



THE IMPLEMENTATION OF HALAL SLAUGHTERHOUSE IN THE PERSPECTIVE OF TALCOTT PARSON'S FUNCTIONAL STRUCTURAL THEORY

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Abstract

Large-scale slaughterhouses and meat producers catering to the broader community as consumers bear the ongoing responsibility of ensuring the sustainability of their businesses. Consequently, continuous structural and functional improvements must be prioritized to foster trust, safety, and comfort within the wider community. The halal abattoir operates as an "action" system, striving to maintain its sustainability by fulfilling the four functions outlined in Talcott Parson's functional structural theory: adaptation, goal attainment, integration, and latency or pattern maintenance. To remain viable and function optimally, the abattoir must execute these four functions effectively. Consumer protection activities are integral, encompassing the public's choices in meat consumption. This involves not only the establishment of halal abattoirs but also the meticulous execution of their functions to meet and exceed the expectations of the community.

Keywords: RPH, Halal, Structural and Functional improvements.

A. Introduction

Halal is defined as a standard of quality that aligns with Islamic Shariah law and is applied to all activities Muslims undertake. (Bohari et al., 2013) Choosing halal products and services for Muslims is part of a form of obedience to Islamic rules or sharia. However, despite being integral to Muslim practices, consumers of halal products are not limited to Muslims alone. There has been significant development in the consumption of halal products, even in countries with Muslim minority populations.

Indonesia with a majority muslim population, consuming halal food has become a necessity. It is one of the obligations of a Muslim, as Allah has stipulated in Surah Al-Baqarah: 168

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا
حُطُوتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

“ All mankind, eat only that which is lawful and good from that which is found on the earth, and do not follow the steps of the devil, for he is a real enemy to you” (Qs. Al-Baqarah: 168). (Qs. Al-Baqarah: 168). (Departemen Agama RI, n.d.)

On this earth Allah provides more halal food than haram food. The forbidden foods has been spesified by Allah in Surah Al-Maidah: 3

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالِدَمُّ وَحَلْمُ الْخِنْزِيرِ وَمَا أُهْلِيَ لغيرِ
 اللَّهِ بِهِ وَالْمُنْحَنِقَةُ وَالْمَوْفُودَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ
 السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذَبَحَ عَلَى النُّصُبِ

“It is forbidden to you (to eat) carrion, blood, pork, (animal flesh) slaughtered in the name of other than Allah, the strangled, the beaten, the fallen, the gored, and the slaughtered by wild animals, except that which you have time to slaughter, and (it is forbidden to you) that which is slaughtered for idols” (Al-Maidah: 3) (Departemen Agama RI, n.d.). Among the objects that are forbidden to humans, there are many other than those mentioned in Surah Al-Maidah verse 3; this is regulated in the Qur’an and Sunnah.

In recent years, the halal industry has experienced significant growth, proliferating across various countries, including those with Muslim minorities. Halal lifestyle has become a universal indicator, ensuring product quality and a high standard of living. (Gillani, S. H., Ijaz, F., & Khan, M. M, 2016) In this context, halal doesn’t only pertain to material goods; Islam also applies the concept of halal to actions or work, commonly referred to as Muamalah. (Qardhawi, 1993)

Furthermore, as a business, halal food has been considered a highly developed, highly profitable, and influential market in the world of food business. It has evolved into a significant sector, deeply integrated with Islamic values, influencing consumer lifestyles and business practices. (Qardhawi, 1993) Countries with small Muslim populations are keen on competing and profiting from the halal food market. These nations, including Singapore, New Zealand,

and South Africa, aspire to become essential players in the global halal market. New Zealand, for instance, holds for 40% of the world's lamb market. Almost 95% of all New Zealand lamb exports are halal, and non-halal production is being phased out. Additionally, Brazil aims to become the world's second-largest exporter of meat and poultry for distribution to Muslim-majority countries after Australia. France has also entered the market as a halal chicken exporter (*Masterplan Ekonomi Syariah Indonesia 2019-2024*, 2018).

On the other hand, the act of consuming halal food serves as a tangible manifestation of the deep-seated creed and faith held by Muslims. Consequently, it is imperative that the Indonesian government takes on the responsibility of facilitating its citizens in adhering to Sharia principles within the realm of their religion, as stipulated by the constitution. This crucial assurance is explicitly outlined in the 1945 Constitution of the Republic of Indonesia (UUD NRI, 1945), specifically articulated in Article 29, paragraph (2). In its essence, this constitutional provision guarantees the independence of each resident, empowering them to embrace their respective religions and exercise their freedom to worship according to their individual beliefs and convictions (Syafrida, 2017).

The government also enacted Law No. 33 of 2014: 'About Halal Product Guarantee' to support the increasing awareness of both Muslim and non-Muslim communities. This law, comprising 68 articles and titled 'On Halal Product Guarantee,' confirms that products entering, circulating, and being traded in the territory of Indonesia must be halal

certified. Consequently, the government is responsible for organizing the Halal Product Guarantee.

In the case of halal food, the government should encourage a further increase in its production, especially in the halal food industry, as Indonesia is both a consumer of halal food products and a significant halal food producer.

As part of its strategy to foster the growth of the halal food market, Indonesia is implementing various initiatives, one notable step being the transformation of meat production patterns. A significant move in this direction involves the conversion of all slaughterhouses known as Rumah Potong Hewan (RPH) into halal slaughterhouses. This effort is designed not only to cater to the needs of the Muslim community but also to address broader concerns related to safety, health, and overall comfort. This proactive approach signifies Indonesia's commitment to aligning its meat production practices with halal standards. Beyond the religious considerations, the transformation of slaughterhouses aims to ensure the safety and health of consumers while also enhancing the overall comfort of those involved in the meat production process.

By making these changes, Indonesia not only seeks to meet the requirements of its Muslim population but also endeavors to create a more inclusive and standardized approach to meat production. This aligns with the broader goal of positioning Indonesia as a key player in the global halal food industry, emphasizing the importance of ethical, safe, and healthy practices in meat processing.

As producer and distributor of halal meat in Indonesia, the slaughterhouses must follow the Regulation of the Minister of Agriculture Number 13 of 2010, particularly outlined in

Article 1, point 2. This regulation delineates the requirements for Ruminant Slaughterhouses and Meat Handling Units (Meat Cutting Plant). According to the regulation, a Slaughterhouse (RPH) is defined as a building or building complex with building or building complex with specific designs and requirements used for the slaughter of animals intended for public consumption.

According to the Central Bureau of Statistics in 2019, the recorded number of cattle slaughtered in abattoirs (large-scale slaughterhouses) across Indonesia was 1,102,256 heads (Badan Pusat Statistik, 2019). Given this data, it is imperative that slaughter meat products from these slaughterhouses are guaranteed by business actors through a halal certificate. This certification is essential to instill greater trust within the broader community. A halal certificate signifies that the slaughterhouse has undergone the halal certification process, as stipulated in Law Number 33 of 2014 concerning the Halal Product Guarantee.

Indeed, as explained by Wenofita (2011), the number of halal-certified slaughterhouses in Indonesia remains disproportionately low. This deficiency can be attributed to the insufficient awareness among both business actors and the public regarding the significance of halal certification. There persists a misconception that all food circulating in Indonesia is inherently halal. Those who prioritize halal certificates play a pivotal role in motivating business actors to pursue the certification of their products. Achieving widespread halal-certified products necessitates active support for the government's role in enforcing halal certification regulations at slaughterhouses (abattoirs).

This article delves into the implementation of halal abattoirs, adopting the perspective of Talcott Parsons' functional structural theory. The discussion is focused on four essential questions aligned with Talcott Parson's four functional, structural characteristics: How does the abattoir adapt to its environment? How does the abattoir achieve its goals? How is the integration within the abattoir maintained? How does the abattoir sustain pattern maintenance (latency)?

B. Literature Review

1. Halal Abattoir (Halal Abattoir)

The term "Halal" is derived from the Arabic word, signifying something that is allowed or permissible. Its opposite is "Haram," denoting things that are not allowed or prohibited. Halal principles extend to all aspects and activities of a Muslim, going beyond merely fulfilling a religious obligation. (Ab Talib et al., 2015) While commonly associated with dietary practices, Halal in Islam encompasses a broader spectrum, including various actions and work, often referred to as "muamalah." In essence, Halal goes beyond mere distinctions; it encompasses a comprehensive set of guidelines that govern various aspects of a Muslim's life. (Waharini & Purwantini, 2018)

A halal slaughterhouse (RPH) is a specially designated building or complex of buildings constructed with specific requirements, exclusively intended for the purpose of slaughtering animals in accordance with halal principles. The primary objective is to produce meat that adheres to halal standards, ensuring it meets the public consumption needs

or the general requirements of consumers who adhere to halal dietary practices. (Tolistiawaty et al., 2016) According to the Regulation of the Minister of Agriculture, an abattoir is recognized as a public service unit tasked with providing safe, healthy, intact, and halal (ASUH) meat. As such, it is obligated to meet specific technical requirements encompassing physical aspects (buildings and equipment), human resources, and the implementation of technical procedures.

A Halal Slaughterhouse (RPH) functions as a vital community service unit committed to the provision of halal meat. Its dedication to a halal process extends throughout all facets of its operations, covering the entire supply chain from upstream to downstream. This holistic approach begins with the careful acquisition of animals, meticulously ensuring their compliance with halal standards. The emphasis on halal practices continues seamlessly through the slaughter process, meticulous marketing strategies, efficient distribution channels, and finally, culminating in the delivery of halal meat to discerning consumers. This comprehensive commitment underscores the Halal Slaughterhouse's pivotal role in fostering trust and meeting the halal dietary needs of the community.

2. The Concept of Halalan Tayyiban

One of the obligations of a Muslim is to eat halal food, as Allah has stipulated in Surah Al-Baqarah: 168

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُواتِ
الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

“All mankind, eat only that which is lawful and wholesome from that which is found on the earth, and do not follow the steps of the devil, for he is a real enemy to you” (Qs. Al-Baqarah: 168).(Departemen Agama RI, n.d.)

Muslim consumers are advised to not only focus on the halal status of the food they consume but also to consider the concept of *tayyib*, which signifies goodness and wholesomeness. *Tayyib* food extends beyond mere halal compliance; it emphasizes a clean and meticulous process of preparation, avoiding any impurities, and ensuring the presentation is appealing to the taste buds. In simpler terms, *tayyib* food is well-proportioned and adheres to high standards of cleanliness.

Halal Slaughterhouses play a crucial role in this context by serving as facilities for slaughtering ruminants to produce meat. Enhancing their function and role, these slaughterhouses aim to deliver quality meat products that align with established standards. The goal is to meet the criteria of providing meat that is not only safe, healthy, and intact but also strictly adheres to halal principles (ASUH). Through this approach, Halal Slaughterhouses contribute to the assurance of quality and compliance, meeting the expectations of Muslim consumers for safe and wholesome meat products. This ASUH principle is characterized by the following principles:

- a. Safe: Ensuring that the meat consumed is devoid of disease seeds, thereby eliminating the potential harm to consumers. The emphasis is on maintaining

- a standard of safety that guarantees the well-being of those consuming the meat.
- b. **Healthy:** Signifying that the meat contains beneficial substances promoting health and growth, contributing positively to the overall well-being of consumers. This aspect underscores the nutritional value of the meat.
 - c. **Whole:** Implies that the meat remains uncontaminated by other parts of the animal or from different animals. This entails a thorough cleanliness process, ensuring the meat is free from waste, dirt, and any mixture with haram or unclean items.
 - d. **Halal:** Indicates that the slaughter of the animal adheres to Islamic Law. This involves a meticulous process aligned with the principles of halal slaughter, ensuring that the meat is permissible and compliant with Islamic dietary regulations.

By strictly adhering to the ASUH pattern, slaughterhouses contribute to the production of meat that not only meets high-quality standards but also aligns with the ethical and dietary considerations of consumers, particularly those following halal dietary practices. (Tolistiawaty et al., 2016)

The most critical aspect of ensuring the halal status of meat lies in the way the animal is slaughtered. The concept of halal slaughter is characterized by several key principles:

- a. **Intention (*Niyah*):** The act of slaughter must begin with a clear and sincere intention in adherence to Islamic principles. The person conducting the slaughter should have the specific intention of slaughtering the animal for halal consumption.

- b. Use of Sharp Instrument (*Dhabiha*): The slaughter must be performed with a sharp instrument, such as a knife, to ensure a swift and humane slaughter. The instrument should be able to sever the major blood vessels in the neck, leading to rapid blood loss.
- c. Proclamation of the Name of Allah (*Tasmiyah*): Before the actual slaughter, the person responsible must pronounce the name of Allah (God). This act acknowledges the sanctity of the animal's life and emphasizes that the slaughter is being conducted in the name of God.
- d. Quick and Painless Slaughter (*Dhabh*): The slaughter should be quick and efficient to minimize any pain or suffering for the animal. Swift severance of the major blood vessels ensures rapid loss of consciousness.
- e. Draining of Blood (*Dharar*): Blood must be thoroughly drained from the carcass after slaughter. This is a critical step as consuming blood is prohibited in Islam.

By adhering to these principles, the halal slaughter ensures that the meat is obtained through a process that respects the sanctity of the animal's life and aligns with Islamic dietary regulations. The humane and ethical treatment of animals during the slaughter process is integral to the concept of halal.

3. Definition of Slaughter

According to the Big Indonesian Dictionary (KBBI), slaughter is defined as the process, method, and act of slaughtering, slitting, cutting (neck), and sacrificing an animal. (Nasional, 2012) In fiqh terms, slaughter is referred to as *dzukāt* or *dzabh*. Qathruf mentions that the origin of the

word *dzukāt* in the language denotes refinement. In shar'ī terms, *dzukāt* is an expression for the shedding of blood with the intention directed towards Allah SWT.(Musa, 2006)

Slaughter, in the context of Islamic dietary regulations, involves the deliberate severing of an animal's feeding tube, throat, and two blood vessels using a sharp instrument. It's important to note that the instrument used for slaughter should not be nails or teeth. This act is a meticulous and intentional process, adhering to specific guidelines to ensure the proper and humane treatment of the animal in accordance with Islamic principles.(Musa, 2006)

The term "slaughter" in the general language refers to cutting. However, in the context of Islamic jurisprudence (Sharia), it specifically refers to the controlled and halal slaughtering of animals for consumption. This process involves cutting both the respiratory tract and the food channels of the animal. The act of slaughter is conducted with the intention of making the animal halal for consumption, following specific guidelines and principles outlined in Islamic law. It emphasizes a humane and ritualistic approach to obtain meat that is permissible for Muslims to consume.(Zuhaili, 2010)

Differences in the *fiqh* madhhabs concerning the specific elements to be cut during the process of slaughter exist. According to both the Hanafi and Maliki madhhabs, the act of slaughter entails cutting four crucial veins in the animal. These include the throat (*al-hulquum*), the esophagus (*al-marii*), and two large veins located on the side of the neck (*al-wadjaan*). The defined location for the slaughter itself is the area situated between the *Rabbah*, which is the lower part of the neck, and the *Bahrain*, corresponding to the region where

the beard grows and encompassing the lower jaw bone. These distinct guidelines underscore the precision required in the slaughter process and contribute to determining the halal status of the meat, reflecting the nuanced interpretations within the diverse Islamic legal traditions.(Zuhaili, 2011)

In the Shafi'i and Hambali madhhabs, the process of slaughter involves the act of slaughtering a permissible animal for consumption by cutting its throat and esophagus. The specific location of the cut is considered flexible, as it can either be at the top of the neck (al-hall) or the bottom of the neck (Rabbah). In cases where slaughtering at the neck is not feasible, an alternative method is employed, which involves a lethal stabbing carried out in any part of the animal's body. This nuanced approach within the Shafi'i and Hambali madhhabs reflects the adaptability in their interpretations of the requirements for halal slaughter.(Zuhaili, 2011)

Therefore, it can be concluded that, according to the scholars' consensus, the act of slaughter encompasses cutting at either the top or bottom of the neck, or alternatively, a lethal stabbing that releases the animal's life in the most humane manner possible. Importantly, this process is conducted with tools that do not cause undue torture or harm to the animal. The use of sharp tools other than nails, bones, and teeth is avoided, ensuring that the conditions for halal consumption are met. This nuanced understanding emphasizes the ethical treatment of animals in the slaughter process, aligning with the principles of halal consumption within Islamic jurisprudence.

4. Legal Basis for Slaughter

Slaughter is a condition of eating the meat of land animals that can be eaten. This means that it is not permissible to eat any edible animal without slaughtering it according to Sharia rules. As for the basis of Islamic law in animal slaughter as written in the Qur'an verse Al-An'am (6): 121:

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ ۖ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ
إِلَىٰ أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ ۖ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ

“And eat not those animals which the name of Allah is not mentioned when slaughtering them. Verily, such an act is an unrighteousness. Verily, the devil whispers to his friends that they may contradict you, and if you had obeyed them, you would have become polytheists.” (Departemen Agama RI, n.d.)

The process of slaughter encompasses three distinct methods, each serving a specific purpose:

- a. Al-Zabhu: This involves cutting the upper neck of an animal that humans can apprehend for slaughter, subject to certain conditions.
- b. Al-Nahru: Specifically recommended for camels, this method entails cutting the lower neck of the animal. Other animals, such as cows and goats, are advised to be slaughtered at the upper neck.
- c. Al-Aqru: Reserved for emergency situations, this method, also known as forced slaughter, is implemented by inflicting deadly wounds throughout the animal's body.

These differentiated approaches to slaughter, ranging from the upper neck precision to the lower neck recommendation and the emergency, yet humane, intervention, reflect the diversity and adaptability within Islamic jurisprudence. The guidelines ensure not only compliance with halal conditions for consumption but also emphasize the ethical and humane treatment of animals in various circumstances.

The tools employed for slaughtering animals must be sharp to facilitate a swift and efficient process, ensuring a quicker death for the animal. This approach is designed to minimize the duration of suffering, promoting a more humane and ethical slaughter. The use of sharp tools contributes to the principles of halal slaughter, emphasizing the importance of compassion and respect for the well-being of the animals in Islamic dietary practices.(Naitboho et al., 2021)

5. Government Policy on Slaughterhouses (RPH)

There are several government policies related to the existence of abattoirs that must be implemented by abattoir managers, among others:

- a. Law No. 41/2014 mandates that each regency/city must have a slaughterhouse that meets the technical requirements set by the Minister of Agriculture. The implementation guideline of the Law is the stipulation of Regulation of the Minister of Agriculture (MOA) No. 13/2010. According to the MOA, the abattoir is a community service unit providing safe, healthy, whole and halal (ASUH) meat, so it must fulfil technical requirements, including physical (buildings

- and equipment), human resources and technical procedures for implementation
- b. Provisions regarding slaughterhouses are regulated in the Decree of the Minister of Agriculture No. 555/Kpts/TN.240/9/1986 and established Indonesian National Standard (SNI) 01-6159-1999 concerning slaughterhouses.
 - c. Law No. 33 of 2014 concerning Halal Product Guarantee
 - d. Law No. 32 of 2020 concerning Environmental Protection and Management (UU PPLH), specifically related to the regulation of environmental impact analysis (AMDAL). (DA, n.d.)

C. Method

This study employs a qualitative approach to delineate existing phenomena by systematically collecting data, with the researcher serving as the primary instrument. (Albi Anggito & Johan Setiawan, 2018) The research methodology utilized is library research, involving direct engagement with textual or numerical data, which can manifest in books, articles, or documents. (Mestika Zed, 2008) The procedural steps encompass the collection of primary and secondary literature sources. Following the collection, the literature sources are categorized in alignment with the research questions, and the researcher subsequently extracts pertinent data from these sources. The data is then presented as research findings, subjected to abstraction to unveil facts, and interpreted to generate meaningful information or knowledge. (Darmalaksana, 2020)

The data for this study, derived from books, articles, and documents, revolves around the application of halal slaughterhouses. These sources are systematically reviewed through the lens of Talcott Parson's functional structural theory. The collected facts are then presented and interpreted to yield information and knowledge pertaining to the application of halal slaughterhouses within the framework of this theoretical perspective.

D. Results

The functional structural theory introduces four functional imperatives for the 'action' system, encapsulated in the AGIL scheme. A function is a cluster of activities fulfilling one or more systems. Parsons proposes four functional structural characteristics within the AGIL scheme, specifically: A (adaptation), G (goal attainment or achievement), I (integration), and L (Latency or pattern maintenance). (George Ritzer, Douglas J. Goodman, 2014)

The detail of the AGIL scheme within Talcott Parsons' functional, structural theory below:

1. Adaptation

Adaptation is a fundamental concept in Talcott Parsons' functional, structural theory, representing a system's ability to adjust and respond effectively to changes in its external environment. In the specific context of a Halal Slaughterhouse, adaptation plays a critical role in ensuring the continued operation and relevance of the facility. This adaptation involves staying attuned to changes in regulations, whether related to food safety or religious practices, and adjusting

operations to comply with any updated requirements. Additionally, the Halal Slaughterhouse must be adaptable to incorporate advancements in technology that enhance efficiency, quality, and compliance with halal standards. Furthermore, the facility needs to respond to shifts in market demands for halal products, ensuring it remains competitive and capable of meeting the evolving needs of consumers. Lastly, adaptation encompasses the ability to respond to external environmental factors, such as economic conditions or global events, to maintain operational stability. In summary, the concept of adaptation ensures that a Halal Slaughterhouse remains agile and resilient, navigating external changes to sustain operations, uphold halal standards, and meet the expectations of both consumers and regulatory bodies.

2. Goal Attainment (G)

Goal Attainment (G) constitutes a pivotal aspect in Talcott Parsons' functional, structural theory, emphasizing a system's ability to establish and successfully achieve its objectives. When applied to a Halal Slaughterhouse, this concept is foundational to the facility's effective operation. The primary goal involves the production of halal-certified meat, necessitating adherence to Islamic principles and rituals during the slaughter process. Additionally, the facility sets goals related to regulatory compliance, encompassing adherence to local and international standards governing food safety, hygiene, and religious practices to maintain halal certification. Meeting consumer demands for high-quality halal products becomes another critical goal, requiring an understanding of market trends and preferences. Furthermore, the facility

aims for operational efficiency, setting targets for resource utilization, waste reduction, and process optimization. By centering on Goal Attainment, a Halal Slaughterhouse aligns its activities with specific objectives, contributing to its effectiveness and role within the broader societal context.

3. Integration (I)

Integration (I) is a key concept in Talcott Parsons' functional, structural theory, focusing on the coordination and harmonization of different components within a system. When applied to a Halal Slaughterhouse, integration plays a crucial role in facilitating a cohesive and efficient operation. This involves the seamless coordination of various departments, functions, and stakeholders within the facility. Achieving integration ensures that the different aspects of the slaughterhouse, such as the slaughtering process, quality control, and regulatory compliance, work together harmoniously. By fostering collaboration among diverse elements, the Halal Slaughterhouse can enhance operational efficiency, maintain consistent quality, and uphold the ethical and religious standards associated with halal meat production. Integration is essential for creating a unified and well-coordinated system that contributes to the overall effectiveness of the Halal Slaughterhouse within the broader societal context.

4. Latency (L)

Latency, also recognized as pattern maintenance, is a fundamental aspect in Talcott Parsons' functional, structural theory, referring to a system's capacity to sustain stability

and continuity. When applied to a Halal S slaughterhouse, latency becomes instrumental in preserving key elements over time. This encompasses maintaining traditional halal slaughtering methods, ensuring a consistent and high quality of meat production, and upholding ethical and religious standards associated with halal practices. By prioritizing latency, the Halal S slaughterhouse aims to ensure that its operations remain rooted in established practices, promoting stability, and adhering to ethical and religious principles. This sustained pattern maintenance contributes to the longevity and reliability of the facility, aligning with broader societal expectations and norms. So, when applying the AGIL scheme to a Halal Slaughterhouse within Parsons' functional, structural theory, it involves assessing how well the facility adapts to its environment, achieves its goals, integrates its components, and maintains stability and continuity in its operations.

Parsons formulated the AGIL scheme to be applicable across all levels of his theoretical system. This article will discuss the four action systems as Parsons employed the AGIL framework.

Abattoirs play a crucial role in community consumption activities, satisfying the demand for meat. Beyond ensuring adherence to the ASUH pattern (safe, healthy, intact, and halal), they must also prioritize maintaining their presence and recognition within the community. Therefore, the four functional imperatives must be carried out.

1. The adaptation function aids in adjusting the existence of abattoirs to accommodate the community's needs for meat consumption, particularly considering the primary obligation for the majority Muslim community

to ensure the halal status of meat for *maslahah* in its consumption. In tandem with this, the enactment of Law No. 33 of 2014, which addresses Halal Product Guarantee and comprises 68 articles, mandates that products entering, circulating, and being traded in Indonesia must be halal certified. Consequently, the government is tasked with organizing the Halal Product Guarantee (JPH), making it imperative for abattoirs to make adjustments or adaptations to ensure halal practices in their production.

However, adaptation alone is insufficient to meet the demands of halal certification. The connection between the neighborhood and the abattoir system raises important questions. Does the neighborhood benefit from its establishment, or does it pose issues for the community? Continuous evaluation is necessary to prevent social rejection or conflicts.

2. Goal attainment or goal achievement. Abattoirs, like other producers, share the primary Islamic production goal of providing *maslahah*, which is realized through the implementation of halal practices. Besides addressing the halal demands on the slaughterhouse, attention must also be given to its feasibility, as many slaughterhouses still lack compliance with the SNI (Indonesian National Standard) based on a feasibility study. Yulianto (2012) highlighted that the existing facilities of the abattoir in Gunung Telihan Village do not fully comply with the provisions of SNI No. 01-6159-1999 concerning Animal Slaughterhouses. Community complaints and protests around the abattoir primarily stem from poor waste management practices. There is even community pressure to relocate the abattoir. The

study indicates that waste management in the existing abattoir is suboptimal, evident from the improper operation of waste treatment units.(Yulianto, 2012)

3. Integration. Halal abattoirs are required to actively pursue the integration of halal practices throughout the entire industrial chain, spanning from input, production, distribution, marketing, to consumption, with the ultimate aim of providing *maslahah*. The input stage involves sourcing animals or cows exclusively from legal farmers or traders, ensuring the products are not stolen, and verifying the health of the cows without any diseases or ownership disputes. In the production process, particularly during the slaughtering phase, meticulous attention must be given. This necessitates the preparedness of JULEHA's (Halal Butcher's) who play a crucial role in ensuring the adherence to halal practices. Throughout the distribution process, cleanliness takes precedence, and efforts are made to avoid dealing with unclean goods. This commitment to maintaining cleanliness and upholding halal standards across all stages of the abattoir's operation contributes to the overall achievement of *maslahah*, or benefit, in the community.
4. Latency or pattern maintenance. If the pattern has been established from upstream to downstream, maintaining the halal value chain becomes imperative, emphasizing the essential role of pattern maintenance for *maslahah* in production, consumption, and distribution. Achieving *halalan tayyib*, or halal and good, is effectively implemented through the ASUH pattern (safe, healthy, intact, and halal). Abattoirs, serving as providers of meat for public consumption, are consistently obligated to ensure the proper

handling of slaughtered animals and are expected to produce meat products that are Safe, Healthy, Whole, and Halal (ASUH).

E. Conclusion

It becomes evident that halal slaughterhouses function as intricate systems of “actions,” operating within the theoretical framework proposed by Talcott Parsons’ functional structural theory. This framework delineates imperatives crucial for the sustained existence and effective functioning of these slaughterhouses.

At the core of the imperatives is the necessity for adaptation. Halal slaughterhouses, much like any dynamic entity, are compelled to adapt to changing circumstances. This adaptive capacity is crucial for responding to evolving regulations, technological advancements, and market demands. Given the centrality of halal principles in the Muslim community, the adaptation imperative extends beyond mere compliance with external factors, encompassing the internal dynamics of halal practices and religious obligations.

Goal attainment, the second imperative, underscores the system’s ability to establish and successfully achieve its objectives. In the context of halal slaughterhouses, this involves a multifaceted approach. Central to their mission is the production of halal-certified meat, requiring meticulous adherence to Islamic principles and rituals during the slaughtering process. Simultaneously, these facilities set goals related to regulatory compliance, encompassing standards governing food safety, hygiene, and religious practices. Furthermore, they aim to meet consumer demands for high-

quality halal products, necessitating an understanding of market trends and preferences. Operational efficiency targets, including resource utilization, waste reduction, and process optimization, also fall under the ambit of goal attainment.

Integration, the third imperative, pertains to the coordination and harmonization of different components within the system. In the case of halal slaughterhouses, integration becomes pivotal for ensuring a cohesive and efficient operation. This involves the seamless coordination of various departments, functions, and stakeholders, aligning efforts towards common objectives. Achieving integration ensures that different aspects of the slaughterhouse, such as the slaughtering process, quality control, and regulatory compliance, work together harmoniously.

Latency, or pattern maintenance, constitutes the fourth imperative, emphasizing the system's ability to maintain stability and continuity. For halal slaughterhouses, this entails preserving traditional halal slaughtering methods, ensuring consistent quality, and upholding ethical and religious standards over time. Sustaining these patterns is not only a nod to historical practices but also a strategic move to align with societal expectations and norms.

In conclusion, these imperatives collectively form a comprehensive framework that not only ensures the efficiency and functionality of halal slaughterhouses but also solidifies their meaningful contribution to the broader societal context. As dynamic "action" systems, these facilities play a crucial role in meeting the demands of halal certification, providing a vital link in the halal value chain, and contributing to the overall welfare of the community they serve.

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