



The Implementation of the Eid al-Adha Sacrifice as a Means of Strengthening Moral and Social Values at the Mabaiz Loa Bakung Islamic Boarding School in Samarinda City

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ABSTRACT

Qurban is an act of worship that embodies not only spiritual devotion but also significant social values through the distribution of sacrificial meat and community participation. This study aims to analyze the implementation of qurban worship in the Loa Bakung community, focusing on the conformity of slaughtering practices with Islamic law, the effectiveness of meat distribution, and the internalization of moral and social values among participants. This research employed a qualitative approach through field research and library research. Primary data were obtained through participatory observation and direct involvement in qurban committee activities, while secondary data were collected from the Qur'an, Hadith, classical and contemporary Islamic literature, and relevant scientific publications. Data were analyzed using descriptive qualitative analysis. The implementation of qurban involved a well-organized committee structure consisting of slaughtering, skinning, meat cutting, weighing, packaging, and distribution divisions. A total of nine cattle and fifteen goats were sacrificed. Meat distribution was conducted using a color-coded coupon system to ensure fairness and equitable distribution. Hygienic handling procedures were also implemented to minimize contamination. The activity strengthened cooperation, social solidarity, responsibility, and Islamic moral values among students, pesantren students, and local residents. Proper management, adherence to Islamic principles, and community collaboration contributed significantly to the successful implementation of qurban while strengthening Islamic social values and community welfare.

Key words: Qurban; Islamic ethics; Muamalah; Social solidarity;

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INTRODUCTION

The sacrifice ritual is one of the Islamic obligations observed from the 10th of Dhu al-Hijjah through the Days of Tashriq as an expression of a Muslim's piety and obedience to Allah the Almighty. (Mohammad Ikhwanuddin et al., 2025). The institution of the qurbani is based on the Qur'an, including Surah Al-Kautsar, verse 2, and Surah Al-Hajj, verses 34–37, which affirm that the primary purpose of the qurbani is not the blood or meat of the sacrificed animal, but rather the piety of the person performing it. (Abdullah, 2016). Therefore, the sacrifice has both spiritual and social dimensions that complement one another.

In addition to being a form of pure worship, the sacrifice also serves a very important social function. The distribution of meat to the community—especially to the less fortunate—is a tangible manifestation of social justice in Islam. (Naipospos & Pane, 2025). Through the qurbani ritual, there is a more equitable distribution of animal protein, a strengthening of social solidarity, and an increase in compassion among people. (Pratama & Arif, 2024) This initiative also serves as a means of character education for the younger generation, helping them develop empathy, a sense of responsibility, sincerity, and a spirit of cooperation.

Previous studies have primarily focused on the legal aspects of the qurbani, the fiqh provisions governing the slaughter, and the spiritual significance of the qurbani from a normative perspective. Other studies have also highlighted the economic benefits of qurbani for the community. However, there are still relatively few studies that integrate the technical aspects of qurbani implementation with the development of moral and social values through the direct involvement of students as volunteer committee members. In fact, practical field experience serves as an effective learning medium for contextualizing Islamic values.

The values embodied in the practice of qurbani are strongly aligned with the goals of character education in Islam. (Hishnuddin & Jazilurrahman, 2025) Participation in qurbani activities can foster a sense of responsibility through the division of tasks and the fulfillment of trust, cooperation through collective efforts, social compassion through the distribution of meat to those in need, as well as sincerity and empathy through the experience of sharing with others. Furthermore, these activities can serve as a means to build awareness that worship has social consequences and that religious practice is manifested not only through one's relationship with Allah the Almighty but also through good relations with fellow human beings.

Islamic boarding schools, as institutions of Islamic education, hold a strategic position in the process of internalizing these values. (Huda, 2024) Life at a pesantren allows education to take place not only through formal classroom instruction but also through various religious and social activities carried out collectively. The pesantren environment can serve as a space for character development, as students have the opportunity to integrate religious knowledge with daily life practices. (Madya et al., 2026) In this context, religious activities such as the performance of the qurbani have the potential to become part of a contextual and participatory character education process.

The Mabaiz Loa Bakung Islamic Boarding School in Samarinda is an Islamic educational institution that organizes religious and social activities as part of boarding school life. The observance of the Eid al-Adha sacrifice at the boarding school is not only about fulfilling a religious obligation but also involves various parties in the preparation and execution of the event. This involvement provides students with opportunities to learn firsthand about responsibility, cooperation, compassion, discipline, and sharing. However, the extent to which the Qurbani ritual contributes to strengthening students' moral and social values requires further in-depth study.

Studies on the sacrifice have so far often been framed from the perspectives of Islamic law, the jurisprudence of worship, the distribution of sacrificial meat, or the socio-religious dimensions of society. Meanwhile, studies that specifically examine the practice of qurbani as an educational experience in the process of strengthening students' moral and social values within the pesantren environment still need to be developed. In fact, understanding the educational dimension of qurbani activities is crucial for seeing how religious practices can be meaningfully integrated with character education. Such research can also provide insight into the strategies used by Islamic

educational institutions to transform religious activities into meaningful learning experiences for students.

METHOD

This study employs a qualitative approach using field research. This approach was used to obtain a comprehensive picture of the implementation of the Eid al-Adha sacrifice based on empirical realities and the normative foundations of Islam.

Primary data were collected through participatory observation during the performance of the Qurbani ritual at the Mabaiz Islamic Boarding School in Loa Bakung, Samarinda. The researcher was directly involved as a volunteer on the organizing committee, enabling observation of the entire process—from slaughter, cutting, and weighing to packaging and the distribution of meat to the community.

Secondary data were obtained from the Qur'an, hadith, fiqh texts, scholarly books, and research articles discussing the legal rulings, procedures, and social dimensions of the Qurbani ritual. All data were analyzed using descriptive-qualitative analysis techniques through the stages of data reduction, data presentation, interpretation, and drawing conclusions.

RESULT AND DISCUSSION

An Analysis of the Implementation of Qurbani as a Medium for Teaching Ethics and Social Interactions

Based on the results of the observations, the author argues that the success of the Eid al-Adha sacrifices in Loa Bakung is determined not only by the fulfillment of the pillars and requirements of the slaughter, but also by the effectiveness of the organizing committee's management. The division of tasks into the slaughter, skinning, cutting, weighing, packaging, and distribution divisions allowed each stage to proceed in a coordinated manner, thereby reducing the potential for technical errors and conflicts among committee members. These findings indicate that applying the principle of professionalism in managing the ritual can improve the quality of service to the community without diminishing the spiritual values of the ritual.

According to the author's analysis, this effective coordination constitutes a tangible implementation of the concept of ta'awun (mutual assistance) in Islam. Each individual works according to their capacity to achieve a common goal: the orderly, safe, and beneficial conduct of the qurbani ritual for the community. Thus, qurbani is not merely an individual ritual but evolves into a social activity that strengthens the community's social capital.

These findings are consistent with research showing that the practice of sacrificial offerings strengthens social solidarity by involving various segments of society, increasing transparency in the management of sacrificial animals, and fostering a sense of collective responsibility.(Noviandri et al., 2025) In fact, the practice of distributing qurbani can serve as a means of strengthening social bonds and embodying the Islamic value of being a blessing to all creation.

Analysis of the Sacrificial Meat Distribution System

One of the interesting findings in this study is the use of colored coupons as the basis for distributing meat to the community. According to the author's analysis, this system is a simple yet effective management innovation that helps realize the principle of distributive justice. Grouping recipients into specific categories makes the distribution process more orderly, reduces lines, and minimizes the potential for duplicate recipients.

The following are the stages of the qurbani process and their compliance with Islamic law:

Table 1. Stages of Performing the Qurban Sacrifice Based on the Principles of Islamic Law

Stages	Field Implementation	Compliance with Sharia Law
Slaughter	Facing the qiblah, reciting the basmalah and takbir	In accordance with the guidance of the Prophet's ﷺ hadith
Cutting	Performed by committee members according to their assigned tasks	Speeds up the process without compromising quality
Packaging	Using clean, separate containers	Supporting food hygiene
Distribution	Using a color-coded coupon system	Promoting fairness in distribution

Source: Analyzed based on observations and the literature on the jurisprudence of sacrifice.

The table above shows that all stages of the qurban process were carried out in accordance with the principles of Islamic law, from the preparation of the animals and the slaughter to the distribution of the meat. According to the author's analysis, adherence to Sharia procedures is not only intended to ensure the validity of the ritual but also reflects respect for animal welfare, which is an integral part of Islamic teachings.



Picture 1: A joint prayer by the entire organizing committee before the sacrificial animal slaughter ceremony

(Source: Researcher's Documentation)

The use of clean containers during the packaging process also demonstrates an awareness of food hygiene. This is important because the quality of sacrificial meat is determined not only by the slaughter process but also by post-slaughter handling. This finding is consistent with the research by Amalia et al., which states that applying hygiene principles during meat handling can reduce the risk of microbial contamination and ensure food safety for the public.(Amalia & Jumiono, 2025).



Picture 2: Preparations for the distribution of sacrificial meat

(Source: Researcher's Documentation)

On the other hand, the use of a color-coded coupon system in distribution is a simple innovation that can improve service effectiveness. This system reduces the potential for long lines, minimizes distribution errors, and increases transparency in the implementation of the qurbani.

These findings are supported by research indicating that transforming the management of qurbani meat through a more systematic distribution system can expand the reach of beneficiaries, improve community food security, and remain consistent with Sharia principles. (A. Abdullah et al., 2025)

From the perspective of *maqāṣid al-syarī'ah*, this mechanism reflects an effort to promote the public good (*jalb al-maṣlaḥah*) by ensuring the equitable distribution of *qurbān* benefits to those most in need. Therefore, the success of *qurbān* is measured not only by the number of animals slaughtered but also by the accuracy of targeting the beneficiaries.

Analysis of the Internalization of Ethical and Social Values

The author's experience as a volunteer shows that direct involvement in an organizing committee has a greater impact than theoretical learning in the classroom. Students learn about discipline, responsibility, communication, leadership, and teamwork through real-world experiences. These values are part of moral education that is difficult to acquire solely through lectures or textual learning. The following are the moral and social values that have been internalized:

Table 2. Forms of Implementation for the Qurbani Ritual

Activities	Islamic Values	Forms of Implementation
Organizing committee	Ta'awun	Assist other divisions during the slaughter process
Meat Community service	Keadilan ('adl)	Distribute items according to recipient categories
Site cleanup	Ihsan	Provide service in a friendly and orderly manner
Organizing committee coordination	Amanah	Maintain cleanliness after the activity is complete
	Ukhuwah Islamiyah	Foster harmonious communication among volunteers

Source: Analyzed based on observations and the literature on the jurisprudence of sacrifice

Based on Table 2 above, the implementation of the qurbani not only yields material benefits in the form of meat distribution but also produces non-material benefits in the form of character development among the participants. According to the author's analysis, students' direct involvement in the organizing committee provides experiential learning that integrates cognitive, affective, and psychomotor aspects simultaneously.

The internalization of values is the process by which values that were initially external to an individual gradually become part of that individual's consciousness, attitudes, and behavior.(Wu et al., 2025) In education, the internalization of values cannot be achieved simply through the imparting of knowledge; rather, it requires a process involving habituation, modeling, experience, reflection, and practice.

The process of internalization can be understood through several stages: introduction to values, understanding of values, acceptance of values, internalization of values, and the manifestation of values in behavior.(Kelman, 1958) In the initial stage, students are introduced to the values to be instilled. Next, they understand the meaning of these values and begin to accept them as important. The values are then internalized through experience and habit formation, ultimately manifesting in action.

In qurbani activities, this process can occur simultaneously. Students become familiar with the values of sacrifice and compassion through religious education, understand the meaning of qurbani through explanations from teachers or mentors, experience these values through direct involvement, and then actualize them through acts of sharing and helping others.

The theory of value internalization helps this study explain how qurbani activities can contribute to a shift from mere religious knowledge toward moral and social attitudes and behaviors.

The value of trust is reflected in the fulfillment of duties according to each division's responsibilities, while the value of Islamic brotherhood (ukhuwah Islamiyah) develops through intensive interaction among students, Islamic boarding school students, and the community throughout the event. This process demonstrates that the Qurbani ritual serves as an effective medium for character education because Islamic values are not merely studied theoretically but are actively practiced in social life..(Hamim et al., 2026)

The results of this study support the view of Putri et al., who state that the qurbani is a tool for social education capable of fostering compassion, empathy, and solidarity among the community toward those in need.(Putri et al., 2025) This finding is supported by research indicating that the qurbani is a vehicle for cultural transformation that links ritual dimensions with humanitarian ethics, social empathy, and religious moderation, thereby contributing to the character development of contemporary Muslim societies.(Rachmayanti & Bissalam, 2025)

According to the author, experiential learning of this kind is highly relevant to the course on Islam and Muhammadiyah because it integrates the cognitive, affective, and psychomotor domains simultaneously. Students not only understand the laws governing qurban but also experience firsthand how the values of sincerity, compassion, and service to the community are put into practice.

CONCLUSION

The implementation of the Eid al-Adha sacrifice in Loa Bakung demonstrates that structured committee management can effectively support the slaughter, packaging, and distribution of meat in accordance with the principles of Islamic law. The distribution system, based on colored coupons, contributes to the equitable distribution of benefits among recipients, thereby realizing the principle of social justice. In addition to fulfilling the religious dimension, the Qurbani ritual also serves as a medium for character education through the internalization of the values of sincerity, responsibility, social concern, mutual assistance, and cooperation. Therefore, the implementation of the Qurbani ritual deserves to be developed as a model for contextual learning in Islamic and Muhammadiyah education that integrates spiritual, social, and humanitarian aspects.

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