

EFFORTS TO PROTECT REPTILE WELFARE ON SOCIAL MEDIA THROUGH ISLAMIC VIEWS BY THE REPTILE LOVER COMMUNITY

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Abstract

Indonesia is one of the countries that have the most variety of species in the world, because it has a tropical climate. However, many fauna in Indonesia are endangered. This is due to one of them due to human behavior such as the physical development of cities that have an impact on the destruction of animal habitats, the existence of poaching both for consumption and trade, the maintenance of animals that are not appropriate such as feeding, cage area, cage temperature and so forth, the presence of elements its own culture such as the belief that eating or drinking a part of a particular animal will have an impact on increasing endurance and vitality as well as the wrong way of looking at certain animals that lead to killing of certain types of animals. All of these factors result in an oppressed animal that impacts the death and extinction of the animal. The purpose of this study was to determine efforts to protect the welfare of reptiles by reptile-loving communities from an Islamic perspective on social media. This research is a qualitative descriptive study using a netnographic study method in the Facebook group of the DeRIC community (Depok Reptile and Amphibi Community). Through this research it is known that the efforts made by members of the reptile community in protecting the welfare of reptiles are by giving directions such as the perspective and treatment of snakes, maintenance and the proper treatment of reptiles from the view of the Islamic religion. The conclusion of this research is that the efforts made by the reptile-loving community through social media are expected to provide knowledge to the public in protecting the welfare of reptiles from an Islamic perspective.

Keywords: *Knowledge, Care Sheet, Welfare of reptiles*

Abstrak

Indonesia merupakan salah satu negara yang memiliki berbagai macam spesies terbanyak didunia, karena mempunyai iklim tropis. Namun, fauna yang ada di Indonesia banyak sekali yang terancam punah. Hal ini disebabkan salah satunya karena perilaku manusia misalnya adanya pembangunan fisik kota yang berdampak pada rusaknya habitat binatang, adanya perburuan liar baik untuk konsumsi maupun perdagangan, adanya pemeliharaan binatang yang kurang tepat seperti pemberian makan, luas kandang, suhu kandang dan lain sebagainya, adanya unsur kebudayaan tersendiri seperti kepercayaan memakan atau meminum bagian dari binatang tertentu akan berdampak pada meningkatnya daya tahan tubuh dan vitalitas serta cara pandang yang salah pada binatang tertentu yang menimbulkan pembunuhan pada jenis binatang tertentu. Semua faktor ini mengakibatkan binatang tertindas yang berdampak kepada kematian serta kepunahan binatang tersebut. Tujuan penelitian ini adalah untuk mengetahui upaya-upaya perlindungan kesejahteraan reptil oleh komunitas pecinta reptil dari pandangan Islam di media sosial. Penelitian ini bersifat

deskriptif kualitatif dengan metode studi netnografi di grup Facebook komunitas DeRIC (Depok Reptile and Amphibi Community). Melalui penelitian ini diketahui bahwa upaya yang dilakukan oleh para anggota komunitas reptile dalam melindungi kesejahteraan reptile yaitu dengan memberikan arahan-arahan seperti cara pandang dan perlakuan terhadap ular, pemeliharaan serta perlakuan yang seharusnya terhadap reptile dilihat dari pandangan agama Islam. Kesimpulan penelitian ini adalah upaya yang dilakukan oleh komunitas pecinta reptile melalui media social ini diharapkan dapat memberikan pengetahuan kepada masyarakat dalam melindungi kesejahteraan reptile dari sudut pandang Islam.

Kata kunci: pengetahuan, pemeliharaan, kesejahteraan reptil

Introduction

Indonesia is one of the countries with the most species in the world, but Indonesia also ranks fourth as the country with the most number of endangered species. The number of wild animals in Indonesia is estimated at around 300,000 species. The number of endemic mammals is 259 species, 384 species of reptiles and 173 species of amphibians. According to research from the IUCN in 2013, this species considered extinct consisted of 184 species of mammals, 119 species of birds, 32 types of reptiles 32 types of amphibians (Pro Fauna, 2019)

Some of the factors that cause the loss of wildlife are a large part of human activity, because all our needs from food, shelter, clothing, fuel, waste that we produce and everything we consume all contribute to the cause of extinction or reduced population of species such as damage forest habitats, human and animal conflicts, trade, hunting and overfishing, by catches, climate change, invasive species (wwf, 2019)

Current climate change is also very influential on the evolution of animals. Lots of animals die because they are not strong against changes or extreme temperatures that appear, such as rain during the summer, heat during the rainy season, temperatures suddenly become cold or vice versa which causes the ozone layer to thin, so that many animals are extinct (Maimunah, 2017)

Other factors that affect the torture of animals that cause death and extinction are human cultural factors such as certain ways of looking at animals, lifestyles ie having their own pets. This can be seen from the mass media and also directly seen, the existence of various pet shops which mushroomed accompanied by the emergence of animal keepers who are increasingly appearing both those who are members of the animal lover community or do not join the animal lover community.

However, unfortunately even though our country is inhabited by the largest star species in the world, our school curriculum is very drinkable knowledge of animals, especially those that provide knowledge about the welfare of animals. As a result culturally and religiously, a lot of certain animals, especially reptiles, are seen as terrible animals on a certain basis. While for those who like to keep animals, knowledge of maintenance procedures is very minimal so that many animal keepers are experimenting in their care, so this method is very risky for the survival of the animal. We can see this wrong action and treatment in the animal market, where the cage, the temperature and the animals look very miserable, we can also see in facebook lovers groups in terms of questions and answers about animal care. Lots of beginners who raise animals are not right in treating the pet.

Not only animal keepers who make death for the animals themselves, but from

the chain of animal circulation itself has caused the animal to die, for example when hunting in nature by hunters, they capture animals and put them in a makeshift place that sometimes even causes the animal to be injured, stress then dies. After the hunter, then the animal is sold to traders to be sold to the market. As we can see in the print media and on the internet, there are a lot of animal sales where the animal's condition is sick, due to inaccurate food provided, a cage that is incompatible with animals, stress because it is in the middle of humans and so forth. That is what causes the animal to stress, become sick and die.

Animals existed long before humans arrived on earth. Animal fossils were first discovered in South Australia which have been 665 million years old. After humans exist, they are used for the benefit of humans from generation to generation as an inseparable part of humans. However, unfortunately these animals have been deprived of their rights by humans in pre-Islamic times (Awan & Rahim, 2018)

Though Islam teaches humans to love animals as creatures created by God. Lots of stories in the Qur'an and Hadith that teach and give the view that humans must love animals. An example is a woman who works as a prostitute, but then she was forgiven of her sins only because she had given a thirsty dog during her life. From Abu Hurairah, the Prophet sallallaahu 'Alaihi Wa Sallam said, "There was a harlot woman seeing a dog on a hot day. The dog surrounds the well while sticking out its tongue because of thirst. Then the woman took off her shoes and drew water with her. He was forgiven for this practice." (HR. Muslim no. 2245).

Another example is that of a man who is on a long journey feeling extreme thirst, and when he sees a well he drinks water in the well. After drinking, then this young man saw a dog sticking its tongue to the

ground because of thirst. The young man then returned to fetch well water and gave it to the thirsty dog. Because the young man helped the dog who was thirsty, he gave the reward to enter the surge later. (Narrated by Al Bukhari). It is an obligation for everyone, especially for animal keepers. Manually, the custodian is obliged to feed and drink the pet. The Messenger of Allah had said, which means "In every who has a wet heart (animal) there is a reward for him (in those who do good to him) (HR. Al Bukhari) (Suanto, 2017)

In addition to feeding and drinking, Islam also teaches humans to love animals, one of which is not to make live animals as archery or shooting targets. This was confirmed by the words of the Prophet Muhammad when there were friends who made birds live as targets in archery, because Allah cursed those who made something alive as a target (Narrated by Bukhari). Another teaching of the Prophet in the matter of loving animals is not confine, bind to livestock when killed by archery, or shoot and so on.

The explanation above, provides understanding, that in the teachings of Islam itself is highly recommended to love all living creatures created by Allah SWT, including for animals. There are ethics and manners for humans in treating animals, even though the animal is not a pet. Some of the manners and ethics taught by Islam to the treatment of animals include:

1. Feed and drink
 2. Loving her
 3. Delight him when slaughtering or killing him
 4. You can't hurt
 5. Give a characteristic or mark on livestock
 6. Knowing God's right to animals.
- (Fatahuddin, 2017)

Likewise from the story of the Prophet Solomon, the prophet Jonah and the prophet Muhammad, we can conclude that we should not treat animals arbitrarily.

In addition to the welfare taught by Islam, in England, animal welfare was also highlighted in the UK in 1965, through the Bramble Commission which was then revised in 1993 by the Animal Welfare Commission. The five freedoms are:

1. Free from thirst, hunger and malnutrition
 2. Free from discomfort
 3. Free from pain, pain and disease
 4. Free from fear and pressure or stress
- (David, 2016)

Thus, animal welfare is a mandatory requirement for humans for animals. Even more so for humans who deliberately keep animals for various purposes. If the keeper cannot provide the five obligations, it is better not to keep animals, because it will only hurt the animal and violate the ethics or ethics of raising animals.

Not only raising animals, in Islam buying and selling animals also have their own rules, to buy and sell endangered or protected animals according to the law, the law becomes haram (Fajar, 2015). The rules imposed by the government are rules that are not just issued and become a binding for all humans. For protected animals, the government already has predictable data that these animals are endangered. If left unchecked, it is certain that the animal will become extinct. For this reason, it needs to be regulated in a separate law. Buying and selling animals according to the Shari'a has no benefit, although a small number say there are benefits that are casuistic.

Some animals are categorized as dangerous, unclean and so on, both culturally and according to religious teachings. This results in seeing certain animals, so people tend to hurt and even kill them, for that reason. The most

difficult animal to be accepted in the Islamic world is dogs (Capper, 2016). But now this is not true, because today there are many Muslims who keep animals to look after the house and so on. Dogs are also used by Muslim police officers who are members of the K-9 unit in carrying out their duties. Gradually the image of dogs that had to be shunned had begun to shift among Muslims but still with special treatment. Besides dogs, related to culture, there are other animals whose existence is also threatened to be killed and injured, they are snakes, crows, scorpions, lizards. Thus these animals if they meet humans have the potential to be hurt or even killed.

Along with these problems, there is currently a reptile-loving community in Depok, DeRIC (Depok Reptile Amphibi Community), where the majority of its members are Muslim. This community always provides knowledge about the procedures for maintenance, care and how to breed reptiles to the community so that these reptiles can live in prosperity. These members who are Muslim in the delivery of knowledge to the community always associate how to treat their reptiles from the view of Islam.

This community has social media such as Facebook, Instagram, Twitter that are used by its members in socializing reptiles to the public. This community Facebook account has 2900 members. This group contains socialization related to all aspects related to reptiles such as the image that forms it, maintenance, handling. In giving shares related to this reptile, members who are Muslim always associate the teachings of Islam as contained in the way to treat reptiles. Based on this, the author would like to know more about the methods undertaken by members of the reptile community in the welfare of reptiles in Indonesia through the view of Islam.

Methodology

This research is a qualitative descriptive study using a netnographic study method in the Facebook group of the DeRIC community (Depok Reptile and Amphibi Community). Netnography is a research method used to study online culture and communities, where the research field is changed to Computer Mediated Communication (CMC), which is a computer that mediates interactions (Kozinets, 2010). This method was chosen because researchers used the internet as their field of research. The stages of this netnographic research are first to make questions about the depiction of the behavior of Muslim DeRIC community members, secondly to provide basic assumptions in strengthening the DeRIC community members to be the subject and object of research. Third, researchers became participants in the DeRIC community Facebook. Four researchers began collecting data and making research reports. This research was conducted from March 2017 to December 2017. The key informant in this research was the chairman of the DeRIC community named Hapsoro..

Results and Discussions

One of the factors causing the extinction of reptiles in Indonesia is one of them because of cultural factors, such as the existence of scary stories about snakes, the hadith that lead to kill snakes, reptile maintenance is not good. These factors lead to torture of animals that lead to death.

In addition to these cultural and religious factors, another factor that causes reptile injury and death is the sale and purchase of reptiles on the public market. There are three types of reptile trade, the first of which is hunting in the wild, then the caught reptiles are sold to individuals and traders. If the first buyer of the natural catch is an individual, it is likely that this

buyer will find out how to care for the reptiles he buys, so that the potential survival of these reptiles will be preserved, but does not rule out he will die from stress.

Second, hunters who catch reptiles from nature sell to traders again. The second case is that the potential for the survival of reptiles is threatened, because usually traders who want to receive catches from nature are traders who do not know how to care for reptiles, they want to accommodate because the price tends to be cheaper than livestock reptiles. This trader only sees from the profit side, without seeing the welfare of the animal. This merchant's treatment of reptiles he buys from hunters is also not good. An example is if the result of the purchase is a snake, then the snake is placed in a cage made of wire. In fact, wild snakes are definitely fierce so this snake will peck anything that moves in front of the wild snake. This can cause damage to the mouth of the snake because it is often clashed with wire. If his mouth is damaged then he cannot eat, and it leads to death.



Picture 1
Wrong snake cage

Third, purchases between traders who are also reptile cattle, and buy from other reptile breeders. The third factor is the buying and selling of the most guaranteed survival of reptiles, because reptiles sold are reptiles that are maintained starting from the parent, cage, food and so forth.

But this is no guarantee for the life of the reptile, depending on the maintenance knowledge of the prospective buyer later.

These three factors are among the members of the reptile-loving community as one of the discussions ranging from capturing reptiles in nature, choosing reptiles from recommended traders and so on.



Figure 2
Correct cage

During a discussion session in the DeRIC group, one participant asked, if a pregnant woman saw a snake that would have an effect on her pregnancy, she could have a miscarriage? In modern knowledge, there has not been any evidence of an influence if looking at snakes will cause miscarriage in pregnant women. However, this can be found in the hadith narrated by Imam al Bukhari in the chapter Qaulullahi Ta'ala Wa Batsta Fiha Min Kulli Dabbha hadith number 3297 which means: "Has told us' Abdullah bin Muhammad has told us Hisham bin Yusuf has told us told us Ma'mar from Az Zuhriy from Salim from Ibn 'Umar radiallahu'anhuma that he heard the Prophet sallallaahu' alaihi wasallam who was delivering the sermon on the pulpit saying: "Kill the snakes and (especially) kill the striped snake (white striped) on the back) and snakes whose tails are short (broken) because both types of snakes can merger vision and cause miscarriage (fetus)" (Zein, 2017).

When seen from the explanation of the hadith, the snake that can be found with these characteristics is the candidus snake. This snake is a snake that in Indonesia does not yet have a special bias serum. There can only be 3 serum available in Indonesia, namely for the types of Calloselasma Rhodostoma, Naja Sputratix and Bungarus fasciatus. If due to the negative belief in snakes this has an impact on the killing of this type of candidus bungarus snake, we will never be able to produce this anti-snake venom serum, while the number of candidus bungarus species is still abundant in nature. In addition, if the snake is destroyed then an imbalance of ecosystems will occur so that certain epidemics will emerge that will bring harm to us. Empirically there are also many pregnant women whose husbands keep the candidal banana snake at home, but his wife can give birth safely.

Another story that is obtained about the image of a snake is that if you kill it you must smash its head and burn it, because the snake can have a memory and can transfer it to a friend. So, this friend will be able to get revenge on that person. Islam is a high and noble religion, one of which is to teach the people the etiquette of the treatment of animals, because they have rights that must be respected as God's. creation, and we must not do wrong and do arbitrarily towards animals Basically, if we kill a snake, it can cause an imbalance of the ecosystem in the environment that causes disruption to the environment. It is better not to be killed, because their nature is indeed side by side with humans. We recommend that if you find a snake then the snake is placed in an environment far from residential areas, because the Messenger of Allah said: "Verily, Allah obligates to do good to all things. Therefore, if you kill, kill well. If you slaughter, slaughter well. Let one of you calm the animal to be slaughtered, and

sharpen the knife. "(Narrated Muslim, At Tirmidhi, An-Nasai, Abu Daud, and Ahmad). While killing animals by burning is strictly forbidden in Islam, because the Messenger of Allah once said "Must not torture with fire except the Rabbnya fire". (Narrated by HR. Ahmad and Abu Dawud).

In some hadiths it is true that it is permissible to kill snakes, but we must recall again that Allah created man to be a caliph on earth, therefore we must guard and preserve this earth so that peace and balance can be created. Snakes have long been the most sinful animals, because of snakes that can tempt Adam and Eve to eat kuldi fruit so that Adam and Eve were thrown to earth. This story then formed the image of the snake as an evil animal. It just so happened that the genie resembled the shape of a snake, if at that time the genie disguised as a horse, maybe it was me who would have a lot of bad images.

Likewise, from various questions raised by sympathizers belonging to the group on the social media DeRIC, there are some who tell that there are often sightings of snakes but have legs, so that the legged snake is considered as an imitation snake, so that the snake becomes a- no one dared to interrupt the incident, precisely at the distance when he saw the imitation snake, or even easily kill or injure the snake, because they believe that snakes are hell animals. For ordinary people, the shape of a snake is always the same, namely elongated, do not have legs and ears. There are two types of lizards that look similar to snakes, namely pencil lizards (Burton slegless lizard) and small snake lizards (Lygosoma Quadrupes). The emergence of these two lizards is often interpreted differently by the community, some associate with certain mysticism and beliefs. However, if we find out, the appearance of lizards that are similar to snakes is normal, because indeed

scientifically, their existence is indeed around us. Their food in nature is small insects, termites and eggs. If they are killed and destroyed then the termite outbreak will be more and damage the wood that is in human housing, in other words there will be an imbalance of ecosystems in nature. Therefore, we must not kill them so that there is no damage to the environment around us.

There is a hadith narrated by Abu Hurairah saying, "The Messenger of Allah said, 'We have not made peace with them (snakes) since we fought them'" (Narrated by Abu Daud). Ibn abbas said "then kill the snake wherever you get it, the creature that has received guarantees from the enemy of Allah". We cannot deny this, because it is already stated in the Qur'an and Hadith, It seems that the snake translation in question needs to be interpreted differently.

Empirically, non-human existence is indeed around us, and we must share a place with them. One of the snakes that is around us, because they are the most powerful animals to survive compared to other animals. Their existence is very evident that there are already many who maintain and breed, if all snakes are incarnations of jinn, then they will not be touched or bred in human homes.

The act of killing snakes and reptiles that already have a bad image in society is one of the actions that can cause an imbalance of ecosystems in nature. The occurrence of termite and rat outbreaks that cause disease, damage to rice causing crop failure and so forth. Keep in mind snakes have an important role in the food chain of life and the environment. If you meet them, it should be left alone, because snakes will not interfere and attack humans if they are not disturbed, instead they avoid and leave if they meet with humans.

Another factor suspected as a cause of death and extinction of reptiles is lifestyle. Currently the trend to maintain reptiles is

on the rise, so that in the DeRIC Facebook group there are lots of questions from participants starting from asking what reptiles are the most easily maintained, reptile maintenance for pythons, crocodiles and so on. Although this community provides insights against the bad image of reptiles, this community does not advise anyone to care for reptiles due to financial conditions, the preoccupation of prospective reptile keepers. In Islam's view there are certain ethics in treating animals. Animals are mandated by God to be protected by humans both from their health and living conditions, humans must pay attention to the animal's living facilities to be cared for.

For community sympathizers who want to preserve reticulatus python snakes, for example, Hapsoro directs that from a financial point of view this snake is very greedy and very large in size, although in terms of maintenance it is very easy. So what needs to be considered before maintaining this snake is the readiness of funds and space for the residence of this snake. For the size of 1 meter snake in one week needs to be allocated funds of around Rp. 100,000 because he will eat 4 white rats for the unit of Rp. 25,000. This snake is the longest snake in the world. Its length can reach 10 meters. Thus, if you want to keep this snake in addition to funds for food, you also need to prepare your own room with a size of 3 x 4 meters. If you are not able to prepare these facilities, you should not maintain the reticulatus snake, because later you will only torture the snake. Quite often we see a reticulatus snake whose mouth is rubbing because it often heads its cage that is no longer fit, but is forced. Ideally every year, this snake must change because it adjusts in size.

For people who are just starting to maintain this reticulatus snake, while providing food is very easy, because this snake from the side of eating is easier

because it is known to be greedy. Reticulatus snake is among snake keepers nicknamed garbage bin snakes, meaning that if there are other reptile pets that do not want to eat, then the food can be given to these reticulatus snakes. In terms of feeding and drinking can be fulfilled easily. However, this reticulatus keeper must calculate the cost of its feed, because the reticulatus is rapidly enlarging and extending so that the issue of feed costs must be considered, if it is felt unable to provide ideal feed, the keeper should look for other snake choices, rather than later the reticulatus will become thin and mistreated.

Reticulatus is also the longest snake in the world, so of course the cage is another matter that needs to be considered by the custodian. Reticulatus snakes that have been found in the regions of Kalimantan and Sulawesi have a length of 12 meters. With this size, the caretaker must prepare a 3x4 meter separate room. Not only that, in caring for animals the keeper must provide a mating partner when the animal has entered the mating period. Thus reticulatus who have entered the marriage period, the custodian must find a partner, because this is a form of affection given to animals, in accordance with the teachings of Islam.

In addition to food, the reticulatus keeper must also have more time to take care of this snake, the larger the size, the dirt and urine is quite a lot. If the cage is not cleaned immediately when they defecate and urinate, the cage becomes dirty and will cause many diseases such as fungus and fleas and flu. Not infrequently we see a snake that has many nails, it is because the cage's cleanliness is not maintained by the custodian. Lice on snakes can cause stress, hunger strikes, and very low body weight, because the fleas that attach to the back of the snake's scales always suck the blood of the snake, so the snake becomes uncomfortable because it

feels disturbed in every activity. When you feel disturbed, the snake becomes stressed and frustrated which results in death. Therefore, the cleanliness of the cage affects the welfare and health of the snake itself, we must always maintain the cleanliness of the cage.



Figure 3
Lice snake

The first most recommended snake to keep is a ball python snake because this snake is relatively easy to maintain, the cost is not too expensive because the body can not be large. However, to maintain this ball python keeper must provide hiding place because this snake likes to hide. Many of these stressful snake events do not want to eat because there is no hiding place in the cage. This snake can for years only occupy cages measuring 60 x 30 cm. This community does not advise anyone to care for reptiles without having prior knowledge of their maintenance, in other words that there are more important things before a person maintains reptiles, there is animal welfare that must be met as taught in the Quran and Hadith (Rahman, 2017). If we are unable to provide facilities for the welfare of the reptile, it is better if the intention to maintain it is postponed first, because reptile well-being is more important than our desire to own it.

All the teachings of reptile rearing are always repeated in discussions on the reptile lovers' Facebook community, with the hope that reptile keepers will not only

prioritize the desire to have reptiles because of their beauty and exotic side, but their well-being is more important than our desires to have for a while. only. Thus, social media is indirectly used by members of the community in addition to channeling hobbies, adding acquaintances, it is also a media in spreading the teachings of Islam in terms of treating animals according to manners and ethics.



Picture 4
Snake's Normal Mouth



Figure 5
Mouth rubbing snake



Figure 6
Hiding Place

Results and Discussions

The conclusion of this study is that the efforts made by the reptile-loving community through social media are expected to provide knowledge to the public in protecting the welfare of reptiles from an Islamic perspective, so before maintaining a reptile, a person must know what facilities are needed, so that the reptile is not neglected which results in Dead.

The teachings of Islam in terms of treatment of animals are as follows: Feeding and drinking, Loving it, Delighting it when slaughtering or killing it, Must not hurt, Giving characteristics or signs to livestock, Knowing Allah's right to animals, and finally giving a partner to when it's time to marry. Indirectly besides channeling a hobby, the members of the reptile-loving community have already preached religious teachings in terms of treating animals through social media.

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