



The Urgency of the Halal Slaughterhouse Concept with a Green Economy Approach

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ABSTRACT

The reality in the field is that the implementation of halal in slaughterhouses has not yet fulfilled its *tayyib*, this is because Sharia rules have not yet been entrenched and community traditions are still attached. This research aims to put forward the idea of a halal slaughterhouse concept with a green economy approach which is expected to be applied to slaughterhouses in all regions, using qualitative research methods and library research. So this article puts forward the concept of halal abattoirs with a green economy approach because halal abattoirs alone do not guarantee their *tayyib*, so support is needed that can be accepted by abattoir managers. Green economy is important to include in the concept of halal slaughterhouses because green economy is not a commitment to religious teachings, but a global agreement that allows it to be accepted by society in general with different religious backgrounds. The research results show that the green economy supports sustainable development without causing environmental damage and does not conflict with Islamic concepts, but is in line with *maqasid* sharia.

Keywords: slaughterhouses, halal, green economy

INTRODUCTION

The Ministry of Industry reports that the performance of the meat processing industry has increased by 80% from 2019 to 2023. This is due to the habits of Indonesian people, especially those living in urban areas, who like to eat instant food.¹ Therefore, meat supplies are needed by the community, especially Micro, Small, and Medium Enterprises (MSMEs) for the continuity of their business, MSMEs' dependence on meat suppliers is very large so it is hoped that all slaughterhouses (RPH) can provide sufficient supply.

Slaughterhouses (RPH) are crucial to the sustainability of a meat-processed food production business, due to being an upstream area serving as a

¹ Marketeurs, 'Orang Indonesia Gemar Makan Instan, Bisnis Olahan Daging Naik 80%', www.marketeurs.com, 21 January 2024, <https://www.marketeurs.com/orang-indonesia-gemar-makan-instan-bisnis-olahan-daging-naik-80/>.

supplier of quality meat. In this case, quality is considered a slaughter process according to ASUH (Safe, Healthy, Whole, and Halal) regulations.² This condition contributes to the quality of the downstream as a ready-to-consume product, when the RPH is a valuable upstream.³

In line with the above descriptions, halal is a sharia that needs to be used as a benchmark for the life activities of Muslims. However, the application of halal positively impacts social life, whose benefits are felt by Muslims and non-Muslims. This condition exhibits the existence of Islam as a religion of *rahmatan lil alamin*. The religion is also responsible for comprehensively explaining the teachings on human relations (*hablum minannas*) and their connection to nature (*hablum min al-alam*). This primarily aims to improve harmony, equilibrium, mutual benefit, and the reduction of harm or damage. By emphasizing the commitment of Islam as a religion of *rahmatan lil alamin*, the world presently has a shared dedication to preserving the earth. The preservation process is accomplished through the adoption of a Green Economy, which focuses on enhancing welfare, promoting social equality, and conserving the environment.

According to Petrovic et al, a Green Economy is an important part of the present national and global economy state, which should be sustainably and comprehensively pursued with a strategy for measuring the resulting emissions. This indicated that the meat industry should determine the production patterns of environmentally friendly food. In modern meat processing, the design of new technologies and equipment also needs to be improved, toward achieving more environmentally friendly and energy-efficient options. Furthermore, the future production of “green” food products, including meat, will become more profitable in domestic and international markets. This is due to the increasing number of consumers selecting products that meet high environmental protection standards. To effectively strategize sustainability, eco-friendly food producers should also understand consumer preferences and attitudes towards relevant products. In addition, consumer characteristics consistent with pro-environmental attitudes serve as the primary motivation for purchasing environmentally friendly products.⁴

Researcher Zainalabidin et al, explained that in the meat industry, it is very important to implement halal and *tayyib*,⁵ but the application of *tayyib* is only limited to meat products, starting from slaughtering to transportation, even though the broader *tayyib* also pays attention to the environment caused by meat industry activities. as the aim of implementing a green economy.

² Mohamad Solek, 'Juru Sembelih Halal Berbasis Pada Walisongo Halal Research Center (WHRC)', *Dimas: Jurnal Pemikiran Agama untuk Pemberdayaan* 17, no. 2 (21 April 2018): 297.

³ ANTARA News Agency, 'RPH Dan RPU Adalah Hulu Strategis Kehalalan Suatu Produk', ANTARA News Jawa Timur, accessed 21 October 2022.

⁴ Z Petrovic et al., 'Green Economy and Meat Processing-Future Prospects', *IOP Conference Series: Earth and Environmental Science* 854, no. 1 (1 October 2021): 012074.

⁵ Fazly Ann Zainalabidin et al., 'Halal System in Meat Industries', *Malaysian Journal of Halal Research* 2, no. 1 (1 June 2019): 1-5.

Mustahal's research, focusing on halal certification of slaughterhouses, has an impact on animal-based food products, while the number of halal slaughterhouses is still very low due to a lack of attention from both the government and the community.⁶ So it requires the support of other systems which are expected to attract the attention of the government and society.

Based on the previous research above, to expand and hopefully be accepted by all groups, the current research tries to present the importance of the concept of halal slaughterhouses with a green economy approach which can accommodate the wider application of taysyib, both taysyib from the entire range of slaughterhouse activities and also taysyib in the environment.

In line with the above descriptions, a Green Economy is a global commitment to accommodating all people regardless of specific religions. Halal is also an integral Islamic religious commitment that should be implemented in all aspects of life. This leads to the implementation of the Green Economy approach, which accommodates people with different religious backgrounds. Therefore, this study aims to determine "The Urgency of Halal Slaughterhouses Concept, using Green Economy Approach".

Literature Review

Slaughterhouses (RPH)

RPH is a purpose-built facility or complex designed for the slaughter of animals, to produce meat for public consumption. In the execution of its operations, RPH is also commonly expected to comply with technical specifications, maintain service quality, and mitigate environmental impacts. In the context of this research, there are slaughterhouses spread throughout Indonesia.

Furthermore, the preparation of slaughterhouses that meet halal criteria is very helpful for IKM and other production units whose main ingredients originate from animals. At the RPH, the implementation of the halal management system is also capable of maintaining the entire process according to the standards set by the regulator. In this case, the enactment of Minister of Religion Decree No. 748 of 2021, concerning the Types of Products Required to be Halal Certified, on January 1, 2022, emphasized the urgent necessity of prioritizing halal standards in the RPH sector. This is because food products are important and designated as the primary focus for halal certification. Therefore, RPH plays a significant role in the initial stage of the halal food production process, starting with animal or meat sourcing. Halal is also capable of being applied to slaughterhouses and transportation processes, as well as displayed at various sales points, specifically meat stalls and the market. This application and display are due to the identification of the various RPH products adhering to halal and taysyib standards. However, several illegal practices are found at the sales locations, such as the mixing of beef with pork or the sale of cow meat covered

⁶ Muhamad Mustahal, 'Halal Certification in Slaughterhouses (RPH) Impacts on Halal Certification of Animal-Based Food Products', *AL-MANHAJ: Jurnal Hukum Dan Pranata Sosial Islam* 4, no. 2 (20 October 2022): 399-408.

in blood to portray freshness. This situation is a cause for concern, necessitating proactive measures from all stakeholders.⁷

Green Economy

The concept of a Green Economy (GE) was initially introduced by British economist Pearce et al. in 1989. Since then, the concept has been continuously studied and implemented by academics, international organizations, and governments worldwide, leading to subsequent enrichment and refinement.⁸ Green Economy is also systematically defined in various patterns, *firstly*, the concept is comprehensively considered a type of economy emphasizing sustainable development.^{9,10} *Secondly*, the Green Economy is responsible for the achievement of harmony and balance between humans and nature¹¹, accompanied by the improvement of the economy, human equity, and significantly reducing environmental impact and ecological scarcity.¹² This explains that all individuals are required to commit to encouraging long-term economic development,¹³ with the challenges emphasizing environmental adaptability and the scarcity of natural resources being resolved. In this case, the importance of achieving a balance between the economy, humanity, and the environment is highly prioritized.¹⁴ *Thirdly*, the Green Economy contains economy, social, and ecological subsystems, which are commonly known as the three pillars. By implementing these subsystems, the Green Economy plays a significant role in establishing a new path of economic development.¹⁵ *Fourthly*, the development of three important production factors is essential for the synergistic establishment of the 3 subsystems. For example, the consideration of labor and land as the resources of health/human quality and nature/ecology, respectively with other new factors emphasizing social and organizational

⁷ Modernisasi RPH Halal.Pdf', n.d.

⁸Bie-Yu Lin and Shi-Xiao Wang, 'From Catch-Up to Transcend: The Development of Emerging Countries' Green Economy', *Mathematical Problems in Engineering* 2019 (26 December 2019): 1-14.

⁹Michael Renner, Sean Sweeney, and Jill Kubit, *Green Jobs: Towards Decent Work in a Sustainable, Low-Carbon World* (Nairobi, Kenya: UNEP, 2008).

¹⁰Oana Pop, George Christopher Dina, and Catalin Martin, 'Promoting the Corporate Social Responsibility for Green Economy and Innovative Jobs', *Procedia - Social and Behavioral Sciences* 15 (2011): 10-23.

¹¹David Collins, Mark Bray, and John Burgess, 'Green Jobs, Environmental Sustainability & Industrial Relations', *Indian Journal of Industrial Relations* 45, no. 4, (2010): 522-38.

¹²UNFCCC', accessed 15 January 2023, https://unfccc.int/?gclid=CjwKCAiAwomeBhBWEiwAM43YIBdLBIJe-OHk7vtXLDk6ufk7N0dchrQ7BBS6A20CalyJeuNkwXTT6xoC1KwQAvD_BwE.

¹³Prof. Adil Najam Leads Conference in Addis Ababa on Global Governance | The Frederick S. Pardee Center for the Study of the Longer-Range Future', accessed 15 January 2023, <https://www.bu.edu/pardee/2011/05/24/adil-najam-addis-ababa-environmental-governance-2/>.

¹⁴Wang Yue, Huang Xingzhu, and Wang Lin, 'The Development Research of Green Economic in Capital Cities in Shandong', *Energy Procedia* 5 (2011): 130-34.

¹⁵Approaching Rio+20 A Survey of Positions and Expectations of Civil Society Organisations in Six European Countries on the Green Economy.Pdf', n.d.

systems.¹⁶ This production factors development is subsequently conducted to develop a “socio-ecologically sustainable economy”.¹⁷

Based on the above literature review, a clear understanding has been provided regarding the concept of a Green Economy. This economic idea is capable of enhancing social welfare and equality while minimizing substantial environmental damage. It also emphasizes an economy capable of producing minimal to no carbon dioxide or greenhouse gas emissions, conserving natural resources, and promoting social justice.

In the context of this research, the green economy is focused on its application to existing abattoirs in Indonesia to realize halal abattoirs and tayyib by developing socio-ecologically sustainable abattoirs, namely abattoirs that consider social and environmental impacts.

Slaughterhouses -Green Economy

Slaughterhouses -Green Economy is a slaughterhouse that carries out its activities from upstream to downstream (animal acquisition, production process, distribution process) oriented towards the welfare and social equality of the community while reducing the risk of environmental damage.

METHODS

A qualitative approach was used in this study, emphasizing the description of existing phenomena with the author being the primary instrument.¹⁸ The phenomenon in the field shows that many abattoirs spread across Indonesia still cause social and environmental problems, so it is important to describe the importance of a green economy to support the implementation of the halal abattoir concept.

This library analysis emphasized the direct engagement with textual or numerical data, including books, articles, and documents.¹⁹ The analytical steps also prioritized the acquisition of primary and secondary literature sources, which were categorized according to the study questions. Subsequently, the data from these sources were extracted and presented as the experimental outcomes. In this case, the data presented were abstracted for the production and interpretation of facts, to provide appropriate information or knowledge.²⁰

RESULT AND DISCUSSION

The plans for the development of the halal chain were established by the East Java Government and the Provincial Bank Indonesia Representative Office

¹⁶Michael Jacobs, *The Green Economy: Environment, Sustainable Development and the Politics of the Future* (London: Pluto Press, 1992).

¹⁷David William Pearce et al., *Blueprint for Green Economy* (Earthscan, 1989).

¹⁸Albi Anggito, Johan Setiawan, 'Metodologi Penelitian Kualitatif' (Sukabumi: CV Jejak, 2018).

¹⁹Mestika Zed, 'Metode Penelitian Kepustakaan', 1st ed. (Jakarta: Yayasan Obor Indonesia, 2008).

²⁰Wahyudin Darmalaksana, 'Cara Menulis Proposal' (Bandung: Fakultas ushuluddin UIN Sunan Gunung Djati, 2020).

in 2019. This was specifically developed for chicken, poultry, and beef slaughterhouses, to improve the slaughtering of animals in a clean and halal tayyib pattern. The establishment of the plan also emphasized the Islamic economy in East Java. Based on the initial stage, Malang was selected due to being a creative city with a halal center at Universitas Brawijaya (UB). This center was responsible for providing opportunities to work with available academics.²¹ In 2021, KNEKS also addressed the deficiencies within Indonesia's halal industry value chain, which were considered significant challenges. This emphasized the importance of describing a comprehensive map of opportunities and challenges within the industry. The food and beverage sector was also considered to be highly economic and substantial. According to the Indonesian halal value chain, the strategic focal point was located upstream, specifically in the procurement of meat products. The HAS 23000 standard also categorized meat as a significant ingredient with a relatively low halal status, necessitating the issuance of a certificate as a guarantee.

In line with the above descriptions, halal status was detected regarding the animal type, slaughtering procedure, and post-slaughter product-handling process toward the procurement by consumers. Based on Law No. 33 of 2014 concerning Guaranteed Halal Products, the halal status of meat commodities was guaranteed, accompanied by the assurance that RPH goods were ASUH (safe, healthy, intact, and halal). This was in line with Law No. 18 of 2009 and Law No. 41 of 2014 concerning Animal Husbandry and Health. The Decree of the Minister of Religion No. 748 concerning Types of Products Requiring Halal Certification also showed that the existence of certified slaughterhouses was very important. This was due to the prioritization of food as a type of product for halal certification. In this case, slaughterhouses played an important role in the upstream processes responsible for generating halal animal-based food. Besides meeting halal criteria, the meat products were also expected to comply with ASUH standards.

Based on the distribution, storage, and sales processes, halal should be subsequently implemented, with meat stalls in shops, malls, or traditional markets playing a significant role. In this context, the National Sharia Economy and Finance Committee (KNEKS) emphasized an initiative regarding the modernization of Halal RPHs as an effort to accelerate certified product guarantees in Indonesia. This indicated that the modernization of slaughterhouses enhanced the upstream supply chain infrastructure, ensuring the halalness of various products. The traceability of this halalness subsequently extended throughout the supply chain, for the meat raw ingredients used in local industries. The modernization of slaughterhouses was also achieved due to the following features, (1) adequate facilities, (2) a layout implemented for easy cutting process flow performance, (3) competent human resources including

²¹'Pemprov Jatim Gagasan Rumah Potong Hewan Halal', accessed 23 October 2022, <https://www.jawapos.com/surabaya/29/08/2019/pemprov-jatim-gagas-rumah-potong-hewan-halal/>.

monitoring and evaluation staff, as well as policy tools and government regulations.

In Indonesia, the modernization of RPH was subsequently important due to the need for improvements in infrastructure, resources, and management. Although several RPHs adopted technology, as well as obtained halal certificates and Veterinary Control Numbers (NKV) from the Animal Husbandry Service, the enhancement of the quality and sustainability of basic ingredient availability was required. Based on the modernization of these slaughterhouses, the implementation of a halal traceability system was then promoted, enhancing the value of certified meat products.²²

Halal RPH modernization program was also incomplete when a global mission considered a shared commitment was not emphasized. This shared commitment prioritized supporting the economy with minimal carbon dioxide or greenhouse gas emissions and conserving natural resources, through the social justice category commonly considered the Green Economy. The implementation-oriented approach to meat production was also expected to provide prospects for sustainable development in the economy. This was consistent with Petrovic et al., entitled "Green Economy and Meat Processing-Future Prospects". From this context, the Green Economy was an important part of the present national and global economy, emphasizing the importance of its highly sustainable and comprehensive operation. By using an emission reduction strategy, the meat industry should also determine the patterns of producing environmentally friendly food. Moreover, the future designs of new technology and equipment, specifically in modern meat processing, need to be improved to achieve more environmentally friendly and energy-efficient options. In this case, the future production and sale of "green" food products, including meat, became more profitable in domestic and international markets. This was due to the increasing number of consumers preferring to buy products meeting high environmental protection standards. Understanding consumer needs and attitudes towards eco-friendly products was also a good starting point in planning for the sustainability of relevant food producers. Therefore, the self-identification of consumers with environmentally friendly attitudes encouraged their purchase of eco-friendly products.²³

According to the study of Nuzula, entitled "*Modernization of the Krian RPH RPH in Realizing Green Economy in Sidoarjo Regency*", the transformation from conventional to professional slaughterhouses was necessary for Indonesian people with the largest Muslim population in the world. From this context, changing the community habits of slaughtering multiple cows to develop carcasses on the ground was not easy. This should not be permitted in Indonesia,

²²Modernisasi Rumah Pemotongan Hewan (RPH) Halal di Indonesia', Komite Nasional Ekonomi dan Keuangan Syariah, accessed 23 October 2022, <https://kneks.go.id/berita/419/modernisasi-rumah-pemotongan-hewan-rph-halal-di-indonesia?category=1>.

²³ Petrovic et al., 'Green Economy and Meat Processing-Future Prospects'.

specifically in religious traditions, due to significantly deviating from the pure behavioral principles of Islam. Cleanliness was also an integral aspect of faith, which primarily remained a slogan in a Muslim-majority society, lacking deep-rooted implementation.

In line with the above descriptions, an example of the case in the RPH of Kediri Regency emphasized a tradition whose transition was difficult. This indicated slaughterhouses with beautiful, complete, and well-functioning building facilities yet to be implemented. In this case, the implementation of the land as a convenient carcass production area was preferred. Therefore, a multibillion-rupiah slaughterhouse was considered an elegant and neglected structure. This condition proved that only technology was unable to transform traditional practices into professional activities, to achieve Green Economy. From the results, a sufficient pool of human resources conducting waste management at Krian RPH was required across various domains. This requirement was capable of unlocking economic, social, and environmental opportunities, ultimately contributing to a greener and improved environment.²⁴

Based on the descriptions of the above analyses, a gap was observed in Petrovic et al., where the production and sale of "green" food products in the future, including meat, became more profitable in the domestic and international markets. This was not supported by Nuzula, where the transition from traditional slaughtering habits to professional practices was difficult regarding the achievement of a Green Economy, leading to the need for adequate human resources.

The Urgency of the RPH Concept with Green Economy Approach

The concept of RPH was considered by adhering to Islamic law in all aspects, including slaughter, management, and distribution conducted in a comprehensive or *tayyib* pattern. Since the majority of Indonesians were Muslims, the performance of halal slaughter was completely feasible according to Sharia, without necessarily possessing a certificate for JULEHA (Halal Slaughter Workers). This condition did not reduce the importance of the certificates, due to their standardization significance. From these descriptions, the ability to ensure halal compliance according to Sharia was mainly emphasized, with the pressing issue categorized in the *tayyib* aspect. Regarding the perspective of the author, the implementation of the Green Economy approach was essentially appropriate to address the concern.

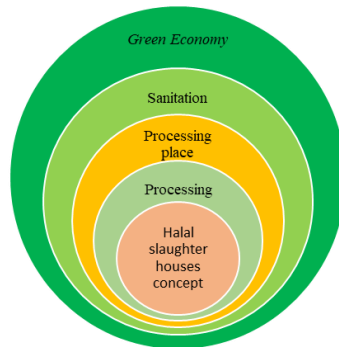
The concept of *tayyib* was also commonly ignored by the community, prioritizing the need to change the mindset of the community concerning the *tayyib*-integrated RPH. Since this condition was difficult to analyze, adequate human resources were needed for easy analysis. The successful implementation of "*tayyib*" also upheld the potential to strongly establish a Green Economy, although its actualization was frequently ignored. This implementation was considered important for the introduction of a global Green Economy framework

²⁴ Fitrotun Nuzula, 'Modernisasi Rumah Potong Hewan Halal RPH Krian dalam Mewujudkan Green Economy Di Kabupaten Sidoarjo', *Jurnal Ilmiah Ekonomi Islam* 8, no. 03 (2022).

transcending religious obligations. In this case, the framework should emphasize the worldwide requirements capable of reshaping individuals' perspectives. This shift was essential regarding the motivation of people to adopt contemporary trends over strict adherence to Shari'a.

Since the *tayyib* criteria associated with halal were frequently ignored, Green Economy principles were then incorporated into its requirements. In this case, the halal RPH concept with a Green Economy approach is described as follows,

1. *Tayyib* in the post-slaughter processing procedure should be carried out by using the Green Economy approach according to health standards, emphasizing the hygiene of the meat produced and medical insurance for its workers.
2. *Tayyib* in the processing site emphasizes the maintenance of cleanliness through a Green Economy approach, prioritizing the non-observation of uncleanness or mixed illegal goods.
3. *Tayyib* in sanitation states that waste disposal should consider the environmental impact through a Green Economy approach, by separating solid and liquid waste to avoid soil, water, or air pollution.
4. *Tayyib* in waste treatment is conducted by processing pollutants into valuable commodities, using the Green Economy approach. For example, the processing of waste into compost as plant fertilizer, accompanied by the conversion of animal manure methane gas to biogas, as an energy material.



Picture 1. The scheme of the RPH concept with a Green Economy approach

The concept scheme for halal slaughterhouses with a green economy approach illustrates that the unification of Islamic concepts with global concepts will be an improvement in theory, even though Islamic theory is very globally oriented because one of the essences of human creation on this earth is as Khalifah on this earth, where humans have the mandate is to prosper the earth, not to cause damage. As explained in Surah al-Baqarah verse 30

وَإِذْ قَالَ رَبُّكَ لِلْمَلَكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۗ قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

It means: Remember when your Lord said to the Angels: "Indeed, I will make a caliph on the face of the earth." They said: "Why do you want to make (caliph) on earth someone who will cause damage to it and shed blood, even though we always glorify you by praising you and purifying you?" God says: "Indeed I know what you do not know"²⁵

Islam also orders sustainability in all aspects to avoid damage, so that humans will benefit. This is summarized in the maqashid of sharia which contains all the things that humans need, including hifz al-dīn (guarding religion), hifz al-nafs (guarding body and soul), hifz al-aql (maintaining rational), hifz an-nasl (protecting offspring) and hifz al-māl (protecting wealth) which aims to create benefits for humans.²⁶

Awareness of the nature of human creation, as well as always maintaining maqasid sharia is more than just a green economy, but the concept of a green economy needs to be juxtaposed to accommodate a pluralistic society.

CONCLUSION

In conclusion, the establishment of RPH was considered essential, specifically within Muslim communities, where the attachment of halal practices to daily life was highly valued. However, the steadfast adherence to religious teachings was not universally established within the community, due to faith variations and strict traditional practices. This indicated the need for continuous support and promotion of the halal RPH concept. The habit of the people adhering to the trend was also one of the targets, as the Green Economy was always nationally and internationally implemented. Therefore, compliance with the Green Economy approach contributed to the concept of RPH. This was because the mission of the Green Economy was in line with the concept of halal tayyib, which prioritized benefit. The economic idea was also used to achieve sustainable development without causing environmental damage. Based on these descriptions, the Green Economy approach was very important for the implementation of the RPH concept because the Green Economy is not in conflict with Islamic concepts but is in line with Maqasid Sharia.

Suggestions for further research are expected to be able to develop this green economy approach in the context of various types of production which are increasingly developing massively, not only being economically profitable for product actors but also contributing to social-ecological balance.

Author's Contribution

Khamdan Rifa'i: Contribute to formulating research ideas, collecting data, processing data, and interpreting data.

Babun Suharto: Contributing to writing systematics, research methods.

Hikmatul Hasanah: Contributing to analyzing interpretation results, the language proofread.

²⁵ 'Qur'an Kemenag', accessed 18 March 2024, <https://quran.kemenag.go.id/>.

²⁶ Nasitotul Janah, and Abdul Ghofur, 'Maqashid As-Ayari'ah Sebagai Dasar Pengembangan Ekonomi Islam', *International Journal Ihya' 'Ulum Al-Din* 20, no. 2 (2018): 167-92.

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Declaration of Competing Interest

The author declares that there is no conflict of interest.

Ethical Approval

Ethical approval No patient-identifying parts in this paper were used or known to the authors. Therefore, no ethical approval was requested.

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