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# Legal Proofs and Sharia Implementation of Aqiqah: A Normative and Empirical Analysis within Islamic Law and Social Reality

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## Abstract

**Objective:** The research aims to analyze the concept of aqiqah from the perspective of Islamic law through an examination of the postulates of shari'i and its implementation in contemporary Muslim society. **Theoretical framework:** This research is built on the basis of the approach of ushul fiqh and fiqh of worship, by placing the principles of maqasid al-shari'ah as a normative foundation. The concept of monotheism and obedience to the sunnah of the Prophet PBUH, is used as a frame in understanding the symbolic and social meaning of aqiqah as a form of gratitude for the birth of children and a form of social solidarity for Muslims. **Literature review:** Literature review is carried out by referring to classic works such as Al-Majmu' Syarh al-Muhadzdzab by Imam Nawawi, Fiqh al-Sunnah by Sayyid Sabiq, as well as contemporary references such as the fatwa of the Indonesian Ulema Council (MUI) and the National Sharia Council. The literature shows that aqiqah has a strong basis in authentic hadith, although there are differences of opinion regarding the time of implementation and the number of slaughtered animals. **Method:** using a qualitative approach through literature studies and field observations. Empirical data were obtained through interviews with religious leaders and aqiqah service actors in urban and rural areas to find out the understanding of the community and the variety of implementation practices. **Results:** It shows that the majority of people understand aqiqah as the sunnah of mu'akkadah with high spiritual and social value, but the practice in the field is often not fully in accordance with the provisions of fiqh, especially in terms of time, intention, and distribution of meat. **Implications:** This research is expected to be a reference for religious institutions, Islamic education, and aqiqah service actors in straightening out the understanding of authentic Islamic law and building religious awareness based on maqasid al-shari'ah. **Novelty:** This research lies in an integrative approach that combines normative analysis of classical texts of fiqh with empirical observations of the practices of modern society. Not only does it highlight the different views of scholars, but it also presents a contextual perspective that explains the dynamics of the transformation of aqiqah law from the classical period to the modern era.

**Keywords:** aqiqah, islamic law, fiqh of worship, legal proofs, social implementation.

## INTRODUCTION

Islam exists as a religion that touches all aspects of human life, both spiritual and social. Every activity of Muslims, if carried out with the right intention and in accordance with the guidance of the Shari'ah, is worth worship in the sight of Allah SWT [1]. In this context,

aqiqah is a form of worship that has a deep meaning. It is not just a tradition of slaughtering animals at the birth of a child, but an expression of gratitude, an acknowledgment of God's gifts, as well as a form of social concern for others [2].

In Islamic traditions, aqiqah is understood as the slaughter of animals on the seventh day after the birth of a child, accompanied by shaving the baby's hair and giving a good name. The Prophet PBUH said, "Every child is pawned with his aqiqah, slaughtered for him on the seventh day, his hair is shaved, and given a name." (HR. Abu Dawud and Tirmidhi). This hadith is a strong foundation that aqiqah is not only a cultural symbol, but part of the sunnah of the Prophet, which contains high worship and social values [3].

From the perspective of Islamic law, scholars differ on the legal status of aqiqah. The Shafi'i, Maliki, and Hanbali schools place it as the sunnah of mu'akkadah, which is a practice that is highly recommended for those who are able, while some Hanafi scholars view it as a form of goodness that is not obligatory. This difference of views shows the breadth of Islamic fiqh and its flexibility in adjusting to the conditions of the ummah [4].

However, in modern society, the implementation of aqiqah often undergoes a shift in meaning. Many Muslim families practice aqiqah only as a social formality, without understanding the spiritual essence and the laws that underlie it. On the other hand, there is a phenomenon of instant aqiqah services that offer convenience and efficiency. Although it provides practical benefits, questions arise about whether the validity of the intention, slaughter procedures, and distribution of the meat are carried out by a third party. This is where the importance of research on aqiqah from the perspective of Islamic law lies, not only to review the postulates, but also to understand the extent to which its practice in society is in accordance with the guidance of sharia [5].

Aqiqah also has a strong social dimension. In Islam, worship is never separated from caring for others. The meat from the slaughter of aqiqah is sunnah to be distributed to relatives, neighbors, and the poor, so that it contains a message of brotherhood and social justice. When these values begin to be eroded by modernization and commercialization, this kind of research becomes relevant to restore the meaning of aqiqah to its proper position as a worship that unites spiritual, legal, and social aspects of society [6].

This research seeks to re-explore the deep understanding of aqiqah by analyzing the sharia postulates that are the basis of the law and observing its implementation in people's lives. Through a normative and empirical approach, this study is expected to present a complete understanding of aqiqah, both as an expression of gratitude to Allah SWT and as a means of strengthening the values of ukhuwah and social justice in Islam [7].

In addition, this research has important value in the context of modernity. In the midst of rapid globalization and social change, religious practices often face the challenges of commercialization and a loss of spiritual consciousness. Aqiqah, which is actually a worship full of meaning, now sometimes turns into just a service package. This study aims to examine how Islamic law views this phenomenon, as well as how Muslims can balance modern convenience and obedience to sharia law [8].

Thus, the discussion of aqiqah from the perspective of Islamic law is not only normative but also contextual. He demands an understanding of the postulates, views of scholars, and the social reality of the community. Through this research, it is hoped that a new understanding will be born that can bridge the text and context, between religious values and social dynamics, so that aqiqah remains a meaningful worship and in accordance with the purpose of Islamic law, which is to protect religion, soul, and the benefit of the ummah [9].

**Problem Formulation:** Based on the background of the research, the problems studied in this study are rooted in the need to re-understand the meaning and law of aqiqah in the context of modern society. Although aqiqah has been widely known as a religious tradition carried out by Muslims, the understanding of its legal basis is often still diverse. Therefore,

this study seeks to examine in depth how the basis of aqiqah law is explained from the perspective of Islamic law through main sources such as the Qur'an, hadith, and the opinions of classical and contemporary scholars.

In addition, this study also seeks to answer how the different views of scholars regarding the legal status, implementation time, and number of slaughtered animals in aqiqah, as well as the extent to which these differences can be applied in the life of the Muslim community today. The next problem lies in the implementation of aqiqah in the community, both in rural and urban areas, which shows variations in understanding and implementation. This research wants to find out the extent to which the practice is in accordance with the principles of Islamic law, especially in terms of intentions, slaughter procedures, and distribution of meat to the right parties.

On the other hand, the emergence of modern aqiqah services raises new problems in terms of the validity of intentions, animal ownership, and sincerity of worship. This phenomenon needs to be studied further to assess how Islamic law views the practice of commercialization of aqiqah that is now rampant in society.

Finally, this research also wants to explore the relevance of the social and spiritual values contained in aqiqah to the purpose of *maqāṣid al-syarī'ah*, which is to maintain religion, soul, and social welfare. Thus, the formulation of this research problem focuses on efforts to find a balance between legal aspects, spirituality, and social reality in the implementation of aqiqah in the modern era.

## LITERATURE REVIEW

Aqiqah is one of the teachings of Islam that has a very deep worship and social dimension. Etymologically, the term 'aqiqah comes from the Arabic 'aqqa-ya'iqqu-'aqīqah, which means "to cut" or "to cut". In the context of sharia, the meaning is not only limited to the act of slaughtering animals, but also a symbol of the child's disconnection from sin and an expression of parental gratitude for the birth of a child. Classical scholars explain that aqiqah is a worship that contains spiritual, social, and moral values, because it contains recognition of the majesty of Allah, a form of family love, and concern for others [10].

Imam Nawawi in *Al-Majmu'* emphasized that aqiqah is a worship that is carried out as a form of gratitude for the gifts of Allah SWT. Sayyid Sabiq in *Fiqh al-Sunnah* also added that aqiqah serves to strengthen social relations among Muslims, because the meat is distributed to relatives, neighbors, and the poor. Thus, the implementation of aqiqah is not only worth individual worship but also builds social solidarity and the spirit of sharing taught in Islam [11].

The evidence about aqiqah is mainly sourced from the hadith of the Prophet, PBUH. In one of the narrations, it is stated: "Every child is pawned with his aqiqah; was slaughtered for him on the seventh day, his hair was shaved, and given a name." (HR. Abu Dawud and Tirmidhi). This hadith is a strong basis for the sharia of aqiqah and shows that its implementation is part of the sunnah of the Prophet. The term "pawned" in the hadith contains a symbolic meaning: that aqiqah is a means of removing sins and opening blessings for newborn children [12].

Although there is no explicit command in the Qur'an, the spirit of aqiqah is in line with the value of sacrifice and gratitude hinted at in many verses, such as in Surah Al-Kautsar verse 2: "So establish a prayer for your Lord and make sacrifices." This verse reinforces the meaning that animal slaughter is a form of self-approach and obedience to Allah SWT [13].

In the view of scholars, the law of aqiqah is not absolute. The majority of scholars from the Shafi'i, Maliki, and Hanbali schools classify it as the sunnah of *mu'akkadah*, which is a practice that is highly recommended for those who are able. Meanwhile, a small number of scholars from the Hanafi school consider aqiqah as a good practice that does not reach the

level of the sunnah of mu'akkadah. This difference shows the breadth of Islamic jurisprudence and legal wisdom in adjusting to the conditions of the ummah [14].



**Figure 1 & 2. The Aqiqah Process Takes Place**

Differences also arise in terms of the number of animals slaughtered. Generally, for boys it is sunnah to have two goats and for girls one goat, as the Prophet PBUH said: "For boys two goats is worth it and for girls one goat." (HR. Ahmad and Tirmidhi). However, some scholars argue that one goat is enough, because the essence of aqiqah does not lie in the number, but in the intention and meaning of worship [15].

The most important time for the implementation of aqiqah is on the seventh day after birth. However, if it is not possible, some scholars allow it to be carried out on the fourteenth, twenty-first day, or whenever after the parents have the ability. This flexibility shows that Islam is a religion that makes it easier for its people without diminishing the spiritual meaning in it [16].

In Muslim society, especially in Indonesia, aqiqah has become a tradition that lives and develops from generation to generation. In rural areas, the implementation of aqiqah is usually carried out in a simple way, full of togetherness and cooperation. Meanwhile, in urban areas, its implementation has undergone a transformation following modern life patterns, such as the emergence of aqiqah service providers that offer convenience for busy families. This phenomenon has created new dynamics in worship practices [17].

On the one hand, the existence of modern aqiqah services provides convenience and efficiency, especially for urban people who have limited time and energy. But on the other hand, questions arise regarding aspects of the validity of sharia, especially in terms of slaughter intentions, animal ownership before slaughter, and distribution procedures. In this case, the Indonesian Ulema Council (MUI) and contemporary scholars provide guidance so that the practice of aqiqah remains in accordance with the principles of Islamic law, by emphasizing that intention, halal, and sincerity must remain the core of the worship [18].

From the social side, aqiqah has high humanitarian value. The meat distributed to the poor and neighbors became a symbol of care and social justice. In the context of modern society that tends to be individualistic, this meaning becomes very relevant to be revived. Aqiqah should not stop at ceremonial or personal consumption alone, but must be a means of strengthening ukhuwah and fostering social empathy [19].

The study of aqiqah from the perspective of Islamic law is important because it can present a more complete understanding of the normative aspects and social reality. By examining classical postulates and paying attention to practices in today's society, this research seeks to bridge texts and contexts, traditions and modernity. Aqiqah is not only seen as a personal worship practice, but also as an expression of Islam that is alive, dynamic, and able to adapt to the development of the times without losing its sharia spirit [20].

**Table 1. List of Literature Reviews**

Researcher & Year	Title	Study Focus	Findings	Relevance
Ahmad Syafii	The Law of Aqiqah in Fiqh of the Four Madhhabs	Comparison of the laws of aqiqah between madhhabs	Aqiqah sunnah muakkadah, different procedures	The basis of Islamic law in this research
Siti Nurjanah	Social Meaning of Aqiqah	Implementation of aqiqah in the community	Aqiqah as a form of gratitude and solidarity	Supporting social implementation analysis
Quraish Shihab	Insight into the Qur'an	Interpretation of verses about birth	Aqiqah is a symbol of gratitude, not obligatory	The basis of the research
Yusuf al-Qaradawi	Fiqh al-Ibadah	Contemporary legal views	Aqiqah as a social worship	Linking legal and ethical aspects
Lathifah & Rahman	Modern Aqiqah Practices	Commercialization of aqiqah services	Aqiqah becomes part of the religious economy	Comparison of current practices
Hidayatullah	Aqiqah and Local Culture	Implementation in West Sumatra	There is an influence of customs in aqiqah	Showing the adaptation of Islamic law

Thus, this discussion shows that aqiqah is not just a celebration of birth, but a symbol of gratitude, self-purification, and social concern. He taught a balance between spirituality and social responsibility, between religious tradition and human values. This is the essence of aqiqah that we want to raise again in this study that every worship in Islam always contains a message of broad benefits for individuals, families, and society [21].

## METHODOLOGY

This research was prepared using a qualitative-analytical approach. This approach was chosen because it is in accordance with the purpose of the research, which not only seeks to understand the normative law of aqiqah from Islamic sources but also explores how its practice and meaning develop in people's lives. The qualitative approach allows researchers to explore the deep meaning behind socio-religious phenomena as well as analyze them within the framework of Islamic law [22].

In terms of nature, this research includes field research combined with library research. Literature studies are used to study Islamic legal sources, such as the Qur'an, hadith, as well as the opinions of classical and contemporary scholars regarding the law and wisdom of aqiqah. Meanwhile, field research is conducted to observe and analyze the implementation of aqiqah in the community, both through interviews with religious leaders, aqiqah service managers, and Muslim families who carry it out [23].

The normative approach is used to trace the legal postulates that are the basis for the implementation of aqiqah, including analysis of relevant Qur'anic texts and hadiths, as well as the interpretation of scholars in fiqh books. Meanwhile, an empirical approach is used to understand the sociological dimension of the implementation of aqiqah in society. Thus, the results of this study are expected not only to explain the law of aqiqah from the point of

view of sharia, but also to describe how the law is applied and understood by Muslims in the context of real life [24].

The data sources of this research are divided into two, namely primary and secondary data. Primary data was obtained directly from the results of observations and in-depth interviews with informants who have experience or knowledge about the implementation of aqiqah, such as ulama, leaders, community leaders, and aqiqah service business actors. Secondary data were obtained from various Islamic literature, fiqh books, academic books, scientific journals, and other documents relevant to the research topic [25].

In data collection, researchers used three main techniques, namely observation, interviews, and documentation. Observations were carried out to obtain a direct picture of the implementation of aqiqah in the field, including the procedures for slaughtering, processing, and distributing meat. The interview was conducted in depth to explore the informant's views on the meaning, purpose, and understanding of the law of aqiqah. Meanwhile, documentation is used to complement the data with written materials, such as implementation records, photos of activities, and archives from aqiqah service providers [26].

Data analysis is carried out through three stages, namely data reduction, data presentation, and a conclusion drawn. At the reduction stage, the data obtained is selected and classified based on its relevance to the focus of the research. Data that are not directly related to the theme of aqiqah are set aside, while important data are grouped according to their context, such as legal postulates, scholars' opinions, and practices in the community. The next stage is data presentation, where all the information that has been compiled is presented narratively so that it is easy to read and understand. The last stage is drawing conclusions, which is formulating the main findings of the research that are descriptive and reflective, connecting the theory and reality found in the field [27].

The validity of the data is maintained through a triangulation process, which involves comparing and confirming the results of interviews, observations, and documentation in order to obtain valid and consistent truths. This approach is important to avoid interpretation bias and ensure that the research results truly represent the reality in the field [28].

With this method, research is expected to be able to present a comprehensive understanding of aqiqah, both in terms of Islamic law and its implementation in society. Normative studies provide a strong theoretical and legal foundation, while empirical studies enrich the understanding of the social and cultural dynamics surrounding the implementation of aqiqah. The results are expected to make a real contribution to the development of social fiqh science and religious practices in accordance with Islamic sharia values in modern society [29].

## RESULTS AND DISCUSSION

The results of this study show that aqiqah in society is still understood as part of a strong religious tradition, although the level of understanding of its meaning and laws varies. Most Muslims know aqiqah as a form of gratitude for the birth of a child, but not all understand the basis of the evidence and the spiritual purpose contained in it. This is where it is important to review the implementation of aqiqah from the perspective of Islamic law, so that the ummah does not only carry out the symbol, but also appreciate its substance [30].

Based on the results of interviews with religious and community leaders, it is known that aqiqah is generally carried out on the seventh day after the birth of a child, in accordance with the sunnah of the Prophet Muhammad SAW. Local scholars think that the postponement of the time of aqiqah is permissible as long as it is still within the limits of shari'a leniency, because the essence of this worship lies in the intention of gratitude and the implementation of slaughter according to the provisions [31].



**Figure 3, 4, 5 & 6. Goats that will be aqiqah**

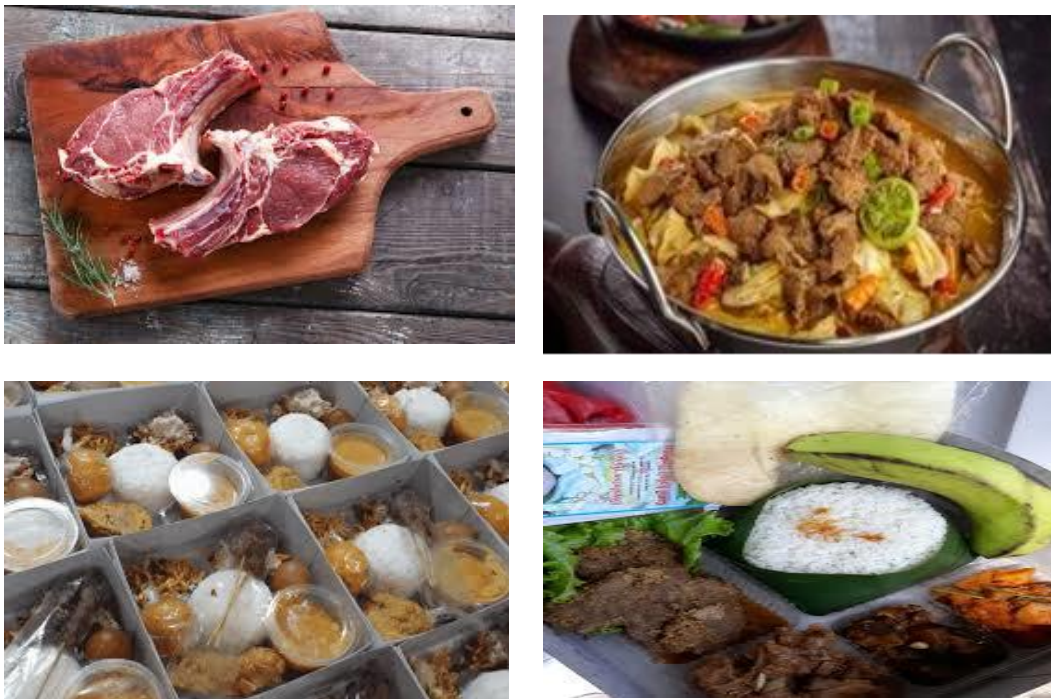
The implementation of aqiqah also shows variations in the form of implementation. In rural areas, aqiqah is usually carried out simply by slaughtering directly at home and distributing raw meat to neighbors and the poor. Meanwhile, in urban areas, this practice began to shift along with the emergence of professional aqiqah services. These institutions offer a complete package ranging from slaughter, processing, to delivery of ready-to-eat food [32]. This phenomenon shows the adaptation of Muslims to the demands of modern life, but at the same time presents a new challenge to legal awareness and sincerity of intention in worship [33].

From the perspective of Islamic law, this phenomenon needs to be understood wisely. Islam does not prohibit the use of services during the slaughter process that meet the requirements of sharia, such as the slaughterer who is Muslim, the mention of the name of Allah when slaughtering, and slaughter in accordance with the manners and procedures of sharia [34]. However, what needs to be emphasized is that the responsibility for the intention and validity of worship remains with parents as the implementers of aqiqah, not on the service provider. Fiqh scholars affirm that sincerity of intention is the spirit of every worship, and without the right intention, worship can lose its spiritual value [35].

The results of observations also show that there is a tendency to commercialize in the implementation of aqiqah. Some people carry out aqiqah more because of social demands than religious encouragement. Thanksgiving traditions are often filled with elements of luxury and ceremony, while their spiritual meaning begins to fade. In fact, the essence of aqiqah is not the splendor of the event, but the sincerity of sharing and obedience to the sunnah of the Prophet PBUH. In this context, Islamic teachings actually direct that aqiqah be carried out with simplicity, sincerity, and social spirit [36].

In terms of evidence, this study reaffirms the importance of hadiths that are the basis of aqiqah law. The hadith narrated by Imam Ahmad and Abu Dawud about "Every child is pawned with his aqiqah" is understood as an affirmation of the importance of aqiqah in the lives of Muslims. The scholars explain that the term "pawned" does not mean that the child does not have blessings before being aqiqah, but indicates that aqiqah is a form of perfecting

children's rights and a form of parental responsibility for the mandate given by Allah SWT [37].



**Figure 7, 8, 9 & 10. Processed Meat Dishes Aqiqah**

Findings in the field also show that social values in aqiqah are still maintained in most communities. The distribution of meat to neighbors, relatives, and the poor remains part of the tradition that is maintained [38]. However, in some cases, the division of meat that has been processed into ready-to-eat dishes is becoming preferable because it is considered practical and easier. As long as it does not eliminate the value of sharing and does not contradict the sharia, this variation is still considered valid [39].

In the analysis of Islamic law, the implementation of aqiqah basically contains three main dimensions: worship, social, and symbolic. As a form of worship, aqiqah is a form of servitude to Allah and obedience to the sunnah of the Prophet PBUH. And symbolically, aqiqah reflects gratitude and hope for children to grow up in blessings and safety. When these three dimensions are maintained, aqiqah will remain a living and meaningful religious practice for Muslims [40].

Thus, this study found that the implementation of aqiqah in Indonesian society is still relevant to Islamic values, but requires strengthening the understanding of its legal aspects. The active role of scholars and religious institutions is needed in providing education so that the ummah understands that aqiqah is not just a social tradition, but a worship that has a depth of meaning. This awareness is important to maintain a balance between modernity and spirituality, between the ease of facilities and the sincerity of worship [41].

## **Analysis**

This study demonstrates that aqiqah occupies an important position within Islamic law as a form of worship that integrates normative, spiritual, and social dimensions. From a sharia perspective, aqiqah is grounded primarily in authentic prophetic traditions (hadith), which function as binding legal proofs (dalil shar‘i) in the formulation of Islamic rulings. Although the Qur’an does not explicitly command aqiqah, the consistency of hadith evidence and scholarly consensus places it within the category of sunnah mu’akkadah for those who possess the financial capability.

Normatively, the findings affirm that aqiqah reflects the objectives of Islamic law (*maqāṣid al-sharī'ah*), particularly the protection of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), and social welfare (*ḥifẓ al-maslaha*). As an act of worship, aqiqah reinforces obedience to the Prophet's *sunnah* and cultivates gratitude to Allah. At the same time, its social dimension—through the distribution of meat to relatives, neighbors, and the poor—embodies Islamic principles of solidarity (*ukhuwwah*) and social justice.

Empirically, the research reveals a gap between normative *fiqh* provisions and actual practices in society. While most Muslims recognize aqiqah as a recommended religious act, variations emerge in its implementation, especially regarding timing, intention (*niyyah*), slaughter procedures, and meat distribution. From an Islamic legal standpoint, these variations are permissible within certain limits, as long as the essential pillars and conditions of worship are fulfilled. This reflects the flexibility of *fiqh* in responding to social realities without compromising *sharia* principles.

The emergence of professional aqiqah services represents a contemporary phenomenon that requires careful legal evaluation. Islamic law allows delegation (*wakālah*) in slaughtering animals, provided that ownership, intention, and *sharia*-compliant procedures are maintained. However, the study highlights a critical concern: the potential erosion of spiritual consciousness when aqiqah is treated merely as a commercial service rather than an act of devotion. From a *sharia* perspective, intention remains the core determinant of worship validity, and responsibility ultimately rests with the parents as the worshippers.

Overall, this research underscores that aqiqah should not be reduced to a ritualistic or symbolic practice. Instead, it must be understood as a holistic act of worship that harmonizes legal norms, ethical values, and social responsibility. By reconnecting aqiqah practices with their *sharia* foundations, this study contributes to strengthening Islamic legal awareness in modern Muslim societies while preserving the relevance of religious traditions amid social change.

## CONCLUSION

After going through an in-depth study process of Islamic law sources and findings in the field, this study provides a number of important conclusions that describe the position of aqiqah in Islamic teachings and the reality of its implementation in society. Normatively, aqiqah is a worship that originates from the *sunnah* of the Prophet PBUH, has a strong foundation in *hadith*, and is included in the category of *mu'akkadah sunnah* for those who can carry it out. The implementation of aqiqah is not just a ritual of slaughtering animals, but an expression of gratitude for the birth of a child as well as a form of obedience to Allah SWT. It has a spiritual dimension that connects humans with the Creator, as well as a social dimension that strengthens relationships between others through the activity of sharing meat with the poor, neighbors, and relatives. The results of field research show that the Indonesian Muslim community still maintains the tradition of aqiqah as part of their religious identity. However, the level of understanding of the meaning and law of aqiqah still varies. Some people carry out aqiqah with full awareness of *Sharia* values, while others make it just a social event or a symbol of economic status. This phenomenon shows the need to strengthen the understanding of the law and the spiritual value of aqiqah so that the practice does not lose the meaning of worship. Modern social developments have also given rise to a new form of aqiqah implementation through professional services. The existence of this service provides convenience for the community, especially in urban areas, but at the same time poses challenges in terms of the sincerity of intentions and fulfillment of legal requirements for slaughter. In the view of Islamic law, the use of these services is still allowed as long as it meets the provisions of the *sharia*, including slaughter by Muslims who mention the name of Allah and is carried out according to the manners of slaughter. However, the main responsibility for the intention and implementation remains with the parents as worshippers. Theoretically, this study shows that aqiqah has an important function in realizing the goals of *sharia* (*maqāṣid al-shari'ah*), namely, maintaining religion, soul, and social welfare.

Through aqiqah, Muslims are invited to cultivate gratitude, social concern, and spiritual awareness that unite personal worship and social responsibility. From these findings, it can be concluded that aqiqah is not only a hereditary tradition, but a worship full of moral, social, and theological values. When it is carried out with sincerity and correct understanding, aqiqah becomes a means of building a harmonious relationship between humans and their God and between members of society. As for the suggestions that can be submitted, first, the need to increase religious education in the community about the law and wisdom of aqiqah through da'wah activities, fiqh studies, and easily accessible digital media. Second, aqiqah service providers should pay attention to the sharia aspect in each stage of slaughter and distribution, so that the ease of service does not reduce the value of worship. Third, religious leaders and Islamic institutions are expected to continue to provide guidance so that the public understands that aqiqah is not just a social symbol, but part of worship that contains high spiritual and social values. Finally, this research is expected to be a scientific contribution to the development of the study of Islamic law that is responsive to social change. Aqiqah, as a religious practice inherited since the time of the Prophet PBUH, will remain relevant as long as it is carried out with awareness, sincerity, and commitment to emulate the teachings of Islam that are rahmatan lil 'alamin.

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### Author Contribution

The author solely conceived the research idea, designed the conceptual framework, conducted data collection, and performed analysis of legal sources and socio-religious contexts. The author also drafted, revised, and finalized the manuscript, approved the final version for publication, and takes full responsibility for the content and interpretation presented in this scholarly work, independently and ethically.

### Conflicts of Interest

The author declares no conflicts of interest related to this study. The research was conducted independently without financial, personal, or institutional relationships that could influence the analysis or conclusions. All interpretations are based on academic judgment, Islamic legal sources, and ethical scholarly standards, ensuring objectivity, transparency, and integrity throughout the research and publication process entirely.

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