

# Jurisprudential Welfare Through the Transformation of the “Rendang-Mu” Qurban Meat Management System

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## Abstract

This study aims to explore the values of benefit from the perspective of Islamic law regarding the transformation of qurban meat management through the Rendang-Mu program within the Lembaga Amil Zakat Infaq Shadaqah Muhammadiyah (LAZISMU) in the Central Java region, Indonesia. The research employed a descriptive qualitative approach. Data collection techniques involved snowball and purposive sampling, with analysis conducted using the *maqasid al-Shariah* theory by al-Shatibi. The findings indicate that the Rendang-Mu Program represents a transformation in the pattern of meat management and distribution, implementing a system of qurban meat management through canning and packaging with three essential benefits that facilitate and enhance its utility: (1) prolonged consumption and distribution over an extended period, (2) practical, delicious, and nutritious, (3) more evenly distributed reach, (4) high flexibility in achieving community food security, and (5) compliance with Islamic law.

Keywords: Corrective Distributive Justice; Tafsir At-Tanwir; Theo-anthropocentric

## Introduction

The *qurban* command in Islam aims (*maqasid al-shariah*) to achieve worship to Allah SWT (vertical relationship)<sup>1</sup> and worldly *mu'amalah* (horizontal relationship).<sup>2</sup> The objective of *mu'amalah* in *qurban* worship is for Muslims to experience joy and happiness on the day of Eid al-Adha through the distribution of *qurban* meat. The distribution of *qurban* meat, whether managed individually or collectively, is generally carried out through conventional systems, involving direct distribution to recipients, including local communities and relatives, in the form of fresh raw meat on Eid al-Adha and the days of *Tasyriq*, which are three days after Eid al-Adha.<sup>3</sup>

However, if this increase is not accompanied by an increase in the ability of communities to consume *qurban* meat during Eid al-Adha and the days of *Tasyriq*, it may potentially lead to wastefulness (*tabdzir*) and the failure to achieve the goals of *qurban* worship itself. On the other hand, advancements in science and technology offer alternative solutions in the processing and distribution of *qurban* meat that can enhance its benefits compared to conventional systems.<sup>4</sup> The implementation, management, and distribution of *qurban* meat, initially managed individually by those performing the *qurban* themselves, have evolved into collective management within residential areas, institutional units such as mosques, or religious social institutions within the Islamic community.

The processing of *qurban* meat is not an innovation. Wathan (2017), in his research based on the study of hadith, found that the process of turning *qurban* meat into corned beef to preserve its longevity had been practiced since the time of Prophet Muhammad.<sup>5</sup> Initially, the hadith prohibited the storage of *qurban* meat, primarily due to difficult conditions where food was scarce and many people required assistance. However, after these challenging times passed, the Prophet allowed his followers to store *qurban* meat in preparation for potential times of famine in the future.

Sometimes, in certain locations, the number of sacrificial animals available for *qurban* is limited despite a large population of impoverished individuals. In recent research, there has been innovation in the distribution of *qurban* meat with the introduction of computational distribution patterns proposed by Hidayat and Munshi (2019). This innovation emerged because conventional distribution patterns were unable to ensure optimal distribution of *qurban* meat across the population.<sup>6</sup>

Another issue that arises is the additional cost involved in the processing of *qurban* meat. For the lower to middle-income groups, these extra expenses can pose a significant barrier.<sup>7</sup> Moreover, the distribution of *qurban* meat in its raw form tends to require more effort and resources compared to pre-packaged processed meat. This shift in distribution helps to maintain compliance with Islamic guidelines while addressing the financial and practical limitations often faced by *qurban* participants from low-income backgrounds.<sup>8</sup>

Islamic philanthropy, as a foundational concept underpinning charitable giving and social justice, aims to ensure a more equitable distribution of wealth among communities. Therefore, charitable giving in this context is not merely an ordinary act of kindness but also an effort to advance social justice for the entire society.<sup>9</sup> In the context of *qurban* worship, the increasing participation of Muslim communities continues.<sup>10</sup>

Philanthropic organizations such as Dompot Dhuafa have initiatives to distribute sacrificial animals to impoverished areas in Indonesia. Starting in 2000, the Qurban Animal Provision (THK) began to be integrated with empowerment programs for livestock breeders who prepare sacrificial animals in their areas. Through this program, impoverished communities not only receive the benefit of meat but also gain economic benefits from their participation.<sup>11</sup>

LAZISMU, in various regions, has also engaged in *qurban* management innovations. For instance, LAZISMU DIY has introduced a modernized approach by processing *qurban* meat into canned products, enhancing both accessibility and longevity. This strategy is complemented by eco-friendly packaging solutions, utilizing materials such as bamboo baskets (*beseke*) and teak leaves to support environmental sustainability. Additionally, LAZISMU DIY has improved distribution methods by targeting remote areas to ensure *qurban* products are delivered effectively to underserved communities.<sup>12</sup>

In addition, the "Rendang-Mu" program developed by LAZISMU Central Java is an innovative approach that transforms the management and distribution system of *qurban* meat. This program implements a network-based management system for *qurban* meat, with ready-to-eat processing and

packaging that allows for longer distribution periods. The community's interest, particularly in the Central Java region, in participating in the "Rendang-Mu" program demonstrates the success and potential of the program in providing socio-religious benefits. The potential benefits derived from managing *qurban* through this program serve as a significant influencing factor. The management system of the program offers benefits that extend beyond the short term (during Eid al-Adha) to longer durations and more equitable distribution.

This approach represents a transformation in the management and distribution system of *qurban* meat, which, in its implementation, can provide higher levels of benefit and utility for the community. By adopting this new system, *qurban* worship not only brings spiritual satisfaction to the performers (worship orientation) but also provides satisfaction, both physically and spiritually, to the beneficiaries (social/*mu'amalah* orientation).<sup>13</sup>

Therefore, this research aims to further investigate the value of benefits in Islamic law in the transformation of Qurban Meat Management Systems in LAZISMU, Central Java Region, through the Rendang-Mu Program. Thus, the research questions are formulated as follows: How is the transformation of *qurban* meat management within the LAZISMU Central Java Region? What are the values of benefit in the perspective of Islamic law that can be realized through this management model?.

## Research Method

The research employed a qualitative approach with the analytical technique of the theory of *maqashid al-shariah* by al-Shatibi.<sup>14</sup> The research focused on the *Lembaga Amil Zakat dan Shadaqah Muhammadiyah Jawa Tengah* (LAZISMU) Jawa Tengah in the *qurban* meat management program. Data were collected using purposive and snowball sampling methods to identify and select relevant informants with a comprehensive understanding of the *qurban* meat management program. Purposive sampling was initially used to target key decision-makers, such as managers and program leaders within LAZISMU, while snowball sampling facilitated the identification of additional informant stakeholders based on referrals from the initial participants. This approach helped gather a diverse range of insights from individuals directly involved in or affected by the *qurban* meat distribution process.

Observational techniques were used to understand the transformation of *qurban* meat handling processes, outcomes, and distribution. Additionally, documentation techniques were utilized to gather information on policy documents serving as the foundation, guidelines, and standard operating procedures for *qurban* meat handling. The collected data underwent verification, validation, and tabulation. Verification employed data and source triangulation techniques, while tabulation utilized indicator analysis techniques for benefit assessment.<sup>15</sup>

Data analysis was conducted using the theoretical framework of *maqashid al-shariah* by al-Shatibi.<sup>16</sup> This framework is globally based on two aspects: *ta'lil* (establishment of laws based on reasons) and *al-mashalih wa al-mafasid* (benefits and harms). The methods for determining *maqashid* include ensuring Shariah objectives align with Arabic language, understanding Shariah commands and prohibitions as *ta'lil* (having reasons) and *dzahiriyah* (literal texts), *maqashid al-ashliyah* (original objectives) *wa al-maqashid al-tabi'iyah* (derived objectives), *sukut al-shari* (the silence of the Shariah), *al-istiqlal* (inductive reasoning), and seeking guidance from the Prophet's companions. Operational steps for *maqashidic ijtiha*d include four requirements: texts and laws depend on their objectives, gathering general principles and specific evidence, promoting benefits and preventing harm absolutely, and considering the consequences of a law.<sup>17</sup>

## Literature Review

### **Maslahah Values in the Perspective of Islamic Law**

*Maslahah* (public interest) holds paramount importance in Islamic law, as one of the primary objectives of Islamic jurisprudence is to realize *maslahah*. However, jurists interpret *maslahah* in diverse ways. According to Al-Ghazali,<sup>18</sup> *maslahah* is anything that generates goodness, ensuring the fulfillment of the five basic necessities (*al-kulliyah al-khamsah*) as outlined in *maqashid al-shari'ah*. These five necessities include the protection of religion (*hifd ad-din*), life (*hifd an-nafs*), intellect (*hifd al-aql*), progeny (*hifd an-nasab*), and wealth (*hifd al-mal*). Safeguarding these necessities constitutes *maslahah*, while neglecting them constitutes *mafsadah* (harm), and removing harm equates to *maslahah*.<sup>19</sup>

Traditional scholars generally align *maslahah* with textual or contextual evidence (explicit or implicit) and unanimously utilize it as a legal basis if it corresponds. They reject considerations of *maslahah* derived solely from reason if they are inconsistent with or contradict the textual evidence, even if they promote justice, goodness, or equality. In light of this consideration, *maslahah*, in terms of its alignment with textual evidence, is categorized into three types: *maslahah mu'tabarah* (considered permissible), *maslahah mulghah* (considered implied), and *maslahah mursalah* (considered unrestricted).<sup>20</sup>

*Maslahah mursalah* involves legal rulings based on public interest in matters where no specific legal rulings exist in Shariah that dictate attention or neglect. The purpose of considering such *maslahah* is to realize benefits, reject harm, and alleviate or prevent hardship for humanity. The Maliki school (madhab) of thought predominantly employs this method. Abu Zahrah, in *ushul fiqh*, outlines at least three reasons why the Maliki school employs the method or evidence of *maslahah mursalah*.<sup>21</sup>

*Maslahah mursalah* can be further categorized into two distinct types: first, *maslahah mula'imah*, which refers to public interest that is not supported by textual evidence but aligns with the spirit contained within the text. Second, *maslahah gharibah*, which denotes public interest, lacks textual support and does not align with the spirit contained within the text.<sup>22</sup> The neutral nature of the evidence possessed by *maslahah mursalah* has led to debates among scholars regarding its recognition. Some acknowledge the existence of *maslahah mursalah*, such as Imam Malik, subsequently agreed upon by Imam Ahmad bin Hanbal. However, Imam al-Shafi'i and Imam Abu Hanifah reject *maslahah mursalah*.<sup>23</sup>

Amir Syarifudin's book, asserts that in *usul al-fiqh* (principles of jurisprudence), *maslahah* comprises elements: (a) *Maslahah* is based on Shariah guidance, not solely on the limited human intellect, which can be easily influenced by environmental factors and desires. (b) The evaluation of good and evil in the assessment of *maslahah* extends beyond worldly matters to include matters of the hereafter. (c) *Maslahah*, from the Shariah perspective, is not assessed solely based on physical pleasures but also from a spiritual perspective.<sup>24</sup>

The principle of *maslahah*, exemplified notably by the companions, particularly the Khulafaur Rashidin, is evident in historical reconstructions. For instance, Abu Bakr's appointment of Umar bin al-Khattab as his *khalifah* successor was based on considerations of the welfare of the Muslim community, particularly for the maintenance of stability, unity, and solidarity. Another instance is the effort to compile the Quran initiated by Abu Bakr upon Umar's suggestion, which also reflects the principle of *maslahah mursalah*. This principle also underpinned Abu Bakr's actions in combating apostates (*ahl al-riddah*) and those reluctant to pay zakat to the state. *Maslahah* addresses circumstances requiring legal determination but lacking explicit textual evidence (*nash*) from the Quran and Sunnah. Imam al-Qurafi Al-Thufi, in his book *Mashalih al-Mursalah*, explains that *malahah al-mursalah* serves as a basis for determining laws in matters of *muamalah* where textual evidence is absent. However, in matters of worship, *maslahah* is not employed as Allah has decreed its laws through *nash*. This is because humans

cannot fully comprehend the wisdom behind worship; hence, Muslims follow the provisions outlined in the Quran and Hadith.<sup>25</sup>

*Maslahah*, as viewed by al-Tufi, encompasses all causes leading to goodness in matters of worship and *mu'amalah*, as well as efforts to realize the *maqashid al-shari'ah*. This concept is based on textual evidence (*nash*), consensus (*ijma*), and intellect. Al-Tufi places *maslahah* as an independent and strongest evidence in the field of *mu'amalah*, distinguishing his concept from others.<sup>26</sup> *Maslahah* must not contradict a greater *maslahah*, nor should it oppose specific evidence; therefore, when a case arises and there is a definitive legal provision based on specific evidence (*qat'i*), it takes precedence.

*Maslahah* becomes the highest principle in the realm of *mu'amalah* and its equivalents. Al-Tufi asserts that if textual evidence and consensus do not align with *maslahah*, it should take precedence. This is because *maslahah* is an inherent goal of individuals. Thus, its prioritization is crucial in legal determinations and serves as the highest legal principle. Human welfare can be determined through natural means provided by God, such as experience and intellectual capacity. This method is the most convincing, while others are considered doubtful as they may not lead individuals to the primary goal of Islam. Authority lies not in the understanding or interpretations of jurists but in strong evidence derived from robust evidence.

David Johnston reveals that the characteristics of Islamic law lean towards the dimension of *maslahah*. This means that *maslahah*, initially used as a tool to produce laws, has shifted to become the goal of law formation. This renewal occurs due to the belief that classical-traditional Islamic law articulated in the works of scholars is no longer relevant for application in the contemporary era, which has undergone significant changes. Interaction with various forms of renewal in political, economic, social, and technological fields, as well as differing geographical locations, inevitably brings about many differences. Insisting on old patterns of thought and products will lead to the stagnation of Islamic law. It can no longer address problems; therefore, the reactualization of Islamic law is a necessity to ensure its existence and responsiveness to evolving life issues.<sup>27</sup>

The concept of innovation in Islamic jurisprudence, particularly in the social sphere, has gained increased attention as scholars and practitioners seek to address contemporary issues within a rapidly evolving society. In the realm of *mu'amalah*, innovation (*tajdid*) is recognized as an essential tool for maintaining the relevance of Islamic law, adapting to shifts in societal needs, and ensuring that the law remains responsive to new challenges. This approach to innovation aligns with the fundamental principles of *maslahah* and *maqashid al-shari'ah*, which prioritize welfare and public interest as central objectives of Islamic law.

Islamic scholars, such as al-Shatibi, emphasize that maintaining the adaptability of Islamic jurisprudence in non-ritual aspects—particularly social, economic, and political domains—is necessary for realizing broader social welfare. As Johnston suggests, the essence of Islamic law's evolution is rooted in *maslahah*, which increasingly serves not merely as a legal tool but as the objective itself in creating socially responsible and progressive legal frameworks. Consequently, integrating modern innovative approaches in Islamic jurisprudence does not contradict its core principles but instead serves as a medium to actualize them within contemporary contexts.

### ***Maslahah and Maqashid Shari'ah***

The term *maslahah* linguistically derives from the word *shalaha*, meaning good, and serves as the antonym of bad. Therefore, etymologically, the term *maslahah* is used to indicate if something is good or if someone becomes good. However, in terminological *usul al-fiqh* (principles of Islamic

jurisprudence), the concepts of good and bad within the context of *maslahah* are restricted. As stated in Amir Syarifuddin's book:

1. The foundation of *maslahah* is based on Sharia guidance, not solely on human reason, which is limited and easily influenced by environmental factors and desires.
2. The assessment of good and bad within the study of *maslahah* is not limited to worldly matters but also encompasses matters of the Hereafter.
3. *Maslahah* from a Sharia perspective is not only evaluated based on physical pleasure but also from the perspective of spiritual contentment.<sup>28</sup>

Al-Shatibi stated that the presence of *maslahah* in the legislation of Islamic law aims to realize five core objectives (*al-daruriyah al-khamsah*), namely the protection of religion, life, intellect, progeny, and property, which are considered *maqasid al-shariah* or *asrar al-shariah* or *usul al-khamsah*. These five aspects are essential needs (*daruri*) because the absence of fulfillment in these areas leads to the detriment of religion. This is known as *al-maslahah al-daruriyah*, the highest benefit that must be realized. Below it are *al-maslahah al-hajiyyah* and *al-maslahah al-tahsiniyyah*.

The preservation and maintenance of the five principles of *usul al-khamsah* are necessities that must exist, as their absence would lead to harm.<sup>29</sup> The arrangement of these five aspects is based on scholarly interpretation rather than scriptural evidence. They are compiled based on the understanding of scholars from comprehensive study. Although there may be differences in the ranking of these five objectives, classical scholars consistently prioritize *hifd al-din* (preservation of religion) and *hifd al-nafs* (preservation of life) as the first and second objectives above the other three (preservation of intellect, progeny, and property).

Al-Syathibi does not explicitly define *maqashid al-shariah* as a benefit or welfare for human beings in this world. Among scholars of *usul al-fiqh*, concerning this important concept, there is no significant difference between those who follow Ash'ari theology and those who follow *Mu'tazilah* theology. For instance, Al-Ghazali, a prominent Ash'ari scholar, and Abu Al-Hasan Al-Basri, from the *Mu'tazilah* school, both have similar views regarding the concept of *illah* (reasoning) in law.<sup>30</sup>

This discussion can be directly linked to the discourse on *maslahah* as part of *maqashid al-shariah*. In his work *Al-Muwafaqat*, Al-Syathibi uses various terms related to *maqashid al-shariah*, such as *maqasid al-shariah*, *al-maqasid al-shariyyah fi al-shariah*, and *maqasid min shari al-hukm*. Although using different terms, his concept still refers to the legal objectives established by Allah.<sup>31</sup>

According to Al-Syathibi, as inferred from his statements, "indeed, the Sharia aims to realize the welfare of humans in this world and the hereafter." Another expression he employs is, "the laws are established in the Sharia for the benefit of servants." From Al-Syathibi's statements, it can be concluded that the essence of *maqashid al-shariah* is to achieve human welfare within the laws established by Allah.

Ibnu 'Ashur provides a broader explanation that safeguarding these five core objectives means safeguarding the welfare of individuals and, more importantly, the welfare of the community. In the context of individuals, *hifd al-din* is understood as safeguarding the religion of every Muslim from anything that may undermine their faith and deeds. Safeguarding the religion of the entire community entails protecting it from anything that may undermine its foundational beliefs.<sup>32</sup>

The presence of every command indeed embodies the practice of establishing the five objectives (*maqasid al-shariah*), and every prohibition fundamentally aims to safeguard them from harm. Thus, everything that realizes these five elements is a benefit (*maslahah*), and everything that undermines them or any one of these five aspects is termed harm (*mafsadah*). Every instance of harm must be eliminated, and the elimination of harm constitutes a benefit.

Gradually, welfare is divided into three categories. Firstly, *al-maslahah al-daruriyah* represents an essential interest that must be fulfilled, as its absence may lead to hardship or constraint. On the other hand, *al-maslahah al-hajiyah* signifies a significant interest but not the primary one; its presence is not obligatory but facilitates the execution of religious commands and prohibitions without causing harm. *al-maslahah al-tahsiniyah*, meanwhile, relates to matters that are in line with social or cultural norms, although not obligatory, and do not result in hardship or harm if left unattended.<sup>33</sup> For example, dressing appropriately according to societal customs or traditions. This welfare can also be associated with the artistic or cultural aspects prevalent in society, such as wearing a 'koko' or 'jubah' when attending mosques or religious gatherings or wearing 'batik' attire for wedding receptions. These practices do not cause hardship, let alone harm to religion.<sup>34</sup>

The three gradations complement each other. *Al-maslahah al-tahsiniyah* complements the realization of *al-maslahah al-hajiyah*, and *al-maslahah al-hajiyah* facilitates the realization of *al-maslahah al-daruriyah*. A continuous example is marriage, which is sanctioned in Sharia to preserve lineage (*hifd al-nas*). Therefore, to achieve *al-maslahah al-daruriyah*, if women and men meet the requirements and conditions, they are obliged to fulfill it. The existence of institutions, such as the Office of Religious Affairs (KUA), with Marriage Registrars (PPN) within them, is crucial in realizing *al-maslahah al-hajiyah*.<sup>35</sup> The absence of registration in marriage will not harm religion, but its presence can prevent future problems and difficulties. As for the method, form, and model of registration, it can be adapted to the needs and principles applicable in a particular area (*al-maslahah al-tahsiniyah*).<sup>36</sup>

## Discussion

### Transformation of Qurban Meat Management

Traditionally, *qurban* sacrifices were performed in mosques and private homes. However, with the onset of the pandemic era, new methods were needed to organize the annual *qurban* rituals. To prevent further virus spread, the sacrificial ritual was shifted to professional slaughterhouses, with increased production and distribution of canned meat, and people were encouraged to donate money instead of performing the ritual. In June 2020, Muhammadiyah issued a circular emphasizing that "providing something more beneficial for the common good is a priority." Subsequently, the humanitarian organization LAZISMU advocated for a transition to canned food.<sup>37</sup>

The management and distribution of *qurban* meat as part of *mu'amalah* activities should consider the social welfare aspects, one of the objectives (*maqashid*) to be realized through its implementation. If carried out effectively and directed towards the objectives (*maqashid*), it will have a beneficial impact on society such as prosperity, social justice, harmonious social relationships, and so forth. In this context, the quality of the management system and distribution process can influence the level of welfare achieved. Therefore, in order to enhance its welfare value, the management and distribution system of *qurban* meat continues to evolve and adapt to the social challenges surrounding it. Furthermore, the management of *qurban* is divided into three stages:

#### 1. The Sacrificial Animal Slaughter Stage

Sacrificing animals in Islam is an act of worship aimed at strengthening the servant's closeness to Allah SWT. It is a practice established by the Prophet Muhammad SAW to commemorate the event of sacrifice initiated by Prophet Ibrahim A.S. Additionally, it serves as an expression of generosity and compassion towards family, relatives, and the less fortunate by distributing the meat of the sacrifice among them, allowing them to share in the joy and happiness of Eid al-Adha.<sup>38</sup>

It is recommended for the person performing the sacrifice to personally carry out the ritual slaughter in accordance with Islamic guidelines, allowing them to find wisdom in their worship and strengthen their connection with Allah SWT.<sup>39</sup> However, there is no prohibition against delegating the slaughter and management of sacrificial animals to others or to a collective committee appointed for the purpose if the worshipper is unable to perform it independently. In fact, collective sacrifice management is now the prevalent trend among the majority of Muslim communities in various locations. The slaughter and management of sacrifices in this collective manner are typically organized by a committee established by an institution or organization within the community.

### 2. Management Stage

The management stage of sacrificial meat varies in each location but generally includes skinning, cutting, and weighing. Weighing is important to determine the weight of each carcass. Estimating the carcass weight (large pieces) is used to determine the amount of meat to be distributed to the sacrifice (the person performing the sacrifice) and to the needy (the community entitled to receive sacrificial meat). Conducting large-scale cutting and carcass weighing before the chopping process allows for maximizing the amount of meat to be distributed to the community with uniform meat weight.

Some changes, such as making canned meat to prolong its shelf life, are actually uncommon. This goes against established norms and requires theological and jurisprudential review. Through progressive interpretations of religious texts, Islamic philanthropic organizations find legitimacy in adapting religious practices and rituals to the pandemic situation.<sup>40</sup> Some changes occurring during the pandemic include the shift of sacrificial rituals from mosques and private homes to professional slaughterhouses, as well as an increase in the production and consumption of canned sacrificial meat.<sup>41</sup>

### 3. Distribution Stage

Classical *fiqh* books explain several recommended principles in distributing sacrificial meat, including (1) distributing it immediately ('ala al-faur) after slaughter so that the benefits of the meat and the goal of sharing happiness on that day can be realized. (2) distributing it in raw form, unlike *aqiqah*, which is recommended in processed form. (3) distributing it to fulfill the needs of those in the nearest area. It is Sunnah to distribute the meat directly on the day of slaughter, which is the 10th, 11th, 12th, and 13th of Dhu al-Hijjah, during which Muslims are also forbidden to fast, intended so that all Muslims can enjoy happiness together by consuming sacrificial meat during the Eid al-Adha celebration. Meanwhile, the MUI fatwa, based on the principle of *maslahah* (public interest), states that sacrificial meat may be managed as follows: (1) distributed later ('ala al-tarakhi) to expand benefits, (2) processed and preserved, such as canning and processing into corned beef, sausages, rendang, or similar products.<sup>42</sup> Regarding distribution, the meat from the sacrificial animals is primarily meant to be donated to others within the local community and relatives, especially to those in need, such as the poor and needy. However, the owner of the sacrificial animal also has the right to enjoy the meat.<sup>43</sup>

## Processing Of Qurban Meat By LAZISMU

Muhammadiyah, a leading modernist Islamic organization, does not perceive any conflict between religious knowledge and modern science.<sup>44</sup> Generally, the organization embraces technological advancements and actively endeavors to develop contemporary Islamic jurisprudence while addressing contemporary challenges. Nahdlatul Ulama, the primary traditionalist group and the largest mass organization, has implemented online transitions at the central level. The NU structure is decentralized, with *kyai* (scholars) and *pesantren* (Islamic boarding schools) relatively independent in determining their interpretations and decisions. Nevertheless, both organizations can be considered to have set examples



in adapting their policies and practices in response to the pandemic long before the Indonesian government did.<sup>45</sup>

The Muhammadiyah movement adopts three distinct civilizational foundations, namely education, healing, and feeding, based on the theology of *al-Ma'un*. The latter represents LAZISMU in the development of charity-based social services.<sup>46</sup> LAZISMU is a national Zakat, Infaq, and Sedekah institution dedicated to empowering communities through the productive utilization of zakat, *infaq*, *waqf*, and other charitable funds from individuals, organizations, companies, and other institutions. Established by the Muhammadiyah Central Leadership in 2002, it was later recognized by the Ministry of Religious Affairs of the Republic of Indonesia as the National Zakat Management Institution through Decree No. 457/November 21, 2002.<sup>47</sup>

The vision of LAZISMU Central Java is to become a trusted zakat institution, with the tagline "LAZISMU gives for the nation." With the spirit of giving and sharing, LAZISMU aims to be a significant factor in driving positive change toward a better life. Its mission includes optimizing the quality of zakat, *infaq*, and *sedekah* management, creative and innovative utilization of funds, and improving donor services. LAZISMU's objectives are to enhance the effectiveness and efficiency of managing *zakat*, *infaq*, *sedekah*, and *waqf* funds, maximize the benefits of these funds for the welfare of society, and improve the economic capacity of the community through productive empowerment efforts.

LAZISMU Central Java is located at Jl. Singosari Raya No. 31, Wonodri, Semarang Selatan District, Semarang City, Central Java, Indonesia. It oversees 30 LAZISMU district offices in cities/counties across Central Java. In 2020, LAZISMU Central Java received the award for the best regional LAZISMU nationally at the LAZISMU Award event, competing against LAZISMU regions nationwide. It earned this recognition after meeting six criteria as the best institution for the growth of Zakat, *Infaq*, *Sedekah*, and Humanitarian Funds (ZISKA) nationally.

The Rendang-Mu product is part of LAZISMU Central Java's Program *Kemasan* initiative, a component of the *Qurbanmu Inovasi Ketahanan Pangan LAZISMU* Central Java. Rendang-Mu refers to processed sacrificial meat packaged in cans using modern, professional, practical, and durable methods based on feasibility testing. This packaging ensures that the product can be consumed for approximately two years and can be distributed safely to various locations without easy spoilage.<sup>48</sup>



Figure 1: LAZISMU Kudus processed meat  
(<https://www.LAZISMUkudus.org>)

Each Rendang-Mu package contains a net weight of 200 grams of ready-to-eat rendang meat. Rendang-Mu became a national program in 2021 as part of LAZISMU's *qurban* program development in recent years. The aim is to relieve *qurban* recipients from the burden of processing *qurban* meat, which

often entails significant expenses. There are several reasons why LAZISMU chose rendang as one of its *qurban* programs. Firstly, rendang is known for its long shelf life, even up to a year, thanks to its rich spice blend with natural antiseptic properties, making it an excellent natural preservative. Thus, rendang serves as an alternative to ensure the widespread distribution of *qurban* benefits. Furthermore, rendang is a signature Indonesian dish recognized as a UNESCO intangible cultural heritage, alongside other Indonesian cuisines.<sup>49</sup>



Figure 2: Rendang-Mu LAZISMU Solo *qurban* meat

Rendang is also an Indonesian dish that ranks as the most delicious food in Indonesia. Therefore, rendang is the perfect choice for all recipients to enjoy the most delicious food in the world. Rendang produced by LAZISMU is packaged in cans, allowing it to last for a long time to extend the benefits to *qurban* recipients.<sup>50</sup>

The Qurbanmu Food Security Innovation Program is part of religious activities that prioritize humanitarian values to contribute to strengthening food security, as outlined by the Muhammadiyah Regional Zakat, *Infaq*, and *Shadaqah* Amil Institution in Central Java. The objectives of the Qurbanmu Food Security Innovation Program include: (1) introducing LAZISMU to the community at large, (2) encouraging the community to perform *qurban* through LAZISMU, (3) engaging the community (internal and external to Muhammadiyah) in fundraising and distribution activities for the "Qurban Food Security Innovation," (4) providing convenient services for performing the *qurban* ritual, and (5) distributing *qurban* fairly, evenly, and focusing on priority targets.<sup>51</sup>

The Qurbanmu Food Security Innovation Program is packaged into several program packages, including:

1. The Regional Program, a mandatory initiative conducted by LAZISMU Regional Offices within the Central Java region, encompasses two components: (a) Packaging Program, which involves the slaughtering of sacrificial cattle, whether on behalf of individuals or congregations, carried out by LAZISMU at Slaughterhouses on Eid al-Adha and the days following. Designated vendors package the meat into 200-gram cans of rendang. This product serves as food assistance for disaster-affected communities and those suffering from malnutrition across Indonesia. One-third of the packaged meat is allocated to the *qurban* sacrificial contributors in the form of rendang cans. (b) The *Infaq* (Donation) Program for *Rendang* meat aims to purchase cattle, which are also packaged into rendang cans. This donation program is intended to address food security and nutritional challenges,

particularly for communities living in orphanages, disaster-affected areas, 3T areas (underdeveloped and frontier regions), slums, and other vulnerable communities.

2. The Local Program, an optional initiative available to regions within the Central Java area, comprises the following: (a) Fresh Meat Program, involving the slaughter of goats, sheep, or cattle for *qurban* purposes, either on behalf of individuals or congregations, from the 10th to the 13th of Dhu al-Hijjah. The fresh meat from these slaughters is distributed to the local community, prioritizing the impoverished. (b) Ready-to-Eat Program, entailing the slaughter of goats/sheep or cattle for *qurban* on Eid al-Adha and the days following, with the resulting meat stored in a cooler for long-term use, to be gradually prepared into ready-to-eat meals throughout the year. The target distribution of this program is orphaned children and the destitute living in orphanages. (c) *Qurban Pak Kumis* is a program specially designed to meet the needs of the destitute residing in rural areas, densely populated neighborhoods, slums, and poverty pockets, adhering to principles of equality, fairness, and prioritizing specific targets.
3. International Qurban, involving the sacrifice of sheep or cattle for *qurban* purposes by individuals or congregations, coordinated by LAZISMU Central and carried out by LAZISMU partners abroad on Eid al-Adha and the days following, as per the local scholars' calendar and decisions. The targeted countries include the following: Palestine (Gaza and the West Bank), Myanmar (Rohingya), Sudan, and Yemen.<sup>52</sup>

The management system of your Qurbanmu program operates through four stages: First, the gathering phase of sacrificial animals/funds. The collection of Qurban funds by LAZISMU in the Central Java region involves community outreach through LAZISMU at the regional level and Service Offices (KL) located in several Muhammadiyah charitable businesses in Central Java. Additionally, LAZISMU in Central Java collaborates with the Special Tabligh and Dakwah Council (MTDK) through scholars who deliver studies on zakat and other Maliyah worship, including Qurban, during religious gatherings organized at the branch, district, and business levels of Muhammadiyah. Funds entrusted by the community for Qurban, to be managed in the form of Rendang-Mu, are collected and facilitated by LAZISMU starting from the Regional Muhammadiyah Leadership (PDM) and Service Offices (KL) present in several Muhammadiyah Branch Leadership (PCM) and Muhammadiyah Charitable Businesses (AUM).

The gathered funds are utilized to purchase sacrificial animals, which are then handed over to vendors for slaughter, processing, and packaging. The purchase and processing of sacrificial animals into ready-to-eat Rendang-Mu are conducted in Bali. Second, the Halal slaughter phase. This phase occurs on Eid al-Adha and the days following. The slaughtering process adheres to Islamic law at the Animal Slaughtering House and processing plant in Bali, which collaborates with certified Halal vendors. These vendors certify every product derived from the meat, offal, and heads as Halal. Slaughtering is performed by Halal-certified slaughterers recognized by the Halal Slaughterers Association - *Juru Sembelih Halal* (Juleha).<sup>53</sup>

The slaughtering process is monitored by the MUI Fatwa Commission in Bali, affirming its compliance with Sharia. Moreover, the slaughter process is manual; the animal enters the stunning machine and then is manually slaughtered. After slaughter, the animal is removed from the stunning machine, hung by its legs to facilitate blood drainage, and then skinned and butchered.<sup>54</sup> Throughout the slaughtering and butchering process, the animal's body remains on the rail to avoid contact with the ground until it reaches standard food-grade plastic packaging, ensuring the meat's hygiene. Third is the Management phase. The sacrificial meat is packed into Rendang-Mu cans with seasoning and cooked to ensure cleanliness, Halal certification, and longevity. Fourth is the Distribution phase. Priority distribution of

Rendang-Mu is given to the needy, with one-third allocated to the *Mudhahi*. This distribution continues for one year to ensure food security, as Rendang-Mu remains consumable for up to two years. In the event of disasters requiring food assistance, distribution can be promptly executed, as disaster victims are considered sudden cases of poverty due to the occurrence of a disaster.<sup>55</sup>

### Gathering Qurban Meat for Rendang-Mu

LAZISMU Kudus, under Abdul Latif Muhtadin's leadership, encourages the community, especially members of Muhammadiyah charity enterprises (AUM), to support the LAZISMU Packaged Qurban Program through various means such as direct engagement at schools, mosques, and through religious gatherings, as well as digital publicity methods. This effort includes utilizing the portal <https://www.LAZISMUkudus.org/>, which is accompanied by posters, including one with a clear depiction of the benefits of sacrificing through the rendang system. The poster encourages mosques, schools, orphanages, universities, hospitals, and other AUM entities to entrust their *qurban* donations to LAZISMU Kudus for processing into rendang. The composition ensures that 100% of the donation is processed into rendang. The poster's content is as follows:



Figure 3 LAZISMU's processed *qurban* meat

In 2022, the fundraising for Rendang-Mu by LAZISMU Blora District saw an increase from the previous year, reaching Rp. 131.650.000 compared to Rp. 116.000.000 in 2021. This amount excludes the funds allocated for slaughtering and distributing raw meat directly to the community on the days of Eid al-Adha and *Tasyrik*.<sup>56</sup>

The funds raised for Rendang-Mu were then handed over to LAZISMU Central Java to be managed and processed into ready-to-eat rendang. Additionally, on Eid al-Adha and Tasyrik, LAZISMU Blora also carried out sacrificial slaughters in collaboration with mosques or other institutions such as schools, hospitals, Islamic boarding schools, orphanages, or autonomous organizations within the Muhammadiyah community.<sup>57</sup>

For example, LAZISMU collaborated with Masjid A-Taqwa in the Blora District, which slaughtered six cows and dozens of goats on Eid al-Adha. The distribution extended not only to the local community but also to Muhammadiyah branches outside Blora district and to areas where sacrificial slaughters were lacking, such as parts of Cepu and Kedungtuban.<sup>58</sup>

After LAZISMU Central Java managed the Rendang-Mu funds, it produced a total of 2633 cans, equivalent to 110 cartons/boxes, with each carton containing 24 cans of *rendang*. The total value of Rendang-Mu managed by LAZISMU Central Java amounted to IDR 7.540.533.500, with the following breakdown: LAZISMU Central Java IDR 5.048.533.500; entrusted funds from LAZISMU East Java IDR 2.100.000.000; and entrusted funds from LAZISMU Central IDR 392.000.000, which also included the cows donated by the Governor of DKI Jakarta, Anies Baswedan, for the production of 1000 cans of Rendang-Mu. A total of 368 cows were slaughtered for the *qurban* sacrifice.<sup>59</sup>

#### 1. Processing Time

The processing of Rendang-Mu, from post-Idul Adha, until it becomes ready-to-eat packaged, takes approximately 3 months to complete properly. During this period, the meat is carefully marinated, cooked, and then allowed to mature, ensuring that its taste is rich and delicious, as known in *rendang*.

#### 2. Distribution Pattern of Your Rendang

The distribution of your rendang packages in Blora is directed towards the *mustahiq*, primarily the poor, in addition to other eligible recipients such as the *mudhahiq/shahibul qurban* and the surrounding community. One-third of the Qurban rendang yield is distributed to the *shahibul qurban* who entrusts the sacrifice to LAZISMU. Then, the *shahibul qurban*, besides consuming it themselves, usually redistributes it to relatives and neighbors. The distribution pattern to the *shahibul Qurban* is completed after three months when the rendang is handed over from LAZISMU Central Java to LAZISMU Blora District.<sup>60</sup>

The remaining portion of Rendang-Mu, two-thirds of it, is allocated for disaster relief and the less fortunate. The distribution of these portions is done gradually: 1) A number of packages are distributed to victims of landslides in the Blora area and floods in the vicinity of Cepu. 2) Rendang-Mu is also distributed to the less fortunate individuals packaged as basic food packages by LAZISMU Blora District. 3) The rest is kept as stock by LAZISMU to be used in case of emergencies, such as disasters requiring immediate food assistance or requests for basic needs assistance programs for the needy, poor, and less fortunate, whether through social services conducted internally by Muhammadiyah or by other external parties.

Among the communities that have benefited from Rendang-Mu are the victims of landslides in Blora and the flood victims in the Cepu area and its surroundings. The distribution to these victims is carried out either independently by LAZISMU or in collaboration with other institutions, such as the Disaster Management Agency (LPB) of the Blora District and the LLHPB from Aisyiyah.<sup>61</sup>

The Rendang-Mu product, as an implementation of the Qurbanmu program, is one of the systematic and professionally designed supporting programs of LAZISMU, implementing the principles of zakat management in LAZISMU. The program's main objective is to carry out *qurban* for food and nutrition security. To achieve this goal, a framework is established starting from the process of *qurban* fund collection, slaughter, management, and distribution of the product in accordance with Islamic law.

There are *maslahah* values in the transformation of *qurban* meat management through the Rendang-Mu product, namely: (1) The resulting product in the form of canned rendang can be consumed and distributed over a longer period, (2) Practical, delicious, and nutritious. This is crucial because the rendang product is processed meat that has been seasoned and ready to consume without the need for further cooking and seasoning. It is very practical so that people in disaster or scarcity conditions can immediately consume it. (3) More evenly distributed distribution. The nature of the product being preserved in cans and the seasoning simultaneously make it durable even for one to two years, making

it very possible to be distributed to various regions throughout the country and even sent abroad. (4) It has high flexibility in realizing the food security of the community. (5) Fulfilling the requirements of *qurban*.

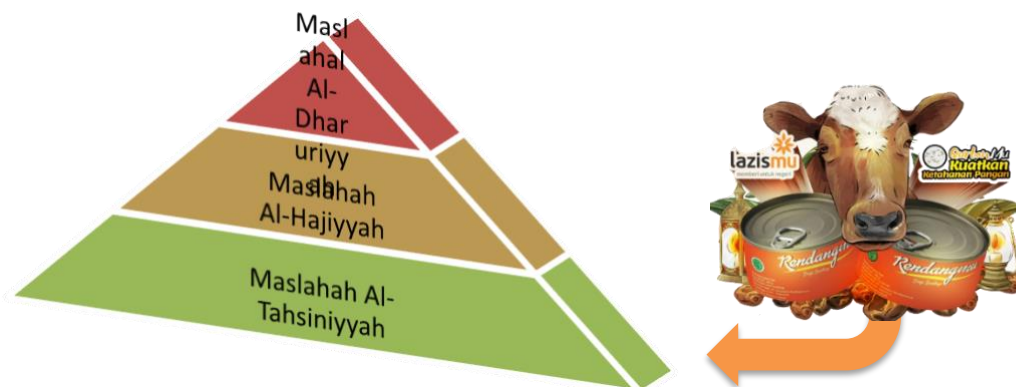


Figure 4: Hierarchy Maslahah al-Shatibi Rendang-Mu design by LAZISMUdiy

Al-Shatibi places *dharuriyyah* at the top level of *maslahah* hierarchy, as it is essential for human survival. Without fulfilling *maslahah dharuriyyah*, harm will occur both in this life and the hereafter, with the severity of harm corresponding to the unmet aspect of *maslahah dharuriyyah*. The primary elements of *dharuriyyah* involve safeguarding religion, life, lineage, intellect, and property.<sup>62</sup> For instance, safeguarding religion is achieved by practicing the pillars of faith and Islam, while protecting lineage can be pursued by ensuring the presence of righteous and ideal offspring. The second level, *hajiyyah*, aims to ease human life and alleviate hardships. Yet, its absence does not result in harm in this world or the hereafter, as seen in trade (*tijarah*) within *muamalat* that aids in preserving lineage. The third level, *tahsiniyyah*, represents the refinement of the previous *maslahah*, encompassing customs and good manners. For example, in family life, this includes abstaining from foods and drinks forbidden by Allah SWT.<sup>63</sup>

From al-Shatibi's perspective, the *maslahah* (benefit) of the Rendang-Mu product within the QurbanMu program falls under *maslahah al-tahsiniyah*. This is evidenced by the benefits arising from the Rendang-Mu initiative, which demonstrates its suitability and priority for performing *qurban* in the era of globalization. The program offers broader humanitarian impacts, reaching various disadvantaged groups more evenly, and provides a longer-lasting solution to assist communities potentially affected by disasters. The communities participating in the QurbanMu program in Central Java have recognized the benefits and virtues of *qurban* through the distribution of Rendang-Mu products.

## Conclusion

Based on the research above, the "Rendang-Mu" product in the Qurbanmu Food Security program, from the perspective of *maslahah* analysis according to al-Shatibi, falls into the criteria of *maslahah tahsiniyah*. This is evidenced by its role in enhancing the appropriateness and practicality of the *qurban* ritual in a globalized context. Rendang-Mu has demonstrated the potential to deliver lasting and broader benefits by reaching less privileged and disaster-affected communities more equitably.

Furthermore, this program contributes significantly to Islamic jurisprudence by offering an innovative approach that harmonizes traditional *qurban* practices with modern needs, promoting ease of distribution, shelf-life extension, and enhanced outreach to vulnerable communities. By integrating food security elements, the Rendang-Mu product exemplifies a progressive interpretation of *qurban*.



practices, setting a model for future *qurban* innovations that align with the *maqasid al-shariah* principles of social welfare and sustainable development. This perspective enriches Islamic jurisprudence studies by expanding the understanding of *masalahah tahsiniyah* within *qurban* management, supporting broader applicability in diverse socio-economic contexts.

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- <sup>61</sup>Deni Eko Triyono, Wawancara dengan Direktur LazizMU Daerah Blora.
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