

DIFFERENCES BETWEEN MUI AND LBM NU FATWAS ON THE SUITABILITY OF SACRIFICIAL ANIMALS INFECTED WITH FOOT AND MOUTH DISEASE (FMD) VIRUS IN INDONESIA

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Abstract

The objective of this study is to examine in depth the reasons behind the differences in the decisions of the Indonesian Ulema Council (MUI) Fatwa No. 32 of 2022 and the Nahdlatul Ulama's Bahtsul Masail Institute (LBM NU) regarding the suitability of sacrificial animals infected with the Foot and Mouth Disease (FMD) virus. In addition, it aims to theoretically examine the benefits (*hikmah*) of the differences in opinion between the MUI and LBM NU, which are considered religious authorities by the Indonesian people, and preventive measures to combat the FMD outbreak. This study uses normative legal research by applying a comparative approach that aims to compare the methods of determining the law (*istinbāt al-aḥkām*) and opinions on the law of sacrifice with animals infected with the FMD virus according to the MUI fatwa and the results of the LBM NU decision. The results of this study indicate that the differences in the fatwas issued by the MUI and LBM NU regarding the suitability of sacrificial animals infected with Foot-and-Mouth Disease (FMD) are influenced by the differing information provided by the expert panels (*khubarā'*) from each of these two institutions. These differences in information significantly influence the issuance of fatwas, as legal rulings follow the information provided. Consequently, the MUI ruled that animals infected with FMD exhibiting mild clinical symptoms are permissible for slaughter, whereas those with severe clinical symptoms are not permissible. Meanwhile, LBM NU decided that animals infected with FMD exhibiting clinical symptoms—even if mild—are not permitted to be slaughtered. Prevention and control of the FMD virus can be achieved through vaccination, strengthening biosecurity measures, restricting the movement and trade of animals, early warning and surveillance systems, and enhancing education and awareness among livestock farmers. The fatwas issued by the MUI and the LBM NU have a significant impact on Muslims in Indonesia, serving as moral guidelines for the practice of religious rituals. The differences between them lie in the scope of their authority, their methodologies for issuing legal rulings, and their fiqh foundations. The MUI issues fatwas on a national scale and often serves as the official reference for Islamic law in Indonesia; however, these fatwas are not legally binding because they do not constitute legislation. Meanwhile, LBM NU issues legal rulings based on classical texts from the

four schools of thought, which serve only as guidelines for worship and law for NU members (*nahḍiyyīn*) themselves. The differences of opinion between MUI and LBM NU contribute to a better understanding of religious moderation, namely that behind the differences of opinion among scholars lies *rukḥṣah* (leniency) in worship.

Keywords: *Foot and Mouth Disease (FMD), MUI Fatwa, LBM NU, Sacrificial Animals*



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INTRODUCTION

One of the biggest threats to livestock communities around the world is the emergence of Foot and Mouth Disease (FMD). This disease generally affects cloven-hoofed animals, such as cattle, goats, sheep, and buffalo (Arzt et al., 2021). Infection can spread very quickly through direct or indirect contact with contaminated environments, such as through the air, wind, water, feed, and so on (Van Andel et al., 2020). The majority of FMD viruses attack countries that have livestock production as a livelihood for rural communities and a source of food security for them. The United States has been attacked by FMD nine times, with the worst outbreak occurring in 1914, infecting more than 170,000 cattle, sheep, and pigs (Paarlberg et al., 2022). In addition to the United States, the FMD virus also struck the United Kingdom in 2001, resulting in the culling of six million sheep and cattle to stop its spread (Davies, 2002). In 2010, South Korea also culled 107,000 cattle and 3 million pigs due to an FMD outbreak (Lee, 2014).

The emergence of the FMD disease poses a major economic challenge for both developed and developing countries, including Indonesia (Knight-Jones & Rushton, 2014). After being declared free of Foot and Mouth Disease (FMD) in 1986 and recognized by the World Organisation for Animal Health (WOAH) as a FMD-free country without vaccination in 1990, Indonesia reported cases of FMD again (Priyanto et al., 2025). The first documented case occurred in Gresik Regency, East Java, at the end of April 2022, and subsequent cases were reported in other regencies such as Lamongan, Sidoarjo, and Mojokerto in early May 2022. The four cities were declared as FMD emergency areas with a total of 3,841 infected cattle and 54 deaths. Meanwhile, in Aceh Tamiang Regency, Aceh Province, there were 2,558 infected cattle and 13 deaths. As a result, the Ministry of Agriculture (Kementan) of the Republic of Indonesia designated East Java and Aceh Provinces as red zone areas for the FMD outbreak (Febrianto et al., 2025).

In a short period of time, the Foot-and-Mouth Disease (FMD) outbreak spread widely to 62 cities across Indonesia and became a national issue that prompted the government to take immediate preventive actions (Sahara et al., 2023). From May to September 2022, the FMD virus rapidly spread to 296 cities in 24 provinces, resulting in 543,171 infected livestock. Of this number, 13.4% were dairy cows (72,842), 81.3% were beef cattle (441,520), and the rest were pigs, sheep, goats, and buffalo (Kedang et al., 2025). According to a report from the Indonesian Ministry of Agriculture, the national losses due to the Foot-and-Mouth Disease outbreak in 2022 reached nearly IDR 9 trillion. This loss was due to decreased livestock productivity, the forced culling of infected livestock, and the costs of outbreak control (Zulfikar Hasan & Kamiluddin, 2021).

The Director of Livestock Breeding and Production at the Directorate General of Livestock and Animal Health of the Indonesian Ministry of Agriculture, Sintong Hutasoit, revealed that 29 provinces that are the epicenter of the FMD outbreak will be prioritized for vaccination. Some of the provinces severely affected include East Java, Central Java, West Sumatra, Gorontalo, and Central Sulawesi. As of January 8, 2025, there have been 13,287 cases of FMD throughout Indonesia. Of these, 117 livestock were culled, 305 died, and the rest recovered or are still being treated. Sintong added that vaccines will be distributed gradually to all provinces, with a focus on areas with large livestock populations and epicenter areas (Kementerian Pertanian RI, 2025).

The impact of FMD disease is not only felt by farmers, but also by the wider community in Indonesia. The economic losses that can be felt include a decline in the selling price of livestock, high mortality rates, low meat quality, trade barriers, and public unrest (Antari et al., 2023). Especially as Eid al-Adha approaches, many people are worried about consuming sacrificial meat, because not all parts of animals infected with FMD can be consumed like healthy sacrificial animals. Certain organs must be handled specially to ensure they are safe for consumption (Dede et al., 2025). Therefore, the public is now questioning the legality of performing the sacrifice ritual using animals infected with FMD. This is because there are not enough healthy livestock to be used as sacrificial animals due to the spread of the FMD virus throughout Indonesia.

To address public concerns and answer questions, the Indonesian Ulema Council (MUI) issued Fatwa No. 32 of 2022 concerning the Law and Guidelines for Performing Qurbani Worship during an Outbreak of Foot-and-Mouth Disease (Fatwa MUI Nomor 32 Tahun 2022 Tentang Hukum Dan Panduan Pelaksanaan Ibadah Kurban Saat Kondisi Wabah Penyakit Mulut Dan Kuku, 2022). In addition to the MUI, the *Bahtsul Masail* Institute (LBM) of the Nahdlatul Ulama (NU) also decided on the legality of sacrificial animals infected with FMD (Penyakit Mulut Dan Kuku (PMK), 2022). However, the two forums reached different conclusions. The LBM NU decided that “Animals infected with Foot and Mouth Disease (FMD) showing clinical symptoms—even if mild—do not meet the requirements to be used as sacrificial animals.” Meanwhile, some MUI fatwas decided that “Animals infected with FMD with mild clinical symptoms, such as mild blisters on the hoof, lethargy, loss of appetite, and excessive salivation, are eligible to be used as sacrificial animals.”

From the two decisions above, it can be seen that there is a difference of opinion between the MUI and the LBM NU. For those who understand, this difference is a blessing for them to choose whether to follow the MUI fatwa or the LBM NU decision. However, for those who are unfamiliar with the issue, this will become a debate among the community that the MUI and LBM NU, as community organizations, are not in agreement on matters concerning the people. Moreover, this difference could be exploited by irresponsible individuals to divide the community.

Based on the above dialectic, the purpose of this study is to examine in greater depth the results of the decision of MUI Fatwa No. 32 of 2022 and LBM NU regarding the suitability of sacrificial animals infected with FMD. In particular, it examines the thought processes of the two institutions in deciding the law, which led to differences of opinion. Additionally, the author seeks to theoretically examine the wisdom behind the differing opinions of the MUI and LBM NU, which are considered religious authorities by the public, and the preventive measures taken to combat the FMD outbreak in Indonesia.

LITERATURE REVIEW

The Institutional Authority of the MUI and the LBM NU

Studies on fatwa authorities in Indonesia fall into two categories: those that view these authorities as sociopolitical constructs, and those that analyze them from an institutional legal perspective. These two approaches have not yet been critically synthesized within a single comparative framework. Research on the MUI tends to emphasize its position as an independent state institution. According to Sholeh et al. (2022), the MUI's existence as a *ṣadīq al-ḥukūmah* (government partner) influences the speed and acceptance of fatwas in the public sphere. Abdullah (2025) reinforces this finding by analyzing how the MUI's structural relationship with the state not only creates formal legitimacy but also gives rise to criticism that fatwas are potentially subject to political interests.

From the public's perspective, Mashuri et al. (2021) note that the MUI's authority depends on its ability to respond quickly to contemporary issues, particularly in the digital age. The main criticism of this literature is its dominant focus on political dimensions, which often leads to the neglect of methodological aspects of fatwas. Consequently, the MUI's authority is more commonly understood as the result of power negotiations rather than legal reasoning. Thus, some members of the public view certain MUI decisions as fatwas commissioned by the government.

In contrast to the MUI, the literature on the NU's LBM emphasizes the charismatic authority of the kiai and the mechanism of collective deliberation. Hasyim (2023) describes the NU LBM as a forum for collective *ijtihad* whose decision-making legitimacy stems from the pesantren network and the cultural bonds of the *Nahḍiyyin* community. Jalili et al. (2023) add that the NU LBM process is bottom-up, starting from the branches up to the Mukhtamar, making its authority decentralized. Furthermore, the strength of the NU LBM lies in the emotional loyalty of NU members to the ulama, rather than in a formal legal mandate. A weakness of this study is its tendency toward a descriptive-ethnographic approach. This indicates that no one has examined how this charismatic authority interacts with methodological frameworks when confronting new legal issues.

Several studies have begun to analyze the authority of these two institutions. Khoiri and Nasution (2022) examined the MUI's response to the COVID-19 vaccine issue and concluded that differences in authority influence the level of public acceptance. MUI fatwas are adopted more quickly at the administrative level because they possess institutional legitimacy at the national level. This statement is also supported by the findings of Sholeh (2020), who noted that legal fatwas regarding the COVID-19 vaccine align with the government's political interests concerning physical and social restrictions. This research indicates that the MUI's authority is particularly strong in Indonesia as it serves as the government's partner in resolving religious issues.

In contrast, NU decisions are more effective within the cultural base of *Nahḍiyyin* communities. Mufid (2020) reinforces this finding by demonstrating that LBM NU fatwas are not legally binding but are socially binding. However, existing studies remain limited to health and political issues. No research has yet compared the outcomes of MUI fatwas and LBM NU decisions in the context of differences in fatwa outcomes and their implications for Indonesian society. That is, whether MUI's authority is stronger due to state legitimacy, or LBM NU's authority is stronger due to the legitimacy of tradition and pesantren networks, and how this

influences their methods of *istinbāt*. Thus, this article fills this gap by analyzing a comparison of the methods and outcomes of fatwas between the MUI and the LBM NU, as well as their implications for the religious practices of Indonesian society.

The Methodology of Fatwas Issued by the MUI and LBM NU

A study of fatwa methodology shows that the MUI and LBM NU have developed different *istinbāt* frameworks for addressing contemporary legal issues. These differences lie in the sources of methodological legitimacy, the hierarchy of references, and decision-making mechanisms. A study on the MUI's fatwa methodology reveals that this independent institution requires every fatwa to adhere to mutually agreed-upon methodological guidelines or to refer to the legal reasoning methods of classical and contemporary scholars. Compliance with this methodological framework is considered essential to avoid two extreme tendencies in legal decision-making: *ifrāt*, meaning excess, and *tafrīt*, meaning neglecting legal loopholes (Izmuddin, 2018).

To avoid falling into either of these two tendencies, the literature notes that the MUI has formulated several basic principles as a framework for issuing fatwas. These principles serve as a balancing mechanism between adherence to the text and responsiveness to evolving social realities. The literature on the MUI's *istinbāt* process emphasizes that the initial stage in issuing a fatwa involves examining various opinions of scholars along with their supporting evidence. This step demonstrates that MUI fatwas do not merely rely on the discourse established by the imams of the schools of thought in Islamic jurisprudence. This practice affirms the MUI's position as the heir to the scholarly tradition of previous generations of scholars, while simultaneously reinforcing its consistency in fulfilling its religious leadership role as the successor to the prophetic mission. By using the body of school opinions as a reference, the MUI's methodology seeks to maintain continuity between the authority of classical texts and contemporary legal needs (Rosyid & Irfan, 2019).

In the MUI's fatwa methodology, issues whose legal rulings are clear (*al-aḥkām al-qaṭ'iyyah*) are presented as they are through the *naṣṣ qaṭ'i* approach, without the need to further examine other legal arguments. Meanwhile, for matters of conjecture (*al-aḥkām al-ẓanniyyah*), the MUI applies the *manḥājī* and *qaulī* approaches. The *manḥājī* approach employs collective *ijtihād* using the methods of *al-jam'u wa al-tauḥīq* (synthesizing differing opinions) and *tarjīḥ* (selecting the opinion with stronger evidence) based on the principles of *uṣul al-fiqh*. The *qaulī* approach, on the other hand, refers directly to the opinions of scholars in classical texts. Thus, MUI fatwas integrate textual references, scholars' opinions, and the methodological principles of the madhabs within a single framework of *istinbāt* (Sodiqin, 2025).

When differences of opinion arise among scholars, the MUI takes two methodological steps. First, it seeks common ground between the opinions of the schools of thought through the method of *al-jam'u wa al-tauḥīq*. Second, if common ground cannot be reached, a fatwa is issued based on *tarjīḥ* using the method of comparative jurisprudence (*muqāranah al-maẓāhib*), grounded in the principles of comparative *uṣul al-fiqh* (Bianda et al., 2026). For issues lacking legal precedents, the MUI employs collective *ijtihād* through the *bayānī* and *ta'līlī* methods—including *qiyās*, *istiḥsān*, and *ilhāq*—as well as the *istiṣlāḥī* and *sadd al-ẓarī'ah* approaches. This step underscores the MUI's commitment to preventing legal vacuums in contemporary issues (Musadad et al., 2025).

In addition to the methodological framework outlined above, the issuance of MUI fatwas is also bound by considerations of the public interest and alignment with the *maqāṣid al-syarī'ah*. Both are understood as a single entity, as public interest serves as the foundation for achieving the objectives of Sharia. As Ibn Rushd stated, if there is a discrepancy between Sharia and reason, then legal understanding must be interpreted in accordance with reality and rationality. Thus, the MUI's methodology seeks to balance adherence to the text with the demands of the social context (Rachmadhani, 2025).

The explanation above shows that the MUI's fatwa methodology adheres to the principle of comprehensiveness by prioritizing scholarly sources in the process of issuing fatwas. If the issue bears similarities to those found in the text (*naṣ*) and falls under the category of definitive rulings (*al-aḥkām al-qat'iyyah*), then a fatwa may be issued directly, without the need for *ijtihād*. Conversely, if the issue is not found in the text (*naṣ*) and falls under the category of *al-aḥkām al-zanniyyah*, then the MUI engages in *ijtihād* in accordance with the mutually agreed-upon methodology. The resulting fatwa is binding on the entire Indonesian public, regardless of group background.

Unlike the MUI, the decisions of the LBM NU are internal in nature and are binding only on *Nahḍiyyin* members who follow *Ahlussunnah wal Jamaah*; they do not apply to groups outside the NU. In the Bahtsul Masail forum, the LBM NU employs several methods of *ijtihād*, one of which is the *qaulī* method. This method involves tracing direct answers from the *fiqh* texts of the four schools of thought, then following the opinions of the scholars found therein. Every LBM NU decision generally includes quotations of the opinions of the imams of the schools of thought, whether from classical or contemporary literature, as a form of consistency with the scholarly tradition of the Salaf. The process involves identifying relevant texts and selecting among the various available references (Mufid, 2020).

If the *qaulī* method fails to provide an answer, the NU Legal Council employs the *qiyās* method by comparing a new case—for which no ruling has yet been established—with another case that has already been addressed in the Qur'an or Hadith, based on the similarity of the '*illat*' (Dzulkurnain et al., 2025). This method has been recognized as one of the *adillah al-aḥkām al-syar'iyyah* agreed upon by scholars, so the resulting rulings are considered strong and reliable (Solikin et al., 2026). In addition, LBM NU has developed the *manhājī* method as an alternative approach. This method resolves legal issues through rational analysis based on legal principles formulated by the imams of the madhabs. Although relatively new in the Bahtsul Masail forum, the *manhājī* approach reflects a contextual awareness of earlier works of *fiqh* and is applied when the *qaulī* method cannot be applied (Ridho et al., 2023).

Generally speaking, the term used in the *manhājī* method is *istinbāt al-aḥkām* (derivation of legal rulings). However, among NU adherents, this concept of *istinbāt* differs from the term used by earlier scholars. This is because the requirements to become a mujtahid capable of performing *istinbāt al-aḥkām*, as practiced by earlier scholars, are not easily met. Thus, what is meant by *istinbāt al-aḥkām* within NU circles is the dynamic application of the texts of the fuqaha in the context of seeking legal solutions to emerging issues. Nevertheless, the LBM NU upholds an ideal approach in following a school of thought, namely *tawassuṭ-i-tidāl* (moderation), *tasāmuḥ* toward differences of opinion, *tawāzun* (justice and balance) in addressing every social issue—whether related to fellow human beings or the surrounding environment—as well as avoiding *taṭarruf* (extremism) (Ridho, 2021).

From the above analysis, it is clear that both institutions rely on classical heritage (*turās*), analogy (*qiyās*), and collective ijtihad. However, the difference lies in the scope of their authority and their principles of reasoning. The MUI integrates the *naṣ qat'iy*, *qaulī*, and *manhājī* approaches within a nationally binding framework, with an emphasis on the public interest and *maqāṣid al-syarāh*. Meanwhile, LBM NU places greater emphasis on the continuity of *turās* through the *qaulī* and *qiyās* methods, with the *manhājī* approach serving as a contextual development that remains within the framework of the madhhab. This difference indicates that fatwa methodology is influenced not only by epistemological aspects but also by the institutional structure and scope of authority of each institution. The MUI tends to be responsive to the public interest, whereas the LBM NU is more responsive to the specific needs of the *Nahḍiyyin* community.

Existing studies have provided detailed explanations of the methods employed by each institution. However, these studies have not critically examined the implications of these differences for the consistency of legal rulings and the fulfillment of *maqāṣid al-syarāh*. Existing comparative analyses remain descriptive and have not addressed the comparative aspects of *tarjīh*, *al-jam'u wa al-taufīq*, and the application of *qiyās* in specific legal cases, such as the case of sacrificial animals infected with Foot-and-Mouth Disease (FMD). This study addresses this gap by systematically comparing the legal reasoning methods of the MUI and LBM NU, particularly regarding the hierarchy of references, the mechanisms of collective ijtihad, the consistency of fatwa outcomes, and their implications for Indonesian society.

METHODOLOGY

This type of research uses normative legal research, which is a study method that focuses on analyzing legal rules and principles to interpret the law as a system of applicable norms (Marzuki, 2007). Meanwhile, the research approach uses a comparative approach, which compares two objects or phenomena to identify similarities, differences, and patterns between them (Soekanto & Mamuji, 2013). In this study, the comparative approach serves to compare the *istinbat* method and opinions on the law of sacrifice with animals infected with FMD according to the MUI fatwa and the results of the LBM NU decision.

The primary data was taken from MUI fatwa No. 32 of 2022 concerning the Law and Guidelines for Performing Sacrificial Rituals During an Outbreak of Foot-and-Mouth Disease (FMD) and the report on the decision of the LBM NU concerning Foot-and-Mouth Disease (FMD). Meanwhile, the secondary data was obtained from the opinions of scholars in classical and contemporary fiqh books and research results on Foot and Mouth Disease (FMD) published in reputable journals and other sources.

The collected data were then classified into two groups, namely the laws on the slaughter of animals infected with FMD according to the MUI fatwa and the results of the LBM NU decision. After classification, an analysis was carried out using qualitative methods. The author explains the roles of each of these two institutions in Indonesia and the *istinbat al-ahkam* method used by the MUI and LBM NU fatwas in determining the laws governing the slaughter of animals infected with FMD. After that, a conclusion was drawn to answer the objectives of this study.

FINDINGS AND DISCUSSION

MUI and LBM NU Fatwa Regarding Animals Infected with FMD Virus

Eid al-Adha 1443 AH (2022 AD) was a less joyful Eid al-Adha for Muslims, especially in Indonesia. This was because livestock, such as cows, buffaloes, and goats, were exposed to the FMD (Foot and Mouth Disease) virus. As a result, many livestock were unhealthy, disabled, had reduced meat quality, and even died (Toyyibi, 2022). This problem raised questions from the public regarding the suitability of sacrificial animals infected with FMD, considering that the demand for beef and goat meat would certainly increase significantly ahead of the Eid al-Adha holiday (Sirajuddin et al., 2025).

In such urgent circumstances, the Indonesian Ulema Council (MUI), through its fatwa commission, has issued Fatwa Number 32 of 2022 concerning the Law and Guidelines for Performing Sacrificial Rites During an Outbreak of Foot-and-Mouth Disease (FMD). The fatwa contains several provisions, including General Provisions, Legal Provisions, and Closing Provisions. This article will focus on the general and legal provisions, as these two provisions are the legal products of the Fatwa Commission Team (Fatwa MUI Nomor 32 Tahun 2022 Tentang Hukum Dan Panduan Pelaksanaan Ibadah Kurban Saat Kondisi Wabah Penyakit Mulut Dan Kuku, 2022).

Before establishing the three provisions above, the MUI first sought clarification from the Zoonosis coordinators, Dr. Cahyani Widiastuti, Dr. Supratikno, M. Si., and Dr. Deni Widaya Lukman, M. Si., regarding the FMD virus during the MUI Fatwa Commission meeting on May 27, 2022. The experts explained the clinical symptoms that occur in animals infected with FMD, including: [1] Clinical symptoms in cattle include lethargy, loss of appetite, fever, blisters around and inside the mouth (tongue and gums), excessive salivation, foaming at the mouth, and blisters around and between the hooves, which can cause lameness. In dairy cows, blisters on the teats are common, while goats and sheep do not show significant symptoms. [2] Recovery for animals showing severe/severe symptoms takes more than 6 days and may not be possible. They also explained that there are three effects of these clinical symptoms, namely: [1] Clinical symptoms do not significantly affect the quantity and quality of meat produced. Therefore, meat from animals affected by FMD remains safe for consumption and does not pose a health risk to humans. [2] Foot-and-mouth disease is not transmissible to humans. [3] The virus is easily inactivated by boiling water for a minimum of 30 minutes (Fatwa MUI Nomor 32 Tahun 2022 Tentang Hukum Dan Panduan Pelaksanaan Ibadah Kurban Saat Kondisi Wabah Penyakit Mulut Dan Kuku, 2022).

The general provisions in MUI Fatwa Number 32 of 2022 contain the following: [1] Foot and Mouth Disease (FMD) is an animal disease caused by a contagious virus that attacks even-toed ungulates such as cattle, buffalo, and goats. [2] FMD with mild clinical symptoms is a disease of the mouth and hooves in animals characterized by lethargy, loss of appetite, fever, blisters around and inside the mouth (tongue and gums), excessive drooling from the mouth but not causing lameness, no weight loss, and can be cured with wound treatment to prevent secondary infection, and the administration of vitamins and minerals or herbs to maintain the body's resistance within approximately 4-7 days. [3] FMD with severe clinical symptoms is a foot-and-mouth disease in animals characterized by blisters on the hooves that may detach and/or cause lameness/inability to walk, leading to permanent weight loss, and the healing process may take a long time or may even be incurable (Fatwa MUI Nomor 32 Tahun 2022

Tentang Hukum Dan Panduan Pelaksanaan Ibadah Kurban Saat Kondisi Wabah Penyakit Mulut Dan Kuku, 2022).

From the general provisions above, there are several terms used, namely: Foot and Mouth Disease (FMD), contagious and aggressive viruses, mild clinical symptoms, and severe clinical symptoms. In the general provisions, it is also stated that animals infected with FMD with mild clinical symptoms can still be cured. Meanwhile, animals infected with FMD with severe clinical symptoms are very difficult to cure and may not be curable.

The legal provisions in MUI Fatwa Number 32 of 2022 contain several points, namely: (A) general law, (B) the law on sacrificing animals infected with FMD, and (C) guidelines for sacrifice to prevent the spread of FMD. These three points are the result of the MUI fatwa regarding animals infected with FMD used for sacrifice, the requirements for sacrificial animals and those performing the sacrifice ritual, the timing of the sacrifice slaughter, and guidelines for preventing the spread of the FMD outbreak.

In legal provision point (A), it is explained that: [1] The law of sacrifice is a *muakkad* sunnah for Muslims who are mature, sane, and capable. [2] The time for slaughtering sacrificial animals begins after the Eid al-Adha prayer on the 10th of Dhu al-Hijjah until the 13th of Dhu al-Hijjah before *maghrib*. [3] Muslim men who perform qurbani are recommended to slaughter the animal themselves or witness the slaughter directly if possible, and there are no valid reasons not to do so. [4] Animals used for qurbani must be healthy and free from defects, such as blindness, lameness, excessive thinness, illness, and must be of sufficient age. [5] The ruling on sacrificing animals that are defective, sick, or infected with disease is detailed as follows: (a) if the defect or illness is minor, such as a broken horn or an illness that does not reduce the quality of the meat, then the animal is eligible and the sacrifice is valid. (b) If the defect or illness is severe, such as an animal infected with a disease that is harmful to health, reduces the quality of the meat, is clearly blind, clearly lame, and very thin, then the animal is not eligible, and the sacrifice with that animal is not valid (Fatwa MUI Nomor 32 Tahun 2022 Tentang Hukum Dan Panduan Pelaksanaan Ibadah Kurban Saat Kondisi Wabah Penyakit Mulut Dan Kuku, 2022).

Point (B) of the legal provision explains that the law on sacrificing animals affected by FMD is detailed (*tafsīl*) as follows: [1] Animals affected by FMD with mild clinical symptoms, such as mild blisters on the hooves, lethargy, loss of appetite, and excessive salivation, are valid for use as sacrificial animals. [2] Animals infected with FMD exhibiting severe clinical symptoms, such as blisters on the hooves that cause them to detach and/or result in severe lameness/inability to walk, as well as extreme emaciation, are not valid for sacrifice. [3] Animals infected with FMD with severe clinical symptoms that have recovered from FMD within the permissible sacrifice period (10th to 13th of Dhu al-Hijjah) are valid as sacrificial animals. [4] Animals infected with FMD with severe clinical symptoms that recover from FMD after the permitted sacrifice period (10th to 13th of Dhu al-Hijjah) have their slaughter considered as charity, not sacrifice. Additionally, point (B) also explains that ear tagging or branding on the animal's body as a sign that it has been vaccinated or as its identity does not invalidate the animal as a sacrifice.

In legal provision point (C), the MUI fatwa provides several guidelines to the public regarding qurbani guidelines to prevent the spread of FMD. However, the author will only outline guidelines that are directly related to the prevention of FMD outbreaks, including: [1] Muslims who are members of the sacrificial committee, together with health workers, need to monitor the

health of animals and the process of slaughtering and handling meat, offal, and waste. [2] Sacrificial committees and social institutions engaged in sacrificial worship services are required to apply the principles of hygiene and sanitation to prevent the wider spread of the FMD virus. [3] The government is obliged to ensure the availability of healthy sacrificial animals that meet the requirements for sacrifice for the Muslim community. However, at the same time, the government must take preventive measures so that the FMD outbreak can be controlled and its transmission does not spread widely. [4] The government must support the availability of facilities and infrastructure for the slaughter of sacrificial animals through Slaughterhouses or RPH (*Rumah Potong Hewan*) in accordance with the MUI fatwa on halal slaughter standards, so that the spread of the FMD virus can be prevented as much as possible (Fatwa MUI Nomor 32 Tahun 2022 Tentang Hukum Dan Panduan Pelaksanaan Ibadah Kurban Saat Kondisi Wabah Penyakit Mulut Dan Kuku, 2022).

This guide is also a recommendation for the community, social institutions, and the government to work together in combating the FMD outbreak that is attacking livestock. The government must support this MUI fatwa, and the public must implement it as a form of obedience to the *Ulama* and *Umara*. This is because all government policies and MUI fatwa rulings are intended for the benefit of the public. Therefore, the public is expected to continue performing the qurbani ritual in accordance with the guidelines established by the government and MUI.

Unlike the MUI fatwa, the decision of the NU *Bahtsul Masail* on animals infected with FMD contains the following: a description of the problem, questions and answers, explanations of the answers, and recommendations. The description of the problem first explains the recommendations for the sacrifice ritual and the requirements for sacrificial animals, then outlines the FMD problem, starting from its symptoms, impacts, and expert opinions. After that, a question arises, “Are animals infected with FMD with clinical symptoms still eligible to be used as sacrificial animals?” and the answer is, “Animals infected with Foot and Mouth Disease (FMD) showing clinical symptoms - even if mild - are not eligible to be used as sacrificial animals” (Penyakit Mulut Dan Kuku (PMK), 2022).

In the explanation section of the answer, LBM NU outlines the arguments that form the basis of the answer, both from its interpretation, hadith, and the opinions of scholars, as well as the *ijtihad* of NU scholars. In addition, LBM NU also presented medical experts specializing in FMD viruses, providing the following facts: [1] FMD is an acute viral disease that is highly contagious in livestock (cloven-hoofed animals), especially cattle, buffalo, goats, sheep, pigs, deer, antelope, camels, and elephants. [2] Clinical symptoms found in animals infected with FMD in the mild category include lesions on the tongue and gums, fever with body temperature reaching 40-41 degrees Celsius, decreased appetite, lesions on the feet, and several other symptoms. At this mild symptom stage, animals will experience weight loss of around 1-2 kilograms per day, depending on the care and treatment provided. Meanwhile, severe clinical symptoms are characterized by large blisters that leave wounds when they burst, lameness, weight loss, a significant decrease in milk production, and even death of livestock. [3] Meat from animals such as cattle, goats, and sheep infected with FMD remains safe for consumption, including milk or other edible organs. However, certain organ parts, such as offal, require special handling (Penyakit Mulut Dan Kuku (PMK), 2022).

To more effectively handle the FMD outbreak affecting livestock ahead of Eid al-Adha 1443 H, the LBM NU has issued recommendations that include: [1] The government needs to be directly involved in ensuring the health of animals that will be used for sacrifice. [2] The government needs to immediately carry out disinfection and vaccination of livestock that have not

yet been infected with FMD and disseminate information on effective ways to prevent the spread of FMD to farmers. [3] The government needs to provide financial assistance to small farmers affected by FMD (Penyakit Mulut Dan Kuku (PMK), 2022).

Differences in *Istinbāt al-Aḥkām* between the MUI Fatwa Commission and LBM NU

After observing, it appears that the differences between the MUI and LBM NU fatwas regarding the FMD outbreak are influenced by the information provided by the Expert Teams from both institutions. Before presenting the information, the experts certainly conducted research on animals exposed to the FMD virus. The differences in the results of this research were also influenced by the object of the research, namely, the condition of animals infected with FMD. In this case, the MUI Fatwa Commission and LBM NU acted as the Legal Review Team, while the experts acted as the Fact-Finding Team. The law follows the facts, meaning that the Legal Review Team must decide on the law according to the information presented by the Fact-Finding Team.

From the above analysis, the author argues that this difference is the main cause of the different results of the MUI and LBM NU fatwas. This is because when this difference is examined through *hadith* and the opinions of scholars, different legal decisions will emerge. Thus, broadly speaking, the difference between the fatwas of the MUI and the LBM NU is caused by different circumstances. This is in line with the *fiqh* rule, which states (Al-Suyūṭī, 1991);

لَا يُنَكَّرُ تَغْيِيرُ الْأَحْكَامِ بِتَغْيِيرِ الْأَزْمَنَةِ وَالْأَمَكِنَةِ وَالْأَحْوَالِ

"It cannot be denied that changes in the law are caused by changes in time, place, and circumstances."

The difference in the information provided by experts from the two institutions lies in the issue of the impact of clinical symptoms. The FMD virus expert team from MUI said, "Clinical symptoms do not significantly affect the quantity and quality of meat produced. Thus, meat from animals affected by FMD is still fit for consumption and does not endanger human health." Based on this information, the MUI Fatwa Commission reviewed the opinions of scholars, one of which was the opinion of Imam An-Nawawī in the book *Syarḥ Ṣaḥīḥ Muslim* (Al-Nawawī, 1999);

وَأَجْمَعَ الْعُلَمَاءُ عَلَى جَوَازِ التَّضْحِيَةِ بِالْأَجْمِ الَّذِي لَمْ يُخْلَقْ لَهُ قَرْنَانِ، وَاحْتَلَفُوا فِي مَكْسُورِ الْقَرْنِ فَجَوَّزَهُ الشَّافِعِيُّ وَأَبُو حَنِيفَةَ وَالْجُمْهُورُ، سَوَاءً كَانَ يُدْمِي أَمْ لَا، وَكَرِهَهُ مَالِكٌ إِذَا كَانَ يُدْمِي، وَجَعَلَهُ عَيْبًا وَأَجْمَعُوا عَلَى اسْتِحْبَابِ اسْتِحْسَانِهَا وَاخْتِيَارِ اكْمَلِهَا، وَأَجْمَعُوا عَلَى أَنَّ الْغُيُوبَ الْأَرْبَعَةَ الْمَذْكُورَةَ فِي حَدِيثِ الْبَرَاءِ، وَهُوَ: الْمَرَضُ، وَالْعَجْفُ، وَالْعَوْرَةُ، وَالْعَرَجُ الْبَيِّنُ لَا تُجْزَى التَّضْحِيَةُ بِهَا، وَكَذَا مَا كَانَ فِي مَعْنَاهَا، أَوْ أَقْبَحُ؛ كَالْعَمَى، وَقَطْعِ الرَّجْلِ، وَشَبْهِهِ رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَغَيْرُهُمْ مِنْ أَصْحَابِ السُّنَنِ بِإِسَانٍ صَحِيحَةٍ وَحَسَنَةٍ وَقَالَ التِّرْمِذِيُّ: حَدِيثٌ حَسَنٌ صَحِيحٌ

"The scholars agree that it is permissible to sacrifice animals without horns, but they differ on animals with broken horns. Imam Ash-Shafi'i, Abu Hanifa, and Jumhur permit it even if blood comes out of the broken horn. Meanwhile, Imam Malik considers it makruh if blood comes out

of the broken horn. The scholars agree that it is recommended and considered good to choose the best animal for sacrifice. The scholars also agree that the four defects mentioned in the hadith of Al-Barra', namely sickness, extreme thinness, blindness in one eye, and lameness, render the sacrifice invalid. Similarly, animals with defects of the same nature or worse are also invalid, such as being blind in both eyes, having a severed leg, or the like... This hadith is authentic, narrated by Abu Daud, At-Tirmidzi, An-Nasai, and others from the authors of the Sunan books with authentic and good chains of transmission... At-Tirmidhi stated that this hadith is ḥasan ṣaḥīḥ.

The above *hadith* explains the differences among scholars regarding animals with broken horns and the agreement that it is permissible to sacrifice animals without horns, as well as the *sunnah* of sacrificing the best animals. Additionally, it explains the four defects that are not permissible in sacrificial animals, namely sickness, extreme thinness, blindness in one eye, and lameness. Imam Ibn Ruslan provides a more detailed explanation of these four defects in his book *Matn Zubad* (Asy-Syafi'i, 2000).

وَلَمْ تَجْزُ بَيْنَةُ الْهَزَالِ * وَمَرَضٌ وَعَرَجٌ فِي الْحَالِ، وَنَاقِصُ الْجُزْءِ كَبَعْضِ أُذُنٍ * أَوْ ذَنْبٍ كَعَوْرٍ فِي الْعَيْنِ، أَوْ الْعَمَى أَوْ قَطْعِ
بَعْضِ الْأَلْيَةِ * وَجَارَ نَقْصُ قَرْنِهَا وَالْخُصْيَةِ

“Animals that are extremely thin, sick, lame, have defects in parts of their body, such as part of their ears or tails, as well as those that are blind in one eye, blind in both eyes, or have a severed tail, are not permissible. Animals with broken horns and castrated animals are permissible.”

Imam Ibn Ruslan's opinion was also used as evidence by the Indonesian Ulema Council (MUI) in issuing Fatwa No. 32 of 2022 concerning the Law and Guidelines for Performing the Sacrifice Ritual During an Outbreak of Foot-and-Mouth Disease. Additionally, the MUI also cited the opinion of Imam Ibn Hajar Al-Haitami in his book *al-Minhāj al-Qawīm*, which is a commentary on the book *al-Muqaddimah al-Ḥaḍramiyyah* by Abdullah bin Abdurrahman Al-Haḍrami, regarding certain defects that render livestock invalid for sacrifice (Al-Haitami, 2000).

وَأَنْ لَا تَكُونَ جَرْبَاءً وَإِنْ قَلَّ وَلَا شَدِيدَةً الْعَرَجِ وَلَا عَجْفَاءَ وَلَا مَجْنُونَةً وَلَا عُمِيَاءَ وَلَا عَوْرَاءَ وَلَا مَرِيضَةً مَرَضًا يُفْسِدُ
لَحْمَهَا، وَأَنْ لَا يَبِينَ شَيْءٌ مِنْ أُذُنِهَا وَإِنْ قَلَّ أَوْ لِسَانِهَا أَوْ ضَرْعِهَا أَوْ أَلْيَتِهَا، وَلَا شَيْءٌ ظَاهِرٌ مِنْ فَحْدِهَا، وَأَنْ لَا
تَذْهَبَ جَمِيعُ أَسْنَانِهَا

“It is not permissible to use as a sacrifice: animals that are diseased, severely lame, emaciated (due to stress), blind, cross-eyed, severely ill to the extent that it damages the meat, with even a small part of the ear, tongue, teat, or buttocks missing, or with all teeth missing.”

Of the three legal rulings above, none of them explain the clinical symptoms of the mild category as stated by the Expert Team from the Indonesian Ulema Council (MUI). All of these arguments describe severe clinical symptoms that can render livestock invalid as sacrificial animals. Therefore, based on the facts and combining the opinions of scholars, the MUI Fatwa Commission has made the following legal specifications: [1] Animals infected with FMD with mild clinical symptoms are valid as sacrificial animals. [2] Animals infected with FMD with severe clinical symptoms are invalid as sacrificial animals.

Meanwhile, the FMD Virus Expert Team of LBM NU stated, “At this mild symptom stage, the animal will experience a weight loss of around 1-2 kilograms per day, depending on the care and treatment provided.” This fact serves as a reference for LBM NU in determining the ruling based on hadith and the opinions of scholars. One of the hadiths used as evidence to explain certain defects that must not be present in sacrificial animals is the hadith narrated by Ibn Majah (Al-Qazwini, 1998).

أَرْبَعٌ لَا تُجْزَى فِي الْأَضَاحِي: الْعَوْرَاءُ، الْبَيِّنُ عَوْرُهَا، وَالْمَرِيضَةُ، الْبَيِّنُ مَرَضُهَا وَالْعَرَجَاءُ الْبَيِّنُ ظَلْعُهَا وَالْكَسِيرَةُ الَّتِي لَا تُنْقِي

“Four animals are not valid for sacrifice: (1) those that are clearly blind in one eye, (2) those that are clearly sick, (3) those that are clearly lame, and (4) those that are very thin and have no fat.”

Based on this hadith, scholars agree that animals with the four types of severe defects mentioned above do not meet the requirements to be used as sacrificial animals. They also agree that animals with minor defects still meet the legal requirements. Based on this hadith, the scholars compiled a special rule (*dawābiṭ*) in determining defects that render an animal unfit for sacrifice. LBM NU quotes a special rule made by Sheikh Ibrahim Al-Bajuri regarding the criteria for severe defects that can prevent livestock from being suitable for sacrifice (Al-Bajuri, 1999).

وَالضَّابِطُ الْجَامِعُ لِجَمِيعِ مَا ذَكَرَ كُلُّ مَعْيَبَةٍ بِمَا يَنْقُصُ اللَّحْمَ أَوْ غَيْرَهُ مِمَّا يُؤْكَلُ

“The criteria that encompass all (defects that render an animal unsuitable for sacrifice) are any defects that can reduce the meat or other parts of the body that are normally consumed.”

The reduction in meat, which is a severe clinical symptom in animals affected by FMD, is not required to occur immediately. However, all animals whose meat is reduced at that time (*hāl*) or has a strong potential to be reduced in the future (*māl*) are not valid as sacrificial animals. This opinion aligns with the explanation in the book *Busyrā al-Karīm bi Syarḥ Masāil al-Ta'līm* (Al-Haḍramī, 1996).

وَشَرَطُهَا أَيْضًا: حَيْثُ لَمْ يَلْتَزِمَهَا نَاقِصَةٌ فَقَدْ عَيِبَ يَنْقُصُ لَحْمًا حَالًا، كَقَطْعِ فَلَقَةٍ كَبِيرَةٍ مُطْلَقًا، أَوْ صَغِيرَةٍ مِنْ نَحْوِ أُذُنٍ، كَمَا يَأْتِي أَوْ مَالًا كَ (أَنْ لَا تَكُونَ جَرْبَاءً وَإِنْ قَلَّ) الْجَرْبُ أَوْ رُجِي زَوَالُهُ؛ لِأَنَّهُ يُفْسِدُ اللَّحْمَ وَالْوَدَكَ وَيَنْقُصُ الْقِيَمَةَ

“Among the conditions for sacrifice—unless one is committed to sacrificing an imperfect animal—is the absence of defects that can immediately reduce the meat, such as the absolute amputation of a large part of the body, or the amputation of a small part of the body, such as the ear, as will be explained later. Additionally, (there should be no defect that could reduce the meat) in the future, so livestock must not be afflicted with mange—even if it is minor or there is hope for recovery—because mange can damage the meat, fat, and also reduce its value.”

Based on the description of the problem accompanied by facts from doctors specializing in FMD viruses, and combining *hadiths* and the opinions of scholars, the LBM NU Formulation Team has concluded that the clinical symptoms of animals infected with FMD have similarities with several examples in the hadiths and meet the criteria for defects as described above. These

similarities include weight loss in mild symptoms, lameness, and death. Therefore, the LBM NU has determined that animals infected with FMD with mild clinical symptoms—let alone moderate and severe symptoms—do not meet the requirements to be used as sacrificial animals.

The Wisdom Behind the Differences Between MUI and LBM NU Fatwas

The differences between MUI and LBM NU fatwas should never be interpreted as a dispute between scholars. In deciding on legal rulings, both institutions have arguments that can be justified in terms of their validity. In addition, they have consulted with experts (*khubarā'*) before issuing their rulings. Let the differences among scholars be a blessing for the community, not a dispute that could incur the wrath of Allah SWT. This is in accordance with the hadith narrated by Ibn Abbas R.A. A (Al-Ghazali, 2001);

إِخْتِلَافُ أُمَّتِي رَحْمَةٌ

“The differences among my community are a blessing.”

Differences of opinion did not only occur in the present day, but were also common in the era of previous scholars. However, they were more flexible and moderate in dealing with differences, especially in matters of *furū`iyyah* (fiqh), and were not rigid and harsh. In fact, Imam Al-Khatib Al-Baghdadi stated that Caliph Umar bin Abdul Aziz once said (Al-Baghdādi, 2005);

مَا سَرَّنِي لَوْ أَنَّ أَصْحَابَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَخْتَلِفُوا، لِأَنَّهُمْ لَوْ لَمْ يَخْتَلِفُوا، لَمْ تَكُنْ رُخْصَةً

“I would not be happy if the Companions of the Prophet Muhammad (peace be upon him) did not differ in their views, because if they did not differ, there would be no rukhshah (leniency).”

This statement by Umar bin Abdul Aziz suggests that the Companions and scholars serve as role models for humanity following the death of the Prophet Muhammad (peace be upon him). All their words and deeds are legal rulings, their consensus is a strong argument, and their differences are a mercy. This is in line with the opinions of Ibn Qudamah and Ibn Al-`Arabi (Al-`Arabi, 1972; Al-Hanbali, 1998).

اتِّفَاقُهُمْ حُجَّةٌ فَاطِعَةٌ، وَاخْتِلَافُهُمْ رَحْمَةٌ وَاسِعَةٌ

“Their agreement (the scholars) is a definite argument, while their differences are a broad mercy.”

وَإِخْتِلَافُ الْعُلَمَاءِ رَحْمَةٌ لِلْخَلْقِ، وَفُسْحَةٌ فِي الْحَقِّ، وَطَرِيقٌ مَهْيَعٌ إِلَى الرَّفْقِ

“The differences among scholars are a mercy for creatures and a leniency in truth, as well as a broad path to gentleness.”

From the above explanation, several lessons can be learned from the differences between the fatwas of the MUI and the LBM NU, namely: [1] Increasing one's understanding of religious moderation, so that one can better appreciate the differences of opinion among scholars, because these differences are a blessing, not a curse. [2] Increasing the public's understanding that behind the differences in opinion among scholars lies *rukhsah* (leniency). [3] Providing ease for the public to choose which opinion can bring peace and comfort to their hearts.

Preventive Measures Against FMD Virus: Learning from Other Countries' Experiences

Learning from a century of FMD management experience (1887-1997), Indonesia is believed to be better prepared (Bulu, 2023). Therefore, to rid Indonesia of FMD once again, it is necessary to create a roadmap for eradication with measurable programs, utilizing all available resources, involving all stakeholders, and working across sectors. Several important measures in preventing and eradicating FMD can be outlined as follows. First, vaccination. In China, the vaccination program is reported to be very effective, with more than 70% of animals protected from the Asia-1 and O serotypes (Cai et al., 2014). The successful eradication of FMD in Indonesia in the 1990s was the result of intensive vaccination around infected areas, control of livestock traffic, and continuous active surveillance (Sasaki, 1993). In addition, countries in South America are free from FMD because they implement vaccination programs (Sutmoller et al., 2003).

Second, Restrictions on Animal Movement. Controlling animal movement is another important measure in preventing and eradicating FMD. The movement of infected animals is the most important factor in the spread of FMD in endemic infected areas (Rweyemamu et al., 2008). Therefore, restricting animal movement is very important to prevent the spread of the disease among animals. Quarantine measures and eradication programs must be implemented as soon as possible after rapid diagnosis, especially in countries that are normally free of infection (Wagari, 2016).

Third, Biosecurity. Improving biosecurity at the farm level is a very important measure for preventing and controlling FMD. In Thailand, for example, farmers in cattle and pig production units are educated on the implementation of good biosecurity practices on their farms to prevent the entry of the FMD virus into their farms (Yano et al., 2018). In East Nusa Tenggara (NTT) Province, one of the most critical obstacles is implementing effective biosecurity measures on farms, including strict hygiene protocols, such as disinfecting equipment and vehicles, restricting access to farms, and minimizing contact with other animals, as almost all farms in NTT are smallholder farms. Therefore, it is necessary to find a format that suits their situation and conditions.

Fourth, Trade Restrictions: Trade restrictions are one of the preventive and control measures for FMD worldwide, as livestock trade during an outbreak has a serious impact on the spread of FMD (Shanafelt & Perrings, 2017).

Fifth, Disinfection is considered an important practice in preventing and eradicating FMD in farms, particularly in helping to kill the virus, prevent transmission, protect livestock, support compliance, and save costs (Gleeson, 2002).

Sixth, Depopulation and Stamping-Out. In countries that are traditionally FMD-free, stamping-out is the first option for eradicating the disease and, as a first line of defense, is often quite successful, provided that the disease has not spread too widely and that livestock density in the area is relatively low. In developing countries, this program is considered unfeasible due to the lack of funds to compensate farmers. Instead, vaccination programs are the preferred option for preventing and controlling FMD. Early warning is important for preventing and

controlling the spread of FMD in livestock. This system enables early detection and rapid response to the emergence of the disease, thereby reducing the risk of wider spread and helping to minimize economic losses for farmers and the livestock industry, as well as maintaining the health of livestock (Malesios et al., 2017).

Seventh, active surveillance is an important activity in the prevention and eradication of FMD, whereby surveillance must be carried out as an early warning measure against the possible entry and spread of FMD in a farm (Perez et al., 2011), where this program is believed to provide important protection against the import and spread of FMD and protect consumers and producers from disease outbreaks that have the potential to destroy local livestock production (Kompas et al., 2007).

Eighth, Education and Awareness: Farmers are in the best position to be the first to detect any deviations from normal, as they observe their livestock daily and are most knowledgeable about the general condition of the animals they care for. Therefore, programs that improve farmer education and awareness must be developed and promoted (McLaws et al., 2009).

Table 1. FMD Prevention and Eradication Measures Implemented in Several Countries Around the World

Prevention and Control Measures	Explanation	Country	Source
Vaccination	Vaccination programs can be implemented to protect livestock against FMD. This is an important step in controlling and preventing outbreaks.	United Kingdom, USA, Spain, Australia, New Zealand, China, Indonesia	Research Findings by Paton et al. (2005)
Restrictions on Animal Movement	Restricting animal movement, especially during outbreaks, can help prevent the spread of disease.	United Kingdom, USA, Australia, New Zealand, Indonesia	Research Findings by Schley et al. (2009)
Quarantine	Quarantining infected animals and animals that have been in close contact with infected animals can prevent the spread of the virus.	Australia, USA, New Zealand, United Kingdom, Canada	Research Findings by Mintah and Inch (2007)
Surveillance	An active surveillance system can help detect outbreaks earlier, allowing quick action to be taken to control the disease.	USA, United Kingdom, Australia, New Zealand, Canada, Brazil, Argentina, Chile, Mexico, South Africa	Research Findings by Bates et al. (2003)
Biosecurity	Implementing strict biosecurity measures on farms, such as regular cleaning and disinfection, can reduce the risk of FMD outbreaks.	USA, United Kingdom, Australia, Canada, New Zealand	Research Findings by Dekker (2011)

Trade Restrictions	Restricting trade in animals and animal products from infected areas can prevent the spread of disease.	USA, Australia, European Union, South Korea, Japan	Research Findings by Shanafelt and Perrings (2018)
Disinfection	Proper disinfection of infected premises, equipment, and vehicles is necessary to prevent the spread of FMD.	USA, Australia, United Kingdom, New Zealand, Canada, Japan, South Korea, China	Research Findings by Onodera et al. (2023)
Depopulation and Culling	In the event of an outbreak, infected animals may need to be destroyed to prevent the spread of disease. Depopulation must be carried out humanely and in accordance with animal welfare standards.	United Kingdom, USA, Australia, New Zealand, Japan	Research Findings by McCreynolds and Sanderson (2014)

Source: Author's formulation

CONCLUSION

The difference in fatwas issued by the MUI and LBM NU regarding the suitability of sacrificial animals infected with Foot-and-Mouth Disease (FMD) stems from the differing information provided by the expert panels (*khubarā*) from each of these two institutions. This discrepancy in information significantly influences the final fatwa, as legal rulings are fundamentally based on the information presented. Thus, the MUI ruled that animals infected with FMD exhibiting mild clinical symptoms are permissible to slaughter, whereas those with severe clinical symptoms are not. Meanwhile, the LBM NU ruled that animals infected with FMD—even if exhibiting mild symptoms—are not permitted to be slaughtered. The difference in fatwas between the MUI and LBM NU is essentially a blessing (*hikmah*) to be grateful for, not a curse to be avoided. This is because, in establishing the law, both institutions have arguments that are valid in terms of their legitimacy. Therefore, the prevention and control of FMD can be carried out through vaccination, biosecurity, restrictions on animal movement and trade, early warning systems, and increased education and awareness among livestock farmers. In countries that are typically free of FMD, the culling of infected animals and those at high risk of infection is the primary strategy for preventing the spread of FMD outbreaks. This differs from Indonesia, which relies on vaccination as a preventive measure. The emergence of FMD has had a severe impact on Indonesia's economy, particularly on farmers, and the government has had to allocate significant funds to FMD prevention and control programs.

The fatwas issued by the MUI and LBM NU have had a significant impact on Muslims in Indonesia, serving as moral guidelines for the practice of religious rituals. The main differences between MUI and LBM NU fatwas lie in the scope of authority, the methodology of legal determination (*istinbāt al-aḥkām*), and the *fiqh* basis. MUI issues nationwide fatwas for the general public and often serves as the official reference for Islamic law in Indonesia; however, these are not legally binding under positive law because they are not part of legislation. Meanwhile, the LBM NU issues legal rulings based on classical texts from the four schools of

jurisprudence, which serve only as guidelines for worship and law for NU members (*nahḍiy-yīn*) themselves. Although different, both institutions share the same goal: to provide legal certainty for Muslims in Indonesia in addressing modern issues, particularly during the FMD outbreak. In the governance of fatwas, the differences of opinion between the MUI and the LBM NU contribute to a better understanding of religious moderation: that behind the differing opinions of the scholars lies *rukḥṣah* (leniency) in worship, allowing the public to choose the opinion that brings them peace of mind and comfort. This study is limited to an examination of differing fatwas regarding the performance of *maḥḍah* worship, specifically the acceptability of sacrificial animals infected with FMD. Further research on differing fatwas in pandemic emergency conditions is needed to enrich the body of *fiqh* law, ensuring that Islamic teachings do not appear rigid and are more flexible in addressing contemporary legal issues.

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Authors' contributions Nur Solikin: Conceptualization and Data Presentation. Hilmi Ridho: Draft Preparation, Analysis, and Research. Nur Rohman: Research Methodology and Visualization. Wahyudi: Data Mapping and Visualization. Alfi Qonita Badi'ati: Review and Editing. Khoirul Anwar and Afif Sabil: Editing and Language Translation. All authors have read and approved the final manuscript.	Ethics Approval Ethics approval is not required for this study because it does not involve human participants, animals, or personally identifiable data.
Data Availability All data generated or analyzed during this study are included in this published article; alternatively, data supporting the findings of this study are available from the corresponding author upon reasonable request.	Use of Artificial Intelligence Not valid

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