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## A Critical Review of the Slaughter of Kendhit Goats to Reject Bala in the Perspective of Islamic Aqidah

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**Abstract:** Indonesia has a variety of cultural diversity, one of the cultures in Indonesia that is known to be unique and even preserved by the community is the tradition to make peace with nature known as tolak bala. This tradition usually uses animals that are not arbitrary but there are special animal characteristics. One of them is the kendhit goats. People carry out this tradition to correct the bad things that are happening to them. This journal aims to find out the dark side of the tradition of slaughtering kendhit goats to reject reinforcements. This research uses qualitative methods, namely a descriptive analysis approach to data obtained from books and journals. In Islamic shari'a, this includes slaughtering animals other than Allah, so that the perpetrators in this act fall into grand shirk., this shirk can remove the perpetrator from Islam and Allah Subhaanahu wa Ta'ala will persecute him and will not forgive his sins unless the perpetrator repents with true repentance. In this tradition, there is also a selamatan event, namely joint prayers, which was never taught by the Prophet Sallallahu alaihi wassalam, so it fell into the act of heresy. As we know the practice of worship that has no guidance, will be rejected from worship. Sometimes in selamatan events, there is a meal together. Where the community enjoys the results of the sacrifice. The law of origin of the slaughtered meat should not be eaten because the meat is the result of sacrifice for other than Allah Subhaanahu wa Ta'ala.

**Keywords:** goats kendhit, shirk, bid'ah, offerings and worship, culture and tradition.

### INTRODUCTION

Indonesia is often dubbed as a plural country. This can be seen from the many religions, beliefs, and traditions carried out. Hiderd Geertz in the Balitbang Kemenag RI describes the plurality with a country that has more than 250 types of languages spoken, and 300 ethnicities with cultures preserved by its people. The culture preserved by the local community can serve as a means to break down and control problems in daily life, such as natural disasters, crop failure, infectious diseases, and the like. Settlement and resolution of these problems through the way of peace with the universe is by organizing a series of traditions, ceremonies, or rituals. Some regions that carry out traditions to make peace with nature are a way to obtain a safe, prosperous, Sentosa, and orderly life. This tradition known as "Tolak Bala" is carried out as recommended by spiritual figures who have the advantage of black magic, and is the fruit or reaction of the initiative of the Society [1]–[3].

The tradition of rejecting reinforcements, some regions do it using "mbeleh wedhus kendhit" (slaughtering kendhit goats). This tradition is classified as a unique tradition. It is said to be unique because its implementation must use goats that are kendhit. That is, not just

any goat, but a goat that has black fur colour and there is a white colour that circles on the stomach. According to Ja'far, the white colour in the goat's stomach is believed by the community as a symbol of an element of protection. In this slaughtered kendhit goat, some of its body parts are discarded or dedicated to nature. Some of it is suppressed, and the rest is used for salvation events which are usually filled with praying together and eating meat from sacrifices to reject the reinforcements [4]–[6].

Because of the uniqueness of this tradition, it can attract the author's attention to study in depth the critical review of the tradition of "Slaughtering kendhit goats to reject reinforcements" More than that the author also wants to examine some views of ordinary people and Islamic sharia views on the rituals in this tradition.

## METHODOLOGY

The method used in this study is a quantitative method, by taking data through journals, and books. The discussion raised was related to the slaughter of kendit goats as repulsion of reinforcements according to the perspective of Islamic Aqedah.

This qualitative research method will explore the kendhit ritual from a sharia perspective through a phenomenological approach. This research aims to understand the meaning and interpretation given by the ritual actors and how this practice is viewed in the context of Islamic law. Data will be collected through in-depth interviews with religious leaders, ritual performers, and local communities who are directly involved in or have knowledge of these rituals. In addition, participatory observation will be carried out to directly observe the implementation of the ritual.

Data will also be collected from religious documents and related literature to understand the sharia view of this practice. Data analysis will be carried out thematically to identify the main themes that emerge from interviews and observations, as well as to evaluate the suitability of wedus kendit ritual practices with sharia principles. The results of this study are expected to provide a deeper insight into the wedus kendit ritual and sharia views on the practice, as well as provide recommendations for the community that carries out this ritual to maintain harmony with Islamic values.

**Table 1. Research Methods**

No.	Type of Research	Model and Description
1.	Research methods	Kualitatif
2.	Type of Research	study book
3.	Nature of Research	Description of Analysis
4.	Approach	Data Analysis

## RESULTS AND DISCUSSION

### History

The slaughter of kendhit goats is a tradition or custom, this tradition is passed down from their ancestors and some ordinary people. The community believes in the slaughter of kendhit goats to reject or minimize the calamity (bad things) that are happening to them or even that will befall them. The goats used are not just any goats, but there are special provisions. Including; goats must be male and have white fur coiled on their belly. In addition to the process of implementing the kendhit goat, a tahlilan (joint prayers) was also held. According to one resident, "The ritual asks for salvation using a kendhit goat whose

stomach has a circumference colour. And if the slaughterer is not a kendhit goat, then the ritual is not perfect" [7]–[9].



**Figure 1. Kendhit Goats Sought by Residents for Rituals.** Source: Merdeka.com

The series of kendhit goat slaughter events began in the morning. At the time of slaughter, society sets aside certain parts. For example, the head and legs of goats are piled in the place provided by wrapping the parts using a white cloth and giving subframe and frankincense. At the time of slaughter is also followed by greetings and prayers. The next series of events is that mutton that has been slaughtered is processed into cuisine. When preparing the dish, followed by preparing offerings in the form of satay. All series of events, accompanied by special rituals, are intended to resist bala' (calamity) [10],[11].

#### **People's Views on Kendhit Goats**

In the view of Javanese or lay people kendit goats are still very attached to the customs of their ancestors. Not infrequently the customs they preserve are very contrary to Islamic law. Like the slaughter of kendhit goats to reject the bala' (calamity) that befell them. People think that slaughtering kendhit goats can refuse or improve their situation when stricken by disaster. In addition to slaughtering kendhit goats, they also perform prayers together which are usually referred to as tahlilan or selamatan [12], [13].

Earth alms referred to here is one of the traditions carried out by the people of Indonesia. Slaughtered animals can be different in each region, depending on their meaning. This shows that there is still a symbolic universe from ancient times, which is still done today. Since one's belief is the substance of sacrifice and charity, it is natural that the old tradition is so strongly connected to the universe. But in the symbol of alms, it does not always have to be a goat [14].

#### **Islamic Views on the Kendhit Goat Ritual**

Slaughtering a kendhit goat for repulsion is prohibited in Islamic Shari'ah as is slaughtering animals for anything other than Allah SWT, and every servant who slaughters animals should be for Allah جل جلاله alone, as Allah SWT explains in the Qur'an:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبَدَأَ لَكَ أَمْرُثُ وَأَنَا  
أَوَّلُ الْمُسْلِمِينَ

It means: "Say, verily my prayer, my slaughter, my life, and my death are only for Allah, the Lord of hosts, there is no ally for Him, and so it is commanded me, and I am the first to yield myself unto God." [Sura Al-An'am: 162-163]

فَصَلِّ لِرَبِّكَ وَأَنْحَرْ

It means: "Pray for your Lord and slaughter the sacrificial animal." [Surah Al-Kautsar: 2]

عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ: حَدَّثَنِي رَسُولُ بَارِئِ كَلِمَاتٍ: لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ، لَعَنَ اللَّهُ مَنْ لَعَنَ وَالِدَيْهِ، لَعَنَ اللَّهُ مَنْ آوَى مُخْدِثًا، لَعَنَ اللَّهُ مَنْ غَيَّرَ مَنَارَ الْأَرْضِ (رواه مسلم)

Ali Radhiyallahu 'anhu: "said the Prophet صلى الله عليه وسلم has said to me four sentences: Allah decrees one who slaughters animals with intentions not Lillah (because of Allah), Allah decrees one who kills his parents, Allah decrees one who protects evildoers, Allah decrees one who changes the boundary mark of the land." (HR. Muslim)

Ibn Kathir (may Allah have mercy on him) said, "Allah told Muhammad to give the news to those polytheists who worship other than Allah and slaughter for it (not in His name) so that he purifies his prayers and slaughters only for Allah. And Allah commanded that he صلى الله عليه وسلم quarrel and decide the purpose, intention, and will to be sincere because of Allah جل جلاله."

Shaykh al-Islam (may Allah have mercy on him) said, "Says Allah SWT, "And the Beast who (When worshipped) is called (name) other than Allah." (Qs. Al-Baqarah (2): 137). The meaning of zhahirnya is the Beast that is slaughtered by mentioning a name other than Allah, as saying: "This is a sacrifice for this". If this is what is meant, then to pronounce it or not to pronounce it is the same, and its haram is clearer than what is slaughtered because it is expected of the flesh by mentioning the name of Christ or so on [15].

From the above, the slaughter of kendhit goats to reject reinforcements includes shirk, which means equating other than Allah SWT with Allah in things that should be intended only specifically for Allah SWT, such as praying for other than Allah SWT. Or, turning certain worship such as dzabh (sacrificial slaughter), Nazar, prayer, and so on to other than Allah SWT.

Whoever serves anything other than Allah جل جلاله has put worship out of place and given it to those who are not entitled to receive it. Allah جل جلاله says in the Qur'an:

إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

It means: "Verily fellowshiping (Allah) is indeed a great holiman." [Surat Luqman: 13]

So, shirk is the greatest sin. The Prophet صلى الله عليه وسلم said, "Will I tell you about the greatest sin?" The Companions replied, 'Yes, O Messenger of Allah.' He said, '(i.e.) condemn Allah SWT and disobey both parents.' (HR. Bukhori and Muslims). Shirk also includes a deficiency and disgrace that Allah SWT has purified from Him. Therefore, whoever associates Allah SWT means that he has established something that He has purified from Himself. This is the height of defiance, pride, and hostility to Allah SWT.

The shirk itself is divided into 2 parts:

1. Shirk ashghor (small) is a shirk that does not exclude the culprit from Islam but can reduce (the value of) tawhid and can mediate to the great shirk. For example, riya' (wanting to be seen by others), sum'ah (wanting to be heard by others), and the like.

2. Shirk Akbar (great) is turning away worship for other than Allah SWT. Such as praying to others other than Allah SWT, taqarrub by slaughtering sacrifices, and vowing for others other than Allah SWT, be it for graves, jinns, or demons.

The tradition of slaughtering kendhit goats here is included in the group of shirk akbar (large), because in it there is an element of worship intended for other than Allah SWT (slaughtering animals to reject reinforcements). As Allah SWT says,

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبِطُلٌ مَا كَانُوا يَعْمَلُونَ

It means: "Whoever desires the life of the world and its adornments, we will give full (in return) for their work in the world (perfectly) and they in the world will not be harmed. These are those who gain nothing in the hereafter except hell, and there is in vain what they have worked (on earth) and erased what they have done." [Q.S. Hud (11): 15 – 16]

Shaykh 'Abdul Aziz bin Baz Rahimahullahu explained, "Slaughtering for other than Allah is a great possibility and includes a grand shirk. Either the sacrifice was offered to the Prophet, or the saints, or the stars, or the jinn, or idols, or any other creature" (Majmu' Fataawa Ibn Baz, 6/360). The grand (great) shirk alone can remove the culprit from Islam and place him in hell if until death the culprit has not repented of it [16], [17].

Because shirk is the most tyrannical tyranny, the worst evil, and the most unfortunate possibility. Thus, this became the thing that Allah SWT hated the most and His wrath. Thus, shirk exerts a torturous effect on the world and hereafter, which Allah SWT has never had any other sin. Allah SWT gave the news that He would not forgive him and those who did it were unclean. He forbade His servants to take their sacrifices, forbade their sacrifice and marriage to them, severed their affiliation with believers, and made them His enemies, enemies of His angels, His prophets, and all believers.

This is because shirk injures the Rububiyah right of Allah SWT, diminishes His majesty, and prejudices against the Lord of the universe, as Allah جل جلاله says,

وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظَلَّ السَّوْءُ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا

It means: "And that He may condemn hypocrites of men and women and polytheists of men and women whom they prejudice against God. They will have a very bad turn and Allah will anoint and curse them and prepare for them the hell of Jahannam. And (Jahannam's hell) is as evil as the place to return." [Sura Al-Fath: 6] [18], [19].

In this tradition, there is also a selamatan (joint prayer), which was not taught by the Prophet صلى الله عليه وسلم, so this act fell into heresy. What is meant by heresy is to do something new in religion. Shaykh Muhammad bin 'Uthaymeen (may Allah have mercy on him) said: "According to the Shari'ah, the definition of heresy is 'Worshipping Allah in a way that Allah does not prescribe.' If you wish, you may say, 'Worship Allah in a way that is incompatible with the manner of the Prophet (peace and blessings of Allah be upon him) or his instructed Caliph.'" Al-Imam Ash-Shatibi in Al-I'tishom explains,

طَرِيقَةٌ فِي الدِّينِ مُخْتَرَعَةٌ تُضَاهِي الشَّرْعِيَّةَ يُقْصَدُ بِالسُّلُوكِ عَلَيْهَا مَا يُقْصَدُ بِالطَّرِيقَةِ الشَّرْعِيَّةِ

It means: "A path in religion that is contrived and resembles shari'a (Islamic teachings), which is intended when doing (the custom) is as the intention when undergoing shari'a (i.e. to draw closer to Allah). ( Al I'tishom, 1/26, Ash-Shamilah)



A definition that is no less good than Shaykh al-Islam Ibn Taymiyah. He (may Allah have mercy on him) said,

وَالْبِدْعَةُ: مَا خَالَفَتْ الْكِتَابَ وَالسُّنَّةَ أَوْ إِجْمَاعَ سَلَفِ الْأُمَّةِ مِنْ الْإِعْتِقَادَاتِ وَالْعِبَادَاتِ

It means: "Heresy is the i'tiqod (belief) and worship that pervades the Bible and As-Sunnah or ijma' (agreement) salaf." Majmu' Al Fataawa, 18/346, Ash-Shamilah)

In short, the definition of heresy in terms is a new thing in religious matters after the religion is perfect. (This is as stated by Al Fairuz Abadiy in Basho'iru Dzawit Tamyiz, 2/231, quoted from the Science of Ushul Bida', p. 26, Dar Ar Royah)

A person who commits heresy can make his heart dark, his words dark, and his intellect dark, as Imam Sufyan al-Tsauri (may Allah have mercy on him) said, "The act of heresy is more loved by the devil than evil. It is still possible for the perpetrator of heresy to repent from his heresy while the perpetrator of heresy is difficult to repent from his heresy." (Narrated al-Laika-i in Sharh Ushuul I'tiqaad Ahlis Sunnah wal Jama'ah, no. 238).

The Prophet صلى الله عليه وسلم said,

وَأَيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ فَإِنَّ كُلَّ بِدْعَةٍ ضَلَالَةٌ

It means: "Stay away from everything that is made, for every heresy is heretical." (HR. Abu Daud and Tirmidhi, he said that this hadith is sahih). [HR. Abu David, no. 4607 and Tirmidhi, no. 2676. Al-Hafizh Abu Thahir says that the sanad of this hadith is sahih].

From Ibn Rajab of the Hanbali madhhab also says,

فَكُلُّ مَنْ أَحْدَثَ شَيْئًا ، وَنَسَبَهُ إِلَى الدِّينِ ، وَلَمْ يَكُنْ لَهُ أَصْلٌ مِنَ الدِّينِ يَرْجِعُ إِلَيْهِ ، فَهُوَ ضَلَالَةٌ ، وَالدِّينُ بَرِيءٌ مِنْهُ ، وَسَوَاءٌ فِي ذَلِكَ مَسَائِلُ الْإِعْتِقَادَاتِ ، أَوْ الْأَعْمَالِ ، أَوْ الْأَقْوَالِ الظَّاهِرَةُ وَالْبَاطِنَةُ

"Everything that is fabricated and then based on religion and has no basis in Islam, that includes heresy. Islam detaches itself from such teachings including in terms of i'tiqod (belief), practice, outward and inner words". (Jaami' Al-'Ulum wa Al-Hikam, 2:128)

In Islam there is no heresy hasanah. As the Prophet صلى الله عليه وسلم said in the previous hadith, "All heresies are heretics" indicates that all heresies are heretics, even though people view them favorably. No matter how good heresy will not be accepted by Allah SWT, the Prophet صلى الله عليه وسلم said,

مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ

It means: "Whoever creates something new in a matter (worship) that has no legal basis, he is rejected". (HR. Bukhori and Muslim)

And one who does charity by heresy, then his practice will not be accepted by Allah SWT, based on the words of the Prophet صلى الله عليه وسلم,

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

It means: "Whoever does a practice, which is not based on our command, is rejected". (HR. Muslim) [20].



Figure 2. Model Offerings for Offerings or Worship. Source: idntimes.com

Heresy is also a very dangerous thing. Heresy in any form and quantity, always contains evil and leads the culprit to other evils, as well as other immorality. As the scholars say, one goodwill invites another, and one bad will invite another. Here are some of the dark sides of heresy:

1. Heresy is a concrete form of lying in the name of Allah SWT and His Messenger. The perpetrators of heresy claim that their heresy is the teaching of Islam and the teaching of Islam is the teaching of Allah SWT. Though heresy is not part of the teachings of Islam. Allah SWT said,

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ (44) لَأَخَذْنَا مِنْهُ بِالْيَمِينِ (45) ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ

It means: "If he (Muhammad) made up some words on Our (name), We would hold him in his right hand. Then we cut the veins of the heart rope." (Sura Al-Haqqah: 44-46)

2. Heresy makes the perpetrators hate the Sunnah and the Ahlus Sunnah. Sooner or later, the practitioners of heresy will surely hate the teachings of the Prophet صلى الله عليه وسلم namely As-Sunnah which is Islam itself, as well as hate the Ahl al-Sunnah. For whoever considers heresy as good, will consider bad the opposite of heresy, namely the Sunnah. At a later stage, heretics will also hate those who warn of heresy. Said Adz-Dzahabi (may Allah have mercy on him), "Following the Sunnah is the life of the heart and food for him. When the heart is accustomed to heresy, there is no room for the Sunnah."

Allah SWT said,

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ تُولَّهِ مَا تَوَلَّىٰ  
وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا

It means: "And whoever opposes the Apostle after it is clear to him the truth, and follows a path that is not the way of believers, we let him be free of the error he has mastered and We put him into Jahannam, and Jahannam is as bad as a place again." (Sura An-Nisa: 115)

Ibn Kathir (may Allah have mercy on him) explains, "The meaning of this verse is that whoever practices a religious way that is not derived from the Prophet صلى الله عليه وسلم has placed himself in one slice (shiqq), while the Islamic shari'ah is in another slice. That he did after the truth was clear to him."

3. Heresy divides the people. At first, Muslims united on the sunnah, but after the practices of heresy began to appear. Muslims began to divide. So Muslims who were originally solid, now became groups with each heresy they made. As a result, Muslims become weak and not authoritative before others.

4. Heresy drowned out the Sunnah. It is from Ibn 'Abbas Radhiyallahu 'anhuma that he said,

ما أتى على الناس عام إلا أحدثوا فيه بدعة, وأماتوا فيه سنة حتى تحي البدع, وتموت السنن

It means: "It does not come to people one year unless they make up heresy and kill the Sunnah in it. Until heresy lives and the Sunnah dies." (HR. Ibn Wadhlah)

Al-Imam Al-Barbahari (may Allah have mercy on him) said, "And know that when people commit heresy they must abandon the Sunnah similar to it."

How many heresies were made by Muslims from ancient times to the present, all of which have drowned out the sunnahs of the Prophet صلى الله عليه وسلم? Therefore, Muslims should from now on abandon practices that have no source, because they are heresies and bid'ah can drown the values of the sunnah. And begin to dismiss heresies of small form, because something small will become big. If he doesn't want to dismiss it from the beginning. Like disobedience, violence is great when the perpetrator does not want to dismiss it from the beginning of the smallest thing [21], [22].

The Prophet صلى الله عليه وسلم reported that he صلى الله عليه وسلم had a lake that his people would go to on the Day of Judgment. As the Prophet صلى الله عليه وسلم said,

أَنَا فَرَطُكُمْ عَلَى الْخَوْضِ

It means: "I will wait for you in the lake" (HR. Bukhori and Muslims)

The Prophet صلى الله عليه وسلم also reported that there are groups who will be expelled from the lake, namely those who do not hold and do charity with as-Sunnah, even though they are the people of the Prophet صلى الله عليه وسلم, in them there are signs of the people of the Prophet Muhammad صلى الله عليه وسلم even though their faces, hands, and feet are pure white because of ablution. The Prophet صلى الله عليه وسلم recognized them through these signs. As the Prophet صلى الله عليه وسلم said,

يَا رَبِّ أَصْحَابِي أَصْحَابِي فَيَقُولُ اللَّهُ: إِنَّكَ لَا تَدْرِي مَا أَخَذْتُوا بَعْدَكَ. فَيَقُولُ عَلَيْهِ الصَّلَاةُ  
وَالسَّلَامُ: سُخْفًا وَبُعْدًا لِمَنْ بَدَّلَ وَغَيَّرَ

That is: "O my Rabb, my sahabaku, my companions", then Allah جل جلاله replied, 'Verily you do not know what they made after you. So he صلى الله عليه وسلم said, 'Far and far away for those who change and change (my teachings)'. (HR. Bukhori and Muslims)

And those who are forbidden to approach the lake of Haudh also include heretics who mislead and mislead the Prophet صلى الله عليه وسلم, who disbelieved and apostatized after he left as-Sunnah, held views based on lust and fabricated their minds with deviant madhhab. They will all be prevented from drawing near to Haudh the Prophet; because they changed and changed the instructions of the Prophet صلى الله عليه وسلم. And no one can go to him except those who follow the Sunnah of the Prophet صلى الله عليه وسلم; speech, deeds, and i'tiqod.

It should be noted that among the points that must be believed by Ahl al-Sunnah wal Jama'ah is to believe in the true things of the Prophet صلى الله عليه وسلم and the events that will occur on the Day of Judgment. As with the lake of the Prophet صلى الله عليه وسلم. The lake of the Prophet صلى الله عليه وسلم has its virtue, that is, whoever drinks water from his lake, will not feel thirsty forever. As the Prophet صلى الله عليه وسلم said,

أَنَا فَرَطُكُمْ عَلَى الْخَوْضِ، مَنْ وَرَدَ شَرِبَ، وَمَنْ شَرِبَ لَمْ يَظْمَأْ أَبَدًا...

This means; "I will get ahead of you in the lake. Whoever comes to him will drink the water of the lake. Whoever drinks it will not thirst forever..." (HR. Bukhori and Muslims) [23], [24].



Therefore, in the preaching of Salaf Ahlus Sunnah wal Jama'ah always repeats the stern warning of the dangers of shirk and the dangers of heresy. For these two things are very dangerous for one's earthly life and hereafter, corrupting religion, corrupting the heart, corrupting reason, corrupting brotherhood, corrupting unity, and damaging honor [25]-[27]

### Heresy And Shirk Go Hand In Hand

Shirk is always accompanied by insult to Allah SWT, and insult always accompanies shirk, whether the polytheist admits it or not. Therefore, Allah SWT will not forgive the sin of shirk and keep the culprit in painful torment, making him the most wretched. No polytheist can be found unless he humbles Allah جل جلاله, even though he claims to glorify Allah SWT by his deeds. As no heretic can be found unless he denigrates the Prophet صلى الله عليه وسلم, even though the perpetrator claims that by his heresy it can glorify the Prophet صلى الله عليه وسلم. He thought that bid'ah was better than Sunnah and even thought that bid'ah was closer to the truth. These people claim to be above the Sunnah. This is because they are ignorant of the truth and blind [28]-[30].



Figure 3. Illustration of Deviation in Religion. Source: umsu.ac.id

The perpetrators of shirk and heresy are inferior people on the side of Allah SWT and His Messenger. In essence, these two groups belong to the class of people who have the greatest humility towards Allah SWT and His Messenger. Satan had deceived them into thinking that their humility was perfection [31], [32]. Therefore, in the Word of Allah SWT it is stated that heresy and shirk go hand in hand:

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ  
مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

It means: "Say (Prophet Muhammad), "Verily my Lord only forbids all visible and hidden heinous deeds, sinful deeds, and transgressions without a valid reason. (He also forbids) you to associate Allah with something that Allah does not bring down justification evidence for and (forbids) you to say about Allah what you do not know." (Sura Al-A'raf: 33).

### The Law of Slaughtered Meat for Other Than Allah SWT

We have explained the meat sacrificed for other than Allah جل جلاله in the previous discussion. The sacrifice here falls into the category of grand shirk. So that the meat from this slaughter should not be eaten. The condition of this meat is like the meat sacrificed for the Mawlid of the Prophet [33].

Shaykh Ibn Baz Rahimahullahu was once asked, "What is the law of slaughter at the event of mawlid?" He replied, "If the sacrifice is slaughtered for the owner of the

mawlid then this is a grand shirk. As for if it is slaughtered for mere eating, then the law is fine. However, a Muslim does not eat such offerings..." (Majmu' Fataawaa Shaykh Ibn Baz, 9/27). As Allah SWT says,

حُرِّمَتْ عَلَيْكُمْ أَلْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ  
وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْمِ

It means: "It is forbidden for you (to eat) carrion, blood, pork, (flesh of animals) slaughtered in the name of anything other than Allah, the suffocated, the smitten, the fallen, the horned, and pounced upon wild animals, except those that you have slaughtered for, and (it is forbidden for you) that are slaughtered for idols." (Sura Al-Maidah: 3).



Figure 4. Meat for Offering or Worship. Source: halalmui.org

The above verse includes animals slaughtered for graves, offerings anchored to the sea, sacrifices for bridge or road construction projects, memorials worshipped as symbols for deities other than Allah SWT, or as intercessors to Allah SWT. Animals slaughtered for idols and the like (other than for Allah SWT) are haram for consumption even when slaughtering it mentions the name of Allah SWT. If you do not mention the name of Allah SWT when slaughtering it (e.g. mentioning the name of the idol to be addressed), eating this is even more haram. Because it combines two causes of haram at once, namely sacrifice in the name of other than Allah SWT and for other than Allah SWT [34].

In lafadz وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ it has been explained by Ath-Thabari that, animals slaughtered for their (God) worship or for images, at slaughter are called names other than Allah SWT. Imam Ibn Kathir (may Allah have mercy on him) affirmed that if an animal that when slaughtered is called in a name other than Allah SWT is haram because Allah has obliged each of His creatures to slaughter in His great name, then this deviates from the provisions of Allah SWT and at slaughter, it is called other than His name, such as a statue or thought or any other than all beings, then the law is haram in ijma' [35].

The Prophet صلى الله عليه وسلم said,

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّهَا النَّاسُ إِنَّ اللَّهَ  
طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ فَقَالَ { يَا أَيُّهَا الرُّسُلُ كُلُّوا  
مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ } وَقَالَ { يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن

طَيِّبَاتٍ مَا رَزَقْنَاكُمْ { ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ يَا رَبِّ يَا رَبِّ وَمَطْعَمُهُ حَرَامٌ وَمَشْرَبُهُ حَرَامٌ وَمَلْبَسُهُ حَرَامٌ وَغُذِيَ بِالْحَرَامِ فَأَنَّى يُسْتَجَابَ لِذَلِكَ

From Abu Hurairah Radhiyallahu 'anhu said: "The Messenger of Allah (peace and blessings of Allaah be upon him) said: "Verily Allah is good, receiving nothing but of good things, and verily Allah commands the believers as commanded to the Messenger, Allah said: "O messengers, eat of good food and do good deeds, verily I know what you do." And another of His words, "O believers, eat among the good sustenance that We give you." Then he gave the example of a man, who had traveled a long way, his hair matted and dusty, he raised his hands to the sky: "O Rabb! Yaa Rabb! Whereas he eats unclean food and the clothes he wears from unclean possessions, and he drinks from unclean drinks and is raised from unclean things. How may his prayers be accepted." (HR. Muslim)

The above hadith explains haram food. A Muslim should always pay attention to the food and food that will enter his stomach. Because unclean food and drink that enters his body will adversely affect him [36].

The haram law is divided into two, including:

1. Haram lidzatihi (haram because of its substance). Haram here refers to makanna which has been harmed by the Qur'an and Hadith. Examples are pork, blood, animals that have fangs, and so on [37], [38].
2. Haram lighoirihi (haram due to external factors). Haram here refers to food that was originally halal but became haram for reasons that were not directly related to the food itself. Examples are usury of food, stealing, meat sacrificed for other than Allah SWT, and so on [39], [47].

## CONCLUSION

From this research, it can be concluded that the slaughter of kendhit goats is a tradition or custom that has been passed down from their ancestors and some ordinary people still preserve this tradition. The community believes that slaughtering kendhit goats can reject or minimize the calamity (bad things) that are happening to them or even what will happen to them. The goats used are not just any goats, but there are special provisions. Including; goats must be male and have white fur coiled on their belly. In addition to slaughtering kendhit goats, they also perform joint prayers which are usually called tahlilan or selamatan. Slaughtering a kendhit goat to reject reinforcements is prohibited in Islamic Shari'a as is slaughtering animals for anything other than Allah SWT, as this is considered shirk. Where this tradition has an element of worship intended for other than Allah SWT (slaughtering animals to reject reinforcements). And it should slaughter animals only for Allah SWT alone. As Allah SWT says,

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

In this tradition, there is also a selamatan (joint prayer), which was not taught by the Prophet صلى الله عليه وسلم, so this act fell into heresy. What is meant by bid'ah is to do something new in religion or it can also be interpreted by practicing a worship that was never taught by the Prophet صلى الله عليه وسلم. We need to know that the perpetrators of shirk and heresy are inferior people on the side of Allah SWT and His Messenger. And it has been explained in the previous article, that shirk and heresy go hand in hand. The perpetrators of shirk claim to be the ones who know Allah best and who obey Him the most. The

perpetrators of their heresy claim that they are the ones who know best the sunnah of the Prophet صلى الله عليه وسلم and who practice the sunnah of the Prophet صلى الله عليه وسلم, when on the contrary (that is, these two groups are the lowest on the side of Allah SWT and His Messenger). Therefore, the preaching of Salaf Ahlus Sunnah wal Jama'ah always warns the public of the dangers of shirk and heresy, because these two things are very dangerous for the life of the world and the hereafter, these two things can also damage religion, heart, and reason, brotherhood, unity and even damage honour. In this tradition, there is an event to eat the meat from the slaughter, which is carried out during the selamatan (joint prayers). We need to know that meat from the slaughter for idols and the like (for other than Allah SWT) is haram to consume even when slaughtering it mentions the name of Allah SWT. As explained by Saikh Ibn Baz Rahimahullahu, when he was asked about meat for the Mawlid, "If the sacrifice is slaughtered for the owner of the mawlid then this is a grand shirk. As for if it is slaughtered for mere eating, then the law is fine. However, a Muslim does not eat such offerings.

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### Author Contribution

All authors contributed equally to the main contributors to the study, all authors read and approved the final study, and all authors stated no conflict of interest (problems arising from individuals prioritizing personal interests).

### Conflicts of Interest

All authors declare no conflict of interest.

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