



The Transformation of the Qurban Sacrifice from Charitable to Empowerment-Oriented:

A Case Study of Cross-Border Philanthropic Collaboration in the Tebar Qurban 1447 H Program from the Perspective of Maqāṣid al-Sharī'ah

Ahmad Zaky¹, Abdul Gafur Arifin², Indra³, TIY Kusmarabbi Karo⁴, Fakhrurrozi⁵,
Irham Dongoran⁶

¹ Sekolah Tinggi Agama Islam As-Sunnah Deli Serdang, Indonesia

² Kulliyah of Education, Internasional Islamic University Malaysia, Malaysia

³⁻⁶ Sekolah Tinggi Agama Islam As-Sunnah Deli Serdang, Indonesia

zakybenkhudri@gmail.com¹

Abstract

The ritual of qurban (animal sacrifice) is frequently reduced to a charitable event in which meat is distributed and the program ends, leaving little empowerment behind. This study examines how the Tebar Qurban 1447 H program—a cross-national philanthropic collaboration between STAI As-Sunnah Deli Serdang, the Arrisalah Humanitarian Foundation (Indonesia), and the Bayaan Association (Singapore)—reconstructs qurban from a charitable model into an instrument of community empowerment. Using a qualitative instrumental case-study design, data were gathered through participant observation, documentation, and key-informant interviews across fifteen assisted villages in North Sumatra, then analyzed interactively and read through the lens of maqāṣid al-sharī'ah and Islamic philanthropy. The findings show that integrating Asset-Based Community Development with a service-learning cycle produced—at the level of process and output indicators—1,014 da'wah-educational activities reaching 17,197 participant-visits, 21 Friday sermons attended by 1,117 worshippers, and the managed slaughter and distribution of 45 sacrificial animals across the villages. Read through maqāṣid, the program shifts the emphasis from the ritual form toward its higher objectives—social takāful, the preservation of life, and the cultivation of taqwā—positioning villagers as active subjects rather than passive recipients. The study concludes that structurally managed cross-national Islamic philanthropy can transform qurban into a sustainable vehicle of empowerment and value internalization, provided it is sustained by continued mentoring and productive follow-up.

Keywords: Islamic philanthropy; cross-national collaboration; maqāṣid al-sharī'ah; community empowerment; qurban

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Introduction

Community service stands as the third pillar of the Tridharma of Higher Education, on level with education and research. However, for Islamic higher education institutions, this sphere is not merely an administrative obligation, but rather a social laboratory where the relevance of Islamic scholarship is tested against the realities of the community's religious life. One of the most common practices—and yet one most prone to losing its deeper meaning—is the practice of the 'Qurban' or sacrificial ritual. Every year, millions of animals are slaughtered and their meat distributed, but for the most part, this remains a purely ceremonial event: the meat is distributed, the organising committee disbands, and the community returns to square one without any meaningful change in their circumstances.

In fact, in theological terms, sacrifice encompasses two inseparable dimensions: the vertical dimension, as an expression of obedience and piety towards Allah, and the horizontal dimension, as a means of social solidarity. The Qur'an emphasises that it is not the flesh or blood of the sacrificial animal that reaches Allah, but rather the piety of the person making the sacrifice: *لَنْ يَبَالِ اللَّهُ لِحُومِهَا وَلَا دِمَائِهَا وَلَكِنْ يَبَالُهُ النَّقْوَى مِنْكُمْ* ("It is not their flesh or their blood that reaches Allah, but it is your piety that reaches Him", Q.S. al-Ḥajj [22]: 37)¹. This clarification explicitly shifts the focus of the sacrifice ritual from its outward form (the slaughter and distribution of meat) to its inner and social purpose (piety and the common good). In other words, the sacrifice was designed from the outset as a ritual filled with ethical and social significance; as thus, its administration should ensure that the meat—and the wider benefits—actually reach those who are entitled to them.²

Problems arise when the practice of sacrifice at grassroots level tends to be limited to a short-term charitable model. The literature on community development distinguishes between two fundamentally different service paradigms: the charity paradigm, which treats the community as passive recipients, and the social change paradigm, which treats the community as active, empowered agents.³ This distinction is relevant to understanding the practice of qurbān: is it merely a means of fulfilling an obligation and distributing animal protein for a brief period, or does it serve as a catalyst for the sustainable mobilisation of a community's assets and capacities? It is this shift from a charitable service to a transformative one that constitutes the key challenge in the contemporary management of qurbān.⁴

Previous studies on the sacrifice can be categorised into three strands. Firstly, fiqh studies that examine the legal rulings, conditions and procedures of the sacrifice in a normative manner, including its social dimension as a means of reinforcing the value of solidarity.⁵ Secondly, studies of Islamic philanthropy that regard qurbān, zakat and sadaqah as expressions of social piety with deep roots in the history of Islam in Indonesia, and which

¹ Kementerian Agama Republik Indonesia, *Al-Qur'an Dan Terjemahnya: Edisi Penyempurnaan 2019* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2019).

² Raka Noviantri et al., "Qurban Sebagai Sarana Penguatan Nilai-Nilai Kebersamaan Dalam Masyarakat," *Akhlak: Jurnal Pendidikan Agama Islam Dan Filsafat* 2, no. 1 (2024): 98–109, <https://doi.org/10.61132/akhlak.v2i1.284>.

³ Keith Morton, "The Irony of Service: Charity, Project and Social Change in Service-Learning," *Michigan Journal of Community Service Learning* 2, no. 1 (1995): 19–32.

⁴ Tania D Mitchell, "Traditional vs. Critical Service-Learning: Engaging the Literature to Differentiate Two Models," *Michigan Journal of Community Service Learning* 14, no. 2 (2008): 50–65.

⁵ Noviantri et al., "Qurban Sebagai Sarana Penguatan Nilai-Nilai Kebersamaan Dalam Masyarakat."

are now gaining momentum through modern institutions and digital media.^{6 7} Thirdly, a study of community development that examines asset-based community development and service-learning as empowerment methodologies.^{8 9}

Between these three strands lies a gap that has yet to be fully addressed. Studies in fiqh generally focus on normative and ritual aspects; studies in philanthropy often concentrate on zakat and cash donations rather than qurbān; whilst studies in community development rarely examine these practices through the framework of the objectives of Sharia (maqāṣid al-sharī‘ah). Furthermore, the cross-border management of qurbān—where donors from one country fund qurbān that is slaughtered and distributed in another country through structured academic and social institutions—has received almost no attention as a subject of Islamic studies. Yet this model raises an intriguing theoretical question: how can a form of worship that outwardly appears local and ritualistic become an instrument of empowerment involving a network of global solidarity?

This argument can be further refined by situating the sacrifice within the contemporary discourse on maqāṣid. Some scholars of maqāṣid maintain that Islamic law must be interpreted in a systemic and purpose-oriented manner, rather than solely on the basis of isolated texts; thus, any ritual—including the sacrifice—is assessed on the basis of its contribution to the overall welfare of the Muslim community.¹⁰ Within this framework, questioning whether the qurbān has realised its maqāṣid is not a technical or administrative question, but rather a substantive one concerning the success of the act of worship in achieving the objectives intended by Islamic law. This is what makes an interpretation of the maqāṣid in relation to the practice of qurbān both relevant and urgent.

The novelty of this study lies in its attempt to bridge this gap. Using the Tebar Qurban 1447 H Program as a case study, this research examines the practice of qurban not as a single charitable event, but as a node within an ecosystem of da’wah, education and social work managed institutionally across national borders, and analyses it through an integrated framework of maqāṣid al-syarī‘ah and Islamic philanthropy. This interpretation of the maqāṣid—which centres on the preservation of religion, life and property—allows the qurban to be assessed not merely by the quantity of meat, but by the extent to which it realises the public interest and the empowerment of the Muslim community.¹¹

Against this background, this study aims to address two research questions. Firstly, what is the model for managing the qurbān ritual within the Tebar Qurban 1447 H Program as a form of cross-national philanthropic collaboration? Secondly, how is the transformation of qurbān from a charitable paradigm towards empowerment analysed from the perspectives of maqāṣid al-syarī‘ah and Islamic philanthropy? In line with this, the objective of this study is to describe this collaborative model of qurbān management and to analyse the

⁶Amelia Fauzia, *Faith and the State: A History of Islamic Philanthropy in Indonesia* (Leiden: Brill, 2013).

⁷ Najib Kailani and Martin Slama, “Accelerating Islamic Charities in Indonesia: Zakat, Sedekah and the Immediacy of Social Media,” *South East Asia Research* 28, no. 1 (2020): 70–86, <https://doi.org/10.1080/0967828X.2019.1691939>.

⁸ John P Kretzmann and John L McKnight, *Building Communities from the Inside Out: A Path Toward Finding and Mobilizing a Community’s Assets* (Evanston, IL: ABCD Institute, Northwestern University, 1993).

⁹ Andrew Furco, “Service-Learning: A Balanced Approach to Experiential Education,” in *Expanding Boundaries: Serving and Learning* (Washington, DC: Corporation for National Service, 1996), 2–6.

¹⁰Jasser Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach* (London: International Institute of Islamic Thought, 2008).

¹¹Auda., *Maqasid al-Shariah*, 20–25.

transformation of its meaning through the maqāṣid framework, thereby gaining a comprehensive understanding of the potential of qurbān as an instrument for the empowerment of the Muslim community.

Method

This research uses a qualitative paradigm, employing field research and an instrumental case study design. A case study was chosen because the research questions are of a 'how' nature regarding a contemporary phenomenon whose boundaries cannot be clearly separated from its context, namely the organisation of qurbān, which is integrated with da'wah and empowerment activities in the target village. It is termed 'instrumental' because the case of the Tebar Qurban 1447 H Program was not studied solely for its own sake, but rather as a means of understanding a broader issue, namely the transformation of qurban from a charitable act towards empowerment.

The case studied is the Tebar Qurban 1447 H Program, which was integrated into the Qafilah Dakwah activities. It was carried out over approximately ten days, from 17 to 28 May 2026, with the peak of the sacrifice on 10 Zulhijah 1447 H, coinciding with Wednesday, 27 May 2026. The research covered fifteen target villages spread across several regencies and cities in North Sumatra Province, primarily in the regencies of Deli Serdang, Langkat, Simalungun and Karo. The activity locations include the sub-districts of Kutalimbaru, Tanjung Morawa, Perbaungan and Batang Kuis, as well as Berastagi, Tembung, Sumber Melati Diski and Mencirim. Full details of the fifteen target villages, along with their respective sub-districts and regencies, are documented in the program committee's report.¹² Subjek penelitian meliputi panitia penyelenggara, lima belas kelompok mahasiswa pelaksana (masing-masing beranggotakan lima orang), dai pendamping, serta perangkat dan warga desa binaan.

The research subjects included the organising committee, fifteen student implementation groups (each comprising five members), accompanying religious leaders, as well as village officials and residents of the mentored villages.

Data sources comprised primary and secondary data. Primary data were collected using three techniques: participatory observation on a series of activities in the field; a documentary study of committee reports, group diaries, and photographic and administrative records; and interviews with key informants—including committee members, religious mentors, student representatives, and community leaders—to explore the meaning and dynamics behind the figures. All informants participated voluntarily after receiving an explanation of the research objectives and giving their verbal informed consent; the identities of the informants were anonymised and all data was used solely for academic purposes to ensure confidentiality. Secondary data comprised fiqh literature, studies on maqāṣid al-syarī'ah, and literature on Islamic philanthropy and community development, which formed the theoretical framework. Data analysis was conducted interactively following the model proposed by Miles, Huberman and Saldaña, which encompasses the stages of data condensation, data presentation, and the drawing and verification of conclusions, all of which took place simultaneously throughout the research.¹³ Simple quantitative data—the number of activities, beneficiaries, worshippers and sacrificial animals—are presented descriptively to illustrate achievements, whilst qualitative data are analysed thematically. Furthermore, the findings are interpreted through the analytical framework of al-Shātībī's maqāṣid al-sharī'ah, categorised into the levels of *darūriyyāt*, *hajjiyyāt* and *tahsinīyyāt*, and integrated with the theories of Islamic philanthropy and

¹² Daftar lengkap kelima belas desa binaan beserta kecamatan dan kabupatennya tercantum dalam laporan dokumentasi panitia Qafilah Dakwah dan Tebar Qurban 1447 H.

¹³ Matthew B Miles, A Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, 3rd ed. (Thousand Oaks, CA: SAGE Publications, 2014).

community empowerment.¹⁴ The validity of the data is ensured through source triangulation and methodological triangulation, namely by comparing the results of observations, documentation and interviews until consistent conclusions are reached.

Result and Discussion

The Anatomy of Cross-Border Philanthropic Collaboration

The Anatomy of Cross-Border Philanthropic Collaboration

The first finding relates to the collaborative structure underpinning the programme. Tebar Qurban 1447 H emerged from the organic interconnection of three cross-national institutions. STAI As-Sunnah Deli Serdang, established in 2012 in Tanjung Morawa, acts as the academic organiser, providing human resources—students—and an academic framework. The Arrisalah Humanitarian Care Foundation, a da'wah and social organisation that oversees the campus and has a track record of constructing over a hundred mosques and deploying da'is across various regions of Sumatra, provides a network of supported villages and ensures the sustainability of da'wah activities. Meanwhile, the Bayaan Association of Singapore, a non-profit organisation with a history of sacrifice partnerships with the Arrisalah Foundation, acts as a philanthropic donor supporting the provision of sacrificial animals.

This complementary division of roles is no coincidence, but rather a prerequisite for successful collaborative governance. The history of cooperation that has been established, the clarity of each party's role, and the balance of resource contributions are key factors in the effectiveness of cross-organisational collaboration.¹⁵ The pattern that has emerged in this program is similar to a tripartite collaboration model—a kind of 'triple helix'—which links academic, community and philanthropic institutions within a single ecosystem of public good. The helix collaboration framework was originally formulated to link multiple development actors; in this program, the framework has been adapted to a three-actor configuration, namely the university, the foundation and the donor.¹⁶ What makes it distinct from ordinary sectoral partnerships is its unifying value: the three institutions are connected not merely by shared interests, but by the bonds of ukhuwah islamiyah and a shared commitment to the common good, thereby giving the collaboration a theological basis of legitimacy alongside its managerial legitimacy.

This tripartite structure also resolves a classic issue in Qurbani philanthropy, which is the disconnect between the source of funds and the point of distribution. In many cases, donors channel funds without any certainty that the meat actually reaches those entitled to it and without any involvement in the accompanying social process. In this programme, the Bayaan Association, as the donor, is connected via the Arrisalah Foundation—which has a network of supported villages—and the programme is implemented by students from STAI As-Sunnah who are physically present on the ground. It is this unbroken chain of trust—from the donor, through the intermediary organisation, to the implementers—that guarantees accountability in the distribution process, a prerequisite which, in collaborative governance, is referred to as a commitment to the process and shared transparency.¹⁷

¹⁴ Abū Ishāq al-Shāṭibī, *Al-Muwāfaqāt Fī Uṣūl Al-Sharī'ah*, ed. 'Abd Allāh Darāz (Beirut: Dār al-Kutub al-'Ilmiyyah, 2004).

¹⁵ Chris Ansell and Alison Gash, "Collaborative Governance in Theory and Practice," *Journal of Public Administration Research and Theory* 18, no. 4 (2008): 543–71, <https://doi.org/10.1093/jopart/mum032>.

¹⁶ Hiliana A Muhyi et al., "The Penta Helix Collaboration Model in Developing Centers of Flagship Industry in Bandung City," *Review of Integrative Business and Economics Research* 6, no. 1 (2017): 412–17.

¹⁷ Ansell and Gash, "Collaborative Governance in Theory and Practice."

Furthermore, this collaboration features an institutionally efficient division of labour: the university contributes human capital and an academic framework, the foundation contributes social capital in the form of networks and local legitimacy, whilst the donor contributes financial capital. All three converge on a single agenda which, within the framework of helix collaboration, is understood as cross-actor synergy to generate shared value.¹⁸ Interestingly, this synergy is driven not by market logic, but by the logic of virtue (*birr*) and brotherhood; thus, this tripartite collaboration model takes on the distinctive character of Islamic philanthropy, setting it apart from secular development partnerships in general.

This institutional context places the program within a broader framework than just an annual activity. STAI As-Sunnah, as a higher education institution specialising in Islamic studies and the Arabic language, views community service as a field for the practical application of academic knowledge. The Arrisalah Foundation, with its long-term da'wah orientation, regards each village under its care as a trust whose sustainability must be safeguarded. The Bayaan Association, as a philanthropic partner, regards the distribution of qurbani as part of its socio-religious commitment. The convergence of these three orientations—academic, da'wah and philanthropic—gives the programme a depth of meaning not found in ordinary qurbani activities, as each actor brings its institutional mission to bear within a shared agenda.

Management Models: ABCD and the Service-Learning Cycle

The second finding concerns the model for managing the sacrifice. This program is not designed merely as a distribution of meat, but rather as a process that integrates the Asset-Based Community Development (ABCD) approach with the service-learning cycle. Unlike a needs-based approach, which starts from a list of deficiencies, ABCD begins with the mapping and mobilisation of assets already possessed by the community.¹⁹ In the context of the target village, the key assets mobilised include the mosque as a hub for activities, local religious preachers and mosque committee members, religious study groups, and community participation. The program is organised according to five stages (5-D) derived from the Appreciative Inquiry approach—commonly combined with ABCD—namely Define, Discovery, Dream, Design and Destiny—and synchronised with the three stages of service-learning: preparation, service delivery and reflection.²⁰

During the Define stage, students, together with village officials and mosque committee members, establish the program's focus and shared agenda. The Discovery stage serves as a platform for mapping the village's assets: the condition of the mosque, the number of worshippers, the availability of Quran teachers, and the children's and youth communities. The Dream and Design phases formulate a shared vision and draw up a work plan—covering Qur'an teaching, leading prayers, short religious talks and sermons, studies on the fiqh of sacrifice, skills training, and the slaughter schedule—whilst building trust, which is a prerequisite for effective collaboration.²¹ The Destiny phase involves the implementation of the entire programme, culminating in the slaughter and distribution of meat, with sustainability ensured through ongoing support from Arrisalah Foundation's resident preachers following the program's conclusion.

¹⁸ Muhyi et al., "The Penta Helix Collaboration Model in Developing Centers of Flagship Industry in Bandung City."

¹⁹ Kretzmann and McKnight, *Building Communities from the Inside Out: A Path Toward Finding and Mobilizing a Community's Assets*.

²⁰ Moh. Mufid Muwaffaq al-Kautsari, "Asset-Based Community Development: Strategi Pengembangan Masyarakat," *Empower: Jurnal Pengembangan Masyarakat Islam* 4, no. 2 (2019): 259–78, <https://doi.org/10.24235/empower.v4i2.4572>.

²¹ Ansell and Gash, "Collaborative Governance in Theory and Practice."

Each group received financial support of Rp2,730,000 and was provided with three sacrificial animals (sheep or goats) sponsored by the Bayaan Association, bringing the total number of sacrificial animals managed to 45. The quantitative outcomes of the ten-day programme are summarised in Table 1.

No	Type of Activity	Number of Activities	Beneficiaries
1	Lectures & teaching	1.014	17.197 attendees
2	Friday sermons	21	1.117 worshippers
3	Slaughter and distribution of sacrificial animals	45 animals	15 targeted villages

Table 1. Summary of achievements of the *Qafilah Dakwah and Tebar Qurban 1447 H* activities (source: organising committee's documentation report).

Note: The figures for beneficiaries represent the cumulative attendance (participant-visits) across all activities over ten days, not the number of unique individuals; therefore, repeat attendance by the same person is possible; data is sourced from the organising committee's documentation report.

These figures demonstrate a high concentration of benefits. Activities are not limited to the moment of slaughter, but span ten days and encompass a variety of initiatives—teaching Iqra' and Tahsin, leading the five daily prayers, short religious talks, studies on the fiqh of sacrifice, and practical skills training such as graphic design and coffee-making for the mosque's youth. This variety serves as an initial indication that the qurbān functions as a hub that mobilises the village's diverse assets, rather than as a single, stand-alone activity. It is this finding that will be explored further through the maqāṣid framework in the following section. Behind these figures lies a qualitative texture that is important to note. In a number of villages, activities began with low congregational participation, but this gradually increased as students consistently led prayers and opened up spaces for dialogue. In other villages, mosque youth who had previously been inactive became active again after being involved in skills training. Such dynamics are not apparent from quantitative summaries, but are in fact at the heart of the empowerment process—namely, the mobilisation of previously latent social capital into active engagement. Participatory observation and group diaries served as the primary sources for capturing these shifts, which were subsequently confirmed through interviews with preachers and local leaders.

Note: qualitative data was collected from the diaries of fifteen groups, field observations and interviews with key informants, and was then triangulated before being interpreted.

Sacrifice within the Framework of Maqāṣid al-Syarī'ah: From Ritual to the General Public Interest

The core of this research analysis lies in the interpretation of the maqāṣid. Within al-Syāṭibī's framework, the Shari'ah is established for the benefit of humankind, which is organised into three levels: *ḍarūriyyāt* (primary needs that ensure the sustenance of life), *ḥājīyyāt* (secondary needs that alleviate hardship), and *taḥsīniyyāt* (tertiary needs that enhance virtue).²² The five pillars of *ḍarūriyyāt*—the preservation of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-naḥs*), reason (*ḥifẓ al-'aql*), progeny (*ḥifẓ al-nasl*), and wealth (*ḥifẓ al-māl*)—serve as a reference for assessing the extent to which a practice fulfils the objectives of Sharia.

Viewed from this perspective, the ritual of sacrifice should not be judged merely on the validity of the ritual itself, but on the extent to which it fulfils its maqāṣid. The Qur'an's assertion that what reaches Allah is piety, not flesh and blood (Q.S. al-Ḥajj [22]: 37), explicitly

²² al-Shāṭibī, *Al-Munafaqāt Fi Uṣūl Al-Sharī'ah*.

directs our assessment towards the purpose (*maqṣad*) behind the form (*ṣūrah*).²³ Thus, the practice of sacrifice that stops at the temporary distribution of meat merely scratches the surface of the ritual; it has not yet fully embraced the higher objectives, namely the preservation of life through the provision of adequate nutrition, the strengthening of religion through public display and da'wah, and the preservation of wealth through the redistribution of prosperity.

It is at this point that the Tebar Qurban Programme 1447 H demonstrates a significant shift. Firstly, at the level of *ḥifẓ al-nafs*, the distribution of 45 sacrificial animals to communities in fifteen villages meets the need for animal protein, which is scarce for some residents—a realisation of public interest at the *ḍarūrī* level concerning the sustenance of life. Secondly, at the level of *ḥifẓ al-dīn*, a series of 1,014 da'wah and educational activities and 21 Friday sermons re-established the mosque as a centre for religious guidance, thereby making the qurban a gateway to strengthening the residents' faith. Thirdly, at the level of *ḥifẓ al-māl*, the flow of resources from Singaporean donors to remote communities in Sumatra constitutes a form of wealth redistribution that transcends regional boundaries.

In addition to these three pillars, the programme also addresses two other *ḍarūrī* pillars, albeit to varying degrees. The preservation of reason (*ḥifẓ al-'aql*) is evident in a series of educational activities—Qur'anic instruction and recitation (*tahsīn*), studies on the jurisprudence of sacrifice (*qurban*), and skills training such as graphic design and coffee brewing for mosque youth—which foster both religious literacy and life skills. As for the preservation of the lineage (*ḥifẓ al-nasl*), this is implicit in the cross-generational involvement: children, teenagers and parents all take part in the activities, ensuring that religious values and solidarity are passed down continuously. The emphasis on these five pillars demonstrates that the benefits generated by the programme are comprehensive, although this analysis places primary emphasis on *ḥifẓ al-dīn*, *al-nafs* and *al-māl*, which are most prominent in the field data.²⁴

More importantly from a theoretical perspective, this program shifts the concept of sacrifice from the scope of *tahsīnī* (the perfection of individual worship) towards the realisation of more substantial social benefits. The perfection of social deeds (*tahsīn al-'amal al-ijtimā'ī*) becomes an integral part of the *maqāṣid* when it fosters the independence and empowerment of the community.²⁵ Thus, interpreting qurbān through the lens of the *maqāṣid* provides a theological justification for the shift from a charitable paradigm towards an empowerment paradigm: the purpose of the Shari'ah is not merely the performance of rituals, but the realisation of sustainable public welfare.

This interpretation of the *maqāṣid* also addresses the criticism that an asset-based approach risks undermining structural accountability. Within the framework of Sharia, empowerment does not negate the obligation of redistribution; rather, the two complement one another. The qurbān facilitates redistribution (meeting urgent needs through the distribution of meat), whilst the programme of da'wah, education and skills training builds capacity (long-term empowerment). It is this synthesis that ensures the programme does not become trapped at either extreme—whether purely charitable or empowerment that neglects urgent needs—but rather combines both, as intended by the levels of *ḍarūrī* and *ḥājī* within the *maqāṣid*.

²³ Noviandri et al., “Qurban Sebagai Sarana Penguatan Nilai-Nilai Kebersamaan Dalam Masyarakat.”

²⁴ Bandingkan al-Shāṭibī, *Al-Muwafaqāt Fī Uṣūl Al-Shari'ah*, mengenai cakupan kelima poros *ḍarūriyyāt*.

²⁵ Muḥammad al-Tāhir Ibn 'Ashūr, *Maqāṣid Al-Shari'ah Al-Islāmiyyah* (Jordan: Dār al-Nafā'is, 2001).

Fiqh of Distribution and Beneficiary Equity

One of the findings that reinforces the maqāṣid dimension of the program is the distribution management system, which emphasises equity and precision in targeting beneficiaries. Meat is not distributed randomly, but through an organised process of beneficiary registration, weighing and packaging. From a fiqh perspective, this precision is not merely a technical matter, but rather the embodiment of the principles of justice (*‘adālah*) and trustworthiness in the management of assets intended for the public welfare.²⁶ Slaughter and processing that take hygiene and health into account also reflect Islamic etiquette in the treatment of animals intended for slaughter, whilst ensuring the quality of the benefits received by the community. This distributive justice has a strong theological basis. The ritual of sacrifice in the fiqh tradition requires that the meat be distributed to the poor and needy and to relatives, rather than being hoarded by a particular group. When management is entrusted to a committee that is trained and connected to the local community, the risk of the aid being misdirected can be minimised, and the Sharia’s intention that the benefits reach those most in need can be realised. Thus, professionalism in the management of qurbān is not merely a managerial requirement, but rather part of the effort to realise the maqāṣid, for the objectives of Sharia cannot be achieved without adequate means (*wasīlah*).

This finding complements the previous argument: the transformation of qurbān from a charitable act towards empowerment occurs not only at the programme level (through da’wah and training), but also at the level of distribution itself (through the accuracy and fairness of distribution). Both are expressions of the public interest orientation that forms the spirit of the maqāṣid al-sharī’ah.

It is important to emphasise that this interpretation of the maqāṣid does not deny the validity of the ritual of sacrifice itself. The outward forms of worship—intention, the requirements for the animal, and the time of slaughter—remain the foundation that must not be overlooked; the maqāṣid operate in addition to, rather than in place of, the established rules of fiqh. What the maqāṣid framework offers is a broadening of horizons: once the ritual has been validly performed, the next question is to what extent it promotes the public good. In other words, the relationship between form (*ṣūrah*) and purpose (*maqṣad*) is complementary, not contradictory. The Tebar Qurban 1447 H program upholds both: the ritual is performed correctly, whilst its social purpose is maximised through structured management.²⁷

From this perspective, the weakness of purely charitable qurban practices does not lie in the invalidity of the ritual, but rather in the squandering of its potential for public good. The meat that is distributed does fulfil part of the purpose (providing immediate benefit), but it leaves a greater potential—the strengthening of faith, capacity and self-reliance—untapped. Thus, the shift towards empowerment is not a deviation from the purpose of the sacrifice, but rather a refinement of it. This is the central theological argument put forward by this study: empowerment is the path towards a more complete realisation of the maqāṣid of the sacrifice.

From Passive Recipients to Active Participants: The Realisation of Empowerment

Analysed through the ABCD framework, the programme successfully shifted the focus from a deficit approach to an asset-based approach. The mosque was reactivated as a hub for activities, local Quran teachers were involved, and residents participated in the slaughter, skinning, cutting, weighing and distribution of the meat. It is this involvement of residents as active participants that distinguishes the programme from a purely charitable model, in

²⁶ Yūsuf al-Qaradāwī, *Fiqh Al-Zakāh: Dirāsah Muqāranah Li-Aḥkāmihā Wa-Falsafatihā* (Beirut: Mu’assasat al-Risālah, 2000).

²⁷ Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach*.

line with the shift from ‘clients’ to ‘citizens’ in community development.²⁸ In terms of *maqāṣid*, this participation fosters empowerment that preserves the dignity (*karamah*) of the beneficiaries, as they are not positioned as objects of pity, but as partners who help to manage the distribution of aid.

Empowerment within this framework has material, psychological and social dimensions. Empowerment is understood as both a process and an outcome that involves strengthening citizens’ capacity, control and participation in matters concerning themselves.²⁹ In the Indonesian context, empowerment is aimed at enabling communities to meet their own needs and voice their aspirations independently.³⁰ The collective management of meat strengthens social capital and a sense of community—outcomes of empowerment that are difficult to measure in material terms but whose impact is tangible, and which, in the language of social jurisprudence, reflect the spirit of *ta’āwun ‘alā al-birr* (mutual assistance in righteousness).

The capacity for self-reliance that grows from this participation is cumulative. Residents who have been involved in the collective management of sacrificial meat gain experience in organising, negotiating and managing shared resources—capacities that can be transferred to other community activities beyond the sacrificial season. Thus, the benefits of the programme extend beyond the distribution of meat and permeate the strengthening of the village’s social capital in general. It is this social capital that, in the long term, forms the foundation of self-reliance, as communities accustomed to mutual cooperation are better prepared to tackle subsequent collective challenges without always relying on external intervention.³¹

Furthermore, this form of empowerment that upholds dignity is in line with the principle that, in Islam, giving should ideally uplift the recipient, not diminish them. The hand that gives is indeed more noble, but the hand that receives is also honoured; and the highest form of honour is when the beneficiary is gradually able to become a giver in their own right. Programs that involve community members as managers—rather than merely as recipients—pave the way towards this outcome. Thus, empowerment does not conflict with the spirit of charity and sacrifice, but rather represents the culmination of their realisation, for the ultimate goal of Islamic philanthropy is not to perpetuate dependency, but to foster self-reliance with dignity.

Cross-Border Islamic Philanthropy and the Expansion of Takaful

From the perspective of Islamic philanthropy, this programme puts into practice the principles of *takāful* (mutual support) and the redistribution of wealth, which lie at the heart of Islamic social teachings.³² Islamic philanthropy in Indonesia has a long history as an expression of social piety that links faith with care for one’s fellow human beings.³³ A distinctive feature of Tebar Qurban 1447 H is its cross-border dimension: the involvement of donors from Singapore extends the reach of solidarity beyond geographical boundaries,

²⁸ Alison Mathie and Gord Cunningham, “From Clients to Citizens: Asset-Based Community Development as a Strategy for Community-Driven Development,” *Development in Practice* 13, no. 5 (2003): 474–86, <https://doi.org/10.1080/0961452032000125857>.

²⁹ Marc A Zimmerman, “Psychological Empowerment: Issues and Illustrations,” *American Journal of Community Psychology* 23, no. 5 (1995): 581–99.

³⁰ Edi Suharto, *Membangun Masyarakat Memberdayakan Rakyat: Kajian Strategis Pembangunan Kesejahteraan Sosial Dan Pekerjaan Sosial* (Bandung: Refika Aditama, 2005).

³¹ Mathie and Cunningham, “From Clients to Citizens: Asset-Based Community Development as a Strategy for Community-Driven Development.”

³² al-Qaraḍāwī, *Fiqh Al-Zakāh: Dirāsah Muqāranah Li-Aḥkāmihā Wa-Falsafatihā*.

³³ Fauzia, *Faith and the State: A History of Islamic Philanthropy in Indonesia*.

enabling believers in one country to help meet the needs of their brothers and sisters in another. This phenomenon reflects the acceleration of contemporary Islamic philanthropy, which is becoming increasingly institutionalised and transcending regional boundaries.³⁴ Theologically, this expansion of *takāful* is rooted in the concept of *ukhuwah islamiyah*, which knows no territorial boundaries: Muslims are likened to a single body whose members share one another's feelings. Thus, the *qurbān* funded from Singapore and slaughtered in the villages of North Sumatra is not merely a philanthropic transaction, but a concrete manifestation of brotherhood in faith. Within the framework of *maqāṣid*, such a transnational solidarity network broadens the scope of *ḥifẓ al-nafs* and *ḥifẓ al-māl* from the local to the global Muslim community, thereby multiplying the resulting public benefit. This cross-national dimension also has implications for the concepts of ownership and collective responsibility. When a Muslim in Singapore makes a sacrifice through an organisation that distributes it in North Sumatra, they are in fact extending the scope of their social responsibility beyond their immediate community. This practice challenges the tendency towards localised and sporadic philanthropy, replacing it with an institutionalised, measurable and cross-territorial model—precisely the direction identified as a characteristic of contemporary Islamic philanthropy, which is becoming increasingly organised.³⁵ From the perspective of *maqāṣid*, this expansion increases the scale of public benefit without compromising the accuracy of targeting, provided it is supported by trustworthy institutions.

Service-Learning as Tarbiyah and Character Building for Dai

For participating students, the programme serves as a comprehensive service-learning environment—a structured educational experience that combines community service with reflection to enrich academic understanding and civic responsibility.³⁶ Through leading prayers, delivering sermons, teaching children and organising the *qurbani*, students directly apply the knowledge they have learnt on campus in real-life situations. This is the educational dimension of the programme: it forges both competence and character, linking knowledge with action.

The reflective component is what distinguishes service-learning from ordinary voluntary work.³⁷ Daily journals documenting challenges and solutions—from limited equipment and power cuts to low initial participation among the congregation—serve as a medium for reflection that hones students' problem-solving, communication and adaptability skills. This experience fosters soft skills and resilience that are difficult to acquire in the classroom, whilst reinforcing the students' identity as *da'is* and agents of social change. Within the framework of *maqāṣid*, the training of these *da'i* cadres constitutes a long-term investment in *ḥifẓ al-dīn*, as the sustainability of *da'wah* depends on the availability of competent and principled practitioners.

Thus, this programme exemplifies the characteristic reciprocity of service-learning: the community benefits from the services provided, whilst students gain authentic learning experiences. Both come together in the same arena, so that the *qurbani* ritual serves a dual purpose—as a means of community empowerment and, at the same time, a vehicle for the character education of prospective *ulama* and *da'is*. This is a concrete manifestation of the

³⁴ Kailani and Slama, "Accelerating Islamic Charities in Indonesia: Zakat, Sedekah and the Immediacy of Social Media."

³⁵ Kailani and Slama.

³⁶ Robert G Bringle and Julie A Hatcher, "Implementing Service Learning in Higher Education," *The Journal of Higher Education* 67, no. 2 (1996): 221–39.

³⁷ Janet Eyler and Dwight E Giles Jr., *Where's the Learning in Service-Learning?* (San Francisco: Jossey-Bass, 1999).

Tridharma of Higher Education, which does not stop at rhetoric but is realised in measurable and meaningful practice.³⁸

Critical Reflection: The Tension Between Charitable and Transformative Approaches and Sustainability

A balanced analysis requires an awareness of limitations. Asset-based approaches must be carefully managed so as not to overlook the structural issues underpinning poverty in the target villages; empowerment that focuses solely on internal assets risks obscuring inequalities stemming from factors beyond the community's control.³⁹ Similarly, to avoid remaining confined to a charitable paradigm, the distribution of meat should ideally be followed up with more productive and sustainable follow-up programs.

In this program, sustainability is pursued through the presence of permanent da'is from the Arrisalah Foundation who continue post-program mentoring, ensuring that the impact of the activities is not interrupted after the Qafilah Dakwah period. It is this ongoing support that shifts the programme from merely an annual charitable event towards a longer-term process of social transformation. From the perspective of maqāṣid, sustainability (istimrāriyyah) is a prerequisite for ensuring that the public interest initiated is not merely fleeting, but is maintained over time. Thus, the model implemented demonstrates an effort to combine the power of short-term charitable work with a vision of long-term empowerment—a synthesis that aligns with the objectives of Islamic law to realise enduring public benefit.

Methodological limitations must also be acknowledged honestly. As a single-case study, the findings of this research are not intended to be statistically generalised, but rather to provide an analytical generalisation of a theoretical proposition—namely, that charity can be transformed into an instrument of empowerment when managed within the framework of maqāṣid.⁴⁰ Impact measurement in this programme also remains based on process and output data (the number of activities and beneficiaries), rather than on measurable outcome indicators and long-term impacts. Consequently, claims regarding community empowerment here are indicative in nature and require verification through longitudinal research. Acknowledgement of these limitations simultaneously opens the door to a follow-up research agenda that is empirically stronger.

Nevertheless, it is precisely in concrete cases such as this that the maqāṣid framework gains its empirical grounding. Discourse on maqāṣid often remains at a normative and philosophical level; this study brings it into the realm of practice by demonstrating how the objectives of sharia can be discerned within a real-world programme. This contribution—bringing together the theory of maqāṣid with the practice of philanthropy and empowerment—constitutes the added value of this study, whilst also presenting a challenge for future researchers to develop more systematic maqāṣid-based evaluation tools for social acts of worship.

Theoretically, this case contributes a conceptual model that can be formulated as 'maqāṣid-based sacrifice': the act of sacrifice designed from the outset not merely to fulfil an obligation, but to achieve the sustainable preservation of life, religion and wealth through institutional collaboration, community participation and post-programme support. This model identifies four components as its pillars: trustworthy cross-stakeholder collaboration, the mobilisation

³⁸ Bringle and Hatcher, "Implementing Service Learning in Higher Education."

³⁹ Mary A MacLeod and Akwugo Emejulu, "Neoliberalism with a Community Face? A Critical Analysis of Asset-Based Community Development in Scotland," *Journal of Community Practice* 22, no. 4 (2014): 430–50, <https://doi.org/10.1080/10705422.2014.959147>.

⁴⁰ Yin, *Case Study Research and Applications: Design and Methods*.

of local assets, the internalisation of values through educated practitioners, and the assurance of sustainability. These four elements work synergistically to shift the sacrifice from an event to a process, from a charitable act to a transformation. This framework also serves as a proposal for other Islamic philanthropy organisations seeking to enhance the impact of the sacrifice ritual beyond its ceremonial boundaries.

Conclusion

This study concludes two points in line with its research questions. Firstly, the model for managing qurbani sacrifices under the Tebar Qurban 1447 H Programme takes the form of a complementary cross-border philanthropic collaboration between STAI As-Sunnah Deli Serdang (academic organiser), the Arrisalah Humanitarian Care Foundation (da'wah and sustainability network), and the Bayaan Association of Singapore (donor), which is operationalised through the integration of the ABCD approach with the service-learning cycle, with the following achievements—at the output level (outputs)—1,014 da'wah-education activities and 17,197 participant attendances, 21 Friday sermons attended by 1,117 worshippers, as well as the management and distribution of 45 sacrificial animals across fifteen supported villages.

Secondly, viewed from the perspective of maqāṣid al-syarī'ah and Islamic philanthropy, this program shows a transformation of the qurbān from a charitable paradigm towards empowerment: the focus has shifted from ritual forms towards the realisation of public interest—the preservation of life through nutritional provision, the preservation of religion through da'wah and guidance, and the preservation of wealth through cross-border redistribution—whilst positioning residents as active participants and training students as future da'wah leaders. The novelty of this study lies in its collaborative, cross-national analysis of the qurbān through the maqāṣid framework, which provides theological justification for this shift.

It is recommended that similar programmes be strengthened through more systematic data documentation and the establishment of measurable outcome indicators—such as changes in levels of religious participation, improvements in the economic capacity of beneficiary families, and the sustainability of activities following the programme—rather than merely focusing on the number of activities and attendance figures. Further research is specifically recommended to adopt a longitudinal study design to verify the sustainability of empowerment over time, as well as to formulate a maqāṣid-based model for the evaluation of social worship that can be applied more widely.

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