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**INTERNALIZATION OF CONVENIENCE PRINCIPLE IN  
RELIGION THROUGH QURBAN ARISAN**

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**ABSTRACT :**

Arisan Qurban is a lot happens in many regions in Indonesia. The implementation of it is diverse and has various motives or reasons behind carrying out a wish. This study aims to describe the reasons of the people of Teluk Sari Village, HSU Regency, South Kalimantan in carrying out the qurban worship through the arisan system and its relationship with internalization of the convenience and mashlahah principles in social life. This qualitative descriptive research with data sources of 2 committee and 2 members of arisan qurban with observation, interviews and documentation as data finding techniques and then analyzed descriptively. The results of the study indicate that the spirit of carrying out the qurban worship is the dominant reason underlying participation in the arisan kurban so that many people in Teluk Sari Village, HSU Regency, South Kalimantan, both those who are financially capable and those who are less able, voluntarily contribute to the arisan qurban. The internalization of convenience principle in carrying out the desired qurban worship is realized from the implementation of arisan qurban. The positive values it contains are the embodiment of objectives of sharia concept (*maqasid Syari'ah*) which is born from the the law *istinbath* named by *al isbtishlahiy* (the method of analyzing welfare) so that the social relations that occur become harmonious with the spirit of mutual cooperation regardless of other considerations that surround it.

**Key words:** *Arisan kurban, Internalisasi, prinsip kemudahan dan mashlahah.*

## INTRODUCTION

The passion for modern Muslim muamalah has implications for the emergence of new sharia laws that adapt to the context without heeding the prohibitions of Islamic law. From this condition, many methodologies have emerged to facilitate efforts to implement muamalah, thus providing examples of the social nature inherent in humans who depend on each other for shared sustenance. Arisan qurban is one of the things that happened in the Teluk Sari Village community, Hulu Sungai Utara Regency, South Kalimantan.

Arisan qurban is one form of togetherness that emerged in Indonesian society as a forum for social, interpersonal meetings, reciprocal exchanges and efforts to foster harmony between individuals in a community. There are many forms of arisan in Indonesia such as monetary arisan, goods arisan, gold arisan, and other similar forms. However, in the context of religiosity, arisan qurban is an arisan that is widely practiced by the community.

Carrying out the qurban worship is a form of muamalah that raises positive values such as sensitivity and social concern for fellow brothers and sisters, fostering brotherhood, mutual love,

responsibility and even distribution of animal protein to improve community nutrition so that it becomes a strong and physically healthy community.

The field facts show that the high social sense of the community and devotion to God encourages them to participate in carrying out the qurban worship, but are constrained by the costs and high prices of sacrificial animals that emerged an alternative which is seen as being able to make it easier for the community to carry out the qurban worship in the form of arisan qurban.<sup>1</sup>

In the aspect of Islamic law, there is a difference of opinion among ulama. The ulama who allow it have the view that as long as the conditions and pillars of the validity of qurban are met, it is permissible.<sup>2</sup> However, other views that cannot be permitted can be seen from its practice, such as if there is an element of riba, ambiguity in the transaction. Even other opinions say that the qurban arisan is not considered a qurban and is only considered a charity because of its status as being unable.<sup>3</sup> These are also shown by many studies that examine it, Armen for example sees this phenomenon from an Islamic law perspective. In practice, there is a discrepancy with sharia because the price of the qurban animal is not fixed so that the participants of the arisan increase their contributions every year.<sup>4</sup> Muizzali sees it from a Sharia Economic perspective and the results show that the qurban arisan is valid because it is in accordance with the principles of sharia economics.<sup>5</sup>

The studies above shows that studies on arisan qurban have been widely conducted and have been reviewed from various perspectives. However, this study has a different view, that focusing on seeing the reasons of people Teluk Sari Village, HSU Regency, South Kalimantan in carrying out the qurban worship through the arisan system and its relationship to the internalization the convenience and mashlahah principles in social life through arisan qurban.

## Methods

This descriptive qualitative research attempts to describe the conditions of the Teluk Sari Village community, Hulu Sungai Utara Regency, South Kalimantan, in muamalah of qurban arisan with a research duration is two months. The source of research data is the community of Teluk Sari Village, HSU Regency, South Kalimantan, consisting of the chairman of the qurban arisan

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<sup>1</sup> Khairan, Ali. Interview. Interview by Farid June 10, 2023

<sup>2</sup> Rosmita Rosmita et al., "Arisan Kurban Dalam Perspektif Hukum Islam," *AL-KHIYAR: Jurnal Bidang Muamalah Dan Ekonomi Islam* 3, no. 1 (May 19, 2023): 60–79, <https://doi.org/10.36701/al-khiyar.v3i1.908>.

<sup>3</sup> Juniati and Enggar Wijayanto, "DIALEKTIKA MASLAHAH DAN INTERAKSI SOSIAL DALAM PRAKTIK ARISAN KURBAN DI NAGARI LUNANG TIGA PROVINSI SUMATERA BARAT," *Iqtishaduna: Jurnal Ilmiah Mahasiswa Hukum Ekonomi Syari'ah*, April 30, 2024, 448–60, <https://doi.org/10.24252/iqtishaduna.vi.44370>.

<sup>4</sup> Rio Erismen Armen, Mualim Mualim, and Rukiah Rukiah, "Tinjauan Hukum Islam Terhadap Pelaksanaan Arisan Kurban Studi Kasus Di Desa Pamijahan Kecamatan Pamijahan Kabupaten Bogor," *Al Barakat - Jurnal Kajian Hukum Ekonomi Syariah* 1, no. 01 (November 24, 2021): 1, <https://doi.org/10.59270/jab.v1i01.42>.

<sup>5</sup> Alam Muizzali, Nandang Ihwanudin, and Iwan Permana, "Tinjauan Hukum Ekonomi Syariah terhadap Arisan Qurban" 2, no. 2 (2022).

organizing committee, treasurer and secretary, and the community selected in the qurban arisan. The data collection techniques in this study are observation that took place from the researcher's observations when became a member of the arisan in 2019, interviews and documentation in the form of committee notes and participant provision sheets. The researcher used source triangulation to test the validity of the research results, which were then analyzed by the stages of data collection, data reduction, data presentation and conclusion drawing and verification.

## **Result**

### **The Practice of Arisan Qurban in Teluk Sari Village, HSU Regency, South Kalimantan**

Based on the results of interviews with the committee of the qurban arisan in Teluk Sari Village, HSU Regency, South Kalimantan, that the qurban arisan has been running for about 8 years starting from 2017 to 2023. The qurban arisan aims to help village communities carry out the qurban worship on Eid al-Adha.<sup>6</sup> Starting from the formation of management such as a chairman, secretary and treasurer. Furthermore, it is continued with searching for arisan members, in people of Teluk Sari Village, HSU Regency, South Kalimantan who are willing to register with the terms and conditions that have been made by the arisan management. The administrators contact prospective registrants and offer their willingness to join the arisan through direct face-to-face meetings or via WA messages. If prospective registrants agree, they are directed to meet the administrators by bringing a photocopy of their ID card, family card (KK) and monthly mandatory contributions with a certain nominal amount according to the agreement of the arisan members.<sup>7</sup>

A year before Eid al-Adha, the management calculates the price of cattle on the market so that if it on the market is certain, the management will determine the amount of monthly installments for one year so that members of the arisan feel it is easy to pay the dues. In 2023, the management bought a 110 kg cow for around Rp. 24,000,000. The provisions for the purchased cow must be healthy and have the appropriate weight and produce a lot of meat.

The system used to determine who will perform the qurban is by using a lottery system (kocokan) like arisan dues in general. Every year only 7 names of arisan members are issued. However, if there are many registrants, the names that come out can reach 14 people or two cows. The seven names that come out when drawn are the ones who will get the opportunity to qurban that year. If the names of the sacrifice participants have come out, then their obligation is still to pay the dues until the end of the arisan round. Likewise, for those who have not had the opportunity to qurban, they continue to pay until all the names come out.

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<sup>6</sup> Khairan, Ali. Interview. Interview by Farid June 10, 2023

<sup>7</sup> Norivansyah. Interview by Farid June 10 2023.

The implementation of the qurban arisan is prepared by the administrators starting from purchasing animals until distributing meat. The implementation of the qurban is carried out around the village environment on Eid al-Adha. For members of the arisan who get the opportunity to make a qurban, the night before the slaughter will be gathered at the house of one of the residents or committee to carry out the intention ritual and read the prayer of safety. On the day of the slaughter, they must be at the place and the implementation of the qurban is carried out in accordance with applicable rules and ethics. This includes ensuring that the slaughtering of animals is carried out in accordance with Islamic law.

For the qurban meat that is distributed, members of the arisan get 1 coupon from one cow. So the villagers who have been registered will also get 1 coupon each with the weight of the meat adjusted so that all residents get the same weight of qurban meat.

Arisan qurban is closely related to the monthly contributions that must be paid. This must be done by every member of the qurban arisan in Teluk Sari Village, HSU Regency. People who want to join the qurban arisan do so based on their own intentions and there is no element of coercion in joining it, because the qurban arisan in this village is open to the public. The qurban arisan in Teluk Sari Village, HSU Regency is still very closely related to the nature of mutual assistance, where the administrators only help people who want to carry out the qurban worship.

At the final stage of implementation, the committee conducts an evaluation by reporting the remaining funds and lottery results for the coming year to members. Likewise, payment arrears will be reported and given relief by the committee according to the ability of members with applicable provisions while still upholding the convenience and *maslahah* principles.

### **The Reasons why people contribute to the Qurban arisan**

Based on the results of interviews with the committee and members of the arisan, several perspective groups were found regarding their contributions to the qurban arisan. In terms of objectives, the views of all communities evaluated this activity is positive, one of which was that it was a form of concern for the community whose passion for carrying out their qurban worship was quite large so that with this alternative they could qurban without feeling burdened because it could be paid in installments every month. The community saw the qurban worship as an extraordinary worship so that the desire to carry it out became a reason to contribute to the qurban arisan.

In the aspect of a payment as contributions, researcher see the existence of community group categories. The first group does not feel burdened by monthly of a payment as contributions because they have sufficient income as traders, civil servants and service entrepreneurs so that they can pay off their contributions every month. The second group pays contributions irregularly or

in arrears so that payments are not smooth or are paid in arrears according to the availability of funds. The third group pays contributions by borrowing money from family or other relatives so that it grows a debt hole every month.

A source confirmed that if the contribution funds cannot be paid in the relevant month, the payment will be postponed according to the availability of funds.<sup>8</sup> The registration requirement documents provided by the committee also do not explicitly bind the postponement of contributions. It is only stated that members of the arisan must pay up to a month before the slaughter.

The reason why arisan members feel that the qurban worship through installments is a worship that is very easy according to the intention and belief that the qurban worship is a worship that is highly recommended. This reason is indeed found as one of the most common reasons. In addition, there are members who argue that the qurban arisan is part of the momentum to socialize with the community so that their participation is part of their concern for good community relations. Based on this, it can be said that the reasons why members of the qurban arisan participate in the arisan program are divided into two groups: qurban arisan is a must because it is accompanied by a very noble worship value and the qurban arisan is part of the community's social.

## Discussion

The results of data can be discussed that humans as weak and deficient creatures certainly like all forms of convenience and ease in their activities including ease (*maslahab*) in carrying out worship in this case the qurban worship. Islam has understood this reality by spreading the principle of making worship easy (*raj'ul haraj*). A principle that annuls all the problems of the people with the basis of compassion until the rules in Islam will always be relevant at any time.

Sheikh Dr. Ahmad Thayyib, the high mufti of Darul Ifta Egypt, confirmed the view above, he said:

“Islamic law has been formatted to regulate the situation and conditions of Muslims throughout the wheel of life. Therefore, the applicable laws of sharia are built on the basis of ‘making things easy’, not ‘burdening’.<sup>9</sup> As the word of Allah, ‘Allah wants ease for you, and does not want hardship for you,’ and the hadith of the Prophet ﷺ, ‘Make things easy and do not make them difficult. Give good news, do not make people run away’ (HR Bukhari and Muslim).”<sup>10</sup>

If we look at the convenience principle based on the explanation above, then the people of Teluk Sari Village, HSU Regency, South Kalimantan can be said they have internalized the principle because of the presence of an alternative convenience in carrying out the qurban worship

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<sup>8</sup> Interview, June 2023

<sup>9</sup> QS. Al-Baqarah [2]: 185

<sup>10</sup> <https://www.nu.or.id/syariah/prinsip-kemudahan-beribadah-dalam-agama-islam-rBfOM>

through the qurban arisan. This is also proven by the results of documentation data in the form of a list of participants that continues to grow each period.

In addition to being reviewed from the convenience principle, the phenomenon of arisan qurban in Teluk Sari Village, HSU Regency, South Kalimantan can also be correlated with the *maslahah* approach. In Islam, it is known as *maslahah mursalah*, which is a legal method that considers the benefits and interests in general but remains bound by the scope of basic sharia.<sup>11</sup> According to Muhammad Sa'id Ramdlân al-Bûthi, the essence of *al-mashlahah al-mursalah* is every benefit that is included in the objectives of sharia (*maqasid syaria'ah*) without any evidence that justifies or cancels it.<sup>12</sup> So the arisan qurban that occurs in Teluk Sari Village, HSU Regency, South Kalimantan includes the values of concern and mutual assistance to carry out worship. So that the practice of arisan qurban becomes a forum for achieving the good of fellow human beings together.

In other, the practice of debt that occurs as a result of members participating in the qurban arisan is also an important consideration in the qurban arisan. This is realized to open up opportunities for risk for the qurban arisan program. So what was conveyed by the Head of the Jombang Regency MUI can be considered and studied more deeply that according to him, qurban arisan for people who are able cannot be classified as qurban and for those who are unable to be classified as alms.<sup>13</sup> What was conveyed by Imam Qulyubi in the Chapter on Giving Debt is a reminder. Thus, people who participate in paying the arisan and take their share have the status of being in debt, until they pay it off.<sup>14</sup>

“The Friday gatherings that are already popular among women, where a woman from their group takes a certain portion every Friday or every month, then it is given in turns to other women until the last member, the ruling is permissible. As stated by Al-Iraqi”<sup>15</sup>

Thus, qurban may be done in the form of arisan as above because it has a positive purpose on the social values of society. However, arisan qurban also causes harm if the practice has a risk that causes new problems such as unpaid debts due to participating in arisan qurban, negligence of responsibility, and errors in calculation.

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<sup>11</sup> Ali Mutakin, “TEORI MAQÂSHID AL SYARĀH DAN HUBUNGANNYA DENGAN METODE ISTINBATH HUKUM” 19, no. 3 (2017).

<sup>12</sup> Muhammad Sa'id al-Bûthi, *Dawâbit Al-Mursalah Fî al-Syâri'ah al-Islamiyyah* (Beirut: Muasasah ar Risalah, 2001).

<sup>13</sup> Juniati and Enggar Wijayanto, “DIALEKTIKA MASLAHAH DAN INTERAKSI SOSIAL DALAM PRAKTIK ARISAN KURBAN DI NAGARI LUNANG TIGA PROVINSI SUMATERA BARAT.” Hal: 450

<sup>14</sup> Ahmad bin Ahmad Al-Qalyubi, *Hasyiyah al-Qalyubi*, Uz III Indonesia: Karya Insan, t.Th (Beirut: Dar al-Kutub al 'Ilmiyah, 2012).

<sup>15</sup> Al-Qalyubi.

## Conclusion

Arisan qurban is an internalization of a ease principle in carrying out the qurban worship that is desired by the people of Teluk Sari Village, HSU Regency, South Kalimantan. The positive values it contains are the embodiment of the concept of the purpose of sharia (*maqasid Syari'ah*) which was born from the law istinbath named by *al ishtishlahiy* (the method of analyzing benefits) so that the social relations that occur become harmonious with the spirit of *ta'awun* and mutual cooperation regardless of other considerations that cover it.

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