



## **MODEL OF HALAL SLAUGHTER CERTIFICATION ASSISTANCE MODEL FOR POULTRY SLAUGHTERHOUSE OFFICERS IN SUPPORTING HALAL TOURISM IN BATU CITY**

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### ***Abstract***

The Batu city government is committed to developing halal tourism, especially in meeting the needs of halal food for Muslim tourists. Food that comes from slaughtered animals has a halal critical point that needs to be considered in order to ensure the health and inner peace of the community when consuming meat by providing ASUH meat. Having a certified halal slaughterer and authorized officers to carry out antemortem and postmortem inspections is necessary as a form of consumer protection and implementing halal tourism in Batu City. Training assistance activities were carried out to find the right model for optimizing the competency certification of halal slaughterhouse officers at poultry slaughterhouses in Batu city. This research uses a quantitative descriptive research design and partial least squares (PLS). The results of the research show that before assistance was provided, respondents had low knowledge and abilities regarding the 13 SKKNI competency units so that the halal standards for slaughtered animals were not met, whereas after assistance was provided, respondents met slaughter standards so that the results of their slaughter could be categorized as halal and toyibban and consumers would be protected as halal. Appropriate training and certification is carried out for 7 days, 56 hours of learning and 13 competency units. Effective learning for respondents is at 13.00—17.00 WIB and continued with field practice at the RPA at 19.30—22.00 WIB respectively by applying the one day one competency learning model.

***Keywords: halal tourism, halal slaughterer, assistance, certification, competency, poultry slaughterhouse***

### **INTRODUCTION**

Batu is one of the cities that is a favorite natural and man-made tourist destination in Indonesia. Statistical data shows that the number of tourist visits in 2022 will reach 7.1 million people (Batu City Tourism Office, 2023). The Batu City Government is committed to developing halal tourism potential by promoting tourist packages and destinations to meet the needs of Muslim tourists. Several things that tourist destinations need to have in realizing halal tourism are the provision of halal food, supporting facilities for worship, and other Muslim-friendly services (Wahidati and Sarinastiti, 2017). Halal food is a form of consumer protection from various types of food that are considered inappropriate according to Islamic law. Several criteria for halal food according to the Indonesian Ulema Council (MUI) are that it does not contain pork and ingredients derived from pork; does not contain prohibited ingredients, including ingredients taken from human organs, feces and blood; all halal animals are slaughtered in accordance with the guidance of Islamic law; all distribution, sales, processing, management and transportation of these materials are not used for pigs, except after being cleaned according to Islamic law procedures; as well as all food and drinks that do not contain khamr (Adinugraha, et al., 2018).

The slaughtering stage of the slaughtered animal is the critical point for the halalness of meat as food. Therefore, halal slaughterers must have knowledge and skills in halal slaughter. Law Number 33 of 2014 states that the Halal Product Guarantee Organizing Agency (BPJPH) must collaborate with the ministry that carries out government affairs in the agricultural sector in terms of determining requirements for animal/poultry slaughterhouses and animal/poultry slaughtering units, guidelines for animal/poultry slaughter and handling animal meat and its by-products, guidelines for veterinary control certification in animal origin food business units, and quality assurance and safety systems for agricultural food. BPJPH must also collaborate with related institutions such as the Halal Inspection Institute (LPH) to check product halalness, as well as the MUI for halal auditor certification, determining product halalness, and LPH accreditation. The government is obliged to guarantee the health and inner peace of the community in consuming meat by providing Safe, Healthy, Whole, Halal

(ASUH) meat. Having a certified halal slaughterer is necessary to protect consumers and implement halal tourism in Batu City.

Successful competency certification for halal slaughterers can run optimally if it begins with training assistance activities (Solek, 2018). This is to improve the knowledge, skills and attitudes of halal slaughterers (Adinata, 2020). The implementation of competency certification for halal slaughterers is carried out after standards have been set. Because standards are used as a reference and benchmark for competencies to be achieved so that similarities can be obtained throughout Indonesia and there are no differences between other institutions (Sari, et al., 2017). The competency certification standards for halal slaughterhouse poultry slaughterhouse (RPU) are based on the Indonesian National Work Competency Standards (SKKNI) for halal slaughterhouses issued by the Ministry of Manpower and Transmigration (Kemenakertrans). The aim of this research is 1) to describe the competency of RPU halal slaughtering officers in Batu City and 2) to create a model for assisting competency certification of RPU halal slaughtering officers in Batu City.

## **RESEARCH METHODS**

This research was conducted on RPU halal slaughtering officers in Batu City. The choice of location was due to the lack of certified halal slaughterers and authorized officers to carry out antemortem and postmortem examinations in Batu City even though Batu City has a halal tourism concept. Apart from that, there is no mentoring model used to certify halal slaughterers at the RPU in the Batu City area. Sampling used a probability sampling technique with the criteria being that the respondent had work experience of more than 1 year with a minimum elementary school (SD) education and had a poultry slaughter capacity of at least 10 birds. Primary data types are obtained from filling out questionnaires by respondents and evaluating the results of mentoring. This questionnaire contains 71 questions grouped into 5 sections and adapted to the SKKNI. The data obtained were analyzed using quantitative descriptive analysis and PLS-SEM analysis using the outer model and inner model. The PLS test is able to test many independent variables, displaying symptoms of multicollinearity. Quantitative descriptive analysis explains the demographic characteristics of respondents while PLS-SEM analysis explains the research objectives which are displayed using averages, percentages and frequencies

## **RESULTS AND DISCUSSION**

### ***Competence of Batu City RPU Halal Slaughter Officers***

#### **Carry out mandatory worship**

The variable indicators for performing obligatory worship consist of: say two sentences of the shahada; know and explain the meaning of the two sentences of the creed; explain the terms obligatory, valid requirements, pillars and number of rak'ahs of prayer; perform ablution; carry out obligatory prayer; explain the legal and obligatory conditions for obligatory fasting, zakat and hajj; recite intention of zakat fitrah. The results of the research showed that before the assistance was carried out, the majority of respondents did not memorize, forgot or could not explain what the legal and obligatory requirements for fasting, zakat and Hajj as well as the lafadz of zakat fitrah intentions were according to Islamic law. However, after assistance, all respondents were able to explain these two things. Indicators for the implementation of worship must be the main point in the SKKNI because there is a critical point that can determine the halal status of slaughtered animal meat (Sugandi, et al., 2023). Halal slaughtering officers in Indonesia are required to be Muslim and adhere to Islamic law. Prayer is the main foundation for someone who is said to be Muslim. Because prayer is a spiritual procession to remember Allah, and remembering Allah is the entrance to a peaceful and serene heart (Hayati, 2020), which will have a big impact on the status of the halal slaughterer if abandoned (Riyadi, 2023).

This shows the urgency of competence in slaughtering slaughtered animals for the community, especially halal slaughtering officers (Nusran, 2019).

### **Establishing Islamic Sharia Requirements**

The variable indicators for Islamic Sharia requirements consist of determines the requirements of Islamic law (explains the types of halal animals; explains the conditions halal slaughtering tools; explain niat and prayer; explain etiquette in animal slaughter; explain things that are makruh in halal slaughter. The research results showed that before the assistance was provided, the majority of respondents did not know what was makruh in halal slaughter and what the requirements were for halal slaughter equipment. However, after assistance, all respondents were able to explain these two things. The process of slaughtering an animal must begin with reciting basmalah in accordance with Islamic law. This is a requirement that must be carried out by halal slaughterers, because the Koran prohibits Muslims from eating meat from slaughtered animals that do not mention the Name of Allah SWT. In the MUI Fatwa Number 12 of 2009 concerning Halal Slaughter Standards, it is explained that the Slaughter Process Standards are carried out with the intention of slaughtering and mentioning the name of Allah. A number of scholars such as the Hanafi, Maliki and Hanafi schools of thought stipulate that reciting basmalah is a legal condition for slaughter. Meanwhile, the Shafi'i madzhab allows consuming meat slaughtered by Isamese people whether they read basmalah or not (Riyadi, 2023).

### **Occupational Health and Safety (K3)**

The occupational health and safety variable indicators consist of identify personal protective equipment; choose pwork equipment and materials; correctly identify mhazardous materials and other hazards that impact the implementation of work in the work area; use protective equipment; implement safe work methods to control risks. The research results show that before assistance was provided, the majority of officers did not understand how to apply K3 according to standards. In fact, the work of halal slaughter workers and officers is surrounded by the risk of workplace accidents (industrial accidents) due to sources of danger or work hazards. Limited information makes officers vulnerable to work accidents (Dayana, et al., 2019). According to Oketunji and Serah (2014), K3 must be a priority for officers with high and low risk jobs. Such programs are essential to ensure that the workplace provides a safe working environment for officers and to minimize the risk of accidents and injuries (Machabe and Indermun, 2013). The majority of officers learn K3 autodidactically so it is feared that they still do not fully understand what they know. After mentoring, there was a significant increase in respondents' competence. This shows that the assistance with competency certification can increase the knowledge of juleha officers in a structured manner accompanied by practice witnessed directly by the certification officer so that the truth can be accounted for.

### **Effective Communication**

Indicators of effective communication variables consist of explain the factors that influence communication; identify kthe character of the communicant is in accordance with the purpose of conveying the message; communicate with clear messages; convey communication with the right method. The research results show that Before mentoring was provided, the majority of respondents did not know how to communicate effectively as a whole. This is because the task of slaughtering poultry at RPU's with low slaughter capacity can be carried out by one or two people, so that respondents do not understand the meaning of effective communication. This is different from slaughterhouses (RPH) which have several officers with different duties, so they require effective communication to achieve harmony. After providing assistance, all respondents were able to communicate effectively. The respondents were able to communicate well regarding training assistance activities. Effective

communication skills are still needed because they can affect employee performance. According to Suhendro, et al (2022), effective communication can occur if the indicators that represent the effectiveness of communication are met, namely the more understanding, enjoyment, changes in attitudes, better relationships, and the more influence you can have, the more effective the communication will be.

### **Work Coordination**

The work coordination variable indicators consist of explain the process of slaughtering animals; communicating work stages with related parties; carry out work relations procedures with related parties in accordance with the objectives; identify work partners as needed; arranging the stages of establishing a work network according to the agreement; develop work networks according to the agreement; socialize aspects that build working networks to partners. The research results show that Before assistance was provided, the majority of respondents did not know how to coordinate work as a whole. After providing assistance, all respondents were able to coordinate work. Work coordination is needed to unite differences of opinion encountered in the field to reach a common agreement. The respondents were able to coordinate well in training assistance so that 85 of the 86 respondents were declared to have passed competency certification. This is in accordance with Riyadi's (2023) opinion that good coordination will have an impact on efficiency, preventing an organization from spending excessive costs, energy and materials and maintaining maximum output.

### **Sanitation Hygiene**

The sanitation hygiene variable indicators consist of explain sanitation hygiene in accordance with provisions; identify sanitation hygiene aspects in accordance with provisions; prepare the place, tools and materials according to standards; carry out procedures and procedures for implementing sanitation hygiene according to sanitation hygiene standards. The research results show that before assistance was provided, the majority of respondents did not know about the implementation of sanitation hygiene. Even though sanitation hygiene is also an important point in providing ASUH meat. After providing assistance, all respondents were able to implement sanitation hygiene. Based on PERMENKES Number 1096 of 2011 concerning Jasaboga Sanitation Hygiene, sanitary hygiene is an effort to control risk factors for food contamination, whether originating from food, people, places and equipment so that food is safe for consumption. There are six principles in implementing food sanitation hygiene, among others 1) Selection of food ingredients, 2) Storage of food ingredients, 3) Food processing, 4) Storage of finished/cooked food, 5) Transporting food and 6) Serving food.

### **Animal Welfare Principles**

The principle variable indicators for animal welfare consist of explain the implementation of animal welfare in accordance with animal welfare principles; identify the physical condition and behavior of animals according to the type of animal; carry out animal inspection procedures in accordance with animal welfare principles; identify the condition of facilities and infrastructure in accordance with specified requirements; check the suitability of the environmental arrangement according to the type of animal. The research results show that before assistance was provided, the majority of respondents did not know the principles of animal welfare, which are indicators of checking the suitability of environmental management according to the type of animal. However, after providing assistance, all respondents were able to apply animal welfare principles. Halal slaughterers are required to have competence not only from aspects of Islamic law, but also from technical aspects of veterinary public health and animal welfare. Animal welfare is related to the behavior of officers towards slaughtered animals which does not require slamming, using sharp knives so that the slaughtered animal

is slaughtered quickly and does not feel pain for too long. The Prophet Muhammad saw. told humans to pay attention to animal rights and prohibited humans from harming animals. According to alSyawkani, hurting animals is haram, and according to some scholars, it is even a major sin (Fatahuddin, 2017).

### **Slaughter Equipment**

Slaughter equipment variable indicators consist of explain the specifications of knives for slaughtering according to their intended purpose; identify the size of the knife according to the type of animal to be slaughtered; select the specifications of the knife sharpener for slaughtering according to the requirements; carry out knife sharpening techniques according to the type and specifications of the knife; carry out slaughter knife sharpness tests in accordance with the test method; explain knife cleaning procedures according to usage specifications; carry out knife cleaning techniques according to sanitary hygiene requirements; check the readiness of the storage area according to the provisions; Store knives according to procedures. research results show that before assistance was provided, the majority of respondents did not know which slaughtering equipment was up to standard. The only slaughtering equipment known to respondents is a sharp knife, which can cut the bird's tubes, which include the food tube (esophagus), respiratory tract (trachea), and two blood vessels (jugular vein and carotid artery) quickly and accurately. This is in accordance with the hadith of the Prophet Muhammad SAW that when slaughtering an animal you must sharpen the cutting tool so that the slice hardly hurts because it cuts the skin quickly and sharply (Fakhruddin, 2017). After assistance, all respondents knew the slaughtering equipment that complied with standards. According to Riyadi (2023), halal slaughterers must understand well the types of knives of different shapes and sizes because each has a specific use. Knives used for slaughter must be clean, sharp, meet hygiene and sanitation requirements both before and after use.

### **Animal Physical Examination**

The variable indicators for animal physical examination consist of explain the requirements for animals to be slaughtered in accordance with the provisions; identify animals to be slaughtered according to the requirements for being fit for slaughter; determine the animals to be slaughtered in order of priority; explain the signs of live and dead animals according to physiological characteristics; identify the differences between live and dead animals according to physiological characteristics. The research results show that before assistance was provided, the majority of respondents could not explain the physical examination of animals well, but respondents could explain how to identify the difference between live and dead animals according to physiological characteristics. After assistance, all respondents were able to explain the physical examination of the animal. The physical condition of the animal to be slaughtered must be carefully considered so that the halal slaughterer must know the difference between an animal that is alive, sick or dead according to competency standards. This is different from the opinion of Riyadi (2023) that it is better for healthy or sick animals to be examined by a veterinarian, and the job of a halal slaughterer is only to slaughter according to sharia. Even though this is not possible for halal slaughtering officers at the Batu City RPU. Because the proportion of poultry is small, the slaughter capacity is not too large, most of them are owned by individuals, so respondents must have the competence to do a thorough physical examination of animals so that they do not need the services of a veterinarian.

### **Animal Readiness for Slaughter**

Variable indicators of animal readiness for slaughter consist of explain the position of the animal to be slaughtered according to the requirements and type of animal; carry out treatment

procedures for positioning animals in accordance with animal welfare and sanitation hygiene requirements; explain the anatomy of the neck of the animal to be slaughtered according to the type of animal; identify the part of the animal's neck related to the slaughter process according to the location of the cut. The research results showed that before assistance was provided, the majority of respondents were not able to properly explain the animal's readiness for slaughter. After providing assistance, all respondents were able to explain the readiness of the animal for slaughter. Halal slaughtering officers must have etiquette in slaughtering animals. Because animals also have instincts like humans, so halal slaughterers are not allowed to be a threat that can cause animals to feel stressed and afraid (Riyadi, 2023). One of the etiquettes in the slaughtering process is not to sharpen the knife in front of the animal that will be slaughtered and not to slaughter the slaughtered animal in front of other animals that will also be slaughtered. Ibn Abbas ra. said, "The Messenger of Allah once rebuked someone who sharpened a knife in front of a slaughtered animal. The Prophet Muhammad said: "Why didn't you sharpen it beforehand? Did you make him die twice?" (HR. Baihaqi and Thabrani).

### **Animal Slaughter Techniques**

The variable indicators for animal slaughter techniques consist of explain the technical requirements for the slaughterhouse position according to slaughtering principles; positioning the slaughterer according to safety factors and animal slaughtering position; reciting the basmalah reading before slaughtering appropriately according to Islamic law; explain the meaning of reciting basmalah in slaughtering animals appropriately according to Islamic law; positioning the knife at the correct slaughter incision location; operate the knife in accordance with the requirements of halal slaughter techniques. The research results show that before the assistance was provided, the majority of respondents could not explain animal slaughter techniques well, but respondents could recite basmalah readings before slaughtering animals correctly according to Islamic law. After providing assistance, all respondents were able to explain animal slaughter techniques. This is in accordance with the opinion of Riyadi (2023) that the skills inherent in halal slaughterers are having good techniques in slaughtering animals so efforts must be made to carry them out in the field in accordance with Islamic law.

### **Feasibility of the Slaughter Process**

Variable indicators for the feasibility of the slaughter process consist of position the animal after slaughter appropriately in accordance with slaughter requirements; identify the cross-section of the neck of the animal being slaughtered according to the technical requirements for slaughter; carry out corrective actions in accordance with the identification results; identify the blood flow of slaughtered animals according to the technical requirements for slaughter; carry out corrective actions according to the identification results. The research results show that before assistance was provided, the majority of respondents were not able to explain the feasibility of the slaughter process well, where the lowest score was obtained from the indicator identifying the blood flow of animal slaughter according to the technical requirements for slaughter; and indicators take corrective action according to the identification results. After providing assistance, all respondents were able to explain the feasibility of the animal slaughtering process. For halal slaughter officers at slaughterhouses, the slaughtering process is generally after the slaughter is completed, the slaughterman no longer plays a role in the feasibility of slaughtering which is the scope of work that is already carried out by workers from existing slaughterhouses (Riyadi, 2023). However, for halal slaughtering officers at RPU's with a small capacity, the feasibility process for the slaughtering process is carried out from start to finish so that even though they have officers to handle the animals after slaughter, the entire process from live animals to meat ready for distribution must be considered to ensure that the meat is ASUH for the consumer.

## Animal Death Status

Indicators of animal death status variables consist of identify organs that indicate signs of death according to provisions; carry out organ examinations related to signs of animal death in accordance with procedures; analyze the condition of organs that indicate signs of death based on examination results; determine animal death according to the animal’s physiological status. The research results show that before assistance was provided, the majority of respondents could not explain the animal’s death status well, where the lowest score was obtained from indicators analyzing the condition of organs that indicated signs of death based on examination results. After assistance, all respondents were able to explain the animal’s death status. There are differences in reflexes between birds and ruminants to ensure that the animal is dead. Ruminants have eye reflexes, nail reflexes and tail reflexes (Riyadi, 2023). Meanwhile, birds only have eye reflexes, so if the tip of an officer’s finger touches the eye pupil of a bird that has been slaughtered and shows no reaction or blinking, then the bird is declared dead.

## Halal Slaughter Officer Competency Results

The research results show that before mentoring is carried out, the majority of respondents are still unsure about answering their skills according to competency standards. However, after mentoring, all respondents believed that their knowledge, skills and attitudes had developed according to competency standards. The results of the research showed that before the assistance was provided, all respondents had not met the requirements for a halal slaughterer according to the SKKNI. However, after providing assistance, 83 of the 86 respondents were declared to have passed the halal slaughterer competency certification, while 2 of them had to repeat it and 1 respondent was declared to have failed so assistance was carried out again in the field so that all respondents in the research were declared to have passed the competency certification. Apart from that, the research results show that the right time to provide training assistance is starting after the respondent returns from selling poultry meat at the market. The training assistance carried out carried the theme “One day, one competency”, with 25 hours of learning in a class containing 56 JP. The practice of slaughtering poultry is carried out at the RPU of each respondent. Class training starts at 13.00—17.00 WIB, and continues with practice from 18.30 WIB until finished.

### *The Appropriate Model for Competency Certification Assistance for RPU Halal Slaughter Officers in Batu City*

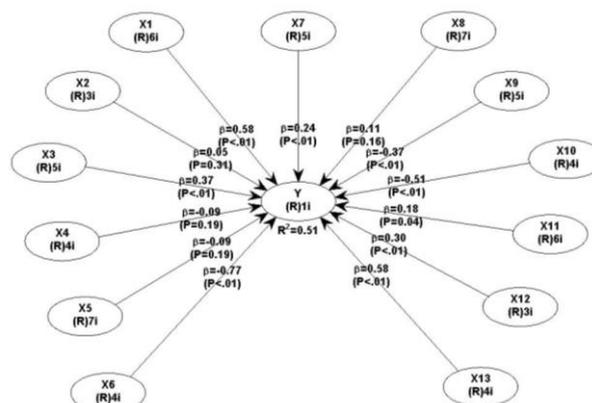
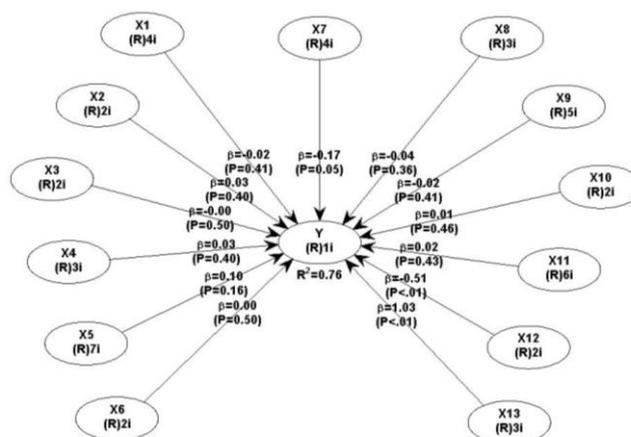


Figure 1. SEM Model and Results of Path Coefficients between Variables Before Mentoring



**Figure 2. SEM Model and Path Coefficient Results between Variables After Mentoring**

Before assistance was provided with halal slaughterer competency certification for RPU officers in Batu City, 50.8% of the competency test results were very significant and significantly influenced by the variable of performing obligatory worship; implementing occupational health and safety; implement sanitary hygiene; implement animal welfare principles; perform physical examinations of animals; determine the readiness of animals for slaughter; determine animal slaughter techniques; checking the feasibility of the slaughter process; and determine the animal's death status. Meanwhile, the remaining 49.2% was influenced by other variables not used in the research model. However, after assistance was provided, the determinant coefficient of 76.2% was very significant and significantly influenced by the variable implementing animal welfare principles; checking the feasibility of the slaughter process; and determine the animal's death status. The remaining 23.8% is influenced by other variables not used in the research model. A positive path coefficient means that increasing the value of the variable will increase the value of the results before and after assistance with halal slaughterer competency certification. Meanwhile, the negative path coefficient means that decreasing the value of the variable will reduce the value of the results before and after assistance with halal slaughterer competency certification.

## CONCLUSION

Before the assistance was carried out, respondents had low knowledge and abilities regarding the 13 SKKNI competency units so that the halal standards for slaughtered animals were not met, whereas after the assistance was carried out the respondents met the slaughter standards so that the results of their slaughter could be categorized as halal and consumers would be protected as halal. Appropriate training and certification is carried out for 7 days, 56 hours of learning and 13 competency units. Effective learning for respondents is at 13.00—17.00 WIB and continued with field practice at the RPA at 19.30—22.00 WIB respectively by applying the one day one competency learning model.

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