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Developing Parameters of Halal Slaughterhouse Certificate based on Maqasid Shariah

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Abstract

This study investigates the development of parameters required for a Halal slaughterhouse certification based on *Maqasid Shariah* principles, focusing on preservation of religion (*Hifz al-Din*) and life (*Hifz al-Nafs*). Through a comprehensive review of existing certification standards and expert consultations, a model integrating traditional Islamic values with modern safety practices was developed. The purpose of constructing these parameters is to serve as an initial framework for aligning the certification process with Maqasid principles, ensuring that slaughterhouses meet the essential Islamic requirements while also prioritizing food safety, and hygiene. This study found that the preservation of religion aligns with the requirements for Halal slaughter, while the preservation of life corresponds to ensuring food safety, hygiene, staff welfare, and the health status of poultry. The findings suggest that this framework can strengthen the Halal certification system, addressing the global industry's evolving needs while ensuring both religious and public welfare.

Keywords: Slaughterhouse; Halal Certificate; Maqasid Shariah

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1.0 Introduction

In recent years, there has been a growing focus on the integration of *Maqasid Shariah* principles within Halal certification systems, particularly in industries such as food production and slaughterhouses. Central to these principles are the preservation of religion (*hifz al-din*), preservation of life (*hifz al-nafs*), preservation of intellect (*hifz al-'aql*), preservation of lineage (*hifz al-nasl*), and preservation of wealth (*hifz al-mal*), which serve as fundamental components of the Halal certification process. Certification rooted in *Maqasid Shariah* principles must ensure that hygiene, quality, and safety standards are upheld to safeguard consumer welfare and religious obligations (Waluyo, 2020). A study highlighted how aspects of food safety, including both the material elements used and the production processes involved, relate directly to the preservation of life (Hashim, Tumiran, & Mohammad, 2022). However, the challenge lies in fully incorporating these principles across all stages of the certification process, particularly when aligning traditional values with modern safety standards (Tumiran & Mohammad, 2022). This gap has been highlighted in numerous studies, underscoring the need for a more robust framework that bridges Islamic guidelines with practical, contemporary food safety regulations (Hashim, Tumiran, & Mohammad, 2022; Sulaiman & Mohammad, 2022).

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The current certification mechanisms in Halal slaughterhouses emphasize a balance between traditional Islamic values and modern operational standards. A comparative study revealed that while Indonesia and Malaysia share similar approaches to Halal certification, there are notable differences, particularly regarding packaging and labeling protocols (Artadita & Lestari, 2019). Moreover, standards like animal stunning have varying acceptability across different countries, with Pakistan being one of the few that rejects it, highlighting the complexity of global Halal certification (Akbar et al., 2023). Incorporating the *Maqasid Shariah* into Halal certification ensures that the process remains holistic, ethical, and aligned with both the religious and welfare-oriented goals of Islamic law. Therefore, the objective of this study is to develop a set of parameters for Halal slaughterhouse certification that aligns with the principles of *Maqasid Shariah*, specifically the preservation of religion (*hifz al-din*) and the preservation of life (*hifz al-nafs*). This study seeks to construct a foundational framework that integrates these religious principles with modern hygiene, safety, and welfare practices, thereby enhancing the effectiveness, relevance, and credibility of the Halal certification system in Malaysia.

2.0 Literature Review

2.1 Demand for Halal Meat

The global demand for Halal meat products is projected to reach \$1.67 trillion by 2025, driven by a rapidly growing Muslim population that is expected to comprise 30% of the global population by mid-century (Attwood, Jameel, Fuseini, Alkhalawi, & Hajat, 2023). Research indicates that Muslim-majority countries like Indonesia and Malaysia play key roles as both consumers and exporters, while non-Muslim-majority nations face challenges in meeting certification standards. For instance, Australia lags behind India and Brazil in accessing the Halal market due to stricter certification requirements (Kabir, 2015). Globalization also highlights certification disparities, especially in Western countries seeking to align local standards with Islamic requirements (Abdallah, Rahem, & Pasqualone, 2021).

In Muslim-majority countries like Indonesia and Malaysia, the demand for Halal-certified meat is driven by the substantial Muslim populations—87.18% of Indonesia's 270 million people and 61.3% of Malaysia's 32 million people identify as Muslim (Faridah, 2019). However, despite this large consumer base, there are significant gaps in the number of Halal-certified slaughterhouses. For instance, only 28% of Indonesian slaughterhouses meet Halal certification standards (Mustahal, 2022). The state has a legal responsibility to ensure the availability of Halal products, but insufficient regulation and enforcement, particularly regarding the certification of slaughterhouses, remains a critical issue (Roestamy, 2015).

Previous research indicates that Muslim consumers have a strong preference for Halal-certified meat, with studies showing that 95% of surveyed consumers prioritize Halal certification when purchasing meat products (Fuseini, Wotton, Hadley, & Knowles, 2017). A 2018 study found that economic factors also play a significant role, with 90% of consumers in Aceh, Indonesia, expecting Halal certification at butcheries to increase confidence in meat products (Nuhraini et al., 2018). However, gaps in government regulation persist, as only 28% of slaughterhouses in Indonesia are Halal-certified, leaving Muslim consumers vulnerable to uncertified products (Mustahal, 2022). Despite the regulatory frameworks, full integration of *Maqasid Shariah* principles remains limited in many countries.

2.2 Integration of Islamic Values into Animal Slaughter

Recent studies provide insights into the Quranic and Hadith-based principles regarding Halal and *Thayyibban* in animal slaughter. A review emphasized the importance of following religious laws for halal meat production, aligning modern technological advancements with the traditional requirements of *Shariah*, such as the positioning of the incision during slaughter and animal fasting prior to the process (Abdullah, Bořilová, & Steinhäuserová, 2019). Another study highlighted how Islamic principles demand humane treatment of animals during slaughter, with scholars debating the acceptability of pre-slaughter stunning based on interpretations of Quranic and Hadith teachings (Rahman, 2017). Despite efforts to modernize slaughtering practices, legal frameworks integrating Halal and *Thayyib* principles still face gaps, particularly in ensuring compliance with both religious obligations and modern safety standards.

Recent comparative studies on Halal slaughterhouse certification in Indonesia and Malaysia show similar mechanisms in both countries, emphasizing the integration of *Maqasid Shariah* principles, particularly the preservation of life (*hifz al-nafs*) and religion (*hifz al-din*). In both systems, there are four main stages: application, payment, audit, and certification issuance. However, slight differences exist, such as more stringent criteria in Indonesia's packaging and labeling processes compared to Malaysia (Artadita & Lestari, 2019). Although both countries have established strong Halal certification frameworks, research identifies a gap in systematic analysis, especially in how *Maqasid Shariah* principles are fully incorporated into all operational stages (Waluyo, 2020).

There is a growing recognition of the need for *Maqasid Shariah*-based systems in Halal slaughterhouse certification, particularly where the implementation of these principles has been lacking. This research aims to implement *Maqasid Shariah* values, which are protecting life (*hifz al-nafs*) and religion (*hifz al-din*) as the minimum parameter in halal certificate, to ensure that Halal certification meets both religious and ethical standards. Moving forward, research should focus on developing comprehensive models that apply *Maqasid Shariah* principles to enhance operational standards in slaughterhouses and ensure both religious compliance and food safety.

3.0 Methodology

This research applied a qualitative approach through document analysis of various regulations and standards related to Halal certification systems. Key sources included the Malaysian Halal Management System (MHMS 2020) and standards such as MS1500:2009 and MS1500:2019, which outline general requirements for Halal food production, preparation, and storage. Additionally, the Malaysian Protocol for the Halal Meat and Poultry Production was reviewed to understand the implementation and regulation of Halal practices in

slaughterhouses. The study also referenced important legislative frameworks like the Food Act 1983 and the Food Hygiene Regulations 2006 to provide insights into the legal requirements for food safety. Data was gathered through official portals, such as the Ministry of Health Malaysia and the Department of Veterinary Services, to enhance the credibility of the sources (Ahmad, Rahman, Othman, & Abidin, 2017; Jaswir, Sari, & Daud, 2021; Othman, Shaarani, & Bahron, 2016).

Furthermore, to ensure the robustness of this study, several interviews were conducted with Halal experts with a background in Islamic studies, focusing on the concept of *halalan toyyiban* (lawful and wholesome) in Islamic jurisprudence and its application in food production. The study also gathered data from official government sources, including the Ministry of Health Malaysia and the Department of Veterinary Services. Additionally, the literature utilized translations of Bukhari's and Muslim's Hadith to provide religious context on Halal food guidelines. This approach was further complemented by analyzing key articles on Halal certification among small and medium enterprises (SMEs) and the role of government and suppliers in maintaining Halal integrity (Abd Hamid, Ahmad, & Abdullah, 2022; Abu Bakar, Shuib, Saad, Omar, & Abd Aziz, 2019).

4.0 Findings

Based on the analysis of the interviews and various regulations and standards related to Halal Certification System especially halal slaughter and slaughterhouse, two Maqasid Shariah, which are preservation of religion (*hifz al-din*) and life (*hifz al-nafs*) could be integrated into halal certification system acting as the minimum parameter to obtain halal certification. Figure 1 presents the proposed parameters that align Halal certification requirements with these two key Maqasid Shariah principles.

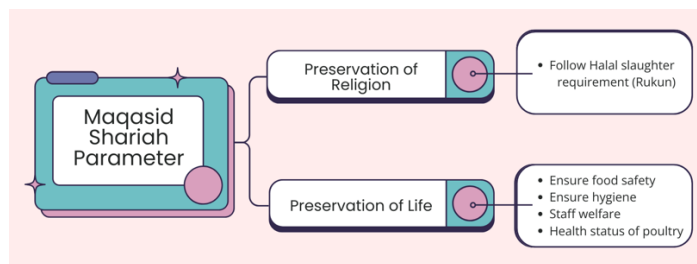


Figure 1. Maqasid Shariah Parameter

4.1 Preservation of Religion (Hifz al-Din)

The preservation of religion in Maqasid Shariah involves safeguarding the freedom of belief (Auda, 2008). Islam upholds the right of every individual to choose their faith and does not impose its religion on others, as highlighted in the Quran, Surah al-Baqarah (2:256):

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

Meaning: "There shall be no compulsion in (acceptance) of the religion. So, whoever renounces false gods and believes in Allah has certainly grasped the firmest, unfailing hand-hold. And Allah is All-Hearing, All-Knowing".

(al-Baqarah:256)

According to this verse, individuals are free to choose Islam as their faith. However, once a person embraces Islam, they are required to follow Shariah law (Auda, 2008). This shift from individual choice to religious duty reflects the core of Islamic teachings: while freedom in choosing religion is respected, accepting Islam entails a commitment to adhere to Shariah. This adherence is expected to permeate all aspects of life, including worship, ethics, social conduct, and legal obligations. Only by addressing these facets can the true preservation of religion be achieved.

4.2 Preservation of Life (Hifz al-Nafs)

Islamic teachings place great importance on the sanctity of human life, with Maqasid Shariah prioritizing its protection and preservation as a key objective of Islamic law. The principle of *hifz al-nafs* (protection of life) is a cornerstone of Islamic ethics, instructing individuals to safeguard and honor human life in all its forms (Dahlan, Bustami, Makmur, & Mas'ulah, 2021). This principle highlights the responsibility to maintain the dignity and well-being of every individual, whether Muslim or non-Muslim, demonstrating the significant value that Islam assigns to human life, as reinforced in the Quran:

وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا

Meaning: "And whoever saves one, it is as if he had saved mankind entirely".

(al-Maidah:32)

The preservation of life within *Maqasid Shariah* extends to various aspects of life, including legal protection, healthcare, social welfare, humanitarian efforts, and conflict resolution. Food safety is closely tied to this principle as it directly affects health and well-being. Halal slaughter represents a form of life preservation, as it ensures the meat is safe and permissible (halal) for consumption. The shariah-compliant method involves a swift incision to the throat, severing the jugular veins and carotid arteries, leading to rapid blood

loss and quick loss of consciousness for the animal (Aghwan & Regenstein, 2019). This process also emphasizes draining the blood, which helps eliminate harmful bacteria and pathogens, enhancing the cleanliness and safety of the meat (Fuseini & Knowles, 2020).

5.0 Discussion

5.1 Parameter Preservation of Religion (Hifz al-Din)

The connection between the preservation of religion and halal slaughterhouses arises from the obligation for Muslims to consume only halal toyyiban products. Halal certification is essential in ensuring that products comply with Islamic Shariah laws, confirming that the food is lawful according to Islamic principles (Oemar, Prasetyaningsih, Bakar, Djamaludin, & Septiani, 2022). The certification process involves verifying that every step of production, from sourcing to processing, meets halal requirements (Anggarkasih & Resma, 2022). Furthermore, the practice of halal certification within Malaysia has unique socio-cultural significance. Malaysia is a global leader in the halal industry, with its Halal Certification by JAKIM (the Department of Islamic Development Malaysia) serving as a gold standard internationally. This has set Malaysia apart as a hub for halal food production and contributed significantly to its global reputation (Abu Bakar et al., 2019). The nation's commitment to the Maqasid Shariah framework within its halal industries strengthens both the preservation of religion and consumer trust. In Malaysia, preserving the sanctity of halal production is not only a religious obligation but also a national agenda that fosters economic growth, especially through export to other Muslim-majority countries. This also emphasizes the importance of adherence to Islamic principles in every stage of food production, ensuring that Malaysian products meet the expectations of both local and international Muslim consumers (Yildirim, 2019).

Additionally, halal slaughter, known as Zabiha, follows specific Islamic criteria to ensure the meat is permissible for consumption according to Shariah, as outlined in a Hadith from Sahih Muslim 1955a, book 34, Hadith 84:

عَنْ أَبِي يَعْلَى شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ فَاحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَةَ، وَلْيُجِدْ أَعْنَاقُكُمْ شَفْرَتَهُ، وَلْيُرَخَّ دَبِيحَتَهُ"

Meaning: On the authority of Abu Ya'la Shaddad bin Aws (may Allah be pleased with him), that the Prophet of Allah (peace be upon him) said: Indeed, Allah has prescribed excellence (ihsan) in everything. If you kill, then kill in the best manner. If you slaughter, then slaughter in the best manner. Let one of you sharpen his knife and calm his sacrificial animal.

(Shahih Muslim)

According to this Hadith, there are four essential elements (rukun) for the act of slaughter: the animal being slaughtered, the tools used, the specific body parts that must be cut, and the individual performing the slaughter. In addition to these, certain conditions (syarat sah) must be fulfilled for the slaughter to be deemed halal. The specific conditions required for halal slaughter are as follows:

1. The slaughterman must be Muslim or People of the Book
2. The slaughter is intended for Allah
3. The animal must be deemed alive before slaughter
4. The animal must be halal to be eaten
5. Use sharp tools excluding nails, bones and tooth
6. Severing trachea and oesophagus due to slaughter
7. Severing action done once
8. The slaughter is not intended others than Allah
9. Not in pilgrims

Both the essential elements and specific conditions for halal slaughter must be strictly followed to ensure the animal is permissible for consumption. In modern times, halal certification serves as a guarantee that these requirements and conditions have been met. Halal certificates provide consumers with confidence that the products they consume comply with halal standards, fostering trust in the quality and authenticity of the food (Santoso, Alfarisah, Fatmawati, & Ubaidillah, 2021). By adhering to ethical practices, slaughterhouses contribute to the well-being of the Muslim community, reinforcing trust and stability, which is essential for preserving religious practices. Once the requirements and conditions for halal slaughter are met, in accordance with the objectives of Shariah law, particularly the preservation of life, the slaughterhouse becomes eligible to apply for a halal certificate. This serves as the first parameter for obtaining the halal certification.

5.2 Parameter Preservation of Life (Hifz al-Nafs)

Furthermore, to prevent foodborne illnesses, it is crucial to strictly adhere to halal certification regulations. The primary purpose of halal certification is to ensure that poultry is both halal and safe for consumption, thereby maintaining the preservation of life (K. Hashim, Mohammad, & Kamis, 2022). One of the key aspects of halal certification is hygiene, which includes the cleanliness of the slaughterhouse premises, the tools and equipment used, and the personal hygiene of the workers. Proper hygiene in slaughterhouses is vital in ensuring that the meat produced complies with halal standards and remains safe for consumption. Implementing effective sanitation practices helps prevent bacterial contamination of the meat and ensures its microbiological quality. For instance, maintaining a clean slaughter knife, free from impurities or residual blood, prevents contamination of the poultry. Research has shown that hygiene practices in slaughterhouses directly influence bacterial contamination levels in meat, highlighting the importance of maintaining rigorous

cleanliness standards in these facilities (Dharma, Haryono, Salman, Rahayu, & Nugroho, 2022).

In the context of Malaysia, the preservation of life in halal slaughterhouses is closely monitored by multiple regulatory authorities to ensure that not only religious but also health and safety standards are met. The involvement of various Malaysian governmental bodies, such as the Ministry of Health, alongside JAKIM, in ensuring food safety adds another layer of protection in preserving life (Harun et al., 2021). Halal slaughterhouses in Malaysia must adhere to specific regulations that overlap with food safety laws to prevent foodborne diseases, which is particularly important given the tropical climate and the resulting higher risk of bacterial growth (Ahmad et al., 2018).

Additionally, the poultry selected for slaughter must be healthy and free from disease or physical impairments. Selling sick or impaired poultry can have serious public health and ethical consequences. Poultry that is diseased or physically compromised may carry harmful pathogens or contaminants that can cause foodborne illnesses when consumed. This poses a significant health risk to consumers who may unknowingly purchase and eat such poultry (Barbut & Leishman, 2022). From an ethical perspective, selling unfit poultry violates principles of animal welfare and undermines consumer trust. Consumers expect the food they buy to be safe, wholesome, and of high quality. Selling visibly sick or impaired poultry not only raises concerns about animal welfare but also damages consumer confidence in the integrity of the food supply chain (Khalil et al., 2023).

By incorporating the Maqasid principle of preserving life into the slaughterhouse process, the products will be considered halal and safe for consumption, fulfilling the concept of *halalan toyyiban*. One of the key objectives of halal certification is to protect life, and when the three key aspects which are food safety, slaughterhouse hygiene and healthy and unimpaired poultry are properly ensured, the Maqasid principle of life preservation is achieved. These four aspects collectively serve as the second parameter for fulfilling the requirements of halal certification.

6.0 Conclusion and Recommendation

This research has successfully developed parameters for halal slaughterhouse certification based on *Maqasid Shariah*, focusing on the preservation of religion and life. By integrating Islamic traditional values with contemporary safety standards, this framework ensures compliance with both religious and health requirements. The findings emphasize that adherence to these standards contributes significantly to the quality and safety of halal-certified products, offering a model for improving halal certification processes in slaughterhouses. The implementation of these parameters enhances not only consumer trust but also strengthens regulatory frameworks, contributing to the overall well-being of the Muslim community. Future research could explore the application of this framework in different regional contexts, allowing for further refinement and adaptation to local standards.

However, this study has several limitations. It is conceptual in nature and does not include empirical validation through fieldwork or real-world implementation. The proposed framework is based on literature analysis and expert input, which may reflect context-specific interpretations. Additionally, the study focuses only on two dimensions of Maqasid Shariah—preservation of religion and life—while other aspects such as intellect, lineage, and wealth remain unexplored. These limitations open avenues for future research to empirically test and refine the proposed framework, expand it to include other Maqasid dimensions, and examine its applicability across different regional or regulatory contexts.

Future studies should carry out field-based empirical research in order to strengthen the suggested framework and improve the findings. To test and validate the parameters in actual situations, this could involve surveys or case studies involving certification organisations, operators of slaughterhouses, and Halal auditors. The suggested framework will be more useful, applicable, and embraced by industry stakeholders with the support of such empirical validation.

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Paper Contribution to Related Field of Study

This research paper contributes towards halal certification system and halal slaughterhouse.

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