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A Qualitative Study On The Islamic Work Ethic Of Halal Slaughterers At Animal Slaughterhouses In Sampang Regency

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Abstract

The Etos kerja islam adalah etika kepribadian seseorang yang meyakini bahwa kerja bukan sekedar mencapai kebutuhan duniawi, namun sebagai sarana beramal saleh karena terkandung nilai-nilai ibadah tinggi yang nanti akan menjadi bekal di akhirat. Badan Pusat Statistik telah menunjukkan bahwa kebutuhan daging pada wilayah Madura telah meningkat kecuali Sampang pada tahun 2024 kebutuhan daging sangat menurun drastis. Meskipun begitu hal ini dapat mengeksplorasi bagaimana etos kerja Islam tetap terjaga ditengah skala operasi yang sederhana, dimana penduduk sampang mayoritas islam, apakah daging tersebut dikelola sesuai syariat Islam. Tujuan pada penelitian ini diharapkan bisa menambah pengetahuan baru tentang etika kerja yang baik berdasarkan ajaran Islam dalam dunia penyembelihan hewan pada seorang Juru sembelih halal. Metode yang digunakan dalam penelitian ini menggunakan metode kualitatif deskriptif. Teknik pengumpulan data yang digunakan ialah observasi, wawancara dan dokumentasi. Hasil penelitian ini menunjukkan bahwa Juru sembelih halal rumah porong hewan di Kabupaten Sampang sudah memiliki sertifikasi kompetensi Juleha sehingga berhasil menerapkan etos kerja Islam yang selaras dengan syariat Islam, dengan demikian 10 indikator proses penyembelihan SKKNI nomor 147 Tahun 2022 juga berjalan dengan optimal walaupun permintaan daging mengalami penurunan

Research paper

Keywords:

Islamic Work Ethic; Slaughterer; Slaughterhouse; Sampang

The Islamic work ethic is a personal ethic that believes that work is not merely a means of fulfilling worldly needs, but also a means of doing good deeds because it contains high values of worship that will later become provisions in the hereafter. The Central Statistics Agency has shown that the demand for meat in the Madura region has increased, except in Sampang, where the demand for meat has declined

dramatically in 2024. Even so, this can explore how the Islamic work ethic is maintained amid a simple scale of operations, where the majority of Sampang residents are Muslim, and whether the meat is managed in accordance with Islamic law. The objective of this study is to add new knowledge about good work ethics based on Islamic teachings in the world of animal slaughter by a halal slaughterer. This study uses a descriptive qualitative method. The data collection techniques used are observation, interviews, and documentation. The results of this study show that halal slaughterers at Rumah Porong Hewan in Sampang Regency already have Juleha competency certification, so they have successfully implemented an Islamic work ethic that is in line with Islamic law. Thus, the 10 indicators of the slaughtering process in SKKNI No. 147 of 2022 are also optimally implemented even though the demand for meat has decreased

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Introduction

The Global Muslim Population 2025 has determined Indonesia to be ranked first as the country with the largest Muslim population, namely 244,712,757 people out of a total population of 281,279,031, or around 87% of the entire population. Therefore, the halal status of a product is an obligation for all Muslims (Riyadi, 2023). Prior to Law No. 33 of 2014 concerning Halal Product Guarantee (UUJPH), there were already laws in Indonesia. This further demonstrates the importance of halal-haram issues in the production chain, from producers to consumers (Makhtum & Faraby, 2021).

Indonesia has a high demand for halal products, one of which is halal meat. This food is very important for the community. The Sampang Central Statistics Agency stated that in 2023, beef production through slaughterhouses in Sampang Regency reached 3,077,589 kg, with a population of 259,072 head of cattle (BPS Kabupaten Sampang, 2024). Then in 2024, there was a drastic decline where beef production reached 511,371.54 kg, with a population of 147,156 heads (BPS Kabupaten Sampang, 2025). Although Sampang experienced a drastic decline in meat production, this situation highlights how Islamic work ethics remain intact despite the simple and traditional scale of operations. Since the majority of Sampang's population is Muslim, the method of slaughter must be carefully considered (Dinas Peternakan Jatim, 2024).

Therefore, government-approved slaughterhouses must fulfill their important responsibility of ensuring that meat is processed in accordance with Islamic law and guaranteeing the halal status of their products, thereby providing safety and certainty. To meet these requirements, slaughterhouses play an important role as the place where halal slaughtering takes place

(Setiawan et al., 2024).

In the process of proper animal slaughter, it must be in accordance with Islamic law with a high level of competence. In Indonesia, there are experts known as Juru Sembelih Halal or commonly called JULEHA, who will determine the halal or non-halal status of the meat. Halal animal slaughter must meet the requirements of public health, animal welfare, and Islamic law for animals that fall into the category of halal animals (Sugandi et al., 2023).

As rational and faithful individuals, when slaughtering animals, we must ensure that the process is carried out properly. There are procedures and requirements for slaughtering animals correctly according to Islam. Regarding animal slaughter, it has actually been regulated in MUI Fatwa Number 12 of 2009 concerning Halal Slaughter Certification Standards. In the process of slaughtering halal animals at slaughterhouses, a good work ethic in accordance with Islamic law should be implemented, which will become an important foundation for halal slaughterers in carrying out their duties (Fatwa MUI, 2009).

The verse above concludes that if someone slaughters an animal not in the name of Allah SWT and does not fulfill the requirements of Islam, then it is not considered a reward in this world and the hereafter. As a result, if this happens in Sampang, the community will accept and consume meat products that are not certified as halal. As the majority of the population in Sampang Regency is Muslim, they deserve halal and high-quality meat. Because work ethic also influences how the work process is carried out (Alimuddin, 2020).

Sampang Regency plays an important role in meeting the community's need for meat that complies with Islamic law. Halal slaughterers who are responsible have high work ethics, but sometimes not all halal slaughterers apply Islamic work ethics appropriately, which affects the quality of the meat and consumer satisfaction (Atha et al., 2024).

In a previous journal study by A. Sugandi in 2024, using qualitative research methods, the implementation of halal slaughterer training was discussed. The results of the study showed that the preparation included identifying needs and preparing tools related to slaughtering. The implementation involved a series of training activities from the initial to the final stages, consisting of material delivery, simulation, application, and post-training activities, along with opportunities to become a Juleha (halal slaughterer) at present (Sugandi et al., 2023).

Then, in the research by Hadi in 2024, it discusses the optimization of the competence of halal slaughterers, where the results of the study show that the SKKNI guidelines are the basic principles of animal slaughter. And the assistance in training halal slaughterers is in accordance with Islamic law. From the previous studies described above, it can be concluded that there are differences in the research to be conducted. In this study, the researcher discusses the Islamic work ethic of halal slaughterers at the Slaughterhouse in Sampang Regency, and no other study has discussed whether the Islamic work ethic practiced by halal slaughterers is in accordance with Islamic law. The researcher does not only focus on the slaughtering process but also on the Islamic work ethic. This is because Sampang Regency itself has the smallest demand for meat in 2025 (Susilo et al., 2024).

There has been no research examining the Islamic work ethic of Juleha in Sampang based on SKKNI standards, especially since meat consumption has declined dramatically.

Based on the above background, the researcher was interested in conducting research entitled "The Islamic Work Ethic of Halal Slaughterers at Slaughterhouses in Sampang Regency."

Literature Review

Islamic Work Ethic

Work ethic is an individual, group, community, or nation's view or attitude toward work, which considers hard work and career advancement as moral principles (Muhammad, 2022). Terminologically, ethos is part of a world view, based on anthropological analysis with ethical and moral elements produced by culture. However, the world perspective includes existential cognitive elements (Cihwanul Kirom, 2018). Ethos is a fundamental attitude towards the world that is expressed in life. Islamic work ethic. Ethos comes from the Greek word ethos, which

means basic nature or character, which is a person's habits and disposition. Ethos is shaped by various habits, cultural influences, and value systems that one believes in (Faraby et al., 2016). From the word ethos, we also know the word ethics, which contains the meaning of enthusiasm, a strong passion to do something optimally, so that every job he does will be directed at reducing or even eliminating flaws in his work. This attitude in Islam is known as *ihsan* (Elkarimah, n.d.). From the above definitions, it can be understood that the Islamic work ethic is the personal ethics of a person who believes that work is not merely a means of fulfilling worldly needs, but also a means of doing good deeds because it contains high values of worship that will later become provisions in the hereafter. In addition, the Islamic work ethic provides the view that working hard is an obligation for Muslims (Syamsuri et al., 2024). It can be understood that the Islamic work ethic is closely related to the values contained in the Qur'an and Sunnah regarding work, which are used as a source of inspiration and motivation for every Muslim to carry out work activities in various fields of life. The way they understand, appreciate, and practice the values of the Qur'an and Sunnah regarding the encouragement to work is what shapes the Islamic work ethic (Dwi Santosa Pambudi, 2021).

Indicators of Islamic Work Ethic

First, moral purity (*Ikhlas*) *Ikhlas* is a trait that must be possessed by Islam. The word *ikhlas* means pure or clean. *Ikhlas* is not only the result of one's behavior, but also the elements that shape one's personality based on purity. Generosity is an inner energy that will protect oneself from all forms of impurity. A Muslim who has an Islamic work ethic does not work because he wants to be rich, but because he wants to please Allah. He works because he believes that working is an obligation from Allah and that neglecting it is wrong. Because his work orientation is Allah, he will work as best as possible to gain Allah's pleasure (Cha et al., 2021).

Second, *Amanah* is the same as honesty. Work requires great trust in an environment. The ethos of *amanah* is formed through a process of dialectics and inner reflection when a person faces difficult realities in the field, while at the same time being faced with moral demands and idealism from the other side. From this awareness of *amanah* arises a moral obligation in the form of responsibility, which then fosters moral courage and strong determination. The Prophet Muhammad taught his followers to always do good, including being trustworthy and honest when doing their work (Sudin Yamani, 2022).

Third, *istiqomah* means consistency in work, having great and good intentions even when there are obstacles. Someone who does not apply *istiqomah* in their work will make the work more complicated. Obey the rules, be disciplined at work, and be responsible for what should be done. To be a good Muslim, one must have good character and be consistent, obedient, never give up, and be able to uphold one's principles and commitments even when faced with risks that endanger oneself (Asiyah, 2019).

Fourth, *Tanafus and Ta'awun* (Competition and Mutual Assistance), which means competing in a healthy manner through individuals or groups, not harming one another, being competitive yet collaborative. This creates good and harmonious cooperation (Amartria & Adawiyah, 2025).

Fifth, *Al-Shalah* comes from the word *salih*, which means good, worthy, and beneficial. Beneficial means beneficial to the environment, oneself, and others, because good work is morally valuable and has a positive impact (Cihwanul Kirom, 2018).

Sixth, *Al-Itqan* means steadfastness in the quality of work that has been done so that it reaches the ideal standard. Therefore, it requires a workforce with adequate, reliable, and optimal skills to achieve technical security, and they are required to master their field of expertise. Muslims themselves are obliged to continue to practice and continue to increase and develop their knowledge so that they do not fall behind and fail when doing their work (Hasyim & Yusuf, 2025).

Seventh, *Al-Ihsan* means doing the best and even better. Allah says:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ

“Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded” (Dyfani et al., 2023) (Q.S. An-Nahl Verse 90)

Halal Slaughterer (Juru Sembelih Halal)

Halal slaughterers, also known as JULEHA, play an important role in determining whether slaughtered meat is halal or not. The Ministry of Agriculture has developed the Indonesian National Work Competency Standards (SKKNI) for the agricultural sector in the field of halal animal slaughter to support the professionalism of juleha so that they can compete both domestically and internationally. Decree Number 147 of 2022 of the Minister of Manpower and Transmigration of the Republic of Indonesia stipulates the SKKNI for the Agriculture, Forestry, and Fisheries Category, Main Group of Livestock Support Services, Field of Halal Animal Slaughter (LPPOM-MUI, 2023).

Halal slaughterers very much needed. This is because they play a role in socializing halal slaughter in Indonesia, including in East Java. Currently, the need for Juleha has increased significantly, with many undergoing routine training and certification to provide halal assurance for slaughtered animals. As rational and faithful people, we should not slaughter animals carelessly. There are requirements in Islam that determine how animals should be slaughtered. Animal slaughter is regulated in MUI Fatwa Number 12 of 2009 concerning Certification Standards (Airlangga, 2023).

The halal slaughtering process must fulfill two aspects, namely halal and animal welfare, so that the meat produced is halal and thoyyib. The basic principles of slaughtering include good animal care, the use of sharp knives, proper slaughtering methods, complete blood drainage, and complete death. The Indonesian Ulema Council's fatwa states that the slaughter of animals must be carried out in accordance with Islamic law so that the meat can be consumed by Muslims. During the animal slaughtering process, many slaughterhouses use modern equipment in line with technological advances, giving rise to various models of slaughter and processing that raise questions about the conformity of such slaughter with Islamic law. Therefore, a fatwa is considered necessary (Fatwa MUI, 2009).

Even in coordinating the tasks of halal slaughterers, the ability to communicate and manage work effectively is required. When the coordination process is carried out, the animal slaughter procedure must be outlined in accordance with applicable work standards, work requirements must be identified based on the type of animal to be slaughtered, these requirements must be coordinated with work partners, and work relationships with work partners must be managed in order to achieve optimal effectiveness and efficiency. In addition, work-related communication must also be carried out by explaining the factors that influence communication in the work environment, adjusted to the purpose of communication, the nature of communication, and identification in line with the message delivery objectives, including the stages of the communication process to the work team along with the appropriate methods and language (Setiyo Gunawan, Siti Nurkhamidah, Orchidea Rachmaniah, Yeni Rahmawati, Wahyu Meka, 2025).

According to SKKNI number 147 of 2022, there are 10 competency indicators that must be possessed and mastered by a competent JULEHA. These competencies include the performance of obligatory worship, the application of Islamic law, the application of occupational health and safety, effective communication, task management, the application of hygiene and sanitation, the application of animal welfare principles, the preparation of slaughter equipment, physical examination of animals, assessment of the readiness of animals for slaughter, application of animal slaughter techniques, verification of process continuity, and determination of animal death status. All of these aspects are included in the competency units that must be mastered (Najichah & Faraby, 2024).

Slaughterhouse (Rumah Potong Hewan)

Slaughterhouse, also known as a slaughterhouse, place of animal or livestock slaughter, abattoir, or slaughterhouse. A slaughterhouse is a building or area used to slaughter animals for consumption by the general public. The animals referred to in this provision include animals or creatures that spend all or part of their life cycle on land, in water, or in the air, whether they are farmed or live in their natural habitat. Therefore, wild animals may also be slaughtered in a slaughterhouse as long as they meet the slaughter requirements, such as being in good health and not being a protected species (Djalal et,al, 2021). Slaughterhouses are also facilities where livestock are slaughtered and processed into meat and other meat products, usually by specialized workers. Slaughterhouses have specific buildings used to slaughter animals for public consumption. Slaughterhouses play an important role as part of the chain that ensures good meat quality (Subadyo, 2018).

Slaughterhouse are essential to ensure that the quality and safety of the meat produced is safe, healthy, intact, and halal (ASUH). The stages of animal slaughter in Slaughterhouse can cause physical, biological, and microbiological contamination of meat, especially at the stage of removing the entrails (Nuzula, 2022). Poor handling of livestock and meat in SLA and neglecting factors that affect the quality and safety of the meat produced. It is very important to implement a system that guarantees food quality and safety in slaughterhouses from the outset. All processes, from slaughtering, must be carried out correctly and in accordance with Islamic law for Muslim consumers. Therefore, many slaughterhouses have been established by the government and private sector throughout Indonesia . Not only that, slaughterhouses also function as places for the proper slaughter of animals (in accordance with veterinary public health, animal welfare, and religious requirements), conducting inspections of animals before slaughter (ante-mortem inspection), and inspecting offal and carcasses (post-mortem inspection) to prevent the transmission of zoonotic diseases to humans and to prevent, control, and combat animal diseases (Naurah Intan Fahrani & Muhammad Ersya Faraby, 2024).

Standart SKKNI

The Indonesian National Work Competency Standards (SKKNI) are a set of standards that regulate the work competencies that must be possessed by workers in Indonesia. These standards are issued by the Ministry of Manpower of the Republic of Indonesia to ensure the quality, uniformity, and suitability of workers' skills to the needs of the world of work. SKKNI was first introduced in 2007 through Regulation of the Minister of Manpower and Transmigration Number 5 of 2007, and has been updated several times to keep pace with industrial developments. The objectives of SKKNI are to align vocational education, training, and competency development with labor market demand. To increase the productivity and competitiveness of the Indonesian workforce. To facilitate nationally and internationally recognized competency certification. To reduce the gap between the skills taught in schools/educational institutions and the needs of industry.

Workers can take competency tests through accredited Professional Certification Institutions (LSP) to obtain SKKNI certificates, which are recognized by the government and industry. In the case of halal slaughterers, it is mandatory to obtain a certificate of competency so that the public can trust that the slaughterers have the skills to perform halal and safe slaughtering. (Ketenagakerjaan 2022)

Methodology

This study uses a qualitative research approach with a descriptive approach. Qualitative research does not use data (non-numerical), but understands human behavior, experiences, and social phenomena through the collection and analysis of its focus on context, meaning, and subjective experiences of individuals, making it very useful for studying complex social issues that are not easily measured quantitatively (Alaslan et al., 2023). Qualitative research is also naturalistic research, which is research conducted under natural conditions. Researchers do not make generalizations but analyze their research subjects in detail. In addition, this technique can be used to investigate existing problems in society and specific conditions. This allows researchers to gain new insights or reinforce existing truths. before, or even the opposite (Sugiono, 2015).

Data Collection Techniques

To collect data in the field in response to the research focus, the following data collection methods were used: observation, interviews, and documents.

1. **Observation.** A data collection technique conducted by directly observing the object, behavior, or situation being studied, then writing down the information heard, seen, and felt. This ensures that the data obtained is natural, factual, and accurate.
2. **Interview.** This is a face-to-face meeting between the researcher and the informant, where the researcher has prepared written questions to identify problems openly and exchange information, and the informant is also asked for their opinions and ideas.
3. **Documentation.** Documentation data collection refers to photos, videos, and audio recordings taken at the slaughterhouse during the research period (Alaslan et al., 2023).

Analysis Method

1. **Reduction, Reducing data** means summarizing, selecting the most important points, focusing on the most important points, and looking for themes and patterns. As a result, the reduced data will provide a clearer picture, and the data collection process will become easier for researchers. The data reduction process requires careful reading of all research data, then combining and grouping similar data based on the relationships between them (Pertwi & Weganofa, 2015).
2. **Data Presentation.** Data presentation in qualitative research can be done in research reports, charts, brief descriptions, relationships between categories, and the like. Presenting data will make it easier. To gain a better understanding of what happened, the data presented must be simple and clear so that it is easy for others to read and understand (Darmalaksana, 2020).
3. **Drawing Conclusions.** In this case, the researcher also analyzes the data to draw conclusions about the truth or facts that answer the research question. These conclusions are also verified during the research process by reflecting while writing, reviewing field notes, discussing and exchanging opinions with peers to reach a consensus or agreement, and making a thorough effort (Fadli, 2021).

Results and Discussion

Organizational structure & Commitment of the Sampang district slaughterhouse



Figure 1
Organizational structure of the Sampang Regency Slaughterhouse

Commitment of Sampang District Slaughterhouse:

1. Comply with laws and regulations related to Halal product guarantees
2. Use halal ingredients and implement halal production processes (PPH) in accordance with applicable regulations
3. Prepare human resources that support the implementation of PPH in the Company
4. Socialize and communicate halal policies to all relevant parties to ensure that all personnel maintain halal integrity in the company

The Islamic Work Ethic of Halal Slaughterers at Slaughterhouses in Sampang Regency

The research interview results concluded that the halal slaughterers at the slaughterhouse in Sampang Regency have successfully implemented the Islamic work ethic. The halal slaughterers at the slaughterhouse in Sampang Regency have satisfied their meat consumers and hope to gain the trust of the entire community of Sampang Regency, as the halal status of their work is beyond doubt because the slaughtering process is carried out in strict accordance with Islamic law. “Yes, that is very important, it has a very high value in the slaughtering process, we were taught that during training,” (Said Mr. Ahmad Junaedi, a halal slaughterer)

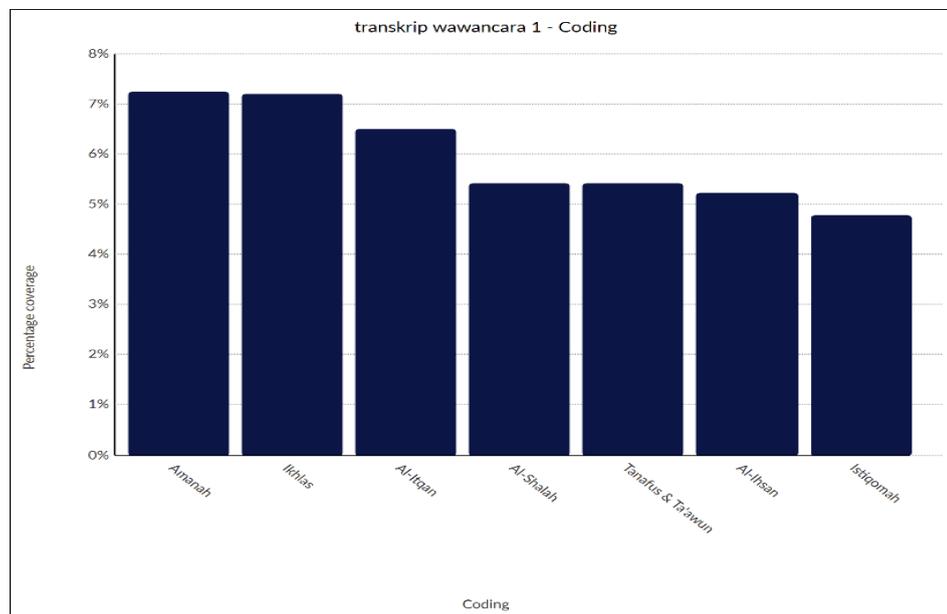
Table 1
Results of Research on Islamic Work Ethic Indicators

No.	Indicators of Islamic Work Ethic	Implemented	Not Implemented	Informant's Statement
1.	Sincerity/Ikhlas (A pure heart)	√		At the location, there are two Juleha, namely Mr.

			<p>Ahmad Junaedi and Mr. Ari Mujiono, who usually carry out the slaughtering process. “Sincerity means having a pure heart, no grudges against anyone, including colleagues, and not feeling burdened in carrying out the work as a Juleha. Everything is done and carried out solely to obtain the blessing of Allah SWT,” (Said Mr. Ahmad Junaedi)</p>
2.	Amanah (Honest)	√	<p>“Yes, for example, every day a Juleha must be honest first about animal health, which must be taken into account. If an animal is sick, it cannot be slaughtered. The slaughtering techniques taught during training must be applied, because this is very important. From reading the intention to the cutting, everything must be in accordance with Islamic law so that the meat that will be distributed is consumed in a halal manner.” (Said Mr. Ari Mujiono)</p>
3.	Istiqomah (Consistent)	√	<p>“I have to be able to adapt to other Julehas, because some of them do whatever they want, we often disagree but have to adjust. Not only that, the working hours for cutting must also be on time, which is usually from 2:00 a.m. to 5:00 a.m.” (Said Mr. Ahmad Junaedi)</p>

4.	Tanafus & Ta'awun (Competing & Helping Each Other)	√		There is almost no competition; helping each other is common practice. If an officer is bringing down an animal, I help out. then when slaughtering a cow, it cannot be done by one person, so I take the initiative to help, because at the Sampang District Slaughterhouse there are three Julehas, even though they work in shifts. If the cow to be slaughtered is very large, it is not possible for one person to do it, so the other halal slaughterer help" (Said Mr. Ahmad Junaedi).
5.	Al-Shalah (Useful)	√		"Yes, of course, to broaden our knowledge of the process and techniques of slaughtering according to Islamic law, and then to benefit others, especially the people of Sampang Regency, who have received high-quality meat." (Said Mr. Ahmad Junaedi).
6.	Al-Itqan (Consistency in work quality or steadfastness)	√		"When it comes to confidence, I already have it. I have a Competency Certificate, which means I have completed Juleha training. So Juleha here is of good quality, because it will be distributed to the market with a meat yield of 2 quintals, so I am confident," (said Mr. Ahmad Junaedi).
7.	Al-Ihsan (Doing the best and even better)	√		"Applying new knowledge as long as it does not contain

				anything that is forbidden or contrary to Islamic law” (Said Mr. Ahmad Junaedi)
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The results of the analysis presented by Nvivo in the form of a bar chart show the percentage coverage. This percentage indicates the frequency and intensity of the appearance of Islamic work ethic values in the informants' acknowledgments, with a higher percentage indicating a stronger value. The diagram shows that Amanah (trustworthiness) is 7.2%, Ikhlas (sincerity) is 7.1%, Al-Itqan (excellence) is 6.5%, Al-Shalah (piety) is 5.4%, Tanafus & Ta'awun (cooperation) is 5.4%, Al-Ihsan (benevolence) is 5.2%, and Istiqamah (steadfastness) is 4.8%. The results of the following diagram show that the values of Amnah, Ikhlas, and Al-Itqan are higher than other work ethic values. Halal slaughterers at slaughterhouses are very responsible in their work, work solely for Allah SWT, and are very confident in their ability to perform slaughtering.

The Islamic work ethic of halal slaughterers in slaughterhouses is implemented to the fullest extent possible due to the existence of the 2009 MUI FATWA regulation on proper slaughtering procedures, triggered by the Muslim majority, which means that the needs of the community must be based on halal and safety. Therefore, halal slaughterers implement slaughtering techniques in accordance with the competency certification training they have undergone to become qualified slaughterers.

Competency of Halal Slaughterers in the Slaughtering Process According to SKKNI (Indonesian National Work Competency Standards)

For the slaughtering process, a halal slaughtererss is expected to have competencies based on SKKNI (Indonesian National Work Competency Standards). Based on the results of interviews with Mr. Ahmad Junaedi Halal Slaughterers Slaughterhouses of Sampang Regency, and observations, so far, what a halal slaughterer has done sufficiently meets the competency indicators according to SKKNI number 147 of 2022 (Ketenagakerjaan, 2022).

Table 2
Research Results on Slaughtering Process Competency According to SKKNI

No.	Competence of Halal Slaughterers SKKNI	Implemented	Not Implemented	Informant's Statement
1.	Worship	√		“Yes, because there is a place for prayer there.”
2.	Physical Health Checkups	√		“Considered sick and diseased, meaning unfit for slaughter”
3.	Work Safety	√		“Wearing boots, glasses, a jacket (Katelpak), and a hat”
4.	Effective Communication	√		“Tell each other, if anyone doesn't know, then share the information with each other.”
5.	Task Implementation & Discipline	√		“Yes, the tasks have been divided among us, and we must be disciplined in working on time.”
6.	Animal Welfare	√		“Do not be cruel to animals that are to be slaughtered.”
7.	Preparation of Slaughtering Equipment	√		“Yes, use a sharp knife and a steel sharpener.”
8.	Implementation of Animal Death Status	√		“If the pupils of the eyes are dilated and the animal is not moving, it can be said to be dead.”
9.	Hygiene	√		“Cleanliness must be sterilized from the outside or inside”
10.	Implementation of Slaughtering Techniques	√		“Read the intention, say Bismillah, and mention the name of Allah SWT. Then, slaughter the animal quickly with one cut. Slaughter the animal by draining the blood through the food canal, respiratory tract/throat, and two blood vessels. The knife must also be removed from the

				front and must not be lifted.”
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Conclusion

The process of slaughtering animals for halal purposes must meet Islamic sharia standards. In addition, meat that is permissible for consumption must undergo a proper animal inspection process (free from disease or illness). Therefore, Islamic work ethics must be observed by halal slaughterers. If Islamic work ethics are fulfilled, then the slaughtering process standards according to the MUI Fatwa and Indonesian National Work Competency Standards have been implemented by halal slaughterers.

The Islamic work ethic of halal slaughterer at the Slaughterhouse in Sampang Regency has been optimally implemented in accordance with Islamic law. It is necessary to ensure that the slaughtering process remains safe, healthy, intact, and halal. The halal slaughterers at the Sampang Regency slaughterhouse have competency certification, which means they have undergone training as reliable and talented halal slaughterer. Therefore, the halal status of the meat should not be questioned by the people of Sampang and its surroundings. If halal slaughterers does not apply Islamic work ethics in the slaughtering process, it will lead to indiscipline, doubts about honesty, and halal status.

Although beef production in Sampang Regency has decreased in 2024 due to an increase in chicken meat suppliers and the presence of PMK (Foot and Mouth Disease) since 2022, the Islamic work ethic among halal slaughterer in Sampang Regency is sufficiently fulfilled.

This study is expected to provide new knowledge to halal slaughterer, who has not yet fulfilled her Islamic work ethic. Future researchers are expected to conduct more extensive research on the Islamic work ethic practiced by halal slaughterer, not only in Sampang Regency but throughout Madura Island, where the majority of the population is Muslim.

Author’s Contribution

Dian Andamari Yekti: Collecting research data and preparing draft manuscripts.

Muhammad Ersya Faraby: Director and final manuscript coordinator.

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Declaration of Competing Interest

There are no competing interests or conflicts of interest in this research

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