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Implementation of MUI Fatwa Number 12 of 2009 Concerning Halal Slaughtering Standards: A Case Study at the Ayam Bersaudara Poultry Slaughterhouse in Tuban Regency

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Abstract

Purpose *– This study examines the implementation of Indonesian Ulema Council (MUI) Fatwa No. 12 of 2009 on halal slaughtering standards at the Ayam Bersaudara Poultry Slaughterhouse (RPA) in Tuban Regency.*

Method *– This study employs a qualitative socio-legal approach. Data were collected through field observations and interviews, analyzed descriptively by comparing empirical findings with the provisions of MUI Fatwa No. 12 of 2009, and validated through technical triangulation.*

Results and Discussion *– The findings show that the slaughterhouse implements several halal requirements, including pre-slaughter inspections, sharp knives, basmalah recitation, trained halal slaughterers (Juleha), and post-slaughter death verification. Operations follow standard operating procedures (SOPs) under management supervision. However, the severance of the esophagus (mari'), trachea (hulqum), and both jugular veins (wadajain) could not be directly verified. Thus, several requirements have been implemented, but full technical compliance remains unverified.*

Implications *– Strengthening halal slaughtering requires effective supervision, continuous Juleha training and competency certification, and systematic verification to ensure compliance with MUI Fatwa No. 12 of 2009 and maintain public trust in poultry products.*

Keywords : *MUI Fatwa No. 12 of 2009; Halal Slaughtering; Poultry Slaughterhouse; Juleha; Halal Compliance.*

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INTRODUCTION

The halal status of chicken meat is determined not only by the species of the animal consumed but is also closely linked to how the animal is sourced, slaughtered, and handled. While chickens are considered halal (permissible) for consumption, their meat must still be obtained through a process that complies with Islamic requirements (Ramli et al., 2024). Muamar & Jumena (2020) explain that the halal status of chicken meat depends not merely on the type of animal, but also on the processes of slaughtering, processing, and handling, ensuring that the product does not come into contact with any non-halal substances.

A poultry slaughterhouse Rumah Potong Ayam or RPA serves as a vital facility for the entire process from the slaughter of live chickens to the production of carcasses ready for market or further processing. Operations at an RPA extend beyond the physical act of slaughter, they encompass a series of post-slaughter processing stages that occur before the product reaches the consumer (Kamilaini, 2023). In the practice of poultry slaughter, the assurance of a product's halal status relies heavily on the handling of the birds prior to slaughter, the equipment employed, the techniques used for exsanguination (bleeding), and the subsequent processing steps (Ryan & Lubis, 2022).

The procedure for slaughtering chickens is a critical link that determines the validity of their halal status and the quality of the carcass. Slaughtering is not merely the act of cutting a chicken's neck; rather, it involves a series of systematic and interconnected stages. These stages encompass the receipt of live chickens, pre-slaughter handling, the readiness and competence of the slaughterer, the suitability of the equipment, the execution of the slaughter itself, and subsequent processing and distribution.

Each stage plays a decisive role in maintaining the halal integrity and quality of the meat; negligence at any single stage directly compromises the validity of all subsequent stages (Rosyidi, 2025). Ensuring a product's halal status also demands integrity throughout the production process and post-production handling. Aditya and Hammam (2024) emphasize that halal assurance extends beyond the raw ingredients to include processing, storage, packaging, and distribution, ensuring the product remains free from cross-contamination with haram (prohibited) or *najis* (impure) substances. Consequently, the management of the slaughtering process serves as a fundamental pillar in producing chicken meat that is both halal and fit for consumption (Syarifuddin et al., 2022).

The appropriate use of equipment in a chicken slaughtering operation requires that the tools selected align with both operational needs and capacity. Equipment is a critical element, evaluated not merely by its availability, but also by its technical compliance with sharia compliant slaughtering standards. Beyond the equipment itself, the handling of chickens both before and during the slaughtering process demands a high degree of precision. Amin and Nurhalizah (2021) detail that the slaughtering process at a poultry processing facility consists of a continuous sequence of stages: transportation, receiving, shackling, slaughtering, exsanguination (bleeding), scalding, defeathering, evisceration, chilling, carcass cutting, packaging, freezing, storage, and finally, distribution. This sequence demonstrates that the oversight of halal integrity and meat quality does not conclude the moment the blade cuts the throat; rather, it extends throughout the entire post-slaughter handling chain.

Clear slaughtering procedures are essential to ensure legal certainty (*qath'iy*) that a chicken has died specifically as a result of a shari'ah-compliant slaughter, rather than from any other cause. Kholili (2021) emphasizes the importance of verifying that the chicken is still alive (*hayat maqdur 'alaiha*) at the time of slaughter and has not died prior to the process. A proper slaughter also contributes to food hygiene and safety. Ensuring the complete drainage of blood results in higher-quality meat, as any blood remaining within the muscle tissue can serve as a medium for the growth of spoilage bacteria. Thus, adherence to slaughtering guidelines is not merely a matter of religious observance (*'ibadah*/*shari'ah*), it is also closely linked to food safety (*thayyib*) and the shelf life of the product (Kholili 2021, in Tamaya & Widyamartha, 2025). Furthermore, the competence of the slaughterer is a primary determining factor, training and mentorship have been shown to enhance both the knowledge and technical skills of halal slaughterers (Juleha) in the performance of their duties (Hardi et al. 2024).

The technical and legal guidelines for halal slaughter in Indonesia are stipulated in the Indonesian Ulema Council (MUI) Fatwa Number 12 of 2009 concerning Standards for Halal Slaughter Certification (Indonesian Ulema Council, 2009). This fatwa establishes an imperative requirement that the animal to be slaughtered must be halal and alive at the time of slaughter (Chao, 2022). The person performing the slaughter must be a Muslim, have reached the age of maturity (baligh), be of sound mind, and possess an understanding of the procedures for sharia compliant slaughter.

The cutting implement must be sharp and must not be made of nail, tooth, or bone. During the act, the slaughterer is required to recite the basmalah and perform the cut in a single stroke, severing the esophagus (*mari'*), the trachea (*hulqum*), and the two jugular veins (*wadajain*) in the neck. Following the cut, it must be ensured that the animal has died completely as a direct result of the slaughter before it proceeds to the next stage of processing (Setiawan, 2020).

The provisions of MUI Fatwa Number 12 of 2009 also regulate post-slaughter handling. It is mandatory to ensure that slaughtered chickens are completely dead before they undergo the processes of scalding (immersion in hot water) and defeathering. If any failure occurs during the slaughtering process, the affected products must be immediately separated. The fatwa further mandates that the storage and distribution stages must maintain the integrity of the halal guarantee, ensuring there is no risk of contamination. The suitability of production sites, facilities, equipment, and even modes of transport are integral components of halal certification standards (Diyah, Riyanti & Karim, 2022). A thorough understanding of these regulations by business operators is crucial for providing legal certainty and ensuring the halal status of products (Makhtum & Faraby, 2021). For a poultry slaughterhouse (RPA) to be prepared to meet these standards, it must have well-structured Standard Operating Procedures (SOPs) and a Halal Assurance System (SJH) document (Salmia et al., 2026).

The implementation of MUI Fatwa Number 12 of 2009 in the field encompasses five key dimensions, the condition of the animal, the qualifications of the slaughterer, the suitability of the equipment, the slaughtering procedures, and post-slaughter handling (Rachmadin & Fitria, 2024). In practice, critical challenges frequently arise such as instances where chickens do not die immediately after slaughter, or the need for clarity in fiqh (Islamic jurisprudence) regarding procedures for re-slaughtering. Similarly, Najichah & Faraby (2024) emphasize that the oversight of halal standards must encompass all operational aspects of slaughterhouses from upstream to downstream. An integrated approach, grounded in the principles of halal (permissible), tayyib (wholesome/good), and ihsan (excellence/kindness), has become an urgent necessity for the standardization of modern slaughterhouses (Thaha, 2026).

Empirical studies across various regions reveal varying levels of compliance among poultry slaughterhouses (RPA) with the fatwa (religious rulings) issued by the Indonesian Ulema Council (MUI). Muamar and Jumena (2020) found that while some basic requirements are met, post-slaughter

handling in modest facilities often falls short in ensuring the animal is completely dead before further processing. Spatial layout, the separation of clean and dirty zones, and environmental sanitation are also critical for preventing contamination. From the perspective of maqashid syariah (the objectives of Islamic law), halal slaughter serves to protect religion (hifdh ad-din) and human life (hifdh an-nafs), while safeguarding consumers through food safety assurances and ensuring business sustainability (Mulia & Fuadi, 2026). Rising chicken meat consumption is driving the modernization of poultry slaughterhouses (Widodo et al., 2024), which necessitates systemic governance, process documentation, facility management, and the enhancement of the competencies of *Juleha* (certified halal slaughterers) (Ulyana, 2025). The implementation of halal standards also encompasses environmental hygiene, the segregation of holding pens, and internal oversight within the slaughterhouses (Selfiana & Hasanah, 2025). Consequently, evaluations based on empirical field evidence are essential for identifying the gaps between normative regulations and actual practices (Lubis, 2020).

The selection of the Ayam Bersaudara poultry slaughterhouse (RPA) in Tuban Regency was based on the need to examine the implementation of the Indonesian Ulema Council (MUI) Fatwa Number 12 of 2009 through the slaughtering practices carried out at the facility. This study investigates the stages of chicken slaughter, the role of the "*Juleha*" (certified halal slaughterer), the tools employed, the application of standard operating procedures (SOPs), oversight by the slaughterhouse management, and the handling of the chickens post-slaughter. The data obtained were compared against the provisions set forth in the fatwa to identify which aspects have been implemented and which remain unverified based on the research evidence. The selection of this site does not imply that any violations have occurred; rather, it stems from the need to obtain an empirical overview of how halal slaughter standards are applied.

This study aims to analyze the implementation of MUI Fatwa Number 12 of 2009 concerning Halal Slaughter Certification Standards at the "Ayam Bersaudara" poultry slaughterhouse in Tuban Regency specifically regarding the condition of the chickens prior to slaughter, the requirements for the slaughterer, the tools used, the slaughtering procedures, the application of SOPs, supervision, and post-slaughter handling. Furthermore, the study seeks to determine the extent to which these practices align with the fatwa's provisions, while also identifying aspects that could not be verified based on the available data.

METHOD

This study employs a qualitative approach, utilizing both field research and a socio-legal (empirical-juridical) perspective. Field research was conducted to gather firsthand data on chicken slaughtering operations at the Ayam Bersaudara Slaughterhouse in Tuban Regency (Bowen, 1997). The socio-legal approach was used to examine the implementation of the provisions set forth in MUI Fatwa Number 12 of 2009 within actual slaughtering practices. Through this approach, the fatwa's provisions were compared against the actual conditions and slaughtering activities at the Ayam Bersaudara Slaughterhouse. The study was conducted at the Ayam Bersaudara Slaughterhouse in Tuban Regency; this location was selected to assess how slaughtering operations there align with the halal slaughter standards stipulated in MUI Fatwa Number 12 of 2009.

The data in this study consist of both primary and secondary data. Primary data were obtained directly from the research site through observation and interviews with personnel involved in chicken slaughtering operations at the "Ayam Bersaudara" slaughterhouse in Tuban Regency. Interviews were conducted to gather information regarding the condition of the chickens prior to slaughter, the individuals performing the slaughter, the equipment used, the slaughter procedures, and post-slaughter handling. Secondary data were obtained from MUI Fatwa Number 12 of 2009, books, scientific journals, research articles, and other written sources related to halal slaughter.

Data collection was conducted through observation and interviews. Observations involved directly monitoring the chicken slaughtering activities, spanning from pre-slaughter handling to post-slaughter processing. Aspects observed included the condition of the chickens, the slaughtering process, the slaughterer, the equipment used, the slaughtering technique, and post-slaughter handling. Interviews were conducted in person with the slaughterer and representatives from the slaughterhouse (RPA) who were knowledgeable about the slaughtering operations. Interview questions were formulated based on the provisions set forth in MUI Fatwa Number 12 of 2009.

The collected data were subsequently analyzed using a descriptive-qualitative approach. Data derived from observations and interviews were selected and categorized according to the specific aspects under study: the condition of the chickens, the slaughterer, the equipment, the slaughtering process, and post-slaughter handling. The data were then compared against the provisions of MUI Fatwa Number 12 of 2009. The results of this comparison served to outline which aspects were being implemented

correctly and which required further attention regarding the chicken slaughtering operations at RPA Ayam Bersaudara in Tuban Regency. Data validity was ensured through technical triangulation specifically, by cross-referencing information obtained from interviews with that gathered through observations. This method ensured that information regarding the slaughtering process was not based solely on statements from informants but was also verified through direct observation.

DISCUSSION/RESULT OF THE FIRST PROBLEM FORMULATION

A. General Overview and Human Resource Qualifications at the Ayam Bersaudara Poultry Slaughterhouse (RPA), Tuban Regency

Ayam Bersaudara Poultry Slaughterhouse (RPA) in Tuban Regency is a poultry processing facility that employs an integrated production workflow, spanning from the receipt of live birds to the preparation of carcasses ready for distribution. According to management, the operational process begins with the intake of live chickens, followed by placement into killing cones, slaughtering, scalding in hot water, defeathering, and finally, evisceration. The facility's operations are reportedly based on internal Standard Operating Procedures (SOPs) and technical guidance provided by the slaughterer. Internal oversight is conducted directly by the head of the facility to ensure adherence to the established workflow.

Regarding the qualifications of its slaughterers, the poultry slaughterhouse (RPA) Ayam Bersaudara has added two individuals to its slaughtering staff. Interviews revealed that one of these slaughterers has been employed for six months and acquired his slaughtering skills through participation in Juleha (halal slaughterer) training. The management also mandates that all slaughtering personnel undergo similar training. In the context of industry regulations and standards, there is an urgent need to clarify these personnel qualifications. While participation in Juleha training provides foundational knowledge regarding sharia-compliant slaughtering procedures, this status differs both legally and technically from holding a formal Certificate of Work Competency issued by a Professional Certification Body (LSP) or the National Professional Certification Agency (BNSP). The absence of an officially licensed certification indicates that the human resources at this slaughterhouse currently meet only non-formal qualification standards. Yet, as emphasized by Khamidinal et al. (2018), the effective implementation of halal certification in poultry slaughtering operations is highly dependent on training, outreach, and the formal validity of the slaughterers' professional certifications.

Hardi et al. (2024) emphasize that continuous training for Juleha (halal slaughterers) is directly proportional to improved accuracy in slaughtering techniques. Furthermore, Ulyana (2025) asserts that verified qualifications

for slaughterers constitute a cornerstone of halal assurance, which must be defined through standard operating procedures and the proper management of facilities. Although the RPA Ayam Bersaudara (Ayam Bersaudara Poultry Slaughterhouse) has mandated internal training and outreach for its two slaughterers, the absence of a competency certificate specifically one based on BNSP (National Professional Certification Agency) standards remains a critical gap in achieving ideal professional qualifications. The operational workflow at this slaughterhouse generally aligns with the standard practices in the poultry industry as described by Amin & Nurhalizah (2021), encompassing receiving, slaughtering, exsanguination (bleeding), scalding, defeathering, and the processing of offal.

B. Execution of Chicken Slaughtering at the Ayam Bersaudara Slaughterhouse in Tuban Regency

The chicken slaughtering process at the Ayam Bersaudara poultry slaughterhouse (RPA) in Tuban Regency follows a sequential procedure. Before slaughter, the Juleha (certified halal slaughterer) and the management conduct an initial physical inspection to ensure the chickens are alive and healthy. Any chickens found dead before slaughter considered carcasses are set aside and not processed. Once inspected, the chickens are placed into "killer cones" with their heads facing downward to facilitate blood drainage. A sharp knife, prepared prior to the start of operations, is used for the slaughter. During the act, the Juleha recites the basmalah. Following the slaughter, the Juleha verifies that the animal has died by observing its reflexes or leg movements. If it is discovered that the jugular veins have not been completely severed, the management mandates a re-slaughter. Once death is confirmed, the chickens are submerged in boiling water, defeathered, and eviscerated.

To adhere to the principles of an objective, qualitative, juridical-empirical methodology, a clear distinction must be made between facts verified through visual means (field observation) and information limited to the verbal claims of informants (interview-based claims). The following table provides a summary of this evidence, juxtaposed with the parameters set forth in MUI Fatwa No. 12 of 2009:

Table 1. Compliance Evaluation Matrix for the Implementation of MUI Fatwa No. 12 of 2009

Parameters of MUI Fatwa No. 12/2009	**Interview Claims (Informant)**	**Empirical (Field) Observation Evidence**	**Verification Status**
Pre-slaughter Condition of Animals	The chickens are confirmed to be alive and healthy, any carcasses are separated.	Live chicken handling and physical separation prior to slaughter can be observed.	Verified
Juleha Qualifications	Participating in Juleha training.	The slaughterer carries out the execution independently.	Partially Verified (Confirmed to have completed training, but not yet BNSP-certified)
Suitability of Tools & the Basmalah	Use a sharp knife and recite the basmalah.	The knife is sharpened before use, and the basmalah is recited.	Verified
Severing of 3/4 Passages (Mari', Hulqum, Wadajain)	Three passages are claimed to have been severed in a single stroke.	It cannot be visually confirmed due to the high speed of the cut and the stacking of the carcasses.	Unverified
Confirming Death After Slaughter	Wait until the animal is dead, checking for leg reflexes.	Chickens are left in the killing cone before entering the hot water scalding tank.	Verified
Follow-up Slaughter Procedure	Re-slaughtering is performed if the initial cut was incomplete, in accordance with the relevant school of jurisprudence (madhhab).	Evidence of a second cut is identified on certain carcasses.	Verified

Source : data analyze

C. Implementation of MUI Fatwa No. 12 of 2009 Regarding Chicken Slaughter at the Ayam Bersaudara Slaughterhouse in Tuban Regency

MUI Fatwa Number 12 of 2009 outlines provisions regarding the condition of the animal prior to slaughter, the requirements for the slaughterer, the tools used, slaughter procedures, the recitation of the "Basmalah", confirmation of the animal's death, and post-slaughter handling. Research findings indicate that chickens destined for slaughter at the Ayam Bersaudara Poultry Slaughterhouse (RPA) undergo a preliminary physical examination. The "Juleha" (certified halal slaughterer) verifies that the chickens are alive and healthy before slaughter takes place; if a chicken is found to be dead prior to the process, it is not slaughtered.

This practice demonstrates attention to the condition of the chickens before slaughter, aligning with the requirements of MUI Fatwa Number 12 of 2009, which mandates that the animal must be alive at the time of slaughter. The slaughter process is carried out by a "Juleha" (Khamidinal et al., 2018). Interview results reveal that the Ayam Bersaudara RPA employs two "Juleha". Management also stated that slaughterers working at the facility are required to undergo "Juleha" training. This indicates an effort by the RPA to ensure that its "Juleha" possess the necessary knowledge regarding slaughter procedures in accordance with MUI Fatwa No. 12 of 2009.

A sharp knife is the tool used for the slaughtering process. The slaughterer (juleha) explains that ensuring the knife is sharp is a preparatory step taken before the slaughter begins, in accordance with the requirements of MUI Fatwa No. 12 of 2009, which mandates the use of a sharp instrument. The slaughterer also recites the "*basmalah*" during the slaughtering process; the slaughterer stated that they recite the "basmalah" while slaughtering the chickens. This practice aligns with the provisions of MUI Fatwa No. 12 of 2009 regarding the invocation of Allah's name during slaughter. In practice, the chicken is placed inside a killing cone with its head facing downward; according to the slaughterer, this position facilitates faster blood drainage. MUI Fatwa No. 12 of 2009 stipulates that slaughter must be performed by severing the esophagus (mari'), the trachea (hulqum), and the two jugular veins (wadajain). Based on interview findings, the slaughterer explained the positioning of the chicken and the blood drainage process. After the slaughter, the slaughterer verifies that the chicken is dead before it proceeds to the processing stage; this check is performed by pressing the chicken's leg to observe whether there is any remaining movement (Annisa, 2026).

The inspection stages indicate that the poultry processing facility (RPA) does not immediately proceed to processing after slaughter but first verifies the condition of the chicken. This aligns with the provisions of MUI Fatwa Number 12 of 2009 regarding the requirement to confirm the animal's death resulting from the slaughter process before proceeding to subsequent steps. Management also provided an explanation regarding situations where the chicken's neck vessels were not fully severed; they stated that any uncut sections would be cut again, noting that this practice adheres to a permissible school of thought. Once the chicken's death is confirmed, processing begins. Management explained that the chickens are immersed in boiling water, de-feathered, and then eviscerated. MUI Fatwa Number 12 of 2009 also regulates post-slaughter handling, including aspects of processing, storage, and distribution.

The implementation of Standard Operating Procedures (SOP) is an integral part of the chicken slaughtering process at RPA Ayam Bersaudara. Management states that all employees work in accordance with the SOP followed by the "Juleha" (certified halal slaughterer). The facility manager also oversees the entire process from start to finish, ensuring that slaughtering operations adhere to established procedures. From a broader perspective, Mulia & Fuadi (2026) indicate that halal slaughter is also linked to the objectives of upholding religious principles, ensuring food safety and quality, and maintaining business continuity. Thus, the implementation of MUI Fatwa Number 12 of 2009 should be understood not merely as compliance with technical slaughtering requirements, but also as a means of maintaining public trust in the chicken meat products being produced.

Based on the research findings, the implementation of MUI Fatwa Number 12 of 2009 at the Ayam Bersaudara slaughterhouse in Tuban Regency is evident in several practices confirmed through interviews, such as inspecting the condition of chickens prior to slaughter, refraining from slaughtering chickens that are already dead, using sharp knives, reciting the "Basmalah", utilizing killing cones, inspecting the condition of chickens after slaughter, ensuring slaughter is performed by individuals trained in "Juleha" (halal slaughtering techniques), adhering to Standard Operating Procedures (SOP), and maintaining internal supervision. However, not all provisions of MUI Fatwa Number 12 of 2009 could be verified through the available interview data. Overall, the chicken slaughtering operations at the Ayam Bersaudara slaughterhouse in Tuban Regency demonstrate an effort to implement halal slaughter standards through "Juleha" training, the use of sharp knives, the recitation of the "Basmalah", pre- and post-slaughter

inspections, the application of SOP, and supervision throughout the slaughtering process.

CLOSING

Research findings regarding the implementation of MUI Fatwa Number 12 of 2009 concerning Halal Slaughter Certification Standards at the Ayam Bersaudara poultry slaughterhouse in Tuban Regency indicate that these standards have been applied across several stages of the chicken slaughtering process. This implementation is evidenced by the inspection of the chickens' condition prior to slaughter, the handling of chickens that die before the slaughtering process, the use of sharp knives, the recitation of the basmalah, and the post-slaughter inspection to ensure the animals are dead before they proceed to the processing stage. Furthermore, the slaughtering process is conducted in accordance with internal standard operating procedures (SOPs) and is subject to oversight by the slaughterhouse management. The commitment to maintaining these standards is also reflected in the fact that two slaughterers have completed training for halal slaughter practitioners (Juleha).

However, research findings indicate that the implementation of the provisions set forth in MUI Fatwa Number 12 of 2009 cannot yet be considered fully met, based on the evidence obtained. The severing of the esophagus (mari'), the trachea (hulqum), and the two jugular veins (wadajain) could not be directly verified through observation, as the slaughtering process occurs very rapidly. Furthermore, a slaughterer's participation in Juleha (halal slaughterer) training cannot be equated with the possession of an official certificate of competence. The practice of re-slaughtering in cases where the chicken's neck has not been completely severed also requires further examination in light of fiqh (Islamic jurisprudence) provisions and the prevailing standards for halal slaughter.

These findings indicate that the implementation of halal slaughter is not sufficient to be assessed only by the existence of SOPs, the use of appropriate equipment, and statements from the management. Fulfillment of standards also needs to be supported by evidence that can be met at each stage of slaughter. Therefore, supervision needs to be directed not only at chicken preparation and inspection after slaughter, but also at the technical accuracy of slaughter, the slaughterer's competence, and the handling of the chicken before it enters the processing process. Strengthening documentation and regular evaluation can be a step to help ensure that operational procedures run in accordance with established provisions.

This study provides an empirical overview of halal slaughter standards at the operational level of a chicken slaughterhouse, specifically highlighting the discrepancies between the procedures described by the management and the practices observed firsthand. Consequently, this research not only contributes to assessing the implementation of the Indonesian Ulema Council (MUI) Fatwa Number 12 of 2009 at the Ayam Bersaudara chicken slaughterhouse in Tuban Regency, but also underscores the critical importance of technical verification in ensuring halal slaughter within such facilities. These findings can serve as a basis for the slaughterhouse management to enhance the competence of slaughterers, strengthen oversight, and ensure that every stage of the slaughtering process complies with halal requirements.

Based on these findings, the management of the Ayam Bersaudara poultry slaughterhouse in Tuban Regency needs to enhance the assurance of slaughterers competence through continuous training and appropriate certification, strengthen oversight of slaughtering techniques, and evaluate procedures regarding re-slaughtering. Future research is advised to examine in greater depth the technical compliance of slaughtering practices with the provisions of the fatwa (Islamic legal ruling) incorporating more detailed observations, reviews of slaughterers' competency documentation, and an analysis of Islamic legal perspectives on re-slaughtering. Such measures are expected to yield a more comprehensive assessment of halal slaughtering standards and contribute to strengthening the halal assurance for chicken meat provided to the public

The findings of this study have several practical, regulatory, and academic implications. Practically, the study highlights the importance of strengthening the implementation of halal slaughtering standards at poultry slaughterhouses through improved supervision, continuous training, and competency certification for halal slaughterers (Juleha). Particular attention should be given to ensuring that the esophagus (mari'), trachea (hulqum), and both jugular veins (wadajain) are properly severed in accordance with MUI Fatwa Number 12 of 2009. The findings also emphasize the need for more systematic documentation and verification of slaughtering procedures to ensure that compliance is supported by observable evidence rather than relying solely on management statements or existing standard operating procedures (SOPs).

From a regulatory perspective, this study underscores the importance of strengthening institutional oversight and technical evaluation mechanisms to ensure that halal slaughtering practices are consistently implemented in

accordance with established Islamic legal standards. The distinction between participation in Juleha training and formal professional competency certification also indicates the need for clearer qualification standards for slaughterhouse personnel.

Academically, this study contributes to the empirical understanding of the relationship between Islamic legal norms and their implementation in contemporary poultry slaughtering practices. By identifying the gaps between normative requirements and observable field practices, it provides a basis for further socio-legal research on halal assurance, slaughterhouse governance, and the effectiveness of halal certification standards in Indonesia.

CONFLICT OF INTEREST

The authors declare that there are no conflicts of interest, whether financial, professional, or personal, that could have influenced the research, its findings, or the publication of this manuscript.

Contributor Role Taxonomy (CRediT)

Ahmad Arifin: Conceptualization, Methodology, Investigation, Data Curation, Formal Analysis, Writing – Original Draft Preparation.
Mohammad Hipni: Supervision, Validation, Writing – Review and Editing.
Muttaqin Choiri: Validation, Writing – Review and Editing.

Generative AI

During the preparation of this manuscript, the authors used ChatGPT (OpenAI) to assist with language refinement, grammar checking, and improving the clarity of the academic writing. All AI-assisted content was reviewed, revised, and verified by the authors. The authors take full responsibility for the accuracy, originality, and integrity of the manuscript.

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