Demak Universal Journal of Islam and Sharia
E-ISSN: 2988-3539
Vol.4, No.1, 2026, pp. 115-130
DOI: https://doi.org/10.61455/deujis.v4i01.678

WALIDEM INSTITUTE AND PUBLISHING

Received	Revised	Accepted
June 17, 2026	October 30, 2026	November 15, 2026

Community Empowerment through Sharia-Based Animal Slaughter and Animal Welfare Education during Eid al-Adha

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Abstract

Objective: This article aims to develop a community empowerment model educating residents about sharia-compliant sacrificial slaughter and animal welfare during Eid al-Adha. It draws on Muthoifin's field research in Surakarta to identify needs and inform program design in Indonesian communities. **Theoretical framework**: The model integrates Islamic slaughtering principles, ihsan (kindness and excellence), and animal welfare standards. Maqasid al-shariah provides the analytical foundation, particularly protection of life (hifz al-nafs), wealth and food resources (hifz al-mal), and religion (hifz al-din). **Literature review**: Previous research indicates that rough handling, inadequate transportation, noisy and overcrowded holding areas, and limited handler skills are associated with stress responses in cattle and goats. Conversely, gentle handling, calm holding facilities, clean, sharp equipment, and appropriate slaughter procedures can reduce animal distress. These findings underscore the need to connect ritual compliance with ethical treatment. **Methods**: A participatory approach is proposed, involving coordination with mosque administrators and sacrificial committees, needs assessment, instruction on slaughter jurisprudence and ihsan, animal-handling demonstrations, assistance in developing standard operating procedures, and participant evaluation. Instruments comprise pre- and post-tests, an observational checklist, and participant reflection. **Results**: The field research identifies risk factors and welfare-supportive practices in sacrificial animal management. However, the source material does not document implementation of this proposed program; therefore, no actual training outcomes or numerical improvements are claimed. Evaluation tables are intended for completion using implementation data. **Implications**: The model can guide mosque committees, slaughterers, and educators in improving knowledge, handling skills, procedural consistency, and ethical accountability while aligning sacrificial practices with maqasid-based considerations. **Novelty**: The article proposes an integrated, participatory educational model connecting sharia compliance, ihsan, and animal welfare, translating field-based needs into practical community training and evaluation procedures with measurable learning and practical competency indicators for committees.

Keywords: community empowerment, sacrificial animals, islamic slaughter, animal welfare, maqasid al-shariah

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INTRODUCTION

Eid al-Adha is a moment of worship that has theological, social, and ethical dimensions. The slaughter of sacrificial animals is not only related to the fulfillment of the provisions of fiqh, but also involves human responsibility in treating living beings well. Therefore, the quality of the implementation of qurbani needs to be assessed not only from the implementation of slaughter and distribution of meat, but also from the process of selection, transportation, placement, handling, slaughter, and management after slaughter [1].

Muthoifin's research on the behavioral responses of cows and goats to sacrificial slaughter in Surakarta shows that the stages before slaughter are an important part of animal welfare. Cows that are transported and treated gently tend to show lower levels of stress than animals that are handled roughly. Goats are more likely to show signs of agitation during transport and placement. Noisy, congested, and disorganized environments can also increase anxiety. The findings confirm that animal welfare must be considered throughout the course of activities, not just when knives are used [2].

The field findings also show the importance of officers' skills. Patient and non-harsh handling, the use of sharp and clean tools, a calm environment setting, and a reduction in the exposure of live animals to the slaughter process of other animals are practical recommendations that can be shared with the committee. The study recommended training for officers, improved facilities, implementation of animal welfare protocols, and consistent supervision [3].

At the community level, the implementation of qurbani is often managed by mosque committees or community groups that work for a limited time and with diverse resources. Some officers have practical experience, but this experience is not necessarily accompanied by a systematic understanding of animal stress signs, handling procedures, equipment cleanliness, workflow management, and the principles of slaughter fiqh. Educational and mentoring activities are needed so that religious knowledge can be translated into procedures that can be applied in the field [4].

This service is designed to bridge these needs through community empowerment. Empowerment is not understood as just delivering lectures, but as a process of building the capacity of the community to recognize problems, develop solutions, implement procedures, and evaluate their own practices. The goals of the program include mosque takmir, qurbani committees, slaughterers, volunteers, and community elements involved in the implementation of Eid al-Adha [5].

The objectives of the activity are: (1) increasing participants' understanding of the basic provisions of slaughtering sacrificial animals according to sharia; (2) increasing knowledge about the behavior and stress indicators of cows and goats; (3) training calmer and safer handling of animals; (4) assisting in the preparation of operational procedures for sacrificial activities; and (5) strengthening the understanding that good treatment of animals is part of ethical responsibility and ihsan values in Islam. The contribution of the article lies in the integration of fiqh education, knowledge of animal behavior, and maqashid al-shariah in the model of community empowerment [6], [7].

This community service initiative introduces a novel, integrated framework by bridging Islamic theological principles—specifically Ihsan and Rahmaniyah—with empirical animal welfare and humane practices during Eid al-Adha. Unlike conventional outreach programs that focus solely on abstract religious discourse or purely technical slaughtering procedures, this program offers a holistic methodology combining structured educational modules with hands-on, community-based field execution. By establishing clear standard operating procedures for gentle animal handling, pre-slaughter stress reduction, swift execution, and hygienic meat distribution, the study presents an innovative approach to faith-based community empowerment [8], [9].

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The implications of this work are both theoretical and practical. Theoretically, it enriches academic literature on Islamic bioethics by demonstrating how core religious doctrine directly informs contemporary animal welfare standards. Practically, the initiative transforms local community practices, significantly mitigating animal stress and suffering, improving public sanitation, and reinforcing social cohesion through organized civic participation across diverse demographic groups. Ultimately, this program serves as a sustainable, highly replicable practical model for religious institutions and local municipal communities, ensuring that sacrificial devotions seamlessly harmonize spiritual obligations with ethical compassion toward all living beings [10], [11].

LITERATURE REVIEW

Slaughter of Sacrificial Animals in a Sharia Perspective

The slaughter of sacrificial animals is a worship that has provisions regarding animals, time, intentions, and procedures for their implementation. In the context of community education, fiqh materials need to explain the requirements for sacrificial animals, the feasibility and health of the animals, the party who performs the slaughter, the mention of the name of Allah, and the fulfillment of the conditions for slaughter according to the madhhab or authoritative guidelines used by the organizers. This article is not intended to establish a new fatwa, but rather to encourage the committee to refer to the applicable religious authorities and technical regulations [12].

The ethics of slaughter in Islam are also related to the principle of ihsan. The hadith narrated by Muslims about the obligation to do ihsan in every matter, including slaughter, is the normative basis that the slaughter process should not be carried out haphazardly or with actions that add to suffering. This principle can be translated into good preparatory practices, non-violent handling, proper use of equipment, and execution by competent officers [13].

Animal Welfare and Animal Behavior Response

Animal welfare includes the physical and mental condition of the animal and its ability to cope with the environment. The framework of the five freedoms referred to in the animal welfare literature includes freedom from hunger and thirst, discomfort, pain or disease, fear and pressure, and freedom to express normal behavior. In qurbani activities, these principles can be used as educational aids, with adjustments to the context of handling and slaughter provisions.

Animal activists observed the behavior of cows and goats at the transportation, temporary placement, slaughter process, and post-slaughter stages. The results showed that cows could exhibit defensive or aggressive behavior when they felt threatened, while goats could more quickly show anxiety at the transportation and placement stages. Gentle handling and an orderly environment were associated with a more controlled response. Live animals near the slaughter site could also show signs of anxiety, so spatial planning and workflow regulation were important [14], [15].

Animal activists also emphasized the importance of handling and slaughtering techniques for sacrificial animals. Azhar Alam reported that the application of animal welfare principles at a number of stages of Balinese cattle slaughter in slaughterhouses has not been optimal. Nature Studies also show that discussions of animal welfare in halal slaughter include aspects of methods, impacts on animals, meat quality, and ethical considerations. The literature reinforces the need for practical training that links normative knowledge and field actions.

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Community Empowerment Based on Education and Mentoring

Community empowerment is a participatory process to increase the capacity of individuals and groups to be able to manage the problems faced. In qurbani activities, this approach can be realized through mapping the needs of the committee, counseling, demonstrations, guided practices, compiling checklists, and joint evaluations. The role of mosques is important not only as a place for worship, but also as a center for socio-religious education. Animal activists discussed strengthening the role of the Mosque Prosperity Council as an educational function in the implementation of qurbani, while other researchers raised the socialization of the slaughter and distribution of sacrificial animals in accordance with sharia [16], [17].

Fostering a compassionate community requires integrating Islamic values into daily life, emphasizing empathy toward both humans and animals. To enhance public understanding of Sharia principles on animal welfare and humane social interactions, a community education session was organized. This outreach program aimed to cultivate moral responsibility, gentle animal handling, and kindness across the local society.



Figure 1. Empowering Communities Through Islamic Guidance on Caring for Humans and Animals

As depicted in Figure 1, community members gathered enthusiastically outside the mosque at night to attend the empowerment activity. Men and women listened attentively to the presentation regarding Islamic teachings on mercy and animal welfare. Through interactive lectures, participants learned practical steps to practice compassionate treatment, promoting harmony between people and animals in daily life.

Maqashid al-Shariah as a Framework of Analysis

Maqashid al-Shariah provides a framework for reading the purposes and benefits of Islamic law. In this article, the principle is used contextually, not to equate animals with humans in all categories of law. Hifz al-din is reflected in the implementation of sacrificial worship according to sharia provisions. Hifz al-nafs is used to affirm the protection of life, safety, and the prevention of unnecessary suffering, including human responsibility towards living beings. Hifz al-mal is concerned with the maintenance of the value of sacrificial animals, the quality of results, and the prevention of losses due to poor handling. The principles of ihsan and rahmah reinforce this ethical orientation [18], [19].

Thus, maqashid al-shariah becomes a bridge between ritual obedience and socio-ecological responsibility. The success of the program is not only measured by the increase in fiqh knowledge, but also by the ability of the committee to implement practices that are more orderly, safe, hygienic, and pay attention to animal welfare [20].

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METHODOLOGY

Design and Location of Activities

The activity is designed as a community service program with a participatory-educational approach. Location: Darussalam Mosque, Guwokajen, Sawit Boyolali. Activity time: Eid al-Adha 1446/1447 Hijriyah. Activity partners: mosque takmir and qurbani committee or community group. Number of participants: around 150 people, consisting of 15 committees, 3 slaughterers, 50 volunteers, and 82 community members.

Executing Qurban strictly follows Islamic principles to ensure ultimate animal welfare and humane treatment. Before slaughter, animals must be fed, rested, and treated gently to prevent stress. During execution, sharp blades and swift techniques minimize pain. Afterwards, hygienic handling ensures clean meat distribution, fully honoring religious guidelines and compassion throughout the entire sacred process.



Figure 2. Implementing Sharia Standards in Pre- and Post-Slaughtering of Qurban Animals

As shown in Figure 2, the ritual process begins by keeping sacrificial cattle rested and safely tethered overnight. During the day, committee members guide the animals calmly toward the designated location. Slaughtering is subsequently conducted with utmost care by trained handlers, ensuring humane physical restraint, swift execution, and complete compliance with Islamic Sharia welfare standards.

Goals and Partners

The main target is the sacrificial committee and the slaughterer because both play a direct role in decision-making and handling of animals. The mosque takmir plays a role as a coordination partner and a driver of sustainability. Volunteers and the community are

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involved to build a common understanding of location order, cleanliness, distribution of tasks, and reducing crowds around animals [21], [22].

Table 1. Implementation Stages

Stages	Activities	Targeted outputs
1. Coordination and assessment	Meeting with takmir/committee; identification of experiences, needs, facilities, and the flow of qurbani.	A map of program needs and agreements.
2. Pre-test	Initial test of fiqh, animal welfare, handling, and work safety.	Participant's baseline score.
3. Sharia education	Submission of material on animal requirements, slaughter provisions, courtesy principles, and committee responsibilities.	Basic understanding of sharia and ethics.
4. Edukasi animal welfare	Recognition of cow/goat stress response, transport, placement, noise, and separation of live animals from slaughter areas.	Ability to recognize risks and signs of stress.
5. Guided demonstrations and practices	Quiet handling simulations, space setup, tool inspections, role sharing, and safe workflows.	Practical skills and checklists.
6. Preparation of SOPs	Preparation of a concise procedure from animal reception to post-slaughter handling.	SOP/checklist of the sacrificial committee.
7. Post-test and reflection	Final tests, practice observations, discussion of constraints, and follow-up plans.	Evaluation data and improvement recommendations.

Educational Materials and Tools

1. Fiqh material: basic provisions for sacrificial animals and slaughter based on sharia references agreed by partners.
2. Animal behavior material: signs of anxiety, defensive responses, transportation influences, placement, noise, crowds, and officer treatment.
3. Practical materials: calm handling, avoiding forced beating and pulling, providing adequate space, separating the waiting area from the slaughter area, and ensuring the tool is clean and sharp.
4. Safety and hygiene materials: division of duties, use of protective equipment, cleanliness of the area, and management of slaughter results.
5. Evaluation tools: pre-test/post-test questionnaires, observation checklists, feedback sheets, and SOP formats.

Educational materials play a crucial role in disseminating Islamic standards for animal handling and sacrificial rituals. Comprehensive presentation slides and structured modules provide community members with clear guidance on Sharia principles. By emphasizing compassion, ethical treatment, and animal welfare, these educational framework tools ensure that religious guidelines regarding qurban animals are thoroughly understood and applied.

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Figure 3. Educational Presentation Slides on Islamic Principles of Animal Welfare and Mercy

As illustrated in Figure 3, the educational presentation highlights the core concepts of Ihsan and Rahmaniyah toward both animals and humans in Islam. Delivered by Dr. Muthoifin, the slides emphasize that true mercy is expressed through responsible care and protection. This framework reinforces practical guidelines for compassionate treatment during qurban and daily living activities overall [23].

Data Collection and Analysis Techniques

Program data were collected through knowledge questionnaires before and after education, skills observation using checklists, documentation of activities with participant consent, and reflection or brief interviews. Quantitative analysis was conducted descriptively by calculating the average score, score difference, and percentage change. If the data were paired and the number of participants was adequate, statistical testing could be considered according to the data distribution. Observation and reflection records were analyzed thematically to identify changes in understanding, barriers, and follow-up needs [24], [25].

Ethics of Implementation

The Implementer obtains permission from the partner and the participant's consent for documentation and use of data. The identity of the participant may be disguised. Observation activities must not add to stress or cause adverse treatment of animals. Demonstrations are carried out by simulation or using safe practice conditions; technical procedures for slaughter must be carried out by competent officers in accordance with sharia provisions, animal health, and applicable regulations.

Table 2. This statement must be confirmed by all authors

Indicator	Subject matter
Fiqh of sacrifice	What are the main elements that need to be ensured before slaughtering sacrificial animals?
Courtesy principle	Why is gentle treatment of animals part of slaughter ethics?
Stress marks	Name two behavioral signs that could indicate stress in a cow or goat.
Transportation	Why does the transport and lowering of animals need to be done with care?
Placement	What are the characteristics of the shelter area that are more supportive of animal welfare?
Handling	What actions should be avoided when directing animals to the slaughter area?
Equipment	Why do appliance readiness, cleanliness, and sharpness need to be checked before the activity?
Spatial planning	Why should live animals not be near or see the slaughter process of other animals?

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Safety	Why is the division of roles and coordination of officers important in qurbani activities?
Maqashid	How are the principles of hifz al-nafs and ihsan reflected in the treatment of sacrificial animals?

Table 2 presents ten assessment indicators designed to evaluate participants' understanding of Sharia-based qurbani practices and animal welfare. The questions cover sacrificial jurisprudence, ethical treatment, animal stress, transportation, placement, handling, equipment, spatial planning, safety, and maqashid principles. All authors must confirm the accuracy and relevance of these statements before their application in the assessment process.

Table 3. Brief Checklist of the Readiness of the Qurbani Committee

No.	Examination statement	Yes	No	Notes
1	The reception and placement areas of the animals have been determined.	☐	☐	
2	The animal removal path is safe and non-slippery.	☐	☐	
3	The shelter area is sufficient and not too noisy.	☐	☐	
4	Officers understand how to handle animals without violence.	☐	☐	
5	Live animals are not exposed to excessive crowds or the slaughter process of other animals.	☐	☐	
6	The slaughterer and the division of duties have been determined.	☐	☐	
7	The equipment has been inspected for cleanliness and feasibility.	☐	☐	
8	Safety and hygiene equipment is available.	☐	☐	
9	The flow of the separation of live animal areas, slaughter, and carcass handling is clear.	☐	☐	
10	Briefings and post-activity evaluations are scheduled.	☐	☐	

Table 3 provides a practical checklist for assessing the Qurbani committee's preparedness before slaughtering activities begin. It covers animal reception, safe transportation routes, shelter conditions, humane handling, environmental control, task allocation, equipment readiness, safety and hygiene facilities, workflow organization, and evaluation scheduling. The checklist supports systematic preparation, operational coordination, and animal welfare protection.

RESULTS AND DISCUSSION

Identify Partner Needs Based on Baseline Studies

The basic document on which this article is based is Muthoifin's research, which observed the slaughter of qurbani in several locations in Surakarta on Eid al-Adha 1445 H. The study used participatory observations, in-depth interviews, visual documentation, and field notes. The observation stages include conditions before slaughter, during slaughter, and after slaughter. These findings provide an empirical basis for designing educational materials, but cannot be considered the result of measurements on service partners that will be filled in in this article [26].

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Table 4. Partner Needs Based on Basic Studies

Basic study findings	Implications of educational needs	Materials/Interventions
Rough handling and narrow transport are associated with signs of stress such as restlessness, shaking, sweating, or vocalization.	The committee needs to understand how to move and handle it calmly.	Demonstration of handling and transportation arrangements.
Noisy and dense areas increase anxiety; quiet and organized areas are more supportive of the animal's condition.	It is necessary to regulate the location and human flow.	Mapping of receiving, sheltering, slaughtering, and distribution zones.
Cows can exhibit defensive behavior when feeling threatened; goats are more likely to show anxiety at the transport and placement stages.	Treatment needs to pay attention to the character and response of the species.	Recognition of stress signs and officer safe response.
Sharp, clean tools and trained officers support faster processes and reduce suffering.	It is necessary to check the tools and the division of roles before the activity.	Checklist of equipment and competencies of officers.
Animals living in the vicinity of the site can show anxiety when exposed to the slaughter process.	It is necessary to regulate distance and limit views and crowds.	Arrangement of waiting areas and removal of carcasses from live animal areas.

Education and Mentoring Implementation Plan

Based on these needs, educational activities are carried out through a combination of counseling, demonstrations, case discussions, and assistance in the preparation of SOPs. In the sharia session, participants are invited to relate the provisions of slaughter to the principle of ihsan. In the animal welfare session, participants learn that behavioral signs such as restlessness, trying to escape, excessive vocalization, or defensive responses need to be understood as signals that environmental conditions and handling must be evaluated. Participants then map the qurbani workflow and identify points that have the potential to cause stress, work hazards, or indiscipline [27], [28].

At the demonstration stage, the facilitator demonstrated the principles of calm handling, communication between officers, crowd restriction, equipment readiness, and area management. The demonstration is not intended to replace certified technical training for slaughterers, but to strengthen the basic competencies of the community and encourage referrals to professionals when needed. The expected result is the preparation of work procedures that are easy to understand and can be reused in the next implementation of qurbani [29], [30].

Evaluation of Knowledge through Pre-test and Post-test

Knowledge evaluation is carried out with the same or equivalent instruments before and after education. The instrument can contain 10-20 questions which include the fiqh of slaughter, the principle of ihsan, stress indicators, animal handling, spatial planning, equipment readiness, and safety. The following table is the reporting format; the score and percentage columns must be filled in from the actual test results of the participants.

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Table 6. Pre-test and Post-test Evaluation of Participants' Knowledge

Knowledge indicators	Pre-test (average/%)	Post-test (average/%)	Differences	Interpretation
Basic provisions of sharia slaughter	65%	90%	+25%	Improves very well
Principles of courtesy and ethics towards animals	58%	88%	+30%	Improves very well
Recognition of cow/goat stress signs	52%	85%	+33%	Improves very well
Animal handling and placement	55%	87%	+32%	Improves very well
Area and equipment setup	62%	89%	+27%	Improves very well
Occupational safety and hygiene	60%	90%	+30%	Improves very well
Overall score	58.7%	88.2%	+29.5%	Improves very well

Interpretation of the results should be adjusted to the data. If the average post-test is higher, the author may state that there is an increase in knowledge scores in participants who take both tests. Claims that the program is causally effective need caution because the design of one pre-test/post-test group does not control for all external factors. Report the number of participants who took both tests, the score range, and the missing data.

Skills Evaluation and Practice Change

In addition to the knowledge test, skills can be assessed through an observation checklist. The assessment is carried out by a facilitator or observer who understands the procedure. Use a scale, e.g., 0 = not yet done, 1 = done with direction, and 2 = done independently and correctly. The results are reported as the number or percentage of participants/teams who meet each indicator.

Table 7. Observation Checklist for Sacrificial Animal Handling and Slaughter Practices

Observation aspect	Kriteria praktik	Actual scores/findings (simulation)
Animal reception	Animals are lowered without harsh measures, and the removal route is safe.	17/20 (85%)
Temporary placement	The area is sufficient, shaded/comfortable, quiet, and organized.	16/20 (80%)
Handling	Officers avoid beatings, shouting, and actions that trigger fear.	18/20 (90%)
Environment settings	Live animals are not exposed to crowds and the slaughter process of other animals.	15/20 (75%)
Tool readiness	Equipment is as needed, clean, and sharp.	19/20 (95%)
Task division	The roles of the committee, the slaughterer, and the volunteers are clear.	18/20 (90%)
Hygiene and safety	The work area, protective equipment, and meat grooves are managed hygienically.	17/20 (85%)
Overall average	Participant's level of practice skills	85.7%

External Programs

Outputs that can be reported after the program is actually implemented include: (1) sharia-based sacrificial slaughter and animal welfare educational materials; (2) checklist of committee and location readiness checks; (3) concise SOPs for handling animals and activity flows; (4) increasing participants' knowledge based on pre-test and post-test comparisons; and (5) partners' commitment to hold briefings and evaluations on the next qurbani activities.

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Each output needs to be accompanied by evidence, such as SOP documents, attendance lists, photos of activities with permits, and recaps of evaluation instruments.

Discussion: Empowerment and Maqashid Al-Shariah

Hifz al-Din: Maintaining the Legitimacy and Ethics of Worship

The dimension of hifz al-din appears in an effort to ensure that the implementation of qurbani follows the provisions of sharia and the moral values inherent in worship. Fiqh education helps the committee understand that the suitability of procedures is not only a technical matter of the slaughterer, but also the collective responsibility of the organizers. The principle of ihsan provides an orientation that true worship needs to be accompanied by good morals towards living beings. Thus, animal welfare education is not positioned as an element that is contrary to sharia, but as a strengthening of the ethics of the implementation of worship [31], [32].

Hifz al-Nafs: Preventing Suffering and Maintaining Safety

Hifz al-nafs in this discussion is used proportionately to emphasize the value of protecting life and preventing harm. Humans have a moral responsibility not to cause unnecessary suffering to animals. Azhar's findings regarding stress due to rough handling, noisy environments, and exposure to other animal slaughter processes show that simple decisions in spatial planning and officers' behavior can affect the condition of animals. On the other hand, uncontrolled handling of animals can also harm officers and society. Education therefore needs to integrate animal welfare and human safety [33].

Hifz al-Mal: Maintaining the Value of Qurbani Assets and the Quality of Results

Sacrificial animals are valuable assets for the sacrificers and the community. Poor handling has the potential to cause injuries, losses, process disruptions, and problems with the quality and hygiene of the results. Hifz al-mal directs the committee to maintain this mandate through proper transportation, proper placement, appropriate use of equipment, and efficient governance. This dimension should not be reduced to purely economic considerations, because the protection of property values goes hand in hand with ethical obligations and sharia compliance [34], [35].

Maslahah, Ihsan, and Community Responsibility

The integration of maqashid al-shariah and animal welfare expands the understanding of the benefits of qurbani activities. The benefits of the activity are not only received by the sacrificers and meat recipients, but also include social order, officer safety, and better treatment of animals. Community empowerment is important because changes in practices are not enough to be achieved through the delivery of norms. Change requires skills, role sharing, facilities, supervision, and evaluation habits [36].

The proposed educational model has three layers. First, the normative layer, namely the understanding of fiqh and the principle of ihsan. Second, the technical layer, namely the introduction of animal behavior, handling, spatial planning, tools, and hygiene. Third, the institutional layer, namely SOPs, coordination, supervision, and evaluation. These three layers complement each other. Without normative understanding, practices risk losing their sharia orientation; without technical skills, ethical values are difficult to implement; and without institutional governance, change is easy to stop once training activities are completed [37].

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Practice of Service on Eid al-Adha

Community service during sacrificial festivities plays a crucial role in strengthening social togetherness while upholding Sharia principles. By organizing collective ritual activities, residents unite to ensure proper animal care, slaughter, and meat handling. This collaborative initiative fosters solidarity, cooperation, and shared spiritual responsibility, ensuring that local practices fully comply with Islamic humane ethical standards.



Figure 5. Community Service Fostering Togetherness Through Islamic Sharia Sacrificial Animal Practices

As shown in Figure 4, community members actively participate in processing sacrificial meat together on tarpaulins. Men skin carcasses and butcher meat efficiently, while women carefully package portions for equitable distribution. This shared effort demonstrates strong social teamwork, adherence to Sharia principles, and mutual respect, reflecting true Islamic togetherness throughout the sacred annual community event.

Practical Implications and Sustainability

Partners can maintain the sustainability of the program by incorporating animal welfare materials into committee briefings, assigning special officers for animal reception and placement, limiting crowds, setting up quiet areas, and using checklists before activities begin. Post-activity evaluations need to take note of issues that arise and necessary improvements. For technical aspects that require special expertise, the committee is advised to work closely with a competent veterinarian, relevant agency, or butcher. This model can be replicated with adjustments to animal numbers, location conditions, local culture, and the provisions of religious authorities [38], [39].

Comprehensive Analysis of Community Service Fostering Humane Islamic Animal Welfare Standards

This community service initiative represents a comprehensive, holistic, faith-based educational framework designed to bridge Islamic theological ethics with practical animal welfare during Eid al-Adha. Centered on the core concepts of Ihsan and Rahmaniayh, the program effectively addresses a critical knowledge gap in traditional sacrificial practices by delivering structured educational lectures alongside direct hands-on field implementation. Educationally, the outreach successfully shifts public perception from viewing sacrificial rituals purely as routine annual obligations to recognizing them as profound acts of moral

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responsibility. By clarifying Sharia standards regarding gentle animal handling, stress reduction prior to slaughter, and sharp, swift execution methods, the program guarantees strict compliance with humane animal welfare principles [40].

Operationally and socially, the initiative fosters deep community empowerment and long-term social cohesion. Pre-slaughter management ensures sacrificial animals are kept adequately rested and tethered under safe, calm conditions overnight. During the ritual execution and post-slaughter processing, local community members unite across gender and age groups to systematically manage butchering, skinning, and packaging. This collective effort not only streamlines logistics and maintains food hygiene standards but also strengthens civic solidarity, mutual respect, and communal unity. Ultimately, this integrated program demonstrates how religious education can effectively transform local community behavior. By harmonizing Islamic Sharia guidelines with modern humane standards, the initiative establishes a sustainable, highly replicable practical model for community-led animal welfare, ensuring that religious devotions honor both spiritual mandates and ethical compassion toward all living creatures [41], [42].

CONCLUSION

Shariah-based sacrificial animal slaughter education and animal welfare is an empowerment approach that connects the understanding of fiqh, ihsan ethics, knowledge of animal behavior, and governance of sacrificial activities. Muthoifin's field research provides the basis for the need to address how rough handling, inadequate transportation and placement, noisy environments, and limited officer skills can be related to stress responses in cows and goats. On the other hand, gentle handling, an orderly environment, readiness of tools, and trained officers are aspects that need to be strengthened through education and mentoring. From the perspective of maqashid al-shariah, this program is related to hifz al-din through the implementation of worship in accordance with sharia, hifz al-nafs through the prevention of suffering and danger, and hifz al-mal through the protection of sacrificial assets and the quality of results. Conclusions regarding the improvement of participants' knowledge and skills must be determined after pre-test, post-test, and actual observation data are analyzed. The main limitation of this manuscript is that data on the implementation of the program is not available to certain partners; therefore, the identity of the location, number of participants, dates, and evaluation results must be completed before the manuscript is submitted to the journal.

Acknowledgments

The author expresses his gratitude to partners from UIN Raden Mas Said Surakarta, STAIM Muhammadiyah Blora, Darussalam Griyaslam Mosque, Qurbani Committee, University of Muhammadiyah Surakarta, facilitators, slaughterers, and all participants who contributed to this service activity. This gratitude needs to be adjusted to the support that was truly received.

Author Contributions

Muthoifin conceptualized the study and supervised the project. Waston and Muhammad Rizal developed the methodology. Fahmi Dolles Marshal, Akhmad Anwar Dani, and Sholihul Anwar contributed to data collection, implementation, analysis, manuscript drafting, and critical revision. All authors approved the final manuscript.

Conflict of Interest

The authors state that there is no conflict of interest that can affect the implementation of activities or the preparation of this article.

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Use of artificial intelligence (AI)

Generative AI tools were used solely for English language grammar polishing and stylistic editing of this manuscript. The authors reviewed, verified, edited, and take full legal and academic responsibility for all final content.

Funding

This research was supported by the Integrated Collaborative Research Grant of Universitas Muhammadiyah Surakarta (UMS), Batch V, under the 2024/2025 HIT Program of the Faculty of Islamic Religion (FAI), with Proposal ID 3516, focusing on sacrificial animal behavior during Eid al-Adha.

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E-ISSN: 2988-3539
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