
THE IMPLEMENTATION OF AQIKAH AND ITS EDUCATIONAL VALUES IN A REVIEW OF CLASSICAL ISLAMIC LAW

Muchlis Bahar

UIN Imam Bonjol Padang

Email: muchlisbahar@uinib.ac.id

Abstract

The purpose of this study is to analyze the implementation of Aqiqah and its educational value in a review of classical Islamic law. The method in this study is a qualitative method with a descriptive analysis approach. The type of data used in this research is secondary data, the data is collected through the literature study method. The analysis and presentation of data in this study used a descriptive method. Based on the results of the analysis, it can be concluded that the law of Aqiqah is Sunnah Mu-akkadah, Aqiqah is carried out on the seventh day of the birth of the baby, or the fourteenth, or twenty-first day, some scholars allow until the end of the postpartum blood of the mother (approximately 40th day), when the baby is an adult, the obligation to carry out the Aqiqah falls. There are several educational values in the aqiqah law, namely faith education; The role of parents is very important as the first and foremost educator in instilling faith education in children. Moral Education; from giving a good name, the meaning is to make it easier to call him, and avoid calls that are not clear, then the name is a prayer for the child and as his identity, and health education.

Keywords: *Aqiqah, Values, Education, Law, Islam.*

A. INTRODUCTION

In the view of Islam, children are a mandate imposed by Allah SWT parents, therefore parents must protect and maintain and convey the mandate to those who are entitled to receive it (Kaplale, 2021). Because humans belong to Allah SWT, they must bring their children to know and expose themselves to Allah. In addition to the mandate from Allah, children are the fruit of the heart, the foundation of hope and the pride of the family. Children are also God's trust given to us. Children are future generations who color the present and will bring modernization of life in the future (Amer & Masdan, 2020). Therefore, parents are obliged to pay deep attention to the education of their children in their growth, both physically and spiritually.

Islam is a sacred religion, a religion revealed by Allah SWT, which functions as a complement to other religions and previous religions. The teachings contained in Islam are wajib, sunnah, mubah, makruh, and haram. Mandatory is an Islamic teaching that originates from Allah SWT which must be implemented, if the sin is abandoned and if the result of the act also comes from Allah SWT, but the sunnah is through deeds, takrir, and so on which are sourced from the Prophet Muhammad PBUH, which is used as the basis and foundation. Halim, 2019; Tangahu et al., 2021). In Islamic law, if you do it you will get a reward (added value) and if you do not commit a sin (no punishment).

The implementation of aqiqah and tasmiah is not enough just to be known and understood, but it is sunnah to be carried out by every Muslim parent. It is a pity if Muslim parents prefer to celebrate the birth of their child with debauchery, but forget the advice to carry out Aqiqah, even though the worship of Aqiqah is an important moment that requires the meaning of educating children's piety. Every child is born in a state of powerlessness to educate himself. He needs the help of his parents in an effort to educate himself until he grows up and develops naturally into a servant of Allah SWT (Ridha et al., 2018; Darmurtika

et al., 2021). This in the view of Islam is a right that must be obtained by every child from his parents.

Generally, Indonesian Muslims already know and are familiar with Aqiqah, even some have implemented it a few days after the birth of a child. It's just that in practice there are various variations, for example there are Muslims who giving Aqiqah their children when they are adults, when they want to be married, even combine the implementation of giving Aqiqah with a wedding party (Dacholfany & Hasanah, 2021; Gusnada et al., 2020). The way goat meat is slaughtered for giving Aqiqah is cooked and served for weddings. There are also old Muslims who are asked to giving Aqiqah themselves because their parents did not giving Aqiqah them when they were babies. There are also Muslims who combine Aqiqah with the worship of Qurban. Another variation is that several parents (father & mother) agree to giving Aqiqah their children together, for example there are 7 (seven) mothers who give birth to children in a close period of time, then they agree to giving Aqiqah their children by slaughtering one cow instead of 7 seven goats (Usman et al., 2021. In the implementation of Aqiqah, the baby's hair is shaved, tasted on his tongue various flavors of food such as honey, sugar, chili, salt Hair that has been shaved is weighed with the parents giving charity with gold as heavy as that hair. Maybe there are many other variations. In addition, Aqiqah is also a means of communication and da'wah to other communities (Basid et al., 2021; Untari et al., 2018).

Communication in human life is important to bridge all forms of ideas and ideas that will be conveyed to someone. Messages are one of the important elements in communication because without messages, there will be no communication. Message is a component in the communication process in the form of a combination of one's thoughts and feelings by using language symbols/other symbols to be conveyed to someone (Al-Jauziyyah, 2014; Susandro & Taruan, 2020).

Da'wah can be a form of human communication and vice versa, da'wah can be a source of ethics and morals for communication, both as a science and as a social activity. Humans are born and develop as social phenomena that are rational and empirical. The phenomenon of communication with the phenomenon of da'wah has many similarities, although there are also differences. If communication includes all types of messages, then da'wah with its characteristics is more focused on messages that contain calls for al-khayr, amr ma'ruf, and nahy munkar, especially if it is more specifically about Islamic teachings sourced mainly from the Qur'an and hadith, and carried out by Muslims as preachers or preachers to a person or crowd (audience) (Ramli et al., 2017; Hadi, 2016).

In addition to means of communication and da'wah, in Aqiqah there is also an educational value in it. The value of Islamic education is the characteristics or characteristics of the Islamic education system that is owned by the Islamic education system. Thus, it can be understood that the values of Islamic education are characteristic, inherent properties consisting of the rules and perspectives adopted by the Islamic religion. The value referred to in this study is the value of Islamic education contained in the implementation of Aqiqah (Wahyuti, 2021; Imron, 2016). The scope of Islamic education is faith education, moral/moral education, physical/physical education, psychological/conscience education, social education. Every effort, activity, and intentional action or achieve a goal must have a good and strong foundation (Sumadi, 2018; Kesuma & Ramli, 2020). Therefore, Islamic education as an effort to shape human beings, must have a basis on which all activities and all formulation of the goals of Islamic education are connected and this is assessed by scholars as being in the Sharia of Aqiqah.

B. METHOD

The method in this study is a qualitative method with a descriptive analysis approach. The type of data used in this research is secondary data, the data is collected through the literature study method. The analysis and presentation of data in this study used a descriptive method. The analysis begins with outlining the meaning of the data on Aqiqah procedures as a language and in terms of customs, then explaining the law of aqeeqah according to the scholars from the point of view of Islamic law, then outlining several things that often happen and become problems in sharia aqiqah, and then explain the values of education in the aqiqah law.

C. RESULT AND DISCUSSION

Aqiqah comes from Arabic. The roots are 'Aqqoqo, Yu'aqqiqi, Ta'qiqu, 'Aqiqah. Linguistically it means splitting, cutting off, cutting, the baby's hair that was on his head when he was just born, the flash of a sword. In Indonesian it is written Aqiqah, not 'aqiqah. While Aqiqah according to the term Sharia is "slaughtering an animal (which fulfills the conditions such as the requirements of a sacrificial animal) on the seventh, fourteenth or twenty-first day of the child's birth".

Some of the evidences for stipulating that Aqiqah is a hadith narrated through Buraidah al-Aslamiy, when we had a child (baby), we slaughtered a goat (sheep), then the goat's blood was smeared on the baby's head. According to Islamic teachings, we are told to slaughter a goat, shave the baby's hair and apply musk oil (fragrant) to the baby's head." Every child who is pawned (detained) with his Aqiqah is carried out by slaughtering a goat on the seventh day, mentioning his name and having his hair shaved (Hadith narrated by Ahmad and Ashab al-Sunan). Furthermore, from Ibn Abbas, RA, he said that the prophet Muhammad give aqiqah Hasan with one goat and Hussein with one goat (History of Abu Daud and an-Nasa-iy), he said: with two goats each. It was narrated from Umm Karzin that she heard the Prophet PBUH say: "Aqiqah son is two goats, daughter is a goat, it doesn't matter whether the goat is male or female (History of Abu Sa'id and Abu Dawud).

1. Aqiqah Law According to Fiqh Expert Scholars

All scholars agree that aqiqah is part of Islamic law, based on the Hadith from Sumrah, Buraidah or the Hadith of Amru bin Syu'aib (which was recorded by Ashabussunan). However, the scholars differ on whether the law is wajib, sunnah or mubah? There are three opinions about the law of aqiqah, which are presented in the following table:

Table 1. Various Views of Islamic Law on Aqeeqah According to the Scholars

Law	Explanation
Wajib	This opinion is held by the Zohiriah School, from among the tabi'in such as Allaisi, Ibn Sa'd and Ibn Hazm also adhered to the zohir Hadith Sumroh, that is, every child born is "obstructed, restrained" with Aqiqah. spaciousness, and still be donated even though he died before the seventh day
Sunnah	This opinion is the opinion of the jumhur, while Ibn Qudamah tends to the opinion of the sunnah muakkad based on the Hadith of Sumrah, Amru bin Shu'aib, and Buraidah bin Jundub. The material/content of the Hadith explains that every child born is "dependent or hindered" in a general sense, while the second Hadith tends to be specific with the text zhohir "choice to do or leave". So, with the thoriqotul jam'u method of the two hadiths above, the law of Aqiqah becomes sunnat

Mubah	This third opinion is the opinion of Abu Hanifah departing from the zohir Hadith of Amru. What is meant by "Rahinah or Murtahin" according to priests of schools such as Imam Ahmad is that the child is prevented from providing intercession for his parents.
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The time for slaughtering aqiqah animals based on zohir Hadith is on the seventh day, or on the seventh fold (14, 21...) until puberty. If you have reached puberty, it depends on the conditions, because the apostle married himself when he became an apostle as narrated by Baihaqi 9/303. Imam an Nawawi is more inclined to the opinion of the ease of carrying out this Aqiqah. As for the opinion which says that Aqiqah is the same as qurban only in terms of the animal to be slaughtered, while the time of slaughter is very different.

The number of goats or sheep slaughtered differs between boys and girls. One goat (one sheep) for women and two goats (two sheeps) for men. But it is permissible to have one for a boy if his condition does not allow two according to the hadith narrated by Ummi Karzin and Ibn Abbas regarding the Aqiqah of Hasan and Husen.

2. Some Problems in Aqiqah

In the view of Islamic law, there are several things that usually become a problem regarding aqeeqah, including the following:

a. The Law of Smearing the Child's Forehead/Head with Blood

The opinion that says that when Aqiqah the child's head is smeared or covered with blood is based on the Hadith narrated by Hammam from Qotadah, namely the previous Hadith..."*wa yudamma*".

In understanding this Hadith, Abu Daud said that the sentence was a delusion (alleged) from Hammam bin Yahya, because the truth was Yusamma. Imam Malik, As Syafii, Ahmad and Ishak also said the same thing, even with the editor of "Gholath" or wrong, because the act was an ignorant custom. Thus, was narrated by Abu Daud from Buraidah bin Hushaib, and the Hadith narrated by At Turmuzi from Hafshoh bint Sirin, from robbab from Salman bin 'Amir adhobi.

b. Amount of Slaughter for Boys

The majority of scholars are of the opinion that there is a difference in the number of goats/slaughter for the Aqiqah of boys and girls. Two for boys and one for girls is enough. The occurrence of this difference of opinion departs from two Hadith which are zohir contradictory. The first hadith was narrated from the mother of 'Aisyah, may Allah be pleased with her:

عن الغلام شاتان مكافئتان وعن الجارية شاة

"For a boy two goats of the same size and one for a girl"

Then the second Hadith is the Hadith narrated by Ibn Abbas and Anas:

عَنْ ابْنِ عَبَّاسٍ { أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَقَّ عَنْ الْحَسَنِ كَبْشًا وَالْحُسَيْنِ كَبْشًا }

"That the Messenger of Allah (sallallahu alayhi wa sallam) slaughtered one lamb for Hasan and one for Husayn."

Departing from this second-mentioned Hadith, the Maliki School holds the opinion that the number of Aqiqah animals for males is one or the same as for girls. Another opinion (most scholars) is "stronger" is that for men two tails and for women only one tail is enough for the following reasons:

- a. Hadith which explains that for men two tails were narrated by many companions such as 'Aisyah, 'Abdullah bin 'Amr, Umm Kurzin al ka'biah and Asma'. Meanwhile, the Hadith about the sheep slaughtered for Hasan or Husen is only one history.
- b. The Hadith narrated by Anas and Ibn Abbas is a Fi'li Hadith, while the Hadith narrated by 'Aisyah et al is a qouli Hadith, and a Qouli Hadith is stronger than a Fi'li Hadith.
- c. The actions of the PBUH Apostle indicate that it is permissible to do so, while the words of the PBUH Apostle indicate a recommendation (istihbab), therefore it may be held by both of them according to the conditions.
- d. Based on the chronological order, Aqiqah Hasan was carried out in 3 H (the Uhud war) and Husen one year after it. Meanwhile, the Hadith narrated by Umm Kurzin was six years after that (the year Hudaibiah).
- e. The hadith narrated by Anas and Ibn Abbas contains (possibility), it could be showing the number or just showing the type of animal being slaughtered.
- f. Differences in the application of several laws between men and women (not anti-gender), but the text of the verse in a zhohir manner speaks like that in the law of witness, inheritance and diyat, so in Aqiqah it also applies.

3. Combining Several Aqiqah People with One Cow

There are three forms of this combination, namely first, one or several people sacrifice, some of them give the Aqiqah of their children, Second, some of them sacrifice, some of them give Aqiqah of their children and some of them do not both (no sacrifice and neither Aqiqah) only enough to be one tail. only cows, and third, some Aqiqah and others just slaughtering the usual (helping).

Imam an-Nawawi in the book syarhu al-muhazzab said it may be combined into one cow. Meanwhile Said Sabiq was of the opinion: it is not permissible to combine seven people with one cow, but still one goat for one person, so if seven people are Aqiqah, then the goats must also be seven.

4. Aqiqah for Self After Adult

The Shafi'i school is of the opinion that if a person is an adult, then the Shari'a for Aqiqah is invalid. However, this opinion is explained by An-Nawawi that he found in the same source, namely the book "al Buwaithi" two Hadith texts, namely:

أنه عقى عن نفسه بعد النبوة و ولا يعق عن كبير

An-Nawawi's comment: "Although the first Hadith is considered gorib, the second Hadith also does not explicitly say that the Prophet PBUH did not validate himself. In conclusion: The PBUH Apostle confirmed himself after being appointed a prophet, so the Aqiqah law did not fall due to adult age/may be able to perform Aqiqah after being an adult/capable. However, according to Hadith scholars, this hadith is not only gorib, it even has no basis (La ashla Lahu).

5. Aqiqah Meat is Distributed Before or After Cooking

The majority of scholars are of the opinion that Aqiqah meat is cooked, then distributed to many people. This opinion is based on the Hadith of the Prophet to Fatima.

Meanwhile, Ibn Qudamah tends to argue that the Shari'a remains with parents even though their children are adults. and the time of Aqiqah does not have a time limit like qurban. Replacing it with money only: al-Nawawi, Ahmad, Ibn Munzir Afdholnya 'Aqiqah h. 325.

6. The Value of Education in Sharia Aqiqah for the Community

According to Ali Sarwan, the value of Islamic education is the characteristics or characteristics of Islamic education owned by the Islamic education system. Fitrihanur (2015) said the values of Islamic education are the characteristics or characteristics inherent in Islamic education. While Rahimi (2021) argues that the values of Islamic education are in the determination which consists of perspectives, rules and norms that exist in Islamic education which are always related to faith, worship, sharia, and morals.

The values of Islamic education contained in the implementation of Aqiqah and tasmiah are (1) Faith education; The role of parents is very important as the first and foremost educator in instilling faith education in children. In faith education, children are guided to believe in God. As is known, faith education is given to children from an early age because it will be present perfectly in the child's soul "feelings of monotheism" which plays a fundamental role in various aspects of life, so with the implementation of the Aqiqah ceremony, instilled in children faith education, namely by slaughtering animals as a form of sacrifice to bring parents and children closer to Allah SWT (2) Moral Education; From giving a good name the meaning is to make it easier to call him, and avoid calls that are not clear, then the name is a prayer for the child and as his identity. The amount of hope of parents through the name given to their child is influenced by the amount of love for the child. It is hoped that the child will be able to grow up in accordance with the meaning contained in the given name. Therefore, if parents really love their children and know how to love their children properly, then they will not give names without meaning or carelessly. Ibn Hajar. "This is about intercession." That is, if Aqiqah is not held, then the baby dies before puberty, then he cannot intercede for his parents. Thus, the benefits of Aqiqah worship are very great for the parents, besides the parents will get a reward from their Aqiqah actions, they will get help or intercession from the children who are Aqiqah if the parents get misery on the Day of Resurrection. So that children are not hindered from giving help to their parents on the Day of Resurrection; and (3) Health education Basically everyone wants to be healthy, physically and mentally healthy, how important is health for humans, sometimes people also realize the importance of health when they or their family members get sick.

If it is understood in depth, then in fact many Islamic teachings are related to health education, one example is the implementation of Aqiqah, which includes the values of health education. This can be seen from the conditions of the animal that are determined to carry out Aqiqah. The provisions for animals for Aqiqah are the same as for sacrifices, namely that they are not disabled and of sufficient age which in choosing this Aqiqah animal really must be selective because it is not legal to sacrifice an animal that is disabled or has a disease. In addition, in looking for it must also be in a lawful way, not in a vanity way, then related to Aqiqah meat, Aqiqah meat is halal and good food.

The responsibilities that are most prominent and considered by Islam are the responsibilities of educators towards individuals who are entitled to receive direction, teaching and education from them. In essence, the responsibility is a big responsibility, and very important. Because, the responsibility starts from the time of birth until gradually the child reaches the period of analysis, puberty and until the child becomes an adult who is obliged to bear all obligations.

Furthermore, the wisdom of Aqiqah is that it is a sacrifice that will bring the child closer to Allah at the beginning of breathing the air of life, and is a redemption for the child from various calamities and destruction. As Allah SWT has redeemed Ismail AS with big

buys. Aqiqah is also a medium for showing joy by implementing Islamic law, and strengthening the bonds of love between community members. Because they will gather at the dining tables with full of joy to welcome the arrival of a new child.

D. CONCLUSION

Based on the results of the analysis, it can be concluded that the law of Aqiqah is Sunnah Mu-akkadah, Aqiqah is carried out on the seventh day of the baby's birth, or the fourteenth, or twenty-first day, some scholars allow until the end of the postpartum blood of the mother (approximately day 40), when the baby is an adult, the obligation to carry out Aqiqah falls. There are several educational values in the aqiqah law, namely faith education; The role of parents is very important as the first and main educator in instilling faith education in children. Moral Education; from giving a good name, the meaning is to make it easier to call him, and avoid calls that are not clear, then the name is a prayer for the child and as his identity, and health education.

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