

PHILOSOPHICAL AND ETHICAL INSIGHTS IN HALAL ANIMAL SLAUGHTER TRAINING: A CASE STUDY OF THE BATU BARA MALAY COMMUNITY

Muhammad Faishal

Universitas Islam Negeri Sumatera Utara, Medan, Indonesia

Email: muhammadfaishal@uinsu.ac.id

Abstract

The Batu Bara Malay community has expressed concerns about the halalness of animal slaughter practices, particularly involving chickens and ducks, in the local animal market. In response, the Indonesian Ulema Council of Tanjung Tiram Sub-district (MUI TANBARSU) organized training to ensure compliance with Islamic standards. This study aims to analyze the philosophical and ethical values embedded in the training program. Employing a qualitative case study approach, data were gathered through field observations, in-depth interviews, and documentation. The findings revealed that the training incorporated educational elements emphasizing Islamic teachings, ethical standards, and technical aspects of halal slaughtering. The practical sessions further reinforced participants' understanding of these values. The research concludes that the training program not only addresses community doubts about halal slaughter but also promotes a deeper integration of religious philosophy, ethics, and technical standards into slaughtering practices, contributing to consumer trust and the preservation of Islamic principles in the Batu Bara Malay community.

Keywords: Halal Slaughter, Philosophical Values, Ethical Practices, MUI

Abstrak

Sebagian masyarakat Melayu Batu Bara mengkhawatirkan kehalalan praktik penyembelihan hewan, terutama ayam dan bebek, di pasar hewan setempat. Menanggapi hal tersebut, Majelis Ulama Indonesia Kecamatan Tanjung Tiram (MUI TANBARSU) mengadakan pelatihan untuk memastikan kepatuhan terhadap standar Islam. Penelitian ini bertujuan untuk menganalisis nilai-nilai filosofis dan etis yang terkandung dalam program pelatihan tersebut. Dengan pendekatan kualitatif studi kasus, data diperoleh melalui observasi lapangan, wawancara mendalam, dan dokumentasi. Hasil penelitian menunjukkan bahwa pelatihan ini memuat elemen edukasi yang menekankan ajaran Islam, standar etika, dan aspek teknis penyembelihan halal. Sesi praktik langsung juga memperkuat pemahaman peserta terhadap nilai-nilai tersebut. Penelitian ini menyimpulkan bahwa program pelatihan tidak hanya menjawab keraguan masyarakat terkait kehalalan penyembelihan, tetapi juga mendorong integrasi nilai-nilai filsafat agama, etika, dan standar teknis ke dalam praktik penyembelihan, sehingga meningkatkan kepercayaan konsumen dan pelestarian prinsip-prinsip Islam dalam komunitas Melayu Batu Bara.

Kata Kunci: Penyembelihan Halal, Nilai Filosofis, Praktik Etis, MUI

A. Introduction

The concern among some members of the Batu Bara Malay community regarding the halal status of animal slaughter, particularly chickens and ducks at the Tanjung Tiram market in Batu Bara Regency, has prompted a swift response from the leadership of the Indonesian Ulama Council of Tanjung Tiram Sub-district, Batu Bara Regency, North Sumatra (hereafter referred to as MUI TANBARSU). This response took the form of training sessions for traders and slaughterers operating in the region. From an academic perspective, training on animal slaughtering practices enriches scholarly knowledge about religiously compliant slaughter methods, contributes to the study of religion, culture, and religious philosophy, and informs the development of more effective educational curricula. Practically, well-conducted training ensures compliance with Islamic law, improves animal welfare, guarantees food safety, and empowers local communities with valuable skills and knowledge. Additionally, it aids in developing better standards and regulations in the slaughtering industry while providing consumers with confidence, particularly concerning the halal status of poultry slaughter, such as chickens and ducks.

Philosophically, the religiosity of the Malay community is strongly associated with Islam, as is the case with the Batu Bara Malay community. Geographically, this community resides on the east coast of Sumatra, specifically in Batu Bara Regency, North Sumatra. Although Malays constitute the second-largest ethnic group in Batu Bara after the Javanese, the region's cultural identity is predominantly Malay. This Malay identity is evident in various aspects of life, such as the language spoken, traditional attire, architectural styles, and the Malay influence in local government offices (Khairuddin, 2017). Given the deep connection between the Batu Bara Malay community's religious philosophy and Islam, their daily lives are naturally influenced by Islamic values. In this research context, it is understandable that some members of the Batu Bara Malay community question the slaughtering practices for chickens and ducks in local markets, suspecting that these practices may not align with Islamic teachings.

Previous studies on animal slaughter have been widely conducted, focusing, for instance, on enhancing human resource quality in slaughtering practices (Sugandi & Indra, 2023). One study emphasized the importance of halal slaughter practices in Islamic boarding schools. The topic of halal slaughter has also been explored in other studies (Solek, 2018; Riyadi, 2023), including those focused on training programs (Sugandi et

al., 2024; Putra et al., 2023) and community assistance programs (Krisnanda et al., 2023; Hardi et al., 2024). However, prior research tends to focus solely on the halal aspects of slaughtering, often overlooking the philosophical and religious values underlying the practice. A philosophical approach, however, enables a deeper exploration of these values (Hidayat, 2024). This gap in the literature serves as the rationale for conducting the present study, which seeks to complement existing research.

The primary aim of this study is to identify and analyze the Islamic religious philosophical values embedded in the animal slaughter training programs organized by MUI TANBARSU. Additionally, the study seeks to evaluate the implementation of these values in training sessions for traders and slaughterers, assess the effectiveness of the training, and identify challenges and solutions to enhance understanding and practices aligned with religious values. Furthermore, the study aims to raise awareness and encourage compliance among traders regarding halal and blessed slaughter practices while making an academic contribution to the field of religious philosophy. This study argues that training programs emphasizing religious philosophical values—such as education, spirituality, and ethics in slaughtering practices consistent with Islamic teachings—significantly enhance the awareness and behavior of traders and slaughterers. By fostering adherence to halal principles and equipping participants with religious knowledge, the training ensures strict adherence and care in the slaughtering process. Consequently, the products they offer to consumers are more likely to align with Islamic law.

B. Method

This study focuses on the training program conducted by MUI TANBARSU, titled "*Halal Slaughter Training and Strengthening Faith for Traders and Slaughterers of Qurban Animals in Tanjung Tiram Sub-district, Batu Bara Regency.*" The research narrows its scope to the philosophical values observed during this training event, with a specific emphasis on chicken and duck traders and their slaughterers. This focus is based on field findings that highlight issues more pertinent to chicken and duck slaughterers compared to general animal or qurban animal slaughterers.

A qualitative method employing a case study approach was adopted to examine the 2024 halal slaughter training organized by MUI TANBARSU. The case study method

was chosen to ensure the information gathered directly addresses the evolving issues in the field and can be explored in depth. Data collection was carried out by directly observing the training event from start to finish, held on Thursday, July 6, 2024, from 1:00 PM to 5:30 PM at the Al Furqan Mosque Complex on Jogya Street, Suka Maju Village, Tanjung Tiram Sub-district, Batu Bara Regency, North Sumatra. This approach aimed to gather comprehensive information and enable direct analysis of the religious philosophical values demonstrated during the event. In addition, interviews were conducted with the event organizers and several training participants. Documentation, such as speaker materials provided during the training, was also utilized to collect written data, thereby strengthening the research findings.

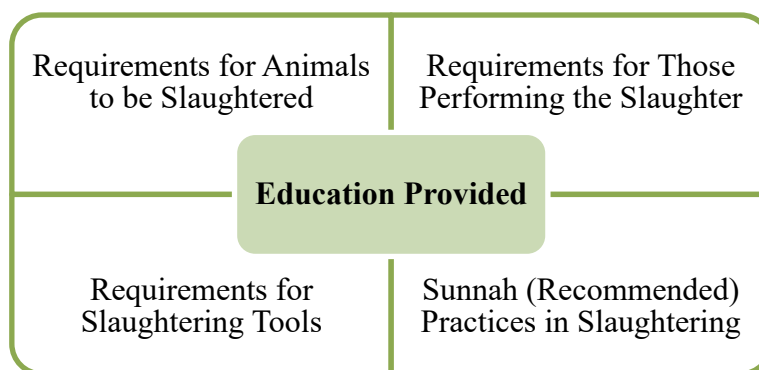
Observation data were gathered using direct field recording techniques, capturing what was seen, heard, and read. This step ensured comprehensive data collection, which was subsequently integrated into the research findings. Additionally, in-depth interviews were conducted with the chairperson and core members of MUI TANBARSU, as well as with several participants. These interviews aimed to uncover the historical background of the training and to gauge participants' responses to the event. Documentation, such as training materials distributed by the organizers, was categorized and analyzed to supplement the research findings. The collected data were analyzed through three stages, as proposed by Miles and Huberman (1994): data reduction, data display, and data verification. These stages were systematically applied to ensure the integrity and validity of the research findings.

C. Result and Discussion

1. Islamic Education and Technical Aspects of Halal Animal Slaughter

Comprehensive education on animal slaughter is a critical component in ensuring that the process aligns with religious teachings and Shariah regulations. The following illustration outlines various aspects that must be considered in animal slaughter.

Figure 1: Training Material on Animal Slaughter



Source: Speaker's Presentation Materials

Figure 1 demonstrates that MUI TANBARSU provides education to traders and slaughterers within the Batu Bara Malay community, addressing several key themes related to animal slaughter. These include the requirements for animals to be slaughtered, the qualifications of those performing the slaughter, the conditions of the tools used, and the recommended (sunnah) practices in slaughtering.

During the training, MUI TANBARSU emphasized both technical aspects and religious values in the slaughtering process. This focus, as highlighted by the speakers, ensures that these practices are visible and appreciable by consumers. MUI TANBARSU aims to guarantee that the slaughtering process is regarded favorably by consumers, as the slaughterers are equipped with knowledge of both technical procedures and religious values. For instance, regarding intentionality, the speaker clarified that an animal is deemed halal only if it is slaughtered intentionally. If the animal dies accidentally without the intent of slaughter, it is classified as carrion, even if its physical condition appears similar to that of a slaughtered animal. This principle applies universally to all animals permissible for consumption. Additionally, it must be ensured that the animal is completely dead before it is processed further, such as being placed into a cleaning machine. The participants appeared to understand the material presented, as evidenced by their gestures and expressions of receptiveness to the explanations.

MUI TANBARSU's training program provided thorough education to traders and slaughterers within the Batu Bara Malay community. The training commenced with an explanation of the definition of animal slaughter. The speaker explained that slaughtering involves severing the animal's neck with a sharp object to sever the respiratory and

digestive tracts of an animal permissible for consumption, thereby expediting its death. The knowledge shared was based on the Quran and Hadith. For example, the Quranic references included verses from *Surah Al-Maidah:5* and *Surah Al-An'am:121*. Relevant Hadiths, such as those narrated by Bukhari, Muslim, Ahmad, and Ibn Majah, were also cited. Participants expressed that the training provided by MUI TANBARSU offered profound insights, significantly supporting their professional roles as traders and slaughterers in Tanjung Tiram Sub-district, Batu Bara Regency.

Through this training, MUI TANBARSU also emphasized compliance with Islamic standards for animal slaughter to ensure the halal status of the animals processed by traders and slaughterers. This initiative helps eliminate consumer doubts regarding the halal status of the products. Among the key points emphasized by MUI TANBARSU were the severing of the *hulqum* (respiratory tract) and *mari'* (esophagus or digestive tract). Additionally, the recitation of *Bismillah*, *salawat*, or *takbir* was strongly emphasized by the speakers and MUI TANBARSU to the participants. By highlighting these aspects of compliance and standards, MUI TANBARSU strengthened the Islamic values instilled in the traders and slaughterers within the Batu Bara Malay community.

2. Ethics in Animal Slaughter

The importance of ethics in the animal slaughter process extends beyond ensuring halal compliance; it also encompasses values of humanity and animal welfare. Conducting slaughter in accordance with ethical principles and religious teachings ensures that animals are treated with respect and spared unnecessary suffering. Education on ethical slaughter practices, as delivered by the speaker, plays a crucial role in teaching the correct and humane ways to slaughter animals. The following image illustrates one of the training sessions that emphasized the significance of ethics in animal slaughter.

Figure 2 : The Speaker and Training Participant



Source: Researcher's Field Observation

Figure 2 shows the presenter, the General Secretary of MUI Batu Bara Regency, delivering a presentation on ethical practices in the slaughter of animals, particularly chickens and ducks, to the training participants. The participants are seated at wooden desks arranged in rows, attentively listening to the speaker. The atmosphere of the room is simple, with most participants wearing traditional clothing and *peci* hats, reflecting the daily cultural identity of the Batu Bara Malay community. The speaker highlighted three key ethical considerations to observe during slaughter:

1) Treating Animals Kindly

Showing kindness to the animals to be slaughtered is essential because humans depend on them for sustenance, companionship, and trade. Therefore, humans must also consider the welfare of these animals. Particularly in the context of food, the health of animals, such as chickens and ducks, has significant implications for human health. One example of kindness is avoiding the display or sharpening of knives in front of the animal. Such actions can cause the animal distress, as evidenced by some animals shedding tears or vocalizing in a manner that suggests stress. Consequently, the speaker reminded participants to maintain ethical values throughout the slaughter process.

2) Positioning the Animal Properly

Ethical treatment also involves positioning the animal on its left side, with the slaughterer holding the knife or slaughtering tool in their right hand. This ensures that the animal does not directly see the cutting instrument. Additionally, the animal's head should be held steady during the slaughter. This minimizes excessive movement, reduces pain, and ensures a swift and accurate cut. Such measures help the animal remain calm, avoid resistance, and make the slaughtering process easier for the slaughterer.

3) Facing the Animal Toward the Qibla

The speaker explained that positioning the animal toward the Qibla (the sacred direction for Muslims) symbolizes respect for religious principles and beliefs. This practice underscores the spiritual significance of slaughtering and reflects a commitment to carrying out the process with reverence for religious values upheld by the local community, in this case, the Batu Bara Malay society.

By emphasizing these three ethical principles, MUI TANBARSU and the speaker instilled knowledge about the ethical dimensions of slaughter in the participants. The goal was to ensure these principles could be practiced in their professional roles or whenever and wherever they perform animal slaughter.

3. Addressing Concerns: Philosophical Implications for Slaughtered Animals

This research reveals that in addressing concerns among some members of the Batu Bara Malay community regarding the halal status of animal slaughter in the markets of Tanjung Tiram Sub-district, Batu Bara Regency, MUI TANBARSU organized training sessions focused on halal and ethical slaughter practices. The findings indicate that the training sessions were rich in educational value, emphasizing various aspects for traders and slaughterers, including technical and religious dimensions, compliance with Islamic slaughtering standards, and ethical considerations. Moreover, the training involved not only theoretical instruction but also practical demonstrations observed by the trainers and MUI TANBARSU officials.

MUI TANBARSU's response to community concerns reflects foundational principles of philosophy that foster a deeper religious understanding grounded in science (Rachman et al., 2024). By emphasizing both technical and religious aspects, the training integrates knowledge and action—a concept central to the philosophy of religion. Al-Ghazali, for example, teaches that knowledge must be applied in practice to achieve spiritual perfection (Al-Hayali, 2024). Thus, MUI TANBARSU ensured the training provided actionable insights, with practical sessions enabling participants to implement what they learned in accordance with Islamic law.

Al-Ghazali further highlights that knowledge plays a pivotal role in understanding religion and serves as a catalyst for societal development in various aspects of life (Al-Hayali, 2024). In this study's context, this principle underscores the importance of religious knowledge imparted to traders and slaughterers, enabling them to comprehend and apply Islamic teachings in their daily slaughtering practices. The knowledge gained fosters awareness within the Batu Bara Malay community. For the trainers and MUI TANBARSU officials, following Al-Ghazali's teachings, their efforts to provide accurate religious guidance are seen as acts of spiritual merit before Allah, positively impacting

the broader society and exemplifying the practical application of spirituality (Yanti et al., 2024).

The training also emphasized the importance of ethics and morality in religious practice, aligning with the views of philosophers like Al-Farabi, who regarded ethics as integral to a civilized life (Mahatma, 2023). In the context of animal slaughter, adhering to Islamic standards and ethical principles reflects moral and spiritual responsibility. Furthermore, Ibn Taymiyyah stressed that religious acts should be performed with proper intentions and methods (Jou, 2022). Thus, the training not only dispelled community doubts but also reinforced ethical and moral values in religious practice, integrating knowledge and action as a unified whole.

Al-Farabi's concept of the relationship between philosophy and religion (Chongarov et al., 2023) is particularly applicable to the context of animal slaughter training. According to Al-Farabi, philosophy offers a deeper understanding of human obligations and individual happiness, which can help traders and slaughterers appreciate the religious significance of slaughtering practices. This includes understanding *fiqh* (Islamic jurisprudence) and prioritizing ethical values (Bouhafaf, 2019). Moreover, Al-Farabi argues that religion cannot function effectively without philosophy, underscoring the importance of philosophical knowledge in daily religious practices (Chongarov et al., 2023). This integration of religious philosophy in the training enhanced theoretical understanding while ensuring meaningful practical implementation, adhering to the moral and ethical principles of the Batu Bara Malay community.

MUI TANBARSU's response to community concerns about the halal status of chicken and duck slaughter highlights the close relationship between religious institutions and local communities in preserving religious norms and values. Historically, this training reflects a continuation of the Batu Bara Malay community's adherence to Islamic law in daily practices, including animal slaughter. Through this initiative, MUI TANBARSU upholds and sustains the long-standing tradition of halal slaughtering within the community. Ideologically, the training underscores MUI TANBARSU's and the community's commitment to Islamic principles. The educational values emphasized in the training represent an effort to uphold ethics and morality in all aspects of life, including animal slaughter.

The training has significant functional and dysfunctional implications. On a functional level, it enhances the technical and religious knowledge and skills of traders and slaughterers, thereby strengthening public confidence in the halal status of the products they consume. This serves as an educational tool for preserving religious values in the daily lives of the Batu Bara Malay community. On the other hand, dysfunctions may arise, such as potential resistance from individuals who feel burdened by the new standards or are uncomfortable with changes to their established slaughtering methods. While the training bolsters religious values and improves the quality of slaughtering practices, it may also introduce economic and social challenges that require an inclusive and supportive approach to overcome.

The findings of this research suggest that the training significantly improves animal slaughter practices, particularly for chickens and ducks. By introducing stricter standard operating procedures, the policy ensures that all slaughtering processes meet halal requirements under Islamic law, ultimately boosting consumer trust. Additionally, the policy encourages ongoing training and periodic monitoring, ensuring that traders and slaughterers remain updated on the latest techniques and ethical practices. This initiative could also provide small-scale traders with opportunities to obtain recognized halal certifications, enhancing their competitiveness in broader markets. Thus, the policy not only addresses community concerns about halal slaughtering but also improves product quality and supports the economic well-being of the local community.

D. Conclusion

The animal slaughter training organized by MUI TANBARSU emphasized educational values, with a particular focus on Islamic technical slaughtering practices and strengthening compliance standards for traders and slaughterers. Additionally, ethical values in the slaughtering process were a key message conveyed by the speakers to participants. The speakers and MUI TANBARSU consistently reminded participants to treat animals with kindness, as ethics must be upheld even in interactions with other creatures of Allah. Notably, the training went beyond theory to include practical demonstrations, leading the researcher to conclude that the training program encapsulates profound philosophical and religious values.

This research makes a significant scholarly contribution by providing empirical data on animal slaughter practices in the context of religious philosophical values. It introduces a new variable: the effectiveness of training programs rooted in religious philosophical values, while exploring the integration of these values into daily business practices. This approach opens avenues for new questions about the application of religious values in other sectors and their impact on ethics and product quality. Consequently, this study enriches the discourse on religious philosophy and its application in contemporary socio-economic contexts.

This study is geographically limited to the Batu Bara Malay community, making its findings potentially less generalizable to other Malay communities or different cultural groups. Furthermore, the research focuses exclusively on chicken and duck traders, excluding perspectives from consumers or other stakeholders within the meat supply chain. The study also relies solely on qualitative methods and does not incorporate quantitative analyses, which could offer broader statistical insights. To achieve deeper and more comprehensive results, future studies should include a wider geographic scope, engage with multiple communities, and adopt multi-method approaches. These could include quantitative surveys and interviews with various stakeholders involved in the animal slaughter industry, such as consumers, regulators, and business owners. Such expansions would provide a richer understanding of the integration of religious values in diverse socio-economic contexts.

References

- Al-Hayali, O. S. A. (2024). (The Importance of Knowledge and Work in Islamic Thought) A Study of the Stages of Spiritual Purification According to Imam Al-Ghazali. *International Journal of Religion*, 5(7), 1032–1043.
- Bouhafa, F. (2019). Ethics and Fiqh in al-Fārābī's Philosophy. *Philosophy and Jurisprudence in the Islamic World*, 11–28.
- Chongarov, Y., Akberdiyev, Y., & Adilbayev, A. (2023). The main aspects and problems of al-Farabi's philosophy. *Вестник КазНУ. Серия Философии, Культурологии и Политологии*, 84(2), 24–31.
- Hardi, H., Sujono, S., Sutanto, A., Baroh, I., & Sahara, H. (2024). Model of Halal Slaughter Certification Assistance Model for Poultry Slaughterhouse Officers in Supporting Halal Tourism in Batu City. *Jurnal Sosial Teknologi*, 4(2), 158–166.

- Hidayat, A. K. (2024). Makna, Konsep, dan Peran Filsafat dalam Islam. *Rayah Al-Islam*, 8(2), 423–434.
- Jou, D. (2022). Ibn Taymiyya on Human Nature and Belief in God: Using the Cognitive Science of Religion to Study the Fiṭra. *Religions*, 13(10), 951.
- Khairuddin, I. A. (2017). Identitas Etnik Melayu Batu Bara. *Jurnal Antropologi Sumatera*, 15(1), 241–251.
- Krisnanda, K., Munachifdlil'Ula, A. N., & Mukhlisin, A. (2023). PENDAMPINGAN JURU SEMBELIH HALAL BERBASIS ASUH DI RPH PUTRA BAROKAH JETIS KAPUAN KUDUS. *Community Development Journal: Jurnal Pengabdian Masyarakat*, 4(3), 6159–6163.
- Mahatma, M. (2023). Islamic Preaching and Its Significance in Realizing the Virtuous City (Al-Madinah Al-Fadhilah) in the Perspective of Al-Farabi. *Ilmu Dakwah: Academic Journal for Homiletic Studies*, 17(1), 203–222.
- Miles, M. B., & Huberman, A. M. (1994). *Qualitative data analysis: An expanded sourcebook*. sage.
- Putra, P., Hambali, Y., Hasibuan, A. R., Shabah, M. A. A., Rahmawati, R., Mulyadi, A., Suprihatin, S., Asiah, S., & Supriyanto, A. (2023). Pelatihan Tata Kelola Penjualan Halal dan Thoyyib Di Mushola Al-Ikhlash Kecamatan Cibugel, Sumedang. *DEVOSI*, 4(1), 102–115.
- Rachman, W. S. G., Rama, B., & Mahmud, M. N. (2024). Merangkum Kebenaran Filsafat, Kebenaran Ilmu Pengetahuan dan Kebenaran Agama. *IQRA: JURNAL MAGISTER PENDIDIKAN ISLAM*, 4(1), 1–25.
- Riyadi, F. (2023). Peran dan Kompetensi Juru Sembelih Halal (JULEHA) Perspektif Hukum Islam. *Tawazun: Journal of Sharia Economic Law*, 6(1), 157–174.
- Solek, M. (2018). *Juru Sembelih Halal Berbasis Pada Walisongo Halal Research Center (WHRC)*. *Dimas: Jurnal Pemikiran Agama Untuk Pemberdayaan*, 17 (2), 297.
- Sugandi, A., & Indra, H. (2023). Implementasi Pelatihan Juru Sembelih Halal dalam Peningkatan Kualitas Sumber Daya Manusia. *Tawazun: Jurnal Pendidikan Islam*, 16(2), 177–196.
- Sugandi, A., Sastra, A., & Indra, H. (2024). Program Pelatihan dan Monitoring Juru Sembelih Halal di Pesantren. *Ta Dib Jurnal Pendidikan Islam*, 13(1), 149–156.
- Yanti, A. D., Roza, E., Dewi, E., & Samsudin, M. A. (2024). THE GLORY OF A TEACHER IN THE PERSPECTIVE OF IMAM AL-GHAZALI. *Edupedia: Jurnal Studi Pendidikan Dan Pedagogi Islam*, 8(2), 159–169.