



Exploring Community Perceptions of Halal Slaughtering: Its Impact on Family and Social Obligations in Ampara District, Sri Lanka

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Abstract

Islam serves as a comprehensive guide for human beings, governing their daily affairs, including earthly life and the hereafter. Islamic jurisprudence categorises all human conduct into permissible (halal) and forbidden (haram). Islam emphasises the proper preparation of halal meat for consumption. This study aims to explore perceptions of halal slaughtering among butchers in the Ampara district of Sri Lanka's Eastern province. In this qualitative study, researchers used a descriptive approach. Data were collected through questionnaires and literature review to construct a framework of Halal Slaughtering (Dhabihah). The study used Purposive Sampling Method (PSM) to select 100 butchers, with 88 usable questionnaires returned (Response rate 88%). Descriptive statistical analysis was conducted using SPSS (Version 24). Findings indicate participants have a comprehensive understanding of halal slaughtering practices as prescribed in Islamic law. However, the study identifies areas of deficiency in perceptions, particularly regarding animals not witnessing slaughter ($\bar{X} = 3.00$), facing the Qiblah ($\bar{X} = 3.01$), and severing trachea, larynx, and associated structures in a single operation ($\bar{X} = 3.09$). Knife sharpening ($\bar{X} = 4.98$) and continuous slaughter of multiple animals recitation of "Bismillahi Allahu Akbar" during slaughtering cannot be ensured. To ensure strict implementation of halal slaughtering, The Halal Assessment Council (HAC) should initiate mechanisms to ensure halal slaughter and issue authenticity certificates, Al Cylon Jamiyyathul Ulama and All Mosques Federation organise awareness programmes for butchers and provide guidance, and revoke permits for proprietors not adhering to halal regulations. Furthermore, the researchers posit that the study's outcomes will establish a foundation for future research endeavours and prompt policymakers to consider regulating halal slaughtering processes.

Keywords: Halal slaughtering, Halal Food, Dhabihah, Butchers' Perceptions, Ampara District of Sri Lanka

Introduction

People's dietary choices typically vary according to their cultural and religious beliefs. For instance, kosher refers to food prepared in accordance with the dietary laws outlined in the Torah,¹ while vegetarians generally abstain from consuming meat. The majority of vegetarians are adherents of Hinduism. This dietary choice serves as an indicator that no meat is utilised in their cuisine.² Similarly, there exists another group, the Shaiva sect, whose members are called vegans. They refrain from consuming any food derived from animals and eschew the use of products manufactured from animal skins.³ In a broader context, the Islamic halal designation has a significant position in the global market.

The concepts of halal and haram, within the Islamic framework, are well-defined principles that pertain to various aspects of a Muslim's daily life.⁴ Halal encompasses all facets of Muslim dietary habits, business transactions, dressing choices for both genders, marital relations, adoption, property rights, and social behaviours.⁵ When a Muslim adheres to these rituals with sincere intention, their actions are considered *ibadah* (worship).⁶ In this regard, Tieman (2011) emphasises that halal and haram are universal terms that relate to all aspects of human life, such as *Ibadat*, *mu'amalat*, *munakahat* etc.⁷

The Arabic term '*halal*' denotes 'lawful', 'permissible' or 'permitted by Islamic Shari'ah'.^{8&9} Yusuf al-Qarlawi (1994) defines "*Halal* in Islamic jurisprudence as what is permitted to commit, the implication of which is not prohibited by the Almighty, and the actions of a *mukallaf* (a person to carry out the law of *taklif*) who is permitted."¹⁰ *Halal* may also be conceptualised in a broader sense as an act, entity, or conduct over which an individual possesses discretion and for which one may be rewarded for adherence or penalised for non-adherence to a specific conduct or commitment. A matter is identified as halal either through the explicit and implicit legal evidence of

¹ Saeed, T.A. "Food Additives And Their Applications In The Production Of Halal And Kosher Foods." In: Ahmed Osman, O., Moneim Elhadi Sulieman, A. (Eds) *Halal And Kosher Food*. (Springer, Cham. 2023) https://doi.org/10.1007/978-3-031-41459-6_19

² Saintila J, Rojas-Humpire R, Newball-Noriega EE, Huancahuire-Vega S, Ignacio-Cconchoy FL, Calizaya-Milla YE. "Analysis Of Adherence To A Healthy Lifestyle Among Vegetarian And Non-Vegetarian Peruvian University Students: A Cross-Sectional Survey". (*Plos ONE*, 2024) 19(2): E0299317. <https://doi.org/10.1371/journal.pone.0299317>

³ Shah, S., & Thanki Joshi, H. "Factors Shaping The Adoption Of Sustainable Vegan Diets". *International Journal Of Consumer Studies*, 48(2) (2024); E13034. <https://doi.org/10.1111/ijcs.13034>

⁴ Murti, T. W. "Halal Life Style And Global Trade". *The 7th International Seminar On Tropical Animal Production Contribution Of Livestock Production On Food Sovereignty In Tropical Countries*, 2, (2017); 33-39.

⁵ Nafis, M. C. "The Concept Of Halal And Thayyib And Its Implementation In Indonesia Konsep Halal Dan Thayyib Beserta Implementasinya Di Indonesia". *Journal Of Halal Product And Research*, 2(1), (2019); 1-5.

⁶ Tieman, M. "The Application Of Halal In Supply Chain Management: In-Depth Interviews". *Journal Of Islamic Marketing*, 2(2), (2011); 186-195. <https://doi.org/10.1108/17590831111139893>

⁷ Ibid., 186.

⁸ Aziz, N. I. A., & Ahmad, F. A. "The Halal Lifestyle Of Muslim Working Women." *International Journal Of Academic Research In Business And Social Sciences*, 8(5), (2018). <https://doi.org/10.6007/ljarbss/v8-i5/4489>

⁹ Zannierah, S., Marzuki, S., Nadiyah, Z., & Yazid, A. *The Anatomy Of Halal Slaughtering : Issues And Challenges*. (2016). 14 August 2024. Available At <https://www.researchgate.net/publication/306380068>

¹⁰ Zawawi, M., Ramli, N., & Zaki, And S. Z. N. "Understanding The Concept Of Halal For Muslims And Its Impact On The Tourism Industry". *Malaysian Journal Of Consumer And Family Economics*, 11-21 (2018).

Islamic jurisprudence or through the intellectual effort of a *mujtahid (ijtihad)*.¹¹ Conversely, "haram" refers to a forbidden act in Islamic Law.¹² By engaging in such acts, an individual incurs divine displeasure and punishment.

A Muslim's daily life activities are categorised into two primary components: *haram* and *halal*. A third category exists between these two, referred to as "*al-mubah* (permissible)" in Islamic Law.¹³ Allah has used the term "*Halal (حلال)*" in various instances within the Qur'an, notably in verses 2:168, 3:93, 5:5, 5:88, 8:69, 16:114, 4:160 and 22:30. The concept of halal in Islamic jurisprudence is elucidated by verse 88 of Surah *al-Ma'ida*:¹⁴ "*Eat of the good, lawful things provided to you by Allah. And be mindful of Allah in Whom you believe*" (Al-Quran 5:88). In this Qur'anic verse, Allah instructs His servants to consume the clean and good things (wholesome) as food in this world. Consequently, in recent years, products and services such as Halal Quality Certification, Halal Tourism, Halal Lifestyle and Halal Slaughter have become benchmarks in the global market.¹⁵

The term "*Halal food*" encompasses two primary considerations based on observation. Firstly, the food must be deemed permissible by Islamic standards, and secondly, the methods employed in its preparation must be considered permissible according to Islamic jurisprudence. For instance, KFC/Bairaha chicken meat is considered acceptable. Islam permits the consumption of chicken meat. Furthermore, Islamic jurisprudence sanctions the particular food based on the method of chicken slaughter, the additives utilised in meat preparation or processing, and the hygiene standards of the individual involved in its preparation. This comprehensive approach underpins the global "*Halal food*" designation.

Moreover, *Halal* food is defined as food permitted by Islamic jurisprudence. It should not contain any compounds prohibited by *Shari'ah* in the particular product or food, and any equipment prohibited by Islamic *Shari'ah* should not be employed in the processes of manufacturing, processing, transmitting and storing a product.¹⁶ Specifically regarding halal food, Shafie Othman (2006) elucidates: "Animals are halal slaughtered, halal stored, displayed, and prepared with a view to health and hygiene. Moreover, *halal* slaughter is strictly applied only to animals that are considered halal and allowed to be eaten".¹⁷

Globally, there is significant discourse surrounding animal welfare. Particular attention is paid to the humane treatment of animals during slaughter for food consumption.¹⁸ Non-Muslim countries, in particular, demonstrate heightened concern regarding *Halal* slaughtering practices. This is attributed to the fact that meticulous attention to the basis of food consumption is intrinsically linked to a Muslim's doctrine of faith.¹⁹ Thus, a Muslim fulfils Allah's commandments by consuming pure, halal foods.²⁰ Conversely, several studies have indicated that halal slaughter is often

¹¹ Kamali, M. H. *Principles Of Islamic Jurisprudence*. (Islamic Texts Society), (2005).

¹² *Ibid*.

¹³ Saheed Abdullahi Busari, "Exploring The Islamic Approach To Halal Science : Analysis Of Ijtihad Methodology For Determining Permissibility And Prohibition Of Blood Plasma In Food Additives," *Journal Of Halal Industry & Services* 7, No. 1 (2024): 1-15, <https://doi.org/10.36877/Jhis.A0000486>.

¹⁴ Jurnal Ilmiah Keagamaan, "Halal And Haram Foods," *Islamologi : Jurnal Ilmiah Keagamaan* 1, No. 2 (2024): 2-9.

¹⁵ Surianom Miskam, Norziah Othman, And Noradha Ab Hamid, "An Analysis Of The Definition Of Halal: Shari'ah Vs Statutes," *Researchgate*, No. December (2015): 111-21.

¹⁶ *Ibid*.

¹⁷ Sharifah Zannierah Et Al., "The Anatomy Of Halal Slaughtering : Issues And Challenges," 2016.

¹⁸ Hassan Abdel Aziz Aidaros, "Proper Application Of Halal Slaughter," *Conf. OIE*, 2013, 1-4.

¹⁹ Zannierah Et Al., "The Anatomy Of Halal Slaughtering : Issues And Challenges."

²⁰ Aidaros, "Proper Application Of Halal Slaughter."

overlooked in countries where Muslims constitute the majority of the population globally.

Islam consistently emphasises the importance of animal welfare.²¹ The Prophet Muhammad (PBUH) articulated this principle concerning the treatment of animals: "A good deed to an animal is as meritorious as a good deed to a human being, whereas an injury or injustice to an animal is equivalent to an injury to a human." This statement elucidates the necessity for humans to exercise caution in their interactions with animals.

Islamic doctrine delineates specific methods for the slaughter of animals for food. Riaz and Chaudry (2004) observe halal slaughter: "In Islam, the animal's neck is slit, along with the neck veins, trachea and oesophagus at once, and the animal's head is not to be cut off." The prescribed procedure dictates that animals should be slaughtered with a sharp knife, and prior to slaughter, sheep and cattle should be positioned on one side, while camels should be made to stand (Ibn Majah 3170). The sword should be sharpened before the animal is prepared for slaughter (Hakim Vol. 4, page 257), and the name of Allah (*Bismillah*) and Takbeer (*Allahu Akbar*) should be recited (Bukhari 5565).

The World Organisation for Animal Health was established to provide guidelines regarding animal treatment, aiming to protect and promote animal welfare globally. This organisation posits that among the various methods of animal slaughter practised worldwide, Halal slaughter is the most efficacious. Consequently, the Islamic Organisation presents two primary justifications for rendering meat from animals religiously halal: the provision of safe, expeditious food to consumers and the facilitation of a relatively painless death for animals, thereby contributing to animal welfare.

On the other hand, today, it is very challenging to ensure halal slaughter. This is due to the use of technological tools instead of traditional slaughter methods. The need for new *ijtihad* is necessitated when new methods of slaughtering animals and the tools used to slaughter them are newly discovered. Mufti Arinthavati (President and Director of LPPOM MUI) notes his observation regarding the slaughter of chickens in markets: "Instead of *tabah* (slaughtering) a chicken, they only injure the skin on its neck. Nevertheless, the nerves in the throat are not completely cut. Additionally, slaughtered chickens are often immersed in hot water to remove their feathers without confirming their death. Therefore, there exists a possibility of death due to the heat of hot water. The majority of these incidents are attributable to individuals unfamiliar with the Islamic halal method of slaughter. "This statement raises concerns regarding the adherence to halal slaughter methods for chickens."²² In response to such issues, in 2009 The Indonesian Council of Ulama-MUI introduced the Halal Slaughter Certification Standards to ensure compliance with halal slaughter practices.

Sri Lanka is a unitary state with a multi-ethnic population. The total population exceeds 22 million. The population of Sri Lanka comprises Buddhists (75%), Hindus (15%) and Muslims, referred to as "Moors" (9%).²³ Within Sri Lanka, the Eastern Province has the highest concentration of Muslims, with the Ampara District having the

²¹ Ahmad Sunawari Long, Aahamed Sarjoon Rrazik, And Iqbal Saujan, "Islamic Law On Animal Rights And Welfare In The Sri Lankan Context: An Islamic Analysis On The Animal Welfare Bill Of 2006," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, No. 2 (2023): 1194-1218, <https://doi.org/10.22373/sjhk.v7i2.16020>.

²² Yana, "What Is Islamic Method For Halal Slaughter?," LPPOM MUI :Gedung Global Halal Centre Jl. Pemuda, 2023.

²³ Cences Of Population And Housing, "Census Of Population And Housing," 2012.

largest Muslim population numerically.²⁴ The livestock sector contributes 1.2 per cent of Sri Lanka's gross domestic product. As of 2023, the primary livestock breeds were estimated to include 16 million chickens, 1.1 million cattle, 0.3 million buffaloes, 0.1 million pigs, 0.3 million goats, sheep, and 0.01 million ducks.²⁵ Consequently, meat production has been a significant sector contributing to economic growth. The Sri Lankan government has implemented various policies to support the growth of the livestock sector. These include providing subsidies for livestock farming, promoting modern farming technologies, and facilitating farmers' access to credit and insurance. These policies aim to enhance productivity, improve the quality of livestock breeds, and create a favourable environment for investment in the sector.

Muslims consume more meat than other ethnic groups in Sri Lanka.²⁶ Meat is essential on the menu during Muslim festivals such as Uzhiyyah, Eid al-Adha, and weddings. Beef, mutton and chicken are the most commonly consumed meats among Muslims. Furthermore, it is noteworthy that the majority of meat traders in Sri Lanka are Muslims. There are also methods of slaughtering animals as an alternative to Islamic halal animal slaughtering. Therefore, it is challenging for Muslims to choose halal meat. Additionally, Sri Lankan Muslims face challenges since Halal is not practiced in Muslim areas, even though they practice traditional slaughtering methods. Within this context, this study has endeavoured to investigate the perceptions of Muslims engaged in meat sales in the study area regarding halal animal slaughter.

Problem Statement

Meat constitutes a significant component of dietary preferences across populations. In Sri Lanka, Muslims consume meat as a staple food more frequently than Hindus, Buddhists, and Christians. The majority of meat is commercially slaughtered and distributed to the public through retail establishments. Concerns have arisen regarding the halal status of meat sold to consumers in the study area. The researchers observed that these concerns stemmed from the sale of improperly animals are being sold as non-halal (due to improper slaughtering or accidental death) and non-adherence to halal slaughter practices. Certain meat traders are also procuring and selling meat from non-Muslims as well as muslims who are not trained in halal slaughter. Furthermore, the absence of halal certification displays in meat shops precludes confirmation of the sellers' knowledge regarding halal animal slaughter procedures. This has been a challenge to the halal food choice of Eastern Sri Lankan Muslims. While the meat of bovine, caprine, and avian species is generally considered halal, uncertainties persist regarding the appropriate adherence to halal principles of Islamic jurisprudence during slaughter. Additionally, the researchers noted that in the study area, deceased cattle were slaughtered and sold without obtaining requisite health inspection certificates, and indirect sales occurred on days when certain meat types were prohibited by governmental regulations. Within this context, the study examined the perceptions of meat sellers regarding halal animal slaughter. To this end, the researchers formulated the following research questions. What is the perception of the meat traders in Ampara district regarding halal slaughter? And are

²⁴ Iqbal Saujan And Ahamed Sarjoon Razick, "Awareness Of Environmental Protection Amongst Muslims In Ampara District," *ISLĀMIYYĀT: The International Journal Of Islamic Studies* 43, No. 2 (2021): 27-37, <https://doi.org/10.17576/islamiyyat-2021-4302-03>.

²⁵ N. S. Jayawardena And N. J. Dewasiri, "Food Acquisition And Consumption Issues Of South Asian Countries: A Systematic Literature Review And Future Research Agenda," *FIIIB Business Review*, 2023, 1-16.

²⁶ Long, Rrazik, And Saujan, "Islamic Law On Animal Rights And Welfare In The Sri Lankan Context: An Islamic Analysis On The Animal Welfare Bill Of 2006."

there any discrepancies between the study sample's perceptions of Halal animal slaughter and Islamic animal slaughter practices?

Methods

The study employs a quantitative method based on descriptive analysis. The primary data collection instrument utilised was a questionnaire. To develop a theoretical framework for studying halal animal slaughter, a review of secondary literature was conducted to identify methods of slaughtering in Islamic jurisprudence. This study employed a Purposive Sampling Method to select the study sample. Specifically, data were collected on a limited basis solely from individuals who derive their daily income from the sale of meat. Across the 20 divisional secretariat divisions of the Ampara district, 362 registered butcher shops engage in the sale of beef, mutton, and poultry. Data were collected by administering a questionnaire to 100 randomly selected from butcher shop owners.

Questionnaire

The researchers developed the questionnaire after reviewing previous studies. The questionnaire, comprising two main parts, was structured to include socio-demographic detiles in the first part and approximately 24 research questions consided in the second part. The 24 questions were organised under eight main topics. The response system for the questionnaire used a Likert Survey Questions format (5 Point Likert Scale) as follows: 5: Strongly Agree, 4: Agree, 3: Neither Agree nor Disagree, 2: Disagree, and 1: Strongly Disagree. The questionnaire, prepared in this manner, was submitted to two researchers specialising in Islamic jurisprudence prior to distribut among the sample. Their opinions were considered, revisions were made, and the questionire was then distributed among the eight individuals in order to coduct pilot surveys, subcequently necessary revisions were made. To enhance user-friendliness, the questionnaire was designed for self-administration by individual respondents. Totally, 100 questionnaires were distributed, 88 usable questionnaires were retrieved. The manner of distribution of questionire are presented as following table:

Tabel 1: Questionnire Distribution Manner

No	Divisional Secretariat	Distributed Questionnaires	Received Questionnaires
01	Ampara	04	03
02	Sainthamaruthu	07	05
03	Irakkamam	11	07
04	Kalmunai	18	16
05	Alayadivembu	06	06
06	Sammanthurai	17	14
07	Akkaraipattu	09	09
08	Ninthavur	08	08
09	Addalachchenai	14	14
10	Pottuvil	06	06
	Total	100	88

According to the above table: 1, the average rate between the distributed and returned questionnaires can be understood based on the following formula calculation:

$$\begin{aligned}
 \text{Response rate} &= \frac{\text{Number of responses returned} = 88}{\text{Number of questionnaires sent out} = 100} \times 100 \\
 &= 88\%
 \end{aligned}$$

Considering the ratio between the total distributed and returned questionnaires, 88% of the questionnaires available in the study were obtained. According to studies by Visser, Krosnick, Marquette and Curtin (1996), Keeter et al. (2006), and Curtin et al.

(2000), a ratio between 60% - 100% is considered an excellent response rate. Therefore, the results obtained at this ratio are likely to be more efficient and accurate.

Data Analysis

All collected data were subjected to Descriptive Analysis using the Statistical Package for the Social Sciences (SPSS) (Version-26) software. The study results were presented in the Item Statistical Table, Reliability Test Table, Coefficient Table, Correlations Table, Regression, Coefficients Table, and Factor Analysis Table. Furthermore, explanations and discussions were conveyed in text and sentences with appropriate quotations and citations.

Literature Review

The perspective of meat sellers on halal slaughter is a significant subject that needs to be studied to comprehend the various factors associated with animal slaughter. In a study conducted by Shahdan et al. (2016), six key areas for halal meat production were identified based on commonly used halal production methods. These key control issues encompass permissible and forbidden practices, requirements for humane animal handling in pre-slaughter holding areas, methods of animal restraint, priorities for slaughter purposes, and post-slaughter obligations. The proposed Halal project aims to assist Halal certification agencies in improving their practices and Islamic religious observances. Additionally, it provides a foundation for ensuring compliance with requirements.

A study by Mohamed Ali et al. in Malaysia examined the limitations of JAKIM halal meat based on animal slaughter methods. The research focused on overseeing animal slaughter and ensuring halal compliance in the supply chain and Thoyyiban policy. The researchers employed metabolomic approaches, including FTIR and UHPLC-TOF-MS. The results indicated metabolic differences between halal and non-halal slaughtered chickens, with variations in histidine and inosine concentrations.²⁷

A comprehensive literary review of the studies conducted by Shahdan, Catanese, and Mohamed Ali provides an in-depth insight into the butchers' perspective on halal animal slaughter. These studies emphasise the significance of adopting halal production methods, considering animal welfare and monitoring the slaughter process to ensure compliance with Islamic guidelines. Further research on this topic is essential to enhance understanding and improve practices in halal meat production.²⁸

Catanese et al. conducted a study in Italy, examining current religious and halal animal slaughter practices. The researchers visited slaughterhouses and observed the slaughter of cattle, sheep, and poultry. A protocol was developed to record each animal during the slaughter process, resulting in the acquisition of video footage necessary for analysis. The study focused on animal welfare considerations, including preventive methods and clinical indicators of post-anaesthesia. This research elucidates halal slaughter practices in Italy and provides insights into the health implications of religious animal slaughter.²⁹

Zulkifi utilises plasma levels of adrenaline, noradrenaline, and corticosterone to examine the slaughter of broiler chickens with electric shocks and head-shackling

²⁷ Umi Hamidaton Mohd Soffian Lee Et Al., "Addressing Key Importance Of Halal Certificate In Meat-Based Industry: Menangani Pentingnya Sijil Halal Dalam Industri Berasaskan Daging," *Sains Insani* 8, No. 2 (2023): 319-26.

²⁸ Awal Fuseini Et Al., "The Compatibility Of Modern Slaughter Techniques With Halal Slaughter: A Review Of The Aspects Of 'Modern'Slaughter Methods That Divide Scholarly Opinion Within The Muslim Community," *Animal Welfare* 26, No. 3 (2017): 301-10.

²⁹ Beniamino T Cenci-Goga Et Al., "Religious Slaughter: Data From Surveys And Spot-Check Visits In Italy And Animal Welfare Issues," *Society & Animals* 21, No. 5 (2013): 459-88.

alone. Electroshock slitting of the throat can significantly increase adrenaline and corticosterone levels while lowering noradrenaline levels. Through the measurement of adrenaline and noradrenaline levels, it was determined that sawing chickens with and without electric shock did not induce physiological stress in the broilers. This study provides insight into the impact of various cutting methods on broiler chickens.³⁰

Windarsih et al. focus on detecting non-halal meats in food products using liquid chromatography-tandem mass spectrometry. The study also discusses the importance of developing standardised analytical methods to detect the presence of non-halal meats in food products. This research contributes to the development of analytical methods to ensure the authenticity of halal meats in the food industry.³¹

Although there are various sectoral studies on Halal food and Halal animal slaughter globally, there is still a lack of research focusing on the Sri Lankan environment and especially the cultural practices of Sri Lankan Muslims related to Halal animal slaughter. It is noted here that the following specific studies are available.

Ahmad Sunawari Long, Ahamed Sarjoon Razick, and Iqbal Saujan carried out a comparison of Islamic law and Sri Lanka's Animal Welfare Bill from 2006. Their research emphasizes the varying viewpoints within religious groups: Buddhists and Hindus typically see animal slaughter as inhumane, whereas Muslims regard it as a sacred duty. The researchers highlight that Islamic law requires the kind treatment of animals, which is in agreement with some parts of the Animal Welfare Bill. They support a balanced method that honors religious traditions while also prioritizing the well-being of animals.

Yusoff and Sarjoon (2017) examine the impact of anti-Halal and anti-Halal poaching campaigns in post-war Sri Lanka. The study highlights the challenges faced by the Muslim community in upholding their religious values and duties due to extreme anti-minority sentiments. Furthermore, the findings of the study demonstrate that the campaigns were aimed at undermining the economic image and reputation of Muslims and their religious practices. The study also elucidates the role of the state in facilitating anti-Muslim sentiment and its consequent hindrance to the country's economic prosperity and ethnic and religious harmony.

Campaigns against Halal practices and animal slaughtering, especially those driven by nationalist Buddhist organizations like the Bodu Bala Sena (BBS), have become more intense, increasing tensions since the war ended. These campaigns have created economic and religious difficulties for Muslims, such as the removal of Halal certification from local products. The BBS has faced criticism for disrupting religious unity and worsening ethnic conflicts. In response to these campaigns, the All Ceylon Jamiyyathul Ulama (ACJU) stopped providing Halal certificates for local use and restricted them to exports only. This decision was made to reduce tensions, although it also showed how challenging it can be to respect religious practices in a diverse society.

Furthermore the government's suggestion to ban cattle slaughter, which was reported in September 2020, presents more difficulties for the Muslim community. Although the government stated that the main reason for the change was the benefits to agriculture, many people viewed it as being shaped by the cultural values of the majority Buddhist population. This ban has important consequences for Muslims, as cattle slaughter is a key part of their religious beliefs and also serves as a source of income.

³⁰ M Alonso-Spilsbury Et Al., "Welfare At Slaughter Of Broiler Chickens: A Review," *International Journal Of Poultry Science* 7, No. 1 (2008): 1-5.

³¹ Anjar Windarsih Et Al., "The Metabolomics Approaches Based On LC-MS/MS For Analysis Of Non-Halal Meats In Food Products: A Review," *Agriculture* 12, No. 7 (2022): 984.

In conclusion, these reviews provide comprehensive insights into the butchers' perspective on halal animal slaughter. These studies highlight the challenges faced by the Muslim community in observing their religious obligations, the various cutting methods used in broiler chickens, and the potential of chemistry in detecting non-halal meats in food products. The findings of these studies will undoubtedly assist researchers in further exploring the butchers' view of halal animal slaughter and developing effective strategies to ensure the authenticity of halal meats in the food industry.

Conceptual Framework for Halal Slaughtering

In the context of Islamic jurisprudence, there are explicit guidelines regarding the procedures to be followed by an individual who slaughters an animal. When these guidelines are adhered to correctly, the interests of the consumer and the animal are safeguarded.³² The Prophet (PBUH) is reported to have stated:

Shaddid b. Aus said: *"Two are the things which I remember Allah's Messenger (ﷺ) having said: Verily Allah has enjoined goodness to everything; so when you kill, kill in a good way, and when you slaughter, slaughter in a good way. So every one of you should sharpen his knife and let the slaughtered animal die comfortably."* (Sahih Muslim 1955a).

The aforementioned narration elucidates the measures that should be adhered to when slaughtering animals as a prescription to demonstrate compassion.

Furthermore, the Prophet (peace be upon him) has elucidated the appropriate treatment of animals during slaughter.

Shaddaad ibn Aws (RA) narrated that the Prophet (PBUH) said: *"Allah prescribed kindness in everything, so if you want to kill (anyone for some justified reason), kill (him/her) humanely (in a perfect and kind manner), and when you slaughter (an animal), slaughter (it) in a good way; you should sharpen the blade to make the slaughtered animal die comfortably."* [Muslim].

Ithiroz delineates the halal slaughtering method as prescribed and guided by the Prophet (PBUH): Animals transported for slaughter should be conveyed in a manner that prevents compression, and multiple animals should not be stacked. The animal should be adequately nourished and cared for prior to slaughter, should not be infected at the time of slaughter, and the individual performing the slaughter should be a Muslim who has attained the age of intellectual maturity and is conversant with the Islamic Halal method of slaughter. The head and neck of the animal should be securely restrained before the slaughter, as the knife used is exceptionally sharp. The act of slaughter involves a single incision to the animal, allowing for complete exsanguination.³³

In 2009, the Council of Scholars in Indonesia established guidelines for halal animal slaughter: "The animal slaughtered for food should be confirmed by the veterinarian to be healthy, it should be slaughtered by an adult Muslim who is self-skilled, and there should be a pure intention to acknowledge that it is slaughtered in the name of God. The implement used for slaughter should be sharp. Teeth, bones, and animal-facing the kiblah are to be avoided. The cutting should be performed only once, in a manner that minimises pain, allowing sufficient time for complete

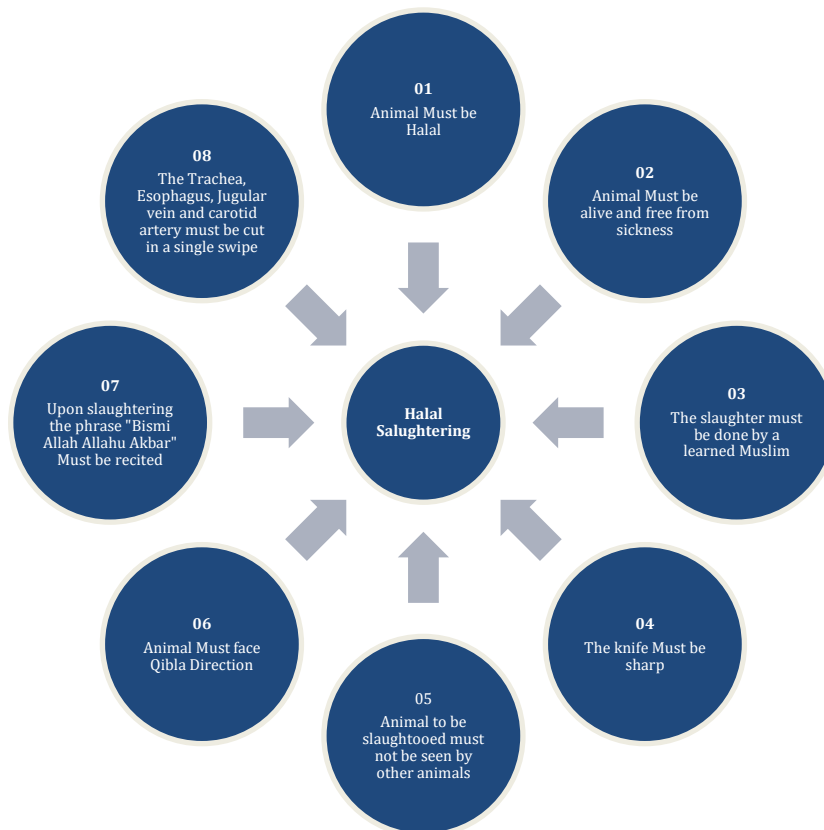
³² Aidaros, "Proper Application Of Halal Slaughter."

³³ Ibid.

exsanguination."³⁴ Concurrently, The Department of Standards Malaysia (2004) issued similar guidelines aligned with those formulated by the Council of Scholars in Indonesia regarding halal animal slaughter. The conditions for Islamic slaughter stipulate that the animal must be considered alive at the time of slaughter, a sharp knife must be used, and the process must be conducted under the supervision of a qualified Muslim. The individual performing the slaughter, or overseeing the process, must be certified by a qualified Islamic institution and must not inflict unnecessary harm to the animal being slaughtered.

Furthermore, following extensive deliberations with the Dialrel Project Team, Muslim representatives, scholars, and scientists in Europe, as well as scholars of Islamic jurisprudence from Azhar University in Egypt and Mansoor University, the following guidelines were established regarding halal animal slaughter: "The animal to be slaughtered must be halal and alive prior to slaughter, complete exsanguination must occur following slaughter, the name of Allah (Tasmiyyah) must be invoked during slaughter, and it is not obligatory for the animal to face the Kiblah."³⁵

Based on the above discussions on halal animal slaughter recommended by leading institutions in the world, the researchers self-developed a conceptual framework for the study as presented below;



Framework 1: Theoretical Study of Framework

Results

The study results in this section are presented in the table, and the explanations for the table are presented in textual form. Specifically, this section presents the results obtained from the descriptive method, the table confirming the reliability of the study, the table describing the combinations between the study

³⁴ Yana, "What Is Islamic Method For Halal Slaughter?"

³⁵ Haluk Anil Et Al., "Religious Rules And Requirements - Halal Slaughter," N.D.

variables, the table describing the relationship between the dependent and independent variables, and the factor analysis table. By analysing these tables separately, it is possible to comprehend the perspectives of slaughter shop proprietors regarding the halal slaughter of animals in the study area.

Reliability Test

The reliability test assesses the internal consistency of the questions included in the questionnaire used for the study. Generally, if Cronbach's alpha exceeds 0.7, it indicates an excellent questionnaire structure.

Table 2: Reliability Test

Reliability Statistics		
Cronbach's Alpha	Cronbach's Alpha Based on Standardised Items	N of Items
.975	.977	9

As per the above table, the credibility between the questions used in the questionnaire distributed among butcher shop proprietors is 0.975. Therefore, since this value exceeds 0.7, it represents a highly reliable prediction, indicating a strong correlation between the responses. Consequently, the researcher-constructed questionnaire effectively reinforces the internal analysis.

Item Statistics

The following table illustrates the variations between the responses provided by the sample and the structured and distributed questionnaire comprised of five Likert scales.

Table 3: Descriptive Analysis

Item Statistics			
	Mean	Std. Deviation	N
Butchers' Perceptions towards <i>Halal</i> Slaughtering	3.56	1.102	88
Animal Must be Halal	4.24	.921	88
Animals must be alive and free from sickness	3.32	1.109	88
A learned Muslim must do the slaughter	4.94	1.168	88
The knife Must be sharp	4.98	1.050	88
Animals to be slaughtered must not be seen by other animals	3.00	1.093	88
The animal must face the Kiblah	3.01	1.227	88
Upon slaughtering, the phrase "Bismillah Allahu Akbar" Must be recited	4.72	1.397	88
The Trachea, Oesophagus, Jugular vein and carotid artery must be cut in a single swipe	3.09	1.219	88

The above table clearly presents the mean, standard deviation and the quantity of data. Accordingly, the research samples demonstrated a good understanding ($\mu^{-X} = 1.56$) of the Halal method of animal slaughter. Furthermore, the samples concur that the animal slaughtered for food must be of the (halal) category permitted by Islamic Shari'ah ($X = 4.24$), and that the animal should be alive and free from diseases ($X = 3.32$). The participants exhibited a clear understanding that animals slaughtered for food were slaughtered by a knowledgeable Muslim ($X = 4.94$), that the knife used for slaughtering was sharp ($X = 4.98$), and that the Name of the Almighty should be uttered ($X = 4.72$). Additionally, the results of the samples revealed aspects about which the participants were less informed. These included: when an animal is slaughtered, other animals should not witness it ($X = 3.00$), the slaughtered animal should face the Qiblah

(\bar{X} =3.01), and its trachea, larynx, and associated structures should be severed with a single operation (\bar{X} = 3.09).

Correlations

The correlation is a statistical measure that describes the relationship between the dependent and independent variables selected for the study. The relationship between the dependent and independent variables utilised in this experiment is elucidated in the following table.

		Correlations								
		Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9
Q1	Pearson Correlation	1	.807*	.925*	.891*	.825*	.896*	.854*	.872*	.886*
	Sig. (2-tailed)		.000	.000	.000	.000	.000	.000	.000	.000
	N	88	88	88	88	88	88	88	88	88
Q2	Pearson Correlation	.807*	1	.759*	.852*	.828*	.822*	.810*	.898*	.648*
	Sig. (2-tailed)	.000		.000	.000	.000	.000	.000	.000	.000
	N	88	88	88	88	88	88	88	88	88
Q3	Pearson Correlation	.925*	.759*	1	.803*	.766*	.853*	.808*	.874*	.845*
	Sig. (2-tailed)	.000	.000		.000	.000	.000	.000	.000	.000
	N	88	88	88	88	88	88	88	88	88
Q4	Pearson Correlation	.891*	.852*	.803*	1	.795*	.846*	.842*	.877*	.762*
	Sig. (2-tailed)	.000	.000	.000		.000	.000	.000	.000	.000
	N	88	88	88	88	88	88	88	88	88
Q5	Pearson Correlation	.825*	.828*	.766*	.795*	1	.901*	.785*	.763*	.810*
	Sig. (2-tailed)	.000	.000	.000	.000		.000	.000	.000	.000
	N	88	88	88	88	88	88	88	88	88
Q6	Pearson Correlation	.896*	.822*	.853*	.846*	.901*	1	.771*	.805*	.871*
	Sig. (2-tailed)	.000	.000	.000	.000	.000		.000	.000	.000
	N	88	88	88	88	88	88	88	88	88
Q7	Pearson Correlation	.854*	.810*	.808*	.842*	.785*	.771*	1	.847*	.737*
	Sig. (2-tailed)	.000	.000	.000	.000	.000	.000		.000	.000
	N	88	88	88	88	88	88	88	88	88
Q8	Pearson Correlation	.872*	.898*	.874*	.877*	.763*	.805*	.847*	1	.737*
	Sig. (2-tailed)	.000	.000	.000	.000	.000	.000	.000		.000
	N	88	88	88	88	88	88	88	88	88
Q9	Pearson Correlation	.886*	.648*	.845*	.762*	.810*	.871*	.737*	.737*	1
	Sig. (2-tailed)	.000	.000	.000	.000	.000	.000	.000	.000	
	N	88	88	88	88	88	88	88	88	88

** . Correlation is significant at the 0.01 level (2-tailed).

According to the correlation table above, the dependent variable is the butchery owners' perception of halal animal slaughter. The independent variables are: Animals must be Halal (ρ =.807**)> Animals must be alive and free from sickness (ρ =.759**)> the slaughterer should be a learned Muslim (ρ =.891**)> and the knife used for slaughtering being sharp (ρ =.825**), slaughtering without the presence of other

animals ($p=.896^{**}$)> facing the Kiblah direction while slaughtering the animal ($p=.854^{**}$)> reciting dua ($p=.872^{**}$) and slaughtering in such a way that the trachea, oesophagus and jugular vein are cut simultaneously ($p=.886^{**}$). The table demonstrates a significant correlation between dependent and independent variables.

Regression

The regression model is a predictor of the relationship between the dependent and independent variables and elucidates how a change in these two variables will affect the relationship in the future.

Table 5: Model Summary Output

Model Summary ^b				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.969 ^a	.939	.933	.286
a. Predictors: (Constant), The Trachea, Oesophagus, Jugular vein and carotid artery must be cut in a single swipe, animal must be Halal, animal must face the Kiblah direction, animal must be alive and free from sickness, the knife must be sharp, a learned Muslim must do the slaughter, animal to be slaughtered must not be seen by other animals, upon slaughtering the phrase "Bismillah Allahu Akbar" Must be recited				
b. Dependent Variable: Perception about Halal Slaughtering				

R Square typically ranges from 0% to 100%. The above model summary table shows R Square.939. The R square indicates that the model used in independent variables influenced 94% of dependent variables used in this study. It is noteworthy that merely 6% does not influence the relationship between the two types of variables. Consequently, the interpretation is that any changes made in 8 independent variables will result in a 94% output of the dependent variables. For instance, in the study, butchers' perception of halal slaughter will be influenced by one of the independent variables, the awareness that slaughtered animals must be halal; when the study sample is less aware that slaughtered animals must be halal, this will negatively impact their perception.

Coefficients

The coefficient of fusion is a method of describing the nature of fusion between dependent and independent variables.

Table 6: Coefficients Analysis Output

Coefficients ^a								
Model		Unstandardised Coefficients		Standardised Coefficients	t	Sig.	Collinear Statistics	
		B	Std. Error	Beta			Tolerance	VIF
1	(Constant)	.082	.239		.344	.731		
	Animal Must be Halal	.092	.108	.077	.857	.394	.095	10.483
	Animal Must be alive and free from sickness	.380	.078	.382	4.860	.000	.125	8.006
	The slaughter must be done	.256	.067	.271	3.797	.000	.151	6.620

by a learned Muslim							
The knife Must be sharp	- .060	.080	-.057	-.752	.454	.134	7.440
Animal to be slaughtered must not be seen by other animals	.081	.095	.081	.854	.396	.087	11.545
Animal Must face the Kiblah Direction	.096	.056	.107	1.733	.087	.201	4.971
Upon slaughtering the phrase "Bismillah Allahu Akbar" Must be recited	- .053	.077	-.067	-.691	.492	.081	12.335
The Trachea, Oesophagus, Jugular vein and carotid artery must be cut in a single swipe	.228	.065	.252	3.507	.001	.149	6.705
a. Dependent Variable: Perception about Halal Slaughtering							

According to the above table, the dependent variable "Perception about Halal Slaughtering" and independent variables such as animal Must be Halal (B= .092), animals being alive and free from disease (B= .380), The slaughter must be done by a learned Muslim (B = .256), Animal to be slaughtered must not be seen by other animals (B= .081), while slaughtering the animal Must face the Kiblah direction (B=.096) and The Trachea, Oesophagus, Jugular vein and carotid artery must be cut in a single swipe (B= .228) exhibit a positive correlation. Conversely, the table indicates that there is a negative correlation between two independent variables, namely the sharpening of the knife used for sawing (B= -.060) and sawing by uttering dua "Bismillah Allahu Akbar" (B= -.053).

Factor Analysis

Factor analysis was employed in this study to examine the perceptions of meat traders in the Ampara district regarding Halal slaughter and to identify potential discrepancies between these perceptions and Islamic animal slaughter practices. Confirmatory factor analysis (CFA) was utilised because the study model was developed based on existing literature. The results of the factor analysis are presented in the following table:

Table 7: Factor Analysis Test

KMO and Bartlett's Test		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.899
Bartlett's Test of Sphericity	Approx. Chi-Square	1220.097
	df	36
	Sig.	.000

The Kaiser-Meyer-Olkin (KMO) test yielded a value of 0.899, indicating that the sampling adequacy is highly suitable for factor analysis, as values closer to 1 are considered optimal. Furthermore, Bartlett's Test of Sphericity produced an approximate Chi-Square value of 1220.097 with 36 degrees of freedom and a significance level of 0.000, confirming that the correlation matrix of variables is significantly different from an identity matrix and that factor analysis is appropriate for the data.

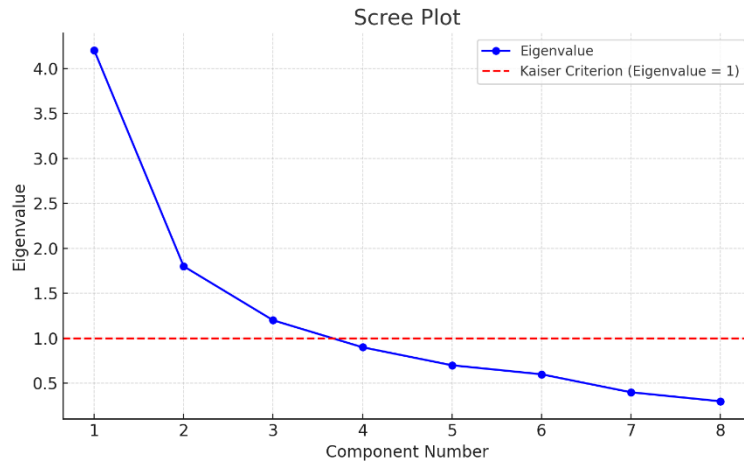


Figure 2: Screen Plot

The study included key variables related to Halal slaughtering practices, such as the requirement that the animal must be Halal, alive and free from illness, slaughtered by a knowledgeable Muslim, using a sharp knife, and facing the Qibla direction. Additionally, the recitation of the phrase "Bismi Allah Allahu Akbar" during slaughter, ensuring the animal to be slaughtered is not observed by other animals, and the necessity of cutting the trachea, oesophagus, jugular vein, and carotid artery in a single swipe were considered. Factor analysis grouped these observed variables into a smaller set of latent constructs that reflect broader themes. These themes were identified as religious adherence, ethical practices, and procedural efficiency. Religious adherence encompassed factors such as facing the Qibla, recitation of prayers, and ensuring that the slaughter is performed by a knowledgeable Muslim. Ethical practices included using a sharp knife and ensuring that animals do not witness others being slaughtered. Procedural efficiency focused on actions such as ensuring a single clean swipe to cut all necessary vessels. The results of the factor analysis highlight the strong alignment of perceptions with Islamic principles in several areas while also indicating potential discrepancies. The high KMO value and significant results from Bartlett's Test demonstrate the robustness of the factor analysis, validating the reliability of these findings. These results provide a comprehensive basis for assessing the perceptions of meat traders and addressing the research questions effectively.

Discussion

This research was conducted to explore the perception of butcher shop proprietors in the Ampara district regarding the Halal slaughter of animals for food consumption. Based on the results obtained from the analysis, although Halal methods of animal slaughter are generally introduced to the study models, there is no

comprehensive understanding of the eight primary points recommended for consideration when slaughtering animals using Halal methods. Notably, there is a significant lack of awareness concerning the dua to be recited during slaughter, the sharpness of the knife utilised for slaughtering, and the orientation of the animal being slaughtered towards the Kiblah. The Prophet (PBUH) provided instructions on the appropriate conduct for Muslims during animal slaughter. Shaddid b. Aus stated: "Two are the things which I remember Allah's Messenger (ﷺ) having said: Verily Allah has enjoined goodness to everything; so when you kill, kill in a good way, and when you slaughter, slaughter in a good way. So every one of you should sharpen his knife, and let the slaughtered animal die comfortably" (Sahih Muslim 1955a). This indicates that the implement used for slaughter should be sharp. There exists a divergence of opinion among Islamic jurists regarding whether the animal to be slaughtered should face the Kiblah. However, the majority observed that it was preferable to proceed with this practice. It is also noteworthy that, based on the opinion of scholars of Islamic jurisprudence from Azhar University and Mansoorah University to the Daialaran Planning Committee, orienting the animal towards the Kiblah is not mandatory.

Conclusions

Islam, as a comprehensive guide for life, governs all aspects of daily activities, categorising human actions into permissible and prohibited. Central to this framework is the emphasis on consuming halal meat, which necessitates adherence to specific guidelines for animal slaughter. This study aimed to assess the perception of halal slaughter practices among slaughterhouse traders, yielding significant insights. The findings indicate that the sample population demonstrates a considerable understanding of halal slaughter principles, including key practices such as utilising sharp knives, reciting the prescribed dua, and ensuring animals face the Kiblah. However, certain areas require improvement, particularly sharpening knives after each animal slaughter, properly positioning the animal towards the Kiblah, and consistently reciting the dua during the process. These knowledge gaps, if unaddressed, may undermine the integrity of halal meat practices in Sri Lanka and could potentially affect the Muslim community's trust in the halal certification system. To address these shortcomings, it is crucial to emphasise training programmes tailored to the needs of slaughterhouse traders. These programmes should be designed in collaboration with Islamic legal scholars and should focus on both the theoretical and practical aspects of halal slaughter. Additionally, future research is necessary to evaluate the effectiveness of these training programmes and to explore the perspectives of consumers regarding halal slaughter practices in Sri Lanka. Such studies could provide valuable insights into improving transparency and building consumer confidence in halal certification processes. In the Sri Lanka context, where cultural, economic, and regulatory factors shape practices, it is vital to adopt localised solutions. Government bodies, religious organisations, and industry stakeholders should collaborate to enforce stringent monitoring mechanisms, ensure the consistent issuance of halal authenticity certificates, and implement community awareness campaigns. These campaigns should be inclusive, targeting butchers, traders, and consumers, and should highlight the ethical, religious, and health-related benefits of adhering to proper halal practices. Given the substantial interest expressed by stakeholders, this study underscores the need for immediate action. Relevant authorities, including the Halal Assessment Council and local religious organisations, must work together to address these knowledge gaps and enhance the overall implementation of halal slaughter practices. By doing so, they can ensure the integrity of halal meat, foster consumer trust, and uphold the religious obligations of the Muslim community in Sri Lanka. This research contributes to the growing discourse on halal practices and provides a foundation for

further inquiry into the socio-cultural and economic dimensions of halal meat production in the region. It is anticipated that the findings and recommendations presented here will inspire meaningful changes and encourage a collaborative approach to improving halal slaughter practices.

Recommendations

The following recommendations were proposed by the researchers to ensure halal slaughter of animals in the study area in future and to regulate the slaughter of animals by halal methods.

1. The Halal Assessment Council (HAC) should initiate mechanisms to ensure the halal slaughter of animals and issue Halal authenticity certificates to establishments selling meat.
2. Al Cylon Jamiyyathul Ulama and All Mosques Federation in Muslim areas should organise awareness programmes for butchers and provide necessary guidance.
3. Revocation of permits for proprietors who do not adhere to halal regulations and sell animals on illegal grounds.
4. Enhance awareness among the public and meat vendors regarding the Halal Animal Slaughter System of Sri Lanka, which is appropriate for the Sri Lankan context.

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