yet severed the throat, then the slaughter is invalid. Because in these circumstances sometimes animals can still live for some time. Likewise, if a slaughter has successfully severed the neck and two veins of the neck but has not severed the esophagus, then the slaughter is invalid.²⁷

- e) The slaughterer is a worthy man, that is, a sensible Muslim who is baligh or mumayyiz children. Slaughter can also be a woman or a Master of the Book according to the Word of Allah Almighty surah AL - Maidah verse 5.
- f) If you find it difficult to slaughter an animal because it falls into a well, for example or because it is loose, slaughter can be carried out by touching the slaughter device on any part of the animal's body that can drain its blood based on the words of the Prophet Muhammad SAW, when a camel comes loose and runs, and at that time no one brings a horse so that one of them can slaughter it and catch it.²⁸

MUI Fatwa No. 12 of 2009

In the implementation of the slaughter of animals in Islam, it must follow the procedures in accordance with the provisions of Islamic law so that it can be consumed by the Muslim community. The implementation of the slaughter process during this time, many slaughter chicken traders have utilized modern equipment seiring with technological developments, so that various models of

slaughter and processing have emerged that raise questions related to the suitability of the slaughter implementation in Islamic law. Therefore, it is considered necessary to have an MUI Fatwa on halal slaughter certification to be used as a guideline.

Fatwa of the Indonesian Ulema Council Number 12 of 2009 concerning Halal Slaughter Certification Standards. Indonesian Ulema Council, after:²⁹

Consider :

1. That the implementation of the slaughter of animals in Islam must follow the procedures in accordance with the provisions of Islamic law in order to be consumed by the Muslim community;
2. That in the implementation of the process of slaughtering animals today, many slaughterhouses make use of modern equipment along with technological developments, so that various models of slaughter and processing have emerged that raise questions related to the suitability of the implementation of such slaughter with Islamic law;
3. That it is therefore deemed necessary to have a fatwa on halal slaughter standards to serve as a guideline.

Remembering: The Word of Allah Almighty

فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ

It means: "Then eat the animals (which are lawful) called the name of Allah when slaughtering them, if you have faith in His verses." (QS. Al-An'am [6]:118)

²⁷ Wahbah Az-Zuhaili, *Fiqih Islam Wa Adillatuhu*, Terj, Abdul Hayyie Al-Kattani, Dkk, Jakarta: Gema Insani, 2011, 306–29.

²⁸ M bin S Al Utsaimin, *Tatacara Qurban Tuntunan Nabi*, Jogjakarta: Media Hidayah, 2003, 95.

²⁹ Muh Nur Cahyadi, "Penerapan Sistem Jaminan Produk Halal Lppom-Mui Provinsi Sulawesi Selatan Terhadap Praktek Penjualan Di Pasar," *Jurnal Al-Qadaw: Peradilan Dan Hukum Keluarga Islam* 6, no. 2 (2019): 235–48.

حُرِّمَتْ عَلَيْكُمْ أَلْمَيْتَةُ وَالذَّمُّ وَلَحْمُ
الْخَنزِيرِ وَمَا أَهَلَ لِغَيْرِ اللَّهِ بِهِ
وَالْمُتَخَنِّقَةُ وَالْمَوْفُودَةُ وَالْمُتَرَدِّيَةُ
وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبْعُ إِلَّا مَا ذَكَّيْتُمْ
وَمَا دُبِحَ عَلَى النَّصَبِ وَأَنْ تَسْتَقْسِمُوا
بِالْأَرْسَامِ ذَآئِكُمْ فَسُقُ

That is to say: It is forbidden to you (to eat) carrion, blood, pork, (animal meat) that is slaughtered in the name other than Allah, who is suffocated, who is hit, who falls, who is horned, and pounced on by wild beasts, except those that you have slaughtered, and (forbidden to you) who are slaughtered for idols. And (forbidden too) draw fate with arrows. It is an act of ungodliness (QS. Al-Maidah [5]:3)

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ
وَأِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيْطَانَ لِيُوحِيَ
أُولِيَآئِهِمْ لِيُجَادِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ
إِنَّكُمْ لَمُشْرِكُونَ

That is to say: and do not eat animals that are not called the name of God when slaughtering them. Indeed, such an act is an ungodliness. Indeed, the shaitan whispered to his comrades that they might refute you; and if you obey them, indeed you must be the ones who are musyrik (QS. Al-An'am [6]:121)

وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ
الْخَبَائِثَ

That is to say : (i.e.) one who justifies for them all that is good and forbids for them all that is bad (QS. Al-A'raf [7]: 157).

وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنْفَعٌ
وَمِثْلَهَا تَأْكُلُونَ

That is to say : it is justified for you livestock, except that which shall be read to you (QS. Al-Maidah [5]:1)

وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنْفَعٌ
وَمِثْلَهَا تَأْكُلُونَ

That is to say : and he has created a farm animal for you; on it there are (feathers) that are warming and various benefits, and part of it you eat (QS. Al-Nabl [16]: 5)

Hadith of Rosulullah SAW among others:

From Syidad bin Aus ra. That the Messenger of Allah pbuh said: Indeed, Allah requires doing good to all things. For this reason, if you kill, kill in a good way and if you slaughter, slaughter in a good way. And should one of you sharpen the knife and delight the animal to be slaughtered." (HR. Muslims in the Book of Shahih Muslim juz 3 pages 1548 hadith number 1955. It is narrated also by Imam Ibn Hibban in his Shahih juz 13 page 199, and Imam al-Turmudzi in Sunan al-Turmudzi juz 4 page 23).

"From Abi Umamah al-Babily ra that the messenger of allah saw said: (Allowed as a slaughtering tool) any tool that cuts the veins along the length of neither fangs nor nails" (HR. al-Baihaqi, as in Sunan al-Baihaqi al- Kubra juz 9 page 278)

"From Abdillah bin Umar ra he said: The Messenger of Allah (Pbuh) commanded to sharpen knives (tools for slaughtering) and hide them from livestock (to be slaughtered)" (HR. Imam Ahmad in Musnad Ahmad juz 2 page 108 hadith number 5864, and Ibn al-Baihaqi in Sunan al-Baihaqi al-Kubra juz 9 page 280)

"It is from Abdillah Ibn Umar ra that the prophet saw met Zaid bin 'Amr bin Nufail near Baldah before the descent of revelation, then served food (in the form of meat) to the prophet saw, but he was reluctant to eat it and said: "Verily I did not eat the meat which you slaughtered

on your idols. I don't eat food that is not called God's name over it".

(HR. Al-Bukhari as in Shahih al-Bukhari juz 3 page 1391 hadith number 3614. Also narrated Imam al-Nasai in al-Sunan al-Kubra juz 5 page 55 hadith number 8189)

Establishing: Fatwa on Halal Slaughter Standards

General Provisions:

In this fatwa, what is meant by:

1. Slaughter means the slaughter of animals in accordance with the provisions of Islamic law.
2. Processing is a process carried out on animals after slaughter, which includes, among others, the picking, chopping, and slaughter of meat.
3. Stunning is a way of weakening the animal through silencing before the execution of slaughter so that at the time of slaughter the animal does not move much.
4. Failed slaughter is an animal slaughtered by not meeting slaughter standards.

Legal Provisions :

1. Standards of Slaughtered Animals
 - a. Slaughtered animals are edible animals.
 - b. Animals must be in a state of life when slaughtered.
 - c. Animal conditions must meet animal health standards set by authorized institutions.
2. Slaughterer Standards
 - a. Muslim and has baligh.
 - b. Understand the ordinances of shari'a slaughter.
 - c. Have expertise in slaughter.
3. Slaughter Tool Standards
 - a. The slaughter tool must be sharp.
 - b. The tool in question is not a nail, tooth/canine or bone

4. Slaughter Process Standards

- a. Slaughter is carried out with the intention of slaughtering and calling God's asthma.
- b. Slaughter is carried out by flowing blood through the cutting of the food canal (mari'/esophagus), the respiratory tract/throat (hulqum/trachea), and two blood vessels (wadajain/jugular vein and carotids artery).
- c. Slaughter is carried out once and quickly.
- d. Ensuring the presence of blood flow and/or movement of animals as a sign of the animal's life (hayah mustaqirrah).
- e. Ascertaining the death of the animal caused by such slaughter.

5. Processing, Storage, and Delivery Standards

- a. Processing is carried out after the animal is in a dead state by the cause of slaughter.
- b. Animals that failed slaughter should be separated.
- c. Storage is carried out separately between halal and nonhalal.
- d. In the process of shipping meat, there must be information and guarantees regarding its halal status, starting from preparation (such as packing and entry into containers), transportation (such as shipping), to receipt.

6. Other Matters

- a. Animals that are to be slaughtered, are destroyed to be faced with the qibla.
- b. Slaughter as much as possible is carried out manually, without being preceded by stunning (silencing) and such.

c. To facilitate the process of slaughtering animals, the law may, provided that:

1. stunning only causes the animal to faint temporarily, does not cause death nor does it cause permanent injury;
2. aims to facilitate slaughter;
3. its execution as a form of *ihsan*, not to torture animals;
4. Stunning equipment must be able to guarantee the realization of conditions A, B, C, and not used between halal and nonhalal animals (pigs) as a preventive measure.
5. The determination of the provisions of stunning, the selection of types, and the technicalities of their implementation shall be under the supervision of an expert who guarantees the realization of conditions a, b, c, and d.

d. Carrying out animal slaughter, it is haram.

Recommendations (Taushiyah) :

1. The government is requested to make this fatwa a guideline in determining the standard for the slaughter of animals consumed by Muslims.
2. The government must immediately implement slaughtering standards that are correct under Islamic law and health-safe in Slaughterhouses (RPH) to ensure the right of Muslim consumers to consume halal and *thayyib* animals.
3. LPPOM MUI is requested to immediately formulate operational technical guidelines based on this fatwa as a guideline for the

implementation of halal slaughter auditing, both at home and abroad.³⁰

DISCUSSION

The Process of Slaughtering Cut Chicken at Cigasong Majalengka Traditional Market

The Shafi'i School argues that all livestock are legally kosher, whether living with humans or wild, except those animals that are excluded by *nash* by clearly prohibiting them such as raised donkeys, pigs and beasts that have sharp fangs or hooves. They also justify domestic chickens as well as wild chickens, including pigeons. It is justified that all animals that have a character drink water without breathing and return with their voices like ducks, geese etc. From this explanation, it can be concluded that all slaughter animals in the place of chicken traders cut by the Cigasong traditional market including animals that are halal for consumption. These animals include chickens. Animals that according to Islam have been categorized as halal animals must first be slaughtered in a good and correct way before consumption. Therefore, to ensure whether the animal is kosher and not is halal, it is necessary to ensure from the slaughter process.³¹

For the process of cutting chickens at the Madani Chicken Slaughterhouse, it starts at 03.00 WIB in the morning. The slaughter process carried out at the chicken slaughter site is manually, meaning that the tool used is a sharp knife. The manual slaughter method is very efficient according to Mr. Lalan as the owner of the Madani Chicken Slaughterhouse. The slaughter process can be carried out quickly and precisely if the slaughterer is already experienced. In addition, manual slaughter will not reap much debate about the

³⁰ Cahyadi.

³¹ "Penyembelihan Yang Sesuai Syari'at."

halal and haram of the animals from the slaughter. Perfect slaughter is not only seen from the slaughter process, the person who slaughters must also fulfill Islamic law. Therefore, the slaughterer must be a person who is Muslim, baligh, understands good and correct slaughter procedures and has expertise in slaughter. Before carrying out slaughter, farm animals are sorted in advance to separate healthy and unfit farm animals. Because animals are sent a few hours before slaughter and animals are still left in the basket, it is possible that some farm animals are sick or even die in the basket. Given the number in one basket there are 20 heads of farm animals.³²

Slaughter is carried out on a basket containing chickens stacked according to the amount to be slaughtered, this is done to facilitate slaughter and shorten the time. The slaughter is carried out by the slaughterer of the chicken slaughter at the Rabani Chicken Slaughterhouse in Cigasong-Majalengka market, namely by Kang Oni as the executor and under the supervision of the owner of the Madanni Chicken Slaughterhouse, their work is as a slaughterer, who puts the chicken into the hot water bath and turning. From the results of researchers' observations during the research process, in three stages of sampling, namely on November 27, 28, and 29, 2019. About 800 chicken samples were studied. The slaughterer cuts the veins on the neck using a sharp knife by uttering the basmalah. The slaughter is carried out with one cut and quickly until blood flows from the neck.³³

After going through various processes and it has been confirmed that the chicken slaughter of the Madani Chicken

Slaughterhouse has carried out slaughter procedures in accordance with Islamic law, the Indonesian Ulema Council of Majalengka Regency will issue a Halal Certificate which is only valid for 2 years, and must be renewed once every 2 years. The slaughtered animals are thrown into a large basket that has been provided below. This basket is used so that the slaughtered animal does not splatter. Before carrying out the turning process, animals that have been slaughtered are put into a large pot of hot water first to facilitate the process of turning animal hair.³⁴ This process is carried out quickly without paying attention to the animal put in hot water completely dead. Occasionally employees stir the animals in the pot to ensure that all the animals are submerged in hot water.

After that, the farm animals are lifted and put into the lathe, the turning process lasts for approximately 2 minutes. This lathe is very efficiently used by cut chicken traders in the large-scale Cigasong traditional market, because it can shorten the time and the results are very clean. When compared to the manual turning process, in addition to the less clean turning, the manual process also takes a long time. Animals that have been spiked thoroughly will be split in the lower abdomen. After that, all the entrails are removed, which include the liver, emery, intestines, unfinished eggs (for female animals) and various other feces. And further the inside of the animal is cleaned with water until it is completely clean.

Post Chicken Slaughter, this processing includes meat mince and packaging. The head and feet of the chicken are cut and set aside. Because chicken heads and feet do not include reservations. Chopping is carried out according to the order. Each restaurant usually

³² Lalan, "Interview Pemilik Rumah Potong Ayam Rabani Pasar Cigasong Majalengka," 2019.

³³ Oni Syahroni, "Interview Eksekutor / Pemetong Ayam Di Rumah Patong Ayam Rabani," 2019.

³⁴ Moch Khoirul Anwar, "Respon Pelaku Usaha Rumah Potong Ayam Terhadap Kewajiban Sertifikasi Halal," *Jurnal Hukum Ekonomi Syariah* 3, no. 1 (2020): 27-39.

has its own chopping criteria. However, most of the chickens are split into four parts, which include two breasts and two thighs. Others order one whole chicken without chopping. For chicken heads and feet are usually sold at low prices. Not a few consumers from nearby residents buy heads and checkers only. The minced chicken meat will then be packed with large red plastic and put in a basket. In this process, Mr. Lalan's chicken slaughter does not use preservatives nor does it freeze the meat at all. Because the fresh meat will be directly sent according to the order. Chicken meat is picked up by the owners according to the predetermined hours, be it street vendors, and restaurants. For restaurant deliveries, there are some restaurants that ask for delivery once every 2 days

Review of MUI Fatwa No. 12 of 2009 concerning the Practice of Chicken Slaughter

The slaughter chicken company in the process of carrying out the slaughter and the meat from its slaughter is trusted by consumers to be halal. This can increase consumers' purchasing power towards the production of certified chicken slaughterhouses.³⁵ Manufacturers also feel safer in carrying out slaughter. Meat that is slaughtered in a traditional or modern way but with no basmallah of taste and form will be the same as that recited basmallah, indistinguishable at all. However, there is a value of faith when we consume meat whose slaughter is in accordance with Islamic shari'a. Therefore, a strict certification and supervision process is needed for slaughterhouses, especially chicken slaughterhouses which are widely spread on a scale ranging from small to large, while large slaughterhouses are relatively more controlled because they are usually

carried out in slaughter with fairly strict supervision.

In chapter II, it has been described about the pillars and conditions of slaughter, namely that a slaughter according to Islamic law is considered valid and halal for meat to eat, if it meets the predetermined slaughter conditions. The Madani Chicken Slaughterhouse in the Cigasong traditional market is still under the management of halal certificates, but in the implementation of slaughtering chickens still carry out their slaughter in accordance with Islamic law, this is as stated by the Owner of Madani Cut Chicken Mr. Lalan stated that: The slaughter of chickens is carried out by professionals and remains under the supervision of local scholars, to ensure the halalness of the chicken slaughter process. The chicken cutter (executor) has been carrying out the slaughter of chickens for 4 years and received training from local clerics.³⁶

This is also reinforced by the chicken cutter executor Kang Oni who stated that before slaughtering the chicken reads the basmallah first. In addition, in an interview with the chairman of the Majalengka Regency MUI, stated that: The Majalengka Regency MUI, has conducted training for animal cutter executors, be it chickens, goats, cows or other animals that are included in the category of halal animals for consumption.

In addition, the chairman of the Majalengka Regency MUI also explained that regarding the issue of halal certification, the results of the interview were as follows: There are a number of cut chicken producers who have received halal certificates from LPPOM MUI. This one, the halal guarantee can be accounted for, but also look at the validity

³⁵ Muamar and Jumena, "Standarisasi Halal Majelis Ulama Indonesia Dalam Penyelesaian Ayam Di Desa Kertawinangun Cirebon."

³⁶ Anwar Sulaiman, "Interview Ketua MUI Kabupaten Majalengka," 2019.

period of the halal certificate, because every two years it must be renewed.³⁷

In addition, the chairman of the MUI also explained that if slaughtering without being accompanied by intention in the heart, is tantamount to killing an animal without any intention of justifying the animal with slaughter, it is illegal to eat such slaughter meat. Meanwhile, basmalah must also be done because this can affect whether or not the slaughter is valid.

If the slaughter fails then the chicken is counted as a carcass, illegitimate and should not be eaten. As in the Word of God Q.S. Al-An'am [6]: 121:

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذَكَّرْ اسْمُ اللَّهِ عَلَيْهِ
وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لِيُوحُونَ إِلَى
أَوْلِيَآئِهِمْ لِيَجِدُواكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ
لَمُشْرِكُونَ

That is to say: And do not eat of what (animal flesh) which (when slaughtered) is not called the name of God, the deed is truly an ungodliness. Indeed, demons will whisper to their friends that they will refute you. And if you obey them, of course you have become a musyrik

From the arguments used for the purpose of the MUI Fatwa above, it shows that the mention of the name of Allah or the reading of the basmalah before the slaughter process is highly recommended. Based on the results of an interview with a Chicken cutter at the Rabani Cut Chicken House, it is stated that the slaughter of chickens has implemented regulations for every employee who is a slaughterer/butcher to carry out slaughter properly and correctly in accordance with the provisions of Islamic law.³⁸

In the MUI Fatwa, it has also been explained that every slaughter process must be preceded by the intention of slaughtering and mentioning the name of Allah, and the problem of slaughtering a cut chicken is not just about breaking its neck, but there needs to be several conditions that must be met. In slaughter should cut on the neck part of the slaughtered chicken.³⁹ It includes four parts including two neck veins (veins and arteries), food and beverage channels (esophagus), respiratory/throat tract (trachca).

The general provisions in this Fatwa of the Indonesian Ulema Council, which are referred to:⁴⁰

1. Slaughter means the slaughter of animals in accordance with the provisions of Islamic law. Mr. Lalan's cut chicken slaughterhouse is in accordance with the provisions of Islamic law.
2. Management is the process carried out on animals after slaughter, which includes, among others, scavenging, chopping, and cutting meat. The slaughter process carried out at the place of slaughter of Mr. Lalan's chicken already includes the name of kneading, chopping and cutting meat.
3. Strunning is a way of weakening the animal through silencing before the implementation of slaughter so that at the time of slaughter the animal does not move much. Mr. Lalan's cutting place does not strunning (slaughter) before slaughtering, the process of slaughtering Mr. Lalan manually is using a sharp knife.

³⁷ Mutiara Fajrin Maulidya Mohammad, "The Pengaturan Sertifikasi Jaminan Produk Halal Di Indonesia," *Kertha Wicaksana* 15, no. 2 (2021): 149–57.

³⁸ Sucipto Sucipto et al., "Analisis Teknoekonomi Alat Penyembelihan Ayam Untuk Mendukung Implementasi Sistem Jaminan Halal," *Jurnal Teknologi Industri Pertanian* 30, no. 1 (2020).

³⁹ Anwar, "Respon Pelaku Usaha Rumah Potong Ayam Terhadap Kewajiban Sertifikasi Halal."

⁴⁰ Fikriawan, "Sertifikasi Halal Di Indonesia (Analisis Kuasa Simbolik Dalam Kontestasi Fatwa Majelis Ulama Indonesia)."

4. Failed slaughter is an animal that is slaughtered by not meeting slaughter standards. Mr. Lalan's slaughterhouse meets the slaughter standards when chickens are slaughtered, because in the slaughter process carried out by the employee Mr. Lalan, the chicken died perfectly, and put into a pot of hot water.

Legal Provisions in this Fatwa of the Indonesian Ulema Council, which is meant by:

1. Standards of Slaughtered Animals

Slaughtered animals are edible animals. Mr. Lalan's chicken slaughter that is sold and that wants to be slaughtered is an edible animal. Animals must be in a state of life when slaughtered. The slaughter carried out by Mr. Lalan's employees is an animal (chicken) that is still alive. The condition of the animal must meet the veterinary standards set by the authorized institution. Mr. Lalan's slaughter of chickens that are sold and that want to be slaughtered already meets the health standards set by the authorized institution. Because, sometimes from the health team come to take simple chicken blood for examination.

2. Slaughter Standards

It is Muslim and has baligh. All the employees who worked at Mr. Lalan's slaughter of chicken from slaughtering, circumcision, driver, kernek, turning, and delivery were all Muslims and had baligh. Understand the shari'a ordinances of slaughter. The employees who work at the slaughter place of Mr. Lalan's slaughter have understood the slaughtering procedure which is shari'a because the employees are all Muslims, the animals slaughtered are also halal both in physical form, at the time of slaughter using a sharp knife, when slaughtering they intend in the name of Allah. Have expertise in slaughter. The slaughter chicken slaughterhouse belongs to Mr. Lalan, their employees already have expertise in slaughter.

3. Slaughter Standards

It is Muslim and has baligh. All the employees who worked at Mr. Lalan's slaughter of chicken from slaughtering, circumcision, driver, kernek, turning, and delivery were all Muslims and had baligh. Understand the shari'a ordinances of slaughter. The employees who work at the slaughter place of Mr. Lalan's slaughter have understood the slaughtering procedure which is shari'a because the employees are all Muslims, the animals slaughtered are also halal both in physical form, at the time of slaughter using a sharp knife, when slaughtering they intend in the name of Allah. Have expertise in slaughter. The slaughter chicken slaughterhouse belongs to Mr. Lalan, their employees already have expertise in slaughter.

4. Slaughter Process Standards

- a. Slaughter is carried out with the intention of slaughtering and calling Allah Almighty asthma.

Every employee of Mr. Lalan, when carrying out the slaughter had intended to slaughter and mention God's asthma, it's just that the mention of God's asthma is not in every slaughter but at the beginning of the first time wants to do the slaughter.

- b. Slaughter is carried out by flowing blood through the cutting of the food canal (mars'/esophagus), the respiratory tract/throat (hulqum/trachea), and two blood vessels (wadajain/jugular vein and carotids artery).

The slaughter by Mr. Lalan's employees, the slaughter carried out drained blood, namely through cutting the food canal, respiratory tract/throat and two blood vessels.

- c. Slaughter is carried out once and quickly

Slaughter carried out by employees working on the spot cutting chicken pieces

courtesy of Mr. Lalan, they already carried out slaughter once and quickly.

- d. Ensuring the presence of blood flow and/or movement of animals as a sign of the animal's life (hayah mustaqirrah)

Mr. Lalan's employees, have ensured that there is blood flowing during slaughter, they have ensured that there is still no movement of chickens after slaughter, because slaughter is very much and must be fast, when putting them in hot water the employees have ensured that the chickens die completely due to slaughter. So, they put all the slaughtered and perfectly dead chickens in hot water.

- e. Ascertaining the death of the animal caused by such slaughter.

From the slaughter of the employees who worked at Mr. Lalan's slaughter of chickens, chickens died because they were caused by slaughter.

5. Processing, Storage, and Shipping Standards

- a. Management is carried out after the animal is dead due to slaughter. Management carried out by employees owned by Mr. Lalan, after the animals are dead due to slaughter.
- b. Animals that failed slaughter should be separated.

The employees who worked at the slaughter place of the cut chicken belonging to Mr. Lalan, they separated the dead chickens from slaughter. Because when carrying out the slaughter of slaughtered chickens very much.

- c. Storage is carried out separately between halal and nonhalal.

Storage of chickens that have been finished slaughtering, cleaned and put in plastic by the employees, the traders of cut chicken owned by Mr. Lalan, they separate which chickens are halal and which chickens are nonhalal.

- d. In the process of shipping meat, there must be information and guarantees regarding its halal status, starting from storage (such as packing, and entry into containers), transportation (such as shipping), and receipt. In the delivery process, the owner of the chicken slaughterhouse has ensured guarantees regarding the halal status because there are chicken slaughterhouses that are already halal from the MUI Fatwa of Majalengka Regency and there are merchant places that are still in the process of having a halal slaughter certificate, namely the property of the Chicken Slaughterhouse owned by Mr. Lalan.

e. Marketing Activities

After selection, packing and weighing, the last thing to do in the process of slaughtering chickens at the Madani chicken slaughterhouse is marketing. The objectives of this marketing are: 1. Serve orders for those who order but are not agents or customers. 2. Serving agent orders in traditional markets around the market. Thus the process of slaughtering chickens at the Madani chicken slaughterhouse which is a chicken meat producing asset for the Majalengka region.

From the above presentation regarding MUI Fatwa No. 12 of 2009 concerning Halal Slaughter Certification Standards that occur in the field according to the author a slaughter causes animals to be eaten, if the slaughter at least decides the throat and mari'. For the sake of perfect slaughter, it is forbidden to break the four designated parts. Mr. Lalan's Madani chicken slaughterhouse in the Cigasong traditional market has fully implemented how to cut according to MUI Fatwa No. 12 of 2009. Thus, the author concludes that the practice of slaughtering cut chicken has met the Halal Slaughter Certificate Standard, even though the Madani chicken potoang house

does not yet have a Halal Slaughter Certification Standard Certificate, because it is still in process.

Producers who want halal certification register with the LP POM MUI secretariat with the following conditions⁴¹:

1. Processing Industry

- a. Manufacturers must register all products manufactured in the same location and that share the same brand.
- b. Manufacturers must register entire locations
- c. production including maklon and packaging plants.⁴²

Provisions for maklon places must be carried out in companies that already have certified products or who are willing to be certified halal.

2. Restaurants and Katering

- a. Restaurants and katerings must register the entire menu sold including entrusted products, birthday cakes and seasonal menus.
 - b. Restaurants and restaurants must register all outlets, kitchens and warehouses.
- a. Slaughterhouses Producers must register all slaughter sites that are within the same enterprise.

How to Get Halal Certification;

- a. Every manufacturer who applies for halal certification for their products must fill out the form provided. The

form contains company data information, the type and name of the product and the ingredients used.

- b. The completed form and its supporting documents are returned to the LP POM MUI secretariat to be checked for completeness.
- c. LP POM MUI will notify the company of the audit schedule. The LP POM MUI Auditor Team will conduct an audit to the company, and at the time of the audit, the company must be in a state of producing certified products.
- d. The results of the audit and laboratory (if necessary) are evaluated in the auditor meeting of LP POM MUI and the audit results are submitted by the management of LP POM MUI in the fatwa commission session. Audit results that have not met the requirements are notified to the company through an audit memorandum. If it meets the requirements, the auditor will make an audit report to be submitted at the MUI Fatwa Commission Session to decide on its halal status
- e. The MUI Fatwa Commission hearing may reject the audit report if it is deemed that it has not met all the predetermined requirements, and the results will be submitted to the manufacturer of the halal certification applicant.
- f. Halal certification is issued by the Indonesian Ulema Council after being determined halal status by the MUI Fatwa Commission.
- g. Halal certification is valid for 2 (two) years from the date of fatwa determination.
- h. checks can be carried out by the audit team without prior notice as long as

⁴¹ Ade Septiawan and Ahmad Mukri Aji, "Kewenangan Lembaga Pengkajian Pangan, Obat-Obatan, Dan Kosmetika-Majelis Ulama Indonesia Pasca Berlakunya UU No. 33 Tahun 2014 Tentang Jaminan Produk Halal," *SALAM: Jurnal Sosial Dan Budaya Syar-I* 3 (2016): 38.

⁴² Asep Syarifuddin Hidayat and Mustolih Siradj, "Sertifikasi Halal Dan Sertifikasi Non Halal Pada Produk Pangan Industri," *AHKAM: Jurnal Ilmu Syariah* 15, no. 2 (2015).

the company is in the halal certification period.

- i. Three months before the validity period of the halal certificate expires, producers must apply for an extension of the halal certificate in accordance with the rules set by LP POM MUI.⁴³

Procedures for Examination (Audit) The things that the Audit Team does in conducting inspections on companies that will be certified halal are as follows:

- a. Manufacturer management in guaranteeing product halalness (Sistem Jaminan Halal).
- b. The examination of specification documents explaining the origin of the material, its composition and manufacturing process and halal certification supports it. Procurement and storage documents of materials, production formulas and documents on the implementation of halal production as a whole.
- c. Field observations that cover the overall production process starting from the receipt of materials, production, packaging and warehousing as well as serving for restaurants, catering and outlets.
- d. The validity of the documents and the physical suitability for each month must be met.
- e. Sampling is carried out for assessed materials necessary.

Surveillance System

1. Companies are required to implement a Halal Assurance System as long as halal certification applies.
2. The Company is obliged to submit an internal audit report every 6 (six)

months after the issuance of halal certification.

3. Changes in materials, production processes and others the company is required to report and obtain permission from LP POM MUI.

Procedure for Extending Halal Certification Halal certification is only valid for 2 (two) years from the date of the fatwa determination, while for meat exported a halal certificate is given every shipment. The procedure for extending the halal certificate is as follows:⁴⁴

- a. The manufacturer must re-register and fill out the form provided.
- b. The filling of the form is adjusted to the latest development of the product.
- c. Manufacturers are obliged to re-complete the list of raw materials, product versus material matrices as well as specifications, halal certificates and the latest process flow parts.
- d. The inspection procedure is carried out as in the registration of a new product.
- e. The company must already have a manual halal assurance system in accordance with the provisions of the halal certification procedure above

The MUI asked the government to submit halal certificates to the MUI, the granting of authority to the MUI was carried out to maintain indentence, so that certification did not become an object of government trade politics. In addition, basically the issue of halal or not halal is in the realm of Shari'a. That way people feel protected by the right to consume halal food according to Shari'a by the government. Therefore, with halal certification, producers not only maintain the peace of consumers'

⁴³ Mohammad, "The Pengaturan Sertifikasi Jaminan Produk Halal Di Indonesia."

⁴⁴ Septiawan and Aji, "Kewenangan Lembaga Pengkajian Pangan, Obat-Obatan, Dan Kosmetika-Majelis Ulama Indonesia Pasca Berlakunya UU No. 33 Tahun 2014 Tentang Jaminan Produk Halal."

hearts towards chicken meat produced by their slaughterers but also protect the surrounding environment from waste that is used by chicken slaughterhouses from environmental pollution activities.⁴⁵

Based on the results of research on the practice of slaughtering cut chicken according to MUI Fatwa Number 12 of 2009 at the Cigasong Market Cut Chicken House, Majalengka Regency, by reviewing the legal provisions of MUI Fatwa Number 12 of 2009, the following information was obtained:

1. Standards of Slaughtered Animals
 - a. Slaughtered animals are edible animals.
 - b. The animal must be in a state of life when slaughtered.
 - c. The condition of the animal must meet the animal health standards set by the authorized institution
2. Slaughterer Standards
 - a. Muslim and already akil baligh.
 - b. Understand the ordinances of shari'a slaughter.
 - c. Have expertise in slaughter Standar Alat
3. Slaughter
 - a. The slaughter device must be sharp.
 - b. The tool in question is not a nail, tooth/canine or bone
4. Slaughter Process Standards
 - a. Slaughter is carried out with the intention of slaughtering and calling God's asma.
 - b. Slaughter is carried out by flowing blood through the food canal (mari'/esophagus), the respiratory tract/throat (hulqum/trachea), and two blood vessels (wadajain/jugular vein and carotids artery).
- c. Slaughter is carried out once and quickly.
- d. Ensuring the presence of blood flow and/or movement of the animal as a sign of the animal's life (hayah mustaqirrah).
- e. Ascertaining the death of the animal caused by the slaughter.
5. Processing, Storage, and Shipping Standards
 - a. Processing is carried out after the animal is in a dead state by the cause of slaughter.
 - b. Animals that failed slaughter should be separated.
 - c. Storage is carried out separately between halal and nonhalal.
 - d. In the process of shipping meat, there must be information and guarantees regarding its halal status, starting from preparation (such as packing and entry into containers), transportation (such as shipping), to receiving.
6. Other matters
 - a. Animals that are to be slaughtered are destroyed to be faced with the qibla.
 - b. Slaughter as much as possible is carried out manually, without being preceded by stunning (silencing) and the like.
 - c. Stunning (silencing) to facilitate the process of slaughtering animals legally permissible, provided:
 1. it only causes the animal to faint temporarily, does not cause death and does not cause permanent injury; aims to facilitate slaughter;
 2. its implementation as a form of ihsan, not to torture animals;
 3. The equipment must be able to guarantee the realization of conditions A, B, C, and not be

⁴⁵ Sheilla Chairunnisyah, "Peran Majelis Ulama Indonesia Dalam Menerbitkan Sertifikat Halal Pada Produk Makanan Dan Kosmetika," *EduTech: Jurnal Ilmu Pendidikan Dan Ilmu Sosial* 3, no. 2 (2017).

used between halal and nonhalal animals (pigs) as a preventive measure.

4. The determination of the provisions of stunning, type selection, and technical implementation shall be under the supervision of an expert who guarantees the realization of conditions a, b, c, and d.
5. Carrying out animal barking, the law is haram

Mr. Lalan's Madani chicken slaughterhouse in the Cigasong traditional market has fully implemented the process and practice of cutting according to MUI Fatwa No. 12 of 2009. It's just that there is 1 thing that is not yet appropriate regarding halal certification from MUI (in the process of submission). Thus the author concludes that the process of slaughtering cut chicken has fulfilled MUI Fatwa no. 12 of 2009.

CONCLUSION

From the discussion that the author has described above, it can be concluded that the slaughter process carried out at the Madani chicken slaughter site is 1) The slaughter is done manually, namely cutting the veins in the neck using a sharp knife by saying basmalah. 2) The slaughter is carried out with one cut and quickly until blood flows from the neck. 3) Slaughtered animals are put in a large pot of hot water first to facilitate the process of turning animal hair. 4) Animals that have been spiked clean are split in the lower abdomen and removed all the contents of the stomach which include the liver, emery, intestines, unfinished eggs (for female animals) and various other feces. 5) And next the inside of the animal is cleaned with water until it is completely clean.

The practice of slaughtering chickens by cut chicken traders in the Cigasong traditional

market, Majalengka Regency, Majalengka Regency City Area, belongs to Mr. Lalan, which is studied every day an average of 8-9 quintals of slaughtered chickens. In review of MUI Fatwa No. 12 of 2009 concerning Halal Slaughter Certification Standards, that Madani slaughtered chicken houses in Cigasong traditional market are in accordance with MUI Fatwa No. 12 of 2009.

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