

Halal Value Chain Analysis in Poultry Slaughterhouse UD. Mandiri Bu Warni in Gambiran - Banyuwangi

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ABSTRACT

This study aims to analyze halal values in the value chain of the UD Poultry Slaughterhouse industry. Independent Mrs. Warni. The methods used in this research include direct observation, interviews, and document analysis related to the production process. The results showed that UD. Mandiri Bu Warni has carried out the process well, starting from the supply of chicken, halal slaughter, to delivery to consumers. However, UD. Mandiri has not fully maintained the purity of chicken meat, because it is only cleaned with water to make it look clean. In addition, UD. Mandiri Bu Warni also has not used packaging that has a halal label, even though it already has a halal certificate which is currently still in the process of being extended. Therefore, this research contributes to the development of the Poultry Slaughterhouse industry by applying the value chain and halal principles.

Keywords: Halal Value Chain, Poultry Slaughterhouse

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INTRODUCTION

Indonesia is the country with the largest Muslim population in the world. Currently, there are more than 207 million Muslims in Indonesia (Central Bureau of Statistics. "Religion in Indonesia"). This condition creates a clear obligation for its people to practice the principles of faith, including obeying religious rules and avoiding things that are prohibited in Islamic teachings. One important aspect of Islamic law is the consumption of products that are not only halal, but also good (thayyib) (Munawwarah sahib & Nur Ifna (2024). This principle is a key element in Islamic teachings and is in line with Allah's command as stated in the Qur'an, Surah al-Baqarah, chapter 2:

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

Meaning: O mankind, eat of what is lawful and good on earth and do not follow the footsteps of Satan. Indeed, he is to you an open enemy.

In addition to being a provision of the Islamic religion, halalness is part of the community's need for a guarantee of safety and peace of mind in consuming a product. People tend to choose products that have been declared halal compared to those that are not yet halal. This is because products that have been labeled halal are safer and free from



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hazardous materials. In addition, the halal label also indicates the quality and cleanliness of the product so that it can provide health benefits (Tri Wahyuni et al., 2022).

Discussion of the concept of halal cannot be separated from the concept of haram, because these two things have a close relationship. The topic of halal and haram is a crucial aspect in Islamic teachings. This is because the concept of halal and haram is an integral part of various aspects of Muslim life, including beliefs (aqidah), rituals of worship, moral behavior (akhlak), social interaction (muamalah), and other aspects in Islamic teachings comprehensively. The provisions of Law Number 33 of 2014 concerning Halal Product Guarantee (UU JPH), in article 4 states "Products that enter, circulate, and are traded in the territory of Indonesia must be halal certified". This concerns every product (food, drinks, medicines and cosmetics) that enter, circulate and are traded in the territory of Indonesia must be halal certified. This also applies to the chicken slaughterhouse industry (Law No. 33 of 2014).

Poultry Slaughterhouses (RPU) play an important role in ensuring the availability of quality meat. Good slaughtering and handling processes in RPU can improve the quality of chicken meat produced, thus contributing to consumer satisfaction. In addition, RPUs that are managed with good standards also help maintain the health and safety of products which in turn support the food industry as a whole (Muh. Amin and Nurhalizah) Thus, effective management in Poultry Slaughterhouses (RPU) has a significant impact on the quality of meat produced. In addition, good management is also closely related to the implementation of the halal value chain. This is important to ensure that each stage of production meets the required halal standards (Anisah Ahla, Akhmad Hulaify, & Iman Setya Budi. 2020).

The halal value chain is an integrated approach in the industry that covers all stages, from input, production process, distribution, marketing, to consumption. In producing halal products, it is important to pay attention to two main aspects: first, the quality and halalness of the raw materials used. Second, the methods and technologies applied in the processing process. In addition, the packaging aspect also plays an important role, because it must be able to guarantee cleanliness and maintain the halal status of the product until it reaches the hands of Muslim consumers (Kharisya Ayu Effendi et al. 2023)

Value chain or often called value chain, refers to a series of activities carried out by a company to create a product or service. In the context of industry, especially the food industry, the value chain has a crucial role in transforming commodities into marketable end products. A deep understanding of the value chain is essential to increase efficiency and effectiveness in every stage of production (Siska Almaniar et al., 2023). The value chain is a series of activities carried out by a company to design, produce, sell, deliver and support its products called the value chain. Value chain analysis as a tool used to better understand competitive advantage to identify customer value can be increased or costs reduced. Value chain analysis as one part of the product value chain in the company's view. Value chain analysis has been widely carried out in several companies in order to increase efficiency and profit (Achmad Arifin et al., 2022)

The purpose of the halal value chain is to maintain and preserve the halalness of the product until it reaches the consumer. This is very important to ensure that every stage in the production process complies with the established halal standards. Thus, consumers can feel calm and confident that the products they consume are truly in accordance with halal principles (Hikmatul Hasanah et al. 2022). Currently, various halal chain clusters have been developed in various countries, both Muslim majority countries and Muslim minority countries. This is in line with the Indonesian sharia economic masterplan 2019-2024, one of which is about strengthening the halal chain which is divided into several clusters, including: halal food and beverage cluster, halal tourism

cluster, Muslim fashion cluster, halal media and recreation cluster, halal pharmaceutical and cosmetic cluster, renewable energy cluster. The halal food cluster covers various industries, including the poultry slaughterhouse industry. This industry plays an important role in meeting the protein needs of the community. Fulfillment of halal standards is very crucial, starting from the process of processing live chickens to chicken meat that is ready to eat and meets halal criteria.

In the context of the importance of the poultry slaughterhouse industry in the halal food cluster, researchers conducted initial observations on May 26, 2024. This research was conducted at Mrs. Warni's business premises in Dusun Lidah, Jln. Diponegoro, Rt: 04 / Rw: 01, Gambiran - Banyuwangi. The purpose of this initial research was to obtain an overview of the location, research subjects, and information related to the UD Mandiri Bu Warni Poultry Slaughterhouse. This stage was carried out by conducting interviews with the business owner, Mrs. Warni, and several workers in the business (Suwarni. 2024).

Mrs. Warni started her chicken trading business in 1981 at the age of 21. At that time, there was no Broiler Chicken and Mrs. Warni was still selling kampung chicken. Over time, Mrs. Warni's business has grown to the point where she now has several branches selling broiler chicken and has a beef sales business. However, the author here will only focus on her broiler chicken sales. Mrs. Warni's chicken meat business is the most dominant in the Gambiran and Genteng areas when compared to other traders in the surrounding area. In addition, Mrs. Warni is the only seller who has a halal certificate. This can be proven through the data in the following table:

Table 1. Chicken seller

No	Chicken Stall Owner	Number of Slaughter per Day
1	UD. Mandiri Mrs. Warni	1 ton – 8 tons
2	Mrs. Titis's stall	100 tails
3	Mrs. Is's Shop	25 tails
4	Mrs. Kettut's stall	100 tails
5	Mrs. Ika's stall	40 tails
6	Mrs. Rohmah's stall	40 tails

Data source: adopted from observation

Ibu Warni's chicken sales are divided into two categories, namely local and regional sales. Local sales are carried out in two locations, namely at Pasar Genteng and Karanganyar, Banyuwangi, while regional sales occur in Jember and Bali. Local sales reach around 500 chickens (equivalent to 1 ton), while sales in Bali vary according to demand, ranging from 1 ton to 8 tons. For frozen chicken sales, the amount depends on the remaining sales in Genteng, Karanganyar, and Bali (Suwarni. 2024).

The sale of chicken meat in Mrs. Warni's business is divided into two categories, namely fresh meat and frozen meat. For frozen meat, sales are made in Jember, which is located at her neighbor's house. This frozen meat is stored in the freezer for 2 to 15 days to maintain its freshness before being sold. Of course, the sale of frozen chicken is much cheaper than fresh chicken, with prices ranging from Rp. 7,500 to Rp. 15,000. Meanwhile, the price of fresh chicken is almost the same as the price in the market, which is between Rp. 32,000 to Rp. 33,000.

Mrs. Warni's business is one that cares about the environment. Chickens that are not fit for consumption are not thrown away, but are processed into feed for catfish. The catfish are owned by Mrs. Warni and managed by other people, so this also creates job opportunities for the surrounding community. In addition, Mrs. Warni wisely uses chicken feathers as a source of added value. She sells them to other people, which of course helps prevent environmental pollution. In this way, Mrs. Warni can also increase her income.

However, behind the increasing production of broiler chickens and the expansion of Mrs. Warni's business reach, she did not add workers, especially in the slaughtering section. The slaughtering of chickens in Mrs. Warni's business is carried out by around 4-5 people, although in each slaughtering process the minimum reaches 1 ton. This raises questions about the accuracy and compliance of the slaughtering process with strict halal standards. If the number of slaughterers is not comparable to the production results, it is possible that the slaughtering process does not fully comply with the expected halal standards.

This is an important concern for Muslim consumers who are very concerned about the halal aspects of the products they consume. To maintain consumer trust and the integrity of her business, Mrs. Warni needs to re-evaluate her slaughtering process. She must ensure that every stage of production meets halal requirements properly. Siska Almaniar et al., "Analysis of Pelangi Bakery Cake Business Process Using Value Chain and SWOT Analysis", this journal analyzes the Pelangi Bakery Cake Business business process using the Value Chain and SWOT approaches. This study identifies important components in the value chain, from raw material procurement to product distribution. This journal does not discuss in depth the application of cutting-edge technology in the production and packaging process. Further research is needed to explore how automation technology and digital management systems can be integrated to improve operational efficiency and competitiveness of Pelangi Bakery in a competitive market.

Harbeng Masni et al., "Halal Value Chain Education: Economic Enhancement Efforts in Halal Tourism Product Development", this journal analyzes the development of the halal value chain in Kampoeng Radja, Jambi. The study shows that although Kampoeng Radja has the potential as a halal tourism destination, there are still shortcomings in the provision of halal-certified culinary and sharia-compliant facilities. Emphasis is placed on the importance of collaboration in the halal value chain ecosystem. The journal does not discuss strategies and challenges in obtaining halal certification for culinary products. Further research is needed to optimize the certification process and its impact on tourist attractions.

Zakiah, "Halal Value Chain Analysis in the Development of Halal Tourism Products at the Tomb of Habib Basirih in Banjarmasin City", the journal discusses the analysis of the halal value chain in the development of halal tourism products at the Tomb of Habib Basirih, Banjarmasin. This study shows that although there is great potential in halal tourism, there are shortcomings in the accommodation and culinary aspects that do not yet have halal certification. The journal does not research the implementation of halal certification in the accommodation and culinary sectors at halal tourism destinations. This is important because halal certification can increase the trust of Muslim tourists and contribute to the success of halal tourism development as a whole (Zakiah et al. 2023)

The differences between the articles and this thesis proposal lie in several key aspects. First, the focus of the article's subject is more on halal tourism and culinary products, while this thesis proposal focuses on the halal value chain in the poultry slaughterhouse industry, covering aspects of slaughtering, processing, and distribution of meat products. Second, the research objective of the article is to analyze the potential

and development of the halal tourism sector, while this thesis aims to explore the implementation of the halal value chain in depth in the livestock sector, with an emphasis on practices that meet halal requirements. Third, the articles discuss general regulations related to halal tourism, while this thesis proposal focuses on specific regulations related to animal slaughter and halal certification in the slaughterhouse industry, as well as the implementation of these regulations at UD. Mandiri Bu Warni.

Based on the background above, the researcher is interested in conducting further research on the analysis of the halal value chain. The focus of this research is on the Poultry Slaughterhouse UD. Mandiri Bu Warni. This research is expected to provide in-depth insight into the implementation of halal principles in every stage of the process.

METHOD

This study uses a qualitative approach, because the focus is on producing descriptive data in the form of written text. In terms of its type, this study is included in the field research category, where researchers observe certain phenomena (Putri, M. 2024). This approach was chosen to gain a deep and comprehensive understanding of the UD. Mandiri Bu Warni Poultry Slaughterhouse industry business. The data source that will be used in this study is primary data. Primary data in this study were obtained from the field, which included owners and workers in poultry slaughterhouses, through observation, interview, and documentation methods. In this study, the interview method was applied not only to business owners, but also involved additional informants who were employees of the UD. Mandiri Bu Warni Poultry Slaughterhouse. The documentation method includes written data or documents relevant to information regarding the purchase, ordering, and sale of chickens.

RESULTS AND DISCUSSION

The following is a series of activities at the UD. Mandiri Bu Warni poultry slaughterhouse, starting from purchasing materials, namely purchasing live chickens, transporting chickens, checking, slaughtering chickens, until they finally reach consumers:

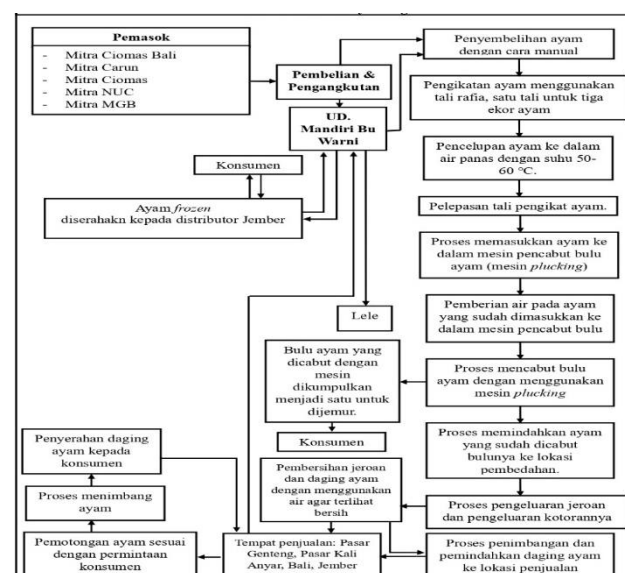


Figure 1. Process at UD. Mandiri Bu Warni Poultry Slaughter house
Source: Data Research

First of all, in the process of slaughtering chickens, it is very important to pay attention to the selection of chicken supply sources. Slaughtered chickens must come from halal animals, the method of acquisition (transaction) and transportation must be in accordance with Islamic law. The supply of chickens at the UD. Mandiri Bu Warni slaughterhouse comes from various trusted partners, including Mitra Ciomas Bali and Mitra Carun which specifically sell in Bali. In addition, there are also Mitra Ciomas, Mitra NUC, and Mitra MGB which operate in Banyuwangi. The process of procuring live chickens is carried out by ordering in advance, followed by pick-up and inspection before the chickens are transferred to the vehicle. The container used to transport the chickens when picked up is fiber. Orders are made right before pick-up. When the price of chicken in Bali is lower than in Banyuwangi, UD. Mandiri Bu Warni buys live chickens from Bali to sell there. The vehicle used to transport live chickens to UD. Mandiri Bu Warni is a pick-up owned by Bu Warni herself, which is ready to transport live chickens with care and caution, ensuring a safe journey to the destination.

Before slaughtering, the chicken is unloaded from the pick-up and checked first to ensure that it is physically healthy. In the process of slaughtering the chicken, it is enough to say "bismillah," which is the name of Allah, and it is done quickly and precisely. The slaughter is done with one cut. If there is a channel that has not been cut, the cut can be done again as long as the knife has not been removed from the chicken's neck. However, it is still recommended to make the cut with only one cut. In this slaughtering process, there are workers who act as supervisors to monitor the slaughtering process. After the chicken is slaughtered, a re-examination is carried out to ensure that the chicken is slaughtered according to Islamic law and is truly dead.

Next, the process of plucking the feathers of slaughtered chickens, we use a feather plucking machine to save time, energy, and speed up the work. This machine is very helpful for workers in cleaning chickens. Before being put into the machine, the chicken is first dipped in hot water with a temperature of 50-60 ° C, using raffia rope as a binder. One raffia rope is used to tie three chickens.

Next is the surgical process, where the lower part of the chicken's stomach is cut to remove the innards (such as intestines, liver, gizzards, and heart). After that, the chicken meat and innards are separated. After being separated, the dirt on the innards is removed. The next stage is washing. Chickens whose feathers have been plucked and dissected along with the innards that have had their dirt removed, will be washed by dipping them in water provided in each tub, to prevent contamination. However, this washing does not make them holy, but only clean. Next, the animals are weighed and taken to their respective sales locations. During the weighing process, there is a supervisor who monitors. After the meat arrives at the sales location, weighing will be carried out again before being sold. The chicken meat is cut into pieces at the (local) market according to consumer demand, then weighed and packaged using ordinary plastic without a halal label. Meanwhile, specifically for buyers in Bali, the chicken is not packaged, but is delivered directly to the wholesale buyer's warehouse. After arriving at the location, the chicken is immediately weighed and transferred to the buyer's storage area. Ibu Warni's chicken sales are divided into two categories, namely local and regional sales. Local sales are conducted in two locations, namely Genteng Market and Karanganyar, Banyuwangi, while regional sales occur in Jember and Bali. Our target market includes small traders and the community as end consumers, where chicken meat marketed to small traders will be resold to the community. Chicken meat sales in Mrs. Warni's business are divided into two categories, namely fresh meat and frozen meat. For frozen meat, sales are conducted in Jember, which is located at her neighbor's house. This frozen meat is stored in the freezer for 2 to 15 days to maintain its freshness

before being sold. The sale of frozen chicken is much cheaper than fresh chicken, with prices ranging from IDR 7,500 to IDR 15,000. Meanwhile, the price of fresh chicken is almost the same as the price in the market, which is between IDR 32,000 to IDR 40,000. Fluctuations in chicken meat prices are influenced by the availability of live chickens. In this case, consumers are served as well as possible, namely by being polite and friendly, providing accurate information about the product, and avoiding fraudulent practices such as adding weight to the scales. Mrs. Warni also receives complaints from her customers, especially regarding frozen meat. If the frozen meat is no longer fit for consumption when it reaches the consumer, Mrs. Warni will accept the return of the meat or exchange it for meat that is still fit for consumption.

The use of information technology in marketing and sales is still lacking. This business has not utilized social media as a means of promotion. However, in establishing relationships with buyers and for ordering media, entrepreneurs have utilized the Whatsapp application.

Mrs. Warni gives salaries to her workers by considering the type of work and the length of time they have worked, the salary is given every month with a salary amount that varies between Rp. 2,000,000 to Rp. 3,000,000 specifically for the marketing team in the Banyuwangi area. While the salary system for workers who participate in marketing in Bali is calculated in every 1 ton of chicken with a salary allocation of Rp. 400,000 which is distributed to 30 workers and the salary is given every week. In addition, as a form of appreciation, Mrs. Warni also gives bonuses to employees during holidays, in the form of basic necessities, cakes, and clothes, which add to their happiness.

From the explanation above, it is clear that the implementation of halal values at Bu. Warni's Poultry Slaughterhouse is very crucial, especially in the chicken slaughtering process. Because the slaughtering process is a determining factor in the halal status of chicken meat, improper slaughtering can result in the meat being considered as carcasses. In addition, maintaining halalness in the procurement of live chickens, weighing, packaging, halal labels, cleanliness, purity, and service is also very important. By maintaining all these aspects, the slaughterhouse can meet the requirements of Islamic law, which in turn will increase consumer satisfaction and loyalty.

CONCLUSION

UD. Mandiri Bu Warni Poultry Slaughterhouse has carried out a fairly good process, starting from providing chicken, halal slaughtering, to delivery to consumers. However, this slaughterhouse still does not fully maintain the purity of chicken meat, because it is only cleaned with water to make it look clean. In addition, even though it already has a halal certificate that is in the process of being extended, the packaging used does not include a halal label. UD. Mandiri Poultry Slaughterhouse has also not fully utilized social media to market chicken meat, and only uses WhatsApp to handle orders.

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