

## INTERCONNECTION OF CONTRACTS: A STUDY ON THE SALE AND MAINTENANCE OF SACRIFICIAL COWS IN NAGARI SUMANI, SOLOK REGENCY (CASE STUDY OF MAK UJANG'S SACRIFICIAL COW MARKET)

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**Abstract:** The aim of this research is to determine the form of buying and selling (*bai*), the form of *ijarah*, and the form of *wadiah* that occurs in the practice of buying and selling and caring for sacrificial cows carried out by the sacrificial cow seller "Mak Ujang," whose address is at Jorong Simpang AA, Nagari Sumani, X Koto Singkarak District, Solok Regency. The main problem in this research is why the seller is burdened with the obligation to care for the sacrificial cow after the sale and purchase until the time of slaughter. It also explores whether there are other contracts, such as *ijarah* and *wadi'ah*, accompanying the sale and purchase agreement (*bai* contract) in this case, and if so, whether it is justified to interconnect (combine three transactions simultaneously) in one contract. This research is field research with a qualitative approach. Data was collected using interview and documentation techniques. As a result of the research that has been carried out, the researchers found: 1) The form of buying and selling (*bai*) between the seller of the sacrificial cow, "Mak Ujang," and buyers who come from mosque/mushalla sacrificial committees and private community groups. 2) The form of *wadi'ah* (custody) of the sacrificial cow after the sale and purchase at the "Mak Ujang" sacrificial cow business until the day the sacrificial animal is slaughtered. 3) The form of *ijarah* in the transaction of caring for sacrificial cows after the sale and purchase at the "Mak Ujang" sacrificial cow business. From the discussion of the research findings, the researcher concluded that the interconnection of muamalah contracts in one transaction for buying and selling and caring for sacrificial cows—namely *ba'i*, *ijarah*, and *wadi'ah*—does not conflict with or violate Shari'a rules and is included in the 'uruf shahih' category. Therefore, it is justified according to the perspective of Islamic law.

**Keywords:** buying and selling (*bai*), leasing (*ijarah*), custody (*wadiah*), sacrificial cow

### Introduction

Maintaining cows is an activity widely practiced by communities, especially those living in villages or rural areas. This is primarily due to the favorable environment, atmosphere, and the availability of food or grass for cows, which are more abundant in villages or rural areas compared to urban settings. Additionally, raising cows can be considered a form of investment, as the longer a cow is well-maintained, the larger it grows and the more its selling price increases. Therefore, people who raise cows usually have the intention of selling them once they have grown large and have accumulated more meat.

The phenomenon of cow trading is widespread across various segments of society, both domestically and internationally. The sale of cows can occur on regular days as well as during special occasions, such as weddings, traditional ceremonies, and sometimes as offerings. For example, in Balinese society, every ceremony involves offerings in the form of cows (Andikara, 2022). In various countries, there is also the activity of cow trading. In Australia, for instance, cows are not only traded domestically but are also exported to other countries, such as the United States (Ita, 2017). Uniquely, in Pakistan, people often buy and sell cows, typically for sacrificial purposes, and this transaction is not only conducted traditionally in markets but also increasingly online (DW, 2020; Press, 2021). Additionally, in Egypt, there is a significant activity of buying and selling cows for sacrificial purposes (Lestanti, 2023).

Based on the above phenomena, it can be observed that cow trading significantly increases as the month of Zulhijjah approaches or the month when the sacrificial rites for Muslims are prescribed. During Zulhijjah or approaching the celebration of Eid al-Adha, cow trading experiences a surge almost globally, especially in countries with a majority Muslim population, such as Pakistan, Egypt, Malaysia, Brunei Darussalam, and particularly Indonesia. This is because Indonesia has the largest Muslim population in the world. Therefore, during Eid al-Adha, Muslims invariably carry out the sacrificial slaughter of animals, both in urban and rural areas, without exception. This practice is driven by the command or Shari'a for all Muslims around the world to perform sacrificial animal slaughter.

In Islamic economic law, sales transactions have established guidelines. They must not only fulfill the pillars of sales (*rukun jual beli*) but also meet the conditions of sales (*syarat-syarat jual beli*). The core of the conditions for sales in Islam includes transparency, lack of coercion, honesty, clarity of transaction value, quantity, and the weight of the object being sold so that both parties, the seller and the buyer, benefit equally (Salamulloh, 2010). In West Sumatra, almost all mosques and prayer houses (*mushalla*) organize the slaughter of sacrificial animals during Eid al-Adha, and one of these sacrificial animals is the cow. Therefore, it can be ensured that the transactions for buying and selling sacrificial cows in West Sumatra are very frequent, with at least 150,000 cows being traded annually (Administrator, 2015).

In Nagari Sumani, there are four places where sacrificial cows are sold: one in Jorong PBS, one in Jorong Koto Baru, and two in Jorong Simpang AA. One of these places is the "Mak Ujang Sacrificial Cow Sales" location. This place is the largest market for sacrificial cows in Nagari Sumani and was chosen by the researcher for conducting the study. At the Mak Ujang Sacrificial Cow Sales location, the maintenance of sacrificial cows is still handled by the seller even after the sales contract has been completed. This maintenance is carried out by the seller until the day of slaughter arrives (i.e., Eid al-Adha on the 10th of Zulhijjah or the days of Tashriq on the 11th, 12th, and 13th of Zulhijjah) without any additional fees or special compensation from the buyer. Maintenance remains the responsibility of the cow seller, "Mak Ujang," even though the time gap between the sales contract and the slaughter time varies for each buyer. The seller "Mak Ujang" continues to take care of the cows without requiring additional fees or special maintenance costs from the buyers.

In practice, cows intended for sacrifice on Eid al-Adha are usually purchased a few days or weeks before the planned slaughter date according to the above provisions. After the purchase and the exchange of money, various options typically arise for the buyer, such as taking the sacrificial cow home immediately, leaving the cow at the seller's farm and picking it up when the slaughter day arrives, or having the seller deliver the cow to the buyer's address. Therefore, based on the initial survey conducted by the researcher, it can be concluded that buyers generally choose to entrust the sacrificial cow, including feeding and bearing the maintenance costs of the cow they have purchased, to the seller. Then, when the slaughter day arrives, the seller delivers the cow to the buyer's address.

The implementation of separate and partial contracts for buying and selling, wages, and custody frequently occurs in community transactions related to sacrificial animals. In the process of maintaining cows, many cow owners carry out maintenance through a wage system (Fitriyah, 2022; Rahim & Busrah, 2021; Siti et al., 2020). In Islam, wage-related transactions like these are usually carried out using the *ijarah* contract, which occurs due to the utilization of services. In this context, the service utilized is human labor

for maintaining the cows, and for this, there is a wage or *ujrah* that must be paid by the party who has benefited (Syaikhu et al., 2020).

Additionally, cows can also be maintained by being entrusted to individuals who are capable of caring for them (Sukmawan et al., 2023). In Islam, this form of entrusting is known as *wadiah*, which means leaving something with someone else for care or safekeeping (Syarqawie, 2015). *Wadiah* itself is divided into two types: *wadiah yad al-amanah* and *wadiah yad adh-dhamanah* (Mahmudatus Sadiyah, 2022). The difference is that with *yad al-amanah*, the entrusted item may not be used by the recipient but a fee may be charged to the entruster as compensation, whereas with *yad adh-dhamanah*, the entrusted item may be utilized (Hadi, 2017). However, if the item is damaged or lost, the recipient is responsible for replacing it (Mahmudatus Sadiyah, 2022).

The practice of selling sacrificial cows at "Mak Ujang's Sacrificial Cow Sales" in Nagari Sumani, Solok Regency, as explained above, seemingly involves three types of transactions: it has a buying and selling (*bai'*) dimension, a wage (*ujrah*) dimension, and a custody (*wadi'ah*) dimension. The term "seemingly" here means that in the transaction of buying sacrificial cows, not only buying and selling are evident, but there is also the element of custody and maintenance of the sacrificial cows. This leads to several questions, such as why the seller is burdened with the obligation to maintain the sacrificial cows until the time of slaughter, whether other contracts like *ijarah* and *wadi'ah* accompany the sale and purchase contract (*bai'* contract) in this case, and if so, whether it is permissible to interconnect (three transactions simultaneously) in one contract. Based on this, it appears that all three occur simultaneously in a single transaction of selling sacrificial cows. In relation to Islamic economics, in one transaction of selling sacrificial cows, three contracts have indirectly taken place concurrently, having interconnections or links between them. These three contracts are the buying and selling contract (*bai'*), the *ijarah* (wage) contract, and the *wadi'ah* (custody) contract (pre-research, 2023).

Meanwhile, one principle in buying and selling is the prohibition of multi-contracting in one transaction. Multi-contracting means many; more than one; more than two; multiple occurrences of contracts within one transaction (Nengrum, 2019). The Prophet Muhammad (peace be upon him) once forbade having two contracts in one transaction, as stated in a hadith narrated by an-Nasa'i as follows:

أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالُوا حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو قَالَ حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعَتَيْنِ فِي بَيْعَةٍ

*Narrated to us Amru bin Ali, Yaqub bin Ibrahim, and Muhammad bin Al Mutsanna, they said: Yahya bin Sa'id narrated to us, he said: Muhammad bin 'Amru narrated to us, he said: Abu Salamah narrated from Abu Hurairah, who said: The Messenger of Allah ﷺ prohibited two sales in one sales transaction.*" (Narrated by an-Nasa'i: 4553).

Based on the researcher's exploration, studies on contracts have been extensively conducted, categorizable into several perspectives. Firstly, contracts are examined from a legal perspective (A.S., 2019; Khatimah, 2022; Rizal & Agustin, 2021; Sakti & Adityarani, 2020). Secondly, contracts are viewed from the standpoint of Sharia economic law (Ash Shiddiqi & Muslimah, 2022; Fitriyani, 2019; Hastomo, 2021; Rahayu et al., 2023; Rema & Afriansyah, 2021; Widiyanto, 2020; Widiyanto et al., 2020). Thirdly, contracts are examined from the perspective of Islamic economics (Absari, 2020; Amalia, 2015a, 2015b; Salam, 2020; Sukmayanti, 2020; Wangsi, 2020). However, so far, there has been no study addressing the interconnection of contracts in Islamic jurisprudence (*fiqh muamalah*), particularly the interconnection of sales, lease (*ijarah*), and custody (*wadi'ah*) contracts. This study intends to examine the interconnection of contracts in *fiqh muamalah*. To address this issue, the research will focus on the forms of the sales contract, the lease contract, and the custody contract. These three forms of contracts will be examined in the phenomenon of

caring for sacrificial cows conducted by the sacrificial cow seller "Mak Ujang" located in Nagari Sumani, Solok Regency.

As far as the researcher's exploration goes, there has been no discussion or research specifically on the subject of this study. This study's object of investigation, because it is widely practiced by Muslim communities in Indonesia, including the Minangkabau or West Sumatra communities, especially in Nagari Sumani, Solok Regency, is important to be specifically and deeply studied to ensure that the implementation of the sacrificial ritual aligns with Islamic legal provisions and does not mix with prohibited practices in Sharia law. This research aims to provide clarity and truthfulness desired by Sharia or Islamic law, particularly concerning contracts. It seeks to determine whether the practice of caring for sacrificial cows purchased by "Mak Ujang" until their delivery on the slaughter day, which is common practice, complies with the provisions of contracts in Fiqh Muamalah. If this research is not conducted, there is a potential risk of ambiguity in the contracts governing the sale and care of sacrificial cows, potentially leading to disputes among the parties involved. Furthermore, on a broader scale, the transaction of buying and selling sacrificial cows is a transaction that will always be carried out by Muslims, not only in Nagari Sumani but also by Muslims worldwide every year.

## Method

The type of research utilized by the author is field research with a qualitative approach. In this study, the researcher elucidates information obtained from the sacrificial cow seller "Mak Ujang" on how the process of contracting occurs regarding the care of sacrificial cows from purchase until the day of slaughter.

Data for this research were collected using interview and documentation techniques. The sources of data included primary and secondary sources. The primary data source or informant in this study was the sacrificial cow seller "Mak Ujang" located in Nagari Sumani, Solok Regency. Meanwhile, the secondary data sources used by the researcher included books on Islamic commercial law (fiqh muamalah), journals, and other relevant studies pertaining to the issues addressed in this research.

## Results and Discussion

Based on the research findings, in the initial process, there is a contract of sale (ba'i) of sacrificial cows conducted between the seller of sacrificial cows and the buyers. According to interviews conducted by the researcher with Mr. Hengki Hendra, the manager of the sacrificial cow sales place "Mak Ujang," he mentioned that on average, the number of sacrificial cows sold in one year is around 35-40 head. The buyers who come to this place are mostly from the committees of mosques/musallas from various areas, including Saniang Baka, Paniggahan, Tikalak, Kacang, Solok, and some also from Alahan Panjang.

In these cases, the buyers of sacrificial cows are usually from the committees of mosques/musallas that organize the slaughter of sacrificial animals, as well as some from private individuals. They come to the seller of sacrificial cows "Mak Ujang" located in Jorong Simpang AA, Nagari Sumani, X Koto Singkarak District, Solok Regency to purchase sacrificial cows. In this context, a contract of sale (ba'i) has been established between the seller of sacrificial cows and the buyer. In the practice of selling sacrificial cows at Mak Ujang's place, buyers typically pay half of the price upfront, and the remaining half is settled after the cow is delivered to the buyer's address. This transaction is typically non-cash but always settled, with no cancellations occurring midway. Thus, the sale of sacrificial cows is fully realized.

In the subsequent process, the buyer purchases the sacrificial cow from the seller before the day of animal slaughter, and then entrusts the cow to the seller for care until the day of slaughter. This entrustment is accompanied by various conditions, including consequences if the sacrificial animal dies, falls ill, or is

injured. In this case, there is a contract of wadi'ah. Although the payment from the buyer is only half or not fully settled beforehand, Mak Ujang's sacrificial cow sales place is willing and prepared to bear all risks that may occur. Indirectly accepting entrusted cows that are not fully paid poses high risks, but Mak Ujang's sacrificial cow sales place is ready to face them to provide maximum service and ensure customer satisfaction. Therefore, this also enhances the reputation of Mak Ujang's sacrificial cow sales place and becomes a unique advantage due to the excellent service provided, which ultimately enhances the promotion of this place. Consequently, the network and relations of Mak Ujang's sacrificial cow sales place are expanding.

Based on the types of wadi'ah observed in this research, the wadi'ah that has been implemented is of the type known as wadi'ah yad amanah. In this case, the seller is not allowed to utilize the entrusted item for commercial purposes. Both parties have agreed on the consequences of this entrustment, such as in cases of death, illness, or accidents resulting in disability, each party has clearly stated, explained, and agreed upon their respective responsibilities.

The next provision states that if the purchase of the sacrificial cow occurs less than 1 month before the day of slaughter, the seller does not charge a fee for the care of the sacrificial cow to the buyer. Conversely, if the sale occurs more than 1 month before the day of slaughter, the buyer is charged a fee as compensation (ujrah) for the care. This constitutes an ijarah contract. Another ijarah contract is also present in the process of delivering the sacrificial cow on the day of slaughter to the address requested by the buyer. There are two conditions for delivering the cow to the buyer's address: firstly, if the radius is less than 20 km, there is no charge; secondly, if the radius is more than 20 km, an additional fee is charged for the cost of gasoline.

Based on the explanations above, there is clearly an interconnection or linkage. The interconnection referred to here is the interconnection of contracts, namely the contract of sale (ba'i), the wadi'ah contract, and the ijarah contract. In the process of purchasing sacrificial cows by buyers from the sacrificial committee or privately from the community, there is a contract of sale (ba'i). Subsequently, the care of the sacrificial animal undertaken by "Mak Ujang" after the sale until the day of slaughter involves the wadi'ah (entrustment) and ijarah (compensation). Thus, these three contracts are interconnected with each other.

The discussion on the interconnection of contracts in this matter is actually due to the provision in Islamic jurisprudence regarding one of the principles of sale, which is the prohibition of multiple contracts within one transaction. Multiakad means many; more than one; more than two; multiple contracts occurring within a single transaction (Nengrum, 2019). The Prophet Muhammad (peace be upon him) once prohibited having two contracts in one transaction, as narrated in a hadith reported by an-Nasa'i as follows:

أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالُوا حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو قَالَ حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعَتَيْنِ فِي بَيْعَةٍ

*They reported to us, 'Amru bin Ali, Ya`qub bin Ibrahim, and Muhammad bin Al Mutsanna, they said, Yahya bin Sa'id narrated to us, he said, Muhammad bin 'Amru narrated to us, he said, Abu Salamah narrated from Abu Hurairah, who said, the Messenger of Allah ﷺ prohibited two sales in one transaction. (Narrated by an-Nasa'i: 4553)*

Based on this hadith, it can be understood that the Prophet Muhammad ﷺ prohibited the implementation of the substance of two sales within one contract of sale. In this hadith, it is clear that multi-contracting refers to conducting two sales within one type of transaction, specifically two sales contracts within one type of sales transaction. For instance, in the case of 'inah transactions, where the sale is essentially a device to make permissible what is prohibited, such as transactions involving usury.

Sometimes, two or multi-contracts within one type of transaction also involve elements of uncertainty (majhul) and/or ambiguity (gharar).

In the case of interconnected contracts (bai', ijarah, and wadi'ah) practiced by Mak Ujang as described above, a comprehensive analysis is needed to determine its legal implications in Islam more accurately and easily. Regarding the practice of selling sacrificial cattle followed by their care by Mak Ujang, it may potentially have negative implications due to several reasons. Firstly, the interconnected transaction practiced by Mak Ujang involves elements of uncertainty (majhul) because it leads to unclear and unquantifiable costs incurred for the care of sacrificial cattle from the time of sale contract until the execution of the sacrifice. Secondly, it may be perceived that the seller aims to monopolize income sources or earnings by taking the fee for caring for sacrificial cattle until their execution.

However, it can also be understood that the practice of entrusting (wadi'ah) and leasing (ijarah) sacrificial cattle until the day of sacrifice by the seller is a business strategy, service, or provision. Based on the research findings, Mak Ujang himself stated that the entrustment and care of sacrificial cattle are forms of his service to the buyers. Therefore, Mak Ujang does not differentiate the price of sacrificial cattle brought directly by the buyer or entrusted for care until the execution of the sacrifice. Hence, it can be said that all buyers entrust their sacrificial cattle to Mak Ujang until the execution of the sacrifice. The prices offered by Mak Ujang to buyers generally do not exceed normal market prices.

In the practice of buying and selling transactions within popular communities, implementing a contract (akad) that includes additional services for buyers is common. For example, in a relatively large store, there is an additional service of gift wrapping using wrapping paper for purchased items intended as gifts, performed by an assigned employee. Another example is the transportation service where travel agencies offer additional services like pick-up and drop-off from residences to destinations without differentiating costs from passengers who buy tickets directly at the travel agency counter. There are numerous such practices of additional services in daily economic transactions within society.

Based on the above explanation, it can be understood that providing additional services to buyers is a prevalent and accepted practice in society. Providing additional services to buyers such as the care of sacrificial cattle until the day of sacrifice, as practiced by Mak Ujang, falls within the scope of customary and positively viewed services by the community. In Islamic legal methodology, practices that are customary and positively viewed by society are termed as 'urf, which refers to actions or sayings that are repeated and leave a lasting impression on people's minds, accepted by their reason.

As described by Professor Amir Syarifuddin, 'urf is categorized into 'urf shahih (valid customs) and 'urf fasid (invalid customs), where 'urf shahih can be used as a basis for legal rulings whereas 'urf fasid cannot (Syarifuddin, 2008). The practice of providing additional services to buyers, such as the care of sacrificial cattle until the day of sacrifice, as done by Mak Ujang, does not contradict or violate Sharia rules. Therefore, this practice falls under the category of 'urf shahih and can be justified from the perspective of Islamic law. This practice by Mak Ujang is also justified according to the principles of fiqh, which state that customs or traditions entrenched in society can be considered as law. The principle states:

العادة محكمة

Customs and traditions can be established or considered as law." (Syarifuddin, 2008)

Based on the explanation, the practice of caring for sacrificial cattle by "Mak Ujang" from the time of sale until the day of sacrifice is permissible and does not contradict Islamic law. This constitutes an additional service provided by the seller to the buyer. The provision of additional services as a business strategy is common and prevalent within society. Therefore, providing such additional services, as done

by the seller of sacrificial cattle "Mak Ujang," can be categorized under 'urf shahih, which refers to customs deeply rooted in society, practiced repeatedly, and not conflicting with Islamic principles.

Regarding the interconnection of contracts, it is the offering of these additional services by "Mak Ujang" that leads to the interconnection of contracts. The additional service offered is the care of the sacrificial cattle, which continues even after the sale has taken place. Thus, when the buyer accepts this service, they automatically entrust their cattle to the seller, establishing an akad wadi'ah (trustee agreement). Subsequently, the cattle are cared for by the trustee, which involves effort and time, thereby also fulfilling an akad ijarah (rental agreement) for the job of caring for the sacrificial cattle.

The interconnection of contracts in the practice of buying and caring for sacrificial cattle by "Mak Ujang" begins with the initial sale contract (ba'i) of the sacrificial cattle. In this contract, the parties involved (the seller and the buyer) agree. Since the sale usually occurs before the day of sacrifice, after the sale, the seller offers the buyer the option to entrust and care for the cattle or take them home immediately. When the buyer accepts this offer, they transition from buyer to trustee (muwaddi) and the seller from seller to trustee recipient (mustauda). The entrusted cattle require care, including feeding and watering, necessitating work by the trustee who is entitled to wages (ujrah) for their efforts. Hence, the trustee (muwaddi) simultaneously becomes the payer of wages (mujir) and the trustee recipient (mustauda) becomes the recipient of wages (mustajir).

Based on the discussion above, it can be seen that both parties involved in the transaction have the potential to assume three different statuses simultaneously in a single transaction. Starting with the transaction of buying and selling, there are the seller and the buyer. After that, if the buyer entrusts their sacrificial animal, the buyer also becomes the depositor, and if the depositor pays a fee, they also become the payer (mujir). Conversely, the seller becomes the recipient of the trust (mustauda) and also the recipient of the fee (mustajir). This proves that the interconnection of these contracts is indeed real because each contract is interconnected and interrelated with the others. However, in this interconnection of contracts, the core contract is the contract of buying and selling because without the contract of buying and selling (bai), there would never be any other contracts.

Another contract that materializes after the contract of buying and selling (bai) is the contract of wadiah (deposit). Without the contract of wadiah, the contract of ijarah (rental) would be impossible. Specifically for the contract of ijarah, this contract will be established if there is a ujah or fee, namely when the maintenance of the sacrificial animal is carried out for more than 1 month and the delivery of the animal to the buyer's address by the seller exceeds a radius of 20 km. If the maintenance is less than 1 month or the delivery to the buyer's address is within a radius of 20 km, then there is no ujah (fee), and if there is no ujah, then the contract of ijarah cannot be established because one of the pillars of ijarah is the presence of ujah or fee. Therefore, it can be concluded that without the contract of buying and selling (bai), there would be no wadiah (deposit), and without wadiah, there would certainly be no ijarah (rental). However, not always does the presence of wadi'ah imply the presence of ijarah. This is because in the maintenance of sacrificial animals carried out by "Mak Ujang," there are two conditions regarding the presence or absence of ujah or fee in the maintenance and delivery process, as explained above.

## Conclusion

Based on the research findings, the researcher identified the following: 1) The existence of buying and selling (ba'i) between the seller of sacrificial animals, "Mak Ujang," and buyers from mosque/musalla committees as well as private individuals. 2) The existence of wadi'ah (deposit) for sacrificial animals after the sale of sacrificial animals in the business of "Mak Ujang" until the day of sacrificial slaughter. 3) The

existence of ijarah (rental) in the transaction of maintaining sacrificial animals after the sale of sacrificial animals in the business of "Mak Ujang".

Based on the research conclusions, it can be inferred that although there is interconnection of contracts, it does not mean there is multi-akad or two contracts occurring simultaneously in one transaction, as prohibited by the hadith of the Prophet Muhammad (peace be upon him). The interconnection of contracts observed in the maintenance of sacrificial animals carried out by the business "Jual Beli Sapi Kurban Mak Ujang" starts with the contract of buying and selling (ba'i), followed by wadi'ah (deposit), and finally ijarah (service of maintenance). Each of these contracts occurs separately or individually. Moreover, these contracts do not involve elements of *riba*, *majhul*, or *gharar*. Therefore, the interconnection or linkage of these contracts can be justified because they only constitute additional services that, according to the method of *'uruf* (custom), can be justified. Thus, in the context of enhancing additional services to buyers, as long as there are no prohibited elements in Islamic economic law, even if there is interconnection of contracts or multi-akad, it can be justified as healthy business competition.

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