

Istidlal Islamic Law Of Kurban With Money According To Islamic Economy

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Abstract

Indeed the money distributed with the sacrificial intention becomes charity, because the money is included in the provision of Allah. While the sacrifice is also essentially the charity of money (property) bought by animals, then slaughtered, then given to the neighbors and the most important to the poor. The amount of reward for charity reward is doubled as explained in the paragraph above. Then if the sacrifice as a form of annual worship (10-13 zulhijjah) that was carried out was not accepted as a sacrifice just because of carrying out it in the form of the distribution of money, not sacrificial meat? Istibath of sacrificial law with money, namely the Qur'an (Surah Al-Hajj: 28 and 36), hadith (HR. Abu Musa), atsar (Ayesha and Bilal), qias (diaciaskan with zakat), istihsan (better), istishab (al-Ashlu fi syai al-Ibahah), istislah (maslahat), maqashid sharia (the purpose of the Shari'a is the benefit of the afterlife) and legal contextualism (filsafat, the nature and meaning of the Shari'a) and the principle of benefit and benefit (jalbu al -Mashalih wa dar'u al-Mafasid), whereas in muamalah the basic Islamic economy of everything is permissible unless there is a argument which prohibits it. In the context of sacrifice with money in the perspective of Islamic economics in terms of the law of sacrifice there is no text on the prohibition of sacrifice with money, from an economic standpoint, more money is needed than sacrificial meat, it can be understood that sacrifice with money due to the condition of the situation and the presence of the victim receives more money rather than sacrificial meat, the law may (conditionally) namely al-Ibahah and the sacrifice is valid.

Keywords: *Istidlal, Islamic Law, Money Sacrifice, Perspective, Islamic Economy.*

Abstrak

Sesungguhnya uang yang dibagikan dengan niat qurban menjadi sedekah, karena uang itu termasuk dalam ketentuan Allah. Sedangkan kurban pada hakekatnya adalah sedekah uang (harta) yang dibeli dengan hewan, kemudian disembelih, kemudian diberikan kepada tetangga dan yang terpenting kepada fakir miskin. Jumlah pahala amal pahala berlipat ganda seperti yang dijelaskan pada ayat di atas. Lalu apakah kurban sebagai bentuk ibadah tahunan (10-13 zulhijjah) yang dilaksanakan tidak diterima sebagai kurban hanya karena

melaksanakannya dalam bentuk pembagian uang, bukan daging kurban? Istinbath hukum kurban dengan uang, yaitu Al-Qur'an (Surat Al-Hajj: 28 dan 36), hadits (HR. Abu Musa), atsar (Aisyah dan Bilal), qias (diaciaskan dengan zakat), istihsan (lebih baik), istishab (al-Ashlu fi syai al-Ibahah), istislah (maslahat), maqashid syariah (tujuan syariat adalah kemaslahatan akhirat) dan kontekstualisme hukum (filsafat, hakikat dan makna syariat) dan prinsip kemaslahatan dan kemaslahatan (jalbu al-Mashalih wa dar'u al-Mafasid), sedangkan dalam muamalah ekonomi dasar Islam segala sesuatu boleh kecuali ada dalil yang melarangnya. Dalam konteks qurban dengan uang dalam perspektif ekonomi Islam ditinjau dari hukum qurban tidak ada teks larangan berkurban dengan uang, dari segi ekonomi lebih dibutuhkan uang daripada daging kurban, dapat dipahami bahwa kurban dengan uang karena kondisi situasi dan keberadaan korban menerima lebih banyak uang daripada daging kurban, hukumnya boleh (bersyarat) yaitu al-Ibahah dan kurbannya sah.

Kata Kunci: Istidlal, Hukum Islam, Uang Kurban, Perspektif, Ekonomi Islam.

INTRODUCTION

The Qur'an is the most perfect book, not least in it contains many stories of the prophets and previous people. In connection with the story of sacrifice (sacrifice), the Qur'an also tells this. For example the story of the kurbanya of the son of Prophet Adam as named Abel (Abel) and Qabil (Cain) (Harahap, 2013: 42). While what is very closely related to the Shari'a of the sacrifices of the Prophet Muhammad's ummah is the story of the sacrifice of Prophet Ibrahim who slaughtered the Prophet Ishmael on the orders of Allah. The story of the kurbanya Abel and Qabil can be read in the surah al-Maidah verse 27 as follows:

وَأْتَلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا

فَتَقَبَّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ

لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴿٢٧﴾

Meaning: Tell them the second story of Adam's son (Abel and Qabil) according to the truth, when both of them offered sacrifices, they were received from one of them (Abel) and were not received from the other (Qabil). he said (Qabil): "I must have killed you!" Habil said: "Surely Allah Almighty only accepts (victims) from those who fear" (Ministry of Religion, 2005: 165).

In the above verses accepted is Abel's sacrifice, because his intentions are sincere because Allah Almighty. Whereas the story of Prophet Ibrahim's sacrifice originated from the dream of Prophet Abraham to offer Ishmael (sacrifice or slaughter it). The story can be seen in the Qur'an surah Al-Shaffat verses 102-107 as follows:

فَمَا بَلَغَ مَعَهُ السَّعَىٰ قَالَ يَبْنِيٰ إِنِّي أَرَىٰ فِي الْمَنَامِ
 أَنِّي أَذْنَحُكَ فَأَنْظِرْ مَاذَا تَرَىٰ ۚ قَالَ يَتَأْتِ أَفْعَلًا مَا
 تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ ﴿١٢﴾ فَلَمَّا
 أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ﴿١٣﴾ وَنَدَيْنَاهُ أَنِ يَا إِبْرَاهِيمُ ﴿١٤﴾
 قَدْ صَدَّقْتَ الرُّؤْيَا ۚ إِنَّا كَذَّاكَ لِحُجْرَى الْمُحْسِنِينَ
 ﴿١٥﴾ إِنَّ هَذَا هُوَ الْبَلْتُو الْأَمِينُ ﴿١٦﴾ وَفَدَيْنَاهُ
 بِذَبْحٍ عَظِيمٍ ﴿١٧﴾

Meaning: So when the child arrived (at the age of being able) to try together with Abraham, Abraham said: "My child, verily I see in a dream that I slaughter you. Then think what you think!" he replied: "O my father, do what is commanded of you; God willing, you will find me including those who are patient". When both of them surrendered and Abraham laid his son on his temple, (the patience of both). And we called him: "O Abraham! Verily you have justified the dream (what is meant by justifying the dream is believing that the dream is true of Allah and is obliged to carry it out) Behold, so we give back to those who do good. This is truly a real test, and we ransomed the child with a great sacrifice (after Abraham

and Ismail's obedience and obedience. So Allah forbade slaughtering Ismail and to continue the sacrifice, Allah replaced it with a sacrifice (goat or sheep or kibas.) This event becomes the basis for the presentation of qurban which is performed on the feast of Hajj) (Ministry of Religion, 2005: 725).

The verse above states that Prophet Ibrahim and Ismail obeyed the command of the true dream, as a form of "sami'na wa athan'na" to Allah's command, but right when Ismail was to be slaughtered, Allah replaced it with sheep. It means that obedience to the commands of Allah will be rewarded with something that does not cross the mind of human reason (Harahap, 2013: 43).

The word sacrifice originating from "qaruba-yaqrabu-qurbana" means near or almost, meaning approaching or approaching (Yunus, 2002: 80; Rasyidi, 2007: 1; Al-Banjari, 2005: 1051; Al-Syarbini, 1993: 45). Sacrifice in Arabic called "udhkhiyah (أضحية)" is naming an animal slaughtered in order to draw closer to Allah SWT on the appointed day, 10, 11, 12, 13 (Al-Jaziri, t.th: 643; Al-Shan'ani, t. 89: Al-Khusaini, t.th: 172; Taswin, 2007: 1). Livestock that can be used as sacrifices include camels, cattle (ox, buffalo) and goats (sheep, kibas) (Tsabiq, t.th: 155; Saleh, 2008: 250; Al-Zuhaili, 1984: 544). The organization of sacrificial slaughter which is very complicated and requires a long and

long process, and the distribution of sacrificial meat that cannot be long after the slaughter is feared not fresh or rotten and so on. This is very tiring and very difficult for the people, sometimes troublesome to others. Especially if it is included in the opinion of some scholars that the sacrificial committee should not be paid for with sacrificial meat (Narrated by Bukhari No. 1717 and Muslim No. 1317; Tsabiq, t. 378) even though they also have the right to accept the sacrificial meat, due to the sacrificial committee including neighbors, relatives or even the category of poor pakir. The hadith as berikut:

عَنْ ابْنِ عَبَّاسٍ ، فِي صِفَةِ أُضْحِيَّةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : يُطْعِمُ أَهْلَ بَيْتِهِ التُّلْثَ ، وَيُطْعِمُ فُقَرَاءَ جِيرَانِهِ التُّلْثَ ، وَيَتَصَدَّقُ عَلَى السُّؤَالِ بِالتُّلْثِ . (رَوَاهُ الْحَافِظُ أَبُو مُوسَى الْأَصْفَهَانِيُّ ، فِي الْوُضَائِفِ ، وَقَالَ : حَدِيثٌ حَسَنٌ).

Meaning: From Ibn Abbas when describing the sacrifice of the Messenger of Allah, Ibn Abbas said; "He feeds his family one third, feeds his neighbors who are poor one third, and bershadaqah to beggars one third." (H. R. Abu Musa Al-Ashfahani in Wadha'if and he said; hadith hasan).

In the verse indirectly also indicates the same thing with the hadith above, namely surah al-Hajj verse 36 (Ministry of Religion, 2005: 517).

Modern logic says giving money is simpler than offering other objects, other than money, such as sacrificial meat, especially for poor families, who are more in need of money than meat

today. So sometimes some people carry out sacrifices by distributing money for sacrificial animals. Whereas sacrifice is a form of worship that is devoted to slaughtering livestock as confirmed in the Qur'an surah Al-Hajj verse 34 as follows:

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِّنْ بَهِيمَةِ الْأَنْعَامِ ۗ فَإِلَهُكُمْ إِلَهٌُ وَاحِدٌ فَلَهُ أَسْلِمُوا ۗ وَبَشِّرِ الْمُخْبِتِينَ ﴿٣٤﴾

Meaning: And for each people we have prayed for slaughter (sacrifice), so that they say the name Allah Almighty to the livestock that Allah swt has given them, then your God is the Almighty God, Therefore surrender you to Him. and give good news to people who are submissive (to Allah) (Ministry of Religion, 2005: 517).

According to the author, the philosophy of logic is, in fact, the money distributed with the intention of the sacrifice becomes alms, because the money is included in the sustenance of Allah Almighty. Whereas the sacrifice is also essentially the charity of money (assets) bought by animals, then slaughtered, then given to neighboring neighbors and most importantly to poor folk (QS. Al-Hajj: 28 and 36; Ministry of Religion, 2005: 516-517). Regarding the virtue of almsgiving, many of the texts explain this. For example in surah al-Baqarah verse 261 as follows:

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ
حَبَّةٍ أُنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِائَةٌ حَبَّةٌ

وَاللَّهُ يُضَعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿١١٠﴾

Meaning: The parable (livelihood issued by) the people who spend their wealth in the way of Allah swt is similar to a seed that grows seven grains, in each one hundred grains of seed. Allah multiplies (rewards) for whom he wants. and Allah is the most extensive (His gift) is the All-Knowing (Ministry of Religion, 2005: 65).

The amount of the reward of alms is doubled as explained in the verse above (Surah Al-Ahzab: 35; Al-Hadid: 18; Al-Baqarah: 274; Depag, 2005: 673; 903; 68). Then whether the worship of sacrifice as a form of annual worship (10-13 zulhijjah) that was carried out was not accepted as a sacrifice just because it was implemented in the form of distribution of money, not sacrificial meat ?.

DISCUSSION

The legal foundation for sacrificial worship is the Qur'an, hadith and ijma (agreement of the scholars). The argument of the Qur'an is the word of Allah in the letter Al-Kautsar as follows:

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴿١﴾ فَصَلِّ لِرَبِّكَ وَأَنْحَرِ ﴿٢﴾

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ﴿٣﴾

Meaning: Surely we have given you many pleasures. Then establish prayer for your Lord; and sacrifice (what is meant by sacrifice here is slaughtering qurban animals and thanking Allah's blessings). Indeed, those who hate you are the ones who are cut off (the meaning here is cut off from the mercy of Allah) (Ministry of Religion, 2005: 1110)

The above verse is textually meaning amr, if it is associated with the kedah al-Amru li al-Wujub, then the verse above is a compulsory proposition of sacrifice and prayer. But the scholars of the Hanafiyyah, Malikiyyah, Syafi'iyah, and Hanabilah schools argued with surah al-Hajj verse 34 above, stating that sacrifice is a service whose aspect is iraqah al-dam (blood flow or slaughter) which means it cannot be replaced with other objects including in the form of money. Hanafiyyah scholars who allow to pay in the form of money for zakat, any zakat, also apparently do not explicitly allow them to sacrifice with money (<http://www.piss-ktb.com>; Al-Sarkhasi, t.th: 157).

According to Muhammad ibn Abi Sahl Al-Sarkhasi (Death 490 H) in Al-Mabsuth stated that zakat for mustahiq has the dimension of benefit to fulfill their needs so that it may be given in the form of price. While sacrifice is a worship in the form of slaughter. So if after slaughter and before being distributed, it turns out that the meat of the sacrificial animal is

lost or stolen by someone, for example, the sacrificial worship is still valid. He further stated, that sacrificial slaughter cannot be measured by price, and contains meaning or essence that cannot be described as glorious (Al-Sarkhasi, t.th: 157).

According to Zain ibn Ibrahim ibn Muhammad ibn Muhammad ibn Bakr (926-970 H) in *Al-Bahr al-Ra'iq*, it is similar to Al-Sarkhasi's expression. The compiler of the book *Kanz al-Daqa'iq* limits (the discussion of may give in the form of prices) in the obligation of zakat. The problem is, it should not provide in the form of prices for sacrifices, have freedom and free the slaves because the essence of sacrifice is blood flow (slaughter) which cannot be measured by price (Ibn Bakr, t..th: 238).

To try to mediate this problem, the author makes one illustration. Almost every year Eid al-Fitr, Mosques and Mushalla in Indonesia receive zakat fitrah from the giver of zakat (muzaki) in the form of money, so that it collects up to hundreds of millions, and only a very few of them pay their alms with rice (staple food). Such cases occur mostly in cities, even 98 percent of the muzaki pay their zakat with money. The proceeds from the receipt of zakat are distributed to the eighth person (people who have the right to receive them) as many as eight. According to the committee, the distribution of zakat through money is considered to be easier to distribute and more useful for those in need. In relation to this zakat, the problem of its benefits is on three

sides, firstly the benefit of issuing zakat (muzaki) is easier and more practical, both benefits for the zakat committee (amil) are easier and more practical, the three benefits of zakat (mustahik) are more beneficial and practical. All three (muzaki, amil, mustahik) consider that money is quite practical (simple light form) and is the most practical (not heavy) asset, but many benefits (maslahat) for the sake of the sustainability of human life. Now, what is the difference between zakat fitrah and sacrifice?

At the time of the Messenger of Allah there was no money, the medium of exchange at that time was gold and silver, both of which today are not instruments of exchange (money) but jewelry and valuables. If at the time of the Prophet there had been money, would it be possible that the Prophet would not fulfill the zakat fitrah using money? Is there a reason that the Prophet paid zakat fitrah with basic food, it can simply be answered, because at the time of the Prophet the zakat was prioritized for food, the people needed food more, then zakat with food. Meanwhile, people need food, but in full, namely food (Rice, laok paok, vegetables, sambal). Which is easily obtained by buying money, not using staple food (barter). Then this (zakat money) is more masculine and benefits for the recipient (mustahik), even for muzaki and amil, because it is more simple, easy and practical.

Back on the subject matter of sacrifice, sacrificial law according to the

scholars differed, there was something that was obligatory (Hanafi) and there was only the circumcision of the muakkad law. For example, according to Imam Nawawi, in the book Al-Majmu. The scholars disagreed regarding the obligation to sacrifice for people who have spacious fortune. But the majority of the scholars of the Shafi'i schools (Al-Shafi'i, t. 243: 243) and several other scholars namely Imam Malik (Bin Annas, t.th: 304), Ahmad, Ishaq, Abu Tsaur, Al-Muzani, Ibnu Mundzir, David Azh-Zhahiri and Ibn Hazm, argued that the law of qurban is the Sunnah of Mu'akkadah (emphasized) (Salim, 2006: 614). If someone leaves him without udzur it is not sinful (Al-Zuhaili, 2011: 256). Ibn Hazm added, "There is no valid history of a friend who states that qurban is obligatory" (Imam Nawawi, t.th: 216). While the legal Hanafi school is obliged to sacrifice for those who are capable every year, they postulate with the hadith as follows (Harahap, 2013; Al-Syarkhasi, 1993: 8):

حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عِيَّاشٍ
عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمَزٍ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ
قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ وَجَدَ
سَعَةً فَلَمْ يُضَحَّ فَلَا يَقْرَبَنَّ مُصَلًّا

Meaning: Having told us Abu Abdurrahman had told us Abdullah bin 'Ayyasy from Abdurrahman bin Hurmuz Al-A'raj from Abu Hurairah, he said; The Messenger of Allah said: "Whoever gets spaciousness in rizki but does not want to sacrifice then do

not ever approach our mosque." (Narrated by Ahmad No. 7924 and Ibn Majah No. 3114).

و حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا أَبُو الْأَحْوَصِ
سَلَامُ بْنُ سُلَيْمٍ عَنِ الْأَسْوَدِ بْنِ قَيْسٍ عَنْ جُنْدَبِ بْنِ
سُفْيَانَ قَالَ شَهِدْتُ الْأَضْحَى مَعَ رَسُولِ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا قَضَى صَلَاتَهُ بِالنَّاسِ نَظَرَ إِلَيَّ
عَنِّي قَدْ ذُبِحَتْ فَقَالَ مَنْ ذَبَحَ قَبْلَ الصَّلَاةِ فَلْيُذْبِحْ شَاةً
مَكَانَهَا وَمَنْ لَمْ يَكُنْ ذَبَحَ فَلْيُذْبِحْ عَلَى اسْمِ اللَّهِ وَ
حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا أَبُو عَوَانَةَ ح وَحَدَّثَنَا
إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عَمْرٍو عَنْ ابْنِ عُيَيْنَةَ
كِلَاهُمَا عَنِ الْأَسْوَدِ بْنِ قَيْسٍ بِهَذَا الْإِسْنَادِ وَقَالَ
عَلَى اسْمِ اللَّهِ كَحَدِيثِ أَبِي الْأَحْوَصِ. وموضع
الدلالة أنه امرٌ، والأمر للوجوب.

Meaning: And told us Abu Bakr ibn Abu Syaibah had told us Abu Al-Ahwash Sallam bin Sulaim of Al-Aswad bin Qais of Jundab bin Sufyan he said, "I once joined the Adlha Iedul prayer with the Messenger of Allah. After he finished praying with people, he saw a goat had been slaughtered, then he said: "Whoever slaughters before prayer, he should repeat his sacrifice again as a substitute. And whoever has not slaughtered should slaughter in the name of Allah. "And told us Qutaibah bin Sa'id had told us Abu 'Awanah. (In other ways mentioned) Has told us Ishaq bin Ibrahim and Ibn Abu Umar from Ibn' Uyainah both of them from Al-Aswad bin Qais with this isnad, both of

which mention, 'In the name of Allah,' like the hadith of Abu Al-Ahwash. '(Narrated by Bukhari No. 915; Muslim No. 3622).

The two hadith above are made by Imam Hanafi about the obligation to sacrifice for someone who has the ability, because actually when the Prophet. prohibiting approaching the place of prayer shows that leaving the sacrifice means that he has abandoned his obligation (Al-Khusaini, t.th: 160). As if he said, there is no point in prayer by leaving this obligation of sacrifice. The two hadiths above indicate an order, whereas al-Amru li al-Wujub, the order is mandatory. The law of sacrifice according to the Hanafi school is mandatory (Matdawam, 1984: 41). This obligation can be seen from the text of the Imam Al-Kasani book as follows:

أما الذي يجب علي الغني والفقير فالمنذور به
بأن قال: علي أن أضحي شاة أو بدنه أو هذه
الشاة أو هذه البدنه

Meaning: As for the obligatory for the rich, the needy is for those who are adulterated to sacrifice based on the hadith: Because Allah over me that sacrifices goats, camels or goats and camels (Al-Kasani, t.th: 95)

The opinion of Imam Abu Hanifah that the law of sacrifice was obligatory, that opinion was also reinforced by friends of Abu Hanifah's own friends namely Al-Thawawi and others (Harahap, 2013: 58).

According to the jumhur of the scholars that the law of sacrifice is sunah

(circumcision of muakkad), then it should be related to the technical implementation, do not get too caught up in the textual rules of Shari'a, which sometimes do not even reach the Shari'a target (maqashid syariah). In jurisprudence not fulfilling it (not sacrificing) is not problematic (sinless). But no matter how small and as strong as a particular recommendation of worship, it would be nice, if considered aspects of the meaning and nature of the worship.

According to the author, the essence of sacrifice is a sacrifice for worldly love and pleasure to draw closer to Allah. If reviewed historically, then sacrificial worship comes from Prophet Ibrahim who was ruled by Allah to slaughter (sacrifice) Ismail as, the son whom he was very very loved and proud of, a son who for decades he had longed for his presence. Because the sincerity of the Prophet Ibrahim followed the command of Allah SWT, then the sacrifice of his beloved child was replaced with a sheep.

At the time of Prophet Ibrahim, the most valuable commodity was livestock, this condition still continued at the time of the Prophet Muhammad, according to the needs of his day the sacrifice in the form of livestock was the highest manifestation of solidarity. But in the current socio-cultural context of Indonesian society the giving (distribution) of sacrificial meat is no longer something very valuable (primary). Precisely what is very

valuable for the lower class of modern society is money.

In the past two decades, many people who have received a portion of meat (sacrifice) from the sacrificial committee immediately sold it to meat collectors. The basic reason is that they need money more than the sacrificial meat. Moreover, cooking meat, really enjoyed, requires capital (money) to buy seasonings, while money does not have. The socio-economic conditions of the lower classes of society in most parts of the city and villages are quite representative of the need for society with money rather than meat.

It also needs to be understood that the meaning of sacrifice also has two dimensions, namely the spiritual dimension and the social dimension. In the spiritual dimension, sacrifice means a self-approach to Allah Almighty (taqwa), proof of piety, as said by Allah swt in surah al-Hajj verse 37 as follows:

لَنْ يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ
التَّقْوَىٰ مِنْكُمْ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ

عَلَىٰ مَا هَدَىٰكُمْ ۗ وَبَشِّرِ الْمُحْسِنِينَ ﴿٣٧﴾

Meaning: The flesh of the camel and its blood can never reach Allah's pleasure, but the piety of you can attain it. Thus Allah has subjected him to you so that you glorify God against His guidance to you. and give good news to those who do good (Ministry of Religion, 2005: 517).

Whereas in the social dimension, sacrifice means sharing wealth (in the form of sacrificial meat) to the environment of the less prosperous community (poor pakir). Sacrifice meat here means delicious food. How would they eat delicious food if the money to make meat into delicious food did not exist. Then the two dimensions of meaning must be combined, must not stand alone, as the word of Allah swt in surah al-Imran verse 112:

ضُرِبَتْ عَلَيْهِمُ الذَّلِيلَةُ أَيْنَ مَا تُقِفُوا إِلَّا أَنْ يُحِبَّلَ مِنْ اللَّهِ
وَحِبْلٍ مِنَ النَّاسِ وَبَاءُ وَبِغَضَبٍ مِنَ اللَّهِ وَضُرِبَتْ

عَلَيْهِمُ الْمَسْكَنَةُ ۚ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ

بِقَايَةِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقِّ ذَٰلِكَ بِمَا

عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿١١٢﴾

Meaning: They are filled with humiliation wherever they are, unless they hold on to the rope (religion) of Allah and the rope (agreement) with humans (That is: protection set by Allah in the Qur'an and protection provided by the Islamic government on them), and they again got wrath from God and they were overcome with humility. that is (That is: overcoming humiliation, humility, and wrath of God). Because they disbelieve in Allah's verses and kill the prophets for no reason. that is (Namely: disbelief and

murder of the prophets) due to their disobedience and transgressions (Ministry of Religion, 2005: 94).

So the above verse becomes the argument of the importance of the social dimension in living this life. If someone has sacrificed by slaughtering sacrificial animals, then he has carried out worship according to the Shari'a (spiritual dimension). And if the sacrificial meat is distributed to economically disadvantaged people (poor families and poor people) who have never eaten meat, then the cubic worship has added value, namely the value of benefits.

Sacrifice will have a very high benefit value if enjoyed by disadvantaged people, compared to if only distributed to neighbors who are used to eating meat, it can actually bring waste, because many city people who avoid eating meat on the grounds of danger of cholesterol. When sacrificial meat is given to poor people and poor families, this is the essence and meaning of sacrificial worship with social dimensions, while sharing happiness with delicious food.

If you are honest, if you consider the aspects of the needs and benefits of the recipients of the poor and the poor, then money is more beneficial than meat, as zakat, more needed and benefits and benefits, if given to money-making mustahik than staple food. So sacrificing in the form of money and sharing it with the poor and poor families in the form of money certainly has more value, many benefits and more benefits for the recipient. Even if sacrifices are distributed in the form of sacrificial meat, it means that we are still burdening them with

having to look for spices and means to cook them, which of course must use money, while they are difficult people (<https://www.kompasiana.com>).

The problem of livestock sacrifice is replaced with money worth sacrificial animals, this is stated by the scholars who have textual and contextual ideology, understanding like this can be bent in the book Al-Mughni, because of Imam Ibn Qudamah, he narrated the opinion of Ummul Mu`minin Aisyah who said: "I would rather give up my ring than slaughter a thousand animals as a gift to the people of Mecca." Meanwhile, the Prophet's muezzin, Bilal bin Rabah, said: "I don't care even though Kurbanku is only a rooster because I prefer to infuse the sacrifice to orphans who are starving rather than slaughtering animals". Bilal and Aisha's opinion was then followed by scholars from Tabi'in, al-Syabi, and students of Imam al-Shafi'i, Imam Abu Tsaur (Ibn Qudamah, t.th: 123). Meanwhile, Imam Ahmad bin Hanbal and Imam Ibn Qudamah of the Hanbali School preferred to follow the textual flow. The reason is because the Prophet himself and the caliphs afterwards slaughtered sacrificial animals. They said the next textual opinion, If giving charity or giving money for animal sacrifices was more important than slaughtering the sacrificial animal itself, surely the Prophet and the caliphs would not sacrifice sacrifice, but rather with money (Ibn Qudamah, t: 123; Ali Mustafa Yaqub, 2012).

This kind of phenomenon if viewed from an Islamic economic perspective, which is the basic principle of Islamic economics is tauhid, masalah and falah, caliph

(representative of Allah on earth), al-Amwal (wealth), adl (fair), ukhuwah (brotherhood), morals (ethics), ulil amri (government), hurriyah and mas'uliyah (freedom and responsibility), in congregation (synergy cooperation) (Maulan: 23; Efrinaldi, 2016: 39-42). The objectives of Islamic economics are: economic prosperity within the framework of Islamic moral norms, brotherhood and universal justice, equitable distribution of income and wealth (fair), individual freedom in the context of social welfare (Hidayat: 24-27; Koerniawan: 11).

Also based on istinbath of the law of sacrifice with money, namely the Qur'an (QS. Al-Hajj: 28 and 36), hadith (Narrated by Abu Musa), atsar (Aisha and Bilal), qias (diqiaskan with zakat), istihsan (better), istishab (al-Ashlu fi syai al-Ibahah), istislah (maslahat), maqashid syariah (the purpose of Shari'a is the benefit of the Hereafter servant) and legal contextualism (philanthropy, the nature and meaning of Shari'a) and the principle of benefit and benefit (jalbu al-Mashalih wa dar'u al-Mafasid), whereas in muamalah the basic Islamic economy every thing is permissible unless there is a proposition that forbids it. In the context of sacrifice with money in Islamic economic perceptions in terms of sacrificial law there is no prohibition against sacrifice with money, from an economic point of view, money is more needed than sacrificial meat, it is understandable that sacrifice with money due to conditions and conditions of victims requires more

money than sacrificial meat, the law is permissible (conditional), namely al-Ibahah, this is in accordance with the meaning of the proposal: *تغيير الاحكام بتغيير الازما والامكان*. The method of the like as the student of Ibn Taymiyyah in his Fiqh book "Ilam al-Muwaqifin Rabb al-Alamin", raises the rule:

تَغْيِيرُ الْفَتْوَى وَاخْتِلَافُهَا بِحَسَبِ تَغْيِيرِ الْأَزْمَنِ وَالْأَمَكْنَةِ وَالْأَحْوَالِ وَالنِّيَّاتِ وَالْعَوَائِدِ

Meaning: Fatwa changes and differs according to changing times, places of circumstances, intentions, and customs.

And verse al-Qur'an surah al-Baqarah verse 185:

يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ

Meaning: *God wants convenience for you, and does not want trouble for you (Ministry of Religion, 2005: 45).*

Congregation of natijah and propositions and texts above, then the istinbath of sacrificial law with money contains three conditions, first: if sacrificial meat is distributed to neighboring neighbors and relatives of relatives (able category), it is recommended to sacrifice with livestock and sacrificial meat distributed; second: if the sacrificial meat is to be distributed to poor families of the dhu'afa, then it is better and more maslahat to sacrifice with money and also share money, the name is sacrificial money (part of sacrificial money); third: if it is distributed to areas that are being hit by hunger and disaster, it is better both in meraton, namely sacrifice of money and sacrifice of sacrificial animals, because they really need both.

CONCLUSION

Istinbath of the law of sacrifice with money, namely the Qur'an (QS. Al-Hajj: 28 and 36), hadith (HR. Abu Musa), atsar (Aisha and Bilal), qias (accustomed to zakat), istihsan (better), istishab (al-Ashlu fi syai al-Ibahah), istislah (maslahat), maqashid syariah (the purpose of Shari'ah is the benefit of the servants of the Hereafter) and legal contextualism (filasfat, the essence and meaning of the Shari'a) -Mashalih wa dar'u al-Mafasid), whereas in muamalah the basic Islamic economy every thing is permissible unless there is a proposition that forbids it. In the context of sacrifice with money in Islamic economic perceptions in terms of sacrificial law there is no prohibition against sacrifice with money, from an economic point of view, money is more needed than sacrificial meat, it is understandable that sacrifice with money due to conditions and conditions of victims requires more money rather than sacrificial meat, the law may be (conditional) namely al-Ibahah and the sacrifice is legal.

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