

RELEVANCE OF MACHINERY SLAUGHTERING OF ANIMALS IN THE MODERN ERA IN A REVIEW OF ISLAMIC LAW

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Abstract

Food and drink are two things that everyone needs. However, for a Muslim, halal food and drinks are always a priority. Therefore, not all food and drinks are halal for consumption, such as the halalness of animals or animals. Islamic teachings teach that the halal and unlawful slaughter of animals is closely related to the method of slaughtering them. This article explains and describes the relevance of slaughtering animals using cutting machines in the modern age. This research uses a qualitative method type of literature study. The data used in this study came from the search results of some books, MUI fatwas, articles, and others related to research. Furthermore, the data were analyzed descriptively using a normative approach. The results of the study explain that the slaughter of animals using a slaughter machine is considered valid if it meets the requirements set out in the MUI fatwa's.

Keywords: Slaughtered Animals, Slaughtered Machines, Muslim Friendly, Halal Industry

Abstrak

Makanan dan minuman merupakan dua hal kebutuhan bagi setiap orang. Namun, bagi seorang muslim kehalalan makanan dan minuman selalu menjadi prioritas. Oleh karena itu, tidak semua makanan dan minuman halal untuk di konsumsi, seperti kehalalan hewan atau binatang. Ajaran Islam mengajarkan bahwa halal dan haramnya hewan sembelihan berhubungan erat dengan cara penyembelihannya. Artikel ini menjelaskan dan mendeskripsikan relevansi penyembelihan hewan dengan menggunakan mesin pemotong di abad modern. Penelitian ini menggunakan metode kualitatif dengan jenis studi pustaka. Data-data yang digunakan dalam penelitian ini bersumber dari hasil penelusuran sejumlah buku, fatwa MUI, artikel dan lainnya yang berhubungan dengan penelitian. Selanjutnya data-data dianalisis secara deskriptif dengan menggunakan pendekatan normative. Hasil penelitian menjelaskan bahwa penyembelihan hewan dengan menggunakan mesin pemotong hewan dianggap sah apabila sudah memenuhi syarat yang telah ditetapkan dalam putusan fatwa MUI.

Kata kunci: Hewan Sembelihan, Mesin Sembelih, Industri Halal

A. Introduction

The perfection of Islamic teachings is reflected in all the rules that apply to the people¹. Starting from matters of worship, muamalah, ahwal syakhshiyah and jinayah². Therefore, the term kaffah in Islam illustrates that all activities carried out must comply with the texts of the Qur'an or Sunnah³. Nothing is done unless it must reflect the teachings of millah brought by Rasulullah SAW⁴.

A Muslim is obliged to protect himself from despicable acts and persecution. Therefore, doing good in Islam can be done to anyone, either the person being persecuted or the person being persecuted⁵. The principle of maintaining good relations with fellow human beings can be carried out as a form of hablun minannas⁶. In addition, Islamic teachings also teach to protect the natural surroundings including plants and animals⁷.

Furthermore, a Muslim in fulfilling his needs must pay attention to the halalness that he consumes. Starting from substances, objects, and processes, or how to obtain them by religious guidance⁸. Objects consumed will have an impact on one's body⁹. Therefore, the rules of halal and haram are very fundamental in Islamic teachings¹⁰. The description of halal and haram has been arranged very clearly. Each side has a red thread that can be intertwined

¹ Husaini, "Pendidikan Akhlak Dalam Islam," *Jurnal Pendidikan Dan Kependidikan* 2, no. 2549–8193 (2018): 45–61.

² Ainur Redha, "Sinkronisasi Pelaksanaan Syariat Islam Dalam Undang-Undang Nomor 11 Tahun 2006 Tentang Pemerintah Aceh Antara Pemerintah Aceh Dan Mahkamah Syar'iyah" (UIN Ar-Raniry, 2020), <https://doi.org/10.1016/j.jnc.2020.125798%0Ahttps://doi.org/10.1016/j.smr.2020.02.002%0Ahttp://www.ncbi.nlm.nih.gov/pubmed/810049%0Ahttp://doi.wiley.com/10.1002/anie.197505391%0Ahttp://www.sciencedirect.com/science/article/pii/B9780857090409500205%0Ahttp://>

³ Ahmadiy, "Islam Kaffah: Tinjauan Tafsir Q.S Al Baqarah: 208," *Syariat: Jurnal Studi Al-Qur'an Dan Hukum* 2, no. 2 (2016): 187–96, <http://journal.um-surabaya.ac.id/index.php/JKM/article/view/2203>; Riana Ratna Sari, "Islam Kaffah Menurut Pandangan Ibnu Katsir," *Isblab: Jurnal Ilmu Usbuluddin, Adab Dan Dakwah* 1, no. 2 (2019): 132–51, <https://doi.org/10.32939/ishlah.v1i2.46>; Nurun Nisaa Baihaqi, "Masuklah Dalam Islam Secara Kaffah: Analisis Atas Tafsir Q 2: 208 Dalam Ceramah Ustadz Adi Hidayat Di Youtube," *Contemporary Quran* 1, no. 1 (2021): 1–10, <https://doi.org/10.14421/cq.2021.0101-01>.

⁴ Prof. Dr. M. Ag Mardan, *Al-Qur'an Sebuah Pengantar, Pustaka Mapan* (Makasar: Pustaka Mapan Jakarta, 2010), <http://repositori.uin-alauddin.ac.id/1661/1/Prof.Mardan.pdf>.

⁵ Muslimah, "Berbuat Kebaikan," *T-TA" LIM Jurnal Kajian Pendidikan Agama Islam* 2, no. Oktober (2021): 12–24; Asmaul Husna, "Konsep Berbuat Baik Dalam Al-Qur'an (Sebuah Kajian Tafsir Maudu'i)," *Skripsi* (IAIN Palopo, 2016); Fakhur Rizky, "Tafsir Ayat-Ayat Ihsan Dan Hubungannya Dengan Tasawuf" (Institut PTIQ Jakarta, 2021).

⁶ Bima Heryanto Gunadi, made Aristia Prayudi, and Putu Sukma Kurniawan, "Penerapan Prinsip Habluminallah Dan Habluminannas Sebagai Konsep Pengendalian Internal Pada Pengelolaan Keuangan Masjid," *JIMAT (Jurnal Ilmiah Mahasiswa Akuntansi) Undiksha* 11, no. 1 (2020): 1–12, <https://ejournal.undiksha.ac.id/index.php/S1ak/article/view/24647>; Yedi Purwanto, "Memaknai Pesan Spiritual Ajaran Agama Dalam Membangun Karakter Kesalehan Sosial," *Jurnal Sositologi* 13, no. 1 (2014): 41–46, <https://doi.org/10.5614/sostek.itbj.2014.13.1.5>.

⁷ Safrilisyah, "Agama Dan Kesadaran Menjaga Lingkungan Hidup," *Substantia* 16, no. April (2014): 61–78; Abdullah Muhammad, "Urgensi Pelestarian Lingkungan Hidup Dalam Al-Qur'an," *Jurnal Pilarr: Jurnal Kajian Islam Kontemporer* 13, no. 1 (2022): 67–87; Sulaiman Ibrahim, "Pelestarian Lingkungan Hidup Dalam Perspektif Al-Qur'an: Kajian Tafsir Maudu'iy," *Jurnal Ilmiah AL-Jauhari (JIAJ)* 1, no. 1 (2016): 109–32.

⁸ Kasmawati, "Makanan Halal Dan Tayyib Persepektif Al-Qur'an" (UIN Alauddin Makasar, 2014); Sucipto, "Halal Dan Haram Menurut Al-Ghazali Dalam Kitab Mau'Idhotul Mukminin," *Jurnal Hukum Dan Ekonomi Islam* 4, no. 1 (2012): 178–128.

⁹ M. Mulizar, "Pengaruh Makanan Dalam Kehidupan Manusia : Studi Terhadap Tafsir Al Azhar," *Jurnal At-Tibyan* 1, no. 1 (2016): 118–42.

¹⁰ Suhardi and Usman, "Halal Dan Tayyib Dalam Qs Al-Nahl/16:114 (Tinjauan Ekonomi Dan Kesehatan)," *Jurnal Al-Wajid* 1, no. 2 (2020): 237–49.

with one another¹¹. Even for unclear things, the clarity between halal and haram is categorized as the part that is haram¹².

In the Koran, the rules for consuming halal food are regulated. The opposite has also been arranged by Allah SWT so that many objects are prohibited for consumption by a Muslim¹³. For example, it is forbidden to consume carrion, blood, pork, and those slaughtered without mentioning the name of Allah SWT. The legal provisions of this prohibition apply standardly to a Muslim under normal conditions only¹⁴.

The halalness of slaughtered animals in the eyes of sharia cannot be separated from many rules that are conditions and pillars that must be carried out¹⁵. In the process of slaughtering animals, legal and illegal animals may still occur. Therefore, animals that have been slaughtered will be considered halal if the pillars and conditions have been fulfilled. Furthermore, it will be categorized as haram if some conditions and pillars have not been fulfilled¹⁶.

According to the Fatwa of the Indonesian Ulema Council (MUI) Number 2 of 2009, the standard for slaughtering explains the procedure for slaughtering animals, namely by mentioning the name of Allah¹⁷. In Islamic law, what is meant by slaughtering is a way of eliminating the spirit that is in the animal by cutting its arteries and veins in the neck using a sharp tool such as a knife. Animals that die are slaughtered without mentioning the name of Allah, then these animals become unclean¹⁸.

Along with the development of science and the needs of mankind, a method of slaughtering animals using machines has emerged. The slaughter process is no longer done manually¹⁹. Of course, practically it is very helpful for human work. However, in the interests of a Muslim, the halalness of slaughtered animals is at stake²⁰.

¹¹ Andriyani, "Literature Analysis on Food in Islam and Health Perspective," *Jurnal Kedokteran Dan Kesehatan* 15, no. 2 (2019): 178.

¹² Laras Shesa, "Keterjaminan Kedudukan Dzaul Arham Dalam Kewarisan Islam Melalui Wasiat Wajibah," *Al-Istinbath: Jurnal Hukum Islam* 3, no. 2 (2018): 146–66, <https://doi.org/10.29240/jhi.v3i2.615>.

¹³ Riyam Hidayat and Aty Munshihah, "Makanan Sehat Dan Halal Dalam Al Quran," *Al-Dzikra Jurnal Studi Quran & Hadis* 3, no. 2 (2021): 161–76.

¹⁴ Utang Ranuwijaya, "Keharaman Hewan Dalam Perspektif Al-Qur'an Dan Hadits," *Alqalam* 22, no. 3 (2005): 457, <https://doi.org/10.32678/alqalam.v22i3.1370>.

¹⁵ Fazari Zul hasmi Kanggas, "Penyembelihan Hewan Menurut Madzhab Syafi'i Di Rumah Potong Ayam Di Ponorogo," *Ijtihad: Jurnal Hukum Dan Ekonomi Islam* 16, no. 1 (2022): 41, <https://doi.org/10.21111/ijtihad.v16i1.8161>.

¹⁶ Mohamad Solek, "Juru Sembelih Halal Berbasis Pada Walisongo Halal Research Center (WHRC)," *Dimas: Jurnal Pemikiran Agama Untuk Pemberdayaan* 17, no. 2 (2018): 297, <https://doi.org/10.21580/dms.2017.172.2431>.

¹⁷ Majelis Ulama Indonesia, "Standar Sertifikasi Penyembelihan Halal," *Himpunan Fatwa MUI Bidang POM & Iptek*, 2009, 706–7.

¹⁸ Dwi Wahyu Ika Mahardika, "Analisis Fatwa MUI No.12 Tahun 2009 Tentang Standart Sertifikasi Penyembelihan Halal Terhadap Pemoangan Sapi Di RPH Rita Jaya Beef Desa Pijeran Kecamatan Siman Kabupaten Ponorogo," *LAIN Ponorogo* (UIN Ponorogo, 2020), <https://doi.org/10.1016/j.jnc.2020.125798%0Ahttps://doi.org/10.1016/j.smr.2020.02.002%0Ahttp://www.ncbi.nlm.nih.gov/pubmed/810049%0Ahttp://doi.wiley.com/10.1002/anie.197505391%0Ahttp://www.sciencedirect.com/science/article/pii/B9780857090409500205%0Ahttp://>

¹⁹ Riadi Barkan, "Proses Penyembelihan Hewan Dengan Metode Stunning Dalam Perspektif Hukum Islam," *UIN Syarif Hidayatullah Jakarta* (UIN Syarif Hidayatullah Jakarta, 2014), <https://ejournal.uin-syarif.ac.id/view/journals/eje/171/6/727.xml>.

²⁰ M. Alhalim, "Pengaruh Penyembelihan Halal Terhadap Perilaku Konsumen Dan Kepuasan Konsumen Di Pasar Calue Kecamatan Indrajaya Kabupaten Pidie," *UIN Ar-Raniry* (UIN Ar-Raniry, 2022), <https://www.who.int/news-room/fact-sheets/detail/autism-spectrum-disorders>.

This article will explain and describe the method of slaughtering animals using machines. The presence of animal slaughterhouses in many areas is certainly a business opportunity or a solution to maintain the halalness of slaughtered animals. The rise of halal tourism must be supported from various aspects, one of which is the availability and ease of accessing halal consumption. Slaughtering animals with machines will certainly be a breakthrough to anticipate the availability of halal animals in various regions.

B. Research Method

This study uses library research, the data used comes from search results from many books, MUI fatwas, articles, and other scientific works that have relevance to the theme of the discussion. Furthermore, the findings of the data were analyzed descriptively with a normative legal approach. So, this study reviews the slaughter of animals in general and with the help of electricity or machines from the perspective of Islamic Law.

C. Result and Discussion

Definition of Slaughter and its Types

Fiqh divides the word slaughter into several languages, namely, Udhhiyah, ad-dzabah, ad-dzakah²¹. Udhhiyah and dhahiyyah, are words used for the slaughter of camels, cows, and goats on the day of Nahr (10 Dzulhijjah) and tasyrik days to seek the pleasure of Allah SWT²². Dzaba'ih is the plural form of dzabihah which means to be slaughtered, killed, or eliminated. Islamic Fiqh defines it as an animal that is slaughtered to be eaten using sharp objects except for teeth and nails²³.

Meanwhile, in language dzakah is defined as "fragrance". The sentence that is included in this word is ra'ihah dzakiyyah "smells good". Slaughter is called dzakiyyah because, in essence, the animal that is slaughtered by Islamic law makes the animal that is slaughtered fragrant (good)²⁴.

The scholars agree that the purpose of slaughter is to slaughter the neck, lower part of the neck, or stab animals that are lawful to eat. So, as a principle in slaughtering animals, several things must be done, (a) the slaughterer is Muslim, (b) an adult, (c) the animal to be slaughtered is an animal that is lawful to eat, (d) the tools used in slaughtering animals must be sharp, and (e) the purpose of slaughtering animals is to seek the pleasure of Allah²⁵.

Then in technical terms, the implementation of animal slaughter must be carried out with many ethics. Namely, (a) slaughtering the animal using a sharp object, so that the animal is not tortured, (b) not sharpening the slaughtering tool in front of the animal to be slaughtered, (c) facing the qiblah, (d) stepping on or holding the foot of the animal to be slaughtered, and (e) when going to slaughter the animal, you have to read basmalah²⁶.

Furthermore, in the practice of slaughtering animals, of course, it is adjusted to the animal to be slaughtered. The condition of the animal to be slaughtered may differ from one to another. Normally, animals are slaughtered at the neck by severing the respiratory system and food pathways. Therefore, the types of slaughter can be divided into three types, (1) al-

²¹ Sayyid Sabiq, *Fiqh Sunnah*, III (Jakarta: Pena Pundi Aksara, 2011).

²² Hasan Saleh, *Kajian Fiqih Nabawi Dan Fiqih Kontemporer* (Jakarta: PT Raja Grafindo Persada, 2008).

²³ Al-Khatib Al-Syarbini, *Mughni Al-Mubtaji* (Beirut: Darul Kutub Ilmiah, 1993).

²⁴ Wahbah al-Zuhaili, *Fiqh Islam Wa Adillatuhu*, Jilid 2 (Jakarta: Gema Insani, 2011).

²⁵ Abdurrahman Al-Jaziri, *Kitab Al-Fiqh 'Ala Al-Madzahib Al-Arba'Ab* (Beirut: Dar al-Kutub al-Ilmyah, 1990).

²⁶ Yusuf Qardhawi, *Hadya Al-Islam Fatwi Muasirah* (Jakarta: Gema Insan Pers, 1995).

zabhu, namely cutting the animal's neck at the end, the part that is easy for humans to slaughter, (2) an-nahru, namely slaughtering the animal's neck at the bottom, usually done for camels, (3) al-aqru, namely slaughter due to emergency (forced), so it can be done in any part²⁷.

Hadith of the Prophet Muslim History from Syaddad bin Aus which means: "that Allah determines ihsan (doing good) for each according to (action), if you are assigned to kill then you kill in a good way and if you want to slaughter then slaughter in a good way, and let one of the people sharpen his knife and give pleasure to the slaughtered (not tortured in the slaughter)²⁸.

Legal Basis for Slaughtering Animals

In the Qur'an Allah SWT expressly forbids Muslims from eating slaughtered animals without mentioning His name. Allah SWT says:

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيْطَانَ لِيُؤْخَذَ إِلَىٰ أَوْلِيَآئِهِمْ لِيُجَادِلُوكُمْ وَإِنْ
أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ

“And do not eat of what (animal meat) that (when slaughtered) is not called the name of Allah, that act is truly an act of wickedness. Indeed, the devils will whisper to their friends so that they argue with you. And if you obey them, of course, you have become polytheists²⁹.”

The verse above confirms that it is halal to slaughter animals when mentioning the name of Allah SWT. The order to consume slaughtered animals is only limited to the slaughtered animal mentioning His name. So, it can be understood that even though the animal's meat is halal, if it is slaughtered without mentioning the name of Allah, then it is unlawful to eat it³⁰.

The Qur'an also describes to a Muslim that a number of things that should not be consumed. This is part of the teachings of Islam. Based on the Word of Allah SWT:

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالِدَمُّ وَالْحُنْزِيرُ وَمَا أُهْلِيَ لغيرِ اللَّهِ بِهِ وَالْمُنْخَبِقَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا
أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النَّصْبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَلْهَامِ ذَلِكُمْ فَسْقُ الْيَوْمِ بِيَسِّ الَّذِينَ كَفَرُوا
مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنَ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا
فَمَنْ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

“It is forbidden for you (to eat) carrion, blood, pork, and (meat) of animals slaughtered not in (the name of) Allah, those that are strangled, those that are beaten, those that fall, those that are gored, and those that are eaten by wild animals, except those that you can slaughter. And (also forbidden) slaughtered

²⁷ Taqiyuddin Abi Bakar bin Muhammad Al-Khusaini, *Kifayatul Al-Akhyar Fi Hall Ghayat Al-Ikhtishar* (Beirut: Beirut: Dar al-Kutub al-Arabiyyah, n.d.).

²⁸ Al-Imam Abul Husain Muslim bin al-Hajjaj al-Qusyairi An-Naisaburi, *Shobih Muslim* (Kerajaan Arab Saudi: Darussalam, 2000).

²⁹ Kementerian Agama Republik Indonesia, *Al-Qur'an Al-Karim Dan Terjemahannya* (Surabaya: Halim, 2014).

³⁰ Abu Fida' Ismail bin Umar Ibnu Katsir, *Tafsir Al-Qur'an Al-Adzhim*, II (Riyad: Daar Thoibah, 1999).

for idols. And (it is also forbidden) to draw fate with azlam (arrows), (because) it is an act of wickedness. Today the disbelievers have given up hope of defeating your religion, so do not be afraid of them, but fear Me. On this day I have perfected your religion for you, and I have completed My blessings upon you, and I have accepted Islam as your religion. But whoever is forced because of hunger, not because he wants to sin, then indeed, Allah is Forgiving, Most Merciful³¹.

Based on the word of Allah SWT above, it can be concluded that the information in the verse is the legal basis for Muslims regarding halal and haram matters related to food. Existing legal provisions can still change according to a person's condition. Islamic religious teachings are flexible and easy.

In Islam, it is permissible to eat carrion as the Prophet Muhammad said:

أُحِلَّتْ لَنَا مَيْتَاتَانِ وَدَمَانِ فَأَمَّا الْمَيْتَاتَانِ فَالْحَوْثُ وَالْجَرَادُ وَأَمَّا الدَّمَانِ فَالْكَبِدُ وَالطَّحَالُ

“Two carcasses and two blood have been made lawful for us. The two carcasses are fish and grasshoppers. The two types of blood are the liver and the spleen.” (Narrated by Ahmad and Al-Baihaqi)³².

Furthermore, the technique of slaughtering animals was explained by Rasulullah SAW to his companions. This is explained in the hadith of Bukhari and Muslim as follows³³:

عن زافع بن خديج - رضي الله عنه - قال: «كُنَّا مَعَ رَسُولِ اللَّهِ -صلى الله عليه وسلم- بِبَدِي الْخُلَيْفَةِ مِنْ تِهَامَةَ، فَأَصَابَ النَّاسَ جُوعٌ فَأَصَابُوا إِبِلًا وَعَنَمًا، وَكَانَ النَّبِيُّ -صلى الله عليه وسلم- فِي أُخْرِيَاتِ الْقَوْمِ، فَعَجَلُوا وَذَبَحُوا وَنَصَبُوا الْقُدُورَ فَأَمَرَ النَّبِيُّ -صلى الله عليه وسلم- بِالْقُدُورِ فَأُكْفِمَتْ، ثُمَّ قَسَمَ فَعَدَلَ عَشْرَةَ مِنْ الْعَنَمِ بِبَعِيرٍ، فَتَدَّ مِنْهَا بَعِيرٌ فَطَلَبُوهُ فَأَعْيَاهُمْ، وَكَانَ فِي الْقَوْمِ خَيْلٌ يَسِيرَةٌ، فَأَهْوَى رَجُلٌ مِنْهُمْ بِسَهْمٍ، فَحَبَسَهُ اللَّهُ، فَقَالَ: إِنَّ لِهَذِهِ الْبَهَائِمِ أَوَابِدَ كَأَوَابِدِ الْوَحْشِ، فَمَا نَدَّ عَلَيْكُمْ مِنْهَا فَاصْنَعُوا بِهِ هَكَذَا، قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّا لَأَقْوَى الْعُدْوِ غَدًا، وَلَيْسَ مَعَنَا مُدَى، أَفَتَذْبَحُ بِالْقَصَبِ؟ قَالَ: مَا أَهْرَ الدَّمِ، وَذَكَرَ اسْمُ اللَّهِ عَلَيْهِ، فَكُلُوهُ، لَيْسَ السِّنُّ وَالظُّفْرُ، وَسَأَخَذْتُمْ عَنْ ذَلِكَ، أَمَّا السِّنُّ: فَعَظْمٌ، وَأَمَّا الظُّفْرُ: فَمُدَى الْحَبِشَةِ». متفق عليه

“From Rāfi 'bin Khadij -raḍiyallāhu 'anhu- he said, "We were once with the Messenger of Allah -ṣallallāhu 'alaihi wa sallam- at Zūl Ḥulaifah in Tihāmah. People were hungry, then they got camels and goats. Meanwhile the Prophet -ṣallallāhu 'alaihi wa sallam- was behind these people. They were impatient, slaughtered, and prepared the pots (to cook them). Then the Prophet -ṣallallāhu 'alaihi wa sallam- ordered that the pots be spilled.

Then he divided (the ganimah) equally where 10 goats equal 1 camel. But then there was a camel running away, they chased it until they were tired. Meanwhile, among them,

³¹ Indonesia, *Al-Qur'an Al-Karim Dan Terjemahannya*.

³² Imam Ahmad bin Hanbal, *Musnad Imam Ahmad*, 2000.

³³ Imam Bukhari, *Shobih Bukhari* (Jakarta: Al-P'tishom, 2012).

there were only a few horses. Then one of them aimed at him with an arrow until finally, Allah destined him to be able to kill the camel.

So he said, "Indeed these animals have a wild nature like the wild nature of wild animals. So if one of these animals runs away, do it to him like this." I said, "O Messenger of Allah, we will meet the enemy tomorrow while we do not have knives.

Can we slaughter with a stick?" He replied, "What can spill blood in the name of Allah, then eat it, except that which is spilled with teeth and nails. I will tell you why; teeth include bones while nails are knives of the Habasyah people (Ethiopia)".

From the hadith above, it can be understood that in slaughtering animals, teeth and bones are not allowed to be used as slaughtering tools. Because teeth are the same as bones, while nails are a knife for the habasyah people. Ibn Kathir mentioned that animals whose meat is halal when slaughtered without mentioning the name of Allah SWT. For example, if mentioning the name of a statue, or the name of another creature, then the animal is unlawful and may not eat it. Some scholars provide conditions that must be met by a slaughterer, namely baliq and intelligence.

Slaughter of Animals Using Machines

The method of slaughtering animals with the help of machines or electricity has been carried out in many developed countries. Of course, in the process, the slaughtered animals are stunned first. This slaughter method is carried out because the needs of consumers are increasing. So that it closes the possibility of slaughtering animals manually will not able to meet the target you want to pursue³⁴.

Slaughter by using a machine is a contemporary problem. Because, in general, slaughtering animals is done by someone using a knife. So, in the process of slaughtering using a machine, someone must operate the slaughter machine first. Then the animal to be slaughtered is made unconscious (stunned) and hung in a row and the animal hanger runs automatically with the animal's head down and its feet up. Then the animal will automatically rotate around the machine which will automatically cut the animal³⁵.

Slaughtering animals using machines is the best way or solution in current conditions because it makes work easier. In the beginning, the slaughter was done manually, of course, it was so slow that the marketing target was not smooth. The presence of slaughter by using a machine facilitates work.

Slaughter of animals using a machine as a means of slaughter is preceded by stunning the animal first. This is done to facilitate the method of slaughter using a machine. The procedure for slaughtering using a machine has several conditions, namely³⁶:

1. Before slaughter, the animal will undergo stunning with the help of electric power.
2. After the animal is unconscious, it is then slaughtered using a knife that has been sharpened, with a measure of its sharpness that the knife can decide *halqum* and *mari*¹.
3. Animal slaughter is carried out by people who are Muslim.

The purpose of stunning an animal before slaughter using this machine is twofold:

³⁴ Fiki Husna, "Stunning From Sains and Islamic Perspective," *Journal of Halal Product and Research* 4, no. 1 (2021): 8, <https://doi.org/10.20473/jhpr.vol.4-issue.1.8-13>.

³⁵ Husna.

³⁶ Barkan, "Proses Penjualan Hewan Dengan Metode Stunning Dalam Perspektif Hukum Islam."

1. Removing the animal's consciousness before slaughter can relieve pain in the animal when it is slaughtered.
2. Facilitate production work, where previously it took a long time to be fast, and produced a lot of production.

Slaughter of animals by using a machine has several methods, namely:

1. Stunning is an electric shock in the following order:
 - a. Stunning is a type of shock to the animal's head.
 - b. The strength of the electric current used must be controlled.
 - c. The officer who oversees the voltage is a Muslim and knows about stunning.
2. Water bath (a container filled with hot water for chickens and ducks) provided that:
 - a. Machine volume is always controlled so as not to exceed the limit.
 - b. Always supervised by officers who understand the machine used.
 - c. This method does not hurt the animal.

Opinion of Islamic Scholars

In addressing the issue of animal slaughter, the scholars differed in addressing this matter³⁷:

- a. Hanafi Mazhab
The scholars of the Hanafi mazhab of thought gave a fatwa that leaving out reading basmalah when slaughtering an animal, then the slaughter becomes unlawful, except for forgetting it, the slaughter remains halal, because, in essence, he has made remembrance in his heart that he wants to slaughter.
- b. Maliki Mazhab
The Maliki mazhab believes that if an animal is slaughtered intentionally leaving the recitation of the basmalah, it is forbidden to eat the animal, and it is makruh to add the recitation of the basmalah with remembrance.
- c. Shafi'i Mazhab
The Syafi'i mazhab gives the opinion that basmalah is obligatory. However, adding basmalah readings with dhikr or sholawat is even better or highly recommended.
- d. Hanbali Mazhab
The Hanbali mazhab gives the opinion that reading basmalah when you want to slaughter is obligatory. There is no reason to forget to recite the basmalah, so the law is still unlawful

MUI Fatwa's Regarding Slaughter Using Machines

The Fatwa Commission of the Indonesian Ulema Council (MUI) in its session on Monday, 24 Shawwal 396 H/8 October 1976 after hearing an oral explanation and then followed by a written explanation from the leadership of PD Dharma Jaya regarding methods of slaughtering animals with a stunning mechanism system which described³⁸:

- a. Whereas the use of machines for stunning is intended to make it easier to collapse and fall of animals to be slaughtered at the abattoir and to relieve the pain of animals and the slaughter is carried out with a sharp knife and

³⁷ Al-Jaziri, *Kitab Al-Fiqh 'Ala Al-Madzahib Al-Arba'Ab.*

³⁸ Indonesia, "Standar Sertifikasi Penyelesaian Halal."

severing hulqum (breathing area), mari' (food walking area), and wajadaini (two veins) animals slaughtered by Islamic slaughtermen, by first reciting the basmalah.

- b. That an animal that collapses in a stupor at the slaughterhouse if it is not slaughtered will wake up on its own again fresh as it was before, and.
- c. That slaughtering with this system does not reduce the flow of blood it will be more abundant and smoother so that the meat is cleaner.

Furthermore, the MUI Fatwa Committee also reminded the conditions that must be met for the slaughter of animals according to Islam, according to the four schools of thought and the schools of friends. In addition, it also pays attention to the hadith of the Prophet narrated by Muslim from Syaddad bin Aus regarding the determination to do ihsan in all actions.

After examining in more depth all the stages and technical practices carried out, the MUI Fatwa Commission determined/fatwaed that the mechanical slaughter of animals by stunning is a modernization of doing good or ihsan for animals slaughtered by the teachings of the Prophet and fulfilling the requirements of syar'i provisions and the law is valid and lawful, and because of that, it is hoped that the Muslims will not doubt it.

Islamic teachings are a blessing for all of nature and are very dynamic along with the times. Human needs can be answered thoroughly in every problem that exists. Changing times and technological developments are part of the mechanism for how to worship today. For Islamic teachings, something that has clear arguments and texts is legally final but can develop in terms of implementation mechanisms.

D. Conclusion

Islamic teachings are always dynamic according to the existing conditions and realities of the time. The practice of slaughtering animals for halal purposes is not new, but studies on this matter can develop along with advances in technology. Because for a Muslim, consuming slaughtered animals is closely related to halal and haram issues.

The MUI fatwa regarding the slaughter of animals with the help of electric (mechanical) power is permissible. This is in line with the times and the demands of the needs of the people. However, the Indonesian Ulema Council (MUI) provides a standard procedure for its implementation, namely, that all types of stunning, do not hurt, injure, or kill the animal because if there is death from the stunning process, it becomes unlawful.

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