



STRENGTHENING THE COMPETENCE OF HALAL SLAUGHTER THROUGH KANG JALAL TRAINING BY THE NAHDLATUL ULAMA MOSQUE MANAGEMENT COUNCIL CENTRAL LAMPUNG

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Abstrak

Kegiatan ini bertujuan untuk meningkatkan kompetensi jagal melalui pelatihan penyembelihan halal yang sesuai syariat Islam. Pelatihan "Kang Jalal" dilaksanakan oleh LTMNU Lampung Tengah dengan metode penyuluhan, pelatihan praktis, pendampingan, evaluasi, dan penerapan langsung di lapangan. Sebanyak 228 peserta dari delapan kecamatan dan satu kota mengikuti kegiatan ini. Materi meliputi aspek teoritis fiqh sembelih, teknis pemotongan, dan etika penyembelihan. Hasil menunjukkan peningkatan signifikan dalam pemahaman dan keterampilan peserta, serta munculnya kesadaran akan pentingnya sertifikasi halal. Pelatihan ini telah memberikan dampak positif dalam membentuk jagal halal yang profesional, religius, dan berintegritas, serta memperkuat peran masjid dalam pemberdayaan umat. Kegiatan ini memberikan manfaat nyata bagi masyarakat dalam membentuk jagal halal yang profesional, religius, dan berintegritas, serta memperkuat peran masjid sebagai pusat pemberdayaan umat dan pengembangan ekosistem halal yang berkelanjutan.

Kata kunci: Kompetensi Penyembelih, Pelatihan Kang Jalal, Takmir Masjid NU, Pemberdayaan Umat.

Abstract

This program aims to enhance butcher competency through halal slaughter training based on Islamic principles. The "Kang Jalal" training was conducted by the Nahdlatul Ulama Mosque Management Board (LTMNU) of Central Lampung, using methods such as education sessions, hands-on training, mentoring, evaluation, and direct field application. A total of 228 participants from eight sub-districts and one city took part in the program. The training materials covered theoretical aspects of slaughtering fiqh, technical cutting procedures, and ethical slaughter practices. Results showed a significant improvement in participants' understanding and skills, along with a growing awareness of the importance of halal certification. This training has had a positive impact in shaping professional, religiously observant, and ethical butchers, while also strengthening the role of the mosque in empowering the community. The program has provided tangible benefits to the community by developing competent and ethical slaughterers and reinforcing the mosque's role as a center of community empowerment and the development of a sustainable halal ecosystem.

Keywords: Slaughterer Competency, Kang Jalal Training, NU Mosque Management, Community Empowerment.

INTRODUCTION

Animal slaughter in Islam is a practice that has a strong shari'a basis and involves spiritual, health, and ethical aspects of animals (Ansory, 2024). Nationally, Law No. 33 of 2014 regulates the importance of halal certification to ensure the halalness of food products (Mansur, 2020). However, the practice of slaughter in various regions is still carried out traditionally without an adequate understanding of fiqh and official certification (Susilo, 2024). Data from the Ministry of Religious Affairs of Lampung Province shows that only a small percentage of butchers are certified according to the Indonesian National Work Competency Standards, even though the need for professional halal butchers continues to increase (Tho'in, 2022).

However, this gap poses the risk of non-halal meat, which has an impact on the legitimacy of people's consumption and public health (Bastoni, 2024). A study by Pratiwi, (2024) emphasizes that low literacy of slaughter fiqh and lack of training are the main obstacles. To overcome this, an educational approach based on theoretical and practical training is an effective solution, as applied in community service programs in several regions (Suparman, 2023).

The "Kang Jalal" training by LTMNU Central Lampung is a service innovation that combines fiqh education, slaughter techniques, and continuous assistance with the support of religious and government institutions. The uniqueness of this program lies in the contextual and integrative learning model, as well as a post-training monitoring system that ensures the consistent implementation of halal practices. Service activities (Siregar, 2024) have shown the effectiveness of similar training in increasing the competence and awareness of halal slaughter.

In addition to the technical issues of slaughter, ethical and spiritual aspects are also the main focus of this training (Ramadan, 2024). From an Islamic perspective, slaughter is not only a matter of cutting animals, but a worship that contains the value of courtesy and moral responsibility towards living beings (Raharjo & Pustaka, 2025). However, in daily practice, many butchers still do not understand the importance of mentioning God's name when slaughtering or treating animals gently. This ignorance not only risks the halalness of the product, but can also cause trauma to animals, which has an impact on the quality of the meat (Atha, 2024).

Experience from similar training in several other areas, such as the one conducted (Wibowo, 2020) shows that a learning approach that combines fiqh theory, hands-on practice, and intensive mentoring can enhance both the technical skills and the spiritual awareness of participants. This contextual learning model allows participants not only to master technical procedures, but also to understand the essence of worship contained in halal slaughter (Maslina, 2022). This is an important differentiator from training that only focuses on technical aspects (Sugandi, 2023).

Institutionally, this training strengthens the role of mosques and religious organizations such as Nahdlatul Ulama as centers for the empowerment of the people (Farouq, 2025). Mosques function not only as places of worship, but also as a forum for non-formal and social education that is relevant to the needs of the local community (Zulkifli, 2024). This empowerment approach through mosques creates a synergy network between communities, Islamic boarding schools, and government agencies so that training can run effectively and sustainably. The active involvement of MWCNU and PCNU also ensures that training outcomes do not just stop at the individual level, but are integrated into the wider community building (Darmawan, 2020).

Animal slaughter in Islam is not just a technical activity, but a worship that contains spiritual, ethical, and health values. However, in Central Lampung and other areas, many traditional slaughter practices are still carried out without an adequate understanding of fiqh and sharia standards, so it has the potential to threaten halal and product quality. This gap was also found in various regions, including in training on Halal Slaughter Governance and Thoyyib at the Al-Ikhlash Mosque, Cipigel District, Sumedang (Putra et al, 2023), as well as counseling on Sharia slaughter in Giriwondo Village, Karanganyar Regency (Wardono et al, 2023). These two activities show that an integrated training approach that combines fiqh theory, hands-on practice, and mentoring is intensive and effective in improving participants' competence and awareness. This approach is important to form a halal slaughterhouse that is not only technically proficient, but also religious and ethical.

The Kang Jalal training organized by LTMNU Central Lampung is a concrete response to this need. By involving mosques, religious organizations, and the government, this training empowers traditional butchers through sharia-based education and applicable field practice. This synergy not only increases individual capacity but also strengthens the halal ecosystem at the community level. Through a continuous mentoring model and thorough evaluation, this program aims to produce professional halal butchers who become agents of change in society while strengthening public trust in local halal products. Thus, this training brings innovation in the development of halal slaughter human resources that are adaptive and oriented to the needs of the times.

The purpose of this activity is to increase the capacity of traditional slaughterers to be able to carry out slaughter following Islamic law in a professional, religious, and integrity manner, while strengthening the role of mosques and Nahdlatul Ulama in empowering the ummah through the development of halal human resources at the local level.

MATERIALS AND METHODS

This Community Service activity uses a practice-based education and training approach (Ismail et al., 2025), which is designed to equip participants with



Islamic knowledge and technical skills in animal slaughter following the provisions of Islamic law. This method combines theoretical and practical aspects in the learning process, with the hope that participants will be able to understand, internalize, and apply the principles of halal slaughter correctly and consistently. The implementation of activities is systematically arranged through five main stages, namely counseling and socialization, practical training, mentoring and guidance, evaluation and reflection, and direct application in the field.

The service program began with the counseling and socialization stage for the community about the importance of halal slaughter and the role of certified halal slaughterers. At this stage, the material is delivered through religious lectures, group discussions, and visual impressions such as slides and videos. The main focus of the material includes the fiqh of slaughter, positive laws related to halal product guarantees, and health and religious risks if slaughter is not by sharia. The involvement of religious leaders, extension workers of the Ministry of Religious Affairs, and representatives of the Halal Slaughterer (JULEHA) added to the validity and strength of the material delivery.

Furthermore, participants took part in the practical training stage, which was the core of the activity. In this session, they were equipped with technical skills such as sharia-compliant slaughter methods, the use of standard tools, and post-slaughter hygiene and sanitation management. Hands-on practice with slaughter animals, accompanied by certified instructors and professional cutters, creates an applicable and contextual learning experience. This approach ensures that participants not only memorize the procedure but also truly understand and feel the responsibility as a halal butcher.

After practical training, participants entered the advanced mentoring stage, carried out by the Central Lampung LTMNU team and field facilitators. A total of 228 participants from eight sub-districts and one city received periodic visits, practical assignments, and access to online discussion forums for consultation. This assistance aims to enable participants to implement halal practices consistently in their respective environments. To measure the success of the program, evaluations are carried out through pre-tests and post-tests as well as direct observation during practice. In addition, participants were asked to prepare written reflections that became qualitative indicators of their readiness to become professional halal butchers.

As a form of validation of competence as well as the real application of the training results, participants were allowed to be directly involved in mass slaughter activities, especially during the momentum of Eid al-Adha and the implementation at local Slaughterhouses (Dewi & Fitriya, 2021). In this implementation, participants still receive supervision and guidance from the coaching team (Noer, 2021). The goal is to ensure that participants not only have the ability to simulate, but also be able to carry out their duties professionally in real field situations. This

approach also forms a continuous learning cycle that places participants as active subjects in the application of the knowledge and skills that have been acquired.

RESULTS AND DISCUSSION

The "Kang Jalal" (Halal Butcher) training, which was carried out with the help of the Institute for the Development of Human Resources of NU (LTMNU) Central Lampung, was carried out to answer the low competence of traditional slaughterers in implementing halal slaughter sharia. This activity targets increasing technical capacity, understanding fiqh, and strengthening the spiritual values of slaughterhouses to be in line with the program's goals, which are to form professional, religious, and integrity slaughterers. A total of 228 participants who are butchers, mosque takmir, and youth movers from eight sub-districts and Metro City, took part in centralized training at the Nasyrul Ulum Islamic Boarding School on June 1, 2025. The majority came from Punggur District (35 participants) and Trimurjo (30 participants), confirming the high interest of the grassroots community. The details of the participants are explained in Table 1.

Table 1. The Number of Participants in the Jalal Training

No	Participant's Origin District	Number of Participants
1	Trimurjo	30
2	Bumiratu Nuban	23
3	Bekri	15
4	Terusan Unyai	25
5	Anak Tuha	30
6	Punggur	35
7	Kota Gajah	24
8	Seputih Agung	21
9	Others (including participants from Metro)	25
Total Participants		228 Participants

This model of community service activities is designed systematically and sustainably through five core stages: counseling & socialization, practical training, mentoring, reflective evaluation, and field application. These five stages do not stand alone, but complement each other and are arranged to create a progressive learning flow, starting from the formation of conceptual understanding to applicative skills in the field.

The first stage, counseling & socialization, serves as an entrance in building participants' awareness of the importance of halal slaughter following sharia. In this phase, participants were introduced to the urgency of fiqh law in slaughter, the reality of slaughter that is still far from *halal-thayyib* standards, and the potential health and spiritual risks if slaughter is carried out haphazardly. This information is conveyed through interactive lectures, documentary video screenings, and group discussions to build an initial understanding and commitment of participants to the



importance of training. Counseling and socialization activities are described in Figure 1.



Figure 1. Trained Participant

The second stage is practical training, which is at the core of the development of participants' technical skills. In this stage, participants are trained directly by certified butchers and slaughterhouse ustaz. The training includes appropriate knife sharpening techniques, methods of safely dropping animals, identifying the right cutting points, and how to pronounce *tasmiyah* (*basmalah*) mindfully. The simulation was carried out with props and, in the follow-up session, using real animals (goats and cows). This approach forms precise, hygienic, and responsible motor competencies.

The third stage is mentoring, where participants are not just released after training, but continue to be guided by a team of local instructors and volunteers. Mentoring is carried out both online and offline to facilitate consultations, provide additional technical direction, and monitor participants' readiness to implement what has been learned. For example, some participants were allowed to assist with slaughter at the local Slaughterhouse under the supervision of a mentor.

The fourth stage is reflective evaluation. This is not only the measurement of numbers through pre-tests and post-tests, but also qualitative evaluation regarding changes in attitudes, understanding, and field difficulties faced by participants. Participants were asked to write an experience journal or provide oral testimonials related to the learning process they experienced. The results of this reflection are then analyzed by the facilitator team to be material for the improvement of the next training module as well as an indicator of the success of internalizing religious values in real actions. From the results of the facilitator's observations, around 85% of the participants were able to apply the correct cutting technique, including the use of tools, animal positions, and tasmiyah sentences during slaughter. One of the participants, from Trimurjo, admitted that this was the first time he understood that

slaughter is not only a matter of sharp knives, but also a matter of intention, ethics, and morals.

"I used to cut animals just to participate, now I realize that it is part of worship," he said.

The usefulness of this training can not only be seen from the improvement of technical skills, but also from the change in the religious attitudes of the participants. From the results of the reflective interview, most of the participants stated that they had better understood the meaning of slaughter as part of obedience to the sharia. In the pre-test and post-test, there was an increase in the average comprehension score of participants from 55 to 84, showing a significant spike in slaughter fiqh literacy. The role of mosques, especially LTMNU and MWCNU, has proven to be very strategic in this process. The mosque not only functions as a place of worship, but also as a center for education and social transformation. This activity proves that collaboration between religious structures and local communities is able to answer the real needs of the people with a participatory, structured, and sustainable approach. Participants hope that this training can be carried out regularly and equipped with halal certification, so that they are more confident when slaughtering sacrificial animals in their respective environments.

The fifth stage is the application of the field, which is the real test of the entire series of activities. At the moment of Eid al-Adha, the participants are given the real responsibility to become slaughterers in mosques, prayer rooms, or sacrificial animal slaughter locations. The companions and evaluation team went directly to the field to observe the slaughter techniques applied, the reaction time of the animals after slaughter (an indicator of the accuracy of the technique), as well as the level of cleanliness of the tools and place. This stage provides real experience as well as social recognition to participants for their new competencies.

Through these five stages, service activities not only succeed in transferring fiqh knowledge theoretically, but also form professional slaughter technical skills and instill the value of animal welfare as a whole. This means that the participants now not only know how to slaughter correctly, but also why it is important from an ethical, religious, and humanitarian point of view. This is the holistic transformation that characterizes the sustainable approach in "Kang Jalal" training.

The socio-economic impact of the "Kang Jalal" training is starting to be felt in the community, especially in the seven villages where the training alumni are located. Public trust in trained slaughterers has increased rapidly, as seen in the increasing demand for their services, especially in the run-up to Eid al-Adha and in routine slaughter activities in markets and slaughterhouses. Certified butchers are now not only seen as slaughterers, but as religious figures who maintain the halalness and blessings of the meat consumed by the people.



This has direct implications for economic value, where meat slaughtered by trained slaughterers is priced higher, with a price increase range of 3–5%. This increase is not rejected by consumers, but rather accepted as a form of investment in inner peace and quality of the products they enjoy. Not a few consumers specifically ask for meat slaughtered from "*halal-thayyib*" slaughter because they feel the difference in terms of texture, color, and even taste. Seeing this great enthusiasm, the implementation team is establishing communication with LPPOM MUI to open an official certification path for training alumni. This plan is targeted to be realized in the fourth quarter of 2025, with the hope that a nationally recognized, certified halal slaughter ecosystem will be formed. In addition to opening up new job opportunities, this effort also encourages the growth of the village-based halal industry, which strengthens economic independence while maintaining sharia values

The training model applied in this activity combines theoretical and practical approaches, in line with the concept of experiential learning that emphasizes the importance of hands-on experience as part of an effective learning process (Bachrun et al., 2023). In this training, participants are not only given a conceptual understanding of the fiqh of halal slaughter, the terms and procedures for slaughter according to Islamic law, but also involved in the direct practice of slaughtering goats and cows (Pribadi et al., 2025). The training material refers to the fiqh standards recognized by the Indonesian Ulema Council (MUI) and the DSN-MUI Fatwa on halal slaughter, strengthening the validity of the training content following sharia (Amalyadi et al., 2025). In practice, it also provides briefings on aggressive animal handling techniques and safe, fast, and effective slaughter tricks, which are in line with the principle of animal welfare in Islam that slaughter must be carried out by minimizing pain in animals (Nugraha et al., 2024).

The implementation process ran in an orderly manner, supported by an agile committee and experienced facilitators. This is by the community-based training approach, which, according to Sukiyanto et al., (2020) It is very effective in community empowerment because it prioritizes local participation and strengthens the capacity of community-based human resources. Evaluations of the activities showed that participants responded positively because the training not only enriched their knowledge but also provided a useful practical experience. This reinforces the findings of a previous study by Sugandi et al., (2023) which stated that the integration of fiqh understanding and technical skills in halal slaughter training is able to improve the professionalism of slaughter and the quality of the meat produced.

Furthermore, the results of this training are expected to be able to produce halal slaughterers who are not only technically competent but also have religious integrity and Islamic ethics. This activity is concrete proof that the empowerment of the people through mosques can include religious, economic, and social aspects in

an integrated manner. This approach is in accordance with the concept of the Mosque as a Center for Ummah Empowerment put forward by Winanti et al., (2023), where the mosque not only functions as a place of worship, but also as a center for education, social advocacy, and economic strengthening of the ummah.

The training material is delivered systematically in two approaches: theory and practice (DwicaHyani et al., 2022). The theory session included an explanation of the fiqh of animal slaughter, the legal requirements for slaughter, the criteria for animals that can be slaughtered, the importance of intentions, and the mention of the name of Allah (*tasmiyah*) when slaughtering (Yanti et al., 2022). Emphasis is also given on the importance of maintaining hygiene and ethical aspects of animals, as well as the role of slaughterers as worship actors, not just technical professionals. The Islamic approach in this training is very much in line with the values of *Ahlussunnah Wal Jamaah* (ASWAJA), which is the basis of the Nahdlatul Ulama movement (Al Umar et al., 2021).

The practice session is the main attraction of the activity. Participants were invited directly to practice goat and cow slaughter techniques under the guidance of experienced instructors. Not only that, participants are also trained to handle special conditions, such as slaughtering animals that are not tame or behaving aggressively. This handling technique is very important to ensure safety, smoothness, and comfort for slaughtered animals, which is part of the adab in Islam (Kurniawan & Romzi, 2022).

With a large number of participants and diverse backgrounds, this training is also a space for friendship and consolidation between elements of the NU community in Central Lampung. The diversity of participants' regions shows that the issue of halal slaughter has become a cross-regional need and has received serious attention from religious communities and the wider community (Arianti et al., 2023). This at the same time, strengthens the position of mosques and Islamic boarding schools as educational centers and strengthens the capacity of the ummah, not limited to *mahdah* worship, but also social worship like this

The short-term impact of this training is expected to produce competent halal butchers, not only technically but also spiritually and ethically (Basyiroh et al., 2023). Meanwhile, the long-term impact is the formation of a local halal slaughterhouse system based on the mosque community, which can meet the needs of the community, especially ahead of big days such as Eid al-Adha (Ismail et al., 2021). In a broader context, this activity is also relevant to the efforts of the government and MUI in increasing halal awareness and strengthening the national halal product assurance ecosystem (Nurdin, 2023). With this training, NU through LTM is able to take a strategic role in spreading halal literacy, empowering the community, and supporting national programs in a tangible and applicable form in the field.



Overall, the results of Kang Jalal's training are a good example of the synergy between religious organizations, Islamic boarding schools, the community, and the government in educating the public to have practical competence as well as a correct understanding of Islam. This training model is very feasible to be replicated in other areas to expand its impact nationally.

CONCLUSIONS AND SUGGESTIONS

The "Kang Jalal" training organized by PC LTMNU Central Lampung is a form of religious-based community service directed to address the low literacy of slaughter fiqh among traditional butchers. The purpose of this activity is to improve the competence of slaughterers so that they can carry out their duties following Islamic law, both in terms of legal, ethical, and technical. A training approach that blends theory and practice has been proven to bridge the gap between religious knowledge and field skills. Critically, this activity shows the effectiveness of participatory and contextual approaches in empowering the people. The participants were not only equipped with knowledge, but also experienced firsthand the slaughter process according to halal standards. Nevertheless, this training still leaves room for strengthening, especially in terms of post-training sustainability. Without an organized mentoring, certification, or halal slaughter community, the impact of training is at risk and uninstitutionalized.

The success of this training also affirms the strategic role of mosques through takmir institutions as a center for socio-religious transformation. When the issue of halal is raised as part of daily Islamic practice, not just fatwas or regulations, there is a strengthening of sharia values in the social and economic dimensions of the ummah. In this context, NU not only carries out the function of da'wah, but also actively forms a sustainable halal ecosystem.

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