



# Concept and Implementation of Fiqh Education in Schools: Perspective Analysis *Maslahah Mursalah*

Nurasiah Ahmad<sup>1</sup>, Hilma Nafsiyati<sup>1</sup>, Saparia Fitriani<sup>1</sup>, Nursyamsi<sup>1</sup>, M. Yusuf<sup>1</sup>

<sup>1</sup>STIT Syekh Burhanuddin Pariaman, Indonesia

 [nurasiahahmad06@gmail.com](mailto:nurasiahahmad06@gmail.com) \*

## Article Information:

Received November 20, 2025

Revised December 22, 2025

Accepted January 22, 2026

**Keywords:** *Fiqh education, Qurban, maslahah mursalah, Islamic law, school implementation*

## Abstract

The integration of *fiqh* education into schools has increasingly been realized through the practice of *qurban* as experiential learning, where teachers, staff, and students participate to instill religious values and social responsibility. However, questions arise regarding the legal validity of *qurban* performed by students who have not reached maturity (*baligh*) and whose financial obligations are often borne by parents, potentially creating burdens for families with limited economic capacity. This study aims to analyze Islamic legal perspectives on school-based *qurban* programs through the lens of *maslahah mursalah* (public benefit). Using a qualitative library research approach and content analysis of normative Islamic legal sources, the findings indicate that such practices are valid and beneficial when they meet the established conditions of *qurban* and align with *maqasid al-shari'ah*, offering educational value in sacrifice, empathy, and communal solidarity. Conversely, if conducted under compulsion, imposing undue burdens, or resulting in greater harm than benefit, these practices may be deemed impermissible (*haram*). The implications highlight the importance of designing *qurban* education in schools that balance pedagogical goals with legal and ethical considerations to ensure voluntary participation and genuine benefit.

## INTRODUCTION

Qurban worship is a form of *mahdhab* worship in Islam that has an important position as a means of bringing a servant closer to Allah SWT (Humaidi & Hasan, 2025; Siregar & Nasution, 2024). It can be said that the values of worship in Qurban include piety, sacrifice, and awareness of Allah's rights. Surah Al-Hajj verse 37 explains the importance of the purpose of Qurban worship as a form of piety. In a hadith narrated by Abu Hurairah, the Prophet Muhammad SAW said: "Verily, Allah does not look at your appearance or your wealth, but He looks at your hearts and your deeds" (Hadith narrated by Muslim) (Beddu, 2022; Pratama & Arif, 2024).

## How to cite:

Ahmad, N., Nafsiyati, H., Fitriani, S., Nursyamsi, S., Yusuf, M. (2026). Concept and Implementation of Fiqh Education in Schools: Perspective Analysis *Maslahah Mursalah*. *International Journal of Multidisciplinary of Higher Education (IJMURHICA)*, 9(1), 77-86.

## E-ISSN:

2622-741x

## Published by:

Islamic Studies and Development Center Universitas Negeri Padang

The practice of qurban, which is prescribed on the 10th of Dhu al-Hijjah and the days of *tasyrik* (11-13 Dhu al-Hijjah), not only reflects obedience to divine commands, but is also an implementation of the values of sacrifice, sincerity, and social solidarity taught by Prophet Ibrahim AS and Prophet Ismail AS.

The principles of qurban can be found in the Quran, Hadith, and various fiqh literature that form the legal basis for scholars (Ardi et al., 2025). The implementation of qurban in the perspective of Islamic law is regulated in detail in terms of law, animal requirements, timing, and meat distribution. The majority of scholars stipulate that qurban is a *muakkadah sunnah* for Muslims who are able to perform it, while some other *fuqaha'* consider qurban to be an obligation (Abdullah, 2016). These differences of opinion indicate that there is room for *ijtihad* in understanding the sharia of qurban in accordance with the existing arguments.

It is possible that *ijtihad* also appears in the context of Islamic education, where the practice of qurban in educational institutions plays an important role as an applied learning medium that can integrate the spiritual, social, and cognitive aspects of students. Through qurban activities, students not only gain a theoretical understanding of Islamic law, but are also trained to actively participate in religious and social activities. The involvement of students in qurban activities in the school environment can be a means of shaping Islamic character, strengthening morals, and learning social responsibility in community life. This study aims to examine the implementation of qurban worship in educational institutions from an Islamic law perspective, by examining how the principles of sharia are applied in the practice of qurban carried out by students. Based on the above background, the issue in this study is how Islamic law views the implementation of qurban carried out by students in educational institutions. The purpose of this study is to analyze the conformity of the implementation of qurban with Islamic law provisions.

## METHODS

This study uses library research with a qualitative approach to analyze how Islamic law views qurban education carried out by educational institutions (Dasrizal et al., 2025; Engkizar et al., 2024, 2025; Hamdi & Desvia, 2025; Mulyana, 2025; Najih et al., 2025; Wahyuni et al., 2025). Data was obtained through a review of relevant literature, such as the Quran, hadith, fiqh books, scientific articles, and interpretations discussing the concept of qurban. These sources were selected based on their credibility and relevance to the research topic, then reviewed to identify the understanding of the validity of qurban worship carried out by educational institutions, especially in elementary schools.

The analysis process was conducted using content analysis. The collected data was grouped based on important themes, such as the provisions of qurban worship stipulated in Islamic law and qurban education implemented in schools. To ensure the validity and reliability of the data, this study used source triangulation, verifying the consistency of findings from various sources, such as the Quran, hadith, and fiqh literature (Adel et al., 2025; Aryasutha et al., 2025; Engkizar et al., 2022).

## RESULT AND DISCUSSION

### Definition and Religious Basis of Qurban

Qurban comes from the Arabic word “Qurban” (قربان), which means close. In Islamic teachings, qurban is also referred to as *al-udhbiyyah* and *adb-dhbiyyah*,

which means sacrificial animals, such as camels, cows or buffaloes, and goats that are slaughtered on Eid al-Adha and the days of *tasyriq* as a form of *taqarrub* or drawing closer to Allah (Rahmadani et al., 2025; Soegiarto et al., 2022). A very simple definition in the book Guidelines for Sacrifice and Slaughtering Animals by Ali Gufran defines qurban as "something you use to draw closer to Allah in order to achieve closeness and *wasilah* (Ghufron Ali, 2015).

Sayyid Sabiq, in his book on Sunnah fiqh, further explains the definition of qurban as the name given to animals such as camels, cows, and goats that are slaughtered on the day of Eid al-Adha and the days of *Tasyrik* as an act of *taqarrub* (drawing closer) to Allah SWT. A more detailed definition emphasizing the purpose of qurban is presented by Hamdan Rasyid in Anas Mas'udi's writing, which states that qurban is an act of drawing closer to Allah SWT by slaughtering livestock and distributing the meat to the poor from the completion of the Eid al-Adha prayer until the end of the days of *tasyrik* as a manifestation of gratitude to Allah SWT and to spread the religion of Islam.

It is understood that qurban is a ritual activity in Islam involving the slaughter of sacrificial animals of a specified type and size, held on a designated day, namely the feast day after Eid al-Adha prayers until the days of *Tasyrik*, with the aim of drawing closer to Allah SWT. Historically, the first qurban was performed by the Prophet Ibrahim when he had a dream in which he was told to sacrifice his beloved son, the Prophet Ismail, as stated in the Quran, Surah As-Shaffat, verses 102-110. Based on the story of these two prophets, the ritual of qurban has been carried on as a tradition to this day. The Sharia law that was enforced during the time of Prophet Ibrahim is also enforced for the followers of Prophet Muhammad SAW. The purpose is certainly inseparable from the *Maqashid* Sharia. Namely, in order to preserve religion, wealth, and purity of soul, as well as to emulate the footsteps of Prophet Ibrahim, who successfully passed a very difficult test, earning him the titles of *Khalilullah*, *Uswatun Hasanah*, and father of the prophets. There are many lessons to be learned from the practice of sacrifice, both spiritually and socially. Spiritually, this act of worship can increase obedience and piety to Allah. Socially, the sacrifice fosters a sense of concern for others.

The sunnah in performing qurban is a *keifayah* sunnah. This means that if one member of the family has performed it, then it is sufficient for the others. The Islamic provision for qurban for people who have excess wealth is found in several verses in the Quran, Surah Al-Kautsar verse 2.

فَصَلِّ لِرَبِّكَ وَأَنْحِرْ

Meaning: *So perform prayer for your Lord, and sacrifice (as an act of worship and to draw closer to Allah)* (QS. Al-Kautsar: 22)

Then there is also the following passage in the Quran, Surah Ash-Shaffat: 102-107.

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَى قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ (102) فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ (103) وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ (104) قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ (105) إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ (106) وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ

Meaning: 102. "Then when the boy reached the age of working with Ibrahim, Ibrahim said, 'O my son, I have seen in a dream that I am slaughtering you. What do you think?' He (Ismail) replied, 'O my father, do what you are commanded (by Allah)! Insha'Allah, you will find me among the patient ones.'" 103. "So when they had both submitted, and he (Ibrahim) laid his son down upon his forehead, (to carry out Allah's command)." 104. "Then We called out to him, 'O Ibrahim!'" 105. "Indeed, you have fulfilled the vision." Indeed, thus do We

*reward those who do good.*" 106. *"Indeed, this was a clear trial."* 107. *"And We ransomed him with a great sacrifice."* (QS. Ash-Shaffat: 102-107)

The above verse provides an understanding that Prophet Ibrahim and Prophet Ismail obeyed Allah's command. The sacrifice of his beloved son with patience and piety is proof of Prophet Ibrahim's obedience to his Lord. In addition to the Quran, many hadiths also discuss qurban. First, in a hadith narrated by Abdullah bin Umar, the Prophet Muhammad SAW said, *"No one does a deed more beloved to Allah on the day of sacrifice than the shedding of the blood of the sacrificial animal. And indeed, the animal will come on the Day of Resurrection with its horns, its fur, and its hooves; and indeed, the blood will be shown by Allah before it falls to the ground, so hasten to obtain it with a sincere heart. Then be happy with it"* (Hadith narrated by Tirmidhi).

Secondly, in a hadith narrated by Abu Hurairah, the Prophet Muhammad SAW said, *"Whoever sacrifices an animal seeking Allah's pleasure and hoping for reward, let him maintain his enthusiasm and not tear or pull out the animal's hair or nail"* (Hadith narrated by Bukhari).

### **The Wisdom of Qurban**

Qurban is not only following the teachings of Prophet Ibrahim, but also carried out in order to follow the teachings of Prophet Muhammad (Ar-rusydy & Mustafa, 2025; Zaimudin, 2018). The practice of qurban has also been preserved since the time of the companions until today. In fact, qurban remains a sharia law that can be practiced until the end of time, even though there are no longer people who need qurban meat (Kusnadi, 2022). This is because the essence of performing qurban is not only about sharing, but also as a manifestation of a servant's devotion to his Lord. According to scholars, there are several lessons contained in qurban, including, first, that qurban is performed in order to be grateful to Allah for the blessings of life that have been given. Second, qurban is performed solely to cultivate sincerity and achieve piety. In other words, qurban is based on Allah, not on gaining a position in the hearts of humans. The essence of qurban is to share with other Muslims on Eid, because that day is a day of eating, drinking, and remembrance. The act of qurban teaches the story of the prophets Ibrahim and Ismail, whose obedience and patience can be used as examples (Ismail et al., 2024).

### **Islamic Law Provisions on Qurban**

The qurban ritual performed by Muslims every Eid al-Adha has certain requirements and provisions. These relate to the person performing the qurban and the animal being sacrificed. The requirements for the person performing the sacrifice are that they must be Muslim, as the act will be accepted and accounted for on the Day of Judgment. They must be free, meaning that slaves are not included among those permitted to perform the sacrifice. They must be *mukallaf*, meaning they are capable of bearing legal obligations. This includes those who have reached puberty and are of sound mind. Able, meaning able here is a Muslim who has excess wealth after fulfilling their basic needs (including paying debts) during Eid al-Adha and *Ayyamut Tasyrik* (Azizah & Fauzi, 2021; Bastoni et al., 2024; Siregar & Nasution, 2024).

Requirements for animals that may be sacrificed. Sacrificial animals must be livestock consisting of camels, cows, goats, or sheep. According to the majority, except for Imam Malik, the order of sacrificial animals from most important to least important is camels, cows, goats (Syaripudin et al., 2023). Imam Nawawi also explains that the hierarchy of sacrificial animals is camels, then cows, then goats. The Maliki school of thought offers a different perspective, stating that the most preferred animals for sacrifice are sheep, followed by cows, and lastly camels, based on the quality and taste of their meat

for consumption. Imam Shafi'i states in his opinion that sacrificing a camel or cow is sufficient for seven people. Meanwhile, a goat is for one person.

The animals sacrificed must have reached the age specified by Islamic law. That is, *jadz'a'ab* (a goat that is one year old or has become *juz'ab* after its teeth have fallen out). The same applies to cows if they are two years old. As for camels, they must be five years old.

The animals sacrificed must be free from defects. Animals that are blind in one eye cannot be sacrificed. In addition, animals that have obvious diseases such as scabies or ringworm that can affect the taste of the meat are also not allowed to be sacrificed. Animals that are severely injured or limping so badly that they cannot walk normally are also not allowed to be sacrificed.

### **Sacrifice of Qurban Animals**

Sacrifice comes from the word *Dzakab*, also known as slaughtering, which is the act of slaughtering (*Nabr*), cutting (*Dzabbh*), or injuring (*Jarh*) animals that are not halal to eat, thereby making them halal (Arif, 2023). This means that a living animal cannot be eaten but must first be slaughtered. For camels, the slaughter is called *Nabr*, which involves stabbing the animal in the lower part of its neck, as this is easier. For animals that cannot be slaughtered in the usual way except by wounding (tearing/cutting) them with a sharp object, this slaughter is called *Jarh*. Meanwhile, the slaughter of other animals is called *Dzabbh*. Terminologically, *Dzakab* is cutting an animal by severing its esophagus or throat (An-Nawawi).

The time for slaughtering, as determined by Islamic law, is after performing the Eid al-Adha prayer on the 10th of Zulhijjah until sunset on the 13th of Zulhijjah, the day of *Tasyrik*. If the sun has risen on the morning of the 10th of Zulhijjah, perform the Eid prayer, then deliver two light sermons, after which it is permissible to slaughter the Qurban. There are several things that must be known about the conditions for slaughter. The conditions for slaughter include: The person slaughtering must be of sound mind and discerning. This excludes the insane, the intoxicated, children who are not yet discerning, or the very elderly who are senile. The person performing the slaughter must be Muslim. The intention to slaughter must be deliberate. *Tadzkiyah* (slaughter) is a specific act that requires intention, because if it is not accompanied by the intention to slaughter, the slaughter is not halal. If someone else is appointed to perform the Qurban slaughter, they must have the intention when handing over the right to the representative, or they may convey it during the slaughtering process. Slaughtering is only for Allah. If it is for other than Allah, it is not halal. Mention the name of Allah when slaughtering by reciting *Bismillah*. The slaughter must be performed using a sharp object capable of drawing blood, such as a knife, sharp metal, or stone. It is not permissible to slaughter using teeth or nails (An-Nawawi).

### **The Implementation of Qurban Education in Schools in Terms of *Maslahah***

Qurban is not only viewed as a form of ritual worship, but also has high educational value (Burga et al., 2019). When qurban is carried out in educational institutions such as schools or Islamic boarding schools, it functions as an integrative learning medium that covers spiritual, social, and academic aspects. The advantage of qurban as a learning medium is contextual and applicative learning in the sense of learning theory and immediately putting it into practice (Maulida et al., 2025). Qurban as a learning medium can touch on several aspects such as fiqh, from learning about qurban, students learn directly about the valid requirements for qurban, types of animals, slaughtering times, and related laws from different madhhabs, studying the opinions of scholars. In addition,

students can also observe the practice of slaughtering, the process of intention, and distribution in accordance with sharia.

From an ethical perspective, performing qurban can cultivate sincerity, empathy, and a spirit of sharing, as well as a sense of responsibility. From a scientific and biological perspective, students can learn about animal anatomy, animal health, and the biological process of slaughtering animals in accordance with the principles of *thayyib* (good) and halal. In terms of management and entrepreneurship, students can learn to manage funds, design activities, prepare proposals, and report finances honestly and accountably. In terms of moral aspects, performing qurban can train sincerity, empathy, and a spirit of sharing, fostering a sense of responsibility. In terms of science and biology, students can learn about animal anatomy, animal health, and biological processes of slaughter that are in accordance with *thayyib* (good) and halal principles. In terms of management and entrepreneurship, students can learn to manage funds, design activities, prepare proposals, and report finances honestly and accountably. In relation to qurban education, there are several values that must be conveyed to students, in addition to the procedures and how to perform qurban.

First, Qurban is a form of obedience to Allah. The story behind the qurban ritual is found in the Quran. The first is the story of Habil and Qabil, as stated in Surah Al-Maidah verse 27:

وَأَنذَرْتَهُمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقْبِلَ مِنْ أَحَدِهِمَا وَمَ يَتَّعَبَلِ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ  
قَالَ إِنَّمَا يَتَّعَبَلُ اللَّهُ مِنَ الْمُتَّقِينَ

Meaning: *And recite to them the story of Adam's two sons, in truth, when they both offered a sacrifice [to Allah], and it was accepted from one of them but was not accepted from the other. Said [the latter], "I will surely kill you." Said [the former], "Indeed, Allah only accepts from the righteous [who fear Him] (QS. Al-Maidah: 27)*

The second story is about the obedience and sincerity of Prophet Ibrahim and Prophet Ismail. It is mentioned in the Quran that Allah commanded Prophet Ibrahim through a dream to sacrifice Ismail. The Quran recounts that Ibrahim and Ismail obeyed this command, and when Ismail was about to be sacrificed, Allah replaced him with a sheep. This is described in Surah Shaaffaat verses 102-107. The story of Prophet Ibrahim and Ismail teaches us about complete surrender and obedience to Allah SWT. How great was Prophet Ibrahim, who was willing to sacrifice his son, whom he had waited so long to have. Then there was Prophet Ismail, who, despite his young age, had such strong faith. As long as the command came from Allah, he did not doubt it and was willing to be sacrificed.

Second, Qurban teaches the meaning of sharing. One of the requirements of qurban is to distribute 2/3 of the sacrificed animal to others, namely 1/3 in the form of alms for those in need, and the other 1/3 as gifts for others. This is certainly a meaningful requirement, namely that through the act of qurban, a person is taught to cut back on their ego by two-thirds and share it with others, especially those in need.

Third, Qurban teaches us to be grateful to Allah the One. Returning to the story of Prophet Ibrahim and Ismail. The story tells of the most difficult test from Allah SWT that must be accepted, namely the sacrifice of a beloved son. From this story, it is only fitting that Muslims learn a lesson and be more grateful because the test given by Allah did not require them to sacrifice their beloved son. Therefore, the obligation to perform qurban should remind us that the command to sacrifice animals is nothing compared to the command given by Allah to Prophet Ibrahim to sacrifice his son. Furthermore, the command to perform qurban also carries the meaning that if Allah wills, He can ask for and

take anything that humans possess, because everything that humans possess is actually a gift from Allah SWT, and everything must be returned to the Owner.

The implementation of qurban education in schools, viewed from the perspective of legal deduction (*ushul fiqh*), contains elements of *maslahah*. *Maslahah* is defined linguistically as something that is useful or beneficial (Arfan, 2013; Kudaedah, 2020; Masruchi, 2023). It can be understood as actions that encourage human goodness. Al-Ghazali explains that *maslahah* is maintaining the objectives of sharia in establishing laws. In this case, the objectives of sharia are to preserve religion, life, reason, lineage, and property. The practice of qurban in schools can be categorized as *maslahah* in preserving reason. This means that learning about qurban in schools can increase students' religious knowledge regarding the history and rules of qurban.

The Quran or hadith does not explicitly regulate the law on the implementation of qurban in schools, but this activity has *maslahah* value. The *maslahah* referred to is *maslahah mursalah*. Amir Syarifuddin in *ushul fiqh* explains the category of *maslahah mursalah* as follows: First, something that is considered good according to reason, with the consideration that it can bring about good or prevent evil for humans. Second, what is good according to reason is in harmony and in line with the objectives of the Sharia in establishing the law. Third, what is good according to reason and in harmony with the objectives of the Sharia, there is no specific Sharia guidance rejecting it, nor is there any Sharia guidance acknowledging it. According to scholars of *ushul al-fiqh*, this is permissible provided that it does not contradict the provisions of the Quran or hadith (Sabiq, 1997; Wandu, 2018).

The author believes that the appropriate method of legal deduction in the implementation of qurban in schools is to use the concept of *maslahah mursalah*. This is if qurban is carried out in accordance with the provisions of the nas or the conditions set out in the concept of *fiqh*, both in relation to the conditions of the person performing qurban and the conditions of the animal being sacrificed. There are several things that must be considered in relation to the implementation of qurban in schools. First, if the collection of qurban funds is carried out by the school by collecting fees from students, which are charged to the students' guardians, while the students' guardians are people who are unable to pay and are classified as having a lower-middle economic status. For this activity, parents must borrow or go into debt, and it is certain that it will be difficult for them to pay it off. Therefore, this is something that causes harm, and of course, this is not what Allah, the Sharia lawmaker, intended when He created the law, and it deviates from the context of *maslahah* (public interest). This means that this activity has more negative impacts than positive ones, with more harm than good. Therefore, education about qurban in this context has the potential to lead to something that is haram.

Secondly, if the school involves parents in the implementation of qurban education at school, both in collecting qurban funds and intending to slaughter qurban, this certainly fulfills the requirements of qurban. Conversely, if the school does not involve the parents or guardians of students who are still in elementary school when the intention to slaughter is made, in this context, the qurban that has been carried out is certainly in vain, because the requirements for the intention to perform qurban are not met, namely that it must be intended by a *mukallaf* (a person who can be held legally responsible). In this case, the guardian (*mukallaf*) of the student is the right person to be included in the intention to perform qurban. However, if the parents of the student have delegated the intention and handed it over entirely to the school, then the qurban activity can certainly be considered valid.

## CONCLUSION

Based on research on qurban education in schools from an Islamic law perspective, the author can conclude that the implementation of qurban education in schools has maslahat value. In ushul fiqh studies, this can be categorized as maslahat mursalah, which is something that is considered good logically and for which there is no legal certainty stating that it is clearly permissible or prohibited in the Quran or hadith. However, if the implementation of qurban in schools places a burden on the guardians of educators or causes harm and does not meet the requirements of qurban as explained in Islamic law, the qurban is declared invalid.

## REFERENCES

- Abdullah, M. (2016). Qurban: wujud kedekatan seorang hamba dengan tuhan. *Jurnal Pendidikan Agama Islam -Ta'lim*, 14(1), 109–116. <https://doi.org/10.17509/tk.v14i1.50296>
- Adel, S., Athari, Z., Febriani, A., Oktavia, G., & Burhanudin, B. (2025). The Qur'an as a Source of Solutions for the Global Moral Crisis. *Journal of Quranic Teaching and Learning*, 1(2), 18–33. <https://joqer.intischolar.id/index.php/joqer/article/view/10>
- Ar-rusydy, M. I., & Mustafa, I. (2025). Qurban nabi saw perpektif hadits. *Al-Afkar: Jurnal Pemikiran Dan Pendidikan Islam*, 01(2), 100–121. <https://doi.org/10.0111/afkar.v1i2.72>
- Ardi, A., Safri, E., & Fithri, W. (2025). Studi Terhadap Hadis-Hadis Tentang Qurban Terdapat Pada Buku Pedoman Ke Al-Azharan. *Ikhtisar: Jurnal Pengetahuan Islam*, 5(1), 159–176. <https://doi.org/10.55062/ijpi.v5i1.797>
- Arfan, A. (2013). Masalah dan Batasan-Batasannya Menurut Al-Bûthî (Analisis Kitab Dlawâbith al-Mashlahah fi al-Syarî'ah al-Islâmiyyah). *De Jure: Jurnal Hukum Dan Syar'iah*, 5(1). <https://doi.org/10.18860/j-fsh.v5i1.2999>
- Arif, M. S. (2023). Hakikat Penyembelihan Dalam Islam. *Aktualita: Jurnal Penelitian Sosial Keagamaan*, 13(II), 82–91. <https://doi.org/10.54459/aktualita.v13iii.613>
- Aryasutha, R., Azizah Ria Kusriani, N., Nurul Ulya, J., & Syamsiah Septiani, N. (2025). Opportunities and Challenges for Islamic Education Teachers in Using Artificial Intelligence in Learning. *Muaddib.Intischolar.Id*, 2(1), 43. <https://muaddib.intischolar.id/index.php/muaddib/article/view/6>
- Azizah, N., & Fauzi, A. M. (2021). Pembentukan Identitas Sosial Dalam Perayaan Idul Adha Di Desa Ngampungan Kabupaten Jombang. *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan*, 15(1), 72. <https://doi.org/10.35931/aq.v15i1.555>
- Bastoni, Perwitasari, F. D., Widyani, R., & Yuliananda, D. (2024). Sosialisasi Penyembelihan Hewan Qurban Sesuai Dengan Syariat Islam. *Jurnal Abdisci*, 1(3), 72–77. <https://doi.org/10.62885/abdisci.v1i3.123>
- Beddu, M. J. (2022). Nilai-Nilai Qurban Dalam Perspektif Ibadah. *Ekonomi Dan Sosial. Addayyan*, 17(2), 36–45.
- Burga, M. A., Marjuni, A., & Rosdiana, R. (2019). Nilai-nilai Tarbiyah Ibadah Kurban dan Relevansinya dengan Pembelajaran Pendidikan Formal. *Palapa*, 7(2), 202–233. <https://doi.org/10.36088/palapa.v7i2.344>
- Dasrizal, D., Rambe, K. F., Sihombing, C. D., Khalid, E., & Safitri, D. A. (2025). Distortion of Quranic Interpretation on Social Media: An Analysis of the Spread of Misleading Meanings. *Journal of Quranic Teaching and Learning*, 1(2), 65–82.

- <https://joqer.intischolar.id/index.php/joqer/article/view/8>
- Engkizar, E., Jaafar, A., Masuwd, M. A., Rahman, I., Datres, D., Taufan, M., Akmal, F., Dasrizal, D., Oktavia, G., Yusrial, Y., & Febriani, A. (2025). Challenges and Steps in Living Quran and Hadith Research: An Introduction. *International Journal of Multidisciplinary Research of Higher Education (IJMURHICA)*, 8(3), 426–435. <https://doi.org/10.24036/ijmurhica.v8i3.396>
- Engkizar, E., Jaafar, A., Sarianto, D., Ayad, N., Rahman, A., Febriani, A., Oktavia, G., Guspita, R., & Rahman, I. (2024). Analysis of Quran Education Problems in Majority Muslim Countries. *International Journal of Islamic Studies Higher Education*, 3(1), 65–80. <https://doi.org/https://doi.org/10.24036/insight.v3i1.209>
- Engkizar, E., Sarianti, Y., Namira, S., Budiman, S., Susanti, H., & Albizar, A. (2022). Five Methods of Quran Memorization in Tahfidz House of Fastabiqul Khairat Indonesia. *International Journal of Islamic Studies Higher Education*, 1(1), 54–67. <https://doi.org/10.24036/insight.v1i1.27>
- Ghufroon Ali. (2015). *Tuntunan berqurban dan menyembelih Hewan*. Amzah.
- Hamdi, I., & Desvia, L. (2025). Effectiveness of the Talaqqi Method in Memorizing the Quran. *Journal of Theory and Research Memorization Quran*, 1(1), 15–25. <https://joesmiq.intischolar.id/index.php/joesmiq/index>
- Humaidi, H., & Hasan, J. (2025). Rekonstruksi Makna Ibadah Dalam Al Qur'an Serta Implikasinya Terhadap Kehidupan. *Jurnal Ilmiah Pendidikan Dasar*, 11(04), 165–177. <https://doi.org/10.23969/jp.v10i04.32892>
- Ismail, I., Al Amin, A. Z. M., & Fatimah, E. N. (2024). Nilai-nilai Pendidikan Akidah dalam Ibadah Kurban: Perspektif Al-Qur'an Surat Ash Shaffat Ayat 100 103. *PROGRESSA: Journal of Islamic Religious Instruction*, 8(2), 160–170. <https://doi.org/10.32616/pgr.v8.2.536.160-170>
- Kudaedah, N. A. (2020). Masalah Menurut Konsep Al-Ghazali. *DIKTUM: Jurnal Syariah Dan Hukum*, 18(1), 118–128. <https://doi.org/10.35905/diktum.v18i1.663>
- Kusnadi, K. (2022). Tafsir Tematik Tentang Ibadah Kurban (Studi Surat Al-Hajj: 36). *Ulumul Syar'i: Jurnal Ilmu-Ilmu Hukum Dan Syariah*, 10(2), 29–43. <https://doi.org/10.52051/ulumulyari.v10i2.141>
- Masruchi, Z. A. (2023). Hukum Islam: Masalah Mursalah Berdasarkan Perspektif Empat Madzhab dan Ahli Ushul Fiqh. *Moderasi: Journal of Islamic Studies*, 3(1), 102–130. <https://doi.org/10.54471/moderasi.v3i1.44>
- Maulida, A., Hakim, R., Mardhiyah, A., & Sutiah. (2025). Penerapan Media Pembelajaran Lumio By Smart Pada Pembelajaran Fiqih Bab Qurban Kelas IX MTs. *Rabbani: Jurnal Pendidikan Agama Islam*, 6(1), 108–123. <https://doi.org/10.19105/rjpai.v6i1.16944>
- Mulyana, C. S. (2025). Nilai-Nilai Pendidikan Dalam Pelaksanaan Qurban Di Desa Lampanah Ranjo Kecamatan Indrapuri. *Jurnal Moderasi Pendidikan*, 01(01), 134–139. <https://journal.lampohbalaicenter.org/index.php/jmp/article/view/57>
- Najih, A. A., Darajat, M., & Slamet. (2025). Pendidikan Keluarga dalam Islam: Tinjauan Tradisi, Hukum, dan Realitas Sosial Kontemporer melalui Studi Literatur Kualitatif. *Jurnal Pendidikan Indonesia: Teori, Penelitian Dan Inovasi*, 5(2), 119–130.
- Pratama, S., & Arif, M. S. (2024). Nilai-Nilai Qurban Dalam Perspektif Ibadah, Ekonomi, Dan Sosial. *Al-Mizān: Jurnal Ekonomi Syariah*, 7(1), 43–53. <https://doi.org/10.54459/almizan.v7i1.655>
- Rahmadani, O., Sholihah, R., Robbani, A. H., Alfayed, M., Andini, R., &

- Wismanto, W. (2025). Mengenal Hukum Udhiyah dan Adab Berkurban dalam Islam. *Jurnal Budi Pekerti Agama Islam*, 3(2), 60–71. <https://doi.org/10.61132/jbpai.v3i2.1004>
- Sabiq, S. (1997). *Fikih Sunnah, Cet ke 7, Jilid 13*. Al-Ma'arif.
- Siregar, R., & Arsad Nasution, M. (2024). Ibadah Qurban Sebagai Momentum Peningkatan Ekonomi Umat Islam: Analisis Pendapatan Peternak Hewan Qurban Pada Hari Raya Idul Adha. *Liwa'ul Dakwah: Jurnal Kajian Dakwah Dan Masyarakat Islam*, 14(1), 1–13. <https://doi.org/10.47766/liwa'uldakwah.v14i1.3092>
- Soegiarto, E., Maulana, M., Candra, E., & Aidhi, A. (2022). Manajemen Masjid Kegiatan Hari Raya Idul Adha (Qurban) 1443 Hijriah Pada Masjid Al Hidayah Perumahan Korpri Daksa Samarinda. *Jurnal Abdimas Lamin*, 01(1), 109–121. <https://doi.org/10.31293/jpml.v1i1.6434>
- Syaripudin, A., Sirajuddin, S., & Sudarwan, S. (2023). Keabsahan Jenis Hewan Kurban Menurut Perspektif Imam Syāfi'ī dan Imam Ibnu Ḥazm. *Bustanul Fuqaha: Jurnal Bidang Hukum Islam*, 4(2), 237–256. <https://doi.org/10.36701/bustanul.v4i2.1008>
- Wahyuni, S., Huda, M., Yufriyal, Y., Mutathahirin, M., & Rahman, I. (2025). Grounding the Quran Through the Thousand Hafiz Movement in Muslim-Majority Countries. *Journal of Theory and Research Memorization Quran*, 1(2), 91–103. <https://joesmiq.intischolar.id/index.php/joesmiq/article/view/57>
- Wandi, S. W. S. (2018). Eksistensi ʿUrf dan Adat Kebiasaan Sebagai Dalil Fiqh. In *SAMARAH: Jurnal Hukum Keluarga dan Hukum Islam* (Vol. 2, Issue 1). Jurnal Hukum Keluarga dan Hukum Islam. <https://doi.org/10.22373/sjhk.v2i1.3111>
- Zaimudin, Z. (2018). Karakter Nabi Ibrahim AS Dalam Al-Qur'an. *Jurnal Al-Fanar*, 1(1), 35–74. <https://doi.org/10.33511/alfanar.v1n1.35-74>

**Copyright holder:**

© Ahmad, N., Nafsiyati, H., Fitriani, S., Nursyamsi, S., Yusuf, M. (2026)

**First publication right:**

International Journal of Multidisciplinary of Higher Education (IJMURHICA)

**This article is licensed under:**

**CC-BY-SA**