

Qurban Innovation Due to The Covid-19: Experiences from Indonesia

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Abstract: *This article aims to elaborate the innovations on the Qurban procession during the Covid-19 pandemic by following health protocols. The approach employed is normative-empirical by looking at the texts of revelation, the views of scholars, fatwa products, government policies and relevant journals, online news and the realities that occur in society. The result of the study found that the innovation of of Qurban procession consists of 3 parts. First, the payment system is done by collaborating with online payment services. Second, the process of slaughtering specified to certain locations that meet health protocols. third, distribution of qurban products is in collaboration with online transportation providers. These innovations are a response to the Government's policy through the relevant ministries to issue a circular to continue to carry out the slaughter of sacrificial animals in a safe location and able to break the chain of the spread of Covid-19. MUI and Muhammadiyah also issued fatwa products in which there was no significant difference. Government policies and existing fatwa products continue to comply with one of the religious teachings every year by implementing the slaughter of sacrificial animals with strict provisions in accordance with health protocols.*

Keywords: *Qurban; Slaughter; innovation; COVID-19*

1. INTRODUCTION

Indonesian citizens are a religious society. The Covid-19 pandemic situation has changed many things, including the religious aspect. One has an impact facing Eid al-Adha 1441 H is related to the implementation of qurbani for the Muslim community. This impact is increasingly felt because the economy of some Muslims has experienced a slight decline and it is recommended that they continue to carry out religious teachings related to the order to sacrifice. This commandment of sacrifice for those who are able shows that Muslims are trained to care and strengthen humanity, hone sensitivity to social problems and teach mutual compassion for others.

The Qur'anic evidence which commands the order to sacrifice stated

فَصَلِّ لِرَبِّكَ وَأَنْحَرْ

Meaning:

“So, pray to your Lord and sacrifice [to Him alone]”

This verse indicates that the command to sacrifice is something that is highly recommended to be fulfilled. Muslims who slaughter sacrificial animals such as camels, cows and goats will essentially add to the values of piety, patience and sincerity in carrying out religious teachings. Thus, Muslims are still required to carry out obedience in the form of orders to sacrifice on Eid al-Adha even in the conditions of the Covid-19 pandemic.

In the current situation of the Covid-19 pandemic, adjustments will be made in all aspects of the implementation of qurbani this year. The results of the slaughter of sacrificial animals, which are dominated by cows and goats in Indonesia, are usually put into small bags and then distributed to those who are entitled. Automatically, such a division would create crowds that violated health protocols during the Covid-19 pandemic.

The Indonesian government through the relevant ministries issued a circular regarding specific guidelines for the implementation of sacrificial animal slaughter in the midst of this difficult situation. The circular emphasizes that the implementation of sacrificial activities, both selling and slaughtering sacrificial animals still adjusts to new conditions (new normal) by paying attention to preventive measures and controlling the potential spread of Covid-19. In addition to this circular, there are also fatwa products issued by the Indonesian Ulema Council (MUI) and the Muhammadiyah Tarjih Council.

In substance, Muslims are not encouraged to continue to impose their will as in previous years. Indonesian government circulars and MUI fatwa products should be able to provide a deep understanding for Muslims to continue to sacrifice but to follow the guidelines and fatwas issued.

Formally, the command to sacrifice is the sunnah mua'akkadah (the recommended sunnah). Even so, the economic impact caused by Covid-19 is the increase in socio-economic problems and a rise in the poor. There is an assumption stated that to give money to the poor is better than to slaughter sacrificial animals in the midst of difficult situations like this. On the other hand, the order to sacrifice religious teachings has caused turmoil in the hearts of some Muslims. Which should be prioritized, giving alms or sacrifices to slaughtered animals.

The problem arises because there are still Muslims who understand textually rather than contextually. The reality of the life of Muslims in the midst of a pandemic shows that many have experienced economic problems, are lacking and are experiencing increasingly heavier life pressures, of course part of the challenges of worship that are more practical and have a social impact. In this context, social interpretation in the practice of sacrificial worship is important during the Covid-19 pandemic which is still a problem.

Thus, Muslims need a proper system to remain involved in taking the right from the distribution of sacrificial meat. Of course, the system is expected to be different from previous years when the situation was not yet a pandemic. In fact, the new normal phase set by the government recently has not been able to provide certainty of hope and fresh air for economic growth that was hit by the Covid-19 pandemic, conditions are different precisely when Muslims see the stretching of the market for sacrificial animals that is so rife, both on the permanent market. as well as at booths selling sacrificial animals on the side of the road, a condition that seemed unaffected by the Covid-19 pandemic.

The implementation of the slaughter must adapt to the new normal echoed by the Indonesian government. Payment, slaughter and distribution are part of organizing qurban which should have a new pattern during a pandemic. Therefore, this study aims to parse new patterns in the slaughter process carried out by the Indonesian government in synergy with various parties. This research is expected to be a reference for various qurban organizers to improve their qurban management so as to create new innovations

2. METHODOLOGY

Methodologically, this study aims to suppress the level of superficial understanding of Muslims about the nature of sacrifice. This research employs analytical descriptive method using a normative-empirical approach by looking at the texts of revelation, the views of scholars, fatwa products, government policies and relevant journals, online news and the reality that occurs in the middle. community ahead of the day of the implementation of Eid al-qurban 1441 H in the covid-19 pandemic situation and during the sacrifice. This research studied on the experience of Local Government and community organization. This research was conducted a month before the implementation of qurbani until the day of qurbani was completed in 2020 M / 1441 H. The data were elaborated in adequate critical analysis and analytical instruments that were in line with the normative argument.

3. LITERATURE REVIEW

The sacrificial ritual is one of the symbols of several Islamic traditions and is a great worship coupled with prayer. Sacrifice is the naming of animal slaughter as an effort to get closer (taqarrub) to Allah Almighty. on al-nahr with specific terms and conditions. Sacrifice occurs on the day of adha and three days of tasyriq. Thus, sacrifice is one way for Muslims to worship Allah symbolically by slaughtering sacrificial animals and expressing gratitude for all the favors and gifts given and finding the pleasure of Allah SWT.

The argument for sacrifice is stated in several passages of the Koran, among others, contained in QS al-Kautsar: 2, QS al-Hajj: 34-37 and QS al-Shaffat: 102-107. In the hadith there are also many arguments, including the history of Imam Muslim hadith number 1977 in the book about al-adhahi:

إِذَا رَأَيْتُمْ هِلَالَ ذِي الْحِجَّةِ وَأَرَادَ أَحَدُكُمْ أَنْ يُضَحِّيَ فَلْيُمْسِكْ عَن شَعْرِهِ وَأَظْفَارِهِ

Meaning:

If The month of Dzulhijjah comes and one of you wants to slaughter a sacrificial animal, then that person should not cut a bit of his hair and nails.

The proposition of ijmak explains that the scholars agree on the provision of sacrifice. There are no disputes among the scholars regarding the sacrificial law as one of the syiar religions of Islam.

Juristic disputes regarding the law of sacrifice fall into two views. The cause of the difference is due to the understanding of the commandments of the verses of the Koran whether it shows obligatory or sunnah (al-nadb) and the emphasis of the Prophet's hadith relating to sacrifice that should not be abandoned. The first opinion explains that the law of

sacrifice is sunah muakkadah. This view is the opinion of Imam al-Syafi'i and jumhur. The second opinion states that the law of sacrifice is mandatory. The strongest opinion (rajih) is the opinion that says that sacrifice is sunah muakkadah. Even though it is sunnah, it is very emphasized to be implemented and not abandoned.

Another problem is whether it is better to slaughter a sacrificial animal or to give enough charity with a value that is commensurate. The scholars emphasize more on slaughtering animals than giving alms because they are two different things that have their own legal requirements and methods.

Sacrificial slaughter in Islamic law has certain conditions that must be met, among others:

1. The sacrifices of animal sacrifices, namely camels, cows and goats.
2. The animal for slaughter has reached the age for slaughter.
3. Healthy and not defective of the slaughtered animal. If the slaughtered animal is sick or has limb defects, then it is not suitable for sacrifice. The defects are:
 - a. The animal is blind in one eye,
 - b. Animal with one leg lame,
 - c. Sick animals that are clearly visible so that they are emaciated and their flesh is damaged,
 - d. Very emaciated animals Animals with part or all of their ears cut off,
 - e. Animals that are cut off part or all of their tails,
4. The slaughter is carried out at the time of sacrifice, namely the 10th of Dzulhijjah and three days of tasyriq (11, 12, 13 Dzulhijjah)
5. Intention when slaughtering.

The ages of the animals that will be sacrificed are shown in this table

Types of Animals	Minimum Age
Camel (<i>al-ibil</i>)	Five years
Cow (<i>al-baqar</i>)	Two years
Sheep (<i>al-ma'zi</i>)	A year
Sheep (<i>al-juz'u min al-dha'n</i>)	Half Year
Goat (<i>al-ganam</i>)	A Year to Two

The time for the slaughtering can be carried out at the beginning of the time, namely after the Eid al-Adha prayer. and the end of its implementation can maximize the Tasyriq day.

As for the manners and sunnah in slaughtering sacrificial animals, among others:

1. Ability to pluck the hair around the neck of the animal being slaughtered. There are also those who forbid revoking. There are also those who believe that the animal is about to be slaughtered.
2. Facing the Qibla when you want to slaughter.
3. Soothe slaughtered animals.
4. Bertakbir when slaughtering.

The order of sacrifice has been a teaching of Islam since the time of Prophet Adam including Indonesia, which has its own characteristics in welcoming and carrying out

sacrifices during Eid al-Adha. Muslims in Indonesia are enthusiastic about the process of slaughtering sacrificial animals. Indonesian people usually process qurbani meat into a variety of delicious foods. Starting from satay, soup to curry.

The implementation of qurbani activities has become a simple routine for Muslims in Indonesia. The activity of slaughtering sacrificial animals has a special position because by sacrificing, Muslims make symbolic offerings of themselves to Allah for all His gifts and gifts. The sacrificial ritual that is carried out by some Muslims combines elements of religion and culture in an area.

The Islamic day of sacrifice is highly anticipated by Muslims in Indonesia because it is a ritual for religious teachings. This holiday is used as a gathering place and a place to pour love for other residents by slaughtering sacrificial animals and then distributing them to the mustahiqs. Whether we realize it or not, the procession of slaughtering sacrificial animals has another euphoria that colors the celebration of Eid al-Adha, such as the custom of nyate on the island of Java or Konro in the South Sulawesi region which is another attraction of this Eid al-Adha holiday. However, apart from the procession of sacrificial animal slaughter, Eid al-Adha in various places in Indonesia is also accompanied by various unique traditions that are unique to other countries without reducing the sacredness of the essence of the sacrifice.

The habit of Indonesian Muslims who mutually cooperate to buy sacrificial animals. For example, a cow, which is worth 10 million, is made a company to be divided by seven so that the spirit of sacrifice is maintained. Even so, one goat for one family is sufficient to represent the family to be said to be sacrificing according to religious teachings. However, the tradition of mutual cooperation in the form of a company is a tradition that is maintained in the Indonesian Muslim community.

The custom of Muslims to carry out collective sacrifices together in slaughtering a sacrificial animal. Illustration of collective sacrifice such as:

1. A cow or buffalo is supported by seven people in performing the sacrifice. Long before the day of the sacrifice, through the mosque committee, office, family, residents around the location of the residence or the like, they will invite them to sacrifice collectively by handing over an agreed amount of money according to the price of the sacrificial cow. For example, if the price of a sacrificial cow costs Rp. 12,600,000, then the price will be divided by seven people. Each person will deposit the qurbani fund of Rp. 1,800,000.
2. A goat or sheep is carried by several people indefinitely as a joint sacrifice.
3. Sacrificial arisan activity, which is the collection of a certain amount of money by a group of people for a certain period of time, then a lottery is carried out to determine the turn of the person performing the sacrificial service in the year in question. As for those who haven't got a turn that year, they will get a turn according to the draw in the following years. For example, there are ten people who agree to hold a qurbani arisan. Every year they are with a goat. They bear one-tenth of the price of the goat. This arisan continues until all participants have their turn.

This description shows that Muslims in Indonesia are very enthusiastic about carrying out sacrifices in accordance with the orders of Islamic law. Apart from the pros and cons regarding the legal status of collective sacrifice, the Indonesian Muslim community pays great attention to their religious teachings, especially those related to symbolic worship rituals such as the sacrifice.

The spirit of carrying out the sacrifice will foster a sense of social care for fellow Muslims themselves. In fact, in the midst of difficult conditions, many Muslims are affected by Covid-19. The implementation of the qurban year, Muslims in Indonesia are able to knock on the door of the heart of humanity, a sense of social concern and feel the same fate that befalls citizens.

5. RESULT AND DISCUSSION

The New Normal of Qurban Due Pandemic

Taking care of yourself (hifzh al-nafs) during Covid-19 without ignoring the orders of religious teachings itself is a priority. A religious command that is no less important for Muslims to carry out is to sacrifice during Eid al-Adha and the three days of tasyriq (ayyam al-tasyriq). For the implementation of slaughtering sacrificial animals, Muslims are emphasized to avoid crowds at slaughterhouses such as mosques, musalla, fields and so on. In fact, the government recommends that sacrificial animals be slaughtered at the Ruminant Slaughterhouse (RPH-R). However, if it is not possible to do so because of the overcrowding of sacrificial animals, it can be done outside the RPH-R by paying attention to maintaining distance, applying individual hygiene, wearing masks, initial health checks and being fostered and supervised by the implementation of slaughtering these animals during the pandemic. It is recommended that the officers who slaughter the sacrificial animals wear personal protective equipment (PPE). There is no need to go to level III like that worn by medical personnel when handling covid-19 patients. Officers only need to use gloves and masks. During the distribution of the sacrificial meat, the committee was asked to keep a distance.

The Ministry of Religion of the Republic of Indonesia also issued a circular on June 30, 2020 which states that sacrificial animal slaughter can be carried out in all regions of Indonesia by observing health protocols and coordinating with the local Regional Government (Pemda), except in locations that are considered less safe than the covid-19 outbreak. This circular emphasizes at least three aspects of the requirements to stem the spread of Covid-19. First, the implementation of physical distancing which includes the location of slaughtering the sacrificial animals allows keeping a distance, is attended by the committee and those who sacrifice and the distribution of the meat of the sacrificial animals is carried out by the committee to the mustahiq. Second, the implementation of individual committee hygiene which includes initial health checks, the committee in charge of handling meat, skin, offal should be differentiated, the committee uses masks, long-sleeved shirts and gloves, there is always an appeal to avoid areas of the body that are prone to covid transmission. 19, the prohibition of shaking hands and completion of duty required to take a shower. Third, the application of cutting tools cleanliness which includes cleaning and disinfection of all tools before and after slaughtering and applying the use of one tool for one person.

Aksi Cepat Tanggap (ACT) released the 1441 H Labbaik Qurban program which aims to provide facilities for Muslims in carrying out qurbani services and its distribution to mustahiqs. This program makes qurbani easy and helps to deal with the economy of Muslims who still want to carry out the sacrifice which is a ritual every year.

Ibnu Hajar as President of ACT, through the results of the interview, revealed that there are added values and benefits from all parties involved in the sacrificial service. ACT will also distribute qurbani meat to 66 countries and target 100,000 cows for sacrificial animals. Programs like this respond to Muslim unrest in performing the qurbani ritual this year. Muslims are required to keep carrying out the sacrificial order on the one hand, on the other hand, it is emphasized to follow health protocols during the Covid-19 pandemic.

The MUI responded by issuing a fatwa product on July 6, 2020. The fatwa product provided a legal stipulation that sacrificial worship could not be replaced with money or objects of equal value, even though there was an urgent need and benefits that could be achieved if it was done for replacement with money. If Muslims make compensation with money, then it is punished as alms only, not sacrifice. This legal provision is a response to the opinion of some Muslims who intend to replace the sacrifice with money of the same value to those affected by Covid-19. MUI emphasized to Muslims to continue to sacrifice even though the pandemic outbreak still persists.

The MUI Fatwa Commission gave considerations before issuing a fatwa product, namely that Eid al-adha and slaughtering sacrificial animals are symbols of piety and love for Allah. The territory of Indonesia, the covid-19 outbreak has not been fully controlled, so it must be vigilant so that there is no increase in transmission during the slaughter of sacrificial animals during the Covid-19 pandemic as it is today. From these considerations gave birth to a fatwa with one of the legal provisions that the implementation of sacrificial slaughter must maintain health protocols to prevent and minimize the potential for transmission, namely:

1. Parties involved in the slaughtering process maintain physical distancing and minimize the occurrence of crowds.
2. During the slaughtering activity, the implementer must maintain a distance, wear a mask and wash hands with soap while in the slaughtering area, every time the meat is delivered to the recipient and before returning home.
3. Sacrificial slaughter can be carried out in collaboration with animal slaughterhouses by implementing the provisions of the MUI Fatwa Number 12 of 2019 concerning Animal Slaughter Certification Standards.
4. If the legal provisions at the third point cannot be done, the slaughtering is carried out in a special area by ensuring the implementation of health protocols, aspects of hygiene and sanitation and environmental hygiene.
5. The implementation of sacrificial slaughter can optimize the breadth of time for four days, starting after the implementation of Eid al-Adha prayer on 10 Dzulhijjah until before sunset on 13 Dzulhijjah 1441 H.
6. The distribution of qurbani meat is carried out while implementing the health protocol.

Another legal provision from the MUI fatwa product states that sacrificial services can be carried out by means of tawkil (representative), that is, the sacrificial party gives an amount of money the value of a sacrificial animal to other parties, both personnel and institutions as representatives to buy, care for, intend, slaughter and distributing the sacrificial meat to mustahiq. The determination of the fatwa provides a middle way for Muslims so as not to impose their will in handling all activities related to sacrificial animals. MUI provides a moderate attitude to cut and prevent transmission of Covid-19 during the sacrificial period.

Muhammadiyah as one of the social organizations in Indonesia issued a circular on June 24, 2020. In this circular, Muhammadiyah gave an understanding that the Covid-19 outbreak caused economic problems and an increasing number of duafa people, therefore it is highly recommended that Muslims who are able to sacrifice prioritize giving alms. in the form of money rather than slaughtering sacrificial animals. For Muslims who are able to help overcome the economic impact of Covid-19 and are able to sacrifice, they can do both. If Muslims make sacrifices, then Muhammadiyah gives a priority scale in the form of sacrifices, it should be converted into funds and channeled through Lazismu to be distributed to people who really need them in disadvantaged, remote and outermost areas or processed into corned beef (canned packaging).. At first glance, circulars can apply specifically to Muhammadiyah members. However, it can also be implemented for Muslims in general if they have an understanding with the Muhammadiyah circular.

The General Secretary of the Muhammadiyah Central Executive, Abdul Mu'ti, explained that the temporary change in the provisions of worship during the Covid-19 emergency did not mean an attempt to play with religious teachings or seek relief, but instead obey the Sharia principles in accordance with the principles of maqashid al-syari'ah. Muslims who did not slaughter sacrifices during the Covid-19 pandemic did not mean they did not. The spirit of sacrifice helps fellow victims affected by the pandemic in an effort to save the lives of Muslims.

From various government policies through related ministries, MUI fatwas, Muhammadiyah circulars and so on, substantially they still pay attention to the implementation of the sacrificial animal slaughter in 1441 H even though the Covid-19 outbreak persists. However, the emphasis is on giving an appeal to Muslims to pay more attention to the aspects of preventing and ending the transmission of Covid-19 by following health protocol lines without reducing the sacredness of the sacrificial rituals carried out by Muslims

Innovations on Qurban Organizing: Experiences from Various Organization

1. Payment Patterns

Online payment is the most effective solution during a pandemic, including the contribution of purchasing Qurban. Dompot Dhuafa launched Chat Pay or WhatsApp Dompot Dhuafa Digital Banking, as an easy service to sacrifice and donate. This convenience adds to community services to donate and sacrifice in the era of new habits or new normal due to the Covid-19 pandemic. This service is expected to make it easier for people to donate both in paying zakat, alms, infaq and waqf, which can be accessed only by smart phones.

"Through Chat Pay, Dompot Dhuafa invites all levels of society to sacrifice and donate, as easy as dancing a finger on a smartphone screen. This convenience is the latest package to share the goodness of Dompot Dhuafa in the midst of the Covid-19 pandemic," said Imam Rulyawan, Executive Director of Dompot Dhuafa (2020, June 22). Dompot Dhuafa Luncurkan Fitur Pembayaran Digital untuk Kurban. Kompas

Narrated from Imam, "The development of communication technology has motivated Dompot Dhuafa to continue to provide convenience in donating to paying qurban from the hand. The emergence of several options for paying qurbani online or through digital applications has also helped to raise social funds, including qurbani". "In the midst of the Covid-19 pandemic, communication technology plays a very vital role, especially in

sacrificing and donating services. The variety of features and channels for sacrifices and donations can make it easier for people to make transactions without reducing its usefulness"

The platform for the convenience of sacrificing and donating is supported by the BNI Syariah system. Users just need to enter WhatsApp Dompot Dhuafa Digital Banking. Then introduce yourself, then you will be directed by typing List # Full Name # Email up to instructions for typing MENU. Next, you are directed to three options, namely DONATION, KURBAN and INFORMATION. For example, if you select KURBAN, then the choice of KURBAN will appear with the standard type of sheep / goat (23-28 kg) Rp. 1,490,000. Type: STANDARD; Medium Sheep / Goat (29-34 kg) Rp. 1.690.000 Type: MEDIUM; Premium sheep / goats (less than 35 kg) IDR 1,890,000 Type: PREMIUM; Cow (250-300 kg) IDR 12,975,000 Type: COW, then type the choice of sample sacrifice (SAPI).

"Then the Virtual Account (VA) will automatically appear which can be copied and used for payments via transfer via ATM or Mobile Banking along with the amount," added Imam.

In addition, PT Espay Debit Indonesia Koe or DANA joined Dompot Dhuafa in collaboration to present a digital qurbani solution.

Vincent Iswara, CEO and co-founder of the DANA digital wallet, said that one solution to overcome this problem is to do qurbani digitally through a credible digital qurbani organizer. The Indonesian Ulema Council (MUI) has also emphasized that the slaughter of sacrificial animals can be represented so that people who sacrifice do not have to witness.

"DANA is a digital payment partner for Dompot Dhuafa for online qurbani services," said Vincent Iswara (2020, July 29). Gandeng Dompot Dhuafa, DANA Sediakan Solusi Kurban Digital. Wartaekonomi.

According to Vincent, the implementation of the qurbani that is digitally integrated is not only safer, more effective and efficient, but also a solution to prevent the spread of Covid-19.

"Dompot Dhuafa will ensure all processes, starting from the selection of sacrificial animals, purchasing, slaughtering, to distribution in accordance with Islamic law," added Vincent.

To perform qurbani digitally, DANA users can enter the website or can install the Dompot Dhuafa application and click the "Sacrifice Now" button. Then, choose a sacrifice option. Next, select an online payment method and click the DANA button to make a payment. After the payment is successful, confirm by clicking the "Confirm Sacrifice" button.

2. Slaughtering Pattern

To avoid crowds of people and facilitate the implementation of health protocols, slaughter should be carried out in slaughterhouses that meet the following requirements:

- 1) Maintain Physical Distancing (Physical Distancing)
 - a) Workers maintain a minimum distance of 1 meter for each activity;
 - b) RPH-R management regulates worker density during activities by reducing the density at least during absences, lunch, and breaks and makes work shifts,
 - c) The RPH-R management makes a schedule for grouping workers according to shifts by ensuring that the group consists of the same workers;
 - d) If possible, provide special transportation for workers to commute from the mess / housing to the workplace so that workers do not use public transportation and
 - e) Minimize the use of standing / wall fans to reduce the potential for airborne diffusion.

- 2) Application of Personal Hygiene
 - a) RPH-R management provides PPE such as masks, faceshields, disposable gloves, aprons or wearpacks and work shoes for workers every time they enter the area
 - b) RPH-R management educates workers to avoid touching the face including eyes, nose, ears and mouth to wash their hands and after removing PPE or use clean tissue if forced; and
 - c) Workers apply a Clean and Healthy Lifestyle (PHBS) such as washing hands, using PPE, and not spitting / smoking and paying attention to the ethics of spitting / sneezing / coughing.

- 3) Initial Health Check (Screening)
 - a) Measuring body temperature (screening) at each entrance to the slaughterhouse with a non-contact temperature measuring device (thermogun) by officers / workers wearing personal protective equipment (masks and faceshields); and
 - b) Anyone who has symptoms of fever / sore throat / cough / runny nose / shortness of breath is prohibited from entering the RPH-R.

- 4) Implementation of Hygiene and Sanitation
 - a) RPH-R management provides disinfection facilities at the point of entry of production sites;
 - b) The RPH-R management provides CTPS or handsanitizer facilities with an alcohol content of at least 70% at every entry or place that is easily accessible,
 - c) Perform cleaning and disinfection of equipment before and after use and always ensure that the entire work area is clean and hygienic by performing regular cleaning (every 4 hours), door handles and stairs, shared equipment and other public facilities areas;
 - d) Everyone from RPH-R must immediately clean themselves (take a shower and change clothes) before direct contact with family / other people.
 - e) Avoid sharing personal tools such as prayer utensils, cutlery, etc. and
 - f) Everyone avoids shaking hands or other direct contact, and pays attention to coughing / sneezing / spitting ethics

Local Government of DKI Jakarta initiated 2020 Best Qurbani Center program. Namely, the program for slaughtering sacrificial animals, which processes from slaughter to distribution according to the Covid-19 protocol.

This program is included in Large-Scale Social Activities (KSBB) to help the socio-economic life of the community as a result of the pandemic. e collaborated with ACT, BUMD PD Dharma Jaya, and Bank Bukopin Syariah.

The implementation of the 2020 Best Qurban Center will be centered at the PD Dharma Jaya Slaughterhouse (RPH), Punggilingan, Cakung, East Jakarta.

"In order to ensure that the entire process of slaughtering sacrificial animals is carried out through a hygienic process that is healthy and clean, especially during COVID-19," said Riza

(2020, July 17) Cegah Corona, Pemprov DKI Dirikan Tempat Khusus Pemotongan Hewan Kurban. Suara.

Not only in Jakarta, butchering sacrificial animals during Eid al-Adha 1441 H in Banda Aceh City was also held following health protocols to prevent the spread of the corona virus or COVID-19. Slaughter officers are required to use personal protective equipment (PPE).

"Basically, we are in the slaughterhouse (RPH) ready to slaughter, not only for the sacrifice, but also for the meugang which we will prepare according to health protocols," said the Head of the Banda Aceh City DPPKP, Zulkifli Syahbuddin (2020, July 29). Penerapan Protokol Kesehatan untuk Pemotongan Hewan Kurban saat Idul Adha 1441 H di Kota Banda Aceh. esbangpol.bandaacehkota.go.id.

Slaughtering of animals according to health protocols refers to the Circular of the Director General of Animal Husbandry and Animal Health of the Ministry of Agriculture number 0008/SE/PK.320/F/06/2020 concerning the Implementation of Qurban Activities in Situations of Non-natural Disaster Outbreaks of COVID-19. Zulkifli said that before the slaughtering process, his party carried out a thorough spraying in each cage.

Apart from that, the machines and equipment in the UPTD RPH were also sprayed regularly. According to him, workers at the slaughterhouse when slaughtering animals will be provided with PPE in the form of disposable clothes, gloves, boots and masks.

3. Distribution Pattern

1) Involving Transportation Services

The distribution of qurbani meat during Eid al-Adha 1441 Hijriah in Banyumas Regency, Central Java, involve online motorcycle taxi drivers' aka Ojol who are members of the Cinta Kamtibmas (Kocak) Online Ojek Community.

"During the COVID-19 pandemic, we shouldn't let go of each other, yes, but everyone must care about moving together and today, thank God, the Banyumas Police have taken an extraordinary initiation, which we actually didn't expect, it turned out that the program was up to technical matters regarding this delivery. (qurbani meat, ed.), "said Ibnu Asaddudin, Acting Head of the Islamic Community Guidance Section at the Banyumas Regency Office of the Ministry of Religion in Purwokerto, Banyumas (2020, July 26). Distribusi Daging Kurban di Banyumas Libatkan Ojol. Liputan6.

He said this after the Preparatory Coordination Meeting for Eid Al-Adha 1441 H and Operation Obedient to Candi 2020 in Soemarto Hall, Banyumas City Police Traffic Unit.

In this case, said Ibnu Asaddudin, "the distribution or delivery of sacrificial meat to potential recipients would involve members of Kocak". According to him, this refers to the technical instructions for slaughtering sacrificial animals, which state that the sacrificial meat should not be taken by the potential recipient".

"The meat of the sacrificial animals must be delivered to the prospective recipient, because when people come (to the location of the slaughter and distribution of the sacrificial meat), of course they will gather. With this delivery, the people will just stay at home," he said.

In this regard, Ibnu hopes that the Head of the Banyumas Traffic Police, Police Commissioner Davis Busin Siswara, will coordinate with all police sectors (Polsek) in Banyumas, because each Polsek has data on mosques, sacrificial committees, and the number of sacrificial animals in their area.

"Later in the ranks of the Polsek, whoever the prospective recipients will be asked to be, their address is anywhere," he said who was accompanied by the Head of the Banyumas Traffic Police, Kompol Davis Busin Siswara and a number of Kocak administrators.

He also asked the Kocak management to come to the Banyumas Ministry of Religion Office to discuss further the mechanism for distributing the sacrificial meat because it was new.

"I will make an official letter to each takmir of the mosque and the sacrificial committee. For the delivery of the meat, it can be done via Kocak. Of course, in issuing the letter, there must be a number (Kocak member) who can be contacted in any area," he said.

Meanwhile, the Head of the Banyumas Traffic Police, Commissioner Davis Busin Siswara, said that the Idul Adha 1441 AH during the COVID-19 pandemic will be different from usual.

"Usually, people come to collect qurbani meat, now that should not be done because it is prone to transmission of COVID-19 due to crowds crowding around," he said.

Therefore, he said, his party collaborated with Kocak, which is the Community of Love and Community Service Community assisted by the Banyumas Police, whose members reach around 1,700 people to cooperate with mosques, especially in urban areas, to distribute qurbani meat.

The involvement of Kocak members in the distribution of sacrificial meat was an indication of the Head of the National Police and the Central Java Regional Police as described by the Banyumas Police Chief Kombes Pol. Whisnu Caraka. The involvement of Kocak members in distributing sacrificial meat was voluntary, as was the case with the community in various activities.

The spokesperson for Kocak, Setyo Rahardi, expressed his gratitude for being involved and synergizing in the community service activities, including the distribution of sacrificial meat.

"For the distribution of qurbani meat, we are ready to help. In that sense, we are also active in the COVID-19 Task Force because we love the people of Banyumas Regency to maintain their health together. Therefore, with the Sacrifice Day (Eid al-Adha, ed.), The community is expected not to take the sacrificial meat to the local mosque because it will cause a crowd that can cause the spread of COVID-19, no more victims of COVID-19 in Banyumas," he said.

The distribution of sacrificial meat to prospective recipients was carried out voluntarily by Kocak members based on a sense of humanity amidst their busy lives in earning a living.

2) Distribution through Prosesse and Packaged Meat

Ahead of Eid al-Adha in 1441 Hijriyah in 2020, Rumah Zakat is ready to distribute sacrificial animal meat in East Java. Through the Rumah Zakat Superqurban program, people can still distribute cow or goat sacrifices in the midst of the Covid-19 pandemic transition period.

The head of the Rumah Zakat Representative for the East Java Area, Listanto, said that in East Java, Rumah Zakat is targeting as many as 213 goats and 51 cows for the year 1441 Hijriyah.

"For this year's Eid Al-Adha, we are ready to distribute qurbani meat through the Rumah Zakat Superqurban program. We pack the sacrificial meat in canned form, namely, for

packaging of rendang and corned beef", (2020, July 01) Superqurban Rumah Zakat, Inovasi Penyaluran Daging Kurban Ditengah Pandemi Covid-19. Kabarjagad.

He explained that during January to May 2020, Rumah Zakat has distributed 146,518 cans of Superqurban for disasters, nutrition prone and human conflict.

In East Java alone, said Listanto, there were 3,789 cans for disaster areas (Bondowoso flood, Lamongan flood and fire disaster until May 2020).

In this New Normal transition period, said Listanto, the Covid-19 health procedure remains in effect. In fact, there are recommendations from the Ministry of Agriculture, Ministry of Religion and MUI to limit the slaughter of sacrificial animals.

"But that does not mean we cannot sacrifice. "SuperQurban can be a solution, animal qurban according to sharia, slaughtering animals in the slaughterhouse, the slaughterers use PPE, the qurban meat is processed so that it can last longer and have a wider distribution," he explained.

Listanto again said, besides that with the Superqurban innovation, the distribution of qurban meat would not cause a crowd in the community because Superqurban was distributed directly by Rumah Zakat Volunteers evenly to people affected by Covid-19, people in need in disadvantaged, outermost and frontier areas of Indonesia, and affected areas.

During 2019, said Listanto, Rumah Zakat has distributed 394,208 Superqurban packages, while from January to May 2020 146,518 Superqurban packages have been distributed in various regions from Aceh to Papua, including to people affected by Covid-19.

"Superqurban is one of the efforts to help people affected by Covid-19, especially those whose income has decreased during the pandemic. Superqurban will continue to be distributed throughout the year to meet people's food needs in difficult times", he said

7. CONCLUSION

The spirit of sacrifice for Muslims in Indonesia in 1441 H was maintained even though Muslims felt the impact of the Covid-19 outbreak. The qurbani tradition that remains in line with the essence of sacrifice according to the teachings of Islamic law has become a distinctive feature for Muslims in Indonesia. However, this year's sacrifice is slightly different from the previous year. This is of course the direct impact of the Covid-19 outbreak that has hit the whole world in general. In fact, the government through the relevant ministries issued a circular to continue to carry out the slaughter of sacrificial animals in a safe location and able to break the chain of the spread of covid-19. MUI and Muhammadiyah also issued fatwa products in which there was no significant difference. Government policies and existing fatwa products continue to comply with one of the religious teachings every year by implementing the slaughter of sacrificial animals with strict provisions in accordance with health protocols. These policies and fatwa products has been carried out properly by Muslims in Indonesia as our moderate attitude in carrying out comprehensive religious teachings without imposing our will according to our wishes. As a follow-up to this policy, several local governments and community organizations have adapted qurban implementation patterns, namely the online payment pattern initiated by Dompot dhuafa by involving Chatpay and Dana. The slaughter process located at the Slaughterhouse follows the health protocol carried out by the local governments of Jakarta and Aceh. The distribution of qurban

meat is carried out in 2 ways, namely by cooperating with online transportation services such KOCAK in Banyumas and by distributing it in the form of packaged meat as is done by the Rumah Zakat

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