

**THE PRACTICE OF QURBAN: INTEGRATING ECONOMIC, SOCIAL, AND ENVIRONMENTAL DIMENSIONS****Damahuri Basyir**

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Email: damanhuri@ar-raniry.ac.id**ABSTRACT**

Qurban worship is one of the essential rituals in Islam, encompassing not only a spiritual dimension but also significant economic, social, and environmental impacts. Observed annually during Eid al-Adha, the practice of Qurban reflects the obedience of Muslims to Allah SWT's command and serves as a tangible manifestation of sacrifice and social care. This study aims to analyze the concept of Qurban from a broader perspective by integrating economic, social, and environmental dimensions. The article examines how Qurban functions not only as a ritual act of worship but also as a mechanism for fostering social welfare and economic equity through the distribution of meat to underprivileged communities. Additionally, the environmentally friendly management of Qurban animals is highlighted as a crucial factor in promoting environmental sustainability. The research method utilized in this study is library research, involving a review of academic literature and relevant documents, as well as an analysis of Qurban practices in diverse regions. The findings reveal that Qurban has the potential to reduce economic disparities, strengthen social solidarity, and enhance community awareness regarding environmental conservation. The integration of Qurban with these three dimensions can deliver broader benefits to society, ensuring that the values inherent in Qurban extend beyond spirituality to positively impact social, economic, and environmental well-being.

Keywords: *Qurban Worship, Economic, Social, Environmental***ABSTRAK**

Ibadah qurban adalah salah satu ritual penting dalam Islam yang tidak hanya memiliki dimensi spiritual, tetapi juga memberikan dampak signifikan pada aspek ekonomi, sosial, dan lingkungan. Dilaksanakan setiap Hari Raya Idul Adha, praktik qurban mencerminkan kepatuhan umat Islam terhadap perintah Allah SWT serta menjadi manifestasi nyata dari pengorbanan dan kepedulian sosial. Kajian ini bertujuan untuk menganalisis konsep qurban dari sudut pandang yang lebih luas dengan mengintegrasikan aspek ekonomi, sosial, dan lingkungan. Artikel ini membahas bagaimana qurban tidak hanya berfungsi sebagai ibadah ritual, tetapi juga sebagai mekanisme untuk mendorong kesejahteraan sosial dan pemerataan ekonomi melalui distribusi daging kepada masyarakat kurang mampu. Selain itu, pengelolaan hewan qurban dengan pendekatan yang ramah lingkungan juga menjadi elemen penting dalam mendukung keberlanjutan lingkungan. Metode penelitian yang



digunakan dalam kajian ini adalah penelitian kepustakaan (library research), dengan mengkaji literatur akademik dan dokumen relevan, serta menganalisis praktik qurban di berbagai wilayah. Hasil kajian menunjukkan bahwa qurban memiliki potensi untuk mengurangi kesenjangan ekonomi, mempererat solidaritas sosial, dan meningkatkan kesadaran masyarakat terhadap pelestarian lingkungan. Integrasi qurban dengan ketiga dimensi ini dapat memberikan manfaat yang lebih luas bagi masyarakat, sehingga nilai-nilai yang terkandung dalam ibadah qurban tidak hanya bersifat spiritual, tetapi juga berdampak positif pada kehidupan sosial, ekonomi, dan lingkungan.

Kata Kunci: *Ibadah Qurban, Ekonomi, Sosial, Lingkungan*

A. INTRODUCTION

The practice of Qurban is a significant ritual in Islam, performed annually during the Eid al-Adha celebrations. Beyond its spiritual dimension, aimed at drawing closer to Allah SWT, this ritual also has notable social, economic, and environmental impacts. The slaughtering of sacrificial animals and the distribution of their meat to those in need are the two central aspects of this practice. Spiritually, it represents the obedience of Muslims to the command of Allah SWT while symbolizing sacrifice and gratitude for the blessings received. On the other hand, the social values embedded in the Qurban ritual are crucial, particularly in promoting equity and justice. Through the distribution of Qurban meat, Muslims are encouraged to share joy and goodness with others, especially those who are less fortunate.¹

The distribution of Qurban meat plays a vital role in fostering social justice. By sharing meat with underprivileged communities, the Qurban ritual offers them an opportunity to experience joy during Eid al-Adha. Additionally, this act alleviates the economic burdens of individuals who rarely or cannot afford to purchase meat in their daily lives.² The distribution also contributes to the equitable access to nutritional protein, essential for growth and health, particularly among disadvantaged populations.

As a religious ritual, Qurban holds profound spiritual significance while exerting extensive economic, social, and environmental implications. It is not merely an individual act of worship but also a practice with significant societal impact. From a sociological perspective, the ritual strengthens social solidarity, particularly through the meat distribution to those in need. This reflects the values of mutual assistance and togetherness, which are intrinsic to the Muslim community.³

¹ A. Amrullah, 'Peran Lembaga Amil Zakat Dalam Distribusi Daging Qurban', in *Prosiding Konferensi Nasional Zakat*, 2018, pp. 23-34.

² M. Hanafi, *Membangun Solidaritas Sosial Melalui Ibadah Qurban* (Pustaka Amanah, 2021).

³ A. Ibrahim, *Filosofi Ibadah Qurban Dalam Perspektif Islam* (CV. Karya Sukses, 2020).



Moreover, several studies indicate that the Qurban ritual contributes positively to the local economy, especially in the livestock sector.⁴ Livestock farmers, including those raising cattle, goats, and sheep, benefit directly from increased demand, particularly in the lead-up to Eid al-Adha. This economic impact extends to small and medium-sized enterprises involved in the distribution and sale of sacrificial animals.

The environmental aspect of the Qurban practice also warrants attention, particularly regarding waste management and its ecological impacts.⁵ With a growing population and an increasing number of sacrificial animals slaughtered each year, concerns about negative environmental effects, such as waste and carbon emissions, have emerged. Consequently, environmentally friendly Qurban practices are becoming increasingly relevant. This study investigates how integrating sustainable economic, social, and environmental principles into the Qurban practice can generate broader benefits for society, extending beyond spiritual enrichment to include economic development, social welfare enhancement, and environmental preservation. The research seeks to explore how these aspects can be optimized and highlights the potential contributions of Qurban to economic and social sustainability at both local and global levels.⁶

This study employs a literature review methodology under the theme "Qurban Worship: Integration of Economic, Social, and Environmental Aspects," utilizing a literature analysis approach focused on three main aspects: economy, society, and the environment in the practice of Qurban. First, literature collection was conducted by searching for relevant sources from academic journals, books, and scientific articles covering the impacts of Qurban in the contexts of religion, economic distribution, social solidarity, and environmental management.⁷ The collected literature was then filtered based on relevance and validity. The data analysis was conducted qualitatively and descriptively to understand the interconnections between these three aspects, emphasizing how the integration of economic, social, and environmental factors in Qurban practices can mutually reinforce one another. A critical evaluation of the literature was carried out to assess the contributions and accuracy of the sources.

B. DISCUSSION

1. Qurban and Community Empowerment

The act of Qurban carries profound spiritual significance while also exerting substantial social and economic impacts on society. It is not merely a religious ritual but also a means to empower communities, particularly in

⁴ Jismi Md Salleh and others, 'The Muslim Community's Understanding of the Basic Laws of Qurban Distribution', *International Journal of Academic Research in Business and Social Sciences*, 13.1 (2023), doi:10.6007/IJARBS/v13-i1/15132.

⁵ Z. Ismail, *Pendekatan Holistik Dalam Pelaksanaan Qurban* (Pustaka Madani, 2019).

⁶ M Hidayat, 'Inovasi Teknologi Dalam Distribusi Daging Qurban, *Jurnal Teknologi Dan Masyarakat*', 2020, pp. 45-53.

⁷ James Danandjaja, 'Metode Penelitian Kepustakaan', *Antropologi Indonesia*, 52, 2014, doi:10.7454/ai.v0i52.3318.



social and economic aspects. When approached effectively, Qurban can play a vital role in assisting those in need, strengthening social solidarity, and fostering local economic development.

One way Qurban empowers communities is through the distribution of meat to underprivileged individuals.⁸ In this approach, the distribution is conducted fairly and equitably, ensuring the Qurban meat reaches those truly in need, regardless of their social or economic background. Moreover, the involvement of various stakeholders, such as zakat institutions, volunteers, and community organizations, not only broadens the impact but also strengthens social ties and solidarity within the community.

From an economic perspective, Qurban can act as a driver of local economic growth. Purchasing sacrificial animals from local farmers increases their income and supports rural economic development.⁹ Additionally, economic empowerment can be expanded by utilizing by-products of the animals, such as hides, bones, and horns, to create creative or value-added products. This approach transforms Qurban into not just a short-term benefit but also an avenue for job creation and sustainable economic growth.¹⁰

Beyond these aspects, the spiritual dimension of Qurban extends beyond the act of slaughtering animals; it involves deepening one's faith. A holistic approach integrates religious activities such as lectures, sermons, and discussions that explore the meaning and wisdom behind Qurban.¹¹ This enables Muslims to better understand the values embodied in Qurban, enhancing their spiritual connection with Allah SWT and reinforcing their devotion.

a. Spiritual Dimension of Qurban

One of the core aspects of Qurban is its spiritual significance. Qurban is not merely the act of slaughtering an animal but also a manifestation of submission and obedience to Allah SWT's command. The Quran states:

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ۖ فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ۗ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۝

"Indeed, We have granted you 'O Prophet' abundant goodness. So pray and sacrifice to your Lord 'alone'. Only the one who hates you is truly cut off 'from any goodness'. (QS. Al-Kautsar: 1-3).

This verse underscores that Qurban is an act of worship with profound spiritual value. It is not just a physical act but a means of drawing closer to Allah SWT through sincere sacrifice and intention.

⁸ M. Yusuf, *Ekonomi Islam Dan Ibadah Qurban: Dampak Sosial Dan Pemberdayaan Ekonomi* (Bina Qalam, 2017).

⁹ Z Syamsuddin, *Membangun Solidaritas Sosial Melalui Ibadah Qurban* (Bina Ilmu, 2018).

¹⁰ M. Syamsuddin, *Qurban Dan Manfaat Ekonomi Berkelanjutan* (Bina Ilmu, 2018).

¹¹ M. Hanafi, *Qurban: Perspektif Sosial Dan Ekonomi* (Pustaka Cendekia, 2020).



Through a holistic approach, Qurban practices can be accompanied by spiritual education for Muslims.¹² Activities such as religious discussions, lectures, and group reflections on the meaning of Qurban can deepen understanding and foster the realization that Qurban represents devotion and submission to Allah, not merely an annual ritual.

b. Qurban as a Means of Faith Development

Qurban also serves as a tool for strengthening the faith and devotion of Muslims. A holistic approach emphasizes faith development through various religious activities supporting Qurban practices. For instance, before the Qurban ceremony, mosques or religious communities can organize discussions about the story of Prophet Ibrahim (AS) and Prophet Ismail (AS), highlighting lessons on sacrifice. By involving people of all ages—children, adolescents, and adults—these programs help deepen individuals' understanding of Qurban and its spiritual essence, turning it into an opportunity to strengthen their relationship with Allah SWT.¹³

c. Justice and Equity in Meat Distribution

A key goal of Qurban is to assist those in need, particularly the poor and disadvantaged. A holistic approach to Qurban ensures that meat distribution adheres to principles of justice and equity. This means Qurban meat must reach those who genuinely need it, regardless of their social, economic, or ethnic background. Such a fair and equitable approach reduces social inequalities and promotes the principle of equality within the community. Moreover, Qurban activities strengthen bonds and solidarity among individuals, teaching compassion for those in need.

d. Strengthening Social Networks Through Qurban

The Qurban process involves not only the individuals offering the sacrifice but also families, neighbors, and the broader community. A holistic approach can expand Qurban activities by engaging community organizations, zakat institutions, and volunteers.¹⁴ This collective involvement makes Qurban a platform for fostering stronger social relationships and building robust community networks. For example, zakat organizations can organize Qurban implementation more systematically by collaborating with local communities to ensure equitable meat distribution. Volunteer participation further enhances the social dimension of Qurban, offering

¹² Andri muda Nst, 'PELAKSANAAN IBADAH QURBAN BAGI ORANG YANG SUDAH MENINGGAL', *El-Ahli: Jurnal Hukum Keluarga Islam*, 3.2 (2022), pp. 122–42, doi:10.56874/el-ahli.v3i2.953.

¹³ Evi Marlina and others, 'TINJAUAN SOSIAL EKONOMI DAN BUDAYA IBADAH QURBAN', *Jurnal Pengabdian UntukMu NegeRI*, 3.2 (2019), pp. 243–47, doi:10.37859/jpumri.v3i2.1564.

¹⁴ Yorissa Silviana and Sutarmin Sutarmin, 'PERANCANGAN PERANGKAT LUNAK PENJUALAN HEWAN QURBAN DAN AQIQAH BERBASIS WEBSITE', *JURNAL ECONOMINA*, 1.4 (2022), pp. 921–30, doi:10.55681/economina.v1i4.199.



opportunities for community members to engage in meaningful, impactful social activities.

e. Supporting Local Farmers and Strengthening the Economy

One often-overlooked aspect of Qurban is its economic potential. A holistic approach leverages Qurban as a mechanism to support local farmers. Purchasing Qurban animals from local farmers increases their income and stimulates local economic growth. Partnerships between communities and local farmers can also ensure sustainable economic practices, such as year-round livestock maintenance programs that make sacrificial animals readily available for Eid al-Adha.

f. Sustainable Economic Benefits from Qurban By-Products

A holistic approach to Qurban focuses not only on meat distribution but also on utilizing other parts of the sacrificial animals. Hides, bones, and other by-products can be processed into creative or value-added products. For instance, animal hides can be transformed into craft items such as bags, shoes, or other economically valuable goods. By optimizing the use of Qurban animals, communities can create new jobs and additional income streams, fostering the growth of small industries with the potential for sustainable economic development.

2. Implementation and Environmental Impact of Qurban

The annual practice of Qurban by Muslims worldwide holds not only deep spiritual significance but also has implications for various aspects of life, including its environmental impact. The act of Qurban, which involves the slaughter of a significant number of animals, can present environmental challenges if not managed properly.¹⁵ Therefore, it is crucial to understand how Qurban practices can affect the environment and explore sustainable approaches to mitigate any negative impacts.

a. Qurban Implementation and Environmental Challenges

The Qurban process typically involves the slaughter of livestock such as cattle, goats, and sheep, followed by the distribution of meat to those in need. However, certain aspects of Qurban practices, especially when carried out on a large scale without proper management, have the potential to harm the environment. One of the primary challenges is the management of waste generated from the slaughter process. By-products such as blood, waste, bones, and unused organs are often poorly managed, leading to environmental contamination. Without effective waste management systems, these materials can pollute water sources, soil, and air, posing health risks to both humans and animals in the surrounding areas. Additionally, the increased number of

¹⁵ Muhammad Tho'in and others, 'SOSIALISASI PENYEMBELIHAN DAN PEMBAGIAN HEWAN QURBAN SESUAI SYARIAT ISLAM', *BUDIMAS: JURNAL PENGABDIAN MASYARAKAT*, 3.2 (2022), doi:10.29040/budimas.v4i2.6132.



livestock raised specifically for Qurban can place additional strain on the environment, particularly in terms of land and resource use. Livestock require substantial amounts of feed and water and generate greenhouse gas emissions, such as methane, which contribute to climate change.¹⁶ In some regions, the growing demand for sacrificial animals may even drive deforestation or land-use changes for livestock farming.

b. Sustainable Approaches in Qurban Practices

To reduce the environmental impact of Qurban, various sustainable approaches can be adopted. A critical first step is raising awareness among the public about the importance of proper waste management. Governments and community organizations can play a significant role in ensuring that slaughter by-products are handled responsibly through environmentally friendly waste management systems. For instance, animal waste such as blood and manure can be processed into organic fertilizer, while hides and bones can be repurposed into craft materials or other value-added products.¹⁷ Encouraging environmentally friendly livestock farming practices is another key strategy. Sustainable farming methods, such as more efficient feeding systems, better water management, and measures to reduce greenhouse gas emissions, can help alleviate pressure on natural resources. Farmers can also participate in community partnerships to ensure that livestock used for Qurban are raised in compliance with sustainable standards. Moreover, technology can be leveraged to enhance resource management efficiency. For example, biogas technology can convert organic waste from livestock into clean energy that benefits local communities. By integrating such technologies, Qurban practices can become more environmentally sustainable while providing additional benefits to society in the form of renewable energy.

c. Promoting Environmental Awareness in Qurban Practices

To ensure that Qurban practices do not negatively impact the environment, environmental awareness must be instilled across all levels of society. Education on the importance of maintaining cleanliness, proper waste management, and environmental conservation should become a key message in religious activities related to Qurban. By fostering this awareness, communities can actively participate in protecting the environment while

¹⁶ Sri Wahyuni and others, 'TERNAKLOKA: A WEB-BASED MARKETPLACE FOR QURBAN AND AQIQAH', *JURTEKSI (Jurnal Teknologi Dan Sistem Informasi)*, 9.2 (2023), pp. 249–54, doi:10.33330/jurtekxi.v9i2.1662.

¹⁷ Muhammad Arya Naufal Saleh, Asep Ramdan Hidayat, and Popon Srisusilawati, 'Analisis Fiqih Muamalah Terhadap Komersialisasi Kulit Hewan Qurban Sebagai Bahan Baku Industri', *Bandung Conference Series: Sharia Economic Law*, 3.1 (2023), doi:10.29313/bcssel.v3i1.7114.



continuing to perform Qurban in accordance with Islamic teachings.¹⁸ Sustainable and environmentally friendly Qurban practices are essential to ensuring that this ritual does not harm ecosystems or public health. Through effective waste management, sustainable livestock farming, and the application of technology, Qurban can be carried out in a more responsible manner. This aligns with the principles of Islam, which encourage its followers to be stewards of the earth and protect all of Allah SWT's creations.

C. CONCLUSION

To achieve an optimal and impactful implementation of Qurban, integrated planning involving various stakeholders is essential. Religious leaders, community leaders, environmental experts, and economists must collaborate to design Qurban practices that holistically address spiritual, social, economic, and environmental aspects. Through the involvement of these diverse elements, Qurban implementation can become more structured, inclusive, and sustainable. One key step is providing training and education to the public on holistic approaches to Qurban. This education should encompass the spiritual significance of Qurban, its impact on social and economic welfare, and ways to maintain environmental balance during its implementation. Educational programs can be conducted through seminars, workshops, and awareness campaigns utilizing mass media, ensuring that the virtues of Qurban reach a broader audience and are understood in depth. Moreover, monitoring and evaluation are crucial steps to ensure that the holistic approach is effectively applied. Monitoring the implementation of Qurban can assess the extent to which spiritual, social, economic, and environmental principles are incorporated. Comprehensive evaluations also help identify areas requiring improvement, enabling better and more impactful Qurban practices in the future.

¹⁸ Akhmad Sodiq and Pambudi Yuwono, 'Pola Pengembangan Dan Produktivitas Sapi Potong Program Kemitraan Bina Lingkungan Di Kabupaten Banyumas Dan Cilacap Propinsi Jawa Tengah', *Jurnal Agripet*, 16.1 (2016), pp. 56–61, doi:10.17969/agripet.v16i1.3861.

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