

Training on Sharia-Compliant Slaughtering of Livestock and Poultry for Youth in Giriwondo Village

¹Herri Gunawan*, ¹Muhammad Abdullah Faqih, ¹Arsala Haq Hamengku Ciptaning, ¹Andi Zulfikar Musa

¹Institut Islam Mamba'ul 'Ulum Surakarta, Indonesia

*Corresponding author

E-mail: herrigunawan82@gmail.com

Volume

6

Issue

1

Edition

May

Page

14-23

Year

2025

Article History

Submission: 06-12-2023

Review: 05-01-2024

Accepted: 12-02-2025

Keyword

Training;
Slaughtering;
Sharia;

Abstract

Purpose: To educate the youth of Giriwondo Village on the etiquette and procedures of sharia-compliant slaughtering of livestock and poultry.

Method: The approach used in this training includes convincing the community and parents to accept the inevitability of generational succession and motivating young people to overcome their fear of slaughtering livestock and poultry. The technical implementation involves the role of the youth organization leader in coordinating the participants.

Practical Application: Adolescent youths have the potential to become professional butchers in Giriwondo Village or at least be able to perform independent slaughtering after gaining knowledge from this training.

Conclusion: The youth are willing to accept, listen to, and understand the theoretical explanations presented in the training.

How to cite

Gunawan, H., Faqih, M. A., Hamengku Ciptaning, A. H., Musa, A. Z. (2025). Training on Sharia-Compliant Slaughtering of Livestock and Poultry for Youth in Giriwondo Village. Jurnal Pengabdian Masyarakat, 6(1), 14-23
<https://doi.org/10.32815/jpm.v6i1.2162>



Introduction

Allah Subhanahu wa Ta'ala (SWT) commands humanity to be grateful and to live life

in the best possible way. Allah SWT has proclaimed in QS. Al-Baqarah (172): "O you who have believed, eat from the good things which We have provided for you and be grateful to Allah if it is [indeed] Him that you worship." Allah SWT instructs humans to consume all halal and nutritious foods that are absorbed into the body, obtained, and processed in accordance with sharia. The concept of halal must align with principles of benefit and health. (Kholis et al., 2022) elaborate that Islam not only ensures halal status but also encourages its followers to consume food that is *thayyib* (good and healthy).

The halal status, safety, and cleanliness of meat, according to (Delfita, 2013), must be maintained throughout the slaughtering process by following sharia guidelines to ensure its halal status, considering that meat is highly perishable and susceptible to bacterial contamination. (Arif et al., 2022) states that the purpose of sharia-compliant animal slaughter is to guarantee that the resulting meat is truly halal. (Wasim, 2015) further emphasizes that efforts to fulfill the demand for animal-based food should not only focus on nutritional sufficiency but also on the halal aspect of the food being consumed. The slaughtering process is a critical point in ensuring that meat is halal as a food ingredient.

According to Indonesian Law No. 30 of 2014, Article 18, Paragraph 1, any animal-derived product that is not slaughtered in accordance with sharia is considered haram. Furthermore, Article 19, Paragraph 1 states that animals must be slaughtered according to sharia. (Tho'in et al., 2022) assert that the person performing the slaughter must be highly skilled and adhere to sharia principles. Therefore, (Rony H. and Etwin F., 2017) emphasize the importance of continued public monitoring and supervision to ensure the halal status of slaughtered animals. (Wibowo et al., 2022) highlight in their study that slaughterers must possess competencies in pre-slaughter livestock handling, slaughtering techniques, and knife sharpening. Additionally, pre-slaughter stunning and post-slaughter movement and breathing activity must be carefully considered to meet safe, healthy, intact, and halal standards.

Quality control concerning the halal concept ensures that all food not prohibited in the Qur'an and Hadith is deemed halal. (Fadzillillah et al., 2022) categorizes food as halal if it is obtained through lawful means. Meanwhile, intrinsically halal food includes anything that is not carrion, blood, or pork. If an animal is slaughtered by a Muslim, mentioning the name of Allah SWT while cutting through its jugular veins until all its blood drains out and its respiratory tract is severed using a sharp knife, then the process is considered halal. This ensures that the animal dies instantly, reducing its suffering. (Riyadi, 2023) defines sharia-compliant slaughtering as the method of removing an animal's soul by cutting the throat, esophagus, and two jugular veins using a sharp tool or any other method permitted by Islamic law, as the slaughtering process itself must also be halal.

Waste or byproducts from animal slaughter must also be managed with proper cleanliness. (Gading et al., 2021) emphasize that slaughtering locations must not cause air, water, or soil pollution or pose health risks to the surrounding community. (Adityawarman, et al., 2015) state that utilizing livestock waste can be a solution for producing safer and healthier food while reducing environmental pollution from livestock and serving as an alternative energy source. This means that to minimize the environmental impact of waste from the slaughtering process, animal slaughter byproducts can be processed into fertilizer and organic energy.

(Rohmah et al., 2012) also stress that slaughtering must consider halal principles to ensure the halal status of the resulting products. (Choliq et al., 2021) highlights the importance of maintaining, repairing, and storing slaughtering tools properly to prevent damage, dullness, rust, and potential hazards, especially to children. This implies that a Muslim should not only ensure that the livestock and poultry being slaughtered are healthy but must also pay serious attention to the equipment, slaughtering process, and cleanliness of the slaughtering site to ensure that the meat remains truly halal.

Based on this, the mission of the Community Service Program (PKM) in Giriwondo

16) Training on Sharia-Compliant Slaughtering of Livestock and Poultry for Youth in Giriwondo Village, Gunawan, H., Faqih, M. A., Hamengku Ciptaning, A. H., Musa, A. Z.

Village, Jumapolo, Karanganyar is to educate and promote proper etiquette and sharia-compliant slaughtering methods for livestock (cows and goats) and poultry (chickens, Muscovy ducks, and ducks) to the youth in Ngijo, Giriwondo, and Kebon Gunung hamlets. The program focuses on sharia-compliant slaughtering education, as these animals are among the most consumed by all levels of society, including the local communities of Ngijo, Giriwondo, and Kebon Gunung. The PKM team hopes that this training will help equip young people with the skills needed to slaughter cows, goats, chickens, Muscovy ducks, and ducks according to Islamic guidelines, ensuring the regeneration of slaughtering skills.

According to (Ernawati et al., 2024), animal slaughtering for Qurban is predominantly performed by older adults, while younger generations rarely participate. Various efforts have been made to attract young people to engage in this practice and continue the tradition of slaughtering animals during the Qurban. As stated in the Indonesian Ulema Council (MUI) Fatwa (2022), it is recommended (sunnah) for Muslim men to slaughter their own Qurban animals or witness the process if possible and if no valid sharia excuse prevents them from doing so. This means that in the future, if young Muslim men wish to perform Qurban, they should be able to slaughter their sacrificial animals independently.

The PKM team chose Ngijo, Giriwondo, and Kebon Gunung hamlets as the target communities for this initiative because no prior sharia-compliant slaughtering education has been conducted in these areas. Adolescence is a transitional stage into adulthood, during which most Muslims reach puberty (baligh). The PKM team believes it is essential to equip young Muslims in these three hamlets with knowledge of sharia-compliant slaughtering so they can continue this tradition in the future. Therefore, the mission of this PKM activity is also to remind young Muslims that they are expected to apply this training independently in the future.

According to (Kusnadi, 2022), the sharia-compliant slaughtering of cattle must follow several key conditions. First, the cow must not feel pain within the first three seconds after being slaughtered, during which the three channels in the front part of its neck must be severed. Then, the cow should experience a gradual decline in consciousness, like deep sleep, in the next three seconds until it completely loses awareness. After these six seconds, the cow's heart must show extraordinary activity, drawing as much blood as possible from the entire body and pumping it out. This movement is a coordinated reflex between the heart and spinal cord. The blood must flow through the severed channels in the neck until it reaches zero level, meaning the movement stops. Lastly, the cow's heart must pump out blood as effectively as possible from the body. This process ensures that the cow produces healthy meat that is fit for human consumption. If the cow retains clotted blood that does not drain out after death, it creates a perfect environment for bacteria to grow, which can degrade meat quality.

(Kholis et al., 2022) define healthy livestock as those that have met animal welfare standards. (Nurhayati et al., 2022) states that proper animal slaughter handling not only reduces pain and suffering but also improves meat quality. Meanwhile, Herwin Pisestyani et al. (2015) confirms that pre-slaughter handling significantly affects blood drainage time. Animal stunning, which is a pre-slaughter treatment, extends blood drainage time and eliminates the animal's pain, making the slaughtering process easier compared to non-stunned animals.

According to Karanganyar Regency's Central Bureau of Statistics, Jumapolo District is bordered by Jumantono District to the north, Jatiyoso District to the east, Jatipuro District to the south, and Sukoharjo Regency to the west. Jumapolo is one of 17 districts in Karanganyar Regency, located approximately 18 kilometers east of the Karanganyar Regency capital. The total area of Jumapolo District is 5,567.021 hectares (55.67 km²), with an average elevation of 470 meters above sea level. Giriwondo Village makes up 7% of the total area of Jumapolo District. The district has a total population of 41,814 people, with a population density of 751 people per km². Of the total population, 98% (around 3,435

17) Training on Sharia-Compliant Slaughtering of Livestock and Poultry for Youth in Giriwondo Village, Gunawan, H., Faqih, M. A., Hamengku Ciptaning, A. H., Musa, A. Z.

people) are Muslim, while the rest follow Christianity, Catholicism, Hinduism, and Buddhism.

The Ngijo, Giriwondo, and Kebon Gunung hamlets are relatively far apart, characterized by hilly terrain. In Ngijo Hamlet, there are four mosques: Al Fatah, Ngijo Tengah, Baiturrahman, and Al-Muqorrobin. In Giriwondo Hamlet, there are two mosques: Al-Ikhlâs and Maryam Yusuf. Meanwhile, At-Taubah Mosque is the only prayer hall (musholla) in Kebon Gunung Hamlet. The mosques in these three hamlets are relatively far apart, separated by hills and rice fields.

Jumapolo District is also one of the largest durian-producing areas in Karanganyar Regency, second only to Jumantono District. Additionally, Ngijo, Giriwondo, and Kebon Gunung hamlets in Giriwondo Village, Jumapolo District, produce a significant amount of durian. This indicates that topographically, these three hamlets consist of hills with steep, narrow, and slippery roads, featuring hilltop settlements alongside rice fields.

According to (Wardono et al., 2023), the village of Giriwondo has a geographical landscape consisting of four layers of dry mountainous terrain, intersected by small rivers and one large river. The village roads are composed of both asphalt and concrete, with inclines and descents that are generally in good condition. Rice and secondary crops dominate the livelihoods of the local population, even though irrigation is not evenly distributed across agricultural areas. A significant number of the younger generation migrate to large cities, leaving the village relatively quiet as many residents seek opportunities elsewhere. The distribution of necessities and other goods still relies on markets and large stores in Jumapolo District. One distinctive feature of this village is that many residents cultivate superior local varieties of durian trees, especially during the durian season.

Additionally, the weather conditions in Giriwondo are highly unpredictable. The weather can change rapidly throughout the day—morning, noon, and night. Hot weather can suddenly shift to rain mixed with fog, cloudy and foggy conditions, or heavy rain, and continues to fluctuate dynamically. Besides these unpredictable weather patterns, efforts by mosque caretakers (takmir) to maintain the prosperity of mosques are also hindered by the distance between residents' homes and the mosques. As a result, many residents are often unable to attend congregational prayers, Quranic education programs (TPA), Islamic study sessions, and other religious activities, especially when they are exhausted after working in the fields all day.

The Karanganyar Regency Central Bureau of Statistics further explains that the population growth rate between 2010 and 2020 recorded a total of only 2,944 residents in Giriwondo Village. The population distribution across the hamlets in Giriwondo Village is relatively low, as the village is dominated by hills and rice fields. This sparse population distribution adds to the challenges faced by mosque caretakers in maintaining the religious activities of the mosques. The number of children in Giriwondo Village is also relatively small, which affects the operations of Quranic education programs (TPA) in the local mosques.

Method

Several strategies have been implemented to equip the youth of Ngijo, Giriwondo, and Kebon Gunung hamlets with the proper Islamic (syar'i) skills for livestock and poultry slaughter. These include: (1) the PKM team must convince the community and parents to accept the reality that regeneration is inevitable, and (2) motivating the youth to overcome their fear of livestock and poultry that they will be slaughtering.

The key stakeholders involved in this syar'i livestock and poultry slaughter training, along with their roles, include Muslim community leaders and village officials such as the Head of Giriwondo Village, neighborhood and community leaders (RT and RW heads), and the heads of the three hamlets (Ngijo, Giriwondo, and Kebon Gunung). These individuals are consulted for advice, input, opinions, and ideas related to the training program. The PKM team adopts this approach to ensure that the purpose and objectives of the program are well

18) Training on Sharia-Compliant Slaughtering of Livestock and Poultry for Youth in Giriwondo Village, Gunawan, H., Faqih, M. A., Hamengku Ciptaning, A. H., Musa, A. Z.

understood and accepted by the community. Additionally, the technical aspect of the program involves the youth organization leader (karang taruna) coordinating and gathering young participants for the training.

Once all necessary approvals were obtained from relevant parties, the PKM team scheduled the implementation of the training for February 23, 2023, at the residence of the village head of Giriwondo. The next step involved preparing the necessary training materials, including hoes, kitchen knives, ropes, chickens, and a toy cow. The team also prepared educational content covering the ethics, procedures, and regulations of syar'i slaughter, including a video demonstration of chicken slaughtering, which also serves as a representation for ducks and muscovy ducks (mentok).

Result

Before conducting the outreach program, the PKM team consulted with the Head of Giriwondo Village to present the purpose and objectives of the syar'i livestock and poultry slaughter training for the youth of Giriwondo Village. The village head then coordinated with the local community leaders, including the neighborhood and community heads (RT and RW), the mosque caretakers (Takmir), and the youth organization leaders (Karang Taruna) of Ngijo, Giriwondo, and Kebon Gunung hamlets, to gather them in a forum.

Eventually, the PKM team was invited to take advantage of a tahlilan gathering (as shown in Figure 1) at a resident's home to introduce and promote the program. Figure 1 illustrates the openness of some residents in Ngijo, Giriwondo, and Kebon Gunung, who were willing to welcome unfamiliar guests with the intention of sharing knowledge with the youth in their area.

The evaluation shown in Figure 1 indicates that the PKM team actively provided an open platform for community members to critique and assess the purpose and objectives of the program. Additionally, the team indirectly encouraged residents to express their opinions and communicate their thoughts within the forum.

Figure 1. Socialization and PKM Permission Request Process with Residents



Source: Private Documentation, 2023.

In the forum depicted in Figure 1, when the PKM team encouraged the community to embrace the reality that regeneration is inevitable, the residents and parents fully understood the purpose and objectives of this program. Even those who have long worked as professional butchers were able to accept this reality and gradually open themselves to the idea that the younger generation would eventually take over their roles. The community was pleased and hopeful for the success of this training. They wished for the participating youth to apply the knowledge they had gained. Additionally, the residents felt proud that, despite the widespread influence of digitalization in rural areas, their youth were being equipped with skills in syar'i slaughtering practices.

19) Training on Sharia-Compliant Slaughtering of Livestock and Poultry for Youth in Giriwondo Village, Gunawan, H., Faqih, M. A., Hamengku Ciptaning, A. H., Musa, A. Z.

Figure 2. Socialization and PKM Permission Request Process with Residents



Source: Private Documentation, 2023.

Figure 2 serves as evidence that the youth were willing to attend, listen, and engage with the training materials delivered by the PKM team. The team explained and described the ethics, procedures, and requirements for syar'i slaughtering of livestock (such as cattle and goats) and poultry (such as chickens, muscovy ducks, and regular ducks) according to the perspective of the Shafi'i school of thought. Additionally, they provided an overview of the necessary tools and equipment that should be prepared before carrying out the slaughtering process.

During this session, the PKM team motivated the baligh (mature) youth to develop the willingness and ability to perform independent slaughtering, rather than relying on individuals who have traditionally been responsible for it—whether for Eid al-Adha celebrations, aqiqah ceremonies, special events, or household consumption.

This motivational approach aimed to eliminate their fear of slaughtering livestock and poultry while making them aware of their role as the next generation or backup for elders who have been fulfilling this responsibility. Furthermore, acquiring this skill would help address concerns about the quality and conditions of meat products, ensuring that the animals were properly handled and slaughtered rather than blindly consuming meat from the market without knowledge of its source or preparation process.

Figure 3. Q&A Session on PKM Material Presentation



Source: Private Documentation, 2023.

20) Training on Sharia-Compliant Slaughtering of Livestock and Poultry for Youth in Giriwondo Village, Gunawan, H., Faqih, M. A., Hamengku Ciptaning, A. H., Musa, A. Z.

In response to the Q&A session shown in Figure 3, the PKM team clarified the material on the ethics, procedures, and requirements of syar'i slaughtering while demonstrating to the youth what steps need to be taken. The team consistently reminded them of their role as the next generation of Muslims responsible for teaching and promoting good practices.

In this session, as depicted in Figure 3, the PKM team explained and illustrated the process of slaughtering cattle using a toy cow model. This toy representation was also used to describe the slaughtering process of goats, camels, buffaloes, and other halal livestock. This stage provided the youth with an opportunity to understand, learn, and evaluate their competency in mastering syar'i slaughtering principles.

The atmosphere captured in Figure 3 reflects the willingness of the attending youth to receive knowledge from others. Despite adolescence being a period of self-discovery characterized by a strong curiosity, the youth of Ngijo, Giriwondo, and Kebon Gunung demonstrated an eagerness to learn. Adolescents often seek attention and require space to express themselves, and Figure 3 proves that they were open to education and self-development. The PKM team evaluated this stage by encouraging the youth to explore their cognitive abilities by asking questions about anything they had not yet understood. The goal was to ensure that the presented material was effectively stored in their memory.

Figure 4. Illustration of Livestock Slaughtering Practice



Source: Private Documentation, 2023.

Figure 5. Illustration of Poultry Slaughtering Practice



21) Training on Sharia-Compliant Slaughtering of Livestock and Poultry for Youth in Giriwondo Village, Gunawan, H., Faqih, M. A., Hamengku Ciptaning, A. H., Musa, A. Z.

Source: Private Documentation, 2023.

The PKM team continued to assist the youth in understanding and internalizing unclear aspects of the material through practical demonstrations of cattle and goat slaughtering, as illustrated in Figure 4 with the toy cow model. Meanwhile, Figure 5 is a still image from a video of live poultry slaughtering using a live chicken. Through Figure 5, the PKM team explained and demonstrated the slaughtering process using a pre-prepared video. The presentation in Figure 5 also applied to the slaughtering of muscovy ducks, regular ducks, and other halal poultry. Additionally, the PKM team ensured that the youth understood the sequence of poultry slaughtering, from preparation to cleaning the area and disposing of waste after the process.

Discussion

The Training on Sharia-Compliant Slaughtering of Livestock and Poultry for Youth in Giriwondo Village plays a crucial role in preserving religious traditions while equipping the younger generation with practical skills. This initiative ensures that youth understand the ethical, procedural, and spiritual aspects of animal slaughter according to Islamic teachings, particularly following the Shafi'i school of thought. Given that livestock and poultry slaughtering is a significant part of religious and cultural practices, such as Eid al-Adha and aqiqah, it is essential to prepare young individuals to carry out this responsibility properly (Awan & Sohaib, 2017; Siregar et al., 2024). By engaging local leaders, village officials, and religious scholars, the program fosters community support and encourages the youth to take an active role in sustaining halal food practices in their village.

Beyond religious adherence, the training also serves as a response to modern concerns about food safety and halal integrity. In an era where many people rely on commercial markets without direct knowledge of the slaughtering process, empowering local youth with these skills ensures a trustworthy source of halal meat within the community. The training sessions, which include theoretical explanations and hands-on demonstrations, help participants overcome fear and hesitation in handling livestock and poultry. Additionally, they instill confidence in the younger generation to take on roles traditionally held by their elders, ensuring the sustainability of this practice for years to come. This initiative not only strengthens religious observance but also enhances food security and self-sufficiency in Giriwondo Village.

Conclusion

Providing training on Sharia-compliant slaughtering of livestock and poultry for youth in Giriwondo, Jumapolo, Karanganyar represents a form of community service. Gathering residents to attend a forum was a necessary process undertaken by the PKM team, from obtaining permits to conducting the training itself. However, the success of the program was not solely measured by the organization of the training forum but rather by the challenge of convincing the youth to participate. The ability to bring the youth together at night was a significant achievement, considering the unpredictable weather conditions, the challenging topography of Ngijo, Giriwondo, and Kebon Gunung hamlets, and the fatigue the participants experienced after a full day of activities. The presence of these youth at the training serves as evidence of the PKM team's success in making the forum engaging, effective, efficient, and beneficial.

Acknowledgements

As part of the Tri Dharma of Higher Education, this PKM initiative successfully conducted training for the youth of Ngijo, Giriwondo, and Kebon Gunung hamlets on the

etiquette and procedures of Sharia-compliant slaughtering of livestock (cattle and goats) and poultry (chickens, ducks, and muscovy ducks). The Mamba'ul 'Ulum Islamic Institute of Surakarta provided financial support amounting to IDR 1,500,000 for the implementation of this PKM program, including the publication of a journal. However, this funding was insufficient to conduct multiple training sessions, especially across the entire Giriwondo village. The available budget constrained the number of participants and the frequency of activities. Due to these financial limitations, the PKM team was only able to hold a single training session. The team recognizes that this limitation impacted the overall effectiveness of the training. Nevertheless, efforts were made to ensure a thorough understanding of the principles and practices of Sharia-compliant slaughtering.

Reference

- Adityawarman, A.C., Salundik., dan Cyrilla, L. (2015). Pengolahan Limbah Ternak Sapi Secara Sederhana di Desa Pattalassang Kabupaten Sinjai Sulawesi Selatan. *Jurnal Ilmu Produksi dan Teknologi Hasil Peternakan*. 3(3), 171-177. <https://journal.ipb.ac.id/index.php/ipthp/article/view/14502>
- Arif, A., dkk. (2022). Pelaksanaan Penjualan Hewan Menurut Madzhab Syafii di Rumah Potong Ayam di Ponorogo. *Jurnal Ijtihad*. 16(1), 41-69. <https://doi.org/10.21111/ijtihad.v16i1.8161>
- Awan, J. A., & Sohaib, M. (2017). Halal and humane slaughter; Comparison between Islamic teachings and modern methods. <https://www.semanticscholar.org/paper/Halal-and-humane-slaughter%3B-Comparison-between-and-Awan-Sohaib/2faa5180687a2c531cc79e0e7e7f5ccfc91e1dfa>
- Cholique, Abdul, dkk. (2021). Penyuluhan Perawatan Pisau Sembelih Dan Kelola Hewan Urban Kepada Jamaah Masjid Al Jumhuriyah, Kp. Seliong Teluknaga, Kec. Teluknaga, Tangerang-Banten. *Jurnal Garda*. 2(1). <http://openjournal.unpam.ac.id/index.php/grd/article/view/15557/8458>
- Delfita, Rina (2013). Evaluasi Teknik Pemotongan Ayam Ditinjau dari Kehalalan dan Keamanan Pangan di Kabupaten Tanah Datar. *Jurnal Saintek*. 5(1). 78-87. <https://dx.doi.org/10.31958/js.v5i1.85>
- Ernawati, Ponto, H. P. Y., Saprin, & Kamaluddin, M. (2024). Rekonstruksi Peran Orang Tua dan Guru Dalam Pendidikan Islam. *EDULEC: Education, Language, and Culture Journal*, 4(3), 284–293. <https://doi.org/10.56314/edulec.v4i3.267>
- Fadzillillah, N. A., Sukri, S. J. M., Othman, R., Rohman, A., & Jubri@Shamsuddin, M. M. (2022). Concept and Guidelines of Consuming Halal-Tayyiban Food from Islamic and Health Perspectives: A Meaningful Lesson from COVID-19 Outbreak. *International Journal of Asian Social Science*, 12(5), 169–182. <https://doi.org/10.55493/5007.v12i5.4495>
- Gading, BMWTG., Respati, AN., dan Suryanto, E. (2021). Studi Kasus: Permasalahan Limbah di Tempat Pemotongan Hewan (TPH) Amessangeng, Kota Sengkang. *Jurnal Triton*, 12(1), 68-77. <https://dx.doi.org/10.47687/jt.v12i1.164>
- H, Rony dan F, Etwin. (2017). Analisis Model Kehalalan Proses Potong Ayam di Rumah Potong Ayam (RPA) di Samarinda. *Jurnal SNITT*. Prosiding. <https://jurnal.poltekba.ac.id/index.php/prosiding/article/view/372/221>
- Kholis, Nur; dkk. (2022). Kesiapan Sertifikasi Halal pada Tempat dan Rumah Pemotongan Ayam. *Jurnal Ilmu Kesehatan Bhakti Husada*. 13(2), 230-241. <https://doi.org/10.34305/jikbh.v13i02.533>
- Kusnadi, K. (2022). Tafsir Tematik Tentang Ibadah Kurban (Studi Surat Al-Hajj: 36). *Ulumul Syar'i: Jurnal Ilmu-Ilmu Hukum Dan Syariah*, 10(2), 29–43. <https://doi.org/10.52051/ulumulyari.v10i2.141>
- Nurhayati, Dwi, dkk. (2022). Penerapan Kesejahteraan Hewan Pada Proses Pemotongan Sapi Bali Di Rumah Potong Hewan Manokwari, Papua Barat. *Jurnal Ilmu Peternakan*

23) Training on Sharia-Compliant Slaughtering of Livestock and Poultry for Youth in Giriwondo Village, Gunawan, H., Faqih, M. A., Hamengku Ciptaning, A. H., Musa, A. Z.

- dan Veteriner Tropis. 12(1), 16-23. <https://doi.org/10.46549/jipvet.v12i1.282>
- Pisestyani, Herwin; dkk. (2015). Kesempurnaan Kematian Sapi setelah Penyembelihan dengan dan tanpa Pemingsanan Berdasarkan Parameter Waktu Henti Darah Memancar. *Jurnal ACTA Veterinaria Indonesiana*. 3(2), 58-63. <https://doi.org/10.29244/avi.3.2.58-63>
- Riyadi, Fuad. (2023). Peran dan Kompetensi Juru Sembelih Halal (JULEHA) Perspektif Hukum Islam. *Jurnal Tawazun*. 6(1), 157-174. <http://dx.doi.org/10.21043/tawazun.v4i1>
- Rohmah, Devi Urianty Miftahul., Rahmawan, Arief., dan Saputra, Yusuf Wahyu. (2022). Analisis Proses Penyembelihan Ayam Berdasarkan Halal Assurance System (HAS) 23103 (Studi Kasus Rumah Potong Ayam D'jabung Ponorogo). *Agroindustrial Technology Journal*. 6/1, 58-67. <http://dx.doi.org/10.21111/atj.v6i1.5030>
- Siregar, I. R., Rababah, M. A., Amiruddin, A., Akhyar, A., & Hasibuan, S. W. (2024). Tradition and Transformation: Islamic influence on animal slaughter in Padang Bolak funeral customs. *El Harakah: Jurnal Budaya Islam*, 26(1), 25–46. <https://doi.org/10.18860/eh.v26i1.26545>
- Sulistiawati, E dan Wulandari, S.A. (2022). Kajian Azas Kesejahteraan Hewan pada Sapi di Desa Jetis Kabupaten Nganjuk. *Jurnal Peternakan Indonesia*. 24(1), 95-103. <https://doi.org/10.25077/jpi.24.1.95-103.2022>
- Tho'in, M. Muhammad, dkk. (2022). Sosialisasi Penyembelihan dan Pembagian Hewan Qurban sesuai Syariat Islam. *Jurnal Budimas*, 2(2), 1-7. <http://dx.doi.org/10.29040/budimas.v4i2.6132>
- Wardono, M. T. N. S., Nissa, I. K., Candra, D., & Abidin, A. (2023). Penyuluhan Tentang Penyembelihan Syar'i Di Desa Giriwondo Kabupaten Karanganyar. *Al Haziq: Journal of Community Service*, 16–19. <https://doi.org/10.54090/haziq.309>
- Wasim, A. (2015). Etika Penyembelihan Hewan dan Jaminan Keamanan Pangan: Dirasah Kitab Nazam Tazkiyah Karya K.H. Ahmad Rifa'i (1786-1870). *Jurnal Syariat*. 1(1), 143-154. <https://doi.org/10.32699/syariat.v1i01.1106>
- Wibowo, Ari; dan Suhardi. (2022). Teknik Penyembelihan Standar Halal bagi Para Penyembelih (Juru Sembelih) di Wilayah Samarinda Provinsi Kalimantan Timur. *Jurnal Petamas*. 2(2), 1-6. <https://doi.org/10.24815/petamas.v2i2.29047>