

A REVIEW OF 'URF ON THE DISTRIBUTION OF *DAPUA* COUPONS DURING EID AL-ADHA

Lailatul Rahmi¹, Sofia Ridha², Rahmi³, Basri Naali⁴, Andriyaldi⁵



*Correspondence :

Email :
sofiaridha70@gmail.com

Affiliation:

1, 2, 3, 4, 5 Universitas Islam
Negeri Sjech M. Djamil
Djambek Bukittinggi,
Indonesia

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Abstract

The background of this study is the difference the committee has been chosen as the divider of *dapua* coupons, will distribute the coupons in the afternoon on the day before the slaughter day, they distribute coupons from one house to another, but in the distribution of *dapua* coupons there are differences from one house to another, some are given 2 coupons in one family consisting of 3 people, There are 3 coupons in one family of 5 people and there are given 3 coupons in one family consisting of 7 people. When viewed in terms of habits or 'urf that usually apply in society in general, distributing qurban coupons is distributed equally. In this research method, the author conducted qualitatively, namely research carried out systematically by raising existing data in the field. Where researchers try to find information or sources that can be used as sources of research data at this writing is the head of the qurban, the committee that distributes coupons. To obtain data and material in this writing, the author immediately went to the field to get the desired data in the field by interviewing the source concerned. The results of the study concluded that the system used to distribute *dapua* coupons was carried out by calculating the number of families or based on KK (family cards), in terms of 'urf or custom is urf shahih, because it is in accordance with Islamic shari'a and brings fame to the community.

Abstrak

Latar belakang dari penelitian ini adalah adanya perbedaan dalam pembagian kupon qurban yang dilakukan dihari raya Eid al-Adha. Dalam pembagian kupon *dapua*, panitia telah dipilih sebagai pembagi kupon *dapua*, akan membagikan kupon tersebut pada sore hari di hari sebelum hari penyembelihan, mereka membagikan kupon dari satu rumah ke rumah lainnya, namun dalam pembagian kupon *dapua* tersebut terdapat perbedaan dari satu rumah dengan rumah lainnya, ada yang di beri 2 kupon dalam satu keluarga tersebut terdiri dari 3 Orang, ada yang 3 kupon dalam satu keluarga tersebut 5 orang dan ada yang diberikan 3 kupon dalam satu keluarga tersebut terdiri dari 7 orang. Jika ditinjau dari segi kebiasaan atau 'urf yang biasanya berlaku di masyarakat pada umumnya, membagikan kupon qurban dibagikan secara sama rata. Dalam metode penelitian ini penulis lakukan secara kualitatif, yaitu penelitian yang dilakukan secara sistematis dengan mengangkat data yang ada dilapangan. Dimana peneliti berusaha mencari informasi atau narasumber yang bisa dijadikan sumber data penelitian pada penulisan ini adalah ketua qurban, panitia yang membagikan kupon. Untuk mendapatkan data dan bahan dalam penulisan ini, penulis langsung turun lapangan untuk mendapatkan data yang diinginkan di lapangan dengan cara mewawancarai narasumber yang bersangkutan. Hasil penelitian disimpulkan bahwa sistem yang digunakan untuk membagikan kupon *dapua* dilakukan dengan cara menghitung jumlah keluarga atau berdasarkan KK (kartu keluarga), dalam segi 'urf atau kebiasaan merupakan urf shahih, karena sesuai dengan syari'at Islam dan mendatangkan kemashlatan untuk Masyarakat



INTRODUCTION

Islam is a religion that brings guidance, light, protection, and happiness.¹ Islam, as a religion revealed by Allah, is of a dimension of rahmatan lil 'alamin, offering comprehensive guidance to humanity, leading to the attainment of both spiritual and physical happiness, and regulating the way of life for humans, both as individuals and as members of society.² As beings created by Allah, humans have an important role. They are not merely a complement to the natural world, but they also function as khalifatullah on this earth.³ Viewed from its types, worship in Islam is divided into two categories, each with different forms and characteristics: ghairu mahdhah (general worship), which includes all actions permitted by Allah, such as studying, preaching, and helping one another; and mahdhah (specific worship), which consists of acts of worship prescribed by Allah, such as prayer, fasting, Hajj, Umrah, Aqeeqah, and Qurban.⁴ One of the specific acts of worship is Qurban, a form of worship that is sensitive to the surrounding environment, creating a deep sense of concern in individuals to participate and assist one another.⁵

In terms of language, Qurban means offering something to God, while in a social context, Qurban is an expression of gratitude to Allah for the blessings He has given. There are three words that have the meaning of Qurban: al – nahr, Qurban, and Udhiyah. The word al – nahr, which means Qurban, is used only once in the imperative form, i.e., inhar.⁶ The word nahr linguistically means chest; if one says "nahrtuhu," it means "I struck the chest," in the sense of slaughtering. The second form, the word "Qurban," comes from the root word "qaraba," meaning "close," and is used because the purpose of the Qurban worship is to bring one closer to Allah. The third form is "Udhiyyah," with the plural form "udhhahi" and "Adhah."⁷ Qurban etymologically refers to an animal that is sacrificed during the celebration of Eid al – Adha. In accordance with the naming of Eid al – Adha, it is a worship of Qurban performed during the time of Dhuha (when the sun has risen halfway). The slaughtering of the Qurban animal is a main act of worship, as it aims to draw one closer to the Creator, Allah SWT. The ruling of Qurban is sunnah, meaning it is a fardhu kifayah. Therefore, if one member of the family performs the Qurban, it suffices for the entire family. The animal slaughtered for worship on the days of Adha and Tasyriq (the 11th, 12th, and 13th of Dzulhijjah) is referred to as Qurban.⁸

¹ Sri Sugiyarti and Kasori Mujahid, "Harmoni Dan Toleransi: Menyelami Hubungan Antar Agama Dalam Perspektif Pandangan Dunia Islam," *TSAQOFAH* 4, no. 1 (2024): 663 – 72.

² Abdulloh Safiq, M Miftakhul Huda, and Abdul Khamid, "The Universal Value of Islam as Rahmatan Lil'Alamin," *Indonesian Journal of Islamic Religion and Culture* 1, no. 1 (2024), <https://doi.org/https://journal.iai – alfatimah.ac.id/index.php/ijirc/article/view/50>.

³ Aliya Nurazizah, Tita Komariyatus Saadah, and Muchamad Rifki, "Memahami Peranan Hakikat Manusia Dalam Pandangan Islam," *BUHUN: Jurnal Multidisiplin Ilmu* 2, no. 2 (2024).

⁴ Bias Tirta Bayu et al., "Pengembangan Kemampuan Manusia Dalam Sudut Pandang Pendidikan Islam," *Journal of Creative Student Research* 2, no. 2 (2024): 56 – 68.

⁵ Idris Siregar, Ismi Aulia Palembang, and Naini Anggreini, "Menguak Hikmah Di Balik Ibadah Qurban," *Semantik: Jurnal Riset Ilmu Pendidikan, Bahasa Dan Budaya* 2, no. 3 (2024): 173 – 86.

⁶ Rosnani Siregar and Muhammad Arsad Nasution, "Ibadah Qurban Sebagai Momentum Peningkatan Ekonomi Umat Islam: Analisis Pendapatan Peternak Hewan Qurban Pada Hari Raya Idul Adha," *Liwaul Dakwah: Jurnal Kajian Dakwah Dan Masyarakat Islam* 14, no. 1 (2024): 1 – 13.

⁷ Syahrul Pratama and M Syaikhul Arif, "Nilai – Nilai Qurban Dalam Perspektif Ibadah, Ekonomi, Dan Sosial," *Al-Mizan: Jurnal Ekonomi Syariah* 7, no. 1 (2024): 43 – 53.

⁸ Sitti Aliyah Azzahra et al., "Pemberdayaan Masyarakat Dalam Pengelolaan Hewan Kurban Yang Halal Dan Baik Di Masjid Baiturrahman," *Journal of Community Research & Engagement* 1, no. 1 (2024): 1 – 10.

The legislation of the Qurban worship is a practice that has existed since the time of Prophet Adam (AS), when the sons of Prophet Adam, Habil and Qabil, first performed this act of worship. When Prophet Adam wanted to marry Habil and his twin sister to each other, Qabil refused because he desired to marry his own twin sister. This was because he found his twin sister more attractive. Allah allowed both of them to perform the act of Qurban to resolve the dispute over who had the right to marry Qabil's twin sister. Allah accepted Habil's Qurban because he did it with sincerity. The legislation of Qurban also existed in the time of Prophet Ibrahim (AS) and Prophet Ismail (AS), when Allah commanded Prophet Ibrahim (AS) to sacrifice his beloved son, Prophet Ismail (AS). Due to his obedience to Allah, Prophet Ismail agreed to be sacrificed. Eventually, Prophet Ibrahim took Prophet Ismail to a place. As the knife was pressed to Prophet Ismail's neck, suddenly a ram appeared to replace Prophet Ismail.

According to the science of ushul fiqh, urf is something that is considered good and accepted by sound reasoning. Urf consists of urf shahih and urf fasid. Urf Shahih refers to customs that are accepted by the majority of people and do not contradict religious norms. Urf Fasid refers to customs practiced by people that contradict religious norms. Urf 'Am refers to traditions that are universally practiced worldwide, while Urf Khas (specific customs) refers to customs that are practiced only in a particular country.⁹ In Indonesia, the implementation of the qurban ritual is organized by committees formed at mosques and prayer rooms (mushalla) to carry out the slaughtering of qurban animals and the distribution of qurban meat. To ensure orderly distribution and to prevent disputes among the community when collecting the meat, coupons are issued to maintain discipline and ensure that everyone receives their share.¹⁰

Similarly, in Jorong Galuang, Sungai Pua, coupons are also used as a requirement for collecting qurban meat. Two types of coupons are distributed to the community: the first is the participant coupon for those who contribute to the qurban, and the second is the *dapua* coupon for the general public. In the distribution of *dapua* coupons, the committee members, who are specifically appointed for this task, distribute the coupons on the evening before the day of slaughter. They go from house to house distributing the coupons. However, there are discrepancies in the distribution of *dapua* coupons among households. For instance, some families receive two coupons even though they consist of three members, while others receive three coupons despite having five members. In some cases, families with seven members, including unmarried children, are also given three coupons. These differences in coupon distribution are influenced by various factors, such as compassion, the committee's familiarity with the families, and familial relationships between the committee members and the recipients.

'Urf, or customary practice, refers to actions passed down through generations and repeatedly performed by the community. However, in practice, there are differences in the number of coupons distributed among families, which has become a common tradition during every Eid al-Adha. In Jorong Galuang, Sungai Pua District, discrepancies in the number of *dapua* coupons distributed among households are observed. Ideally, the distribution of *dapua* coupons should be uniform across families, regardless of the number of family members. Nevertheless, the reality reflects a long-standing custom of varying the number of *dapua* coupons distributed among households, a practice that has been

⁹ Sulfan Wandu Sulfan Wandu, "Eksistensi'Urf Dan Adat Kebiasaan Sebagai Dalil Fiqh," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 2, no. 1 (2018): 181–96.

¹⁰ Dahliati Simanjuntak, "Faktor-Faktor Yang Mempengaruhi Kurangnya Kesadaran Masyarakat Dalam Berkurban," *Jurnal AL-MAQASID: Jurnal Ilmu Kesyarahan Dan Keperdataan* 5, no. 2 (2019): 258–70.

carried out annually on Eid al–Adha. The differences in distribution, where every household receives coupons, raise a question for the author: what system is implemented by the committee that results in variations in the distribution of *dapua* coupons among families? How does the 'Urf method view the distribution of *dapua* coupons, especially considering that in other regions, the distribution system adheres to the principle of one family card equaling one coupon, regardless of the differing number of family members? Based on this, the author is interested in exploring this issue further, under the title: "A Review of 'Urf on the Distribution of *Dapua* Coupons During Eid al–Adha in Jorong Galuang, Sungai Pua District".

The focus of this study centers on the exploration of the *dapua* coupon distribution system in Jorong Galuang, Sungai Pua District, seeking to uncover its structure, mechanisms, and underlying principles, as well as the social, cultural, and economic dimensions that shape its implementation within the local community. This investigation delves into how *dapua* coupons function as a means of resource allocation, their role in ensuring communal welfare, and their significance in fostering social cohesion among the residents. Furthermore, the study employs the concept of *'Urf*—the Islamic legal principle that acknowledges and integrates local customs into Sharia law, provided they do not contradict Islamic principles—to assess the *dapua* coupon distribution system critically. This includes evaluating the extent to which the practice aligns with Islamic ethical and legal norms, examining its legitimacy within the framework of *'Urf*, and understanding how it reflects the interplay between local traditions and Islamic jurisprudence. By addressing these aspects, the study aims to provide a comprehensive analysis of the *dapua* coupon distribution system, shedding light on its potential as a model for integrating local customs with Islamic values to achieve social justice and equitable resource distribution, thus contributing to broader discussions on the application of *'Urf* in contemporary Islamic law and its relevance in preserving cultural identity while promoting compliance with Sharia.

METHOD

The author employs a qualitative method in this study, following these steps: This research is a qualitative field study, conducted systematically by gathering data directly from the field.¹¹ The research is located in Jorong Galuang, Sungai Pua District, Agam Regency. The reason for choosing this area is the unique practice during qurban meat distribution, which takes place in the evening. The community is instructed to go to the mosque carrying two types of coupons: *dapua* coupons for the general public and participant coupons for those contributing to the qurban. These coupons serve as proof that the recipient has received their portion of meat by exchanging the coupon. The qurban committee distributes the coupons a day before the slaughter, allocating *dapua* coupons to each household in varying amounts. The data sources are categorized into two types: primary data and secondary data. Primary data refers to information obtained directly from the first source, either through observation or interviews with respondents and informants. Secondary data includes supporting information derived from documents, records, or literature relevant to the study.¹² In this study, primary data is obtained from respondents by interviewing the qurban committee chairperson and the surrounding community. Secondary data, on the other hand, refers to data sources that do not directly

¹¹ Suharisma Arikunto, *Dasar-Dasar Research* (Bandung: Tarsoto, 1995), 58.

¹² Samsu, *Metode Penelitian: Teori Dan Aplikasi Penelitian Kualitatif, Kuantitatif, Mixed Methods, Serta Research Dan Development* (Jambi: Pustaka Jambi, 2017), 94.

provide information to the data collector.¹³ This data serves as supporting material for the primary data collection. Data collection techniques are the most strategic steps in research, as the main objective of the study is to obtain data. Observation is a method of data collection where the researcher records information based on what they observe during the study. Interviews involve data collection through verbal communication, which can be structured, semi – structured, or unstructured. In this study, the researcher will use the guided free interview method, where a framework of questions has been prepared in advance, but the interview allows flexibility in how the conversation unfolds.

RESULT AND DISCUSSION

Distribution System of *Dapua* Coupons on Eid al-Adha in Jorong Galuang

The Qurban Animal Slaughtering Committee in Jorong Galuang consists of mosque administrators, community leaders, and several members of the diaspora. The committee comprises approximately 50 members. The formation of this committee aims to ensure a smooth and orderly execution of the qurban activities.¹⁴ Next, to acquire the qurban animals, the first contribution comes from the community members who wish to participate in the qurban.¹⁵ This contribution is pooled from a group of at least 7 participants, which then allows the purchase of 1 qurban cow. Over the last five years, the contribution for the cow has amounted to approximately 2.8 million IDR per person (including maintenance costs for the animal). With 138 community members registered for qurban, this pooling effort has resulted in the acquisition of 19 qurban cows. The pooled money for the qurban amounted to approximately 386 million IDR. The number of qurban participants decreased in 2019, with 119 participants and 17 cows, which was caused by the Covid – 19 pandemic. However, the number of participants increased in 2022, with approximately 154 participants and 22 cows.¹⁶ To avoid any confusion, the treasurer decided to implement a system where, when members of the community register for qurban and have paid the required installment, and once the group reaches 7 participants, the treasurer will order 1 cow from a livestock farm located in Lasi, Canduang District, Agam Regency. This process will continue until no more community members wish to register for qurban.

¹³ Komang Ayu Henny Achjar et al., *Metode Penelitian Kualitatif: Panduan Praktis Untuk Analisis Data Kualitatif Dan Studi Kasus* (PT. Sonpedia Publishing Indonesia, 2023).

¹⁴ Mardani, *Ushul Fiqh* (Jakarta: Raja Grafindo Persada, 2013), 235.

¹⁵ Anas Mas' udi, "Berqurban, Pengertian, Pelaksanaan, Permasalahan Dan Solusinya; Perspektif Madzhab Syafii€™ I," *Jurnal Keislaman* 6, no. 2 (2023): 491 – 504.

¹⁶ Bulkis, "Interview" (Galuang, 2023)29 April 2023.

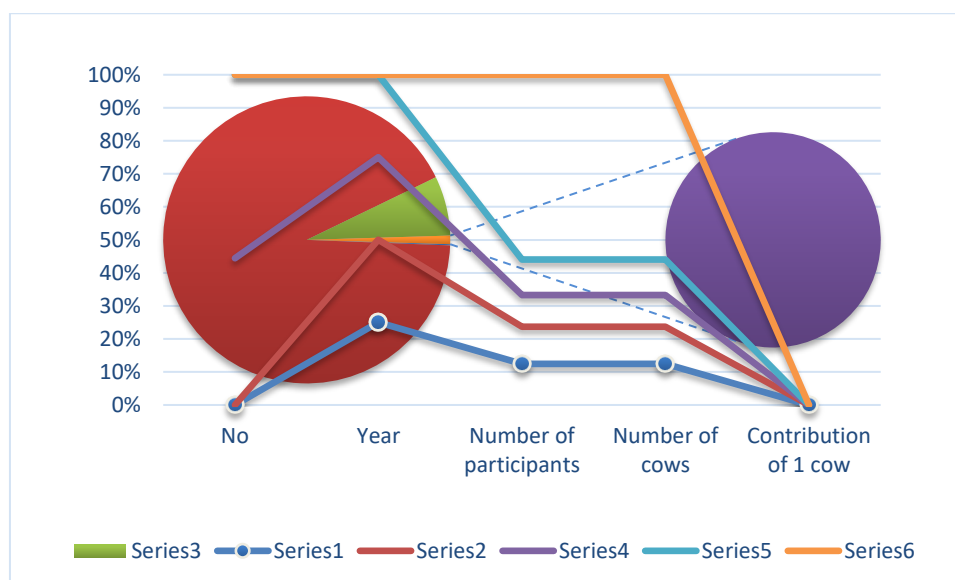


Figure 1. Acquisition of Qurban Animals in the Last 5 Years

Before the qurban is carried out, the committee holds a meeting to discuss the process of the qurban's implementation to ensure it is orderly and safe during the Eid al-Adha celebration. This starts with procuring the qurban animals, such as cows, one week before the event. The committee provides information to the community through circular letters, posters, and announcements at nearby mosques/mushalas. The qurban animals are gathered and slaughtered in front of the Jami' Galuang Mosque. Then, the committee will divide the community members into groups, each group consisting of 7 people per cow.¹⁷ The distribution of qurban meat in Jorong Galuang is carried out by giving coupons that were distributed to the community the day before, after the Asr prayer. Before the qurban is implemented, the committee begins distributing the coupons to the community, where there are two types of coupons: one for the general public and one for the participants of the qurban. Jorong Galuang has around 350 households with a population of 1,200 people. Therefore, around 500 *dapua* coupons will be distributed to the community of Jorong Galuang. There are 3 committee members assigned to distribute the *dapua* coupons and the participant coupons. Jorong Galuang consists of small villages, including Galuang, Kubu Tengah, Kampuang Darek, Tanjuang Gadang, and Ponggok. In each of these villages, 3 committee members are assigned to distribute the *dapua* coupons. The *dapua* coupons are given based on data collected by the assigned committee members.

In the distribution of *dapua* coupons, the committee distributes coupons to all members of the community, including those who have established their residence or those who have moved from other regions and settled in Jorong Galuang. If a family is still residing in one rumah gadang, and for instance, the household consists of 3 families or 3 head of households (KK), the *dapua* coupons will be distributed based on the number of families, even if they live in the same traditional house. Meanwhile, members of the community who are living outside the region (rantau) will receive *dapua* coupons if they return before the day of the qurban or during the same distribution process as those who have settled in the area. Most of the people from the rantau return primarily to assist with the implementation of the qurban; some serve as committee members, while others help the workers involved in the qurban process. The method of distributing *dapua* coupons is based on counting the number of families or according to the family card. If there are

¹⁷ Jefri, "Interview" (Galuang, 2023)27 April 2023.

individuals who do not possess a KK but reside in Jorong Galuang, they will still receive coupons based on the number of families. Households with 2–4 members will receive 2 *dapua* coupons, while households with 5–7 members will receive 3 *dapua* coupons. Additionally, those who participate in the qurban will receive 1 participant coupon and the general coupon based on the number of KK they have.

The distribution of *dapua* coupons is also influenced by the number of cows acquired based on the number of participants. As the number of cows increases, the number of *dapua* coupons distributed also increases. Conversely, if there are fewer cows and participants, the number of *dapua* coupons distributed will decrease. However, it is not feasible to distribute them equally, as the committee takes into account that the meat obtained from the qurban should be distributed in a way that allows the community to benefit and meet their respective needs.¹⁸ After the *dapua* coupons and participant coupons have been distributed, any excess coupons will be returned to the head of the committee. The committee members assigned to the task ensure that all members of the Jorong Galuang community have received their *dapua* coupons.

After all the stages of slaughtering and processing the sacrificial animals, approximately 5,000 kg of qurban meat is obtained from the 22 sacrificial cows. This is then divided into 154 participant coupons, or 154 bags of rice, with each bag containing 5 kg of pure meat, bones, and one part of the sacrificial animal such as the legs, head, or tail. After the packaging for the qurban participants is completed, the committee will call the participants to collect their qurban meat by presenting their participant coupons. Meanwhile, for the general public, the meat is distributed, including pure meat, bones, and offal, with a total weight of approximately 2.5 kg per coupon. Once the packaging for the general public is finished, the committee will also call the public to collect their qurban meat by presenting their *dapua* coupons. The committee will distribute the qurban meat according to the number of *dapua* coupons given. Once all the members of the community have received their meat, the committee will count the returned coupons and ensure that the amount of meat distributed matches the number of *dapua* coupons. If there is any remaining meat, and it is confirmed that all members of the community have already received their portion, the excess meat will be distributed to those in need, such as children in orphanages, travelers, and people living away from home.¹⁹

The 'Urf on the Distribution of *Dapua* Coupons on Eid al-Adha

In Islam,²⁰ there are two major holidays,²¹ Eid al-Fitr and Eid al-Adha,²² both of which bring joy and rewards for Muslims. They eagerly await Eid al-Adha to perform the act of Qurban.²³ This act of worship fosters a strong sense of compassion towards others and encourages individuals to be mindful of their surroundings. As explained in the theory above, the act of performing Qurban must be done with the intention of seeking Allah's pleasure, as everything that is done should be aligned with the intention to please

¹⁸ Ayub Parta, "Interview" (Galuang, 2023)20 Mei 2023.

¹⁹ Wardi Malin Mudo, "Interview" (Galuang, 2023)21 Mei 2023.

²⁰ Asep Saiful Mimbar, "Qurban as Social Worship from Hadith Perspective: Qualitative Study," in *Gunung Djati Conference Series*, vol. 4, 2021, 884–89.

²¹ Ismail Ismail et al., "The Contribution of 'Urf to the Reform of Islamic Inheritance Law in Indonesia," in *Al-Risalah: Forum Kajian Hukum Dan Sosial Kemasyarakatan*, vol. 22, 2022, 165–78.

²² Raka Noviandri et al., "Qurban Sebagai Sarana Penguatan Nilai Nilai Kebersamaan Dalam Masyarakat," *Akhlaq: Jurnal Pendidikan Agama Islam Dan Filsafat* 2, no. 1 (2025): 98–109.

²³ Oni Sahroni and Agus Setiawan, *Qurban Kekinian* (Jakarta: Inisiatif Zakat Indonesia, 2022), 12.

Allah. In Islamic law,²⁴ the distribution of *dapua* coupons is an example of a practice derived from customary norms ('urf). 'Urf refers to what is recognized by a community and established as a habitual practice, repeated either in speech or in action.

'Urf arises from actions or statements commonly and consistently practiced, categorized as 'Urf 'Am (general custom).²⁵ Meanwhile, habitual practices repeatedly performed by a community in a specific region and at a particular time are classified as 'Urf Khas (specific custom).²⁶ Regarding validity, 'Urf can be categorized into two types: 'Urf Shahih and 'Urf Fasid. 'Urf Shahih refers to a good and acceptable custom as it does not contradict Islamic law (shari'ah). On the other hand, 'Urf Fasid refers to a custom that is neither good nor acceptable because it goes against the teachings of tawhid (monotheism) as taught by Islam. The distribution of *dapua* coupons has become a regular practice in the form of actions, thus falling into the category of 'Urf Amali (customary practices through actions). Additionally, the distribution of these coupons is also part of 'Urf 'Am, which refers to customs widely practiced by the general public. The purpose of distributing *dapua* coupons across all areas in Sungai Pua District is to ensure that everyone can receive qurban meat and to maintain order during its distribution.

By observing several conditions of 'Urf that can serve as a legal foundation, evidence, or argument in Islamic law as stated above, it can be concluded that the distribution of *dapua* coupons practiced by the community in Jorong Galuang falls into the category of 'Urf Amali. This practice, in the form of actions, aims to ensure that the community receives qurban meat comprehensively based on the coupons distributed. From the perspective of acceptance and rejection, the practice of 'Urf in distributing *dapua* coupons is categorized as 'Urf Shahih. 'Urf Shahih refers to a custom recognized by people that does not contradict Islamic legal principles, as the distribution of *dapua* coupons is a positive practice that benefits the community of Jorong Galuang. Based on this explanation, the author identifies three categories: In terms of its object, it includes 'Urf Lafzhi (verbal custom) and 'Urf 'Amali (custom of practice). In terms of its scope, it consists of 'Urf 'Am (general custom) and 'Urf Khas (specific custom). In terms of its validity, it includes 'Urf Shahih (valid custom) and 'Urf Fasid (invalid custom). The first category, in terms of its object, is that the distribution of *dapua* coupons in Jorong Galuang, Kecamatan Sungai Pua, constitutes 'Urf 'Amal, as it is a custom characterized by action. This is evident in the involvement of the qurban committee and the community in distributing *dapua* coupons. The second category, in terms of its scope, falls under 'Urf 'Am, as the practice of distributing *dapua* coupons has been generally implemented in various regions. The third category, in terms of validity, is that the distribution of *dapua* coupons is a positive custom that does not contravene Islamic legal principles (dalil syara'). Therefore, considering that the distribution of *dapua* coupons brings benefits to the community and ensures orderliness in the distribution of qurban meat during Eid al-Adha, it is categorized as 'Urf Shahih.

The community residing in Jorong Galuang receives *dapua* coupons, albeit distributed differently based on the Family Card (KK). When viewed from the perspective

²⁴ Muhammad Furqan and Syahrial Syahrial, "Kedudukan 'Urf Sebagai Sumber Hukum Dalam Mazhab Syafi'I," *Jurnal Al-Nadhair* 1, no. 2 (2022): 68–118.

²⁵ Hendri Hendri and Andriyaldi Andriyaldi, "PEMBERIAN UPAH PEMOTONGAN HEWAN QURBAN MENURUT HUKUM ISLAM (Studi Pada Masyarakat Tanjung Barulak Kab. Tanah Datar)," *Al Hurriyah: Jurnal Hukum Islam* 3, no. 2 (2018): 219–34.

²⁶ Anas Mas' udi, "Berqurban, Pengertian, Pelaksanaan, Permasalahan Dan Solusinya; Perspektif Madzhab Syafii€™ I," *Jurnal Keislaman* 6, no. 2 (2023): 491–504.

of the number of *dapua* coupons distributed according to the number of families, this does not imply unfairness. Justice is not solely measured by the receipt of *dapua* coupons or qurban meat but is also associated with the needs of each family, the number of sacrificial animals, and ensuring that the entire community receives qurban meat. Upon closer examination, the distribution of *dapua* coupons is carried out at a ratio of 1:2 per family, resulting in differences in the number of coupons without distinguishing between the wealthy and the underprivileged. This system aims to ensure that the distribution of qurban meat reaches all members of the community. The distribution of *dapua* coupons during the Eid al-Adha in Jorong Galuang, Sungai Pua District, meets the requirements of using 'Urf as a source of law because it is in line with the teachings of the Qur'an and Hadith, brings benefits to the community, and is accepted by common sense. Therefore, the distribution of *dapua* coupons during Eid al-Adha in Jorong Galuang, Sungai Pua District, can be considered as 'Urf Shahih, as it aligns with Islamic law and brings benefits to the community.

CONCLUSION

The distribution of Qurban meat in Jorong Galuang is carried out by giving coupons that have been distributed to the community the day before, which is after the Asr prayer. Before the Qurban event takes place, the committee begins distributing the coupons to the community, namely the *dapua* coupon for the general public and the participant coupon for those who take part in the Qurban. The system used to distribute the *dapua* coupon is based on counting the number of families or according to the family card. The pattern is that households consisting of 2-4 people in one family card receive 2 *dapua* coupons, while households consisting of 5-7 people in one family card receive 3 *dapua* coupons. Furthermore, those who participate in the Qurban will also receive 1 participant coupon and *dapua* coupons corresponding to the number of family cards they have.

A review of 'urf (customary practice) concerning the distribution of *dapua* coupons during the Eid al-Adha celebration, in terms of its scope, is part of 'urf 'am (general customary practice), as the distribution of *dapua* coupons is carried out throughout the Sungai Pua District. The aim is to ensure that all members of the community receive Qurban meat and to create order during the distribution process. When examined more closely, the distribution of *dapua* coupons is done on a 1:2 ratio per family, leading to differences in the number of coupons without considering the wealth or poverty of individuals. This is done to ensure that the entire community receives their share of the Qurban meat. The distribution of *dapua* coupons during the Eid al-Adha in Jorong Galuang, Sungai Pua District, meets the requirements of using 'urf as a source of law because it aligns with the teachings of the Qur'an and Hadith, brings benefit to the community, and is accepted by common sense. Therefore, the distribution of *dapua* coupons during Eid al-Adha in Jorong Galuang, Sungai Pua District, can be considered as 'Urf Shahih, as it is in accordance with Islamic law and brings benefit to the community.

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