

Chickan Slaughter Mechanism In Realizing Halal Product Guarantee (Studi on The Light Lasinrang Chicken Slaughterhouse)

Abustani Ilyas¹⁾, Muhammad Zaifuddin²⁾, Syarifuddin³⁾

^{1,2,3}Faculty of Economics and Islamic Business UIN Alauddin Makassar

*Email correspondence: abustaniilyas23@gmail.com

Abstract

Halalness of a product is a mandatory need for every consumer, especially Muslim consumers. In the international trade system, the issue of certification and marking halalness of products has received good attention in order to provide protection for Muslim consumers around the world as well as as a strategy to face the challenges of globalization. This study aims to find out how the process of slaughtering chickens in the Lasinrang Chicken Slaughterhouse and how the operational process of the Lasinrang Chicken Slaughterhouse in realizing the Halal Assurance System (SJH). The research methods used are qualitative with a femomenological approach, data sources used primary and secondary, methods of collecting interview data, observation, and documentation, data analysis techniques, namely data reduction, data presentation and conclusion drawing. The results of the study found that first, the process of slaughtering animals in the Ayam Lasinrang slaughterhouse is in accordance with the provisions of Shari'a through the method of using a sharp knife, facing the Qibla and always threatening bismillah every time you slaughter a chicken. Second, the Operational Process in realizing the halal assurance system at the chicken slaughterhouse in Lasinrang is still in the process stage because to have Halal certification, it must go through MUI supervision with a training model held by MUI regarding Halal certification to get Halal assurance system certification so that consumers can feel comfortable in buying a chicken cut.

Keywords: Slaughter, Halal Assurance System, MUI

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1. INDRODUCTION

It is undeniable that the development of halal labels in the business world in Indonesia has now become a trend in itself. The need for halal products is an effect of the increasing level of public awareness, especially consumers who are Muslim to Islamic laws and provisions in terms of their lives. Islam teaches that the economic system covers all aspects of the economy, but currently it seems that the Islamic economic system is identical to the concept of finance and banking. The economic system in Islam which includes all aspects can be proven by reality, one of which is the guarantee of Muslim consumers (halal certification) for all products in the country of Indonesia in the context of guaranteeing producers to consumers, which in this case the majority of the Indonesian population is Muslim. . One of the current problems related to halal labeling on chicken products

is about halal certification which aims to protect the public, especially Muslims from haram products and endanger health.(Nurmaydah, Agensy, Siti Asmaul M, 2018)

Apart from that, it is related to problems in the process of slaughtering chicken pieces which, when viewed in general, are currently causing many irregularities and doubts, whether it has really been slaughtered according to Islamic law and has fulfilled the halal slaughter mechanism or vice versa. For this reason, in this study, we tried to explore more deeply related to the process of slaughtering chickens at one of the slaughterhouses, namely "Lasinrang Light Chicken Slaughterhouse" as a sample whether it is truly halal and fulfills the mechanism of animal slaughter in Islam or not. Because as a society, especially Muslims, it is very important to guarantee halal products for all kinds of products consumed. Not

only Muslim consumers, significant interest also occurs in non-Muslim consumers towards halal-certified food products.

There are many things that cause the interest of non-Muslim consumers, especially to slaughtered meat. One of them is because the halal guarantee of slaughtered meat is not only based on the ritual at the time of slaughter but also pays attention to the health and feasibility factors of the meat, cleanliness, and age of the animal being slaughtered. (Khamidinal, krisdiyanto didik, Dkk, 2018) These factors increase the selling value of certified livestock products. As the population increases, the need for halal food increases. The opportunity for slaughtering halal-certified chickens is getting bigger. The production of halal chicken meat needs to be guaranteed by several regulations and rules that technically regulate the slaughtering process, inspection, animal slaughtering tools and skills of the slaughterer. However, the implementation of these regulations in the field has encountered problems because many slaughtering businesses are small in scale and have not been standardized. This raises the uncertainty of halal assurance of chicken meat in the community. (Sucipto, 2020)

The halalness of a product is a mandatory requirement for every consumer, especially Muslim consumers. In the international trade system, the issue of product halal certification and marking has received good attention in order to provide protection for Muslim consumers around the world as well as a strategy to face the challenges of globalization. (DHDA Damit, Amran Harun, 2017) In Indonesia itself, Law Number 33 of 2014 has been established regarding Halal Product Guarantee. With this regulation, it further emphasizes the urgency of the halal-haram issue in the production chain from business actors to the community for consumption. This is a form of state protection in protecting consumers. (Charity, 2017) In business in today's era, someone must go through things that make him responsible. One of the efforts in Cahaya Lasinrang, South Sulawesi to create halal assurance is through a process that is in accordance with Islamic principles.

According to Agus Kholi, the implementation of a halal product guarantee system in general LPPOM-MUI has a major role in all food and beverage products and in particular with the practice of slaughtering chickens on the market, however, LPPOM-MUI for now only focuses on chicken

slaughterhouse companies. and slaughterhouses. Supporting and inhibiting factors in growing public knowledge of slaughtered animals circulating in the market are people's understanding of the meaning of the hadith of the Prophet Muhammad which states that when you get meat that is not clear on its halal status, say basmalah then eat it and always slaughter halal. provide advice to friends and the community. So based on this research, the process of the halal assurance system has an impact on all food and beverage products, especially with chicken pieces. (Kholili, Agus, 2021) Based on the description above, the research questions that can be used are as follows: The First, How is the process of slaughtering chickens at the Lasinrang Chicken Slaughterhouse?. The Second, What is the operational process of Lasinrang Chicken Slaughterhouse in realizing the Halal Assurance System (HAS)?.

2. METHOD RESEARCH

The research methods used are qualitative with a phenomenological approach, data sources used primary and secondary, methods of collecting interview data, observation, and documentation, data analysis techniques, namely data reduction, data presentation and conclusion drawing.

3. RESULT AND DISCUSSION

3.1. The Process Of Slaughtering Chicken At Lasinrang Chicken Slaughterhouse

Slaughter etymologically means cutting, splitting or killing an animal. In the view of the Shafi'i and Hambali schools of thought, slaughter is the act of slaughtering certain animals that can be eaten by cutting their throat and throat. As for the position of cutting at the top of the neck (al-halq) or below the neck (labbah), or in a situation where it is not possible to slaughter at the neck, then a deadly stabbing is carried out in any part of the animal's body. Slaughter is a lawful condition for eating edible land animals. That is, it is not lawful to eat any animal that can be eaten without slaughtering in accordance with the rules of Shari'ah. In slaughtering there are pillars and conditions that must be met. Slaughter is prescribed by a Muslim or People of the Book, the slaughter of the People of the Book is lawful, as Allah says: "*Today the good ones are made lawful for you. the food (slaughter) of those who were given the Book is lawful for you, and your food is lawful (too) for them...*". (Al-Ma'idah: 5) (Nurfidini Ristianri & Masduki, 2017)

Even animals that are lawful for eating, still cannot be eaten except by cutting (slaughtering), other than fish and grasshoppers. The terms of this slaughter have been regulated in Islamic law both from the person who slaughters, the animal to be slaughtered and the tools for slaughter. The slaughter is obligatory as follows: The first is that the slaughterer is an intelligent person, whether he is a man or a woman, whether a Muslim or a person of the book. The second is that the tools used to slaughter must be sharp, so as to allow the flow of blood and cut the throat, such as knives, stones, wood, swords, glass, blades, all of which have sharp edges that can cut like a knife, as well as bones. The third is the severing of the throat and the passage of food and drink, and it is not required to separate and it is not required to cut off the two veins. Fourth is to mention the name of Allah. (Ahmadi, 1994)

The method of slaughtering animals at the Lasinrang Chicken slaughterhouse is in accordance with the provisions of the Shari'a above. As the results of field observations in the form of interviews conducted by researchers, one of the employees said:

"To slaughter chickens we always use a sharp knife, facing the Qibla and always say bismillah every time we slaughter a chicken."

Attention regarding the process and methods used in slaughtering chickens at the Cahaya Lasinrang slaughterhouse is considered very necessary because it sees the increasing number of complexes regarding types of food that are considered modern and meet health requirements, but it is not clear whether they are halal or haram because the slaughtering process is not clear. Because food that enters the human body will greatly affect the behavior of people who consume it, so the processes and methods used must be clear. The Indonesian Ulema Council (MUI) as an institution that stipulates a fatwa on halal products must be really careful in issuing its fatwa because this will not only have an impact on business continuity but also have an impact on consumers who consume it.

SJH is an integral part of the halal certification process. SJH can be applied to various types of industries such as the food, medicine, cosmetic industries both on a large and small scale and allows for service-based industries such as importers, distributors, transportation, and retailers. SJH is a framework that is monitored continuously and reviewed periodically to provide effective direction for the implementation of halal production process

activities. This needs to be done considering the opportunities for change both internally and externally. The halal policy statement is the first step and becomes the basis (heart) in:

- a. Prepare HAS Manual (Planning)
- b. Implement SJH (Implementation)
- c. Monitoring and Evaluating the Implementation of HAS (Monitoring and Evaluation)
- d. Corrective Action on the implementation of HAS (Corrective Action)

The company must state in writing the purpose of implementing SJH in its company in accordance with the rules outlined by the LP POM MUI, namely: guaranteeing the halalness of products produced continuously and consistently in accordance with Islamic Sharia that has been determined based on the MUI fatwa. The company explained the scope of the company's assurance system implementation in the company's environment, including purchasing, receiving materials, production lines, storage of materials and products, transportation and distribution, as well as display and serving (for restaurants). The halal policy is a written statement about the company's commitment to consistently produce halal products, including consistency in the use and procurement of raw materials, additives and auxiliary materials as well as consistency in the halal production process. (Hosen, 2008)

Based on the fatwa issued by the Indonesian Ulema Council Number 12 of 2009 concerning halal slaughter certification standards, it is stated that:

- a. Slaughter is the slaughter of animals in accordance with the provisions of Islamic law
- b. Processing is a process carried out on animals after slaughter, which includes, among others, skinning, mincing, and cutting meat.
- c. Stunning is a way of weakening the animal by stunning it before the slaughter is carried out so that at the time of slaughter the animal does not move much
- d. Failed to slaughter is an animal that is slaughtered without meeting the slaughtering standards. (Fatwa Majelis Ulama Indonesia Nomor 12 Tahun 2009, 2009)

So, the halal certificate that the Cahaya Lasinrang Chicken Slaughterhouse has obtained based on the results of interviews with resource persons has received training or supervision from the Indonesian Ulema Council, of course it has fulfilled the pillars and

requirements for slaughtering in accordance with Islamic law and halal slaughter certification standards that have been issued by the Indonesian Ulama Council. take it out. It's just that in this study the author is of the view that MUI should not directly provide halal certification only from the training carried out. MUI should carry out special supervision before providing halal guarantees. So that it will be more convincing, because the method of obtaining halal certification described above will lead to public opinion that the halal certification obtained is only the result of training, it could be just a formality or as a form of appreciation for wanting to take part in halal assurance certification training.

One of the important aspects in carrying out the slaughter of chickens is the process of cutting the chicken. Chicken slaughterhouses In Lasinrang themselves set several methods in applying the quality of chicken pieces to their business. According to the owner of the chicken slaughterhouse, good chicken is traded in terms of one of the processes. This was conveyed by Mr. Jamal:

"In obtaining a good influence on consumers, then we must do good service first, one of which is the process of cutting the chicken".

In the creation of a good quality, it takes a good process. However, before taking these steps, the owner of this dilasinrag chicken slaughterhouse has special authority in its employees. As he said that:

"So if you want to cut chicken, you must first sterilize the condition of the employees' bodies, especially in the midst of a pandemic like this."

This has an important role for entrepreneurs because paying attention to aspects starting from small will have an impact on the level of customer confidence in buying chicken at the Lasinrang Chicken Slaughterhouse. Slaughter takes a long time because the owner pays attention to important factors such as the determination of the material, as well as the mechanism used in cutting. It was revealed:

"So for the slaughter, first we have to see if the chicken is suitable for cutting, after that we provide clean or hygienic cutting tools, then take the previous choice of chicken, before cutting we prioritize saying bismillah, even if in our hearts, after After that, we cut the neck in half according to the cutting law, so finally we waited 5 minutes until the chicken really died, after that we washed and removed the feathers in hot water."

Regarding the process of slaughtering chicken pieces at the Lasinrang Chicken Slaughterhouse, the majority of them already understand and have experience in dealing with chicken slaughter, so that is not a barrier in doing Halal slaughter. So that the fulfillment of the sharia concept in this restaurant is feasible in obtaining halal assurance certification. Nurfidini explained that the law on slaughtering chicken slaughtered by Ahl al-Kitab that occurred in the Cikande traditional market was a difference of opinion. Opinions that justify the slaughter of the People of the Book because of the generality of the verses of the Qur'an in Surah Al-Maidah (5). And those who forbid the slaughter of the People of the Book because they think that the People of the Book today are deviant and classified as polytheists. The slaughtered chickens slaughtered by the People of the Book which are traded in the Cikande traditional market during the slaughter can be ascertained not to have the intention of worshiping God (as shown to Jesus), slaughtered using sharp tools and paying attention to the ethics of slaughtering well, then the law of slaughter is halal. And the law of selling it is allowed as long as there is no element of fraud committed by traders to deceive buyers and the benefits of buying and selling chicken pieces. Buying a chicken slaughtered by the People of the Book is permissible because the People of the Book are not among the polytheists whose slaughter is lawful. Based on this analysis, the slaughtered chicken is based on the Koran and humans should not deviate or engage in idolatrous activities that make the slaughter not considered halal.(Nurfidini Ristianri & Masduki, 2017)

Mahmud said that the contract of buying and selling chickens is basically halal (permissible), but the problem is when the chicken dies because the slaughter fails, then the contract of buying and selling chickens that become carcasses is haram (not allowed) because the conditions for the sale and purchase of objects must be pure and clean. . Buying and selling failed chicken pieces can be allowed if it has other benefits that are not for human consumption. So, it can be said that the damage to the contract occurs because the conditions for the goods have not been fully fulfilled, and if they are still sold, it will result in the sale and purchase being invalid.

This causes that research on the process of chicken slaughter is very important even though the sale and purchase contract is also important but in this

process it really needs the right mechanism. The verses related to the slaughter of animals are:

﴿فَكُلُوا مِمَّا ذَكَرَ اسْمَ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ﴾

Meaning : *"Then eat the (halal) animals which are called by Allah's name when slaughtering them, if you believe in His verses. (Qs. Al-An'am 6: 118).*

﴿الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلَلٌ لَكُمْ﴾

Meaning: *"This day the good things have been made lawful for you. The food (slaughter) of those who were given the Book is lawful for you, and your food is lawful for them..." (Al-Maidah: 5).*

As for the comparison of previous research that has been carried out by Khamidinal, krisdiyantodik, et al entitled "Efforts to Educate the Halal Certification Process for Slaughterhouse Chicken Slaughter Results (RPA) to Members of the Mitra Harapan Turi Poultry Livestock Group" with this research, that is, when viewed in general all the operational processes both refer to Islamic law. The difference lies in the acquisition of halal certification, where the Cahaya Lasinrang Slaughterhouse does not yet have an official halal certificate from MUI but has a certificate obtained from training held by MUI.

3.2. Lasinrang Chicken Slaughterhouse Operational Process in realizing the Halal Assurance System (HAS)

In fulfilling the requirements for obtaining halal assurance certification, entrepreneurs require a follow-up by the MUI halal certification management team. Like the chicken slaughterhouse in Lasinrang, which must have Halal certification so that consumers can feel comfortable in buying a chicken. Researchers have conducted interviews with Mr. Jamal about the halal certification he got. It says that:

"This business was opened in 2018. Then we operate according to the Shari'a that we said before that the mechanism used, Alhamdulillah, is guaranteed. Then in 2019 we attended MUI training on halal certification. We learned how to get a halal certificate from there, and thank God we got a certificate at that time. At that time we were supervised by the MUI management team in cutting chicken pieces with Halal. We have succeeded through supervision by MUI in obtaining Halal certification. Since then we have felt more confident

about our business in the future, because with halal certification we can make people have more confidence in our business."

Halal certification has an impact on businesses such as Lasinrang Chicken Slaughterhouse, due to the factor of public knowledge about halal and haram a product or people's business is wider and will result in a good implementation as well. The implementation of the values of Islamic teachings and the halal guarantee certification obtained by the Lasinrang Chicken Slaughterhouse will have an effect on the progress of the business. As the author observes that now people consume something, be it a product or food, the thing that is most concerned is the halal or haram of the product or food, especially for Muslims.

It's just that in this study the author is of the view that MUI should not directly provide halal certification only from the training carried out. MUI should carry out special supervision before providing halal guarantees. So that it will be more convincing, because the method of obtaining halal certification described above will lead to public opinion that the halal certification obtained is only the result of training, it could be just a formality or as a form of appreciation for wanting to take part in halal assurance certification training.

According to Suwandi, there are several minimum requirements for the construction of a Chicken Slaughterhouse (RPA) which are to meet the requirements of the location, facilities, and buildings. Some of the building facilities that must be owned by the relocated Chicken Slaughterhouse (RPA) are the main building where the slaughterhouse is separated between dirty and clean areas, incinerators, WWTPs, cleaning stations for vehicles as well as sanitation/disinfection facilities, cold storage, and vehicle parking areas. To support the program for controlling and eradicating diseases of poultry origin, the relocation of the Chicken Slaughterhouse (RPA) is absolutely followed by the application of a strict biosecurity system, considering that the Slaughterhouse (RPA) is one of the critical points in the poultry distribution chain.

The three main components of biosecurity that are interrelated and support each other in preventing the entry and spread of pathogens into the Slaughterhouse area are isolation of diseased and dead chickens, sanitation/disinfection (personal, equipment, space and vehicles), and traffic control. people, equipment, goods, as well as poultry and their

products to and from the area of the Chicken Slaughterhouse. Chicken Slaughterhouses that are in accordance with standards, are able to meet sanitation & hygiene requirements to avoid the risk of producing carcasses that are less nurturing, environmental pollution, and public health problems as well as the main officers of the Chicken Slaughterhouse, it is necessary for the role of the central and regional governments related to the implementation rules or policies and supervision; knowledge, awareness and concern for the main actors of RPA on food safety and the dangers of spreading infectious diseases of poultry origin (awareness); as well as support in the form of adequate chicken slaughterhouse facilities/infrastructure and good RPA management/management. In this study, the author suggests that the conditions in building a chicken slaughter business need to be considered in order to create all halal mechanisms.(B. Bakrie Suwandi, 2011)

If you want to compare the previous research related to the Chicken Slaughterhouse conducted by Ardiansyah, in his research he explained that the RPA must meet the location requirements and the availability of adequate facilities in accordance with SNI. Must be far from residential areas, far from pollution and does not pollute the environment. Although in general, modern RPAs already have adequate storage facilities, it is unavoidable that contamination and damage during processing and distribution can cause health problems to the environment. These problems can be caused by solid waste or liquid waste generated from the RPA. So that waste treatment must be managed properly, because if it is not managed properly by the RPA, it will certainly have an impact on the community and the surrounding environment either directly or indirectly. If the surrounding community cannot adapt, it will cause conflict between the RPA manager and the surrounding community. Based on this research, we suggest that the means of a broiler business plays an important role in carrying out the slaughtering mechanism, the sources that place the chickens for slaughter must be guaranteed quality.(Ardiansyah Putra & Rendi, 2018) If we compare it with the research at the Cahaya Lasinrang Chicken Slaughterhouse, this kind of thing has also been implemented and has been managed well. However, as we all know that the Makassar City area is a densely populated area so that in its operation, the Cahaya

Lasinrang Chicken Slaughterhouse is directly adjacent to residential areas, causing unpleasant odors, noisy sounds, and also causing water pollution.

4. CONCLUSION

Based on the results of the study as the first conclusion. The process of slaughtering animals at the Lasinrang Chicken slaughterhouse is in accordance with the provisions of the Shari'a through the method of using a sharp knife, facing the Qibla and always blaming bismillah every time you slaughter a chicken. Second, the Operational Process in realizing the halal assurance system at the chicken slaughterhouse in Lasinrang is still in the process stage because to have Halal certification, it must go through MUI supervision with a training model organized by MUI regarding Halal certification to obtain Halal assurance system certification so that consumers can feel comfortable. in buying a chicken cut.

5. SAYING THANK YOU

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