

THE VIEW OF UTARA PADANG LAWAS SCHOLARS ABOUT THE CULTURE OF ANIMAL SLAUGHTER AT THE TIME OF ACCIDENTS (MAQOSHID SYARIAH)

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Abstract

This study aims to explore the views of Ulama Padang Lawas Utara regarding the culture of slaughtering animals during misfortunes in the context of Maqoshid Syariah. The research method used is an empirical legal research method with an empirical doctrinal legal approach, through field research. The research respondents consisted of village heads, religious leaders, and community leaders in North Padang Lawas who had an understanding of this issue, as well as the people who practiced this culture. Data collection techniques include interviews and document studies (literature). Data analysis was carried out qualitatively, with the results arranged in the form of sentences arranged systematically. The results of the study show that the views of Ulama Padang Lawas Utara towards the culture of slaughtering animals in times of misfortune state that this tradition is carried out without burdening the grieving family. Costs for animal slaughter are usually collected through the Help-Help Union (STM) and the cooking process is carried out in a collaborative way. In this context, the tradition of slaughtering buffalo is permissible in accordance with the motto "worship side by side", which illustrates the harmonization between traditional traditions and religious teachings.

Keywords: View of Ulama; Animal Slaughter Culture.

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INTRODUCTION

Islam and traditional teachings guide people to live forward and leave behind life through the Koran. Humans are the noblest creatures that uphold moral values. Besides that, the teachings contained in religion and custom inspire people to be dynamic and creative, so that by practicing Islamic teachings and customs properly and correctly, they will obtain happiness and well-being in life that is balanced physically and spiritually. Therefore, religion and positive customs are essential for human life (Soejoeti, 1994).

The people of North Padang Lawas uphold the values of Islamic teachings and customs as the basis of their lives. High social sense is a hallmark of this society and is reflected in their beliefs and spirit. One of the traditions carried out by the people of North Padang Lawas when a family member dies is the slaughter of animals. This tradition has been passed down from generation to generation and is carried out by many people repeatedly.

The ceremonies held when someone dies in the North Padang Lawas community follow the horja, which is a structured and regular customary meeting. Horja consists of the siriaon and siluluton ceremonies. Siriaon ceremonies involve joyous moments such as births, marriages and moving houses, while siluluton refer to sorrowful events such as deaths, disasters and other calamities.

In carrying out these ceremonies, the people of North Padang Lawas follow the norms and rules derived from the customs and teachings of the Islamic religion. Siluluton is particularly associated with death, and it is important to understand how it is performed in North Padang Lawas society (Dijk, 1979). In the past, this traditional ceremony was more or less contrary to the Islamic religion because it contained elements of harm, in which there were obstacles in it. Usually there will be animal slaughter in the traditional ceremony. For this reason, researchers are interested in discussing the traditional siluluton event, which in a family that has had the misfortune of having to slaughter/slaughter animals,

The people of North Padang Lawas have a tradition when someone dies, be it from among the king or parents, having a function and position in the adat community, is highly respected and valued, so a funeral ceremony is held. During his funeral, signs of his greatness as someone who is respected will be shown by slaughtering a buffalo

The tradition of death ceremonies in the Angkola community, especially among the kings, if someone dies, it is informed to all villages (village), so what must be done first is deliberation *Family, Hatobangon and Harajaon* in the huta (village) or held (*marpokats*) to determine (animal to be slaughtered).

Traditions of the people of North Padang Lawas who died have the right to be observed in the death ceremony of those who have offspring. However, if the people who died did not have offspring (children), then the person who died did not have the right to be cared for. When the Angkola people who died held *Horja* (Traditional Feast *To be followed* / Duka Cita), at his funeral will be shown signs his greatness as someone who is highly respected in his environment

Historically, the ritual tradition of slaughtering a buffalo in a funeral ceremony for the Angkola people is a tradition that has been carried out since ancient times. Before the advent of religion that governed human life, what the Angkola people used to do was eat the flesh of the dead instead of burying them. However, traditions like this after the arrival of religion are things that must be abandoned but not completely abandoned. Not abandoning it in full means continuing in the ritual of eating meat, but the meat that is slaughtered is buffalo meat because buffalo is considered a representative animal as a replacement (Rasyid & Lubis, 2020).

This is what happened in North Padang Lawas, where the majority of the people are Muslims, in social life today it is still good, the motto is mutual cooperation and helping each other if there is an event. *to be followed* (grief) and *Sirion* (joy). This is what Allah mentions in the Qur'an surah al-Hujrat verse 13:

يَأَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (١٣)

It means: "O mankind, We have indeed created you from a male and a female and made you into nations and tribes so that you may know each other. Indeed, the most noble among you in the eyes of God is the most pious among you. Indeed, Allah is All-Knowing and All-Knowing." (Q.S al-Hujrat: 13).

From the understanding of the verse above, it is clear that Islam and customs support each other to improve the quality of hospitality among human beings. In order to reinforce and revive the religion and customs of North Padang Lawas in the midst of society, serious attention is needed because Islam and custom are nothing but ideology, and support each other between these concepts.

In everyday life, people often encounter events and traditions that are usually held. One of them is about the tradition of death. Death in any culture has its own events and traditions. There is a reason why death needs to be held as an event or tradition.

Islamic Shari'a teaches that every human being will surely experience death at an unknown time. As the best creatures in the eyes of Allah SWT and placed at a high level, Islam greatly respects Muslims who have died. Therefore, before facing the destruction of Allah SWT, people who have died get special attention from other Muslims who are still alive (Solihin, 2000).

If someone dies, we as Muslims are sunnah to pay tribute to the deceased's family. Takziah is consoling or comforting the families of victims of calamities, alleviating their grief and trying to get rid of their sadness so that they feel comforted by telling things that can lighten the burden of the calamities that have befallen them (Jaziri, 2016). When someone is believed to have died, it is recommended to immediately do things such as covering the corpse's eyes, tying a cloth between the chin and head so that the mouth is not open, oiling all the joints so they don't become stiff and make it difficult to bathe and shroud, then take off the clothes they are wearing. . then replaced him with a loose cloth that covered his entire body, put his body on a bench to avoid the dampness of the soil, settle his debts and be steadfast and patient (Bagir, 2008).

Condolences in Islamic law aim to help ease the burden of the misfortune that is being experienced by the family of the deceased, encouraging them to be patient and willing to accept, with what was taught by the Prophet SAW. In order to prevent something wrong from happening, you should follow the ethics that have been taught by the Prophet SAW. As for the matters related to mourning etiquette, among others: (1) Giving alms (Mourners should bring food or something needed by the family of the deceased), (2) Join in mourning (Mourners should show concern and express grieving over the death of someone and trying to comfort the family that was left behind), (3) Giving advice (People who are mourning should console the family that is left behind by giving advice to continue to be patient, trusting, steadfast, and sincere in accepting God's qada and qadar). (4) Praying for the dead body (People who mourn should pray for the dead body in order to obtain forgiveness from Allah SWT and forgive him if there are any mistakes made during his life), (5) Praying for the dead family (People who are mourning should pray for the family left behind so that Allah SWT will immediately replace poor conditions with much better conditions than before) (Mufid, 2019), (6) Helping to lighten the burden (People who mourn should be able to help lighten the burden of the family of the deceased, especially the family that really needs help and assistance from him).

During takziah, you should stay away from several things that are endemic among the community, but have no basis in Shari'a, including: (1) Gathering for takziah in a special place such as a house, cemetery, or mosque., (2) The family of the deceased makes food during the funeral. grieving to entertain people who pay tribute, based on the hadith of Jarir al-Bajali he said: Meaning: We consider gathering at the deceased's house and making food after his funeral including mourning (an-Niyahah), (3) Repeating takziah. Some people go to the deceased's family more than

once and pay tribute to them, whereas according to the original law, that rite is sufficient. However, if the purpose of repeating takziah is to remind and invite them to remain patient, to accept Allah's decrees and their destiny, then there is nothing wrong with that.

Custom is an action or aims to practice values and norms through repetition or habituation that has a connection with the past and the future. Customary tradition is a form of law that still exists in people's lives (Monoharto, 2003). We can see the existence of adat to this day through various kinds, one of which is the tradition carried out by the people of North Padang Lawas, slaughtering animals during misfortune/death of a person, which is one of the riches and attractions of the earth, the diversity of cultures, the diversity of patterns of messages and meanings expressed in the form of local traditions that spread throughout the archipelago, it is certain that they are the main source of the nation's cultural wealth. This culture is something that is not foreign to a society which is a habit of their life which is known in a certain sense either in the form of actions or words (Effendi, 2009).

Based on sources that researchers as residents of North Padang Lawas, animal slaughter has been around for a long time. Animal slaughter is carried out in the morning before noon. In Islamic law, the tradition of slaughtering animals is usually done at certain times, for example during Eid al-Adha, a form of getting closer to Allah. Berqurban means slaughtering/slaughtering animals, the Word of Allah SWT in the letter AL Kauthsar Verses 1-2:

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ (١) فَصَلِّ لِرَبِّكَ وَأَنْحَرْ (٢)

It means: *Indeed, we have given so many favors. So establish prayer for your Lord and sacrifice.*

The tradition of slaughtering animals has been carried out by Muslims as part of the sacrificial service or as consumption of halal meat (Al-Imam, 2014). Sacrifice is also a form of obedience to Allah's Religion and the reward is enormous. Qurban is a substitute for Hajj for every Muslim who cannot afford Hajj. Where pilgrimage is obligatory for people who are able both materially and physically (Abdullah, 2012). Meanwhile, sacrifice is not obligatory and is not obligatory for everyone who wants to do it and also for people who are unable to do it (Jazairi, 1996).

Indeed, we often find customs that need attention and study from the aspect of Islamic law. One of them is cutting/slaughtering animals at the time of an accident or death, basically Islam is a Universal Religion, giving freedom to its people to organize their social system in order to achieve well-being in this world. Therefore, Islamic teachings provide clear guidance so that customs and habits that develop in society do not conflict with the principles of Islam. That demand is for the benefit of mankind, both in this world and in the hereafter, that is what is our basic material to integrate the teachings of Islam into aspects of community life,

The people of North Padang Lawas are one of the areas where the majority of the population is the Mandailing tribe and almost all of them embrace Islam, so there are many traditions carried out by the community. For the people of North Padang Lawas, adat is not just a habit or order, but also something that covers all dimensions of physical and spiritual life, present and future, relationships with others and relationships with the creator.

The tradition of death in its implementation by gathering and involving *Hatobangon, Harajaon and Namar Dalihan Na Tolu inside Huta*. If the Suhut party intends to hold a Horja party *To be followed*, then at the time of marontang (deliberation). In this implementation, it is explained that when a parent dies, so that the big name is not lost, the buffalo must be slaughtered. Parents who died leaving a big name that was passed on to the first child's grandson. In this case the person who died was notified to the general public and also to the village king to carry out the traditional tradition of slaughtering the buffalo.

This tradition makes it clear that the slaughter of an animal at the time of death actually precedes the birth of a child. This means that the tradition of slaughtering animals precedes the birth of a new child followed by the tradition (traditional event) of death, and then the tradition of slaughtering animals behind the birth of a child is followed by the parents who died. To respect

the name of the parents, the tradition of slaughtering animals as maintenance or caring for the harmony of the good name of parents in the midst of society.

Implement tradition custom slaughter This means respect people old with give charity to relatives brother nor brothers, sister, sister and others. In matter This is known that reason Which strong held ceremony custom is custom ceremony public, second teachings religion, and third for tell to public general (family) about his death people Which concerned. For fulfil implementation conditionstradition this is with slaughter animal formbuffalo with the intention of for guard no Good Of public and on the other hand, if this tradition is not carried out one day, if the person concerned wants to hold a party, then the King Taken can forbid it because of this tradition not yet resolved forpeople old as tradition. Fulfillment tradition This, background behind it No escape from honor ancestor, Which sometimes If No fulfilled, own feel love Dear and feel fulfill it, although A little forced. This done Because Love ancestor mixed with sentimentality so that tradition it seems must to be implemented.

As previously explained in the implementation of this tradition, buffaloes will be slaughtered so that they have value. The tradition of slaughter in its implementation is grouped into three parts, namely the first small custom by slaughtering chickens, the second custom which is mid-slaughtering goats, while the last is the large custom of na godang by slaughtering buffaloes. From this point of view, it can be said that if the parents die, the traditional ceremony is carried out, the buffalo will be slaughtered. This tradition is carried out so that the title that bears it is not lost, therefore this tradition must be carried out, because in a few moments the deceased who died will complete his fardu kifayah will be delivered to the burial place so that what is delivered is only the body while the big name will be passed on to the first grandson of son and this is a way of preserving the customs in North Padang Lawas Tapanuli so that it will be sustainable for generations.

Then another background is that there is also due to economic factors. What is meant by the economic factor is that in carrying out the tradition it is based on the economy where the people who carry out this tradition must have money for the costs incurred in this ceremony. A lot of logistics is needed in its implementation according to the number of people who come for the funeral, besides that if this is not carried out there will be a sense of pride and shame because the average person after returning from the funeral will be given alms in the form of lunch.

This tradition is carried out also closely related to the status of society where society consists of high, middle and low castes. Usually those who have a high caste and have a relatively well-established economy can carry out this tradition. In carrying out this activity, it was preceded by a religious event for the corpse as we all know where the first step is for the body to be washed, shrouded, prayed and buried as teachings based on religion. But behind that, as a social being, to maintain caste in society, there is an Angkola customary tradition in preserving its cultural customs, so this tradition is still carried out by the Angkola people as a respect for their ancestors. This was done because parents were the owners of the village or the first people who came to open the village. In middle public and teachings people old, each There is activity, Good in ceremony marriage nor ceremony death, for sure There is animal Which will slaughtered. In this case, tradition the organized for conserve custom culture public Field BODY north Which taught to regeneration. Tradition This Also background by preservation no big Which given by people old, as well as preservation custom culture, status village or status social.

According to the researcher's source, there is a part of the community that feels objection to such a culture, because *cutting/ slaughtering* animals have an element of compulsion, animal slaughter, this culture is still being carried out because it has existed since our ancestors and has been passed down from generation to generation. As for the reason the researcher chose the area as the research location is because this culture has been carried out for generations and repeatedly and has become a habit until now, starting long ago where the people helped each other related to this culture not containing elements of coercion in its implementation. So researchers discuss whether this culture is in accordance with the existing culture in society to be used as an academic guide for science and a reference for the community in carrying out culture.

Based on the description described above, the author is interested in conducting research considering that the culture of animal slaughter has a unique and interesting implementation and there are anomalies regarding the law of permissibility or disallowance of this culture with the research title "The View of Utara Padang Lawas Scholars About the Culture of Animal Slaughter at the Time of Accidents (Maqoshid Syariah)".

METHODOLOGY

The method used in this research is the empirical legal research method with legal approach *doctrinel* which is empirical in nature, in which empirical legal research is a legal research method that functions to see law in a real sense and examine how law works in society, especially North Padang Lawas. It can be said that empirical legal research takes from the facts that exist in a society, legal entity or government agency. So in practice research must be carried out in the field, using field research methods and techniques. In short, research can be carried out by *field research* (Field Research). According to Ronny Hanitijo Soemitro, empirical legal research is legal research that obtains data from primary data or data obtained directly from the community (Fajar & Ahmad, 2010). So, here researchers make direct visits to the community and communicate with community members. The goal is to understand concretely the legal problems in society.

Sources of data in this research are village heads, religious leaders, community leaders in North Padang Lawas who understand the problems and the people who practice culture. For the community is determined by using techniques *proposive sampling*, meaning the technique of determining the sample with certain considerations (Sugiyono, 2019) Certain considerations determined by researchers are people who have practiced culture several times and people who have carried out this culture from generation to generation. Data collection techniques in this study through interviews and documents (literature). As for data analysis using qualitative research data, namely the results of research both primary data and secondary data will be studied which are then described in the form of sentences arranged systematically.

RESULTS AND DISCUSSION

The Views of Utara Padang Lawas Scholars Regarding the Culture of Animal Slaughter at the Time of Accidents

The majority of the people of Padang Lawas Utara are Muslims, so their whole life behavior is based on Al-Quran and hadith. But aside, they have a distinctive tradition with life since their ancestors. With the entry of Islam into the North Padang Lawas community, the values of Islamic teachings (Quran and Hadith) interact and integrate with traditional values that are rooted in the North Padang Lawas community (Harahap, 2019). The problem that needs to be answered here is regarding the view of the Ulama on the tradition (culture) of animal slaughter today accident

Based on field observations, the people of North Padang Lawas are guided by norms and rules originating from customs and teachings of the Islamic religion. In North Padang Lawas society *siluluton* is synonymous with passing away because what you need to know is the procedure *siluluton*. This traditional ceremony (tradition) used to be more or less contrary to the Islamic religion because it contained elements of harm which contained obstacles. Usually there will be animal slaughter in the traditional ceremony. For this reason, researchers are interested in discussing the traditional siluluton event, which in a family that has had the misfortune of having to slaughter/slaughter animals.

The people of North Padang Lawas are one of the areas where the majority of the population is the Mandailing tribe and almost all of them embrace Islam, so there are many traditions carried out by the community. For the people of North Padang Lawas, adat is not just a habit or order, but also something that covers all dimensions of physical and spiritual life, present and future, relationships with others and relationships with the creator.

From the observations above the researcher interviewed Ustadz B. A how he views the tradition of slaughtering animals at the siluluton event. He said:

"From a legal point of view, we will first analyze the tradition of slaughtering animals, not burdening disaster experts because the money is not from disaster experts, but from STM or what is called the Help Union and cooking it from the mutual cooperation of the community. to the village because in the village there are still rarely restaurants, so in this case we allow this tradition in accordance with our motto, custom and worship side by side. The tradition of death in its implementation by collecting and involving *Hatobangon, Harajaon and Namar Dalihan Na Tolu inside Huta*. If the Suhut party intends to hold a Horja Siluluton party, then at the time of marontang (deliberation)".

From the interview above the researcher interviewed Ustadz Malim Srg how he views the tradition of slaughtering animals at the siluluton event. He said: "In carrying out the tradition of slaughtering animals, it is explained that when a parent dies, so that the big name is not lost, the buffalo must be slaughtered. Parents who died leaving a big name which was passed on to the first child's grandson. In this case the person who died was told to the general public and also to the village king to carry out the customary tradition of slaughtering the buffalo for people who could afford it, now this tradition is for those who can't afford the community to help materially."

This tradition makes clear that the slaughter of an animal at death actually precedes the birth of a child. This means that the tradition of slaughtering animals is preceded by a newborn baby, followed by the custom of death. The tradition of slaughtering animals is based on the birth of a child followed by the death of the parents. To respect the name of the parents, the tradition of slaughtering animals as maintenance or caring for the harmony of the good name of parents in society.

Carrying out the traditional tradition of slaughtering buffalo giving alms means respecting parents by giving alms to relatives and younger siblings and others. In this case it is known that the important reason for holding a traditional ceremony lies in the customs of the community, secondly, religious teachings, and thirdly, to notify the community or relatives about the death in question.

Fulfilling the custom of slaughtering a buffalo is to maintain a good name in the community, and vice versa if it is not immediately carried out if the person concerned wants to hold a party then Raja Luat can forbid it because his parents have not yet slaughtered a buffalo as a customary tradition. The background of this tradition is that it does not escape the respect for the ancestors, which sometimes if it is not carried out, a feeling of compassion and emotion arises to continue carrying it out even though it is a bit coercive. This is done because the love for the ancestors is mixed with a sense of emotion so that the tradition seems to be obligatory to carry out.

Based on the explanation above, it can be concluded that the influence of customs on tradition: The people of North Padang Lawas really appreciate and maintain traditional traditions as an integral part of their lives. The siluluton tradition and animal slaughter are an important part of this traditional ceremony. However, with the influence of Islamic religious teachings, this tradition has undergone adjustments to comply with religious principles, but due to an element of compulsion which requires substantial or even very large costs for the family who will carry it out, causing conflict within the Islamic religion. because this will be very burdensome for the grieving family where it should be comforted or comforted by the family of disaster experts, alleviating their grief. However, based on an explanation from the North Padang Lawas regional cleric, this slaughtering tradition is not carried out by burdening the grieving family, because the money is collected from the STM (Tool-Help Union) and cooks it together. Therefore, the tradition of slaughtering buffalo is permissible according to the motto, namely worship side by side.

Theory Tradition in Maqoshid Sharia When Seen From the View of Ulama of North Padang Lawas Regency.

In carrying out this tradition, the animal to be slaughtered is a buffalo so that it has a high value. Slaughter of animals in traditional ceremonies of death in the North Padang Lawas community is divided into three categories. First, there is a small custom which involves the slaughter of a chicken as a sacrificial animal. Second, there is a medieval custom involving the slaughter of goats. Finally, there is adat na godang, which is a large custom, which involves the

slaughter of a buffalo. In this context, when someone dies and the traditional ceremony of death is carried out, it is usually the buffalo that will be offered. This shows the greatness and respect given to the deceased. The slaughter of a buffalo is a symbol of a significant traditional ceremony and has a deep meaning in the people of North Padang Lawas.

Based on an interview with Ustadz B.A he said: "Actually, it was customary in the past to carry out this tradition so that the title carried by this tradition is not lost, this tradition must be carried out, because in a few moments the deceased who died will complete his fardu kifayah will be delivered to the burial place so that what is delivered is only the body while the big name will be passed on to the first grandson of son and this is a way of preserving the customs in North Padang Lawas Tapanuli so that it will be sustainable for generations. But the custom now is helping each other."

In the Qur'an, Surat Al-Maidah, verse 02, Allah SWT says:

وَتَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ
الْعِقَابِ (٢)

It means: "...And help each other in virtue and piety, and do not help each other in sin and enmity".

When the traditional slaughter is carried out, a lot of logistics is needed to match the number of people present at the funeral ceremony. In addition, when this tradition is not carried out, there is a sense of pride and shame that is felt by families who do not carry it out. This happens because in the tradition of the people, after returning from the funeral, the family who is in misfortune will give alms in the form of lunch to people who come to give their condolences. This phenomenon is related to social status in North Padang Lawas society, where there are high, middle, and low castes. Generally, only those who have a high caste and an established economy are able to carry out this slaughtering tradition.

In carrying out this activity, a religious event is first carried out for the corpse, as we all know, in which steps such as bathing the corpse, shrouding it, performing the funeral prayer, and adjusting it are carried out in accordance with Islamic teachings. However, behind this religious aspect, as social beings, the Angkola people have customary traditions passed down from their ancestors. In order to appease their customs and culture, the tradition of slaughtering animals at the event of death is still carried out as a form of respect for ancestors and as an effort to maintain caste in society.

Custom is an element that appears and is done repeatedly, then settles in the heart, then becomes *tradition*. Therefore, Islamic jurists state that *adat* and *tradition* does not have a principal difference, meaning that the repetition of the terms *urf* and *custom* does not contain a significant difference with different legal consequences (Sucipto, 2015). Even so, Islamic jurists still provide a different definition, where '*tradition*' used as a habit that is carried out by many people and emerges from human imaginative creativity in building cultural values. Currently *custom* defined as a tradition in general, regardless of whether it is carried out individually or collectively.

Developmental history of the study *maqashid syari'ah* has been around since the time of Rasulullah Shallallahu alaihi wa Sallam. Review of *maqashid syari'ah* began to receive intensive attention after the death of Rasulullah Shallallahu alaihi wa Sallam, when the companions were faced with various new problems and social changes that had never happened when the Prophet was still alive. Social change in question is all changes in social institutions in a society that affect its social system, including values, attitudes, patterns of behavior among groups in society.

Social change like this requires the creativity of friends to solve new problems that arise as a result of this social change *Maqashid* is the plural form of *maqshud*. From its verbal roots *qashada*, which means towards; aim; willing and intentional. Say *maqshud-maqashid* nahwu science it is called something that becomes an object, so that the word can be interpreted with a purpose or several purposes. While said *Asb-Sharia*, is the subject form of the root word *syara'a* which means the way to a water source as a source of life (Afriqi, 1980).

Therefore *Maqashid Shari'ah* can be interpreted as the goals of Islamic teachings or can also be understood as the goals of the shari'ah maker (Allah) in outlining Islamic shari'ah. Allah says in the Qur'an Surah Al Anbiya verse 107:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ (١٠٧)

It means: "And we did not send you, but to (become) a mercy to the worlds." Some verses about the law (Ayat al ahkam) mention the purpose of making something lawful, but in other verses there is no such mention so the scholars and mujtabid try to understand and find it."

Talks about *maqashid syari'ah* the purpose of Islamic law is an important discussion in Islamic law which does not escape the attention of scholars and experts in Islamic law. Some scholars place it in the discussion of ushul fiqh, and other scholars discuss it as separate material and expand it in the philosophy of Islamic law (Yasin, 2013). If we examine all the commandments and prohibitions of Allah in the Qur'an, as well as the orders and prohibitions of the Prophet SAW in the Sunnah formulated in fiqh, it will be seen that all of them have a specific purpose and nothing is in vain. Everything has a deep wisdom, namely as a mercy for mankind, as emphasized in several verses of the Qur'an, including in QS Al-Anbiya': 107, about the purpose of the Prophet Muhammad was sent, Mercy for all nature in this verse is interpreted with the benefit of the people. Meanwhile, in simple terms *maslahat* can be interpreted as something good and can be accepted by common sense. It is accepted that reason implies that reason can know and understand the motives behind the establishment of a law, namely because it contains benefits for humans (Shidiq, 2009). *Maqasid syariah* is the science that expresses secrets, values, spies, wisdom, principles, and wisdom beyond the laws of Shari'a (Jasserauda, 2014). *Maqasid* able to answer the questions, why, what, and how are the questions that always hover in a law. That's why the discussion is fake *maqasid sharia* requires an understanding of the difference between *maqasid* (Purpose) and *al wasail* (vehicles/roads).

Basically In general, it can be explained that *maqasid sharia* is obedience in implementing sharia principles that aim to realize the interests of the people (Ridwan, 2023) The application of Maqasid Sharia covers various human activities related to protecting religion, soul, spirit, property and offspring. As the tradition of slaughtering animals from the perspective of Islamic law has several conditions that must be met in its implementation. Therefore, it is important for us to understand the principles of Islamic law regarding animal slaughter so that we can carry out this practice correctly and in accordance with applicable regulations.

CONCLUSION

The view of the North Padang Lawas Scholars regarding the culture of slaughtering animals in times of misfortune is that this tradition is permissible in Islam as long as it is carried out with due regard to several considerations. Scholars state that the tradition of slaughtering animals in times of misfortune does not financially burden the calamity expert, because the costs are usually borne by the Help Help Union or through community mutual cooperation. In addition, this tradition aims to feed people who come to give condolences, especially in situations where there are rarely restaurants in the village. The view of the Ulama also emphasizes the importance of maintaining harmony between custom and worship, so that the death tradition in its implementation involves the roles of *Hatobangon*, *Harajaon*, and *Namar Dalihan Na Tolu in Huta*.

Ulama recognize the importance of understanding and applying the principles of *Maqasid sharia* in practicing Islam. *Maqasid sharia* are the goals and principles of Islamic law directed at achieving the benefit of humanity and maintaining social justice. Scholars in North Padang Lawas Regency link traditional traditions with *Maqasid sharia*, by prioritizing social values, harmony and sustainability in maintaining community customs and culture. They emphasize the importance of a balance between customary traditions and religious teachings in carrying out daily life, so that these traditions do not conflict with established Islamic religious principles.

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