

ABSTRAK

Penelitian ini bertujuan menganalisis praktik perawatan dan pelaksanaan Karapan Sapi sebagai atraksi budaya di Kabupaten Sampang, serta mengeksplorasi pandangan ulama Kabupaten Sampang terkait relevansinya dengan prinsip kesejahteraan hewan dalam ekologi Islam.

Penelitian ini menggunakan metode kualitatif dengan pendekatan normatif-sosiologis, data primer diperoleh melalui wawancara mendalam dengan informan kunci yang dipilih secara purposif, sedangkan data sekunder dari literatur dan dokumen terkait. Analisis dilakukan dengan teknik tematik untuk mengidentifikasi pola dan implikasi.

Hasil menunjukkan praktik perawatan sapi karapan yang penuh perhatian, seperti pemberian pakan bernutrisi, jamu, dan perawatan kesehatan, namun pelaksanaan lomba masih melibatkan kekerasan seperti penggunaan cambuk, balsem, dan alat tajam yang menyebabkan luka. Pandangan Ulama Kabupaten Sampang terbagi menjadi tiga tipologi: pendukung yang melihatnya sebagai cerminan kesejahteraan hewan karena perawatan intensif, penentang yang menilainya bertentangan dengan ekologi Islam akibat unsur penyiksaan dan kelompok yang melihat dari dua sisi. Kontribusi ilmiah penelitian ini terletak pada sintesis pandangan tersebut, yang mendorong reformulasi tradisi Karapan Sapi menjadi versi yang ramah hewan tanpa kehilangan identitas budaya. Kesimpulannya, pelestarian budaya lokal dapat diintegrasikan dengan nilai ihsan, tanggung jawab ekologis (khilafah), dan keseimbangan antara kebutuhan manusia serta kesejahteraan makhluk ciptaan Allah, sehingga berkontribusi pada diskusi etika Islam kontemporer.

Kata Kunci: Atraksi budaya Karapan Sapi, Ulama, Ekologi Islam.

ABSTRACT

This study aims to analyze the practices of animal care and the implementation of Karapan Sapi as a cultural attraction in Sampang Regency, as well as to explore the perspectives of Islamic scholars (ulama) in Sampang regarding its relevance to animal welfare principles within the framework of Islamic ecology.

This research employs a qualitative method with a normative-sociological approach. Primary data were obtained through in-depth interviews with key informants selected purposively, while secondary data were collected from relevant literature and documents. Data analysis was conducted using thematic analysis to identify patterns and implications.

The findings indicate that the care practices for Karapan Sapi cattle involve considerable attention, including the provision of nutritious feed, traditional herbal supplements, and health care. However, the execution of the races still involves acts of violence, such as the use of whips, balms, and sharp instruments that cause injuries to the animals. The perspectives of ulama in Sampang Regency can be categorized into three typologies: supporters who view Karapan Sapi as a reflection of animal welfare due to the intensive care provided; opponents who consider it contrary to Islamic ecological principles because of elements of cruelty; and a middle group that views the tradition from both perspectives.

The scientific contribution of this study lies in synthesizing these viewpoints, which encourages the reformulation of the Karapan Sapi tradition into a more animal-friendly version without losing its cultural identity. In conclusion, the preservation of local culture can be integrated with the values of ihsan, ecological responsibility (khilafah), and a balance between human needs and the welfare of Allah's creations, thereby contributing to contemporary discussions on Islamic ethics.

Keywords: Karapan Sapi cultural attraction, Ulama, Islamic ecology.