



Legal Analysis of Lomba Agustusan from the Perspective of Fikih Kebangsaan

Syauqi Multazam^{1*}, Ahmad Asrori², Luth Fiantunnida³, Muhammad Arfan Ahwadzy⁴

¹ Ma'had Aly Lirboyo, Kediri, Indonesia

² Universitas Islam Negeri Sunan Ampel, Surabaya, Indonesia

^{3,4} Ma'had Aly Lirboyo, Kediri, Indonesia

¹ecerewedzam@gmail.com, ²ryy.ahmadasrori@gmail.com, ³uthfiatunnida14@gmail.com,

⁴muhammadarfanahwadzy@mahadalylirboyo.ac.id

*Correspondence

Article Information:

Received: 16 August 2026

Revised: 20 September

2026

Accepted: 24 September

2026

Published: 28 September

2026

Keywords:

Fikih Kebangsaan, Lomba Agustusan, Islamic Law, National Identity, Local Tradition.

Abstract

Purpose – This study examines *Lomba Agustusan*, a popular Indonesian Independence Day competition tradition, from the perspective of Fikih Kebangsaan. It addresses the legal and ethical status of these competitions when conducted either as an expression of gratitude and remembrance of national heroes or merely as entertainment.

Design/methods/approach – This study employs qualitative library research with a normative approach. Primary sources consist of classical Islamic jurisprudential texts discussing gratitude, competitions, social interaction, and general principles of *mu'āmalāt*. Contemporary journal articles and related scholarly sources are used to contextualize the analysis. Data were examined through content analysis and descriptive-interpretative analysis within the framework of Fikih Kebangsaan.

Findings – The study finds that *Lomba Agustusan* conducted as an expression of gratitude for independence and respect for national heroes contains positive religious and civic values. Competitions conducted merely for entertainment remain basically permissible because such activities fall within the sphere of *mu'āmalāt*, especially when they strengthen social relationships, solidarity, unity, and legitimate joy. However, their permissibility is conditional and may change when they involve gambling (*qimār/maysir*), unlawful exposure of the *'awrah*, inappropriate gender mixing leading to *fitnah*, harm, humiliation, fraud, or injustice.

Research implications/limitations – The study offers a normative framework for evaluating national cultural traditions, but it is limited to textual and doctrinal analysis without empirical investigation of community practices.

Originality/value – This study integrates Islamic legal reasoning, local cultural tradition, and national values through the framework of Fikih Kebangsaan.

How to Cite this Article: Multazam, S., Asrori, A., Fiantunnida, L., & Ahwadzy, M. A. (2026). Legal Analysis of Lomba Agustusan from the Perspective of Fikih Kebangsaan. *Adhyasta: Journal of Law and Social Justice*, 1(1), 21–37. <https://doi.org/10.67245/adhyasta.v1i1.52>

INTRODUCTION

Every August, Indonesians commemorate Independence Day on 17 August with a wide range of public activities. One of the most visible forms of collective participation is the organization of community competitions commonly known as *Lomba Agustusan*. This tradition has become deeply rooted in Indonesian society and is practiced across neighborhoods, schools, public institutions, and private organizations. Typical activities include pole climbing (*panjat pinang*), sack races, cracker-eating contests, tug-of-war, and various other traditional games. These activities are not merely forms of entertainment but are also associated with the remembrance of independence, collective joy, and the continuation of local social traditions (Fitri et al., 2020; Riani et al., 2025).

Historically and socially, *Lomba Agustusan* has been understood as an expression of gratitude for the blessing of independence and as a means of remembering the sacrifices of national heroes. In many communities, Independence Day celebrations are closely linked with collective reflection, social participation, and the reinforcement of national identity. Studies on Indonesian Independence Day celebrations show that traditional games and communal activities can strengthen social interaction, cultural memory, nationalism, and community participation (Gunawan & Putri, 2024; Suwarno et al., 2022). In this sense, *Lomba Agustusan* carries both cultural and symbolic meanings that extend beyond recreation.

However, the meaning attached to this tradition is not always preserved. In contemporary practice, especially among younger generations, participation in *Lomba Agustusan* may increasingly be motivated by entertainment, competition, prizes, and social excitement rather than by gratitude for independence or remembrance of national struggle. As a result, the celebration risks being reduced to an annual ceremonial event without a deeper connection to spiritual, moral, or civic values. This shift raises an important question about how a long-standing national tradition should be evaluated within the framework of Islamic law, particularly when the tradition simultaneously contains cultural, religious, and national dimensions.

Previous studies have addressed Independence Day celebrations from several perspectives. Suwarno et al. (2022) examine the implementation of 17 August competitions as a medium for character education and community participation, showing that these activities can strengthen solidarity, nationalism, and public enthusiasm. Yudha (2023) analyzes online Independence Day celebrations in urban communities and demonstrates how digital literacy, technological infrastructure, and patterns of social interaction influence the way Independence Day is celebrated. Gunawan and Putri (2024) focus on Independence Day activities in Sukahurip Village and find that competitions, carnivals, and community decorations can strengthen nationalism, creativity, and social participation. Similarly, Putri et al. (2025) show that collaborative celebrations involving students, youth organizations, religious institutions, village governments, and local communities can reinforce both national and religious values.

These studies are important because they demonstrate that Independence Day celebrations function as instruments of social cohesion, collective identity, cultural participation, and nationalism. However, they predominantly approach the issue from social, cultural, educational, and communication perspectives. They do not specifically examine the legal status of *Lomba Agustusan* within Islamic jurisprudence or the extent to which such

competitions may be regarded as religiously meaningful, merely permissible entertainment, or legally problematic when prohibited elements are present.

At the same time, contemporary Islamic scholarship in Indonesia has increasingly discussed the relationship between Islam, citizenship, nationalism, and local culture. The concept of *fiqh al-muwāṭanah* emphasizes the compatibility of Islamic legal thought with citizenship, social responsibility, and national belonging (Sholihuddin, 2021). Studies on National Fiqh and religious moderation likewise indicate that Islamic jurisprudence in Indonesia has developed approaches that seek to harmonize religious commitments with national identity, public interest, tolerance, and social cohesion (Akil et al., 2024; Rasyid et al., 2022). This orientation is also reflected in broader discussions of the indigenization of Islamic law, which emphasize that *fiqh* should remain responsive to social realities and legitimate local customs rather than being detached from the cultural context in which Muslims live.

This approach is particularly relevant to *Lomba Agustusan*, because the tradition is rooted in local cultural practice while simultaneously expressing national identity. Islamic legal scholarship has long recognized custom (*‘urf*) as an important consideration in legal reasoning, provided that such customs do not contradict explicit principles of Sharia. Contemporary studies on the relationship between Islamic law and local culture further demonstrate that local traditions may be accommodated when they serve social benefit, preserve communal identity, and do not contain prohibited elements. Accordingly, the legal evaluation of *Lomba Agustusan* should not be reduced to a binary judgment based solely on whether the tradition originates directly from religious ritual. Rather, it should consider its purpose, social function, moral content, and conformity with Islamic legal principles.

Within this context, *Fikih Kebangsaan* offers a particularly relevant analytical framework. It represents an approach to Islamic law that considers public benefit, tolerance, social responsibility, and the development of national civilization (*binā’ al-ḥaḍārah al-waṭaniyyah*). This perspective is closely aligned with KH. M.A. Sahal Mahfudh’s concept of social *fiqh*, which emphasizes that *fiqh* should provide practical solutions to social problems and should be oriented toward public welfare rather than limited to rigid textual formalism (Mahfudh, 2003). Recent scholarship on National Fiqh similarly highlights the role of Islamic jurisprudence in strengthening national identity, religious moderation, and civic coexistence.

From this perspective, *Lomba Agustusan* can be examined in at least two different situations. First, the competition may be organized as an expression of gratitude to Allah for the blessing of independence and as a means of honoring the sacrifices of national heroes. Islam places strong emphasis on gratitude, as reflected in the Qur’anic command that gratitude becomes a means of preserving and increasing divine blessings. Second, the competition may be conducted merely as entertainment without any explicit intention of gratitude or commemoration. In such cases, the legal assessment depends on the general ruling of competitions in Islamic law and on whether the activity contains legitimate social benefits or prohibited elements.

Classical Islamic jurisprudence generally recognizes competitions as permissible activities within the sphere of social transactions (*mu‘āmalāt*), provided that they do not involve elements prohibited by Sharia. Ibn ‘Ābidīn records the permissibility of various competitions, while al-Ghāzī explains that competitions involving prizes are permissible when the prize does not originate from prohibited gambling arrangements. At the same time, jurists

warn against competitions that involve gambling (*qimār/maysir*), exposure of the *‘awrah*, harmful conduct, injustice, or forms of free mixing between men and women that lead to temptation (*fitnah*). These legal boundaries show that the permissibility of competition is conditional rather than absolute.

The existing literature therefore develops in two relatively separate directions. Studies on Independence Day celebrations primarily emphasize nationalism, social participation, cultural memory, and community cohesion, while studies on Islamic jurisprudence and nationality focus more broadly on citizenship, national identity, moderation, and the accommodation of local traditions. Limited attention has been given to integrating these two areas by specifically examining *Lomba Agustusan* as a national cultural tradition through the framework of Fikih Kebangsaan, particularly in distinguishing between competitions intended as expressions of gratitude and remembrance and those conducted merely for entertainment.

Accordingly, this study addresses two main questions. First, how does Fikih Kebangsaan assess *Lomba Agustusan* when it is conducted as an expression of gratitude for independence and as a means of honoring national heroes? Second, how does Fikih Kebangsaan assess *Lomba Agustusan* when it is conducted purely as entertainment without such specific intentions? By addressing these questions, this study seeks to formulate an ethical and normative framework for Muslim communities in preserving Independence Day traditions while maintaining conformity with Islamic values, public benefit, and the spirit of national unity.

METHOD

This study employed library research with a qualitative-normative approach. The qualitative approach was used to interpret the meanings, values, and legal implications embedded in the tradition of *Lomba Agustusan*, while the normative approach was applied because the analysis focused on Islamic legal principles derived from classical fiqh texts and related scholarly sources. The cultural tradition of *Lomba Agustusan* in Indonesia—including activities such as pole climbing, sack races, cracker-eating contests, tug-of-war, and similar competitions—served as the social phenomenon under examination. The main analytical concepts were those of Fikih Kebangsaan, particularly gratitude (*shukr*), the basic legal status of competitions, public benefit (*maṣlaḥah*), and Sharia-based limitations governing social activities.

The research procedure consisted of four stages. First, relevant primary and secondary sources were inventoried. Second, the collected materials were classified according to their type and thematic relevance. Third, the sources were analyzed using the framework of Fikih Kebangsaan. Fourth, the findings were synthesized to formulate conclusions regarding the legal status and normative meaning of *Lomba Agustusan*. The principal sources consisted of classical Islamic jurisprudential works (*turāth*) discussing gratitude, competitions, social interaction, and general principles of *mu‘āmalāt*. Contemporary journal articles and relevant scholarly opinions were used as complementary materials to contextualize the classical legal discussions within Indonesian social and national life.

Data were collected through documentation techniques by tracing, recording, and organizing relevant passages from classical fiqh texts, academic journal articles, and related scholarly sources. These materials were obtained from digital libraries, academic databases,

and private collections. The main research instruments were documentation sheets and analytical notes prepared by the researchers to organize legal texts, concepts, and supporting literature.

The data were analyzed using content analysis with a descriptive-interpretative approach. After the materials had been collected, data reduction was conducted by selecting only sources directly related to the two research questions: the meaning of gratitude and commemoration in *Lomba Agustusan*, and the legal status of competitions conducted merely for entertainment. The selected materials were then interpreted through the framework of Fikih Kebangsaan, which emphasizes public benefit, tolerance, social harmony, and the development of national civilization. The analysis also considered the basic permissibility of competitions in Islamic law and the conditions that may alter their legal status, including gambling (*qimār/maysir*), exposure of the *‘awrah*, harmful conduct, inappropriate gender mixing leading to *fitnah*, and other prohibited elements. The findings were subsequently presented descriptively to answer both research questions.

RESULTS AND DISCUSSION

Lomba Agustusan as an Expression of Gratitude and a Medium for Honoring National Heroes

1. Gratitude for Independence

The celebration of Indonesian Independence Day through *Lomba Agustusan* can be understood as an expression of gratitude for the blessing of national independence. In these communal competitions, people gather in an atmosphere of joy, solidarity, and collective celebration. When such activities are consciously directed toward expressing gratitude to Allah for independence, they acquire a spiritual meaning beyond recreation. The participants not only celebrate a historical achievement but also acknowledge independence as a blessing that should be preserved and utilized for the common good (As-Saqqāf, n.d.).

Gratitude (*shukr*) occupies an important position in Islamic teachings. The Qur’an explicitly connects gratitude with the preservation and increase of divine blessings:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

“And remember when your Lord proclaimed, ‘If you are grateful, I will certainly give you more; but if you are ungrateful, surely My punishment is severe.’” (Qur’an, Ibrāhīm [14]: 7)

Al-Jurjānī defines gratitude as recognizing a blessing and manifesting that recognition (*ma’rifat al-ni’mah wa iẓhāruhā*) (al-Jurjānī, 1983, p. 382). This definition contains both an internal and an external dimension. Gratitude is not limited to acknowledging a blessing within the heart; it should also be expressed through appropriate words and actions. Accordingly, gratitude for independence may be manifested by recognizing independence as a divine blessing and expressing that recognition through socially constructive activities.

This interpretation is consistent with contemporary studies of religious gratitude. Chalmiers et al. (2023), in their systematic review of gratitude to God in Islamic contexts, show that *shukr* represents a fundamental Islamic virtue with theological as well as psychosocial significance. Gratitude is associated not only with religious consciousness but

also with positive interpersonal relations and psychological well-being. Similarly, Mutmainnah et al. (2025) demonstrate that gratitude can be internalized through organizational and collective cultures rather than remaining solely an individual psychological attitude. These findings help explain why a communal tradition such as *Lomba Agustusan* can function as a collective expression of gratitude when its social practices are consciously connected with the meaning of independence. Al-Māwardī further states:

بِالشُّكْرِ تَدُومُ النِّعَمُ، وَبِالْكُفْرِ تَزُولُ

“Through gratitude, blessings endure; through ingratitude, they disappear” (Al-Māwardī, 1986).

This statement emphasizes that gratitude should contribute to the preservation of the blessing received. In the context of independence, therefore, *Lomba Agustusan* should not end merely with entertainment. Its deeper meaning lies in encouraging society to preserve independence by strengthening solidarity, social responsibility, national unity, and constructive participation. Al-Ṭanṭāwī likewise explains:

وَحَقِيقَةُ الشُّكْرِ الْإِعْتِرَافُ بِالنِّعْمَةِ لِلْمُنْعِمِ، وَالتَّنَاءُ عَلَيْهِ لِإِنْعَامِهِ، وَاسْتِعْمَالُ نِعَمِهِ سُبْحَانَهُ فِيمَا خُلِقَتْ لَهُ

“The essence of gratitude is to acknowledge the blessing of the Giver, praise Him for granting it, and use His blessings for the purposes for which they were created” (At-Ṭanṭāwī, 1997).

This formulation is particularly relevant to Fikih Kebangsaan. Independence should not merely be celebrated but used for beneficial purposes. Therefore, activities that strengthen unity, fraternity, cooperation, and social cohesion can be regarded as appropriate forms of utilizing the blessing of independence.

Contemporary scholarship on National Fiqh strengthens this interpretation. Rasyid et al. (2022) argue that National Fiqh is oriented toward unity, national integrity, moderation, and the maintenance of national sovereignty. Akil et al. (2024) similarly connect *al-waṭaniyyah* with Islamic values of moderation, justice, balance, and national cohesion. From this perspective, gratitude for independence becomes meaningful when it contributes to strengthening the ethical and social foundations of national life.

Thus, *Lomba Agustusan* conducted with the intention of thanking Allah for independence may be regarded not merely as a permissible cultural activity but as an activity containing positive religious and national values. Its goodness, however, depends on how the celebration is organized and whether it remains consistent with the principles of Sharia.

2. Remembering and Honoring the Services of National Heroes

Besides expressing gratitude to Allah, *Lomba Agustusan* also serves as a medium for remembering and honoring those who sacrificed their lives and efforts for Indonesian independence. The joy experienced by contemporary generations is historically inseparable from the struggles of previous generations. Accordingly, commemorating independence also involves recognizing human contributions through which the blessing

was realized. Islam strongly encourages gratitude toward other human beings. The Prophet Muhammad stated:

مَنْ لَمْ يَشْكُرِ النَّاسَ لَمْ يَشْكُرِ اللَّهَ

“Whoever does not thank people has not truly thanked Allah” (Abū Dāwūd, 1998).

This Hadith establishes an ethical connection between gratitude to God and gratitude to people. Divine blessings often reach human beings through social relationships and the sacrifices of others. Consequently, recognizing those who have contributed to collective welfare constitutes part of a complete ethics of gratitude.

The theological basis for remembering the lasting contributions of previous generations can also be understood through the Qur’anic notion of *āthār*. In explaining Qur’an Yāsīn [36]: 12, Ibn ‘Āshūr distinguishes between what individuals directly perform (*mā qaddamū*) and the enduring consequences or traces (*āthārahum*) that remain after them. Such traces include social institutions, beneficial traditions, and collective advantages that continue to influence subsequent generations (Ibn ‘Āsyūr, 1984).

From this perspective, the achievement of national independence can be understood as an enduring historical consequence of the sacrifices of national heroes. Their physical actions may have ended, but their *āthār* continue through the existence of an independent state, social institutions, national sovereignty, and opportunities enjoyed by later generations.

Islamic scholarship also recognizes that when material repayment is impossible, gratitude may be expressed through praise, prayer, and public recognition. Al-Muqaddasī explains that acknowledgment of another person’s contribution through appropriate praise and prayer represents a legitimate means of expressing gratitude when direct repayment is no longer possible (Al-Muqaddasī, 2016).

Therefore, commemorating national heroes through Independence Day activities can be understood as an ethical form of remembering collective historical contributions. This does not mean that every competition automatically becomes a religious ritual. Rather, when the activities consciously cultivate historical awareness, gratitude, national solidarity, and commitment to continue constructive national development, they acquire a positive moral dimension. Putri et al. (2025) demonstrate that Indonesian national and religious commemorations can be integrated through collaborative community activities involving youth, religious institutions, local governments, and citizens. Such activities can reinforce both national and religious values while strengthening social cohesion.

This interpretation is also consistent with recent discussions of Fikih Kebangsaan. Yaqin & Ja’far (2024), in their study of the Fiqh of Nationality associated with the Lirboyo intellectual tradition, emphasize the construction of a national episteme grounded in Islamic jurisprudence and pluralistic social ethics. Similarly, Rasyid et al. (2022) regard national fiqh as a framework that promotes nationalism without separating it from Islamic moral commitments. Consequently, honoring national heroes in *Lomba Agustusan* should not be reduced to symbolic costumes, ceremonial representations, or festive competitions. The deeper expression of appreciation lies in continuing the values

associated with independence, including national unity, mutual assistance, social responsibility, and commitment to the common good.

Lomba Agustusan as Entertainment without Explicit Spiritual Intention

Contemporary *Lomba Agustusan* is not always conducted with an explicit intention of gratitude or remembrance of national heroes. In many communities, competitions are organized primarily for entertainment, recreation, prizes, and social interaction. Nevertheless, the absence of a specific spiritual intention does not automatically make such activities reprehensible or prohibited. The basic legal principle in matters of social transactions and customary activities is permissibility unless there is evidence establishing prohibition. In this context, competition belongs to the sphere of *mu'āmalāt* rather than purely ritual worship. Al-Zarkashī explains the jurisprudential foundation for treating non-ritual matters according to permissibility unless a specific prohibition applies (Az-Zarkasyī, 1994). Ibn 'Ābidīn also records the permissibility of various forms of competition, including running, wrestling, boating, and strength-based contests, provided that prohibited elements are absent (Ibn 'Ābidīn, 1966). Accordingly, *Lomba Agustusan* conducted for recreation remains basically permissible.

This approach is compatible with contemporary studies on the relationship between Islamic law and local culture. Mustofa et al. (2025) show that Islamic law in Indonesian Muslim communities frequently operates as a form of living law in which normative fiqh interacts with established local customs. Sutiawan et al. (2025) similarly demonstrate that Islamic legal practice in Indonesia involves contextual adaptation through mechanisms of jurisprudential reasoning. Rahmawati et al. (2024) find that local cultural practices may coexist with Islamic law when their substantive elements do not contradict Sharia principles.

The importance of *'urf* in Islamic jurisprudence further supports such contextual accommodation. Fauzi (2024) emphasizes the dynamic role of *'urf* in the development of fiqh, while Waheeda et al. (2025) identify *'urf*, *maṣlaḥah*, *maqāṣid al-sharī'ah*, and social fiqh as important frameworks through which Islamic legal reasoning engages Indonesian local wisdom. Therefore, the fact that *Lomba Agustusan* is a cultural rather than scripturally prescribed tradition does not itself constitute a reason for prohibition. Its legal assessment depends primarily on its content and consequences.

1. Positive Values in Lomba Agustusan

Even when *Lomba Agustusan* is conducted merely as entertainment, it may contain several socially beneficial values recognized by Islamic teachings.

a. Strengthening Social Relationships (*Ṣilat al-Raḥim*)

Independence Day competitions bring together residents from different ages, families, occupations, and social backgrounds. Such gatherings create opportunities for interaction among people who may rarely communicate during ordinary daily activities. The Prophet Muhammad said:

تَعْبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصِلُ الرَّحِمَ

“Worship Allah and do not associate anything with Him, establish prayer, give zakat, and maintain ties of kinship.” (al-Bukhārī, 1433 H, Vol. 8)

Although the classical concept of *ṣilat al-raḥim* specifically emphasizes kinship relations, the broader social spirit underlying it is consistent with maintaining

constructive interpersonal relationships. Community competitions that encourage neighbors to meet, cooperate, communicate, and assist one another can support social connectedness. Studies of Independence Day celebrations have likewise found that communal competitions foster participation, solidarity, and social interaction. Suwarno et al. (2022) identify stronger community enthusiasm and collective participation through 17 August competitions, while Gunawan & Putri (2024) report that Independence Day activities can enhance social solidarity, creativity, and community involvement. Therefore, even where explicit religious intention is absent, the social benefit created by communal interaction represents an important element in evaluating the tradition through Fikih Kebangsaan.

b. Building Togetherness and National Unity

Another important value of *Lomba Agustusan* is its capacity to create collective experiences. Participants compete with one another, but the larger event simultaneously brings different groups together under the shared identity of celebrating national independence. The Qur'an states:

وَاَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

“Hold firmly together to the rope of Allah and do not become divided.” (Qur'an, Āl 'Imrān [3]: 103)

Al-Baghawī records the interpretation attributed to Ibn Mas'ūd that *ḥabl Allāh* may refer to the community or collective unity (*al-jamā'ah*) (al-Baghawī, 1997). This value is also reflected in the prophetic maxim:

الْجَمَاعَةُ رَحْمَةٌ وَالْفُرْقَةُ عَذَابٌ

“Unity is mercy, while division is punishment.”

Al-Munāwī explains that division is socially destructive because believers are intended to support and strengthen one another. Unity creates mutual protection, while fragmentation exposes communities to conflict and vulnerability (al-Munāwī, 1988). The relevance of this principle to Fikih Kebangsaan is particularly strong. Rasyid et al. (2022) identify national unity and integrity as central orientations of National Fiqh. Akil et al. (2024) likewise argue that *al-waṭaniyyah* can reinforce religious moderation and collective national life. Thus, community celebrations may serve as small-scale social mechanisms for maintaining unity. Traditional competitions allow citizens to interact not through political, economic, or ideological differences but through shared communal participation. Fitri et al. (2020) similarly show that Indonesian Independence Day traditional games function as cultural practices through which collective memory and Indonesian identity are recalled. Hence, the relevance of *Lomba Agustusan* lies not only in amusement but also in its capacity to sustain collective cultural and national identity.

c. Expressing Joy

Festive competitions naturally produce joy and amusement. Even where participants do not explicitly intend gratitude, the expression of happiness itself is not

contrary to Islamic teaching as long as it remains within legitimate limits. A Prophetic tradition states:

إِنَّ اللَّهَ يُحِبُّ أَنْ يَرَى أَثَرَ نِعْمَتِهِ عَلَى عَبْدِهِ

“Indeed, Allah loves to see the effect of His blessing upon His servant.”

The Hadith indicates that the visible enjoyment of legitimate blessings is not inherently blameworthy. Joy can be a natural manifestation of well-being and gratitude. Contemporary research on gratitude in Islamic contexts also supports the social and psychological value of positive emotional expression. Chalmiers et al. (2023) report that gratitude is associated with positive affect, improved relationships, and psychological well-being. While such findings do not directly determine Islamic legal rulings, they reinforce the broader understanding that socially constructive joy can produce legitimate human benefits. Within Fikih Kebangsaan, therefore, recreational activity should not automatically be viewed negatively merely because it is entertaining. Entertainment may remain permissible and socially beneficial when it strengthens relationships, creates happiness, and contributes to communal cohesion without violating Sharia principles.

Prohibited Elements That Must Be Avoided in Lomba Agustusan

The permissibility of *Lomba Agustusan* is conditional. Custom, entertainment, and social benefit cannot legitimize practices that clearly contradict Islamic law. Therefore, the positive cultural status of the tradition must remain subject to specific normative limitations.

1. Betting and Gambling (*Qimār/Maysir*)

The first and most significant prohibition concerns gambling. The Qur’an explicitly states:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

“O you who believe! Intoxicants, gambling, idols, and drawing lots for decisions are all evil of Satan’s handiwork, so avoid them so that you may be successful.” (Qur’an, al-Mā’idah [5]: 90)

This prohibition becomes particularly relevant when competition prizes are financed through participant contributions in a manner that causes the participants’ own money to become the contested prize. Al-Ghāzī explains that prize-based competitions may be permissible when the prize is provided by an external party or structured in a way that does not constitute gambling. However, when each participant contributes money that may subsequently be lost to the winner, the arrangement may fall within *qimār* (al-Ghāzī, 2005).

Contemporary Islamic legal literature confirms the importance of distinguishing legitimate competition prizes from gambling arrangements. Amin et al. (2023) specifically examine prize money derived from registration fees and show that the source and contractual structure of prizes are crucial in determining their Islamic legal status. Hasibuan et al. (2026) likewise emphasize that modern sporting competition remains permissible in principle, while betting introduces the prohibited element of *maysir*. Aurlina

et al. (2025), analyzing contemporary gambling through *maqāṣid al-sharī'ah*, associate the prohibition of *maysir* particularly with the protection of wealth (*ḥifẓ al-māl*) and intellect (*ḥifẓ al-'aql*). Naeem (2025) likewise emphasizes the socioeconomic harms associated with gambling. Applied to *Lomba Agustusan*, these principles mean that organizers should clearly distinguish between legitimate participation fees used for operational costs and a gambling structure in which participants' payments directly form the prize pool under conditions of gain and loss. To avoid legal ambiguity, prizes are better provided by organizers, sponsors, donors, or other non-participating parties (Burga & Damopolii, 2025; Hadziq et al., 2026; Sa'adi, 2025).

2. Exposure of the 'Awrah

A competition may also become legally problematic when its format causes participants to expose parts of the body that Islamic law requires to be covered. The Qur'an states:

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ

"And tell the believing women to lower their gaze, guard their chastity, and not reveal their adornments..." (Qur'an, al-Nūr [24]: 31)

Although the verse addresses a broader framework of modesty, its normative principles remain relevant to public activities. The permissibility of recreation does not remove obligations related to clothing and modesty. This consideration is particularly important because certain competitions involve intensive physical movement that may unintentionally expose the body. Therefore, organizers should adapt competition formats, clothing requirements, and participant arrangements to ensure that recreation does not require or encourage violation of modesty standards. From the perspective of Fikih Kebangsaan, this represents an example of accommodation rather than rejection. The cultural tradition does not need to be abandoned; rather, its technical implementation can be adjusted so that its national and social benefits remain compatible with Islamic norms.

3. Unregulated Mixing between Men and Women That Leads to Fitnah

The third issue concerns interaction between male and female participants. Islamic jurisprudence does not treat every presence of men and women in a single public space as automatically prohibited. The relevant concern is interaction that produces circumstances leading to prohibited conduct or *fitnah*. Al-Jamal explains *fitnah* in this context as the emergence of sexual attraction that may lead to prohibited conduct such as physical contact, kissing, or comparable acts (Al-Jamal, 2012). Accordingly, the legal problem does not rest simply on the presence of men and women in the same celebration but on the character, arrangement, and consequences of their interaction.

This distinction is important because Independence Day celebrations are inherently communal events. Men, women, children, elderly people, community leaders, and families may all participate. A total prohibition of shared public participation would not accurately reflect the more nuanced jurisprudential concern expressed in the cited classical literature. Therefore, organizers should establish appropriate boundaries according to the character of the activity. Competitions involving close physical contact, inappropriate bodily exposure, or situations reasonably expected to produce prohibited interaction should be

redesigned or separated. Activities that permit orderly public participation without such elements remain subject to the general principle of permissibility.

4. Harm and Injustice

Beyond the specific issues of gambling, modesty, and gender interaction, competition must not involve physical harm, humiliation, coercion, fraud, or injustice. Classical discussions of competition consistently condition permissibility on the absence of prohibited consequences. This principle is particularly relevant to competitions that are physically demanding or that turn participants into objects of ridicule. Entertainment cannot be justified merely because it attracts public attention if it causes disproportionate injury, humiliation, or unfair treatment. The same principle applies to the organization of prizes, participant selection, rules, and judging. Fikih Kebangsaan emphasizes *maṣlaḥah* and social harmony; therefore, the organization of a national celebration should reflect fairness rather than generate conflict or resentment.

Fikih Kebangsaan as a Framework for Evaluating Lomba Agustusan

The findings demonstrate that Fikih Kebangsaan provides a middle position between two extreme assessments of *Lomba Agustusan*. On the one hand, the tradition should not automatically be sacralized merely because it commemorates national independence. On the other hand, it should not be rejected simply because its forms are cultural, recreational, and not explicitly prescribed in classical religious texts. The interaction between Islamic law and Indonesian culture has historically been characterized by adaptation and contextualization. Mustofa et al. (2025) show that Islamic legal principles can live within local traditions through negotiated forms of legal and cultural practice. Sutiawan et al. (2025) similarly identify contextual adaptation as an important feature of local fiqh construction in Indonesia. Rahmawati et al. (2024) demonstrate that local traditions can coexist with Islamic norms when their substantive practices do not contradict Sharia.

Fauzi (2024) further emphasizes the role of *‘urf* as a dynamic element in fiqh development, while Waheeda et al. (2025) place *‘urf*, *maṣlaḥah*, *maqāṣid al-sharī‘ah*, and social fiqh within a broader framework for understanding the interaction between Islam and Indonesian local wisdom. Within this framework, the legal status of *Lomba Agustusan* is determined by its intention, substantive content, social consequences, and conformity with Sharia. Three levels of evaluation can therefore be identified.

First, when *Lomba Agustusan* is consciously conducted as an expression of gratitude for independence, remembrance of national heroes, reinforcement of fraternity, and strengthening of national unity, it possesses positive moral and social values. Such an activity may therefore move beyond mere permissibility toward commendable conduct to the extent that its intention and consequences correspond with legitimate Islamic values.

Second, when the competition is conducted purely for entertainment without explicit religious or commemorative intentions, its basic legal status remains permissible. Entertainment is not prohibited merely because it lacks a specific devotional intention. Moreover, such activities may continue to generate *maṣlaḥah* by strengthening relationships, social cohesion, cooperation, collective joy, and national identity.

Third, permissibility ends when prohibited elements become part of the activity. Gambling arrangements, unlawful exposure of the body, inappropriate gender interaction

leading to *fitnah*, physical harm, humiliation, fraud, or injustice may change the legal status according to the nature and severity of the prohibited element.

This conditional approach reflects the central character of Fikih Kebangsaan. National Fiqh, as explained by Rasyid et al. (2022), aims to integrate Islamic values with the maintenance of unity and national integrity. Akil et al. (2024) similarly position *al-waṭaniyyah* within a jurisprudence of moderation that connects religious commitment with national belonging. Yaqin and Ja'far (2024) further demonstrate that the Fiqh of Nationality developed within the Lirboyo intellectual environment seeks to construct a national ethical framework grounded in jurisprudence.

Thus, *Lomba Agustusan* illustrates how Fikih Kebangsaan can operate at the level of everyday social practice. It does not merely discuss abstract relations between Islam and the nation-state; it provides a normative framework for evaluating cultural activities through the simultaneous consideration of Sharia, custom, public benefit, social cohesion, and national identity.

Accordingly, the preservation of *Lomba Agustusan* does not require the abandonment of Islamic legal principles, nor does adherence to Islamic law require the disappearance of national cultural traditions. The two can coexist when cultural practices are directed toward legitimate benefits and purified of elements explicitly prohibited by Sharia. In this sense, Fikih Kebangsaan transforms the legal question from simply asking whether *Lomba Agustusan* is “Islamic” or “un-Islamic” into a more substantive inquiry concerning what values it promotes, what harms it prevents, how it is organized, and how it contributes to both religious ethics and national welfare.

CONCLUSION

This study concludes that *Lomba Agustusan* can be accommodated within the framework of Fikih Kebangsaan as long as its implementation remains consistent with Islamic legal principles and contributes to legitimate social and national benefits. When the competitions are organized with the intention of expressing gratitude to Allah for the blessing of independence and honoring the sacrifices of national heroes, they contain positive religious and civic values. Such activities may strengthen gratitude, historical awareness, fraternity, solidarity, and national unity.

When *Lomba Agustusan* is conducted purely for entertainment without an explicit intention of gratitude or commemoration, its basic legal status remains permissible because competitions belong to the sphere of *mu'āmalāt*. Their permissibility is reinforced when they generate public benefits such as strengthening social relationships, encouraging togetherness, fostering community participation, and creating legitimate joy. However, this permissibility is conditional. The activity becomes legally problematic when it contains prohibited elements, including gambling (*qimār/maysir*), unlawful exposure of the *‘awrah*, inappropriate mixing between men and women that leads to *fitnah*, physical harm, humiliation, fraud, or injustice.

These findings show that Fikih Kebangsaan offers a contextual framework for evaluating national cultural traditions without separating Islamic law from Indonesian social realities. It neither automatically sacralizes *Lomba Agustusan* nor rejects it merely because it is

a cultural and recreational practice. Instead, its legal assessment depends on intention, substantive content, social consequences, public benefit, and conformity with Sharia.

This study is limited to normative and textual analysis based on classical fiqh literature and contemporary scholarly sources. Future research should therefore examine empirically how Muslim communities understand and apply Islamic legal principles in the organization of *Lomba Agustusan*. Comparative studies across different regions or Islamic legal schools may also enrich the development of a more contextual and socially responsive Fikih Kebangsaan.

DECLARATION OF AI AND AI ASSISTED TECHNOLOGIES IN THE WRITING PROCESS

In the preparation of this manuscript, the authors utilized ChatGPT (OpenAI) to assist with language editing, improving academic clarity, and refining the organization and presentation of the manuscript. All AI-assisted outputs were critically reviewed, verified, and revised by the authors. The authors take full responsibility for the accuracy, integrity, arguments, interpretations, and final content of the publication.

AUTHOR CONTRIBUTION STATEMENT

Syauqi Multazam: Conceptualization, methodology, investigation, formal analysis, and writing – original draft. **Ahmad Asrori:** Validation, resources, formal analysis, and writing – review & editing. **Luth Fiatunnida:** Literature review, investigation, data curation, and writing – review & editing. **Muhammad Arfan Ahwadzy:** Supervision, validation, conceptual review, and writing – review & editing. All authors reviewed and approved the final version of the manuscript.

FUNDING STATEMENT

This research received no external funding.

DATA AVAILABILITY STATEMENT

No new empirical dataset was generated or analyzed in this study. The sources used in the analysis are publicly available or accessible through the publications and references cited in the manuscript.

DECLARATION OF INTERESTS

The authors declare that they have no known financial, personal, professional, or other competing interests that could have influenced the research reported in this manuscript.

ACKNOWLEDGMENT

The authors gratefully acknowledge the academic environment and scholarly resources that supported the completion of this study.

REFERENCES

Akil, M., Darmawangsa, A., Hasibuddin, M., & Ardi. (2024). The Jurisprudence of Religious Moderation: Strengthening Al-Wathanniyah Values at the Intersection of Islam and

- Nationality. *Jurnal IUS Kajian Hukum Dan Keadilan*, 12(2), 300–314. <https://doi.org/10.29303/ius.v12i2.1410>
- al-Baghawī, al-Ḥusayn ibn M. (1997). *Ma‘ālim at-Tanzīl fī Tafsīr al-Qur’ān*. Dār Ṭayyibah.
- Al-Jamal, S. bin U. (2012). *Ḥāsiyah al-Jamal Ala Fath al-Wahhāb*. Dār al-Kutub al-Ilmiyyah.
- Al-Māwardī, A. al-Ḥasan ‘Alī bin M. bin M. bin Ḥabīb al-Baṣrī al-Baghdādī. (1986). *Adab ad-Dunyā wa ad-Dīn*. Dār Maktabat al-Ḥayāh.
- Al-Muqaddasī, S. ad-D. A. A. bin Ḥusain bin R. (2016). *Syarḥ Sunan Abī Dāwūd*. Dār Al-Falāh.
- Amin, A., Nugroho, M. W., & Dzulhiyani, S. M. (2023). Hukum Hadiah Pertandingan dari Uang Pendaftaran dalam Perspektif Agama Islam. *Islamic Education*, 1(2), 16–20. <https://doi.org/10.68352/education.v1i2.165>
- As-Saqqāf, S. A. bin A. (n.d.). *Tarsyīḥ Al-Mustafidīn Syarḥ Fath Al-Mu’in*. Al-Haramāin.
- At-Ṭantāwī, M. (1997). *Tafsīr al-Wasīṭ*. Dār an-Nahḍah.
- Aurlina, G., Dzuliska, F., Hasibuan, A. A., Al-Farizi, Y., Suryadi, A., & Anandira, Z. (2025). Online Gambling as a Contemporary Form of Maysir: A Maqasid al-Shari’ah Analysis in Islamic Law. *Jurnal Elsyakhshi*, 3(2), 77–84. <https://doi.org/10.69637/jelsy.v3i2.605>
- Az-Zarkasyī, B. ad-D. M. bin ‘Abdullāh. (1994). *Al-Baḥr al-Muḥīṭ fī Uṣūl al-Fiqh*. Dār al-Kutubī.
- Burga, M. A., & Damopolii, M. (2025). Humans as Pedagogical Beings: An Alternative Paradigm for Developing Islamic Education in Indonesia. *Adabuna: Jurnal Pendidikan Dan Pemikiran*, 5(1), 60–79. <https://doi.org/10.38073/adabuna.v5i1.3746>
- Chalmiers, M. A., Istemi, F., & Simsek, S. (2023). Gratitude to God and its psychological benefits in Islamic contexts: A systematic review of the literature. *Mental Health, Religion & Culture*, 26(5), 405–417. <https://doi.org/10.1080/13674676.2022.2046714>
- Fauzi, F. (2024). ‘Urf and Its Role in The Development of Fiqh: Comparative Study of Family Law Between Egypt and Indonesia. *El-Usrah: Jurnal Hukum Keluarga*, 7(1), 346–371. <https://doi.org/10.22373/ujhk.v7i1.23968>
- Fitri, M., Nur, H. A., & Putri, W. (2020). The Commemoration of Independence Day: Recalling Indonesian Traditional Games. *Frontiers in Psychology*, 11. <https://doi.org/10.3389/fpsyg.2020.587196>
- Gunawan, N. A., & Putri, I. D. (2024). Independence Day celebration in growing the spirit of nationalism in Sukahurip Village. *Dedicated: Journal of Community Services (Pengabdian Kepada Masyarakat)*, 2(1), 67–76. <https://doi.org/10.17509/dedicated.v2i1.62186>
- Hadziq, M. F., Abror, M. A., Bulqis, B., Oktari, S. J., & Zenrif, M. F. (2026). Hermeneutical Analysis of the Concept of Makkiyah–Madaniyah in Mafhūm al-Naṣṣ by Nasr Hamid Abu Zayd. *Pelita: Jurnal Studi Islam Mahasiswa UII Dalwa*, 4(1), 1–20. <https://doi.org/10.38073/pelita.v4i1.5007>
- Hasibuan, S. E., Harahap, N. A., Siregar, S. P., Barutu, A., & Harahap, P. M. (2026). Modern Sports: Sponsorship, Betting, and Fiqh Ethics. *Journal of Interdisciplinary Sport Science Research*, 1(1), 1–10. <https://doi.org/10.68191/spora.v1i1.26>
- Ibn ‘Āsyūr, M. Ṭāhir bin M. (1984). *At-Taḥrīr Wa At-Tanwīr: Taḥrīr al-Ma’nā as-Sadīd Wa Tanwīr al-‘Aql al-Jadīd Fi Tafsīr al-Kitāb al-Majīd*. Dār At-Tunisia.
- Mahfudh, K. S. (2003). *Nuansa fiqh sosial*. Lkis Pelangi Aksara.
- Mustofa, I., Sauqi, M., Ambarwati, D., & Yahya, A. (2025). Living Islamic Law in Indigenous Communities in Indonesia: Integration of Fiqh in the Tradition of Mu’amalah of the

- Muslim Community of Banjar. *Al-Manahij: Jurnal Kajian Hukum Islam*, 289–312. <https://doi.org/10.24090/mnh.v19i2.14792>
- Mutmainnah, M., Syamsu Yusuf, Hafina, A., Saripah, I., Asbar, A., Masnur, M., & Mustakim, M. (2025). A Gratitude from the Perspective of Students' Organizational Culture: A Study of IMM and PMII Members in South Sulawesi, Indonesia. *KONSELOR*, 14(3), 217–229. <https://doi.org/10.24036/02025143128-0-86>
- Naeem, S. (2025). The Prohibition of Gambling; A study in Islamic Perspective. *Journal of World Religions and Interfaith Harmony*, 4(1), 302–309.
- Putri, B. D., Kasturi, Marela, K., & Hutapea, S. A. (2025). Memperingati Hari Besar Nasional 17 Agustus dan Hari Besar Islam Maulid Nabi Muhammad SAW dalam Meningkatkan Semangat Kebangsaan dan Keagamaan di Desa Bangka Kota. *Jurnal Pengabdian Kepada Masyarakat Universitas Bangka Belitung*, 1(01). <https://doi.org/10.33019/85bgdm48>
- Rahmawati, R., Muhajir, M. N. A., Assad, A. S., Abdain, A., & Taudiyah, N. T. (2024). Harmonizing Islamic Law and Local Culture: A Study of The Mampatangpulo Tradition in Duri, Enrekang Regency. *Jurnal Ilmiah Al-Syir'ah*, 22(1), 67–78. <https://doi.org/10.30984/jis.v22i1.2678>
- Rasyid, A., Muvid, M. B., Lubis, M. A., & Kurniawan, P. (2022). The Actualization of the Concept of National Fiqh in Building Religious Moderation in Indonesia. *Millah: Journal of Religious Studies*, 433–464. <https://doi.org/10.20885/millah.vol21.iss2.art5>
- Riani, S. A., Putra, A. S., & Nargis, N. (2025). Introduction to Indonesian Culture Through the August 17 Competition at Anuban Wangmai Sasanasart School, Thailand. *Akuntansi Dan Humaniora: Jurnal Pengabdian Masyarakat*, 4(1), 06–11. <https://doi.org/10.38142/ahjpm.v4i1.1393>
- Sa'adi, A. (2025). Innovation of Curriculum Management Based on Islamic Values in Increasing the Relevance of Education in Islamic Educational Institutions. *Afkaruna: International Journal of Islamic Studies (AIJIS)*, 2(2), 186–196. <https://doi.org/10.38073/aijis.v2i2.2478>
- Sholihuddin, M. (2021). Fiqh Al-Muwatanah: Nahdlatul Ulama's Interpretation About Citizenship. *Millah: Journal of Religious Studies*, 149–182. <https://doi.org/10.20885/millah.vol21.iss1.art6>
- Sutiawan, D., Saputra, R., & Putra, I. (2025). Siyasah Syar'iyah and Local Fiqh Construction: A Study of Islamic Legal Practice in Indonesia. *Tanfizi : Journal of Islamic Constitutional and Political Law*, 1(1), 25–38.
- Suwarno, I., Rahim, R., Aljanabi, M., Tanane, O., Rimban, E. L., & Singh, M. K. S. (2022). Desimination of august 17 competition in Padukuhan Nangsri Kidul Kalurahan Candirejo. *Jurnal Pengabdian Dan Pemberdayaan Masyarakat Indonesia*, 2(10), 411–419. <https://doi.org/10.59247/jppmi.v2i10.152>
- Waheeda, W., Mutakin, A., Isroiliyah, I., Lubis, R., & Saujan, I. (2025). The Dynamic Interplay: A Normative-Philosophical Study of Islam and Local Wisdom in Indonesia. *ASEAN Journal of Islamic Studies and Civilization (AJISC)*, 2(1), 61–91. <https://doi.org/10.62976/ajisc.v2i1.1369>
- Yaqin, H., & Ja'far, S. (2024). Pluralistic Ethics and Fiqh of Nationality: Lirboyo Islamic Boarding School's Efforts to Build a National Episteme Based on Jurisprudence. *Al-Tahrir: Jurnal Pemikiran Islam*, 24(2), 197–214. <https://doi.org/10.21154/altahrir.v24i2.8912>

Yudha, R. P. (2023). Online Independence Day Celebration: Adjusting Group Ties and Social Dynamics in Urban Area. *Mediator: Jurnal Komunikasi*, 15(2), 155–171. <https://doi.org/10.29313/mediator.v15i2.9778>