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ANIMAL WELFARE IN HALAL SLAUGHTER (DHABIHA): BETWEEN FIQH IMPLEMENTATION AND ECONOMIC VALUE

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Abstract

This study explores the intersection between Islamic jurisprudence (fiqh) on halal slaughter and the principles of animal welfare, particularly in light of growing global ethical standards. While halal slaughter follows a deeply spiritual framework emphasizing mercy and compassion— through requirements such as swift cutting with a sharp instrument, invocation of God's name, and minimizing suffering—international animal welfare norms, like the "Five Freedoms" set by the World Organization for Animal Health (WOAH), require humane treatment including pre-slaughter stunning. These differing frameworks have raised tensions, especially regarding the permissibility of stunning in halal contexts.

This paper adopts a normative-empirical qualitative approach, drawing on interviews with halal industry actors, auditors, Islamic scholars, and regulatory authorities, supported by literature on fiqh, international halal standards, and animal welfare protocols. The findings reveal a conceptual and practical convergence between fiqh and animal welfare values, particularly when interpreted through the lens of maqashid al-shariah (the higher objectives of Islamic law). In countries like Malaysia and Australia, stunning is allowed under strict conditions without compromising the halal status, offering a model for harmonization.

Furthermore, incorporating animal welfare enhances economic value: products certified as both halal and welfare-compliant enjoy higher market acceptance, especially in Europe and East Asia. This dual certification improves consumer trust, including among non-Muslim populations, and positions halal products as ethical commodities. Thus, rather than a compromise, animal welfare should be viewed as a complement to fiqh—a reflection of Islamic compassion and a strategic asset for global halal competitiveness.

Keywords: halal slaughter, animal welfare, fiqh, maqashid shariah, halal economy, ethical meat production.

INTRODUCTION (Calibri Light 11, Bold, spasi 1,5, spacing before 12 pt, after 0 pt)

Animal slaughter in Islam is an act of worship that not only has spiritual significance but also holds social, ethical, and economic dimensions (Yasser, 2021). In practice, halal slaughter follows the principles of Islamic jurisprudence established since the time of the Prophet Muhammad (peace be upon him), including slaughtering with a sharp instrument, carried out by a sane Muslim, quickly severing the respiratory tract and major blood vessels, and mentioning the name of Allah during the slaughter. This practice is not only considered valid according to Islamic law but also reflects a form of respect for living creatures before they are consumed by humans.

However, in recent decades, the practice of animal slaughter in Islam has faced serious challenges globally (Maulizah & Sugianto, 2024). The emergence of international standards regarding animal welfare has become a new parameter that must be considered by food industry players, including in the halal slaughter sector (Mail et al., 2021). International organizations such as the World Organization for Animal Health (OIE) developed the "Five Freedoms" principle, which includes freedom from hunger and thirst, freedom from discomfort, freedom from pain and disease, freedom to express natural behavior, and freedom from fear and distress ("Animal Welfare," n.d.). These principles have begun to be used as a reference in regulating the governance of slaughterhouses (RPH) in various countries.

Tensions arise when these standards are perceived as inconsistent with or even contradictory to halal slaughter practices. One key issue concerns stunning before slaughter, which some scholars believe can undermine the validity of the slaughter, particularly if it results in death before the animal is slaughtered according to Islamic law. Conversely, within the framework of animal welfare, stunning is considered a crucial procedure to prevent animal suffering. Several countries, such as New Zealand, Australia, and several European Union countries, have mandated stunning during the slaughter process as a prerequisite for meat exports, including halal meat (Suryanto, 2025).

This situation has sparked controversy not only among Islamic jurisprudence scholars but also within the global halal industry community. On the one hand, Muslims demand that the slaughtering process adhere to the non-negotiable principles of Islamic law. On the other hand, halal industry players face pressure from the international market to comply with regulations and animal welfare standards as a condition of cross-border trade (Thalhah, 2022). This controversy is exacerbated by the emergence of negative campaigns against halal slaughter in Western media, which often depict the practice as cruel or inhumane, even though, in Islamic teachings, proper slaughter is an expression of mercy and respect for animals. In this context, an important question arises: can the principles of Islamic jurisprudence for halal slaughter be reconciled with contemporary animal welfare standards? Or are the two value frameworks in conflict? Moreover, in the highly competitive world of global halal product trade, how does the application of these two standards—fiqh and animal welfare—affect the economic value of the halal product itself?

These questions are highly relevant because the halal industry is not a marginal economic entity. The economic value of the global halal product market reaches trillions of US dollars annually (Herianti et al., 2023). According to the Global Islamic Economy Indicator (GIEI) report, the halal food and beverage sector is experiencing rapid growth, particularly in non-Muslim countries with significant Muslim populations, such as the United Kingdom, Germany, and France (Liaqat, 2023). In these countries, acceptance of halal products is strongly influenced by public perceptions of ethical slaughter. When the slaughter process is deemed inconsistent with animal welfare principles, halal products can be rejected or even banned. This poses a strategic challenge for halal meat-producing countries such as Indonesia, Malaysia, and Brazil, which rely on Muslim and non-Muslim markets for their exports abroad(Harati & Farzaneh, 2024). The mismatch between the Islamic jurisprudence (fiqh) and animal welfare systems can hinder market penetration, reduce competitiveness, and weaken the economic added value of the halal industry itself.

Based on the background and main issues, this study aims to analyze the intersection and tension between the fiqh of halal slaughter and the principles of animal welfare, and examine the impact of the implementation of both on economic value, especially in the context of global halal product trade. In more detail, this study will: Identify the principles of fiqh of slaughter that intersect or align with modern animal welfare standards. Examine field practices in halal slaughterhouses in integrating the two standards. Analyze how the market accepts halal meat that applies animal welfare standards, both in Muslim-majority and non-Muslim countries. Assess whether the implementation of animal welfare can add value to the halal economy, or instead become a burden for industry players. Through a normative-empirical approach, this study is expected to provide a scientific contribution to the contemporary debate on the ethics of slaughter and the future of the halal industry in the era of globalization of values.

This research has several important implications, both from an academic, practical, and public policy perspective. It will enrich academic discourse on the relationship between classical Islamic jurisprudence (fiqh) and modern principles such as animal welfare. By approaching this issue from the perspective of the maqasid al-shariah (objectives of sharia), this research demonstrates that Islamic teachings on slaughter do not contradict the ethical principles of animal welfare, but rather embody a spirit of mercy and compassion for creatures. The research findings can serve as a practical reference for halal industry players, slaughterhouses, halal auditors, and halal certification bodies in designing slaughter procedures that are not only sharia- compliant but also meet global consumer expectations. Thus, halal practices become not only a religious symbol but also an ethical advantage with high market value.

By examining the economic impact of integrating fiqh and animal welfare, this research can provide policy recommendations for the government, particularly in developing national and international halal standards. This is crucial given the growing potential of the halal economy and Indonesia's need to become a key player in the global halal supply chain. This research can also help address negative misperceptions about halal slaughter, which are often misunderstood by non-Muslim communities. With its evidence-based approach and scientific argumentation, the results of this study can contribute to cross-cultural and interfaith dialogue on the ethics of animal treatment.

LITERATURE REVIEW AND HYPOTHESIS FORMULATION

Animal Welfare Concept

The concept of animal welfare is an important part of modern ethics in the treatment of animals, especially in the context of the livestock and slaughter industries. According to the definition from the World Organization for Animal Health (OIE), animal welfare is a condition in which animals are in a state of physical and mental health, able to adapt to the environment, and do not experience unnecessary suffering ("Animal Welfare," n.d.). This concept is further formulated in five basic freedoms (Five Freedoms), namely: (1) freedom from hunger and thirst; (2) freedom from discomfort; (3) freedom from pain, injury, and disease; (4) freedom to express natural behavior; and (5) freedom from fear and stress. This standard has become an international reference in animal management, including in the process of raising, transporting, and slaughtering.

In the context of slaughterhouses (RPH), animal welfare principles encourage the implementation of hygienic facilities, gentle handling, professional butcher training, and the use of pre-slaughter stunning methods to minimize pain. While these principles are widely respected globally, they are controversial when applied to the halal slaughter system, which has its own set of regulations. Therefore, it is important to explore the extent to which animal welfare values can be integrated into halal slaughter practices without violating Islamic law.

Fiqh of Halal Slaughter

In Islamic law, animal slaughter serves not only as a technical process, but also as a form of worship that contains spiritual and ethical values (MILA, 2021). Islamic fiqh clearly regulates the requirements for valid slaughter, which encompass several key aspects (Kaco & Fitriana, 2020; Malik et al., 2023). First, the slaughterer must be Muslim, sane, and understand the correct procedures. Second, the slaughtering tool must be sharp and capable of quickly severing major blood vessels to avoid animal suffering. Third, the slaughtering method must sever the respiratory tract (*hulqum*), the alimentary tract (*mari'*), and two major blood vessels (*wadajain*) in one swift motion. Fourth, reciting the name of Allah (*basmalah*) is mandatory before slaughtering as a form of acknowledgment of God's ownership of the creature. Fifth, the animal must be alive at the time of slaughter and must not die before complete blood oozing.

All these procedures are intended not only to ensure the halal status of food, but also to reflect the value of compassion for living creatures, as emphasized in the maqashid al-shariah (objectives of sharia). In this regard, maqashid such as *hifz al-nafs* (protection of life), *hifz al-din* (protection of religion), and *hifz al-mal* (protection of property) serve as relevant normative frameworks (*Mengenal Tujuan Dan Tingkatan 5 Maqashid Syariah*, n.d.). Therefore, when fiqh is viewed from the perspective of maqashid, interpretative space emerges that allows for adaptation to animal welfare standards as long as it does not neglect the main principle of halal status.

Previous Studies

Several previous studies have addressed the issue of integrating halal slaughter and animal welfare standards. Research by (Alam et al., 2024) shows that Islamic slaughter, when performed correctly, can result in a quick and minimally painful death, even without stunning. This challenges the assumption that slaughter without stunning is always more painful. Meanwhile, a study in the UK by (Fuseini et al., 2022) stated that resistance to halal slaughter among non-Muslims stems primarily from a lack of understanding of Islamic methods and values. They recommend transparency and public education to bridge negative perceptions.

In Indonesia, (Kemenag, n.d.) highlighted limitations at the operational level, such as a lack of slaughterhouse training, the absence of standard procedures related to animal welfare in halal slaughterhouses, and weak supervision. This puts the risk of halal slaughtering being suboptimal, both from a sharia and animal ethics perspective. Data from the Ministry of Religious Affairs' BPJPH shows that as many as 85% of animal and poultry slaughterhouses in Indonesia do not yet have halal certification, indicating weak supervision and unfulfilled operational procedures. On the other hand, (*Navigate the Halal Regulations of Importing Countries | AHDB*, n.d.) noted that export markets, particularly to European and Middle Eastern countries, have shown a positive response to halal products that also comply with animal welfare standards. Halal-welfare-friendly certification can increase sales value and expand market access.

These findings reinforce the relevance of a more in-depth study of the intersection between fiqh and animal welfare, especially in the increasingly complex context of global trade.

Theoretical Framework

In examining the relationship between halal slaughter and animal welfare principles, the theoretical framework used in this study is the maqashid al-Shari'ah approach and Islamic economic principles. Maqashid al-Shari'ah, as a normative-theological approach, emphasizes that all Islamic law aims to bring benefits (*goodness*) and prevent harm (*mafsadah*) (Sholihah et al., 2025). In the context of slaughter, maqashid not only maintains the validity of sharia but also includes the protection of living creatures as part of rahmatan lil 'alamin. Therefore, the aspect of animal welfare can be positioned as part of maqashid if the goal is to prevent suffering and provide humane treatment to animals.

From an Islamic economic perspective, production and consumption activities must meet the criteria of *halal* (legally valid) and *thayyib* (good and ethical) (Barakah et al., 2020). Slaughter that takes animal welfare into account not only strengthens sharia legitimacy but also provides added economic value by increasing market confidence in the product's quality and ethics. In global trade, halal products that also meet international ethical standards have the potential for broader penetration, making ethics a competitive economic strategy.

With this approach, this article attempts to build a narrative that halal slaughter in line with animal welfare does not conflict with Islamic law, but can instead be an ideal model that unites spiritual, moral, and economic values within a sustainable framework.

RESEARCH METHODS (Calibri Light 11, Bold, spasi 1,5, spacing before 12 pt, after 0 pt)

This research uses a descriptive qualitative approach with a normative-empirical foundation. This approach was chosen because the issue under study—namely, the integration of the Islamic jurisprudence principles of halal slaughter and animal welfare standards—is complex, multidimensional, and requires in-depth exploration of Islamic law, animal ethics, and economic dynamics. The normative approach is used to examine applicable sharia provisions and legal standards, while the empirical approach is used to understand field practices and industry players' responses to these realities.

The data in this study were obtained from two main sources: primary data and secondary data. Primary data were collected through semi-structured interviews with various key informants representing a spectrum of actors in the halal slaughter industry. These informants included halal industry players (slaughterhouse managers, halal product exporters), halal auditors and consultants from halal certification bodies such as LPPOM MUI, Islamic jurisprudence scholars with authority in interpreting slaughter laws, as well as regulators and policymakers from institutions such as the Indonesian Ulema Council (MUI), the Halal Product Assurance Agency (BPJPH), and local veterinary authorities. In-depth interviews were conducted to explore the understanding, attitudes, challenges, and expectations of each party regarding the integration of sharia and animal welfare standards.

The secondary data were obtained from literature reviews, including classical and contemporary fiqh texts discussing the laws of slaughter, national and international halal regulatory documents such as MS 1500:2019 (Malaysia Standard) and UAE.S GSO 993:2015, and global halal industry reports from research institutions such as DinarStandard and State of the Global Islamic Economy. Furthermore, the author analyzed slaughter guidelines from the World Organization for Animal Health (OIE) and FAO to compare universally applicable animal welfare principles.

The analytical techniques used in this study were thematic and comparative analysis. Thematic analysis was used to identify key patterns from the interview results and related documents, specifically examining the responses and positions of each actor on the issue of animal welfare in halal slaughter. Meanwhile, a comparative analysis was conducted to compare the principles of Islamic jurisprudence (fiqh) regarding slaughter with international animal welfare standards, in order to identify any significant similarities or differences. Furthermore, an economic analysis based on halal added value was conducted, assessing how the implementation of animal welfare standards can affect the selling price, market access, and consumer trust in halal products.

With this methodological approach, the research is expected to provide a complete and objective picture of the realities, challenges, and opportunities for the integration of contemporary sharia and ethical values in the context of halal slaughter, as well as its contribution to the economic competitiveness of the halal industry globally.

RESULTS AND DISCUSSION (Calibri Light 11, Bold, spasi 1,5, spacing before 12 pt, after 0 pt)

Meeting Point between Fiqh and Animal Welfare Principles

One of the key findings of this study is the conceptual and practical intersection between the Islamic jurisprudence (fiqh) principles of halal slaughter and the principles of animal welfare as formulated by international organizations such as the OIE. In Islamic tradition, slaughter is not simply the act of slaughtering an animal, but rather an act of worship encompassed by the values of compassion (*rahmah*), responsibility, and respect for living creatures. The Prophet Muhammad (peace be upon him) explicitly forbade cruel treatment of animals, even in the context of slaughter. In one hadith, he said:

إِنَّ ٱللَّ كَتَبَ الإِحسَانَ عَلَى كُ ِّل شَيْءٍ، فَإِذَا قَتَلْتُم فَأَحسِنُوا القِتْلَةَ، وَإِذَا ذَبَحتُم فَأَحسِنُوا الذِبحَةَ، وَليُحِدَّ أَحَدُكُم شَفْرَتَهُ، وَليُرِحْ ذَبِيحَتَهُ (رواه مسلم)

"Indeed, Allah requires doing ihsan (good) in everything. If you kill, then kill in a good way. If you slaughter, slaughter in a good way. Sharpen your knife and ease the suffering of the animal you slaughter." (HR. Muslim)

The principle of avoiding suffering and ensuring the quickest possible death aligns with animal welfare standards, which emphasize minimizing pain. In Islamic jurisprudence (fiqh), the ideal slaughtering technique involves using a sharp instrument, cutting in one go, and quickly severing the respiratory tract and major blood vessels, thus sparing the animal prolonged suffering. This also promotes maximum blood removal (exsanguination), which is believed to be more hygienic and in accordance with the principle of *thayyib* (good and clean). This practice substantially aligns with the third principle of the Five Freedoms, namely freedom from pain, injury, and disease.

However, one of the most crucial issues at this meeting is the use of stunning before slaughter. Globally, stunning is used to render animals unconscious before slaughter, with the aim of reducing fear and pain. Most animal welfare standards make stunning an ethical requirement. However, within Islamic jurisprudence, this practice is controversial.

Some Islamic scholars reject stunning due to concerns that it could cause the death of the animal before it is slaughtered according to Islamic law. If an animal dies as a result of stunning, it is considered a carcass and is forbidden for consumption. However, contemporary Islamic scholars, including several fatwas from the Indonesian Ulema Council (MUI), the European Council for Fatwa and Research (ECFR), and Egypt's *Dar al-Ifta*, have made allowances for stunning as long as it does not cause death and the animal is still biologically alive at the time of slaughter. In fact, several countries with large Muslim populations, such as Malaysia (through MS 1500:2019) and the United Arab Emirates (through GSO 993:2015), have regulated the use of stunning as a permissible method according to Islamic law, subject to strict conditions.

This perspective demonstrates the flexibility of Islamic jurisprudence (fiqh) in addressing modern ethical challenges without losing sight of the fundamental principles of Sharia. Thus, controlled stunning practices can bridge the gap between Sharia compliance and international animal welfare demands, provided they are strictly monitored and accompanied by appropriate technical standards. Overall, this study confirms that the Islamic jurisprudence of halal slaughter and animal welfare principles are not two completely contradictory systems, but rather share fundamental values that can be synergized, particularly regarding the ethical treatment of animals. With the right approach, these two value systems can reinforce each other and provide a model of slaughter that is legitimate, ethical, and accepted by the global market.

Field Implementation: Challenges and Innovations

The implementation of halal slaughter, which takes animal welfare into account, at the field level, shows significant variation across countries, both in terms of regulations, infrastructure, and human resource readiness. A comparison of halal slaughterhouses (RPH) in Indonesia with those in major exporting countries such as Australia, Brazil, and Malaysia provides a stark contrast in terms of the seriousness of integrating sharia standards and animal welfare.

In Indonesia, most halal slaughterhouses still operate with minimal infrastructure, limited sharia-compliant stunning facilities, and limited oversight of animal welfare principles. Some slaughterhouses have not implemented systematically verified standard procedures for halal slaughter, and butchers' understanding of Islamic jurisprudence (fiqh) and animal welfare remains variable. Furthermore, halal auditing and animal welfare oversight systems are not yet fully integrated, making comprehensive quality control difficult. This impacts market perception and trust, particularly in export destination countries with strict animal welfare regulations.

In contrast, countries like Australia and Brazil have become major players in halal meat exports to Muslim markets thanks to their success in integrating Islamic sharia standards with animal welfare protocols. Slaughterhouses in both countries operate halal assurance systems directly supervised by local and international halal auditors. The stunning process is carried out in accordance with fatwas approved by religious institutions such as the Indonesian Ulema Council (MUI) or the Indonesian Ulema Council (JAKIM), and is conducted by professionals with adequate training. Animal welfare audits are also part of export certification, making the slaughtering process more transparent, efficient, and acceptable to various parties.

Meanwhile, Malaysia is a leading example in implementing a standardized and integrated halal slaughter system. The MS 1500:2019 standard issued by the Malaysian Department of Standards not only stipulates aspects of Islamic jurisprudence (fiqh) but also mandates compliance with animal welfare standards. The standard allows stunning to be permitted provided the animal is not killed before slaughter and is carried out by a certified operator. This process is monitored through the Halal Assurance System (HAS), combined with welfare auditing mechanisms, making Malaysia's halal slaughter system an international reference model.

On the other hand, this research also uncovered several key challenges faced in implementing the integration of sharia and animal welfare, particularly in developing countries like Indonesia. First, a lack of training for slaughterers and slaughterhouse operators leads to a lack of understanding and technical skills in implementing slaughter standards that meet both aspects simultaneously. Second, limited infrastructure, both in the form of sharia-compliant stunning equipment and digital-based monitoring systems, hinders the standardization of procedures. Third, there is cultural and religious resistance, both from industry players and the public, who consider the practice of stunning a foreign innovation that could potentially threaten the validity of sharia-compliant slaughter. These concerns often arise from a lack of understanding or openness to contemporary ijtihad and authoritative fatwas that permit stunning under certain conditions.

Despite the challenges, local innovations are emerging, such as halal slaughter training by the Indonesian Food and Agriculture Authority (BPJPH) and the involvement of veterinarians in the halal certification process in several regions. This demonstrates that integrating sharia principles and animal welfare is possible, provided it is supported by cross-sector commitment, adaptive government policies, and increased public awareness. By considering best practices from other countries and local dynamics, the integration of fiqh and animal welfare standards can serve as a strategy to improve the quality of national halal slaughter, as well as a competitive advantage in facing the increasingly complex and ethically oriented challenges of global halal product trade.

The Economic Value behind Welfare-Based Halal Slaughter Practices

In addition to its ethical and spiritual basis, the application of animal welfare principles in halal slaughter also has significant economic impacts, particularly in the context of global halal product trade. The findings of this study indicate that international markets, particularly in Europe and East Asia, are increasingly stringent in requiring animal welfare standards as part of the import regulations for meat products, including halal meat. In the European Union, for example, the implementation of animal welfare regulations has become a legal and moral norm, where slaughter practices that do not meet animal welfare standards can be rejected or have their access to the market restricted. Countries such as Germany, the Netherlands, and Norway even require stunning in the slaughter process, including for halal-labeled products.

This phenomenon demonstrates that global consumers today are not only considering halal aspects according to Islamic law, but are also beginning to pay attention to how the slaughtering process is carried out, whether it takes into account ethical values, animal welfare, and environmental sustainability. Especially among the younger generation and non-Muslim consumers who care about ethical consumption, the halal label alone is considered insufficient if it is not accompanied by ethical assurance. Therefore, a new trend has emerged in the form of dual certifications, such as "halal-welfare-friendly" or "halal and humane slaughtered," which have become unique selling points and created a premium market niche.

In this context, the application of animal welfare principles to halal slaughter has been proven to increase economic added value. Products with a halal label that also demonstrate compliance with animal welfare standards tend to command a higher selling price (premium price) and broader access to international distribution networks. In some countries, this certification is even a prerequisite for public procurement or sales in large retailers. This demonstrates that the ethical dimension of food production has now become a profitable business strategy, no longer simply a matter of moral compliance.

The long-term effects of this trend are significant. First, it opens up access to the global halal market, especially to regions that have previously faced obstacles due to negative perceptions of Islamic slaughter practices. The implementation of animal welfare standards can serve as a tool of economic and cultural diplomacy to demonstrate that Islam does not conflict with universal humanitarian principles. Second, interfaith consumer trust in halal products is increasing. Halal products are no longer consumed solely by Muslims, but also by the general public, who view halal as a symbol of quality, cleanliness, and ethical production.

Furthermore, the integration of Islamic jurisprudence (fiqh) on slaughter and animal welfare also impacts national competitiveness in the halal industry. Countries that can demonstrate that their halal products meet global spiritual and ethical standards will more easily penetrate export markets, attract investment, and become part of the international halal supply chain. This can strengthen the position of Islamic economics as a system that is not only normatively legitimate but also practically superior. Thus, the economic value of implementing animal welfare in halal slaughter lies not only in consumer demand but also in the halal industry's ability to adapt, innovate, and build a global reputation based on contextual and sustainable sharia values.

CONCLUSION (Calibri Light 11, Bold, spasi 1,5, spacing before 12 pt, after 0 pt)

Based on the findings and discussion presented, it can be concluded that the principles of Islamic jurisprudence in halal slaughter essentially support the concept of animal welfare, especially when interpreted contextually and in accordance with the maqasid al-syariah. Islamic teachings highly uphold the value of compassion for living creatures and teach that slaughter must be carried out in the quickest, most painless manner, and respect the life of animals as creatures of God. This aligns with the basic principles of animal welfare, which emphasize humane and ethical treatment of animals, including during the slaughter process.

This research demonstrates that combining sharia values and animal welfare standards is not a compromise with religious teachings, but rather a strategic step that strengthens the spiritual, ethical, and functional dimensions of halal slaughter. By understanding fiqh dynamically—through the maqasid approach—the practice of stunning that meets sharia requirements can be justified as a form of ihsan (goodness) toward animals, while also addressing consumer demands and global market regulations.

Furthermore, the integration of Islamic jurisprudence (fiqh) and animal welfare has significant economic implications. Halal products processed with ethical animal welfare considerations have added value to international consumers, particularly in Europe and East Asia, which demand ethical slaughtering practices. The halal-welfare-friendly label has become a symbol of quality, trust, and competitive advantage in the global market. This positions animal welfare not merely as a technical complement but as part of the sustainability strategy of the global halal market.

Therefore, it can be affirmed that animal welfare in halal slaughter enhances the maqasid of sharia, not hinders it. It reinforces Islam's message of mercy for all creatures, while paving the way for halal slaughter to develop as a religious practice that also excels in ethics and economic competitiveness. The integration of these values should be the primary foundation for developing inclusive, adaptive, and future-oriented national and international halal policies.

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