

JOURNAL of MUJADDID NUSANTARA

ISSN: 4567-8654 (P); 1234-5678 (E)

Received: 01-03-2024 | Accepted: 28-03-2024 | Published: 30-03-2024

**Analysis of Government Regulation Number 39 of 2021 and Islamic Law
on Slaughter Products at the Mr. Edi Sugara's Poultry Slaughterhouse**

Ninik Sri Rahayu Wilujeng^{1*}, Abdul Hadi bin Abdul Satar², Gavkhar Zokirova³

¹Politeknik Negeri Banyuwangi, Indonesia

²Universiti Islam Sultan Sharif Ali, Brunei Darussalam

³Termez State University, Uzbekistan

Email: ¹ninikrahayu@poliwangi.ac.id, ²ahas.elmuhammady@gmail.com,

³zokirovag@gmail.com

ABSTRACT

Slaughter is a way to release the life of an animal using a very easy method, do not hurt, using a sharp knife. One of them is the slaughter of poultry in poultry slaughterhouses that provide poultry (ducks) for the community and are sent to ready-to-eat restaurants. In the villages, many have opened these businesses. However, many poultry slaughterhouse managers do not know the exact slaughter procedures in accordance with Islamic Law and Government Regulation Number 39 of 2021 concerning Halal Product Assurance which will later affect a slaughter result. The purpose of this study is to analyze animal slaughter products at the poultry slaughterhouse of Mr. Edi Sugara in review of Islamic Law and in Government Regulation Number 39 of 2021. The research method used is an empirical juridical approach or called field research. The data collection techniques used were structured interviews, observations, and document studies. The data analysis used in this study used qualitative descriptive. Researchers test and ascertain the validity of the data using triangulation techniques. The results of this research found that animal slaughter products (ducks) at The Poultry Slaughterhouse of Mr. Edi Sugara are in accordance with Islamic Law so that they meet halal slaughter products in Government Regulation Number 39 of 2021.

Key Words: Slaughter, Government Regulation Number 39 of 2021, Poultry Slaughterhouse

INTRODUCTION

Farm animals are animals that are deliberately kept as a source of food, a source of raw materials, or as helpers of human work. Farm animals can be any animal (including insects and lower vertebrates such as fish and frogs). In everyday life people usually refer to birds and domestic mammals, such as chickens, geese and ducks for poultry, and goats, sheep, horses, or donkeys for mammals (Saptana et al., 2020). Based on observations made in Srono District, Banyuwangi Regency, one of the most livestock is ducks, so that duck slaughter in

Srono District, Banyuwangi Regency is widely used in the field of production. Many duck slaughters have been sent to restaurants in Bali.

Islam has regulated which foods are halal and which are forbidden. One of the food ingredients needed by humans is protein obtained from duck meat. Halal and good duck meat is also determined at the time of slaughter and management. Slaughter procedures are very influential on the halal animal (Nawawi & Peristiwo, 2022). That's because incomplete slaughter will result in the animal being equated with a carcass. Allah forbids eating carrion. This is also explained in articles 6 and 7 of Government Regulation Number 39 of 2021 (Government Regulation of the Republic of Indonesia Number 39 of 2021 concerning the Implementation of the Field of Halal Product Assurance, 2021).

In the article it is explained that every animal that is circulated for further processing as a product must be slaughtered in accordance with Islamic law. The article contains general provisions for the implementation of the halal product guarantee field. These rules are about halal standardization in both food and beverage products. In the government regulation, it is stated that every product circulating in Indonesia must be halal certified as well as animal slaughter.

Along with the development of modern times today, duck traders are very important to know the laws of slaughter, both in terms of harmony and conditions, to the sunnah of slaughter. So this raises confidence to make transactions among consumers in buying duck. Based on the description above, the author is interested in researching more about duck slaughtering practices, especially in The Poultry Slaughterhouse of Mr. Edi Sugara, one of the residents of Srono District, Banyuwangi Regency who has a poultry slaughterhouse business. Analysis related to poultry slaughter products that meet Islamic law and Government Regulation Number 39 of 2021 has never been carried out in Banyuwangi. This will provide an overview to the Banyuwangi Regional Government regarding the application of halal poultry slaughter rules.

RESEARCH METHODS

Research methods are basically ways to obtain data with specific purposes and uses. The research approach used is an empirical juridical approach. The empirical juridical approach is an approach by researching and collecting primary data obtained directly from the object of research through interviews with sources related to research. This type of research seen from its object includes empirical juridical research (field research), namely conducting direct research down to the field or the community (social) environment or government institutions. Empirical legal research is legal research that seeks to see the law in a real sense or can be said to see, examining how the law works in society (Ratnaningtyas, 2023).

The approach and type of research referred to in this study analyzing problems is carried out by combining written law with data found in the field, namely about "Analysis of Islamic Law and Government Regulation Number 39 of 2021 on slaughter products at Mr. Edi Sugara's poultry slaughterhouse". The subjects in this study were Mr. Edi Sugara and the owner of a poultry slaughterhouse in Srono District, Banyuwangi Regency.

Data collection techniques are one of the strategies to obtain data, to obtain valid data, researchers choose to use the following techniques: Observation, Interview, and Document study. Observation technique as an act of collecting information by looking directly at the object of research that is the focus of research. Observations are divided into participatory and nonparticipatory observations. In this study, a participatory observation method was chosen, where researchers are involved with the daily activities of people who are being observed as a source of research data.

Researchers saw and observed directly about duck slaughter practices in poultry slaughterhouses Srono District, Banyuwangi Regency by observing the activities of poultry slaughterhouse owners. In order to obtain a direct picture of the problems studied and ensure the truth of the information, researchers also conducted interviews with Mr. Edi Sugara as the owner of The Poultry Slaughterhouse and his employees.

The interview process is carried out after the observation process. Interviewers who ask questions and sources who answer questions to get some data related to the problem under study. Researchers will know more things about participants in interpreting situations and phenomena that occur, which cannot be found through observation. Interviews are divided into two, namely structured interviews and unstructured interviews.

This study used structured interview techniques. Structured interviews are used as a data collection technique, if the researcher or data collection has known with certainty about what information will be studied. Before conducting an interview, the researcher must prepare the questions that will be asked to the source. The third method is documentation methods.

The last technical performs documentation methods. The documentation method is to look for data about things or variables in the form of notes, transcripts, books, photos and others. In this study, researchers looked for data on transcripts and photos, books and others related to the issues raised regarding "Analysis of Islamic Law and Government Regulation Number 39 of 2021 on slaughter products at Mr. Edi Sugara's poultry slaughterhouse"

Data analysis carried out in this study is the activity of blunting the components/information of the research and then examining the relationship of each component with the overall context from various points of view. In this study

using descriptive-qualitative data analysis, namely presenting data and information then analyzed using conclusions as findings from research results. Descriptive analysis is presenting and interpreting facts systematically so that they are easy to understand and conclude. Qualitative data analysis is a technique used to analyze information by describing and going through the types of words used to describe oral or composed information of a particular individual and the behavior of concern.

The validity of data is the truth of information that has been collected to eliminate errors and deficiencies in recording reports. Errors and deficiencies in information can be improved or revised through rearrangement of information or by addition (inclusion). The data validation process uses triangulation techniques. Triangulation is a technique of checking the validity of data that utilizes something else, beyond that data for checking purposes or as a comparison to data (Horák & Lacko, 2023). Triangulation techniques can be done using different techniques, namely interviews, observations, and documents. In this study, the technique used is triangulation, a technique carried out by checking data to the same source with different techniques. Data obtained from interviews will be checked with observation data and documentation (Noble & Heale, 2019).

RESULTS AND DISCUSSION

The first technique used is the observation technique. Observations are made at the stage of duck meat production. Based on observations and research conducted by researchers, the process of slaughtering ducks in the Poultry Slaughterhouse is carried out by middle-aged men who are Muslim, and before slaughter read basmalla. Not only that, researchers also further explored the processing stage, cleaning stage, to the ducks marketed. All are in accordance with Islamic law.

The processing stage is carried out by placing the ducks in a pot of hot, non-boiling water that can fill three ducks in one marinade, so that the feathers are easily pulled out. The duck is soaked and allowed to stand for three minutes. After that, the duck innards are discarded, and after all is done the ducklings are then dried in the sun so that there is no water left over from cleaning that is still attached to the slaughtered ducks. Last is the duck cleaning stage, at this stage the duck is cleaned after carrying out the process of feather removal and offal removal, this is so that when marketed ducks will have good quality. , The processing process can also be said to be good, because everything that will cause the ducks to be slaughtered haram is also eliminated in this process. This is for example blood (Kilci et al., 2023). In the processing process, one of the steps is to soak the duck in the water in the pot, this is also one way to make the duck more sterile. Not only that, after the ducks are cleaned, sterilized, and removed their innards, they are washed again so that the quality is better (Hayat et al., 2023).

To ensure that the duck production process is carried out continuously, researchers conducted an interview process with Mr. Edi Sugara and his employees. This is the second technique in the study. The results obtained from the interview process they have done this as a routine since the Poultry Slaughterhouse was established in 2019. But sometimes related to reading Basmallah readings it needs a reminder. The results of these observations and interviews were then examined whether they were in accordance with Islamic law and Government Regulation Number 39 of 2021.

Government Regulation Number 39 of 2021 which states that Allah has regulated halal and haram food in it, depends on the slaughter and processing process. The Poultry Slaughterhouse (duck) Mr. Edi Sugara, carries out slaughter according to Islamic law. So that one thing is fulfilled that the slaughtered ducks produced by the Poultry Slaughterhouse can be said to be halal temporarily. Not only in the slaughter process observed by researchers has been carried out by professionals and carried out by middle-aged men who are Muslim, and read basmallah according to Islamic law, but the process of processing ducks at the Poultry Slaughterhouse, Mr. Edi Sugara is also the highlight of halal duck products slaughtered by the Poultry Slaughterhouse.

In essence, Allah has legalized what is halal and forbade what is haram, everything that is halal is what is good for man, while everything that is haram is what contains mudharat or danger to man. Duck is one of the foods whose meat contains protein for humans, while whether or not duck is good is determined by the slaughter and processing process. This is also explained in articles 6 and 7 of Government Regulation Number 39 of 2021. According to government regulations, slaughter is an attempt to make a slaughtered animal halal, but slaughter that is not in accordance with Islamic law will actually make the slaughtered animal nothing more than a carcass. Slaughtering animals must comply with the provisions of sharia (Islamic law) (Nawawi & Peristiwa, 2022; Yani et al., 2020). If slaughtering an animal is not in accordance with the provisions of Shari'ah, then the meat of the animal is haram.

In accordance with Government Regulation Number 39 of 2021, if the process of obtaining slaughtered poultry is not in accordance with Islamic law, the poultry is considered carcass, if eaten it means eating carrion. This is what encourages the Pak Edi Sugara Poultry Slaughterhouse to do everything in the process of managing slaughtered ducks according to Islamic law.

From the results of observations and interview made by researchers, slaughter products in poultry slaughterhouses (ducks) illustrate that this research has relevance to previous research where the implementation of the duck slaughter process using a sharp knife, carried out by a Muslim who has reached puberty, reads bismillah when going to slaughter, then separates poultry (ducks)

that die completely or that fail to be slaughtered. This will affect the halal status of the duck (Solek, 2018). Researchers took two previous studies that were considered related to the topic of study discussed by the researcher. According to MUI Fatwa No.12 of 2009 in halal animal slaughter, namely using sharp objects, mentioning the name of Allah, and people who slaughter have reached puberty as done by Kertawinangun Village Cirebon (Muamar & Jumena, 2020). The second research related to the halal poultry slaughter process carried out in Surabaya was also carried out conventionally on live animals, carried out by Muslim and intelligent employees (Muflikh & Ardyansyah, 2023). The previous research was a study entitled From several previous studies, it can be concluded that the difference in the research taken is that researchers are more focused on the analysis of Islamic Law and Government Regulation Number 39 of 2021 there are slaughter products produced from the Poultry Slaughterhouse (duck) Mr. Edi Sugara.

CONCLUSION

From observations and interviews in the field conducted by researchers conducted at the poultry slaughterhouse of Mr. Edi Sugara, the process of slaughtering ducks using a sharp knife, carried out by a Muslim who has reached puberty, reads bismillah when going to slaughter, then separates ducks that are completely dead or those that fail to be slaughtered. Because it will affect the halal status of the duck. Halal food in Islam is determined by the process of slaughter and processing. If Mr. Edi Sugara's Poultry Slaughterhouse has done both of these things in accordance with Islamic law, then the feasibility of mentioning halal will be easier, and there is no mention of carcasses when they will be processed for consumption. This concludes that Government Regulation Number 39 of 2021 and Islamic Law have been applied to Poultry Slaughterhouses in Banyuwangi. However, it is necessary for the Livestock Office to conduct regular monitoring to maintain the halality of Poultry Products produced at the Poultry Slaughterhouse in Banyuwangi. In addition, it is necessary to form a Regional Regulation issued by the Banyuwangi Regional Government, where the policy is a regulation for Poultry Slaughterhouse owners in maintaining halal products. This activity can be done through counseling on the halal poultry production process.

REFERENCES

- Hayat, M. N., Kumar, P., & Sazili, A. Q. (2023). Are spiritual, ethical, and eating qualities of poultry meat influenced by current and frequency during electrical water bath stunning? *Poultry Science Journal*, 102(9), 102838. <https://doi.org/10.1016/j.psj.2023.102838>
- Horák, F., & Lacko, D. (2023). Triangulation of Theoretical and Empirical Conceptualizations Related to the Rule of Law. *Hague Journal on the Rule of Law*, 15(1), 191-216. <https://doi.org/10.1007/s40803-022-00181-x>

- Kilci, Z., Cetin, R. U., Ates, K., & Tutak, D. (2023). An innovative application developed to determine the blood output of chickens and its impact on the meat quality in poultry slaughtering. *Poultry Science Journal*, 102(12). <https://doi.org/10.1016/j.psj.2023.103080>
- Muamar, A., & Jumena, J. (2020). Standarisasi Halal Majelis Ulama Indonesia dalam Penjualan Ayam di Desa Kertawinangun Cirebon. *Al-Ahkam Jurnal Ilmu Syari'ah Dan Hukum*, 5(1), 89-72. <https://doi.org/10.22515/alakhkam.v5i1.2165>
- Muflikh, D. A., & Ardyansyah, F. (2023). Analisis Aktivitas Bisnis Pemotongan Hewan dalam Perspektif Etika Bisnis Islam (Studi pada Rumah Potong Unggas di Kalimati Tengah, Surabaya). *Al-Istimrar: Jurnal Ekonomi Syariah*, 2(1), 69-78. <https://doi.org/10.59342/istimrar.v2i1.254>
- Nawawi, M., & Peristiwa, H. (2022). 'URF : Application Halal Animal Slaughter Practice. *INTERNATIONAL JOURNAL MATHLA'UL ANWAR OF HALAL ISSUES*, 2(2), 1-4.
- Noble, H., & Heale, R. (2019). Triangulation in research, with examples. *Evidence-Based Nursing*, 22(3), 67-68. <https://doi.org/10.1136/ebnurs-2019-103145>
- Peraturan Pemerintah Republik Indonesia Nomor 39 Tahun 2021 Tentang Penyelenggaraan Bidang Jaminan Produk Halal, Government of The Republic of Indonesia 1 (2021).
- Ratnaningtyas, E. M., Saputra, E., Suliwati, D., Nugroho, B. T. A., Aminy, M. H., Saputra, N., & Jahja, A. S. (2023). Metodologi Penelitian Kualitatif. *no. Januari. Aceh: Yayasan Penerbit Muhammad Zaini.*
- Saptana, S., Fadhil, R., & Perwita, A. D. (2020). Sustainable Development Strategy on Poultry Industry in Indonesia. *Jurnal Hukum Ekonomi Syariah*, 3(1), 1-25. <https://doi.org/10.30595/jhes.v0i0.6969>
- Solek, M. (2018). Juru Sembelih Halal Berbasis Pada Walisongo Halal Research Center (WHRC). *Dimas: Jurnal Pemikiran Agama Untuk Pemberdayaan*, 17(2), 297. <https://doi.org/10.21580/dms.2017.172.2431>
- Yani, A., Suryadi, R. A., & Nurrohman, N. (2020). Stunning on Animals Slaughter on Islamic Law Perspective. *Jurnal Ilmiah Al-Syir'ah*, 18(1), 77. <https://doi.org/10.30984/jis.v18i1.1103>