

Competency Problems of Halal Slappers In Indonesia: A Literature Study

Rizky Andrean

Department of Islamic Economics, Faculty of Economics and Islamic Business,
IAIN Pekalongan
rizkyandrean@mhs.iainpekalongan.ac.id

Hendri Hermawan Adinugraha

Department of Islamic Economics, Faculty of Economics and Islamic Business,
IAIN Pekalongan
hendri.hermawan@dsn.dinus.ac.id

Abstract

The majority of the Indonesian population is Muslim, so there is an obligation to consume halal food, including slaughtered products. This study aims to examine and identify the competency problems of halal slaughterers in Indonesia. The method in this research is an empirical study of phenomenology and also descriptive analysis in the form of library research using a qualitative research approach. This study uses secondary data derived from articles, books, internet, previous studies, and other reference sources that are relevant to the thing being studied. The results of the study indicate that the main problem in the competence of halal butchers in Indonesia is the lack of access and opportunities for slaughterers to attend training and competency tests (certification) of halal slaughterers.

Keywords: Competence, Halal, Halal Slaughterers

Introduction

Indonesia is a country with the fourth largest population in the world. Indonesia's population can be said to be very diverse and consists of various ethnicities. Indonesia's population is spread over 34 provinces. Population density in Indonesia tends to increase along with the increase in population. It is known that the majority of the Indonesian population adheres to Islam (Wahid, 2018).

Consumption is an activity that cannot be separated from the pillars of human life. Consumption is done by humans in order to meet their needs. Consumption has an important role in economic activity and is the spearhead of economic activity in addition to production and distribution activities. The consumption pattern of the Muslim community must be in accordance with the

principles and ethics of Islamic consumption. Islamic consumption pays attention to the concept of maqoshidu sharia, so it is not justified to carry out consumption activities only to satisfy and fulfill their own needs while the values of the goals of Islamic law are ignored (Khotimah, 2018).

A Muslim is obliged to eat halal and good food. No exception in terms of consumption of animal products including meat from slaughtered animals. In relation to the pattern of meat consumption in the community, the livestock sector is an important component to meet these needs. The increasing population and awareness of the Indonesian people on the importance of animal protein has led to increased consumption of animal products such as beef (Handayanta, 2018).

The issue of halal products is a sensitive issue for the people of Indonesia. Therefore, there is a need for halal assurance, including products from slaughtered animals. Slaughtering of animals to be used as halal food must be carried out according to Islamic law. This is so that the animal meat produced is safe, healthy, whole, and halal (Susetyo et al., 2019). Indonesian people, especially Muslims, must be careful in consuming meat on the market. The reason is, not all meat on the market can be guaranteed halal. Facts on the ground show that the guarantee of halal products for slaughtered animals is still not guaranteed. Cases regarding the unclear status of the halal status of slaughtered animal meat in Indonesia are still common (Harahap et al., 2019).

RPH (Slaughterhouse) is an important unit in providing animal products that meet halal criteria. The government revealed that halal-certified abattoirs are still minimal. Especially if it is assumed that the slaughterer knows very few Islamic slaughtering procedures. Worse yet, most of the abattoirs that have not been certified halal, including the government abattoirs. Slaughter procedures and butchers are also important elements in the application of quality and halal standards in abattoirs. Apart from the lack of knowledge about the correct way of slaughtering according to Islamic law, a small number of slaughterers is also one of the challenges in this industry (Wenovita, 2021).

In relation to these problems, the results of the study show that the facilities and infrastructure in most of the abattoirs in Indonesia have not met the

requirements, especially in terms of technical requirements. Where the competence of halal butchers is an important requirement for RPH to gain public trust as an institution that provides halal meat. However, the government and related parties have not played an optimal role so that the competence of halal slaughterers can be fulfilled (Hamidi & Wahyuni, 2019).

The goal of consumption in Islamic economics is to achieve happiness and prosperity in this world and the hereafter. However, in practice there are still many who do not fully understand and fully implement the concept of consumption in accordance with Islamic values (Ridwan, 2019). Islamic studies on consumption are very important so that someone is careful in using what he can use, including the results of slaughter. If this is not regulated properly and correctly, efforts to achieve prosperity will fail. Islamic consumption is very important based on competence and ethics. So that existing resources can be utilized in the best possible way (Asyah et al., 2019).

Butchers in Indonesia should have a halal certificate. The reason is, Indonesia is a country with the largest Muslim population in the world with a high demand for halal food. Therefore, butchers need encouraged to have competence so that the products produced are more secure and meet the halal criteria which are part of Islamic consumption ethics. A study on the slaughterers in the field needs to be carried out so that the results can be used as a mapping of existing competencies. Based on the background and existing phenomena, the authors are interested in conducting research with the title "The Problem of Competence of Halal Slaughterers in Indonesia".

Discussion

Competence according to Spencer & Spencer in Palan (2007) is a basic characteristic possessed by an individual that is causally related in meeting the criteria needed to occupy a position. Competence consists of 5 types of characteristics, namely motives (consistent will as well as a cause of action), innate factors (consistent character and response), self-concept (self-image), knowledge (information in a particular field) and skills (ability to carry out tasks).

This is in line with the opinion of Becker and Ulrich in Suparno (2005) that competency refers to an individual's knowledge, skills, ability or personality characteristics that directly influence job performance. That is, competence contains aspects of knowledge, skills (skills) and abilities or personality characteristics that affect performance.

According to Wibowo (2007), competence is defined as the ability to carry out or perform a job or task based on the skills and work knowledge required by the job. Thus, competence shows skills or knowledge characterized by professionalism in a particular field as the most important. Charles E. Johnson in Sanjaya (2005) divides competence into 3 parts, namely: 1) Personal competence, namely competence related to personality development (personal competency); 2) Professional competence, namely competence or ability related to completing tasks; and 3) Social competence, namely competence related to social interests.

Different things were raised by Talim who divided the competency aspects into three: aspects of knowledge, skills, attitudes, and employee behavior. In a broad sense, this competency will be related to organizational strategy and the understanding of this competency can be combined with basic skills (soft skills), standard skills (hard skills), social skills (social skills), and mental skills (mental skills). Standard skills (hard skills reflect the knowledge and physical skills of HR, basic skills (soft skills) show HR intuition and sensitivity, social skills (social skills) show skills in HR social relations, mental skills (mental skills)) show HR mental resilience (Runtu et al., 2015).

The meaning of "competent" itself is a person or people whose work is based on competence with an optimal level of application to achieve a quality level of performance. In other words, people who have shown their performance optimally are those who are already competent in the job because their work is based on competence. Competence (competence or competency) has a fairly broad meaning and scope (Safa'ah, 2019). Government Regulation No. 23 of 2004, concerning the National Professional Certification Agency (BNSP) describes work competency certification as a process of providing competency certificates that are carried out systematically and objectively through competency

tests that refer to Indonesian national work competency standards (Government Regulation Number 23 Year 2004).

The cutting stage is a critical point of halal meat as a food ingredient, so knowledge of halal cutting is needed in accordance with the MUI Fatwa. Knowledge and skills for halal slaughterers are important. In Law Number 33 of 2014 concerning Guarantee of Halal Products, it is directly explained about the standards that must be met so that a product can be categorized as a halal product (Law Number 33 Year 2014).

The collaboration between the Halal Product Assurance Organizing Body and the Indonesian Ulema Council can take the form of three things, namely: halal auditor certification, product halal determination, and Halal Inspection Agency (LPH) accreditation. This shows that the halal certification standard for a product is also based on the fatwas issued by the Indonesian Ulema Council (Murni, 2019).

The regulations regarding Halal Slaughter can be seen in Articles 18 and 19 of Law Number 33 of 2014 concerning Guaranteed Halal Products. Article 18 emphasizes that every animal that will be circulated for further processing as a product must be slaughtered in accordance with Islamic law. Article 19 means that the provisions governing halal criteria according to Law Number 33 of 2014 refer to Islamic law regulated in Government Regulation Number 95 of 2012 concerning Veterinary Public Health and Animal Welfare and Fatwa of the Indonesian Ulema Council Number 12 of 2009 Regarding Halal Slaughter Certification Standards (Law Number 33 Year 2014).

The conditions that must be met for halal slaughter according to Government Regulation Number 95 of 2012 concerning Veterinary Public Health and Animal Welfare are stated in Article 8 and Article 9. include: 1) Slaughterer requirements; 2) Animals to be slaughtered, namely animals that are lawful and still alive at the time of slaughter. 3) Slaughter procedures, namely: Reading "Bismilhi Allahu Akbar"; Animals are slaughtered in the neck using a sharp knife, clean, and not rusty; Slaughtering is done in one motion without lifting the knife from the neck and making sure the knife can cut or cut 3 (three) channels at once,

namely the respiratory tract (*trachea/hulqum*), food tract (*esophagus/mar'i*), and blood vessels (*wadajain*) (Government Regulation No. 95 of 2012).

In addition, regarding Islamic slaughter, it is also mentioned in the Fatwa of the Indonesian Ulema Council Number 12 of 2009 concerning Halal Slaughter Certification Standards, which regulates in more detail the halal standards of animal slaughter which include standards for slaughterers, slaughter tools, and the slaughter process (Fatwa of the Indonesian Ulema Council Number 12 of 2009).

The slaughter requirements that become the standard for halal slaughter in Indonesia are (Amin, 2011):

1. Slaughterer

- a. He is Muslim and has reached puberty. The person who slaughters must be Muslim and have reason because the slaughter is one of the means of worshiping Allah that requires intention. This does not happen if the person who is going to slaughter is a madman, a drunk person, or a child who has not been tamyiz.
- b. Understand the shar'i slaughter procedure. In addition to being Muslim and having reached puberty, understanding the procedures for slaughtering according to sharia is also a requirement for a slaughterer because whether or not the slaughtered animal is lawful or not, it can be seen from the way the slaughter is in accordance with Islamic law or not. Have expertise in slaughter.

2. Slaughter Tool

- a. Cutting tools must be sharp.
- b. The tools in question are not nails, teeth/fangs or bones.

Sharp slaughter tools are intended so as not to hurt the animal, while the prohibition of using nails, teeth/fangs or bones because slaughtering with teeth and nails constitutes torture against animals. When used for slaughter, the teeth and nails only serve to strangle the animal, not drain the blood. Animals that suffocate will be tormented. This is different from a device that drains blood in the jugular vein and cuts the throat and esophagus.

3. Procedure for Slaughter

- a. Slaughter is carried out with the intention of slaughtering and mentioning the name of Allah (Amin, 2011). This is based on the Qur'an Surah Al-An'am verse 121:

"And do not eat animals that are not mentioned by Allah's name when slaughtering them. Indeed, such an act would be wickedness. Verily, the devil whispers to his companions so that they will argue against you; and if you obey them, surely you will become polytheists" (Ministry of Religion, 2018).

Slaughter is carried out by draining the blood through cutting the food channel (mari'/esophagus), the respiratory tract/throat (hulqum/trachea), and two blood vessels (wadajain/jugular vein and carotid artery). At the time of slaughter it is recommended to cut the four parts of the neck because it makes it easier for the spirit to come out of the animal's body. This action is a form of good deed towards the slaughtered animal (Amin, 2011).

- b. Slaughter is done once and quickly.
- c. Ensure the presence of blood flow and/or animal movement as a sign of animal life (hayah mustaqirrah).
- d. Ensure the death of the animal caused by the slaughter (Amin, 2011).

According to the Decree of the Minister of Manpower and Transmigration of the Republic of Indonesia. No. 196 of 2014 concerning Indonesian National Work Competency Standards for the Categories of Agriculture, Forestry and Fisheries Main Groups of Livestock Support Services in the Field of Halal Animal Slaughter requires that a halal slaughterer must have the following competencies: 1) perform compulsory worship; 2) Establish the requirements of Islamic law; 3) Implement occupational health and safety; 4) Perform effective communication; 5) Coordinate work; 6) Applying sanitary hygiene; 7) Apply the principles of animal welfare; 8) Prepare the slaughtering equipment; 9) Perform a physical examination of the animal; 10) Determine the readiness of animals for slaughter; 11) Establishing animal slaughtering techniques; 12) Checking the feasibility of

the slaughtering process; 13) Determining the status of animal death (Decree of the Minister of Manpower and Transmigration of the Republic of Indonesia. No. 196 of 2014).

Based on the description of the types of competence above, the competence of the halal interpreter is classified into three types, the first is competence based on sharia, namely competence related to knowledge and understanding of Islamic teachings. The second is competence based on slaughtering techniques, namely competencies related to slaughtering techniques. And the three competencies are based on slaughter management, namely matters related to the scope of slaughter management (Kemnakertrans, 2014).

A halal animal slaughterer must have a certification in accordance with the Indonesian National Work Competency Standards (SKKNI) so that the results of the slaughter meet the halal criteria and are in accordance with Islamic law. An animal slaughterer who has competence will be given the "Juleha or Halal Slaughterer" certification. As for getting this certification, a slaughterer must go through a series of audits or tests conducted by the training institution, both theoretical and practical tests. So far, the authorities in charge of issuing this halal slaughter interpreter certification are the institutions holding the Center for Animal Health Training (BBPKH) of the Ministry of Agriculture and the Indonesian Ulema Council (MUI) (Imam Adinata, 2020).

Access to the opportunity to attend a training is a problem commonly faced by butchers. The obstacles faced are, first, the lack of information that reaches the butchers that a training institution opens opportunities for slaughterers to improve their competence, through training organized by the institution. Second, if there is such information and it is conveyed at the slaughterhouse, it does not necessarily reach the slaughterers. Some assumptions as to why this happened. First, to take part in a training, it takes a lot of money, especially transportation from the domicile of the slaughterer to the place of the organizing institution. This cost may not be borne by the abattoir. Even if it has to be borne by the butcher, it is likely to be burdensome. Second, if the butcher has to leave his job for a while, then he must lose his income for some time. Then, what about the fate of the

family left behind? In addition to access, another problem is the lack of quota for butchers to attend training. This is related to the availability of the government budget to allocate a relatively large budget for training, while there are many butchers throughout Indonesia. The lack of opportunities for butchers to attend training, causes butchers to not be able to improve their competence. Besides of course, by not being able to take part in the training, the butcher does not have a certificate because he does not take the competency test (Mulyono et al., 2020).

The Ministry of Religion (BPJPH as the leading sector) needs to take strategic steps so that it can be realized immediately. Alternative programs that need to be carried out immediately are as follows (Badan Litbang dan Diklat Kemenag RI, 2019):

1. The Ministry of Religion (BPJPH) needs to immediately coordinate with other ministries/institutions related to halal slaughter interpreter competency certificates (Ministry of Agriculture, LPPOM MUI and others) and the National Professional Certification Agency (BNSP) as the leading sector that issues professional slaughter interpreters certificates.
2. BPJPH needs to immediately compile regulatory materials (Regulation of the Minister of Religion) or issue a Regulation of the Head of BPJPH concerning standardization of the competence of halal butchers. In addition, BPJPH needs to make a guidebook or technical guideline on the professional standards of halal slaughterers, so that the general public who are interested can study independently so that they are expected to have adequate expertise when conducting slaughter before being able to take the competency test. This manual is expected to become the standard for slaughtering halal animals in all abattoirs in Indonesia. BPJPH also needs to involve internal and external parties, such as the Ministry of Religion's Research and Development and Training Agency, the Directorate General of Islamic Community Guidance, and Islamic Universities. BPJPH needs to coordinate with these institutions in order to conduct studies and developments as well as effective socialization to support the program.

3. BPJPH needs to cooperate with various parties to encourage the implementation of policies on the use of competency certificates for slaughterers at RPH and increase the participation of butchers in socializing halal to construct JPH as a wider Muslim life style.

Conclusion

Competence of halal slaughterers can be classified into 3 (three) types. First, competence based on sharia, namely competence related to knowledge and understanding of Islamic teachings. Second, competencies based on slaughtering techniques, namely competencies related to slaughtering techniques, and third, competencies based on slaughter management, namely matters related to the scope of slaughter management.

The basic regulations for halal slaughter in Indonesia refer to Law no. 33 of 2014 concerning the guarantee of Halal products. The requirements that must be met for halal slaughter are based on Government Regulation Number 95 of 2012 concerning Veterinary Public Health and Animal Welfare which are mentioned in Article 8 and Article 9. Islamic slaughter is stated in the Fatwa of the Indonesian Ulema Council Number 12 of 2009 concerning Slaughter Certification Standards Halal which regulates the halal standards for slaughtering animals which include, standards for slaughterers, slaughtering equipment and the slaughtering process (halal slaughter procedures).

Access to the opportunity to attend a training is a problem commonly faced by butchers. In addition to access, another problem is the lack of quota for butchers to attend training. The lack of opportunities for butchers to attend training, causes butchers to not be able to improve their competence. By not being able to attend the training, the butcher does not have a certificate because he does not take the competency test.

Several policy recommendations to improve the competence of halal slaughterers in Indonesia include: the Ministry of Religion (BPJPH) needs to immediately coordinate with other ministries/institutions related to the certificate of competence of halal slaughterers; BPJPH needs to immediately compile

regulatory materials (Regulation of the Minister of Religion) or issue a Regulation of the Head of BPJPH concerning standardization of the competence of halal butchers.

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