



EXPLORING RELIGIOUS AND CULTURAL VALUES IN ANNUAL TRADITIONS: THE RITUAL SLAUGHTERING OF THE BLACK GOAT AT THE ARAH VILLAGE WELL IN PASEMBON

Sri Dwi Cahya Ningsih¹, Riska Fariska², Zahida I'tisoma Billah³, Siti Halimatus
Sa'diyah⁴, Balqis Augustini Yushini Yunus⁵, Wilda Faridatul Azman⁶

^{1,2,3,4,5,6}Universitas Islam Zainul Hasan Genggong Kraksaan Probolinggo, Indonesia

Email: sridwicahyaningsih246@gmail.com¹, riskasajalah0@gmail.com², zahidafe@gmail.com³, halimatussiti830@gmail.com⁴,
putriiliatusdarojah@gmail.com⁵, wldfrdtlazmn@gmail.com⁶.

Abstract:

This article examines the religious and cultural values contained in the annual tradition of slaughtering black goats in Sumur Arah, Pasembon Village, as well as analyzing the background, discovery process, and benefits of the well for the surrounding community. This Community Service (PKM) uses the ABCD (Asset-Based Community Development) method, which focuses on community empowerment through existing local potentials, including the tradition of black goat slaughtering as a symbol of blessings and strengthening social solidarity. This tradition is considered to have a deep religious dimension and is related to local culture that involves community participation in preserving cultural values. By exploring the history and meaning of the well, this Community Service (PKM) also aims to show how the existence of the well plays a role in fulfilling the social and economic needs of the community, as well as strengthening the relationship between the community and nature and among individuals. This research is expected to provide further understanding of the role of tradition and local potential in sustainable community development.

Keywords: Religious values, black goat slaughtering, community empowerment.

INTRODUCTION

Clean water is a basic necessity that is crucial for human life. Its availability not only affects health but also the well-being and socio-economic development of a community. Unfortunately, in some areas, especially rural regions, access to clean water remains a major challenge. One such example is Pasembon Village, which is located in a rural area with limited water sources. In this village, the scarcity of clean water has become a primary obstacle in the daily lives of its residents.

However, this issue began to experience significant change after a well was discovered in Krajan Hamlet, Pasembon Village. Although the well was initially found to be very small and believed to have been created by birds, it has now become sufficient to meet the water needs of the local community. The well's existence became even more intriguing due to the presence of a banyan tree nearby, which was believed to have magical powers, causing residents to initially hesitate in expanding the well. However, after the tree fell, the residents began to manage and enlarge the well, turning it into a vital water source for their lives.

This Community Service Program (PKM) aims to study the background, discovery process, and the benefits of the well for the lives of the Pasembon Village community. In this research, an Asset-Based Community Development (ABCD) approach is used, which focuses on utilizing the assets available within the

*Corresponding author.

E-mail addresses: sridwicahyaningsih246@gmail.com

community, both physically and socially. This well, although initially considered a simple find, holds significant historical value with a mystical connection and plays an important role in the lives of the local people. By using the ABCD approach, this PKM aims to explore how these assets, which have cultural and historical value, can be utilized to improve the quality of life for the people of Pasembon Village. Through understanding and managing these assets, it is hoped that the community can maximize the existing potential to create sustainable solutions in addressing the clean water challenge.

RESEARCH METHODS

In this article, we use the Asset-Based Community Development (ABCD) approach to understand and utilize cultural and religious assets in community service. This method aims to empower communities by identifying and maximizing the strengths and resources already present within the community, rather than focusing solely on problems or needs. The assets referred to include any potential within the community, such as human, social, physical, economic, as well as cultural and religious resources.

Steps of the ABCD Method in the Use of Cultural and Religious Assets:

1. Asset Identification: The first step is to map and identify the cultural and religious assets owned by the community. Cultural assets can include traditions, arts, language, and local wisdom, while religious assets encompass religious teachings, places of worship, and moral values within the religion.
2. Empowerment and Capacity Building: After identifying the assets, the next step is to build the community's capacity to manage and utilize these assets. This involves collaboration between community members, cultural leaders, and religious figures to design beneficial programs.
3. Connection to External Resources: Linking the community with external parties, such as government agencies, non-governmental organizations, or the private sector, which can provide support for further development. This is important to ensure that the programs designed can be implemented sustainably.
4. Program Implementation: Cultural and religious-based programs that have been designed are then implemented by the community. This implementation may include activities such as training local skills based on culture, disseminating religious values, or organizing social events that combine culture and religion.

Through this approach, it is hoped that the community can find solutions that are more suitable for the local context, as well as enhance self-reliance and a sense of ownership in the development process. The ABCD approach also ensures that the changes made are sustainable because they are based on the internal strengths within the community.

RESULTS AND DISCUSSION

وَالْعِبَادَةُ التَّقَرُّبُ فَصَدَّ إِنَّ بَلَّ مَيْتَةٍ، ذَبِيحَتُهُ وَصَارَتْ حَرَمَ بِقَصْدِهِمْ أَوْ يَحْزَمُ، لَمْ عَنْهُ الْجِنَّ شَرِّ لِدَفْعِ تَعَالَى لِلَّهِ تَقَرُّبًا ذَبَحَ مِنْ
كَفَرِ الْجِنَّ.

Whoever slaughters an animal (or food) as a way to draw closer to Allah in order to avoid the harm of jinn is not considered sinful. However, if the intention is for

the jinn (and not for Allah), it is haram. This is because the slaughter becomes unlawful, even a corpse. In fact, if the intention is to worship or draw closer to the jinn, then the person has committed an act of kufr (disbelief). (I'anaṭ Ṭhalibin, 2:397)

In the book I'anaḥ Ṭhalibin, it explains three legal categories regarding the slaughter of animals associated with jinn:

1. Slaughtering for Allah with the aim of avoiding jinn disturbance

This means that if someone slaughters an animal with the sole intention for Allah, in the hope of seeking Allah's help to be protected from the harm of jinn, then this is permitted and not considered an act of shirk (idolatry) or haram. This act is similar to the concept of charity, where one hopes for Allah's protection, not directly asking the jinn for help.

2. Slaughtering with the intention for the jinn

If someone slaughters an animal not for the sake of Allah but with the intention of offering it as a sacrifice to the jinn or for them, then this is haram. The meat from such a slaughter is considered unlawful (mayṭah), which refers to a slaughtered animal that does not meet the requirements of Islamic law. This is because the slaughter in Islam must be done with the name of Allah, not with any other intention.

3. Slaughtering as an act of worship or devotion to the jinn

If someone slaughters an animal not merely as an offering, but with the intention of worshiping the jinn – such as offering the sacrifice to gain benefit or protection from the jinn – then this act constitutes major shirk (kufr). This is because worship should be directed solely to Allah, and anyone who directs worship to others besides Allah has fallen into polytheism, which removes them from Islam.

This is supported by several evidences from the Qur'an and Hadith, including:

1. "And do not eat from that on which Allah's name has not been mentioned, for indeed, it is a grave sin." (Qur'an, Al-An'am: 121). This verse indicates that slaughtering without mentioning Allah's name or with a name other than Allah is haram to eat.
2. "Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which has been invoked the name of other than Allah..." (Qur'an, Al-Ma'idah: 3).
3. Slaughtering intended for other than Allah, such as for jinn or spirits, is included in this prohibition.
3. Hadith narrated by Muslim (1978), "Allah curses the one who slaughters for other than Him." This Hadith indicates that slaughtering as an act of worship to anyone other than Allah is a major sin, resulting in divine curse.

In the book Tahreem al-Dhabh li-Ghayr Allah Ta'ala wa La'an Fa'ilihi (The Prohibition of Slaughtering for Other than Allah and Cursing the One Who Does It), there is a chapter specifically addressing the prohibition of slaughtering for anyone other than Allah.

مُعَاوِيَةَ بْنُ مَرْوَانَ حَدَّثَنَا زُهَيْرٌ قَالَ مَرْوَانٌ عَنْ كِلَابِهَا يُؤْنَسُ بْنُ وَسْرِيحٍ حَزْبِ بْنِ زُهَيْرٍ حَدَّثَنَا: ٣٦٥٧ مسلم صحيح
فَقَالَ رَجُلٌ فَأَتَاهُ طَالِبُ أَبِي بِنِ عَلِيٍّ عِنْدَ كُنُتْ قَالَ وَائِلَةَ بْنِ عَامِرٍ الطُّفَيْلِ أَبُو حَدَّثَنَا حَبَّانَ بْنُ مَنصُورٍ حَدَّثَنَا الْفَزَارِيُّ
يَكُونُهُ شَيْئًا إِلَى يُسِرُّ وَسَلَّم عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ كَانَ مَا وَقَالَ فَعَصِبَ قَالَ إِلَيْكَ يُسِرُّ وَسَلَّم عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ كَانَ مَا
مَنْ اللَّهُ وَلَعَنَ وَالِدَهُ لَعَنَ مَنْ اللَّهُ لَعَنَ قَالَ قَالَ الْمُؤْمِنِينَ أَمِيرَ يَا هُنَّ مَا فَقَالَ قَالَ أَرِيعَ بِكَلِمَاتٍ حَدَّثَنِي قَدْ أَنَّهُ غَيْرَ النَّاسِ
الْأَرْضِ مَنَارَ غَيْرَ مَنْ اللَّهُ وَلَعَنَ مُحَمَّدًا آوَى مَنْ اللَّهُ وَلَعَنَ اللَّهُ لِعَيْرِ ذَبَحَ

In Sahih Muslim #3657, there is a hadith narrated by Abu At-Thufail 'Amir bin Wastilah regarding a conversation with Ali bin Abu Talib. A man asked Ali if the Prophet Muhammad (ﷺ) had ever shared any secret with him that he had not disclosed to the rest of the people. Ali, becoming upset, responded that the Prophet had not shared any secret with him except for four things. These four things included the following: "Allah curses the one who curses his parents, the one who slaughters for other than Allah, the one who hides a criminal, and the one who moves boundary markers."

This hadith clearly demonstrates that slaughtering for anyone other than Allah is a grave sin in Islam. It is considered a form of shirk, or associating others with Allah, which contradicts the fundamental principle of Tawhid (the oneness of Allah).

Islam strictly prohibits slaughtering animals with the intention of seeking blessings or protection from anyone other than Allah, such as jinn, spirits, or idols. The purpose of slaughtering must be solely for Allah, with the name of Allah being invoked during the act (Bismillah). This is supported by several verses from the Qur'an, such as in Surah Al-An'am (6:162): "Say, indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds."

In addition to the Qur'an, other hadiths reinforce this prohibition. For example, in Sahih Muslim, it is narrated that the Prophet Muhammad (ﷺ) said: "Allah curses the one who slaughters for other than Allah." (Muslim, 1978). This shows that slaughtering for other than Allah is not only haram (forbidden), but it also invokes Allah's curse, highlighting the severity of the act.

This prohibition aligns with Surah Al-Ma'idah (5:3), which states: "Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which has been invoked the name of other than Allah." This makes it clear that animals slaughtered in the name of anyone other than Allah are considered impure and haram to consume.

Connection to the Story of the Well in Pasembon

The story of the well in Pasembon serves as an example of how beliefs and practices around sacred places or rituals can become intertwined with cultural and spiritual practices. While the well in Pasembon provides practical benefits such as water to the villagers, it is also surrounded by myths and beliefs about spirits and jinn, particularly involving the sounds of gamelan music heard at midnight and the mysterious disappearance of the statue near the well.

These beliefs, while part of the community's folklore, demonstrate the fine line between cultural practices and potential forms of shirk. If the villagers were to attribute any divine or protective powers to the well or its surroundings, or if they sacrificed or performed rituals directed towards jinn or spirits in hopes of blessings,

they would be violating the core principles of Tawhid. Islam stresses that any form of worship or sacrifice must be directed solely towards Allah, not to any other entity, whether seen or unseen.

As the village of Pasembon continues to honor the well and its mysterious history, it remains essential to ensure that the community remains grounded in proper understanding of Islamic monotheism and avoids any actions that could lead to shirk. The well, much like the act of slaughtering, should be respected as a practical resource but should not be attributed any divine powers, and all actions related to it should remain within the boundaries of Tawhid.

CLONCUSSION

The importance of understanding the rules surrounding slaughter in Islam, especially in relation to the intention and purpose behind it, is crucial, particularly when it concerns jinn or other supernatural beings. Based on the book I'anat Thalibin and various other Islamic legal sources, there are three key categories to be understood: slaughtering for Allah with the intention of avoiding disturbances from jinn (which is permissible), slaughtering with the intention for the jinn (which is haram), and slaughtering as an act of worship for the jinn (which is considered major shirk).

Slaughtering with the intention for anyone other than Allah, such as for jinn, can potentially lead to acts of shirk, which is a grave violation of Islamic teachings. This is further reinforced by several Quranic verses and hadiths that prohibit slaughtering in the name of anyone other than Allah, such as in QS. Al-An'am: 121 and QS. Al-Ma'idah: 3. The hadith of the Prophet Muhammad ﷺ, which curses those who slaughter for anyone other than Allah, underscores the importance of maintaining a pure intention in every act of worship, including the act of slaughter.

This Community Service Program (PKM) emphasizes the significance of understanding and distinguishing the intention behind slaughtering, so that Muslims can avoid engaging in shirk and maintain the purity of worship directed solely to Allah. As a follow-up, the community needs to be provided with accurate information regarding the dangers of shirk, especially in traditional practices that may still be prevalent in some areas, in order to prevent deviations from the authentic teachings of Islam.

REFERENCES

- Arif, M. S. (2023). *Hakikat Penyembelihan Dalam Islam*. Aktualita: Jurnal Penelitian Sosial Keagamaan, 13(II), 82-91.
- Borotan, A. (2021). *Hukum sembelihan yang tidak disebutkan nama Allah (telaah terdapat pemikiran imam Asy-Syafi'i 150 H-204 H)*. Hukuman: Jurnal Hukum Islam, 4(1), 135-149.
- Devita, F. K., Az-zahra, K. F., & Perwita, S. R. (2024). Tinjauan Kritis Terhadap Penyembelihan Kambing Kendhit Untuk Tolak Bala Dalam Perspektif Aqidah Islam. *Maktabah Reviews*, 1(01), 85-98.
- Janna, N. M., & Arsyam, M. (2021). Makanan Dan Minuman Dalam Islam.
- Mustoip, S., & Al Ghozali, M. I. (2022). Mewujudkan Potensi Desa Gintungranjeng melalui Pendekatan Asset-Based Community Development. *Inisiatif: Jurnal Dedikasi Pengabdian Masyarakat*, 1(2), 44-55.
- Setyawan, W. H., Rahayu, B., Muafiqie, H., Ratnaningtyas, M., & Nurhidayah, R. (2022). Asset Based Community Development (ABCD). *Angewandte Chemie International Edition*, 6(11), 951-952.
- Sulthan Adam, S. Q. (2018). Ruqyah Syariyyah: Terapi Mandiri Penyakit Hati dan Gangguan Jin. Elex Media Komputindo.
- Akhyar, M. Z. (2025). Analisis Hukum Tentang Belabuh (Salah Satu Tradisi Di Kalimantan Selatan Yaitu Menghanyutkan Sesajen Ke Sungai). *Indonesian Journal of Islamic Jurisprudence, Economic and Legal Theory*, 3(1), 210-216.
- Umar, M. N. (2017). *Al-Mashlahah al-Mursalah*, Kajian atas Relevansinya dengan Pembaharuan Hukum Islam.
- Musa, K. F. CORAK FIKIH DALAM TAFSĪR QUR'ĀN KARĪM KARYA MAHMUD YUNUS (STUDI QS. AL-MĀ'IDAH-QS. AL-TAUBAH) (Bachelor's thesis, FU).
- Devita, F. K., Az-zahra, K. F., & Perwita, S. R. (2024). Tinjauan Kritis Terhadap Penyembelihan Kambing Kendhit Untuk Tolak Bala Dalam Perspektif Aqidah Islam. *Maktabah Reviews*, 1(01), 85-98.