

# Animal Welfare during Eid al-Adha: How *Pesantren* and City Mosques Treat the Sacrificed Animal

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## ABSTRACT

This study compared the Islamic-animal welfare of sacrificial animals slaughtered in the *pesantren* and the city mosques in Banyumas Regency during Eid al-Adha 1442 H. There were five aspects of animal welfare has been observed: transportation, shelter aspects, preparation, slaughtering, and post-slaughter aspects. These five aspects have been studied by the recommendations of Meat Livestock Australia (MLA), the Indonesian National Standard 02-4509-1998, and the Islamic guidelines for slaughtering animals. This study used a rating scale of 1-5 (poor, bad, sufficient, good, and excellent). The research took place in 4 *pesantren* and 4 city mosques with 60 sacrificial animals. The results showed that the process of transporting sacrificial animals in *pesantren* had 67.2% (sufficient) while the city mosques had a lower percentage but in the same stage (57.3%). The shelter scored 82.2% (good) in *pesantren* and 84.2% (good) in city mosques. Likewise, the preparation aspect *pesantren* had 78.1% (good) and the mosque had 74.1% (good). In the aspect of slaughtering, *pesantren* had a slightly higher score (77.2%, good) than city mosques (67.3%, sufficient). While the post-slaughter aspect, both had the same score and were categorized as good.

**Keywords:** Islamic-animal welfare, Banyumas Regency, religious slaughter, Indonesian practice

## 1. INTRODUCTION

Eid al-Adha has deep meaning for Muslims, which has at least two important teachings by proofing human submission to God and showing solidarity for other humans [1]. The sacrifice (*qurban*) is a sincerity by setting aside some of the property as generosity and self-sufficiency from God-given fortune and providing the best gift for people. Thus, the quality of the sacrificial meat becomes very important, not only have to meet *halal* standards but also to meet *thayyib* aspects [2],[3].

Religious slaughter often did not pay attention to welfare aspects [4], especially animal freedom from fear, such as slaughtering near other sacrificial animals. The animals would be stressed when they saw or smelled the blood of others. In addition, the

problems are not only related to ethical issues but also influence the quality of the meat produced. The meat can be dark, firm, and dry (DFD) which has a high pH, or pale, soft, exudative (PSE) which has a low pH [5].

To fulfil animal welfare is not only limited to during life but also to the process of slaughtering and post-slaughter handling [6]. Based on the research conducted by Adrenalin *et al.*, *antemortem* examination results showed that 21.38% of slaughter points in Malang city indicated the abnormalities of animals such as conjunctivitis, skin wounds, broken horns, and lameness. The percentage of *post-mortem* abnormalities in cattle was 64.83%, goats 41.38%, and sheep 4.14%. These were due to animal selection to the restraining process. The process of casting cattle during conventional slaughter used a long rope that

put it around the cow's neck and loops it over the cow's stomach [7]. The welfare aspect of religious slaughter was a broad issue, not only for the Indonesian context but also for other countries such as the United Kingdom, Italia, Belgium, Germany, the Netherland, Turkey, and Australia [8] [9] [10] [11]. The absence of stunning in religious slaughter, both halal and Shechita, was considered rude to animals [8].

*Thayyiban* means healthy, safe, and proportional, which is another matter that needs to be considered as well in the sacrificial animals. Dyahningrum *et al.* examined 147 blood samples of the sacrificial animals in Surabaya and Sidoarjo, and most of them were infected with blood parasites that consist of Babesia sp., and Anaplasma sp [12]. Likewise, the other research stated that *fasciolosis* in Manokwari Regency was still quite high (32.5%) of the total sacrificial animal population during Eid al-Adha [13].

However, several slaughters have met the standard of Good Slaughtering Practices as determined by the Regulation of the Minister of Agriculture Number 114 of 2014 (Peraturan Menteri Pertanian Nomor 114 Tahun 2014) about Sacrificial Animal Slaughterers. Amanda *et al.* stated that the slaughter of Eid al-Adha in the city of Aceh had met the standard with the highest percentage of 88.89% [14]. Furthermore, Permana argued that slaughtering sacrificial animals in Jakarta was following Good Slaughter Practices. However, the competency requirements for slaughterers were under the standard [15].

Thus, the practice of Islamic sacrifice is an important issue to be studied continuously to evaluate and improve the quality of sacrificial worship. This study aims to compare the aspects of fulfilling Islamic-animal welfare on slaughtering sacrificial animals in the primary Islamic education sources, namely *pesantren* (traditional Islamic boarding schools) and the city mosques in Banyumas Regency. The study was conducted to evaluate 5 aspects, namely transportation, shelter, preparation, slaughtering, and post-slaughter aspects based on the standard operating procedure Meat and Livestock Australia, Minister of Agriculture Regulation Number 114 of 2014 concerning Sacrificial Animal Slaughter, and Islamic guidelines of animal welfare and slaughtering procedure [6].

## 2. MATERIALS AND METHODS

This research was conducted during the celebration of Eid al-Adha 1442 H or July 20-23 2021 in Banyumas Regency, Central Java. The research has been carried out in 4 *pesantren* (Pondok Pesantren Al-Anwar Sumpiuh, Pondok Pesantren Al-Kautsar Purwokerto Utara, Pondok Pesantren An-Nur Kedungbanteng, and Pondok Pesantren Roudhotul Quran Kemranjen) and 4 city mosques (Fatimatuzzahra Mosque, Jenderal Soedirman Mosque, Baitussalam Mosque, and Baitul Hikmah Mosque). The data has been obtained by direct observation on the slaughter of 30 sacrificial animals in *pesantren* and 30 sacrificial animals in the city mosque, as well as interviews to complete the data if needed.

There were five aspects of animal welfare observed: animal welfare during transport to the shelter, animal welfare in the shelter, during preparation of slaughtering, during the slaughtering process, and during the post-slaughter process. These five aspects have been studied by the standard operating procedure Meat and Livestock Australia, Minister of Agriculture Regulation Number 114 of 2014 concerning Sacrificial Animal Slaughter, and Islamic guidelines of animal welfare and slaughtering procedure. This study used five rating scales, namely poor (1), bad (2), sufficient (3), good (4), and excellent (5). The data were presented and analyzed descriptively using a Likert scale as a reference for assessing 5 categories, namely poor (0-36%), bad (37-52%), sufficient 53-68%, good 69-84%, excellent 85-100%.

## 3. RESULTS AND DISCUSSION

### 3.1. Transportation

Four aspects have been studied in transportation aspects. Based on Table 1, *pesantren* have a higher percentage (67.2%) than the city mosques (57.3) in meeting animal welfare. However, both are categorized as sufficient. The sacrificial animals in *pesantren* were categorized as good level in terms of the availability of space and cleanliness of the transportation, while the city mosques received the sufficient level. Some *shahibul qurban* (a donor to sacrifice) who live around tends to escort the animal to walk to *pesantren*. Meanwhile, almost all of the sacrificial animals in the mosque were purchased from the market around the city. It took only a few tens of minutes or an hour to travel them, so the forage and water were not provided in the vehicle. The cows were

**Table 1.** Scoring results of animal welfare in pesantren and city mosques on the transportation aspect

Transportation aspect	Pesantren			City Mosques		
	Score	%	Category	Score	%	Category
Availability of space for animal to lie down and stand normally	119	79.3	good	96	64	sufficient
Cleanliness of the vehicle	127	84.6	good	99	66	sufficient
The use of ladder to lowering the animal	102	68	sufficient	80	53.3	sufficient
Availability of water and forage	55	36.6	poor	69	46	bad
Total	403			344		
Average	100.7	67.2	sufficient	86	57.3	sufficient

**Table 2.** Scoring results of animal welfare in shelter aspects

Shelter aspects	Pesantren			City mosques		
	Score	%	Category	Score	%	Category
Availability of space for cows to stand and lie normally while in the shelter	115	76.6	Good	107	71.3	good
Cleanliness of the floor and availability of the roof	84	56	sufficient	96	64	sufficient
Antemortem evaluation	59	39.3	Bad	80	53.3	sufficient
Availability of water and forage in the shelter	107	71.3	Good	98	65.3	sufficient
Rope-restrain	128	85.3	Excellent	124	82.6	good
Total	493			505		
Average	123.25	82.2	good	126.2	84.2	good

lowered using ladders but with a higher slope than the standard set by MLA (maximum 30°). In this aspect, both *pesantren* and city mosques have sufficient level.

### 3.2. Shelter

Sacrificial animals were placed in fields or other areas close to the slaughter location as shelter. Table 2 showed that animals were treated equally in shelters both in *pesantren* and mosques with the percentage of 82.2% (good) for *pesantren* and 84.2% for mosques (good). On the availability of standing and lying space, the cleanliness of the floor and the roof have the same level. The mosques have a higher score (53.3%) than *pesantren* (39.3%) in the *antemortem* examination. However, both are still at the low level. Almost all of the locations did not invite the veterinarians to check both *antemortem* and postmortem evaluations.

Meanwhile, some animals have been inspected in the market before being purchased. Regarding forage availability, *pesantren* (107) has a higher score than

mosques (98). Likewise, *pesantren* have 85.3% and the mosques have 82.6% in rope-restrain.

### 3.3. Preparation

There are five aspects in the pre-slaughtering as listed in Table 3. Sharpening a knife or slaughter tools is one of the critical points in fulfilling animal welfare. Frequently conventional slaughterers did it right in front of the animal. For this point, the city mosques (64%) have a much lower percentage than *pesantren* (90.6%). It happened because the mosque abattoir was narrower than the *pesantren*. However, some mosques have prepared it in the small booth to avoid visibility to the animals.

The distance among slaughtering areas or with a living animal has a great impact on the animal's tranquility: *pesantren* have 82% (good) while the city mosques have 64% (sufficient). Likewise, the dump hole was already well-prepared by *pesantren* than the mosques, with a difference of more than 14 percent. For the butcher cleanliness, both were in the same

**Table 3.** Scoring results of animal welfare in preparation aspects

Preparation Aspects	Pesantren			City Mosques		
	Score	%	Category	Score	%	Category
Preparation of sharpening slaughter tools	136	90.6	excellent	96	64	bad
Dump hole	145	96.6	excellent	123	82	good
Preparation for skinning	67	44.6	bad	124	82.6	good
Animals tranquility	123	82	good	96	64	sufficient
butcher hygiene	115	76.6	good	117	78	good
Total	586			556		
Average	117.2	78.1	good	111.2	74.1	good

**Table 4.** Scoring results of animal welfare in shelter aspects

Slaughtering Aspects	Pesantren			City mosques		
	Score	%	Category	Score	%	Category
Cleanliness of the abattoir	110	73.3	good	104	69.3	sufficient
Casting animal	124	82.6	good	113	75.3	good
Time interval for slaughtering	145	96.6	excellent	115	76.6	good
Reciting <i>basmalah</i> or <i>doa</i>	148	98.6	excellent	143	95.3	excellent
Slaughter with one incision	140	93.3	excellent	88	58.6	sufficient
the distance of abattoir to other living animals	96	64	sufficient	78	52	sufficient
Mortality determination method	106	70.6	good	104	69.3	good
Postmortem evaluation	58	38.6	bad	67	44.6	bad
Total	927			812		
Average	115.8	77.25	good	101.5	67.6	sufficient

categories. To sum up, animal welfare in the preparation aspect was categorized as good for both.

### 3.4. Slaughtering

The eight aspects assessed in the slaughtering process are a combination of the SOP of MLA, Minister of Agriculture Regulation Number 114 of 2014 concerning Sacrificial Animal Slaughter, and Islamic guidelines of animal welfare and slaughtering procedure. MLA may regulate the slaughter of animals with two incisions to avoid blood clots. However, this study referred to Islamic rules which require only one pull. Overall, the score on the slaughter aspect in the *pesantren* have 115.8 points (good) and the city mosques have 101.5 points (sufficient).

Table 4 stated that in the aspects of cleanliness, *pesantren* have a higher score than City mosques because the location of the abattoir in the mosque was narrow.

*Pesantren* and the mosques stayed in the same category (good) for casting animals. Both, laid down the animal manually using the rope-restrain technique. Three of *pesantren* and three of mosques used the rope-restrain technique to lay down the animal, while Pondok *Pesantren* al-Kautsar and Baitul Hikmah Mosque used restraining boxes during slaughtering.

The time interval for slaughtering animals from restrained by the SOP Meat and Livestock Australia (MLA) is maximum 10 seconds. The *pesantren* have an excellent level in determining the time interval for slaughtering. However, the slaughterers (performed by *kyai*—leader of *pesantren*—and *ustadz*—teacher of *pesantren*) have not learned the SOP MLA.

While the slaughterers at the city mosques varied, some have already been certified as *Juleha* (*jurul sembelih halal*, halal butcher), some have not. However, those who have not been certified yet actually had more than 20 years of experience as a

**Table 5.** Scoring result in packaging and distribution

Packaging and distribution aspects	Pesantren			City mosques		
	Score	%	Category	Score	%	Category
Skinning hygiene	84	56	Sufficient	102	68	sufficient
Cleanliness of carcass cutting place	102	68	Sufficient	108	72	Good
Packaging hygiene	88	58.6	Sufficient	94	62.6	sufficient
Butcher hygiene	115	76.6	Good	98	65.3	sufficient
Distribution process	118	78.6	Good	104	69.3	Good
Waste management	120	80	Good	120	80	Good
Total	627			626		
Average	104,5	69.6	Good	104,3	69.5	good

butcher. City mosques have sufficient levels in determining the time intervals for slaughtering.

All slaughtering processes in *pesantren* and city mosques were carried out directly in the surrounding areas and proceeded by the community. There was only Baitul Hikmah Mosque which proceeds the *qurban* in slaughtering house related to the safety of the COVID-19 outbreak.

In both locations, the distance of slaughtering point among the animals is categorized as sufficient. Due to the narrowness of the abattoir, city mosques separated the slaughtering location of each animal by curtains. While *pesantren* positioned each abattoir in quite a distance without any covering.

The method of determining mortality has also been categorized as good at *pesantren* and city mosques. They examined the cornea reflex, cessation of bleeding, and the loss of rhythmic breath. Unfortunately, postmortem evaluations still have low scores, namely 38.6% (*pesantren*) and 44.6% (city mosque). The respondents stated that they did not involve the veterinarian to examine carcass unless there was an inspection from the Animal Husbandry Office.

### 3.5 Post-Slaughtering

Islamic-animal welfare is a holistic-sustainable view of animal welfare which does not only on handling the living animals but also all aspects related to the post-mortem of animals. Table 5 showed that *pesantren* and city mosques have the same score in packaging and distribution; both have a good category. Skinning and packaging hygiene were sufficient scores. While the process of carcass cutting the mosques has a higher score (108) than *pesantren* (102).

On the other hand, in the butcher hygiene aspect, *pesantren* scored 76.6% and the mosques scored 65.3%. Both of them have also been categorized as good in distribution and waste management. Most of the blood waste was buried underground, while some of the innards were washed and dumped into the river.

## 4. CONCLUSION

The process of transporting sacrificial animals in *pesantren* had 67.2% (sufficient), while the city mosques had a lower percentage but in the same stage (57.3%). The shelter scored 82.2% (good) in *pesantren* and 84.2% (good) in city mosques. Likewise, the preparation aspect *pesantren* had 78.1% (good) and the mosque had 74.1% (good). In the aspect of slaughtering, *pesantren* had a slightly higher score (77.2%, good) than city mosques (67.3%, sufficient). While the post-slaughter aspect, both of them had the same score and were categorized as good.

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