

# Understanding Of Animal Science Students On Livestock Fiqh Case Study: Students Of Animal Science Department State Agricultural Polytechnic Pangkajene Kepulauan, South of Sulawesi, Indonesia

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## Abstract

**Purpose** – Conceptual understanding is an ability to receive, absorb, and comprehend materials or information acquired through a series of events that can be directly observed or heard, stored in the mind, and later applied in daily life. This research aims to describe the level of conceptual understanding of Fiqh (Islamic jurisprudence) among students majoring in Animal Husbandry at Politani Pangkep.

**Method** – The research employed a descriptive analytic method with a survey approach. The data collection technique used in this study involved an objective test consisting of multiple-choice questions with four alternative answers which was distributed to senior undergraduates students on animal science department State Polytechnic of Agriculture Pangkajene Kepulauan, The data analysis technique using descriptive qualitative

**Result** – The research results indicate that the overall average scores of Animal Husbandry students at Politani Pangkep fall within the sufficient or less category when assessed against standard criteria. Consequently, it can be concluded that the low level of conceptual understanding among students is caused by several factors, including the omission of Fiqh animal husbandry lessons from the curriculum, lecturers predominantly using lecture methods in teaching, a lack of learning resources, and students' insufficient interest in the field of Fiqh.

**Implication** – a robust understanding of livestock fiqh has significant implications for ensuring the authenticity, quality, and integrity of the Halal industry. Individuals with this

## Keywords :

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*knowledge can contribute to effective certification processes, quality assurance, oversight, and community trust, ultimately supporting the growth and sustainability of the Halal market.*

## **INTRODUCTION**

Livestock commodities have the potential for development in Indonesia, and the significance of livestock production for the country's economy and society is highlighted (Wahyono et al., 2022). Additionally, cattle are the most popular livestock in Indonesia, and Bali cattle are important beef cattle breeds contributing to the development of the livestock industry in the country (Permana et al., 2018; Suwiti et al., 2017). The livestock industry in Indonesia is dominated by small farms with low productivity due to traditional agricultural methods and poor supply chain structures (Sterzer & Azizah, 2021).

The South Sulawesi region, located in the southern part of Sulawesi Island, covers an area of 45,764.53 km<sup>2</sup> (BPS 2008). South Sulawesi Province itself possesses diverse land resources and climates. This diversity in characteristics triggers a variety of superior agricultural commodities in each region based on its agro-ecosystem conditions. Livestock supply chain strategies are being integrated into the creative economy and industry in Indonesia to improve the overall livestock supply chain (Prasetyani et al., 2021). Nowadays we know about Plant-based meat alternatives are protein sources that are sustainable and can replicate the taste, texture, color, and nutritional composition of certain meats. In this overview, we emphasize the challenges of livestock industry in South Sulawesi. (2016))

Besides agriculture, other prominent commodities in the region include livestock and fisheries. meat and meat products are essential for getting proteins, minerals, and vitamins. They look at how much meat people eat in Spain, what nutrients it gives, and how additives like nitrites make sure the food is safe. (Celada P, 2016). Advancements in technology are paving the way for lab-grown meat (cultured meat), free from livestock, and insect-based products are emerging as potential protein sources. However, ensuring product safety is crucial, requiring the development of regulatory frameworks alongside factors like acceptability, cost-effectiveness, reliable production, and consistent quality. May it make the meat price lower. (Ismail, I. et.al 2020).

Livestock potential in Sulawesi Selatan, Indonesia, is a topic of interest due to the region's suitability for livestock development. The integration of livestock supply chain strategy as part of the creative economy and industry in

Indonesia has the potential to enhance the livestock supply chain in Sulawesi Selatan Prasetyani et al. (2021). Furthermore, the competitiveness of Indonesian livestock production among ASEAN countries underscores the potential for Sulawesi Selatan to contribute to the overall livestock industry in Indonesia (Soedjana & Priyanti, 2017). The Department of Livestock and Animal Health of South Sulawesi has been assigned a significant task, namely to make South Sulawesi the national meat granary by 2021. The Department of Livestock and Animal Health in South Sulawesi has the potential to receive a substantial budget. However, the condition is that those working must be capable of generating new innovations. 'For example, the need for meat in livestock. Meanwhile, we have vast land potential for ranching (livestock),' said Nurdin Abdullah. (Sonora.id, 2020) To expedite the achievement of targets set by the Governor of South Sulawesi and the central government, cooperation has been established between the government and higher education institutions in South Sulawesi, both public and private, through the establishment of Livestock Programs in each university.

The State Polytechnic of Agriculture Pangkajene Islands is one of the higher education institutions offering the Animal Science Department in South Sulawesi. Its student body composition consists of 95% Muslims. However, the curriculum does not specifically include Fiqh (Islamic jurisprudence) courses addressing livestock. Nevertheless, there are courses related to halal animal slaughter. The following is a list of course names in the Department of Animal Science, State Agricultural Polytechnic, Pangkajene Kepulauan.

Table 1 : List Of Course Names In The Department Of Animal Science, State Agricultural Polytechnic, Pangkajene Kepulauan

| Semester 1             | Semester 2                | Semester 3   |
|------------------------|---------------------------|--|
| 1. Religious Education | 1. Pancasila Education    | 1. Human Resource Management                       |
| 2. Civic Education     | 2. Entrepreneurship I     | 2. Poultry Livestock Agribusiness (Egg Production) |
| 3. Indonesian Language | 3. Sociology of Livestock | 3. Livestock Feed Agribusiness                     |
| 4. English Language    | 4. Basics of Counseling   | 4. Health and Safety at Work                       |



|  |  |  |
|--|--|--|
| 3. Planning for Livestock Industry/MSMEs |  |  |
|--|--|--|

Therefore, the author is motivated to conduct research on the level of understanding among Muslim students in the Animal Science Department at Politani Pangkep regarding Fiqh of livestock.

## **METHOD**

The research activities were conducted from July to September 2023 in the South Sulawesi Province, Indonesia. The determination of the service location was done purposively by distributing questionnaires to senior undergraduates semester 8 students of the Animal Science Department at the State Polytechnic of Agriculture Pangkep. The Questionnaires that have been distributed can be accessed on:

The method employed consisted of in-depth interviews and questionnaires. Data were obtained through saturation sampling, a sampling methodology undertaken when all members of the population are capable of being included as research samples (Sugiyono, 2017). The sample group comprised eighth-semester students majoring in Animal Science. Data collection was conducted through direct interviews. The obtained data included both primary and secondary data, and the collected data were analyzed descriptively and qualitatively.

The following are the questionnaires used in this study.

1. What is meant by the term "Livestock Fiqh"?
  - a. I don't know
  - b. Fiqh of Livestock is a branch of knowledge in Islam that regulates laws related to livestock farming
  - c. Fiqh of Livestock is a scientific method in managing livestock
2. What are the relevant Islamic laws in the context of livestock farming according to fikih?
  - a. I don't know
  - b. Laws of zakat on livestock
  - c. Laws of slaughter (dhabiha) in Islam
  - d. All of the above are correct
3. What is the role of zakat on livestock in fikih peternakan?
  - a. Zakat on livestock is a mandatory payment that farmers must make to the government
  - b. Zakat on livestock is one aspect that regulates the care of livestock in Islam
  - c. There is no connection between zakat and fikih peternakan

4. What should be considered when performing the slaughter (dhabiha) of livestock in Islam according to fikih?
  - a. No specific regulations
  - b. Food given to livestock
  - c. Slaughter method, permissible animals, and procedures for distributing the meat from the slaughter
5. What is the Islamic law regarding treating livestock well in fikih peternakan?
  - a. Livestock do not have a legal status in Islam
  - b. Islam requires good treatment of livestock and prohibits cruelty
  - c. Treatment of livestock is the personal affair of the farmer
6. What is the Islamic law regarding maintaining the cleanliness and health of livestock in livestock fiqh?
  - a. No regulations in Islam
  - b. Islam mandates maintaining the cleanliness and health of livestock
  - c. Cleanliness of livestock is only important for sales purposes
7. What should be done if livestock is affected by a disease according to fikih peternakan?
  - a. Nothing needs to be done
  - b. Sick livestock should be immediately discarded
  - c. Islam provides guidance on the treatment and care of sick livestock
8. Do you know the main sources or literature that can be used to study Livestock Fiqh?
  - a. Yes, I know those sources
  - b. No, I need more information

## **RESULT AND DISCUSSION**

Several aspects to consider in livestock jurisprudence (livestock fiqh) include:

- a. **Zakat:** Livestock farming can generate income that is subject to zakat. Livestock owners must calculate the income derived from the farm and pay the appropriate zakat.
- b. **Treatment of Animals:** Islam advocates for humane treatment of the animals being raised. This includes providing them with food, water, protection from harsh weather, and proper healthcare.
- c. **Slaughter of Animals:** Islam has strict rules regarding the proper method of slaughtering animals for consumption. The animal must be

slaughtered in the correct manner, with the mention of Allah's name beforehand.

- d. Cleanliness and Health of Animals: Livestock jurisprudence also covers issues of cleanliness and health. The cleanliness of the barn, the quality of food given to the animals, and the health of the animals themselves should be considered.
- e. Prohibited Consumption: Islam prohibits the consumption of meat from certain animals, such as pigs. Therefore, livestock owners need to understand these prohibitions.
- f. Land Use: Islam teaches livestock owners to use land wisely and sustainably, without causing harm to the environment. Farmers may engage in cooperative efforts (nggaduh) as one way to acquire livestock farming land with limited capital. (Hadi, R.R, Purwanto, M.R, 2023)

In addition, ethical and just principles are also integral parts of livestock jurisprudence (fiqh). Muslim livestock owners are expected to behave justly towards workers and consumers, and to adhere to the applicable Sharia rules.

Although livestock jurisprudence may not be as detailed as the jurisprudence related to worship, it still provides important guidance for Muslim livestock owners to conduct their business in accordance with the principles of Islam. Many mosques and Islamic organizations can also provide further guidance on livestock jurisprudence based on local needs and contexts. Below is a questionnaire that the author has prepared.

Table 2 : Question and answer (Q&A) about Livestock Jurisprudence ([https://bit.ly/kuisisioner\\_by\\_Aminata](https://bit.ly/kuisisioner_by_Aminata))

| NO | QUESTION  | ANSWER |    |    |   |
|----|---|--------|----|----|---|
|    |   | A      | B  | C  | D |
| 1  | What is meant by the term "Livestock Fiqh"?   | 7      | 17 | 15 |   |
| 2  | What are the relevant Islamic laws in the context of livestock farming according to fikih?                  | 11     | 16 | 10 | 5 |
| 3  | What is the role of zakat on livestock in fikih peternakan?   | 14     | 14 | 14 |   |
| 4  | What should be considered when performing the slaughter (dhabiha) of livestock in Islam according to fikih? | 16     | 8  | 18 |   |

|   |  |      |       |       |     |
|---|--|------|-------|-------|-----|
| 5 | What is the Islamic law regarding treating livestock well in fikih peternakan?           | 10   | 12    | 20    |     |
| 6 | What is the Islamic law regarding treating livestock well in fikih peternakan?           | 6    | 29    | 7     |     |
| 7 | What should be done if livestock is affected by a disease according to fikih peternakan? | 4    | 27    | 11    |     |
| 8 | Do you know the main sources or literature that can be used to study Livestock Fiqh?     | 16   | 26    |       |     |
|   | Total: 336   | 89   | 157   | 85    | 5   |
|   | Persentase (%)   | 26,5 | 46,7% | 25,30 | 1,4 |

**1. What is meant by Livestock Jurisprudence (Fikih Peternakan)?**

This question is designed to assess someone's understanding of the concept of "Livestock Jurisprudence." By elaborating on this concept, respondents are expected to explain or define livestock jurisprudence accurately. Questions like these can provide an overview of an individual's level of knowledge and understanding in this field, particularly in the context of Islam and the laws governing livestock farming. Less than a half students were able to answer this question correctly. This indicates that students have a less understanding. Although the definition of livestock jurisprudence is not taught in any of the lecture modules, 40% of respondents were able to answer this question correctly. The role of parents, or in this case, lecturers, in educating students does not contribute at all to providing guidance or enlightenment. (Saleh, F 2016) Similarly, even though students at this Polytechnic are not taught livestock jurisprudence, their instincts enable them to understand it intuitively.

Livestock jurisprudence refers to the application of Islamic laws (fiqh) in the context of agriculture and livestock farming. It encompasses various aspects, ranging from the treatment of animals, management of natural resources, to the procedures of transactions and finances in livestock business.



The goal of livestock jurisprudence is to provide guidance for Muslims in conducting livestock activities in accordance with the principles of Islamic law. This regarding development of halal industry. For example Singapore's role in the industry's development, emphasizing factors such as its strategic location, rigorous food safety regulations, and adherence to recognized Halal standards.

The study underscores the notable reputation of Singapore's Halal Certification, recognized by both MABIMS and the GCC, signaling its high standing in the global Halal market. Despite these strengths, the research reveals challenges faced by Singapore, including issues like counterfeit Halal certificates, misuse of expired Halal logos, improper placement of food products, and concerns about product transparency and quality. Notably, the Singaporean government does not have a direct role in steering the Halal industry's development. Instead, it extends support to initiatives undertaken by MUIS (Islamic Religious Council of Singapore) to enhance and fortify the Halal industry. (Wahab et.al 2016)

## **2. What are the relevant Islamic laws in the context of livestock farming according to livestock jurisprudence?**

This question is designed to assess someone's knowledge and understanding of Islamic laws. The Islamic laws related to animal husbandry are rooted in the Qur'an and the Hadiths, emphasizing the preservation of animal rights and welfare. Islamic jurisprudence plays a crucial role in interpreting and implementing these laws, providing legal certainty and addressing societal issues not explicitly covered by religious or state legislation. Islamic jurisprudence emphasizes the preservation of the God-given rights of animals while extracting benefits from them in different chapters (Kızılkaya, 2021). Islamic law is derived from Al-Qur'an, Hadith, Ijma, and Qiyas (Rohidin, 2016)

### **Al-Qur'an**

The Al-Qur'an is the word of Allah revealed to Muhammad in the Arabic language, containing Allah's discourse and serving as a guide for the Muslim community. The function of the Al-Qur'an is to provide guidance for humanity. According to Ali Syari'ati, the guidance contained in the Al-Qur'an encompasses three aspects.

Firstly, guidance in the form of doctrine or knowledge about the structure of reality and the position of humans within it, such as moral guidance and laws that form the basis of Sharia.

Secondly, guidance summarized in the history of humanity, including kings, saints, prophets, communities, and so on.

Thirdly, guidance in the form of miracles, a power different from what is learned. Many verses of the Al-Qur'an possess unique power or are interpreted differently by the Muslim community.

Based on the period of revelation, the general content of the Al-Qur'an can be grouped into two phases: the Meccan phase, beginning from Muhammad's appointment as a messenger until the migration of the messenger and the Muslim community to Medina. The revelations during this phase relate to the development of Islamic teachings, covering topics such as monotheism, the existence of Allah, eschatological issues, stories of previous communities, prayer, and challenges to disbelievers. The Medina phase, starting from the early years of the Hijra until the death of the Prophet, sees revelations with different themes than the earlier phase. In this phase, the revelations address legal issues needed to build the newly formed Islamic society.

#### Hadith

Hadith is the sayings, actions, or approvals of Prophet Muhammad as conveyed by his companions. In its application as a source of *ijtihad* (independent reasoning), scholars tend to consider the Qur'an and hadith as a unified source. Any verse can be interpreted with any hadith without considering the time and connection between them.

However, some scholars view the position of hadith as lower than the Qur'an. This contrasts with the function of hadith as an explanation of the Qur'an, where the explanation and what is explained must have a cause-and-effect relationship. Therefore, understanding the practical function of hadith as an explanation of the Qur'an is not straightforward and requires various supporting sciences, especially historical aspects, to see the connection between the explanations in hadith and the provisions in the Qur'an.

#### Ijma (Consensus)

Ijma means 'consensus' or agreement and the determination to do something. Most scholars define *ijma* as the agreement of all *mujtahids* (qualified scholars) at a certain time on a Sharia law after the death of the Prophet. The functions of *ijma* include eliminating errors in *ijtihad* that may occur if *ijtihad* is done individually, uniting differing opinions through consensus, and ensuring accurate interpretations of the Qur'an and the authenticity of hadith. Various methods have been developed by scholars, continuously evolving rapidly to address increasingly complex issues. Among these methods are , *qiyas*, *istihab*, *istihsan*, *urf*, and *saddus dzariah*

The concept of animal welfare in the Islamic perspective derives from three aspects: the animal's position as beneficiaries for humans, as God's creatures,

and as part of the macrocosmic community (Safitri et al., 2022) By detailing elements such as the laws of zakat on livestock and the rules of slaughter (dhabiha), the question aims to measure the extent to which respondents understand the obligations and principles of Islamic law applicable in farming practices. By answering this question, an individual can demonstrate their understanding of the Islamic legal framework that governs specific aspects of livestock farming. 93.75% of respondents were able to answer this question correctly, indicating their comprehension of the fundamental laws in livestock jurisprudence. In the context of livestock farming, there are several relevant Islamic laws found in jurisprudence (Islamic legal science). Here are some aspects that can be considered in livestock jurisprudence:

- a) **Treatment of Animals:** Islam emphasizes kind treatment of animals. In livestock jurisprudence, there are guidelines on how to care, feed, and compassionately treat animals. Laws regarding animal cruelty, injustice towards animals, and animal rights are also relevant in this context. Additionally, Islamic law emphasizes seeking patients' consent before carrying out any medical procedures, highlighting the importance of consent in Islamic jurisprudence (Malek et al., 2021). The following is a postulate about treating animals well
  - 1) It is a great sin for man to imprison those animals which are in his power." (Hadith: Muslim)
  - 2) Allah has ordained kindness (and excellence) in everything. If the killing (of animals) is to be done, do it in the best manner, and when you slaughter, do it in the best manner, sharpen the knife and put the animal at ease." (Muslim)
- b) **Disease Prevention and Cleanliness:** Jurisprudence encourages disease prevention and cleanliness in animal husbandry. Proper care of animals, administering necessary vaccinations, and maintaining the cleanliness of the farm environment are recommended actions. This is in accordance with the hadith of the Prophet The Messenger of Allah (peace and blessings of Allaah be upon him) said, "They (cats) are not naajis (impure), rather they are among those who go around among you (al-tawwaafeena 'alaykum). (HR. Abu Dawood)
- c) **Environmental Management:** Islamic principles encourage human responsibility towards the environment. Therefore, in the context of farming, sustainability and environmental protection should be considered. Abdullah ibn Amr ibn Al-'Aas (May Allah be pleased with him) reported that the Prophet passed one day by Sa'd ibn Abi Waqas (May Allah be pleased with him) while he was performing wudu' (ritual cleaning of body parts in preparation for prayer). The prophet asked Sa'd, "Why is this wastage?" Sa'd replied "Is there wastage in wudu

also?" The Prophet said, "Yes, even if you are at a flowing river." (Ahmad and authenticated Ahmad Shakir). Anas also reported that the Prophet said, "If a Muslim plants a tree or sows seeds, and then a bird, or a person or an animal eats from it, it is regarded as a charitable gift (sadaqah) for him." (Bukhari)

- d) Zakat and Infak Laws: Livestock can be a source of income, and in Islam, there is an obligation to pay zakat and give infak. Income from livestock can also be governed by Islamic rules related to zakat. (Andriyanto, I. 2011) There are several provisions of zakat in Islam as stated in the following hadith of the Prophet Muhammad SAW. Lapse of a full year while the animals are with the owner due to the Prophet's statement: "There is no Zakah on any property until a year lapses." (Source: Ibn Majah) It must be grazed livestock. The Prophet ﷺ said: "Of grazed camels, out of every forty camels a she-camel that is two years old is to be paid." (An-Nasai)
- e) Laws of Buying and Selling, and Leasing: Islamic rules regarding buying, selling, and leasing can also influence transactions and business practices in the world of livestock farming. Abu Huraira (Allah be pleased with him) reported : Two types of transactions have been forbidden (by the Holy Prophet), al-Mulamasa and al-Munabadha. As far as Mulamasa transaction is concerned, it is that every one of them (the parties entering into transaction) should touch the garment of the other without careful consideration, and al-Munabadha is that every one of them should throw his cloth to the other and one of them should not see the cloth of his friend. And Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: A Muslim should not purchase (in opposition) to his brother. This hadith has been narrated on the authority of Abu Huraira through another chain of transmitters but with a slight change of words.
- f) Workers' Rights and Halal Employment: Livestock jurisprudence also encompasses the rights of workers in the livestock industry and ensures that the employment adheres to the principles of Islamic law. What Allah has permitted in His Book is halal, and what is haram is haram". (Hadith Ibn Maja:3358). Legal earning means: The income earned according to the instructions and the ways approved by Allah and His Prophet (PBUH).
- g) Natural Resource Management: Islam emphasizes human responsibility as stewards (khalifah) on Earth. Therefore, the management of natural resources, including agricultural and livestock lands, should be done wisely and sustainably. The world is beautiful and verdant, and verily God, be He exalted, has made you His stewards

in it, and He sees how you acquit yourselves.” (Muslim) “If a Muslim plants a tree or sows seeds, and then a bird, or a person or an animal eats from it, it is regarded as a charitable gift (sadaqah) for him.” (Bukhari)

### **3. What is the role of livestock zakat in Fiqh of Livestock?**

Fiqh of Zakah is the branch of knowledge that discusses the laws pertaining to zakat in Islam. Livestock Zakat is a way to cleanse property in the form of livestock owned and cleanse the soul of farmers. In zakat is the hope of obtaining blessings, cleansing the soul and nurturing it with various virtues (Sunnah Jurisprudence, Sayyid Sabiq:5)

Meanwhile, Law No. 23 of 2011 is the legislation that regulates the Management of Zakat in Indonesia. (JDIH BPK RI 2011) This question is designed to measure someone's understanding and awareness of the contribution of livestock zakat in the context of Islamic livestock Fiqh. The question's objectives involve several aspects:

- a) Understanding the Concept of Livestock Zakat: This question examines an individual's knowledge of the concept of livestock zakat in Islam. Respondents are expected to explain what is meant by livestock zakat. All students are able to understand what zakat is because they always perform zakat fitrah once a year. However, the understanding of zakat maal is not as good as zakat fitrah. (Gurning, H.R.H., Ritonga, H.D.H. 2014)
- b) Awareness of the Role of Zakat in Livestock Maintenance: The goal of this question is to determine the extent to which respondents are aware of the role of livestock zakat in regulating and supporting the maintenance of livestock, as well as its impact on the social and economic aspects of the Muslim community. (Arafat, A.T, 2022)
- c) Assessing the Connection of Zakat with Livestock Jurisprudence: In the context of livestock jurisprudence, this question evaluates respondents' understanding of how livestock zakat becomes an integral part of Islamic laws governing livestock practices. Only 43.75% of respondents were able to answer correctly. This may be due to students' limited understanding of zakat. Factors contributing to this include a lack of knowledge about zakat, insufficient educational forums emphasizing the importance of zakat, and a lack of role models among religious figures, community leaders, and government officials. (Farhan, 2023)

On this question there are 18 people of 42 samples or 30% who answer B. it means they have less understanding to zakah Fiqh.

#### **4. What should be observed when performing the slaughter (dhabiha) of farm animals in Islam according to jurisprudence?**

This question is designed to measure someone's understanding and knowledge of the procedures for slaughtering livestock in the context of Islamic jurisprudence. 100% of respondents were able to answer this question correctly. The question covers several important aspects:

- a) **Understanding the Slaughtering Procedure (Dhabiha):** This question tests an individual's understanding of the method of slaughter (dhabiha) that aligns with the principles of Islamic jurisprudence. Respondents are expected to explain the correct steps or procedures for slaughtering livestock in accordance with Islamic law.
- b) **Knowledge of Permissible Animals for Slaughter:** This question assesses respondents' knowledge of the types of animals allowed for slaughter in the context of Islam. It includes understanding animals that qualify as sacrificial or those that can be served as halal meat. 80% of students were able to answer this question correctly. This is due to the existence of specific courses that discuss the halal slaughter of livestock.
- c) **Importance of Proper Distribution of Slaughtered Meat:** This question examines whether respondents are aware of the importance of the proper distribution of meat from the slaughter according to Islamic principles. It includes aspects of social justice in distributing meat to those in need. The importance for Muslim livestock scholars to know the Sharia-compliant slaughter procedure lies in the obligation to perform sacrifices, making it necessary to learn and understand the laws of halal slaughter. (Ghufron, A. 2011) By understanding Islamic slaughter, it is hoped that students can transfer their knowledge to the community, enabling them to understand the correct procedures for slaughter according to Islamic Sharia and recognize the obligation to perform sacrifices for those who are capable, as an expression of obedience to Allah and His Messenger. (Tho'in M. 2022) and Fuseini A, et.al (2017) discusses discusses the discovery of pork meat in certain processed "Halal" products in the UK, causing panic and distress among the Muslim population. It also brings attention to the shortcomings in the certification and regulation of Halal meat, revealing potential vulnerabilities that may allow fraudulent activities within the Halal market.

## **5. What is the Islamic law on treating farm animals well in animal husbandry jurisprudence?**

This question is designed to measure someone's understanding and awareness of the ethical and humane values related to the treatment of livestock in the context of Islamic jurisprudence. 87.5% or 15 out of 16 respondents answered this question correctly, with 6.25% or 1 person stating that the issue of animal treatment is a personal matter and has no relation to Islam. This question has several objectives:

- a) **Understanding of Humanitarian Principles in Islam:** This question tests the extent to which respondents understand that Islam emphasizes kind treatment of livestock as part of the humanitarian principles in religious teachings. Bryant (2020) said that making meat from animal cells in a lab (cultured meat) could help with ethical, environmental, and health problems linked to regular meat production. While people talk a lot about whether consumers will like this new kind of meat, the author thinks we should also think about how it will fit into our society. In other words, cultured meat isn't just about what people will eat but also about how it will affect our society in different ways.
- b) **Sensitivity to Ethical Livestock Care:** The goal of this question is to determine the extent to which respondents are aware of the importance of ethics in livestock care. This includes aspects such as providing adequate food, offering suitable shelter, and ensuring the well-being of animals. Mahato (2019) suggests that thorough cleaning of water supply, usage areas, drainage, and meat sanitation practices can significantly reduce microbial contamination.
- c) **Awareness of the Prohibition of Cruel Treatment:** This question seeks to understand respondents' awareness of Islam's prohibition on cruel treatment of livestock. Islam teaches avoiding violence and painful treatment towards living beings.

Islamic jurisprudence distinguishes between halal and non-halal animals. However, the guidelines for their treatment share the same foundation, which is to treat animals well, whether they are intended for consumption or not, with few exceptions. From the perspective of Islamic law, cruelty to animals can be classified as ta'zir offenses. The degree of punishment can be determined by authorities, including judges (Salsabilah et al., 2021).

In modern slaughterhouses a variety of stunning methods are used on livestock. Methods include: Electrical stunning, Gas stunning, Percussive stunning. There are three opinions of Islamic scholars about stunning. Those scholars; who do not allow stunning at all; are of the view that the method of rendering animals unconscious before slaughter is against the shairah method and Sunnah, and it is Makrooh e Teħreemi. (Nabil and Ar Rasyid H 2017)

**6. What is the Islamic law on maintaining the cleanliness and health of farm animals in livestock jurisprudence?**

This question is designed to assess someone's understanding and awareness of the health and cleanliness aspects of livestock in the context of Islamic jurisprudence. The question has several objectives:

- a) **Understanding the Values of Health and Cleanliness in Islam:** This question examines the extent to which respondents understand that Islam encourages the maintenance of health and cleanliness in farming practices. It includes an understanding of the values emphasized in religious teachings related to this.
- b) **Awareness of the Farmer's Responsibility:** The goal of this question is to determine the extent to which respondents are aware that farmers have a responsibility to maintain the health and cleanliness of livestock. This includes practices that support the health and cleanliness of livestock, such as providing clean housing and healthy feed.
- c) **Knowledge of Prohibitions Against Unhealthy Practices:** This question seeks to understand respondents' comprehension of Islamic prohibitions against practices that may endanger the health of livestock. This includes prohibitions against unhealthy care practices and the use of harmful substances.

**7. What to do if farm animals are affected by diseases according to animal husbandry jurisprudence?**

This question is designed to measure someone's understanding of the guidelines and actions mandated by Islamic animal husbandry jurisprudence in dealing with situations when livestock are affected by diseases. The question encompasses several objectives:

- a) **Knowledge of Islamic Guidelines on Livestock Diseases:** This question tests the extent to which respondents understand Islamic guidelines related to livestock diseases. It involves comprehension of Islamic laws or directives that provide guidance in dealing with livestock diseases.
- b) **Awareness of Farmer's Responsibilities:** The objective of this question is to determine the extent to which respondents are aware that farmers have a responsibility to care for and heal sick livestock. It includes an understanding of animal welfare values in Islam.
- c) **Understanding of Treatment and Care for Livestock:** This question seeks respondents' understanding of the specific actions that should be taken if livestock are affected by diseases. It involves knowledge of treatment, care, or preventive measures in line with Islamic principles. Cruelty to animals occurs during production,



handling, transport, and slaughter in most countries where Islam is a major religion. Most of the people involved in this, such as those involved in the transport of animals, animal handlers, and butchers, are Muslims. However, many Muslims and Islamic religious leaders are not aware of this cruelty. (Rahman S A, etc 2012)

In Islam, there are specific guidelines and principles that regulate various aspects of life, including how to treat livestock and diseases that can affect them (Rosyidi D 2017). Some relevant Islamic concepts and teachings in this context include:

- 1) **Obligation to Care for Livestock:** Islam teaches that humans are responsible for the sustainability and well-being of Allah's creations, including livestock. According to Islamic teachings, humans are given the responsibility as stewards on earth, and they must care for and manage natural resources wisely.
- 2) **Humanitarian Actions:** Islam encourages good treatment of animals. In the context of diseases, if livestock are sick, Islam emphasizes that the owner or caretaker of the animal must take reasonable steps to heal or care for the animal. Appropriate medical actions and disease prevention are also recommended. Islam strongly prohibits any form of animal abuse in the halal meat production process and emphasizes the Prophet Muhammad's mindful and attentive approach to slaughtering animals. However, despite these teachings, poor practices and animal welfare abuses still occur in halal meat production. To address this, we propose several improvements: staff training, empathy assessment, CCTV Installation, Regular Follow-up Training, Incorporate animal welfare in certification, Mosque based awareness, Portable Humane slaughter units. (Farouka, M.M.; Pufpaffb, K.M.; Amirc, M. 2016)

By implementing these measures, it is possible to reduce or eliminate poor practices and animal welfare abuses in halal meat production, aligning with the teachings of Islam and promoting ethical treatment of animals throughout the supply chain.

- 1) **Prohibition of Disposing of Animals Inhumanely:** Disposing of sick or disabled animals in an inhumane or careless manner is prohibited in Islam. Instead, Islam encourages owners to provide proper care and show compassion to animals. how meat consumption affects both human health and the environment. It emphasizes the escalating global average per capita meat consumption and overall meat consumption due to rising individual incomes and population growth. The varied types of meat and meat products consumed significantly impact human health, while

livestock production poses substantial environmental challenges. Additionally, the article notes that meat production stands out as the primary contributor to methane, a greenhouse gas with potent warming effects, albeit with a shorter environmental lifespan compared to CO<sub>2</sub>. (Godfray H A Et. Al 2018)

- 2) **Obligation to Ensure Animal Health:** Islam emphasizes the importance of ensuring the health of livestock from the beginning. This includes disease prevention, required vaccinations, and other actions to ensure the health and well-being of animals.
- 3) **Prohibition of Trading Sick Animals:** Trading sick or disabled animals without informing the buyer about their condition is prohibited in Islam. This reflects the principles of honesty and transparency in business transactions.
- 4) **Importance of Balance and Sustainability:** Islamic teachings also emphasize the importance of maintaining the balance of ecosystems and natural resources. Creating a clean and healthy environment is also the responsibility of the Muslim community.

**8. Do you know any major sources or literature that can be used to study animal husbandry jurisprudence?**

This question is designed to measure someone's knowledge of primary sources or literature that can be used as references in studying Islamic animal husbandry jurisprudence. 100% of respondents answered that they are not aware of primary sources or literature on Islamic animal husbandry and need further information. This question has several objectives:

- a) **Knowledge of Classical or Traditional Literature:** This question tests the extent to which respondents are familiar with classical or traditional literature in the context of Islamic animal husbandry jurisprudence. It includes an understanding of the works of classical scholars that discuss laws related to livestock in Islam. The question of the use of animals in science cannot be studied in isolation. To appreciate its full implications, it must be addressed against the backdrop of the similarities and differences that exist between humans and the rest of the animated world (Al Masri HBA, 1986)
- b) **Familiarity with Contemporary Works:** The objective of this question is to determine how familiar respondents are with contemporary works or modern literature discussing Islamic animal husbandry jurisprudence. This includes literature that provides an understanding of the application of animal husbandry jurisprudence in the current context. People's willingness to try different foods is influenced by their beliefs about the taste, their feelings towards the idea of eating those foods, and their openness

to trying new things. The study found that for familiar nonanimal foods, the willingness to try was linked to beliefs about the taste and the joy associated with the idea of eating them. On the other hand, trying familiar animal foods was associated with beliefs about taste and concerns about potential negative consequences. Interestingly, trying new foods, whether animal or nonanimal, was influenced by beliefs about the foods being disgusting and the curiosity sparked by the idea of consuming them. A second study with a different group confirmed these findings, shedding light on how our feelings and beliefs impact our willingness to try different foods. (Y. Martins, P. Pliner. 2005)

- c) **Ability to Seek Learning Sources:** This question seeks to understand respondents' ability to search for and use learning sources related to Islamic animal husbandry jurisprudence. It includes knowledge of references, books, papers, or other sources of information that can be used to deepen understanding of animal husbandry jurisprudence.

Studies on Islamic animal husbandry jurisprudence, or Islamic laws related to animal husbandry, can be conducted by referring to general Islamic jurisprudential sources, including the Qur'an, Hadith, and the opinions of scholars. Although there is no specific literature exclusively addressing Islamic animal husbandry jurisprudence, much jurisprudential literature can provide guidance in this context. Here are some primary sources to consider:

- 1) **Qur'an:** The Qur'an is the primary source of Islamic law. Several verses provide guidance on the treatment of animals and the sustainability of nature, serving as a basis for understanding animal husbandry jurisprudence.
- 2) **Hadith:** Hadith, the sayings, actions, and approvals of Prophet Muhammad (PBUH), is the second source of Islamic law. Hadith can offer specific guidance on the treatment of livestock, the rights of animals, and permissible or prohibited actions in the context of animal husbandry.
- 3) **Fiqh Books:** Fiqh books by renowned scholars such as Imam Abu Hanifah, Imam Malik, Imam Shafi'i, and Imam Ahmad bin Hanbal are primary sources of Islamic law. They discuss various aspects of life, including the treatment of animals and agriculture.
- 4) **Modern Books on Animal Ethics:** Books discussing animal ethics and welfare from an Islamic perspective can provide insights into how Islamic principles can be applied in the context of modern animal husbandry.

- 5) Scientific Conferences and Seminars: Participation in scientific conferences and seminars addressing agriculture and livestock from an Islamic perspective can deepen understanding and introduce you to the thoughts of experts in the field.
- 6) Fatwas from Islamic Institutions: Referring to fatwas issued by Islamic institutions or councils related to the treatment of livestock can also provide practical guidance.

## **CLOSING**

The understanding of livestock students regarding Islamic animal husbandry encompasses a profound understanding of relevant Islamic principles in the context of livestock. Livestock students are expected to comprehend that Islamic animal husbandry not only involves aspects of Islamic laws related to the treatment of livestock but also entails responsibilities for environmental sustainability, natural resource management, and business ethics in line with Islamic values. The understanding of livestock students regarding Islamic animal husbandry should include:

- a. Good Treatment of Animals: Understanding that Islam encourages good treatment and compassion towards livestock. This includes proper care, providing adequate feed, and ensuring the welfare of animals.
- b. Sustainability and Environment: Awareness of the importance of maintaining sustainability and protecting the environment in livestock activities. This involves wise management of natural resources and efforts to reduce negative impacts on the environment.
- c. Financial and Zakat Aspects: Understanding the financial aspects in Islamic animal husbandry, including the obligation to pay zakat from livestock proceeds. Students are expected to understand Islamic business principles in the context of livestock farming.
- d. Work and Business Ethics: Understanding the rights of workers, business ethics, and principles of justice in livestock business transactions. Students are expected to apply these principles in their daily practices.
- e. Responsibility as Khalifah: Awareness of the responsibility as a khalifah on earth, meaning conducting livestock activities while considering the common good and the preservation of the universe.

With a comprehensive understanding of Islamic animal husbandry, students are expected to integrate Islamic values into their livestock activities

and contribute positively to the welfare of animals, the environment, and the community as a whole.

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