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## Assessing the Effectiveness of the Halal Assurance System (HAS 23000)

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### ABSTRACT

This study addresses the limited empirical understanding of how the Halal Assurance System (HAS 23000) is implemented in practice and how far halal-certified slaughterhouses are institutionally prepared to ensure sustainable halal meat availability. The study aims to examine the implementation of HAS 23000 and assess the readiness of slaughterhouses in supporting halal meat assurance. Using field research with a descriptive qualitative approach, the study relies on primary data obtained through interviews, observations, and questionnaires, complemented by secondary data from official documents and regulations, with analysis centered on the eleven HAS 23000 criteria. The results indicate that HAS 23000 has been implemented at a relatively satisfactory level, with compliance rates ranging from 60% to 100% across all eleven criteria, including halal policy, halal management team, training and education, materials, products, production facilities, written procedures for critical activities, traceability, handling of non-compliant products, internal audits, and management reviews. Halal-certified slaughterhouses primarily operate as providers of halal slaughtering services in collaboration with livestock farms and beef suppliers, while several have diversified their activities by establishing halal meat outlets to strengthen supply continuity. Active coordination and communication with relevant stakeholders further support the stability of halal meat supply. The findings imply that while technical compliance with HAS 23000 is generally adequate, improvements are still needed in strengthening managerial commitment, documentation, and capacity building, particularly in auditing and continuous monitoring, to enhance the effectiveness and sustainability of halal assurance systems.

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## Introduction

The slaughterhouse (RPH) service industry is experiencing significant growth and expansion, as well as increasing public demand for meat supplies. Along with advances in science and technology, awareness of nutritious and healthy diets for survival is growing. As the population increases, so does the demand for meat, which can encourage and motivate entrepreneurs to build slaughterhouses. The increase in the establishment of slaughterhouses, particularly in Central Java, is 135 slaughterhouses in 2014, 138 in 2015, and 143 in 2016 (BPS Central Java, 2020).

Regarding the public's need for and consumption of meat, the Indonesian government established an organization called BPJPH through the Ministry of Religious Affairs for safety reasons. For food, because meat consumption must be traced back to the source of slaughter, with the enactment of Law Number 33 of 2014, monitoring the slaughter process is necessary to inform consumers and the public that products are guaranteed halal (lawful). Slaughterhouses (RPH) need butchers who understand the principles of slaughtering or halal product certification.

Slaughterhouses must adhere to slaughtering procedures that stick to halal and sound principles. This ensures that the meat produced by slaughterhouses is guaranteed halal and safe for consumption, as consuming halal food is a commandment from Allah to humankind, as stated in Surah Al-Baqarah 168: *“O ye people! Eat of what is on earth, Lawful and good; and do not follow the footsteps of the evil one, for he is to you an avowed enemy. O people, eat of what is lawful and clean in the earth and do not follow the ways of Satan, for he is your avowed enemy.”*(QS. Al-Baqarah:168)

From the verse, it is ordered that Muslims must consume meat that comes from halal animals slaughtered according to Islamic law. Even the MUI fatwa Number 12 of 2008 conveys the Standards for halal, good, and proper slaughter of animals according to Islamic law. The following requirement is to select animals that are truly disease-free and healthy. Animals must be given sufficient food in the transit cage according to their needs. It is sunnah (recommended) to face the Qibla when slaughtering, and it is ensured that the animal is not dead before being slaughtered. It is not allowed to remove any part of the animal's body before the animal is completely dead. It is highly discouraged to torture animals by depriving them of water, mistreating them, or treating them roughly and then slaughtering them immediately. It is prohibited to sharpen a knife in front of the animal being slaughtered, to cut or slaughter from the back of the neck, even if it results in the neck being severed, to release the animal while it is bleeding, to skin the animal while it is still alive, and to use a blunt knife.

Meat is considered healthy if it does not contain germs or disease-causing germs that harm human health. Meat is considered whole if it is not mixed with other animals. For example, meat from domesticated animals slaughtered halal is mixed with non-halal meat. Several facts, such as Wenno's research findings, indicate that 73.19% of slaughterhouses have implemented animal welfare (Wenno et al., 2015). Similarly, Arif's research demonstrates that the slaughterhouses studied have implemented halal principles and a sound halal assurance system (Arif Efendi et al., 2019). However, another study found that 80.75% of slaughterhouses' complexes and operations did not meet the eligibility requirements, did

not meet Halal slaughter requirements, and the meat did not meet quality requirements (Rohyati et al., 2010). This is also consistent with Anggraini's findings in her research (Anggraini et al., 2021).

The meat market share in Central Java holds significant potential, as 93% of the population is Muslim, according to Central Agency of Statistics Indonesia (BPS) data, as shown in Table 1 below:

**Table 1.**

*Population by Religion and Gender, Results of the 2019 Central Java Population Census*

No	Religions	Males	Females	Total
1	Muslim	15.568.183	15.760.158	31.328.341
2	Christian	275.123	297.394	572.517
3	Chatolic	152.997	164.922	317.919
4	Hindu	8.969	8.479	17.448
5	Buddist	26.688	26.321	53.009
6	Khong Hu Cu	1.465	1.530	2.995
8	Others	3.066	2.591	5.657
	Not answered	4	3	7
	Not questioned	54.617	30.147	84.764
<b>Total population</b>		<b>16.091.112</b>	<b>16.291.545</b>	<b>32.382.657</b>

Source: (BPS Jateng, 2022)

Table 2 shows that approximately 93% of Central Java's population is Muslim, indicating the significant market potential for halal meat, as the majority are Muslim. According to 2021 data from the BPS, the average annual demand for meat in Central Java is 60,822.81 tons. The breakdown for the last three years is 55,835.19 tons in 2021, 59,952.11 tons in 2020, and 66,681.14 tons in 2019. This demand continues to increase in line with growing purchasing power and the economy. Meanwhile, data from the Ministry of Religious Affairs of Central Java Province in 2018 showed that 17 slaughterhouses out of 145 were halal-certified, as shown in Table 1.1. Therefore, the existing slaughterhouses with halal certification are highly needed, as evidenced by other facts.

Likewise, the facts in the field, as found in Wenno's study, show that some slaughterhouses have implemented animal welfare by 73.19% (Wenno et al., 2015). Then, Efendi's research was carried out on halal principles and found that a sound halal assurance system was implemented (Arif Efendi et al., 2019). Yet in other findings, as the results of Rohati's study, 80.75% of the requirements for the feasibility of the complex and operations of slaughterhouses do not meet the criteria, do not meet the requirements for Halal slaughter, and the meat does not satisfy the quality requirements (Rohyati et al., 2010). Anggraini et al in their study suggest that companies that have obtained halal certificates implement the Halal Assurance System (SJH) (Anggraini et

al., 2021). Therefore, to study the process and halal assurance more deeply, this study was conducted at slaughterhouses that have been halal certified in the Central Java region.

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## **Literature Review**

### **Halal Assurance System (HAS) 23000**

The Halal Assurance System (HAS) 23000 was created to provide guidelines for various materials, production processes, human resources, and procedures to maintain the sustainability of Halal products, as required by LPPOM MUI. HAS is an integrated management system that is implemented and maintained.

As an implementation of the Indonesian Ulama Council (MUI) regulations, it is Indonesia's first halal certification body. It is not only a trusted halal certification body supported by an SNI-accredited Halal Institute with ISO/IEC 17025:2008 certification and SNI certification, but also a trusted halal certification body nationally and internationally. It also serves as a halal and healthy laboratory. It also holds ISO/IEC 17065:2012 and DPLS 21 certification for Halal Certification Bodies from the National Accreditation Committee (KAN). It is even recognized by the United Arab Emirates Accreditation Agency (ESMA) (VOA-Islam, 2012).

One of the most fundamental documents issued by LPPOM MUI is HAS 23000, which serves as a critical guideline in the halal production process. This document underscores the importance of HAS 23000 as the primary reference for ensuring halal compliance across production activities. HAS 23000 consists of two main parts, namely Part I concerning Halal Certification Requirements: Halal Assurance System

Criteria (HAS 23000:1) and Part II concerning Halal Certification Requirements: Policies and Procedures (HAS 23000:2) (LPPOM Sulsel, 2024). Within this framework, the Halal Assurance System is structured around eleven core criteria that must be implemented by companies seeking or maintaining halal certification (LPPOM MUI, 2021).

These criteria begin with the establishment of a halal policy, whereby top management is required to formulate and disseminate a written halal policy to all relevant stakeholders. This is followed by the formation of a Halal Management Team, which must be appointed by top management and include all parties involved in critical activities, with clearly defined duties, responsibilities, and authorities. The third criterion concerns training and education, requiring companies to have written procedures for training implementation, conduct internal training at least annually, and ensure participation in external training at least once every two years. The fourth criterion relates to materials, stipulating that all materials used in certified products must not originate from haram or impure sources and must be supported by appropriate documentation, except for non-critical materials or those purchased at retail.

The fifth criterion addresses products, emphasizing that sensory characteristics such as aroma and taste must not indicate haram substances or those declared haram by MUI fatwa. Product names or brands registered for certification must not refer to haram elements or religious practices that contradict Islamic law. In addition, retail food products bearing the same brand name and circulating in Indonesia must be fully registered for certification, as partial registration is not permitted. The sixth criterion focuses on production facilities, with requirements

varying by business type. In processing industries, facilities must prevent cross-contamination with haram or impure substances, and shared facilities may only be used under strict procedures ensuring the absence of pork or its derivatives. In restaurants, catering services, or kitchens, facilities and equipment must be dedicated exclusively to halal production and serving. For slaughterhouses (RPH), facilities must be solely dedicated to halal meat production, clearly separated from pig slaughterhouses or pig farms, ensure that carcasses processed outside the slaughterhouse originate only from halal RPHs, and use slaughtering equipment that meets halal requirements.

The seventh criterion requires companies to establish written procedures for critical activities that may affect the halal status of products. These activities include, but are not limited to, the selection and procurement of ingredients, inspection of incoming materials, product formulation, production processes, cleaning of facilities and equipment, storage, transportation, display, visitor management, menu selection, stunning, and slaughtering, all of which must be adapted to the specific business process. The eighth criterion concerns traceability, obligating companies to have written procedures ensuring that certified products can be traced back to approved ingredients and compliant production facilities free from pork or its derivatives. The ninth criterion addresses the handling of products that do not meet halal criteria, requiring written procedures to prevent their sale to consumers requiring halal products and mandating product recall if such items have already been distributed.

The tenth criterion relates to internal audits, which must be supported by written procedures and conducted at least once every

six months by competent and independent internal halal auditors. The results of these audits must be reported to LPPOM MUI through periodic six-monthly reports. Finally, the eleventh criterion concerns management review, whereby top management or its representatives are required to conduct an annual review to evaluate the effectiveness of HAS implementation and to formulate continuous improvement measures. Together, these eleven criteria form a comprehensive framework to ensure consistent and accountable implementation of halal assurance across all certified business operations.

### **Halal Assurance System (HAS)**

The Halal Assurance System (HAS) is a management system developed, implemented, and maintained by halal-certified companies to ensure the continuity of the halal production process in accordance with LPPOM MUI regulations. This system integrates the management of materials, processes, products, and human resources, ensuring consistent and sustainable halal product production procedures (LPPOM MUI, 2008).

Companies certified halal by the Indonesian Ulama Council (MUI) must implement the Halal Assurance System (HAS). This ensures that the products they purchase are halal and free from impurities. This is implemented through government policy, specifically Law No. 33 of 2014 concerning Halal Product Assurance. This law aims to provide consumers protection, comfort, security, safety, and certainty in consuming and using halal products (Law of the Republic of Indonesia Number 33 of 2014 concerning Halal Product Assurance, 2014). As stated in

the Quran, Surah Al-Ma'idah, verse 88: "*And eat of what Allah has provided for you [which is] lawful and good. And fear Allah, in whom you are believers.*" (QS. Al-Maidah: 88).

The Halal Product Assurance System (Sistem Jaminan Produk Halal/SJPH) criteria constitute the mandatory requirements for obtaining halal certification in Indonesia, as stipulated by the Head of the Halal Product Assurance Organizing Agency (BPJPH). All companies seeking halal certification are required to fully comply with these criteria (LPPOM MUI, 2023). The SJPH framework consists of five main criteria. The first criterion is commitment and responsibility, which includes the establishment of a halal policy, the formation of a halal management team, and the implementation of training. A halal policy represents a written commitment by the company to consistently produce halal products and must be formally established and disseminated to relevant stakeholders. The halal management team, appointed by top management with written evidence, is responsible for planning, implementing, evaluating, and continuously improving the halal assurance system. The roles and responsibilities of this team must be clearly defined, and top management is obligated to provide adequate resources to support its functions. Training is an essential component aimed at improving knowledge, skills, and attitudes to achieve the required competency levels. Companies must have written procedures for training implementation, ensure that

training is conducted by competent personnel, carry it out at least once a year, and evaluate internal training outcomes to ensure participant competency.

The second criterion relates to materials, which are classified into non-critical and critical materials. Non-critical materials do not require supporting documentation regarding their halal status, whereas critical materials must be accompanied by sufficient and valid documentation to verify their halal compliance. The third criterion concerns halal product processing, particularly production facilities, which include buildings, rooms, machinery, and both main and auxiliary equipment used in production. Production facilities are classified according to the type of business, such as food, pharmaceutical, and cosmetic processing industries; restaurants, catering services, or kitchens; and slaughterhouses (Rumah Potong Hewan/RPH). For slaughterhouses, specific requirements apply, including the obligation that facilities be exclusively dedicated to producing halal meat and not mixed with non-halal slaughtering activities. Slaughterhouses must be clearly separated from pig slaughterhouses or pig farms, must not be located on the same site or adjacent to them, and must maintain a minimum distance of 5 km from pig farms to prevent cross-contamination. If deboning activities are conducted outside the slaughterhouse, such as in a Meat Handling Unit, it must be ensured that carcasses originate solely from halal slaughterhouses. Additionally,

slaughtering tools must meet halal requirements, namely being sharp, not made from hooves, teeth, tusks, or bones, appropriately sized for the animal's neck, and not sharpened in front of the animal; mechanical slaughtering tools must also comply with halal slaughter standards.

The fourth criterion pertains to products, which may be registered as retail, non-retail, final, or intermediate products. Registered products must comply with product naming guidelines, and their sensory characteristics must not indicate any smell or taste associated with haram products. Furthermore, product shape, packaging, and labeling must not contain erotic, vulgar, or pornographic elements. For retail products, if a specific brand is registered for halal certification, all variants or other products under the same brand marketed in Indonesia are also required to be registered. The fifth criterion focuses on monitoring and evaluation, which includes internal audits and management reviews. Companies must establish written procedures for conducting internal audits of SJPH implementation at least once a year. Any identified non-conformities must be followed by root cause analysis and corrective actions with a clear timeframe to prevent recurrence. In addition, companies must have written procedures for management reviews, which must be conducted at least annually and involve top management to ensure the effectiveness and continuous improvement of the halal assurance

system.

### **Slaughterhouse (RPH)**

A slaughterhouse (RPH) is a building or complex of buildings with a specific design that serves as a place for slaughtering non-poultry animals for public consumption. Slaughterhouses play a crucial role in achieving good meat quality. This can be achieved by implementing animal welfare standards at every slaughterhouse. Animal welfare is a compassionate human effort to provide a comfortable life for animals.

Provisions regarding slaughterhouses are regulated in the Decree of the Minister of Agriculture No. 555/Kpts/TN.240/9/1986 and stipulated in the Indonesian National Standard (SNI) 01-6159-1999 concerning slaughterhouses (Minister of Agriculture of the Republic of Indonesia, 1986). Slaughterhouses serve as public service units providing safe, healthy, wholesome, and halal meat, as well as a place for proper slaughtering, and as a place for monitoring and surveillance of animal diseases and zoonoses.

Slaughterhouses are essential for ensuring the safe and controlled slaughtering process. Therefore, the government has established slaughterhouses in various regions throughout Indonesia. Slaughterhouses officially under the supervision of the Ministry of Agriculture essentially meet the requirements outlined in the Minister of Agriculture's Decree No. 13/Permentan/OT.140/1/2010 concerning animal slaughter requirements. Article 2 of the Ministerial Decree states slaughterhouses are public service units/facilities providing healthy meat. Furthermore, Chapter II of the Ministerial Decree details the slaughterhouse requirements, which are explained in more detail in Article 3, paragraph (a).

Slaughterhouses must be located in areas that do not cause environmental disturbance or pollution, for example, in less densely populated suburbs (Minister of Agriculture of the Republic of Indonesia Decree No. 13/Permentan/OT. 140/I/2010 concerning Requirements for Ruminant Slaughterhouses and Meat Handling Units (Meat Cutting Plants), 2010).

Proper animal handling is expected to produce meat products that are Safe, Healthy, Whole, and Halal (ASUH) (Tolistiawaty et al., 2016). Safe means that the meat consumed is free from disease germs. Being healthy implies that meat contains beneficial substances for health and growth. Complete means that the meat is not mixed with parts of the same animal or other animals, and Halal means that the animal is slaughtered according to Islamic law. The certainty of the resulting product is based on the implementation of good agricultural practices, good post-harvest processing practices (Good Handling Practice), and the cleanliness of the equipment or machinery used. Good Manufacturing Practice (GMP) or for the handling and implementation of Good Manufacturing Practice (GMP) (Santoso, 2015).

Slaughterhouses have various important functions that are still not widely understood by the general public (Santoso, 2015). One of their primary functions is preventing the deterioration of beef quality. Cattle slaughtered in slaughterhouses must be handled properly, as inappropriate slaughtering methods and unhygienic conditions can negatively affect the quality, safety, and halal status of the meat. These three aspects are crucial in beef production. Therefore, slaughterhouse workers are required to be Muslim, physically healthy, and knowledgeable about halal slaughtering

procedures in accordance with Islamic Sharia principles, while the tools used must be sharp, clean, and suitable to ensure humane and halal slaughter.

Another essential function of slaughterhouses is ensuring animal welfare. All processes, from livestock rearing on farms, transportation, and marketing, to slaughtering in the slaughterhouse, must comply with animal welfare principles. This includes ensuring that animals are free from hunger and thirst, disease, pain and injury, are able to express natural behavior, and are protected from fear and stress. Slaughterhouses also facilitate the control and supervision of beef cattle. Officers can easily inspect cattle prior to slaughter, as all cattle must be accompanied by an Animal Health Certificate (Surat Keterangan Kesehatan Hewan/SKKH). Cattle suspected of having infectious diseases are quarantined upon arrival, while healthy cattle are placed in appropriate holding pens or slaughtered according to procedures.

In addition, slaughterhouses serve as a critical barrier in protecting public health from potential zoonotic diseases. Only cattle that have been identified and certified through the SKKH are allowed to enter the slaughterhouse, and animals without such certification are rejected. This strict control helps prevent the transmission of diseases from animals to humans. Furthermore, slaughterhouses play an important role in controlling the slaughter of productive female animals. Through proper selection and management, the slaughter of productive females can be minimized, thereby supporting livestock sustainability and ensuring the long-term availability of cattle resources.

## **Method, Data, and Analysis**

This study employs a qualitative approach with descriptive analysis methods. Qualitative research is an analysis that utilizes post-positivism as its foundation for examining the conditions of natural objects. In qualitative research, the researcher acts as the key instrument. Data collection techniques are combined, and data analysis is inductive/qualitative, so the results focus more on meaning than the whole (Sugiyono, 2016). A qualitative approach is a research procedure that produces descriptive data in written or spoken words from people and observed behavior (Meleong, 2007).

This study uses qualitative data. Qualitative data is data collected in the form of words or images rather than numbers. This data includes interview transcripts, field notes, photographs, videotapes, personal documents, memos, and other official records (Emzir, 2011). The data source used by the researchers in this study was an interview technique, where the researcher gathered informants to respond to or answer the researcher's written and verbal questions (Arikunto, 1998). The primary data sources in qualitative research are words and actions, while supplementary data are documents and other sources (Basrowi & Suwandi, 2008). To analyze the data, the researcher carefully examined and conducted an in-depth study of the HAS 23000 Halal Assurance System document. Then, they compared the data and findings obtained by creating a matrix to compare the detailed and precise correspondence between the HAS 23000 Halal Assurance System guidelines and the findings, and compared supporting theories. The researcher systematically explored and organized the data obtained from interviews, field findings, and

documentation into units, synthesized them, organized them into patterns, selected the essential points for study, and drew conclusions for easy understanding.

According to Miles and Huberman, qualitative data analysis consists of three main stages: data reduction, data presentation, and drawing and verifying conclusions (Miles & Huberman, 2007). This study adopted these stages as the framework for analyzing qualitative data. Data reduction involves the process of selecting, focusing, simplifying, abstracting, and transforming raw data obtained from field notes, interviews, and documentation. This process is carried out continuously throughout the research until the final report is completed (Miles & Huberman, 1992). In practice, data reduction includes summarizing data, selecting key points, focusing on essential information, and identifying themes and patterns (Sugiyono, 2008). Through this process, the data become more manageable and provide a clearer picture, enabling researchers to conduct further analysis or additional data collection when necessary.

The next stage is data presentation, which refers to organizing and displaying data in a systematic manner so that conclusions can be drawn and actions can be taken (Miles & Huberman, 1992). In this study, the collected data were presented and analyzed comprehensively from various perspectives to ensure clarity and ease of understanding. Data presentation may take the form of tables, graphs, charts, or other visual displays, each with specific characteristics and advantages, allowing researchers and readers to interpret the findings more effectively. The final stage is verification or drawing conclusions, where researchers interpret the analyzed data to produce meaningful findings. Conclusions may take the form of descriptions or

explanations of phenomena that were previously unclear but become evident through analysis. These conclusions may also reflect causal or interactive relationships, hypotheses, or theoretical propositions derived from the research findings (Sugiyono, 2008).

Data collection techniques in this study refer to systematic methods used to obtain relevant and reliable data. According to Hardani et al. (2020), data collection can be carried out through observation, interviews, questionnaires, and documentation. Other scholars also classify data collection techniques into four main types, namely observation, interviews, documentation, and a combination or triangulation of observation, interviews, and documentation. In this research, data were collected using two primary techniques: interviews and documentation.

Interviews were conducted using a structured interview approach, in which the researcher prepared a series of questions arranged in an interview guide prior to data collection (Sugiyono, 2016). These structured, in-depth interviews were carried out with selected informants to obtain detailed and relevant information aligned with the research objectives. In addition, documentation was used as a complementary data collection technique. Documentation involves collecting data from existing written sources such as books, archives, official documents, records, images, reports, and other written materials that support the research (Sugiyono, 2018). Through this method, researchers gathered supporting documents, including historical records, regulations, policies, and institutional reports, which served as important data sources to strengthen and validate the research findings.

Data validity testing was conducted to ensure that the data collected in this study are accurate, credible, and suitable for use as research findings. This validation process includes internal validity (credibility) and external validity (transferability). Internal validity refers to the extent to which observed changes in the dependent variable are truly caused by the independent variable and not by other unintended factors (Fraenkel & Wallen, 2006). To ensure credibility or trustworthiness, several strategies were applied. First, extended observation was carried out by repeatedly examining interview results and supporting documentation until the data obtained were considered sufficiently credible. Second, increased research diligence was implemented through in-depth analysis and repeated review of the collected data until data saturation was achieved. Third, triangulation was employed by repeatedly confirming interview findings with informants to ensure consistency and accuracy of the information obtained.

External validity, or transferability, refers to the degree to which the research findings can be applied or utilized in different contexts or settings. According to Nasution (2003), transferability depends largely on the users of the research and the extent to which the findings are relevant to specific situations. In this regard, researchers are required to provide a holistic, comprehensive, detailed, and thorough description of the research context and setting. Such detailed contextualization enables users of the research to assess the applicability of the findings to other environments that share similar characteristics, thereby supporting the potential transfer of research results to different but comparable contexts.

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## Result and Discussion

### Slaughterhouse Data Studied

Halal-certified slaughterhouses (Rumah Potong Hewan/RPH) in regencies and cities across Central Java constitute the primary units of analysis in this study. A total of ten halal-certified slaughterhouses located in various regencies and municipalities in Central Java were selected as research sites to provide a comprehensive overview of the implementation of the Halal Assurance System within diverse administrative and operational contexts. The selection of these slaughterhouses was intended to capture variations in management practices, institutional capacity, and levels of compliance with halal certification requirements, while still representing officially recognized halal-certified facilities. These slaughterhouses operate under the supervision of relevant government agencies and comply with

national regulations concerning animal health, food safety, and halal certification. By involving slaughterhouses from different regencies and cities, this study is able to reflect the geographical distribution, operational diversity, and institutional characteristics of halal-certified RPHs in Central Java. The data obtained from these ten slaughterhouses serve as the empirical foundation for analyzing the extent to which halal assurance standards, particularly HAS 23000, have been implemented in practice. Furthermore, the inclusion of multiple slaughterhouses allows for cross-case comparison, enabling the identification of common patterns, strengths, and constraints in halal assurance implementation, as well as providing a more robust and generalizable understanding of halal-certified slaughterhouse practices within the regional context of Central Java, as summarized in Table 2:

Table 2.

*Slaughterhouse Data Studied*

Regencies/Cities	Products	Number of Halal Certified RPH Samples
Blora Regency	RPH	1
Boyolali Regency	RPH	1
Semarang City	RPH	1
Magelang City	RPH	1
Wonosobo Regency	RPH	1
Kebumen Regency	RPH	1
Semarang Regency	RPH	2
Surakarta City	RPH	1
Klaten Regency	RPH	1
<b>Total</b>		<b>10</b>

Source: Primary Data 2022

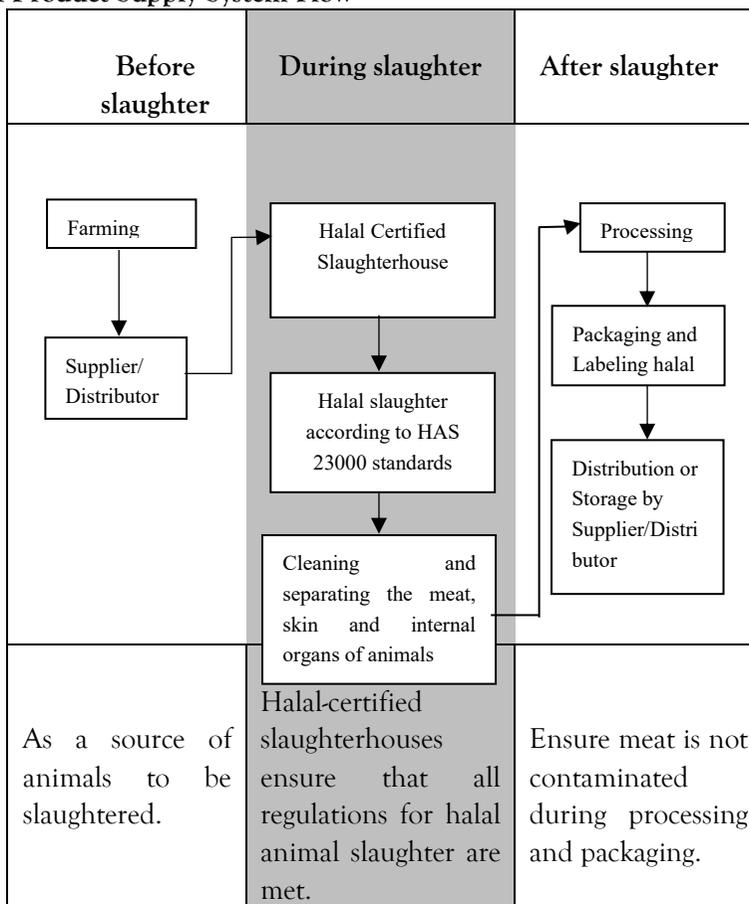
Based on Table 2, this study used a sample of 10 halal-certified slaughterhouses in Central Java: Blora Regency, Boyolali, Semarang City, Magelang City, Wonosobo, Kebumen,

Semarang Regency, Surakarta City, and Klaten. Analysis of the Implementation of the Halal Assurance System (HAS 23000) at Halal-Certified Slaughterhouses in Central Java. The

meat supply chain process using halal-certified slaughterhouses is divided into three parts:

before slaughter, during slaughter, and after slaughter. As shown in Figure 1 below:

Figure 1. RPH Product Supply System Flow



Source: Primary data 2022

A descriptive analysis was conducted based on the questions in the questionnaire to determine the implementation of the Halal Assurance System (HAS 23000) at halal-certified slaughterhouses in Central Java. The eleven HAS 23000 standardization criteria were sub-criteria, which were then divided into factual questions. To examine the actual implementation of the Halal Assurance System (HAS 23000) at Halal-certified slaughterhouses in Central Java, researchers

conducted a survey of 10 slaughterhouses. A halal product (HAS 23000) must be certified by the relevant institution, the Indonesian Ulama Council (LPPOM MUI). In principle, the HAS 23000 implemented by slaughterhouses can guarantee the continued production of halal products, thus increasing the confidence of Muslim consumers in consuming halal meat products without any doubt. According to LPPOM MUI, the main criteria for the Halal Assurance System (HAS

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23000) for Halal-certified slaughterhouses consist of 11 criteria.

The eleven HAS 23000 standardization criteria referred to in this study are: 1) Halal Policy, 2) Halal Management Team, 3) Training and Education, 4) Ingredients, 5) Product, 6) Production Facility, 7) Written Procedure for Critical Activities, 8) Searchability, 9) Handling Products that Do Not Meet the Criteria, 10) Internal Audit, 11) Management Review. Based on the results of the respondents' questionnaire answers to the eleven (11) HAS 23000 standardization criteria above, it shows that of the 10 halal-certified slaughterhouses, only five slaughterhouses, or 25%, implement the HAS 23000 Ingredients criteria, the lowest value compared to the percentage values of the other criteria. For the 11 criteria (Halal Policy, Halal Management Team, Training and Education, Product, Production Facility, Written Procedure for Critical Activities, Searchability, Handling Products that do not meet the Criteria, Internal Audit and Management Review), HAS 23000 has been implemented quite well by 10 RPHs with percentage values between 60% and 100%.

The implementation of the Halal Assurance System (HAS 23000) in halal-certified slaughterhouses in Central Java is evaluated based on eleven key criteria. First, with regard to the halal policy, all slaughterhouses have demonstrated a commitment to halal principles, as evidenced by questionnaire results showing that halal policy explanations have been conveyed and implemented among employees. Seven slaughterhouses have also displayed halal policy posters and provided halal guidance within the slaughterhouse area, while three have not. Although all slaughterhouses are considered to have

implemented a halal policy, this implementation remains largely informal, as it is limited to verbal or implicit commitments without written and signed documentation from management. Field observations revealed the absence of formal written halal policy documents, indicating the need for documented and signed halal policy statements as concrete evidence of commitment.

Second, concerning the Halal Management Team, most slaughterhouses have shown partial compliance. Eight slaughterhouses have appointed Halal Supervisors, while two have not. Additionally, seven slaughterhouses have established a Halal Product Process Management Team, whereas three have not designated specific personnel to manage halal product processes, resulting in the absence of a dedicated management structure for halal assurance in these facilities. Third, in terms of training and education, all ten slaughterhouses have participated in external halal training programs organized by LPPOM MUI at least once every two years. However, only six slaughterhouses have conducted internal training, while four rely solely on external training, despite the importance of internal training in ensuring consistency and sustainability in halal meat production practices.

Fourth, regarding ingredients, all slaughterhouses reported that they do not prepare a halal ingredient list because they solely provide slaughtering services and do not process additional materials requiring halal verification. Ingredients used are limited to those associated with slaughtering activities, and if any new materials are to be used, approval is sought from LPPOM MUI. All informants agreed that the nature of their

services eliminates the routine use of halal-certified ingredients beyond the slaughtering process itself. Fifth, in terms of product criteria, all slaughterhouses comply with LPPOM MUI regulations, as the beef produced does not contain any prohibited elements. Animals slaughtered meet Islamic legal requirements, and their health and physical condition are carefully considered prior to slaughter to ensure both product quality and halal compliance.

Sixth, the production facilities in all slaughterhouses were found to be free from impurities (*najis*), as confirmed by field observations. Facilities, equipment, slaughtering areas, quarantine pens, and supporting infrastructure have been registered and comply with HAS 23000 requirements set by LPPOM MUI. Seventh, concerning written procedures for critical activities, six slaughterhouses have implemented these procedures correctly. However, four slaughterhouses have not prepared detailed lists and process flows for critical materials, arguing that standard operating procedures (SOPs) are sufficient and that critical activities are directly observable during the halal slaughtering process.

Eighth, traceability has been properly implemented by nine slaughterhouses, while one lacks formal procedures for tracing halal-related aspects. Traceability refers to the ability of slaughterhouses to identify the origin, condition, and source of cattle prior to slaughter, ensuring that animals meet halal and health requirements. Ninth, all slaughterhouses have effectively implemented procedures for handling products that do not meet halal or quality criteria. This includes preventive measures before slaughter, the use of quarantine pens for unhealthy cattle, and the destruction of contaminated products,

such as livers affected by parasites. Compliance with HAS 23000 and internal SOPs has minimized the occurrence of non-compliant products.

Tenth, internal audits have been conducted by nine slaughterhouses, while one has never carried out an internal audit related to HAS 23000. This shortcoming is primarily due to limited knowledge and auditing skills, which also affects the submission of mandatory six-monthly reports to LPPOM MUI. As a result, stronger guidance and supervision from LPPOM MUI are needed to improve audit implementation. Finally, all ten slaughterhouses have conducted management reviews at least once a year, focusing primarily on pre- and post-slaughter handling processes. Based on these field findings, halal-certified slaughterhouses in Central Java can generally be considered to have ensured the halal status of beef products for consumption. Nevertheless, weaknesses remain in managerial direction and operational oversight of the Halal Assurance System, particularly in terms of auditing competence and continuous guidance from LPPOM MUI. Limited outreach and capacity-building efforts have contributed to gaps in knowledge and skills among slaughterhouse personnel, indicating the need for more intensive and structured support.

Oversight of production operations (cattle slaughtering) is crucial to ensure consistent halal product compliance with established regulations and adherence to existing Sharia principles, ensuring the system runs as expected. According to information and observations obtained by researchers from halal-certified slaughterhouses in Central Java, during the implementation of the halal assurance system, there has never been any oversight from relevant parties, except for

unannounced audits conducted without the knowledge of the slaughterhouse.

The Halal Assurance System (HAS 23000) is part of the commitment and policy of halal-certified slaughterhouses, reflecting a sense of shared responsibility. Therefore, halal-certified slaughterhouses with a Halal Assurance System can implement these provisions internally, from the lowest to the highest levels. By implementing this Halal Assurance System, halal-certified slaughterhouses can ensure the continued production of halal meat products, ensuring that Muslim consumers, in particular, can enjoy the assurance of consuming halal meat products produced by halal-certified slaughterhouses in Central Java.

Each component of the halal assurance system's criteria must function according to the purpose of producing halal products. Halal beef production process control is carried out by the management of halal-certified slaughterhouses. If any non-conformity is found, an audit and evaluation are necessary. Similarly, a sample of halal-certified slaughterhouses does not conduct internal halal audits. Every halal-certified company should have an internal audit team to monitor halal activities and report the results to the slaughterhouse management and relevant institutions. Internal halal audits are conducted by a team of internal halal auditors officially appointed by the management of halal-certified slaughterhouses.

In line with this perspective, slaughterhouse management is also grounded in the principles of Islamic jurisprudence (*uṣūl al-fiqh*), particularly the concept of *Maqāṣid al-Sharī'ah*, which aims to realize human welfare through the preservation of religion, life, lineage, intellect, and property. Accordingly, the Halal

Assurance System (HAS 23000) implemented by MUI-certified slaughterhouses is designed to safeguard these five essential objectives. This system emphasizes the principle of honesty, requiring slaughterhouses to be transparent in disclosing materials used and production processes as documented in the HAS 23000 manual. It also upholds the principle of trust (*amanah*), whereby LPPOM MUI entrusts slaughterhouses with the responsibility to design, implement, and consistently maintain their own Halal Assurance System in accordance with their actual internal conditions. Furthermore, HAS 23000 promotes participatory involvement by encouraging the active engagement of management and staff to ensure that all production processes comply with halal requirements. Finally, the system is based on the principle of absoluteness, which mandates that all materials used in halal production must be unquestionably halal, as HAS 23000 does not differentiate between low-, medium-, or high-risk materials in determining the halal status of a product.

### **Analysis of the Readiness of Halal-Certified Slaughterhouses in Supplying Meat Demand in Central Java**

A vulnerable area in ensuring the halal status of meat is the inspection of animal condition and slaughtering. Islam establishes criteria for animals that are haram (prohibited) for consumption and also regulates slaughter procedures, which are crucial for determining whether meat is halal. Therefore, the Halal Assurance System (HAS 23000) for MUI-certified slaughterhouses is essential to ensure the distribution of halal-certified beef.

From a management perspective, company activities can be classified into five primary

activities: inbound logistics, operations, outbound logistics, marketing and sales, and after-sales service (Mangifera, 2015). In the context of the halal beef supply chain in Central Java, halal-certified slaughterhouses play a central role, primarily as providers of halal-compliant slaughtering services. These slaughterhouses collaborate closely with livestock farms and beef suppliers, as evidenced by the practices of four halal-certified slaughterhouses operating in Central Java. Their core business focuses on animal slaughtering services in accordance with halal standards. In addition to this primary activity, three of these slaughterhouses have diversified their operations by selling halal beef directly to consumers through outlets or butcher shops. To ensure the continuity and stability of halal meat supply, halal-certified slaughterhouses are also required to maintain more active communication and coordination with meat suppliers and livestock farmers or owners.

The role of halal-certified slaughterhouses is further supported by various related agencies. The Livestock and Agriculture Agency of Central Java provides outreach and education to livestock-raising communities, particularly cattle farmers, focusing on animal care and health. This agency also delivers guidance and animal health education directly to halal-certified slaughterhouses. Meanwhile, the Ministry of Industry and Trade is responsible for ensuring the availability of cattle and beef in Central Java by monitoring supply conditions in markets and communities. In collaboration with the Central Java Trade and Industry Office, periodic planning and monitoring of meat stocks are conducted to maintain supply stability across the region.

In terms of halal assurance, the Indonesian Ulama Council (Majelis Ulama Indonesia/MUI) plays a critical role by

standardizing the meat supply through the implementation of HAS 23000, which serves as the halal standard for slaughterhouses. Finally, slaughterhouse users, including meat traders and distributors, collaborate with slaughterhouse managers to ensure that the meat produced and distributed is safe, healthy, and compliant with halal requirements, thereby supporting the integrity of the halal beef supply chain in Central Java.

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## **Conclusion**

For the 10 criteria (Halal Policy, Halal Management Team, Training and Education, Product, Production Facility, Written Procedure for Critical Activities, Searchability, Handling Products that Do Not Meet the Criteria, Internal Audit, and Management Review), HAS 23000 has been implemented quite well by 10 slaughterhouses, with scores ranging from 60% to 100%. Halal-certified slaughterhouses collaborate with livestock farms and beef suppliers in the slaughtering sector. They also verify their businesses in the sale of halal beef by opening outlets (butcher shops). They maintain a supply of halal meat and actively coordinate with relevant parties.

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