

Implementation of The Halālan Thayyiban Concept at Anis Chicken Slaughterhouse, Banjarsari Kulon Village, Madiun Regency

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ABSTRACT

Halālan thayyiban is a criterion that Muslims must meet in consuming food, ensuring not only good taste but also compliance with halal and wholesome standards. The issue identified is the mixing of unwashed and washed chickens during the slaughter process, affecting hygiene, sanitation, and ultimately the halal status of the meat. The research aims to assess the implementation of halālan thayyiban through hygiene and waste management sanitation, identify obstacles in its application, and examine the impact of hygiene and sanitation practices on the halal status at the "ANIS" Poultry Slaughterhouse in Banjarsari Kulon Village, Madiun Regency. This field research employs a qualitative approach, gathering written and oral data from interviews and observations. The findings reveal that: (1) The "ANIS" Poultry Slaughterhouse has implemented halālan thayyiban principles. However, improvements are needed in hygiene and waste management sanitation to fully achieve halālan thayyiban standards. (2) Challenges include limited understanding of halal and thayyib concepts, inadequate waste management facilities, resource constraints, and insufficient supervision and monitoring. (3) Implementing hygiene and sanitation in waste management positively impacts the halal status of the chicken meat produced.

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INTRODUCTION

Law Number 33 of 2014 established the Halal Product Assurance Organizing Agency (BPJPH) as an institution under the Ministry of Religious Affairs responsible for ensuring halal product certification (Nur Kasanah & Muhammad Husain As Sajjad, 2022). The existence of BPJPH is crucial in ensuring the availability of halal products in Indonesia, contributing to a safe, comfortable, and optimal life for society

(Muhammad Aziz, Ahmad Rofiq, & Abdul Ghofur, 2019). The Halālan Thayyiban concept is essential for Muslims in consuming food. 'Halal' means permitted and lawful according to Islamic law, while 'thayyiban' means good, healthy, safe, and pure (Christanti, Widodo, & Daroji, 2023). In the context of food, this means that products must meet high-quality and safety standards. The consumption of halālan thayyiban products is not only an increasingly important need for Muslims in Indonesia but also a global trend, with non-Muslim countries such as Thailand, Japan, and India also producing halal products (Tamimah, Sri Herianingrum, Inayah Swasti Ratih, Khofidlotur Rofi'ah, & Umami Kulsum, 2018).

One of the most in-demand food commodities among the public is processed meat products, particularly chicken. Chicken meat, a product of the livestock industry from slaughterhouses, is widely consumed in Indonesia, including in Madiun Regency. Chicken slaughterhouses play a vital role in maintaining the cleanliness and sanitation of the slaughtering process to ensure that the resulting products are safe, clean, and halal (Sri Rejeki, 2015:46). These standards are regulated in the Decree of the Minister of Agriculture regarding the requirements for slaughterhouses and meat production units, covering environmental aspects, building construction, and necessary facilities. However, the slaughtering practices at Anis Chicken Slaughterhouse in Banjarsari Kulon Village, Madiun Regency, are still carried out traditionally with limited facilities (Rokhani, 2024). This manual process often fails to meet the required cleanliness and sanitation standards, resulting in poor-quality chicken carcasses. The practice of mixing unwashed chickens with washed ones is also an issue, potentially reducing meat quality and neglecting halal slaughtering standards.

The lack of hygienic and sanitation standards in managing chicken meat at Anis Chicken Slaughterhouse reduces public trust in the products produced. Concerns about the risk of poisoning and disease make people avoid consuming meat considered unhygienic (Rahima, 2024). Therefore, it is crucial to pay attention to waste management systems and the implementation of strict hygiene standards in slaughterhouses to ensure the quality, safety, and halal status of the products produced. Further research is needed to examine and analyze the implementation of the halālan thayyiban concept in meat commodities in Madiun Regency. This article aims to evaluate the application of the halālan thayyiban concept at Anis Chicken Slaughterhouse in Banjarsari Kulon Village, Madiun Regency, to ensure that the chicken meat produced meets established quality, safety, integrity, and halal standards.

LITERATURE REVIEW

Definition of Halālan Thayyiban

The word 'halal,' etymologically, is derived from the term yahullu-hallan wa halālan wa hulālan, which means to release, untie, dissolve, resolve, free, and permit. Terminologically, 'halal' refers to things that are permissible and allowed because they are free from or not bound by prohibitive regulations. It can also be defined as anything free from worldly and otherworldly harm (Nurwulan Purnamasari, 2020).

According to Yusuf al-Qardawi, halal is something mubah (permissible), free from prohibition, and allowed by the Lawgiver (Syari') to be performed (Muhammad Yusuf Qardawi, 1993:16).

The word thayyib in the above verse linguistically means delicious, good, healthy, and soothing (most importantly) (Abad Badruzaman, 2013:170). Wahbah al-Zuhayli explains that thayyiban, when referring to food, implies that it has no element of shubhat (ambiguity), is not sinful (when consumed), and has no relation to the rights of others. Based on this explanation, it can be concluded that the concept of halālan thayyiban encompasses food and beverages that are lawful according to Islamic law and beneficial to humans. This benefit depends on its suitability to the individual, providing physical and mental health. Additionally, its cleanliness and purity must be ensured, and it must not contain elements of shubhat (ambiguity) or sin, including in the manner it is obtained.

Categories of Halālan Thayyiban

There are several conditions and concepts of halal in food consumption that can serve as a reference for worshiping Allah (Erna Hanifah, 2011:5):

- a. Although food may be considered halal, several aspects are often overlooked, such as the preparation process, cleanliness, purity, cooking utensils, and the place where it is prepared. The following points must be observed:
 - 1) It must not include animals that are prohibited or not slaughtered according to Islamic law.
 - 2) It must not contain impurities (najis), such as pork (or its derivatives), carrion, narcotics, and seasonings must also be free from impurities.
 - 3) It must not mix with anything haram, whether during preparation, processing, or storage (Yusuf Qardhawi, 2000:)
- b. Halal food is inherently good, but the definition of "good" is subjective and varies from person to person. Therefore, one must be wise in choosing food that suits their physical and mental condition. For example, a person with high cholesterol should avoid excessive meat consumption as it can harm their health, rendering the food effectively haram for them. Even if the food is originally halal and good, those with such conditions must avoid overindulgence to maintain their health.
- c. Shubhat occurs when there is doubt or mixing between halal and haram. Doubt may arise regarding why something is deemed halal or haram. Mixing can occur when haram elements are combined with halal, making it difficult to distinguish between the two. The best way to avoid shubhat is through wara' (cautiousness). An example of this cautiousness is found in the story of Umar ibn al-Khattab. He once drank milk from a camel given as charity, then doubted its permissibility. Feeling uncertain, Umar inserted his fingers into his mouth to induce vomiting, ensuring the milk was expelled from his stomach (Muhammad Iqbal, 2010:15).

Hygiene and Sanitation

Hygiene is a health effort aimed at maintaining and protecting cleanliness, such as washing hands with clean water to ensure hand cleanliness (Sri Rejeki,

2015:3). According to Brownell, hygiene is the practice of maintaining and protecting human health. Prescott categorizes hygiene into two aspects: 'Personal Hygiene,' which concerns the individual, and 'Environmental Hygiene,' which concerns the surrounding environment. According to the Indonesian Ministry of Health (Kemenkes RI), hygiene is a health effort that involves maintaining and protecting individual cleanliness (Kementrian Kesehatan, 2015). Sanitation refers to efforts by humans to ensure a healthier environment, covering soil, physical surroundings, water, and air. It includes the provision of clean drinking water and waste disposal facilities. According to Hopkins, sanitation is the monitoring of environmental factors that influence human health. WHO defines sanitation as the control of several physical environmental factors that can affect humans, particularly those that negatively impact physical development, health, and the living environment (Nurmasari Widyastuti & Vita Gistin Almira, 2019:2). Sanitation focuses on disease prevention by emphasizing activities aimed at improving the health of human living environments. Therefore, in this context, sanitation refers to the environment itself.

Factors Influencing Hygiene and Sanitation

According to Murtidjo, factors affecting poultry slaughterhouses include (Murtidjo, B. A, 2011) :

a. Facilities and Infrastructure

Facilities and infrastructure are critical in ensuring the production of safe and wholesome meat, as well as smooth distribution to consumers. Both slaughterhouses (RPH) and poultry slaughterhouses (RPU) must have adequate facilities and infrastructure. An RPH should be equipped with: Well-maintained roads that allow animal transport vehicles to access the slaughterhouse, A sufficient and clean water supply meeting water quality standards, Proper waste management facilities for both solid and liquid waste.

b. Waste Disposal System

Waste management at slaughterhouses should be located far from residential areas and must include waste treatment facilities. The liquid waste disposal system must be large enough to ensure smooth waste flow, made from easy-to-clean, waterproof materials that prevent soil contamination, and designed for easy monitoring and maintenance. The drainage system should remain covered to avoid unpleasant odors. Solid waste, especially hazardous or toxic waste, should undergo proper treatment before disposal at the final waste site.

c. Equipment

The equipment used should be as simple as possible and easy to clean. Additionally, the equipment in slaughterhouses should be made of rust-resistant materials with smooth surfaces that are non-porous, making them easy to clean and preventing microbial growth. All equipment must be cleaned and disinfected regularly, using appropriate disinfectants daily.

Challenges Affecting Halal and *Thayyib* Animal Slaughter

The factors that can hinder the implementation of halal and thayyib poultry slaughter include (Djalal Rosyidi, 2017:99-100):

- a. Limited understanding of the halālan thayyiban concept
Halal is a necessary requirement for the use of food ingredients, while *thayyib* refers to quality that is good and clean. If the slaughterhouse owner lacks a clear understanding of these two concepts, implementation will face significant challenges.
- b. Facilities and waste management method
Slaughterhouses require proper facilities to support effective waste management. Essential facilities such as waste storage areas, cleaning machines, and odor control equipment are often unavailable or insufficient.
- c. Limited resources
Implementing halal and *thayyib* practices requires additional time and effort for monitoring and ensuring compliance. A lack of time or resources on the part of the slaughterhouse owner can hinder the proper application of these principles.
- d. Lack of supervision and monitoring
The application of halal and *thayyib* principles in poultry slaughterhouses requires strict supervision at every stage of production, from chicken processing to cooking. Insufficient monitoring can lead to the potential use of non-halal or non-*thayyib* materials or practices.

Impact of Hygiene and Sanitation Implementation on Meat Halal Status

According to the 1980 MUI Fatwa on Food and Beverages Contaminated with Impure/Prohibited Substances (Joko Hermanianto dkk., 2022:29):

- a. Any food or beverage that is clearly mixed with impure (*najis*) or prohibited (*haram*) substances is considered *haram* (**forbidden**).
- b. Any food or beverage suspected of being mixed with impure or prohibited substances should be avoided.
- c. In cases where the contamination of food or beverages with impure or prohibited substances is uncertain, the MUI should request the relevant authorities to conduct laboratory tests to determine its permissibility.

METHOD

This study is a field research employing a qualitative approach. The qualitative research is naturalistic and conducted at the research site, which is the Anis Chicken Slaughterhouse in Banjarsari Kulon Village, Madiun Regency. The qualitative method was chosen due to its flexibility in complex situations, its ability to capture direct relationships between the researcher and respondents, and its sensitivity to changes in values. This approach aims to understand the phenomena experienced by the research subjects, such as perceptions, motivations, and actions, through verbal descriptions in a natural context. Data were collected through narratives and descriptions to uncover facts related to the implementation

of the *halālan thayyiban* concept at the research site. The study focuses on an in-depth understanding of the meanings and processes occurring in the field, which cannot be tested in a laboratory setting.

RESULT AND DISCUSSION

Analysis Of The Implementation Of The Halālan Thayyiban Concept Through Hygiene And Sanitation In Waste Management

After conducting observations and research at the “ANIS” Chicken Slaughterhouse in Banjarsari Kulon Village, Madiun Regency, it was found that the implementation of the *halālan thayyiban* concept in the chicken slaughtering process meets several criteria:

a. Cleanliness and Purity of Halal Food:

- 1) Slaughter Process: The chickens are slaughtered according to Islamic law, with the intention of doing it in the name of Allah, at the proper location (the respiratory tract and blood vessels), ensuring quick death and complete blood flow.
- 2) Cleanliness from Impurity (*Najis*): Efforts are made to avoid impurity by performing gradual slaughtering to keep the meat fresh and prevent spoilage.
- 3) Hygiene and Sanitation: Hygiene and sanitation are applied in waste management through adequate facilities, such as good road access and a clean water supply. However, liquid waste management is still lacking, with washing water being disposed of directly into rivers, which violates cleanliness and environmental principles.
- 4) Equipment: The equipment used is rust-resistant, easy to clean, and is cleaned after the slaughtering process, though cleanliness and sanitation still require attention.

b. Meat Quality and Safety:

- 1) **Halālan Thayyiban Quality:** The chicken meat is ensured to be free from harmful substances that could damage consumer health. The primary focus is customer satisfaction and a commitment to avoiding materials that could be harmful to health.
- 2) **Doubtful (*Syubhat*):** The chicken meat is not entirely hygienic due to the mixing of unwashed and washed chickens and the use of stagnant water tanks, raising doubts about the cleanliness of the meat.

Based on the analysis, the implementation of the *halālan thayyiban* concept is progressing well in several aspects, but improvements are still needed in hygiene and sanitation for waste management to achieve a perfect *halālan thayyiban* standard.

Analysis Of The Implementation Of The Halālan Thayyiban Concept Through Hygiene And Sanitation In Waste Management

The research identified several obstacles hindering the implementation of the *halālan thayyiban* concept at the «ANIS» Chicken Slaughterhouse:

- a. Limited Understanding of the *Halālan Thayyiban* Concept: Workers have not fully understood that the halal concept not only covers the permissibility under Islamic law but also includes the quality and safety aspects (*thayyiban*).
- b. Inadequate Waste Management Facilities: While efforts have been made in managing solid waste, liquid waste is directly disposed of into rivers without further treatment, leading to environmental pollution.
- c. Limited Resources: The lack of equipment and trained personnel hinders the optimal implementation of the *halālan thayyiban* principles.
- d. Insufficient Supervision and Monitoring: The lack of oversight creates gaps for practices that do not align with the *halālan thayyiban* principles. It is crucial for individuals to be aware of the importance of performing their tasks honestly and in accordance with Islamic principles.

Analysis Of The Impact Of Hygiene And Sanitation In Waste Management On The Halal Status Of The Meat

The implementation of hygiene and sanitation in waste management at the “ANIS” Chicken Slaughterhouse has a positive impact on the halal status of the chicken meat produced:

- a. Cleanliness and Halal Status: Proper hygiene and sanitation prevent contamination with haram/najis substances, ensuring that the meat remains halal and safe for consumption.
- b. Consumption Safety: The use of injected water on chicken meat can damage its quality and increase bacterial risks, highlighting the importance of proper handling to ensure the meat is safe to consume.
- c. Consumer Confidence: The correct application of hygiene and sanitation enhances Muslim consumers’ confidence in the halal status and quality of the chicken meat produced.

Overall, although the principles of *halālan thayyiban* are being implemented, further improvements are needed in several aspects of hygiene and sanitation to ensure these principles are applied to their fullest extent and maintained sustainably.

CONCLUSION

Referring to the problem formulation and discussion of the implementation of the *halālan thayyiban* concept through hygiene and waste management sanitation at the Anis Chicken Slaughterhouse in Banjarsari Kulon Village, Madiun Regency, the researcher draws the following conclusions:

1. The Anis Chicken Slaughterhouse has applied the principles of *halālan thayyiban* in the following aspects: 1) Chicken slaughtering procedures that comply with Islamic law, 2) Handling of the meat in a manner that does not harm the physical or mental well-being of consumers and is free from shubhat (ambiguity).
2. However, there are still areas for improvement in terms of hygiene and waste management sanitation. Enhancements in these areas are necessary to fully achieve the *halālan thayyiban* principles.

3. The implementation of hygiene and sanitation in waste management has a positive impact on the halal status of the chicken produced. This includes preventing contamination by impure or prohibited substances, avoiding the consumption of doubtful meat, and ensuring the safety and quality of the chicken meat produced.
4. The implementation of hygiene and sanitation in waste management has a positive impact on the halal status of the chicken meat produced. It helps prevent contamination with impure or prohibited substances (haram/najis), avoids the consumption of doubtful meat, and ensures the safety and quality of the chicken meat.

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