

THE RELEVANCE OF ISLAMIC EDUCATION VALUES IN SACRIFICE WORSHIP TO THE LEARNING OF FORMAL EDUCATION

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Abstract

This research analyzes the values of Islamic education in the sacrifice worship according to QS al-Şaffāt/37: 100-108 and its relevance to the learning of formal education in Indonesia. The type of the research used is qualitative with text study method. Data are collected through documentation and then analyzed using the content analysis method. The results of the research show that the history of sacrifice worship according to QS al-Şaffāt/37: 100-108 is divided into four episodes: (1) hope, (2) examination, (3) passing the exam, and (4) reward. There are eight values of Islamic education found in sacrifice worship: (1) faith, (2) morals, (3) patience, (4) resignation, (5) sincerity, (6) democratic, (7) dialogue, and (8) social. The values of Islamic education in the history of kurban worship has relevance to the main characteristics of learning design and the learning process which consists of planning, implementation, evaluation, and follow-up. In addition, it accommodates all values that will be developed in character education.

Keywords: formal education, Islamic education values, learning, sacrifice worship

Abstrak

Penelitian ini menganalisis nilai-nilai pendidikan Islam dalam ibadah kurban menurut QS al-Şaffāt / 37: 100-108 dan relevansinya dengan pembelajaran pendidikan formal di Indonesia. Jenis penelitian yang digunakan adalah kualitatif dengan metode studi teks. Data dikumpulkan melalui dokumentasi kemudian dianalisis dengan menggunakan metode analisis isi. Hasil penelitian menunjukkan bahwa riwayat ibadah kurban menurut QS al-Şaffāt / 37: 100-108 terbagi menjadi empat episode: (1) pengharapan, (2) ujian, (3) lulus ujian, dan (4) Penghargaan. Ada delapan nilai pendidikan Islam yang terdapat dalam ibadah kurban: (1) keimanan, (2) akhlak, (3) kesabaran, (4) pasrah, (5) keikhlasan, (6)

demokratis, (7) berdialog, dan (8) sosial. Nilai-nilai pendidikan Islam dalam sejarah ibadah kurban memiliki keterkaitan dengan ciri utama desain pembelajaran dan proses pembelajaran yang terdiri dari perencanaan, pelaksanaan, evaluasi, dan tindak lanjut. Selain itu, menampung semua nilai yang akan dikembangkan dalam pendidikan karakter.

Kata Kunci: pendidikan formal, pendidikan nilai-nilai Islam, pembelajaran, ibadah kurban

A. Introduction

The ritual sacrifice, according to Qur'an Surah Al-Şaffāt/37: 100-108, is an interesting history to be explored. Further, being a circumstance of Islamic feast (Ied al-Adha), it reflects the success of Prophet Ibrahim for being a householder, a father, and an educator.¹ As a history, it is still a constantly actual document and always attractive to be investigated. It provides a non-finished-diving ocean of wisdom. An interesting episode of this history is a father-son conversation between Prophet Ibrahim and his son, Ismail, beginning the famous story of ritual sacrifice from generation to generation. The Islamic educational values behind this story are able to be accepted as an applicable concept of living, notably in the educational world.

According to Ali Syariati, the sacrifice event is full of symbolic meanings. However, Assyari Abdullah regards, in all past and present manifestations, the ritual meanings have shifted conforming a merely ritual tradition with nothing values. It is as though a seasonal celebration for a religious ritual of symbolic euphoria.² Even though, its discussion is always attractive and actual due to be carried out annually.

Discussing the ritual sacrifice has been studied by several academicians, for both final academic works and published papers in scientific journals. For instance, some writings, for this topic, are like H. M. Amir wrote a paper "Story of Prophet Ibrahim, peace be upon him, in Qur'an and its relevance to Islamic Education", Zainol Hasan studied "*Tarbiyah* values in the history of Prophet Ibrahim", and Achmad Widadi wrote "Educational Values in Shari'a of ritual sacrifice". Those writings struggle on

¹H. M. Amir, "Kisah Nabi Ibrahim dalam Al-Qur'an dan Relevansinya dengan Pendidikan Islam," *Ekspose*, Vol. 23, No. 1 (2014): 1-22.

²Assyari Abdullah, "Komunikasi Simbolik Ibadah Kurban", *RiauPos.co*. September 25, 2015. <http://www.riaupos.co/4085-opini-komunikasi-simbolik-ibadah-kurban.html> (Accessed January 13, 2018).

discussing the historical study of ritual sacrifice as a story then combined them with non-formal education.³

Furthermore, Choirul Mahfud deliberated about “Contextual Social Interpretation of Ritual Sacrifice in Islam”, and Reni Noviati in her writing discussing “The Online Ritual Sacrifice Practices in Islamic Perspective of Sharing Sacrificial Animals (SSA) at Dompot Dhuafa”. Both articles recognize the ritual sacrifice as a worship study or the means of drawing closer to Glory to Him, the Exalted, and also the study of social values recommending slaughtering sacrificial animals for capable people of conducting ritual sacrifice in where the meats of slaughtered animals are distributed to entitled persons.⁴

Demands of science regarding the importance of taking *ibrah* (lessons) from this story told in Qur’an al-Şaffāt/37: 100-108. The identified values of Islamic education in the story becoming an applicable concept of education informal education are not yet discussed comprehensively by previous researchers. The story ought to contribute not only to the theoretical aspects of Islamic education but also to implement in learnings of formal education in Indonesia in this modern era.

The modern education world, can not be denied, is dominated by theoretical concepts of western education. Emerging sundry tendencies in the globalization era is a challenge for Islamic education and also growing into opportunities when it is faced and resolved wisely and prudently. Several ways can be conducted to formulate educational designs by emphasizing educational components of vision, mission, goal, curriculum, learning process, and others based on the Qur’an and Hadiths.⁵

Dealing with the situation mentioned above, Islamic education currently is in the crossroads of following an external pull as effects of the globalization era, or an internal pull of the main vision of Islamic education establishing a whole potential human being in a balanced way based on Qur’an and Hadiths.⁶

³H. M. Amir, “Kisah Nabi Ibrahim...” Zainol Hasan, “Nilai-nilai tarbiyah pada Kisah Nabi Ibrahim, *Nuansa: Jurnal Penelitian Ilmu Sosial dan Keagamaan Islam*, Vol. 14, No. 2 (2018): 423–450. Achmad Widadi, *Nilai Pendidikan pada Syariat Kurban: Kajian Tafsir Surat Al-Hajj Ayat 34 dan Surat Al-Kautsar Ayat 1-3*. Jakarta: FITK UIN Syarif Hidayatullah, 2016.

⁴Choirul Mahfud, “Tafsir Sosial Kontekstual Ibadah Kurban dalam Islam,” *Humanika*, Vol. 14, No. 1 (2014): 1–16. Reni Noviati, “Praktik Kurban Online dalam Perspektif Islam Tebar Hewan Kurban (THK) di Dompot Dhuafa,” *Syarikah: Jurnal Ekonomi Islam*, Vol. 3, No. 1 (2017): 343–357.

⁵Muhammad Alqadri Burga, *Hakikat Manusia sebagai Makhluk Pedagogik*. Al-Musannif, Vol. 1, No. 1 (2019): 19-31.

⁶Abuddin Nata, *Kapita Selekta Pendidikan Islam* (Jakarta: PT. Raja Grafindo Persada, 2012), 2.

Based on those discourses above, research was needed to be carried out regarding the Islamic education values in the history of ritual sacrifice according to Qur'an Al-Şaffāt/37: 100-108 highlighting on three main problems namely 1) the history of ritual sacrifice referring to Qur'an Surah Al-Şaffāt/37 chapter number 100-108; 2) the values of Islamic education in that ritual, and 3) the relevance of Islamic education values in the ritual sacrifice history on the learnings of formal education.

B. Research Method

This research is qualitative research using the literature review method, taking the study based on analyzing documents. It did not compile data interactively through interactions with human data-sources, however, the researcher(s) then combined, identified, analyzed, and synthesized data further delivering interpretations of the concept, policy, and direct and indirect observable events.⁷ Data sources were varied documents in form of books, journals, and other scientific works relating to Islamic educational value in the ritual sacrifice according to Qur'an Surah Al-Saffat/37: 100 – 108 and its relevance to learning practices of formal education in Indonesia in a modern-day.

The documented data were then proceeded using a content analysis⁸ method through three steps namely data reduction, data display, and concluding.⁹ The data reduction was a process of choosing relevant data to the main problems that possessed findings and significant theoretical development. Further, data were display in form of narratively descriptive descriptions to gain understandable information.¹⁰ The information was set based on certain patterns possibly in concluding. This meant the displayed data involved an understanding of the researcher(s) in the context of a theoretical framework. Conclusions in this research were answers to problems being formulated at the beginning of research as main problems.

⁷Asep Saepul Hamdi and E. Baharuddin, *Metodologi Penelitian Kuantitatif: Aplikasi dalam Pendidikan* (Yogyakarta: Deepublish, 2015), 12.

⁸Content analysis is a method of analyzing the contents of messages (text) from data sources that have been obtained by researchers. Noeng Muhadjir, *Metode Penelitian Kualitatif* (Yogyakarta: Rake Sarasih, 2002), 49.

⁹Sugiyono, *Memahami Penelitian Kualitatif* (Bandung: Alfabeta, 2009), 92.

¹⁰Imam Suprayogo and Tabroni, *Metode Penelitian Sosial-Agama* (Bandung: Remaja Rosdakarya, 2001), 194.

C. The Ritual Sacrifice in Qur'an Surah Al-Şaffāt/37: 100-108

1. The Ritual Sacrifice According to Qur'an Surah Al-Şaffāt/37: 100-108

The Qur'an Surah Al-Şaffāt/37: 100-108 explains the history of ritual sacrifice splitting into four episodes namely hope, test, pass the exam, and esteem. Dividing these episodes becomes themes of Prophet Ibrahim's condition in the history of ritual sacrifice and defines the essence of the condition.

a. Episode I: Hope

The Prophet Ibrahim was salvaged by Allah from his people intrigues¹¹ unwilling to leave offerings on idols and keep refusing as well as deny the prophecy of Ibrahim although they see with their eyes his marvels. He then left behind his people and family while praying to God expecting guidance and substitutes for the abandoned family,¹² as mentioned in Qur'an Surah Al-Saffat/37: 100 -101.

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ (١٠٠) فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ (١٠١).

Meaning:

My Lord, grant me (a child) from among the righteous. So We gave him good tidings (birth) of a forbearing boy (Ismail).¹³

Those verses explain the hope of Ibrahim who entered an old age namely 86 years old for possessing a pious child to be able to continue his struggle of spreading monotheism teaching.¹⁴ This hope was revealed through his supplication “*Rabbi hablī min al-şālihīn*”. This supplication is simplified by al-Marāgī:

أَيُّ رَبِّ هَبْلِي أَوْلَادًا مُطِيعِينَ، يُعِينُونِي عَلَى الدَّعْوَةِ، وَيَكُونُونَ عَوْضًا مِنْ قَوْمِي وَعَشِيرَتِي الَّذِينَ فَارَقْتُهُمْ.¹⁵

Meaning:

“My Lord, please grant me an obedient child, accompanying myself for preaching, and as successors of my abandoning people and family (faraway of me).”

¹¹The fire prepared to burn the Prophet Ibrahim. Look at the QS al-Şaffāt/37: 97-99.

¹²Ibnu Kaşīr, *Tafsīr al-Qur'ān al-'Aẓīm*, Jilid VII (Kuala Lumpur Victory Agencie, 2006), 23.

¹³Departemen Agama RI, *Al-Qur'an dan Terjemahnya* (Surabaya: Pustaka Assalam, 2010), 641.

¹⁴Abdul Malik Karim Amrullah, *Tafsir al-Azhar*, Juz XXIII (Jakarta: Pustaka Panjimas, 2008), 144.

¹⁵Aḥmad Mustāfa al-Marāgī, *Tafsīr al-Marāgī*, Juz XXIII. (Semarang: Toha Putra, 1993), 72.

An explanation of this supplication exhibits Prophet Ibrahim's feeling of loneliness and anxiety in alienating far from his people and family.¹⁶ Allah answers this orison in His word “*fabasysyarnāhu bi gulām halīm*” (We gave him the good news of a very patient child). This meant after getting adulthood, this child possessed patience.¹⁷

Referring to Ibnu Kašīr, *gulām halīm* is intended by Allah (the Most Glorified Exalted is He) in the verse is Ismail. Ibnu Kašīr proposes some arguments like first, Ismail is the first-born son and becomes the good news for Ibrahim. Second, Ismail is older than Ishak. Ismail was born when Prophet Ibrahim was eighty-six-years old, and Ishak was born when Ibrahim was getting ninety-nine years old.¹⁸ A majority of Islamic scholars expresses a similar opinion that a son becoming good news is Ismail by arguments. After the story of slaughtering over completely, then God gave Ibrahim a second good news of a son named Ishak who turned becoming a prophet of pious people.¹⁹ Furthermore, Ismail was titled as a *gulām halīm*, smart teenage accentuating heart than reason in responding to the command of Allah. Whilst, his brother, Ishak, was entitled as *gulām 'alīm*, a teenager possessing extraordinary intellectual.²⁰

b. Episode II: Examination

Ibrahim was examined by Allah of a tough test. Allah enjoined Prophet Ibrahim to slaughter Ismail as a sacrifice of His side. This is described in Qur'an Surah Al-Şaffāt/37: 102.

فَمَا بَلَغَ مَعَهُ السَّعَىٰ قَالَ يَبْنَؤِي إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَىٰ ۗ قَالَ
يَأْتَبْتُ أَفْعَلُ مَا تُؤْمَرُ ۖ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ (١٠٢).

Meaning:

“And when he reached with him [the age of] exertion, he said, ‘O my son, indeed I have seen in a dream that I [must] sacrifice you, so see what you think?’ He said, ‘O my father, do as you are commanded. You will find me, if Allah wills, of the steadfast.’”²¹

¹⁶The prophet Ibrahim is in the land of Sham. Look at Muḥammad ‘Alī al-Şābūnī, *Şafwah al-Tafasīr: Tafasīr li al-Qur‘ān al-Karīm*, Jilid III (Jakarta Indonesia: Dar al-Kutub al-Islamiyyah: 1999), 39.

¹⁷Al-Qurtubī, *Tafasīr al-Qurtubī*, Jilid XV (Jakarta: Pustaka Azzam, 2009), 232.

¹⁸Ibnu Kašīr, *Tafasīr al-Qur‘ān al-‘Azīm*, 23.

¹⁹Muḥammad ‘Alī al-Şābūnī, *Şafwah al-Tafasīr*, 39.

²⁰Rosdiana Rasyid and Muhammad Al-Qadri Burga, *Nilai Pendidikan Islam dalam Ibadah Qurban: Kritik terhadap Praktik Pendidikan Modern* (Makassar: Alauddin Press, 2017), 88.

²¹Departemen Agama RI, *Al-Qur‘ān dan Terjemahnya*, 641.

The word “*al-sa‘ya*” exhibits that time Ismail is getting teenage, a stage of age where a child can help his parent work. According to al-Farra’, the age of Ismail during that is about 13 years old²² and another standpoint argues 17 years old.²³ At that time Prophet Ibrahim, in a sad feeling, tells Ismail regarding the command of Allah through his dream. He asks his son about that command. Al-Qurtubī explains, that:

رَأَى ذَلِكَ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ ثَلَاثَ لَيَالٍ مُتَتَابِعَاتٍ. وَقَالَ مُحَمَّدُ بْنُ كَعْبٍ: كَانَتْ الرَّسُلُ يَأْتِيهِمُ الْوَحْيُ مِنَ اللَّهِ تَعَالَى أَيْقَظًا وَرُقُودًا، فَإِنَّ الْأَنْبِيَاءَ لَا تَنَامُ قُلُوبُهُمْ. وَهَذَا ثَابِتٌ فِي الْحَبَرِ الْمَرْفُوعِ، قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (إِنَّا مُعَاشِرُ الْأَنْبِيَاءِ تَنَامُ أَعْيُنُنَا وَلَا تَنَامُ قُلُوبُنَا). وَقَالَ ابْنُ عَبَّاسٍ: رُؤْيَا الْأَنْبِيَاءِ وَحْيٌ.²⁴

Meaning:

“Prophet Ibrahim, peace be upon him, dreamed of it for three nights in a row. Muḥammad bin Ka‘ab argues: prophets were visited by revelation from God both awake and asleep condition, due to verily, prophets, their hearts did not sleep. This is mentioned in a *marfu* Hadith, Rasulullah, peace be upon him, said: (indeed the rest of the prophets is the sleeping of our eyes, but our hearts are not). According to Ibnu Abbas, the dream of prophets is a revelation.”

Ibnu ‘Ādil al-Ḥanbalī describes that before the Prophet Ibrahim, peace be upon him, was delivered the good news about a son, he ever said: he (my son) will be a slaughter for the God. So, in his dream, saying to him “absolutely you have vowed a vow, then fill your vow”. At the morning, Prophet Ibrahim, peace be upon him, said, “O my son, indeed I have seen in a dream that I [must] sacrifice you”. An argument, Prophet Ibrahim, peace be upon him, had seen in his devotional night in his sleep someone told: truly God commands you to sacrifice your son. As the morning comes, Prophet Ibrahim, peace upon him, tough of that dream until afternoon. Did this dream come from Allah or Satan? Therefore, that day is called as a devotional (think) day. The next night, he also saw the same thing, and then he recognized the dream coming from God. Hence, the day is named as ‘*arafah* (recognizing) day. Thus, he looked at the same thing on the third night, he strived to sacrifice. The last day is called as the sacrifice day. This argument is taken by a majority of *mufasssir* (interpreters). This demonstrates that

²²Departemen Agama RI, *Al-Qur‘an dan Tafsirnya: Edisi yang Disempurnakan*, Jilid VIII (Jakarta: Departemen Agama RI, 2009), 301.

²³Jalāl al-Dīn al-Maḥallī dan Jalāl al-Dīn al-Suyūṭī, *Tafsīr al-Qur‘ān al-‘Aẓīm* (Bandung: Sinar Baru Algesindo, 2011), 370.

²⁴Al-Qurtubī, *Tafsīr al-Qurtubī*, 234.

Prophet Ibrahim, peace be upon him, saw in his dream something obligating him to slaughter his son.²⁵

Qur'an Surah Al-Şaffāt/37: 102 uses a form of verb *muḍāri'* (present and future tense) on words أَرَى (I see), and أَذْبَحُكَ (I slaughter you), as well as word تُؤْمَرُ (is commanded). This intimates that what Ibrahim watching in his dream as if it is still seen until he delivered it. While using a word form of “slaughter you” to hint that command of Allah containing in that dream is not yet conducted, however, it should soon be carried out. Accordingly, an answer of the son utilized a verb of present tense also to announce that he is ready and should the father conduct the God's command is either being or going to be received by him.²⁶

c. Episode III: Passing the Test

Explaining by Ka'ab in al-Qurṭubī, that:

لَمَّا أَرَىٰ إِبْرَاهِيمَ ذَبَحَ وَلَدَهُ فِي مَنَامِهِ، قَالَ الشَّيْطَانُ: وَاللَّهِ لَئِن لَّمْ أَفْتِنَ عِنْدَ هَذَا آلَ إِبْرَاهِيمَ لَا أَفْتِنُ مِنْهُمْ أَحَدًا أَبَدًا. فَتَمَثَّلَ الشَّيْطَانُ لَهُمْ فِي صُورَةِ الرَّجُلِ، ثُمَّ أَتَىٰ أُمَّ الْعُلَامِ وَقَالَ: أَتَدْرِينَ أَيْنَ يَذْهَبُ إِبْرَاهِيمُ بِابْنِكَ؟ قَالَتْ: لَا. قَالَ: إِنَّهُ يَذْهَبُ بِهِ لِيَذْبَحَهُ. قَالَتْ: كَلَّا هُوَ أَرَأَفَ بِهِ مِنْ ذَلِكَ. فَقَالَ: إِنَّهُ يَزْعَمُ أَنَّ رَبَّهُ أَمَرَهُ بِذَلِكَ. قَالَتْ: فَإِنْ كَانَ رَبُّهُ قَدْ أَمَرَهُ بِذَلِكَ فَقَدْ أَحْسَنَ أَنْ يَطِيعَ رَبَّهُ. ثُمَّ أَتَىٰ الْعُلَامَ فَقَالَ: أَتَدْرِي أَيْنَ يَذْهَبُ بِكَ أَبُوكَ؟ قَالَ: لَا. قَالَ: فَإِنَّهُ يَذْهَبُ بِكَ لِيَذْبَحَكَ. قَالَ: وَمَنْ؟ قَالَ: زَعَمَ أَنَّ رَبَّهُ أَمَرَهُ بِذَلِكَ. قَالَ: فَلْيَفْعَلْ مَا أَمَرَهُ اللَّهُ بِهِ، سَمْعًا وَطَاعَةً لِأَمْرِ اللَّهِ. ثُمَّ جَاءَ إِبْرَاهِيمَ فَقَالَ: أَيْنَ تُرِيدُ؟ وَاللَّهِ إِنِّي لِأَظُنُّ أَنَّ الشَّيْطَانَ قَدْ جَاءَكَ فِي مَنَامِكَ فَأَمَرَكَ بِذَبْحِ ابْنِكَ. فَعَرَفَهُ إِبْرَاهِيمُ فَقَالَ: إِلَيْكَ عَيِّي يَا عَدُوَّ اللَّهِ، فَوَاللَّهِ لِأَمْضِيَنَّ لِأَمْرِ رَبِّي. فَلَمْ يَصِبِ الْمَلْعُونُ مِنْهُمْ شَيْئًا.²⁷

Meaning:

“As Prophet Ibrahim, peace be upon him, see slaughtering his son in his dream, Satan says: for the sake of God, if you can not disunite Ibrahim's family due to this event, so I will not separate any one of them forever. Satan changes (resembling) to be a man toward them, and approaches the mother of the son (Hajar) saying: do you know where Ibrahim bring away your son? She (Hajar) answers: No. Satan says: indeed, he takes away your son for slaughtering him.

²⁵Ibnū 'Ādil al-Ḥanbalī, *al-Bābu fī 'Ulūm al-Kitāb*, Juz XVI (Bairut: Dar al-Kitab al-Ilmiyah, 1998), 330.

²⁶M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, dan Keserasian Al-Quran*, Volume 12 (Jakarta: Lentera Hati, 2009), 62.

²⁷Al-Qurṭubī, *Tafsir al-Qurṭubī*, 235-236.

Hajar asks: does he not have compassion truly to do so? Satan answers: indeed, he equivocates (reasoned by believing) that God commanded him to do that. Hajar says: if God, undoubtedly, instructs such thing, it is better to obey God. Furthermore, Satan comes to the son (Ismail) and asks: do you know where is your father taking you? Ismail answers: No. Satan says: surely, he is taking you for slaughtering. Ismail asks: then (indeed) why? Satan answers: he quibbles that the God commanding to do so. Ismail says: so, let him do what God's command, I listen and obey God's command. Furthermore, Satan comes to Ibrahim and then says: where are you going? For the sake of Allah, surely, I regard that Satan has approached you in dreams and then required you to slaughter your son. Prophet Ibrahim, peace upon him, recognizes (that man is Satan) and says: you who come to me the enemy of Allah, for the sake of Allah, I will put my Lord's order first. Satan does not success to affect them in the slightest.”

Continuing by Ibnu Abbas in al-Qurtubī, as Ibrahim and Ismail walked to the slaughtering location,

لَمَّا أَمَرَ إِبْرَاهِيمَ بِذَبْحِ ابْنِهِ عَرَضَ لَهُ الشَّيْطَانُ عِنْدَ جُمْرَةِ الْعَقَبَةِ فَرَمَاهُ بِسَبْعِ حَصِيَّاتٍ حَتَّى ذَهَبَ، ثُمَّ عَرَضَ لَهُ عِنْدَ الْجُمْرَةِ الْوُسْطَى فَرَمَاهُ بِسَبْعِ حَصِيَّاتٍ حَتَّى ذَهَبَ، ثُمَّ عَرَضَ لَهُ عِنْدَ الْجُمْرَةِ الْأُخْرَى فَرَمَاهُ بِسَبْعِ حَصِيَّاتٍ حَتَّى ذَهَبَ، ثُمَّ مَضَى إِبْرَاهِيمُ لِأَمْرِ اللَّهِ تَعَالَى.²⁸

Meaning:

“When Ibrahim was ordered to slaughter his son, he was seduced by Satan at *jumrah aqabah*. Ibrahim threw him with rocks seven times until going away. Also, coming back to entice Ibrahim at *jumrah wustā*, Satan was thrown by Ibrahim with stones until seven times until going away. Then, he appeared again to tempt Ibrahim on other *jumrah*. Ibrahim threw him with stones seven times until going away, moreover, Ibrahim conducts the God's command.”

The history explaining above proves the success of Prophet Ibrahim, peace be upon him, passing a tight test delivering by God on him, as written in Qur'an Surah Al-Saffāt/37: 103-105.

فَلَمَّا أَسْلَمَا وَتَلَّهِ لِلْجَبِينِ (١٠٣) وَنَدَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ (١٠٤) قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كَذَلِكْ نَجْزِي الْمُحْسِنِينَ (١٠٥).

Meaning:

And when they had both submitted and he put him down upon his forehead, (evidently their patience). We called to him: “O Abraham, You have fulfilled the vision. “Indeed, We thus reward the doers of good.”²⁹

²⁸ Al-Qurtubī, *Tafsīr al-Qurtubī*, 236.

²⁹ Departemen Agama RI, *Al-Qur'an dan Terjemahnya*, 641.

Described in *Tafsīr al-Marāgī*, that as Prophet Ibrahim, peace be upon him, and Ismail, peace be upon him, have surrendered for submitting to God, Ibrahim put his son forehead down by motioning for him to avoid seeing his son's face that can be resulted in forgiving on him.³⁰ Narrated from Mujahid that Ismail said to his father: "Don't you sacrifice me while you are looking at my face. You may be mercy on me in which you don't have the heart for me. Tie my hands and neck, and then face my forehead on the ground". Ibrahim also adhered to his son's request.³¹

Explaining in the *Tafsīr Jalālayn*, فَلَمَّا أَسْلَمَا (when both of them had surrendered) means submissive and obedient to the God's command. وَ تَلَّهُ لِلْجَبِينِ (and Ibrahim put him down upon his forehead, then he slit a knife to Ismail's neck, however, due to a proof of God's power, the knife did not work at all. Therefore, Ibrahim was called by God through the medium of an angel: "O Ibrahim, you indeed have justified a dream regarding slaughtering your son and you have conducted it at all your strength".³² Slaughtering of Ismail carried out by Ibrahim, had been postponed because of God's call coming suddenly. Ismail was replaced by a goat (sheep) which had been already on front of Ibrahim who was raising a knife which almost cut his neck. This occasion becomes a foundation of conducting a ritual sacrifice annually at Eid al-Adha.³³

d. Episode IV: Reward

A real test (tough) for someone who wanted at most an offspring after getting 86 years old, just had been granted by God. But when the only child precisely enjoining by God through a dream to slaughter him. This order is administered without the slightest doubt of both Ibrahim as the father and Ismail as the son. Because of obedience, love, and piety of them to God (*aslamā*), God deserved credits for the title of "*al-muhsinīn*" (people doing good in their lives).³⁴

Another appreciation is mentioned in Qur'an Surah Al-Şaffāt/37: 106-108.

إِنَّ هَذَا هُوَ الْبَلْتَأُ الْمُبِينُ (١٠٦) وَفَدَيْنَهُ بِذَبْحٍ عَظِيمٍ (١٠٧) وَتَرَكْنَا عَلَيْهِ فِي
الْآخِرِينَ (١٠٨).

³⁰Departemen Agama RI, *Al-Qur'an dan Tafsirnya*, 302.

³¹Ahmad Mustāfa al-Marāgī, *Tafsīr al-Marāgī*, 74.

³²Jalāl al-Dīn al-Maḥallī dan Jalāl al-Dīn al-Suyūṭī, *Tafsīr al-Qur'ān al-'Azīm*, 370.

³³Ibnu Kaşīr, *Tafsīr al-Qur'ān al-'Azīm*, 23.

³⁴Abdul Malik Karim Amrullah, *Tafsīr al-Azhar*, 144.

Meaning:

Indeed, this was the clear trial. And We ransomed him with a great sacrifice, and We left for him [favorable mention] among later generations.

According to the interpretation book of *Jalālayn*, “وَفَدَّ يَنَاهُ” (and we redeemed the child), namely a son ordered to be sacrificed (Ismail), “بِذَبْحٍ” (with a sacrifice) that was a goat “عَظِيمٍ” (great) from heaven was a slaughter of Habil³⁵ carrying by the angel Gabriel then Ibrahim slaughtered it while saying *Takbīr*.³⁶ Conforming to Al-Marāgī, *wa taraknā ‘alaihi fī al-ākhirīn* (and we perpetuated for Ibrahim good praise among human being in the world), that he became a beloved one among all people of all faiths and sects. Jews, Christians, and Muslims exalt and respect him. They say: “Truly we follow a religion of Ibrahim, our father”. This is an answer to Ibrahim’s supplication:

وَأَجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ. وَأَجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ.³⁷

Meaning:

“Make me the right words for people later generations. And make me including the successors of the great heaven.”

This supplication is dialed with a Hadith of Muhammad, peace be upon him, from Zaid bin Arqam saying: The Companions of the Prophet, peace be upon him, ask: “What’s wrong with this sacrifice?” Rasulullah answers: “Sunna of your father, Ibrahim” (HR. Ibnu Majah).³⁸ This indicates that an inquiry of ritual sacrifice conducting once a year is a form of *taraknā ‘alaihi fī al-ākhirīn*. The ritual sacrifice as a historical reminder of Ibrahim and Ismail to be praised and emulated. It is a great appreciation from God on His patient, obedient, and trust servant.

2. Islamic Educational Values in the Ritual Sacrifice

a. Educational Values of Faith

Faith is a belief piercing into a full of believing heart without any doubt feels and affecting an orientation of life, behaves, and daily activities.³⁹ According to al-

³⁵Son of the prophet Adam when commanded by Allah to sacrifice with Qabil to determine the person who marries Iqlima. Look at QS al-Maidah/5: 27.

³⁶Jalāl al-Dīn al-Mahallī dan Jalāl al-Dīn al-Suyūṭī, *Tafsīr al-Qur’ān al-‘Aẓīm*, 370. Narrated that when Ibrahim had slaughtered, Gabriel said: *Allāhu akbar Allāhu akbar*. Then Ismail said: *Lā Ilāha illallāh*. Then Ibrahim said: *Allāhu akbar wa al-hamdu lillāh*. Lihat al-Qurṭubī, *Tafsīr al-Qurṭubī*, 236.

³⁷Aḥmad Mustāfa al-Marāgī, *Tafsīr al-Marāgī*, 7°.

³⁸Ibnu Mājah, *Sunan Ibn Mājah*, Juz II (Bairut: Dar al-Fikr, 1997), 1045.

³⁹Yusuf al-Qaradawi, *Al-Iman wal Hayat*. Translated by Jaziroatul Islamiyah, *Merasakan Kehadiran Tuhan* (Yogyakarta: Mitra Pustaka, 2007), 27.

Gazali, faith is something pronouncing by the tongue, confessing by heart, and practicing it using body parts.⁴⁰ This definition is emphasized by Assegaf that faith means knowledge, belief, and to be convinced beyond the least shadow of doubts. Therefore, faith is a firmed trust emerging as resulted in knowledge and belief. This faith leads someone to behave obedience, submissiveness, and piety towards God. People possessing such characteristics are called Muslims.⁴¹

Based on definitions of faith mentioned above, dealing with the history of ritual sacrifice, indeed faith is extraordinarily sturdy performing by Ibrahim and Ismail. A result of their faith is to conduct an order of slaughtering coming from God. They are ready to accomplish anything commanding by God, including to forfeit their beloved ones even lives. Accordingly, worship can be easy to be administered if underlying with a strong faith. The higher your obedience, the higher your faith. Don't ask your position on His side, but recognizing the position of God in your side. Whenever the position of God in your side, that's where God situates you in His side.

b. Educational Values of Morals

Morals are an embedded character in a soul raising behavior easily without requiring thought and consideration.⁴² According to Rāgib al-Isfahānī, morals is a power known by mind or attitude (*gariziyyah*), in meaning a strived condition heads to form something, or various human efforts in training his/her skills through habituation.⁴³ Further, morals can be construed as a human soul condition that becomes a source of spontaneously emerging actions.

Educational values of morals containing in the history of ritual sacrifice can be viewed from several attitudes of Ibrahim's family in responding order of slaughtering coming from the God such as Ibrahim's supplication to God to granting him a pious son, a demeanor of Ismail after listening commanding of slaughtering coming from the God, a Hajar's submission to the God and her husband when she was tempted by Satan to stopping Ibrahim to carry out slaughtering their son.

⁴⁰Yunahar Ilyas, *Kuliah Aqidah Islam* (Yogyakarta: LPPI, 2002), 6.

⁴¹Abd. Rachman Assegaf, *Filsafat Pendidikan Islam: Paradigma Baru Pendidikan Hadhari Berbasis Integratif-Interkonektif* (Jakarta: Rajawali Pers, 2011), 38.

⁴²Didiek Ahmad Supadie, et. al., *Pengantar Studi Islam* (Jakarta: Rajawali Pers, 2011), 216.

⁴³Amril, *Akhlaq Tasawuf: Meretas Jalan Menuju Akhlak Mulia* (Bandung: Refika Aditama, 2015), 1-2.

c. Educational Values of Patience

An essence of patience is self-control to avoid despicable acts and sins, able to obey orders of God, hold firmly Islamic faith, and capable to be steadfast for no complaining on any calamity occurred. The patience is neither a submission on any difficulties to be conducted or achieved, nor closing human potentials to strive of spending out his/her every single competency, but establish humans keep optimism and possessing an enterprising soul without any hopeless.⁴⁴ So, patience is a determination of ones receiving and facing sundry tests coming from God.

An educational value of patience exemplifying in the history of the ritual sacrifice is a fortitude of Ibrahim's family in receiving tests coming from God in forms of order to slaughtering his son. This history indicates that patience only applies to provisions of God beyond our willingness. Patient people do not mean always waiting in silence without certain measures, but they are consistently active planning every action and tending an unhurried in taking a stand and decision. A passive attitude is not a trait of patience people, due to it never generates prestation and kindness. Moreover, a patient people possess strong souls in encountering problems making them far away from mental illness.

d. Educational Values of Resignation

Resignation is a soul-freedom from depending on other than the God and complying all decisions only on Him. It becomes a foundation or last foothold of all efforts/struggles. Though it is defined as a surrender wholly only to God, however, it does not mean an enduring person has to leave all efforts. Making a big mistake if you just regard a resignation by surrendering everything to the God without being accompanied by maximum efforts.⁴⁵ Hence, a resignation is a surrender only to God of all things (endeavors) having made.

The education value of resignation incorporating in the history of the ritual sacrifice is pointed out when the Prophet Ibrahim, peace be upon him, is ready to slaughter Ismail, and in turn, Ismail is being ready to be sacrificed by his father. Both of them commit only to God, as mentioned in Qur'an Surah Al-Şaffāt/37: 103. Two

⁴⁴Wahid Ahmadi and Rachmi Hamidawati, *Risalah Akhlak: Panduan Perilaku Muslim Modern* (Solo: Era Intermedia, 2004), 85.

⁴⁵Amin Syukur, *Tasawuf Bagi Orang Awam: Menjawab Problem Kehidupan* (Yogyakarta: Pustaka Pelajar, 2006), h. 97.

important things in this verse namely (1) the God placed the word of أسلما earlier than the word of تله للجبين. (2) A letter of “و” in the verse of “فلما أسلما وتله للجبين” is *wau li al-jam’i*, not *wau li al-tartibi*. This exhibits that a resignation is not only the least of endeavor but also the beginning and accompanying, as well as stopping of endeavor. Thus, it can be an encouraging outward strength and reinforcement of inner strength. People with resignation have higher morale, not-easily-discouraged, and faraway of disappointment.

e. Educational Values of Sincerity

Sincerity is a soul condition creating actions merely due to God. Al-Tusturi has been ever asked: “What is the most severe thing felt by lust?” He answered: “Sincerity, because of, indeed, lust does not play any role within it. It will release all roles of lust”.⁴⁶ Inlining with the argument of Sentanu, that there are two zones in our body, a lust zone and the sincerity one. The lust zone is a territory influencing by a willingness, but it is felt of stifling chest. This zone is covered by low energy due to containing negative, anxiety, fear, complaints, and anger feels. Whilst the sincerity zone, on the other side, is a barrier free-zone, it is felt in a heart. A higher energy wrapping it consisting of various positive feels like gratitude, patience, focus, calm, and happiness.

The educational value of sincerity showing in the history of the ritual sacrifice is the straightforwardness of Ibrahim’s family in doing orders of God. Ibrahim and Hajar are sincerity to slaughtering their son. Ismail also received sincerely to be sacrificed for God. This happens, of course, as a result of the loving of servants to his/her Lord.⁴⁷ So, a sincerity can arise if there love or affection is present. Therefore, it is important for educators to love their students to emerge sincerity in educating. A sincerity in educating will bring in the God blessing. Furthermore, an affection for students will make educators more responsible for the achievements of their students.

f. Educational Values of Democratic

A democratic in education is defined by Sutari Imam Barnadib as a parent leadership trait in enlightening containing an element of authority, but not being authoritarian. This leadership is adjusted along with children’s development levels of children in dream, interest, intelligence, and experience. Children are involved in a

⁴⁶Muhammad Gatot Aryo, *Keajaiban Ikhlas: Cara Meraih Kesuksesan dan Kebahagiaan Hidup Dunia Akhirat* (Jakarta: Coretan Books Publishing, 2007), 16.

⁴⁷Amin Syukur, *Tasawuf Bagi Orang Awam*, 97.

supposed condition, possessing the freedom to be being active and participative. Furthermore, the parent gives attention and arguments on their children for having opened-attitude and willing to listen to others' opinions. This is due to those children get used to be respecting the rights of other family members.⁴⁸

A similar argument also revealing by Wiryo Kusuma that a democratic in the scope of education is a recognition on individuals of students according to their own dignity, because of democratic is natural and humane. This means parties involved in an educational process should acknowledge and appreciate individual competencies and characteristics of students without any coercion or producing students of unsuitability on their dignity.⁴⁹

The educational value of democratic, exempling by Prophet Ibrahim, peace be upon him, in the history of the ritual sacrifice, is seen on manners of conveying God's order that he accepted through dreams as mentioned in Qur'an Surah al-Şaffât/37: 102. He did not say: "I will slaughter you due to an order of God", instead of saying: "I am ordered by the God to sacrifice you, so see what you think?" A sentence in this question indicates a belief of Ibrahim about an onus to conduct slaughtering, but he still asked for the argument of Ismail regarding that sacrifice. A democratic attitude that should be emulated in educating either children or students.

g. Educational Values of Dialogism

A dialogue in linguistically is a conversation meaning the talking about exchanging thoughts (discussing). According to Ruel L. However, a dialogue is a talk between two or more people in where exchanging meanings or values occurs among them as substituting obstacles that usually thwart the relationship of those two or more parties. Therefore, one is not allowed only to express his/her interest in others. Appropriately, a communicational characteristic of dialogue is a response (feedback) of the communicating partners for expressing their arguments. So, a dialog is not only intended to look for the correctness or to make someone complies with our opinion but also it is an understanding of others (dialog partners).⁵⁰ Similar to an argument of

⁴⁸Sutari Imam Barnadib, *Pengantar Ilmu Pendidikan Sistematis* (Yogyakarta: Andi Offset 2007), 125.

⁴⁹Iskandar Wiryo Kusuma, *Demokrasi Belajar dan Pembelajaran Ditinjau dari Pengalaman Empirik* (Malang: ITP, 2001), 6.

⁵⁰Ruel. L. Howe, *The Miracle of Dialogue*. Translated by Muchtar Karyaman, *Keajaiban Dialog* (Jakarta: Nusa Indah, 2004), 5.

Ramayulis, that dialog is a rotating conversation between two or more parties through asking and answering about a topic heading towards precise purposes. Both parties are exchanging arguments regarding a certain problem.⁵¹

Concerning what the Prophet Ibrahim, peace be upon him, doing was by informing his dream to be understood by Ismail who was still a teenager. This discussing pattern trains to argue and to have toughness and firmness towards God and the parent. It is not merely the success of Ibrahim as a father with resourceful intelligence, but he prioritized revelation in nurturing his son. The compliant attitude of Ismail can be discerned as a successful indicator of educational dialog methods.

A question of Ibrahim “O my son, indeed I have seen in a dream that I [must] sacrifice you, so see what you think?” This expression is enforced by the theoretical foundation that dreams of prophets are revelations. That question above is Ibrahim’s request to Ismail for carrying out God’s order. The argumentation of Ismail, by saying: “O my father, do as you are commanded”, is an intellectual intelligence accompanying by an admirable communication skill. He said: “Do as you are command” instead of saying: “slaughter me”. This answer can be a solace of medication for both of them in encountering a test of slaughtering from God. Ismail’s argumentation is based on the readiness of administering God’s order in any way and shape.

h. Educational Values of Social

Social is everything relating to society or abstractly is meant as sociological problems dealing with varied phenomena of life and public lives. So, social is entirety relating to a relationship among people or groups or called as sociological problems.⁵² Thus, social education is needed concerning to retaining the stability of social institutions in society.

According to Jalaluddin, social education is an attempt to guide and develop students’ potency optimally to be in harmony with the demands and needs of the environmental community surrounding them.⁵³ Abdullah Nasih Ulwan argues the social education is an education of children since childhood for being getting used to run social etiquette and psychic basics resourcing from Islamic faith to be familiars with

⁵¹Ramayulis, *Filsafat Pendidikan Islam: Analisis Filosofis Sistem Pendidikan Islam* (Jakarta: Kalam Mulia, 2015), 419.

⁵²Firdaus M. Yunus, *Pendidikan Berbasis Realitas Sosial* (Yogyakarta: Logung, 2007), 4.

⁵³Jalaluddin, *Teologi Pendidikan* (Jakarta: Rajawali Press, 2001), 95.

good manners and relationships, mature intelligence balancing, and wisely action in public.⁵⁴

The first community in human life is a family (household) consisting of husband, wife, and children. Living in society raises rights and obligations among the members. A relationship of husband, wife, and children emerges incumbency that should be fulfilled by each.⁵⁵ Telling by in the history of the ritual sacrifice is a consciousness of Ibrahim and his family regarding task, role, and responsibility in the family greatly. It is not merely occurred without any striving from Ibrahim playing his role well as the head of family, husband, father, and educator. Products of his success are given a reply from God in forms of salvation, predicate as *muhsin*,⁵⁶ being required to conduct the ritual sacrifice for emulating and commending him.

One of the insights encouraging someone to see the sacrificing animals slaughtered in order to be associated with people. Another insight is the distribution of sacrifice meat intending to train practicing charity and feeling the feels of poor people. Nevertheless, this ritual is not a dichotomy between the rich and the poor, however, it is an awareness of the responsibility of each community member. This may establish a social unit structure.

3. The Relevance of Ritual Sacrifice to the Learning of Formal Education

Values of Islamic education in the ritual sacrifice history possess relevance to learning designs. According to Seels ad Richey in Yaumi, the design is a process of specifying conditions for learning. This process is composed of four domains such as (1) Instructional systems design, (2) message design, (3) instructional strategies, (4) learner characteristics.⁵⁷

Instructional systems design is perceived as organized procedures consisting of measures like analyzing, designing, developing, implementing, and assessing learning. Message design is the planning of manipulating message physical features covering message, study and learning, and media. Furthermore, the message-design itself influences attention, perception, and understanding of students. Instructional strategies

⁵⁴Abdullah Nasih Ulwan, *Tarbiyah al-Awlād*, Translated by Minzar Hamid, *Pendidikan Anak dalam Islam*, Jilid II (Jakarta: Pustaka Amani, 2009), 1.

⁵⁵Firdaus M. Yunus, *Pendidikan Berbasis Realitas Sosial*, 19.

⁵⁶Look at QS al-Şaffāt/37: 109-110.

⁵⁷Muhammad Yaumi, *Prinsip-prinsip Desain Pembelajaran: Disesuaikan dengan Kurikulum 2013* (Jakarta: Kencana, 2014), 5-6.

are specifications of selecting and arranging study events or activities in certain learning. Learner characteristics are background aspects of students' experience affecting their learning process effectivity.⁵⁸ Based on this domain segmentation, it can be recognized that the learning design is a systematic and systemic concept of setting and determining learning conditions to obtain a quality qualified learning process.

Referring to Reiser and Dampsey in Yaumi, that regardless forms and modes of the learning design, their main characteristics have to cover six principles such as (1) students-centered, (2) objectives-oriented, (3) focusing on development or improvement of students' performance, (4) directing to validly and reliably measurable results, (5) empirical, repeatable, and can be self-corrected, and (6) results of team-work.⁵⁹

Dealing with definitions and characteristics of the learning design, it is seen that Islamic educational values in the ritual sacrifice history have relevance and implication in designing a studying. To verify this relationship can be looked at the description of the main characteristics of learning as follows.

a. Students-Centered

A learning design should consider an approach of student-centered learning in where students influencing contents, activities, materials, and phases of the study. This approach posits students in the center of the learning process. Educators deliver chances for students to studying independently and helping each other and train them to be more creative by paying attention to the required skills to do effectively in learning.⁶⁰ According to Dede Rosyada, curriculum, translated in the learning design, ought to be set by considering the potency, development level, interest, intellectual intelligence, social and emotional, spiritual, and kinesthetics of students. Students occupy a central position meaning the learning activities are centered on them.⁶¹

The ritual sacrifice history denotes the learning that is implemented through the student-centered approach. This is detected when Ismail was posited as a student. The slaughtering order came when Ismail was on the age of work with his parent, an argument saying the age of Ismail was 13 years old, and others consider his age was 17 years old. No matter how much his age was, Ismail was a teenager and *halīm* (patient

⁵⁸Ibid., 8.

⁵⁹Ibid, 12.

⁶⁰Ibid.

⁶¹Dede Rosyada, *Paradigma Pendidikan Demokratis: Sebuah Model Pelibatan Masyarakat dalam Penyelenggaraan Pendidikan* (Jakarta: Kencana, 2007), 68.

and wise) at that time. Endurance and wisdom obligate a high intellectual and emotional management level. Ibrahim functioning as an educator delivered his learning material (a slaughtering order) by paying attention to Ismail as his student. He utilized a dialogue method (discussion), an effective method of delivering to a student who has been able to manage one's intellectual intelligence.

b. Objectives-Oriented

A learning objective is something willing to be achieved in a learning process in forms of increasing self-potential of students. The potency is known in a bloom taxonomic term covering three domains such as affective, cognitive, and psychomotor.⁶² According to Dewantara, the learning objective can be termed as a competency improvement of self-management like thinking, tasting, sporting, and hearing.⁶³

Objectives-oriented learning is discovered in the ritual sacrifice history. It is represented in two learnings as follows.

1) Ibrahim as a student directly taught by God.

The aim of this learning is the faith of Ibrahim to God by an order material of slaughtering his son (Ismail) through dreams. Implementing the learning was occurring for three nights in a row as mentioning in the ritual sacrifice history.

The first dream stimulated Ibrahim's thought, functioning as a step development of the cognitive domain. When he saw in dream slaughtering his son on the first night. The next day, he contemplated whether his dream coming from God or Satan. The same dream, happening on the second night, tried to develop his affective domain. He perceived it was surely coming from God because of revelations appearing to prophets in any circumstance, including during as sleeping. The similar dream in the third night convincing Ibrahim's heart at most that an order of slaughtering coming from God and he must conduct it. The next day, Ibrahim administered God's order. This became a psychomotor domain development of Ibrahim. It is proven by the sentence "*tallahū li al-jabīn*" (put him down upon his forehead), he then cut a goat bringing by Gabriel as an alternate of Ismail, and said simultaneously *takbīr* while slaughtering. This is an advised practice in slaughtering sacrifice animals in Islam.

⁶²Dede Rosyada, *Paradigma Pendidikan Demokratis*.

⁶³Muhammad Yaumi, *Prinsip-prinsip Desain Pembelajaran*, 14.

2) Ismail behaving as a student of Ibrahim

This learning objective is to become a pious son. It can be viewed from Ibrahim’s hope revealing through his supplication of “*Rabbi hablī min al-ṣāliḥīn*” (My Lord, grant me [a child] from among the righteous). To reach this learning objective, learning indicators are crucial to be formulated before defining the study’s steps. Based on the learning indicators, developing materials can be proceeded. Indicators of one’s are categorized as pious, some of them, are patient, virtuous character, obedient to God, and submissive to the parent. Therefore, students are needed to be taught using materials of those indicators. Based on the ritual sacrifice history, Ismail had fulfilled those indicators meaning he had been distinguished as a pious son. Furthermore, the learning applied by Ibrahim can be said to have been a success.

Both learnings, explained above, can be understood that whatever shapes and competencies willing to be developed on students are, the learning design has to be focused on its objectives. To simplify the implementation of learning materials and steps, indicators are required to be determined to accommodating objectives.

c. Focusing on the Development or Improvement of Students’ Performance

The learning design need to be able to encourage the creation of suitability between the study environment and a situation where competencies can be being manifested. Based on the findings in the ritual sacrifice, Ibrahim functioning as a direct student of God was conditioned on the learning situation and environment enabling him to evidence his gained learning outcomes. The learning situation and environment of Ibrahim can be figured out in the following diagram:

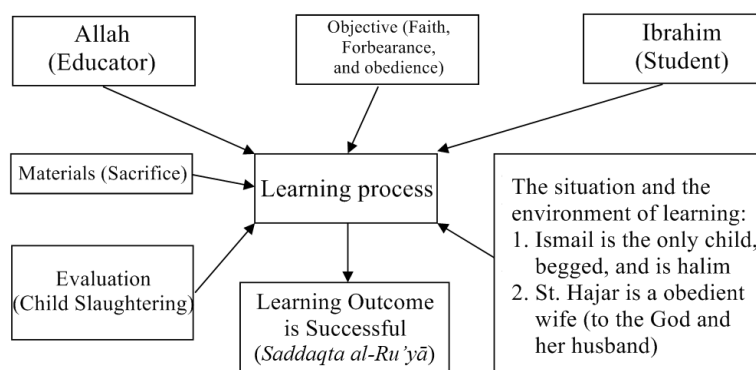


Figure 1. Learning Situation and Environment of Ibrahim in the Ritual Sacrifice History

The figure above describes that God conditioned the learning situation and environment where Ibrahim could exemplify his gained learning outcomes. This was due to Ismail, his only son, who was requested to be sacrificed allowing at most to examine the faith, patience, and obedience of Ibrahim. Furthermore, Ismail was also a *ḥalīm* son, because of this making him ready to be slaughtered by his father. The readiness to be slaughtered was a situation allowing his father to conduct the order of slaughtering.

Hajar functioning as a wife also became a fine learning environment for Ibrahim. Her obedience and support to the husband are seen when Satan came in fooling her to prevent Ibrahim from conducting the order of slaughtering. Satan said: “your husband brings away from your son for slaughtering him”. Hajar answered; “doesn’t he feel sorry for him”. This answer indicates the support and obedience of the wife to her husband. Because if what the devil said was true, that Ibrahim wanted to slaughter her son, surely there was any reason why Ibrahim was going to do so. Whatever the reasons were, Hajar kept supporting her husband’s decision even though he ought to slaughter her only son. Thus, Hajar was obedient to God. This is seen when Satan proceeded his attempt to fool her. Satan said: he (Ibrahim) quibbles that matter is an order of God. Hajar answered: if it is God’s order, then it would be better to continue His order. Supposing any uprising from Ismail and Hajar occurred, the slaughtering, of course, would experience the detention. Learning outcomes supporting by a good situation and environment are proven successful, as marked at a word of the God in the Qur’an Surah Al-Ṣaffāt/37: 105 “*saddaḡta al-ru’yā*” (You have fulfilled the vision) became the faith, patience, and obedience indicators of Ibrahim.

d. Directing to Validly and Reliably Measurable Results

Evaluating an assessment of students’ learning success is taken indirectly. An educator who wants to measure an intelligence level of students is not intended to assess their intelligence, but symptoms or phenomena arising from their intelligence. In other words, what measured are indicators that can be used as criteria or standards of someone calling as smart. Indicators of a smart person can be formulated such as working ability with numbers, proficiency in using good and correct languages, ability

to catch or know something new, competence in understanding relationships among symptoms with one another, capable to fantasize or think quickly, and so on.⁶⁴

According to Suharsimi Arikunto, a test is valid when it is fitted to criterion, in other words, possessing an alignment between the result and criterion. Further, a higher reliable test when it generates a constant result.⁶⁵ An instrument of evaluation has to be valid regarding hopes in getting data which are in line with expectations. If validity dealing with and precise object or no deviating data from the reality means the data were right, the reliability concept relating to a capturing (evaluating data) repeatedly. A good instrument that can steadily (still) provide data following the reality.⁶⁶

An evaluating shape found in the ritual sacrifice history is a test of slaughtering order through dreams. This evaluating instrument was designated to estimate the piety of Ismail and Ibrahim's faith using indicators of conducting God's order reasonably against the ordinary human conscience. The validity level of this evaluating instrument was high, due to present data was fitted on the real condition. Its reliability level was also high because of the test result provided constant data. Proving by Satan coming repeatedly did not affect Ibrahim and Ismail in carrying out God's order. A following up shape of learning outcome is to grant a reward to Ibrahim by a condition of the ritual sacrifice to appreciate and recall Ibrahim. So did Ismail, is granted by the God as mentioned in the Qur'an Surah Maryam /19: 54-55.

e. Empirical, Repeatable, and Can be Self-Corrected

Data is the heart of the learning design process. Collecting data is begun since early analysis and continues until the implementation stage. For instance, during a data analysis phase, comparing, what has been understood and needed to be understood of students, is carried out. Guidance and feedback coming from educators define the accuracy and relevance of skills and knowledge to be taught. The data analysis result (research) and preliminary experience address selecting the learning strategy and media. Data collected during the formative trial test brings in implications on required revisions, then the gained data in the field after applying provides answers whether the implemented learning is effective or not.⁶⁷

⁶⁴Anas Sudijono, *Pengantar Evaluasi Pendidikan* (Jakarta: PT. RajaGrafindo Persada, 2008), 34.

⁶⁵Suharsimi Arikunto, *Dasar-dasar Evaluasi Pendidikan* (Jakarta: Bumi Aksara, 2015), 85.

⁶⁶Suharsimi Arikunto, *Dasar-dasar Evaluasi Pendidikan*, 100.

⁶⁷Muhammad Yaumi, *Prinsip-prinsip Desain Pembelajaran*, 16.

Shapes of empirical, repeatable, and correction of learning conducted by Ibrahim as an educator in the ritual sacrifice history can be seen in the following figure.

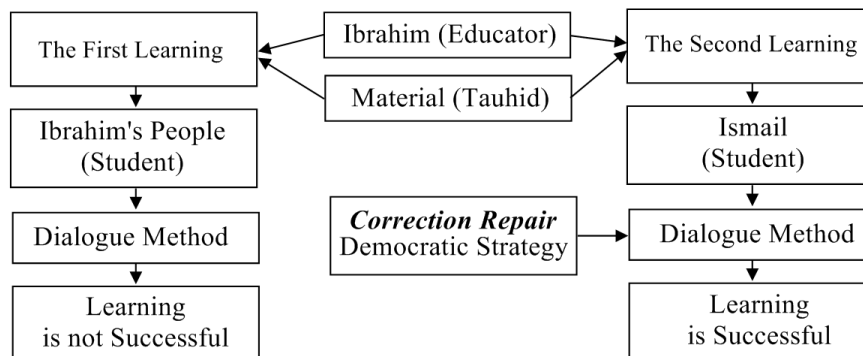


Figure 2. **Improved Corrections in the Dialog Method Learning of Ibrahim**

Figure 2 above shows a learning design of Ibrahim which is empirical, repeatable, and can be self-corrected. The *Munāsabah* (relationship) between the ritual sacrifice according to the Qur'an Surah Al-Şaffāt/37: 100-108 and the previous verse indicates a failure of dialog method used by Ibrahim to his people to receive the monotheistic teachings his conveyed. Even Ibrahim had to be salvaged by God from the fire being provided by his people to burn him. On the next learning process in which Ismail as a student is proofed successful using a similar method, however, there was an improved correction namely Ibrahim utilized a more democratic strategy in his dialog method.

f. Learning Design is a Team-Work

It is true that learning design can be taken alone, both in providing of sources, and design frame, and in selecting items, as well as in developing of media, material, and method used. Nonetheless, the participation of other parties in a certain team is highly needed due to in essence a design project is a team-work in striving of creating a better product. Undeniably, a bigger project requires a higher specialization also.⁶⁸

The team-work feature found in the learning design of the ritual sacrifice is a sentence usage of *ḍamīr mutakallim ma' al-gairih (naḥnu)* in every action conducting by the God in the Qur'an Surah Al-Şaffāt/37: 100-108, seen in words of *فَبَشِّرْهُنَّاهُ* (verse 101), *نَادَيْنَاهُ* (verse 104), *نَحْنُ* (verse 105), *فَدَيْنَاهُ* (verse 107), and *تَرْكُنَا* (verse 108). Utilizing pronouns of *naḥnu* (We) for God's actions in the Qur'an indicates He involved other parties in those actions, following this verse is an angel. The word of *ḍamīr naḥnu*

⁶⁸Ibid., 17.

also implicates the importance of collaboration in activities supposedly conducted in a team, including in designing learning.

Looking at, the relevance of Islamic educational values in the ritual sacrifice history and the main characteristics of learning design makes this history implicated in formatting learning, as figuring out in the following figure.

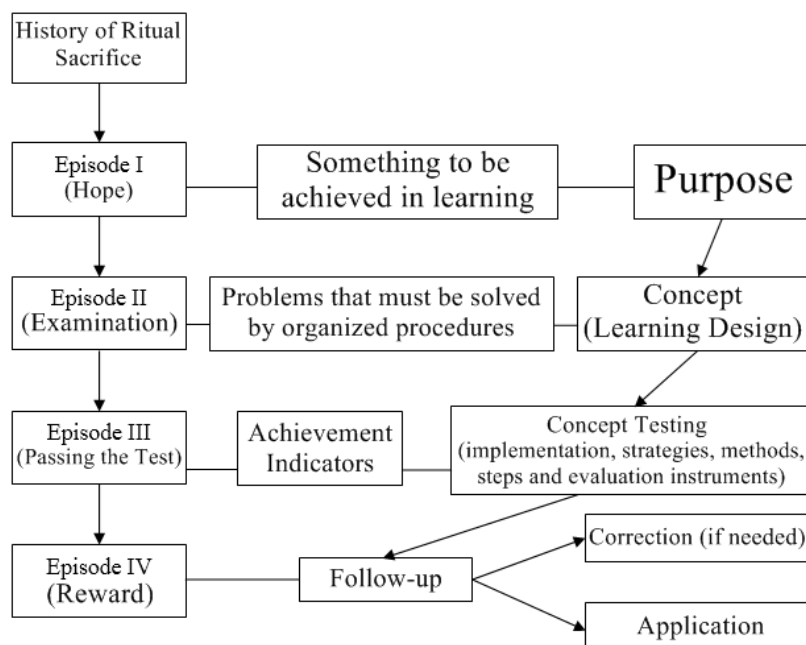


Figure 3. Episode Stages of the Ritual Sacrifice and its Implication in a Learning Design

Figure 3 above explains that the episode stages of the ritual sacrifice possess a relevance on a learning design of formal education. Episode I (hope) is a goal to be achieved in the learning process, how the expected student after studying. The learning design should be oriented on a goal, due to activity without any objective is pointless.

Episode II (test) is intended here is not only evaluation but also an accomplishment of the problem. How to resolve a problem in achieving a goal? It surely has to use organized procedures. Arising a concept (blueprint) of systematically and systemically learning steps starting from analyzing, planning, developing, and evaluating.

Episode III (passing the test). Someone is distinguished passing a test if he has fulfilled indicators of a passing grade. So does a learning design. It is categorized as good if it has passed out a test stage of concept. To examine it, an implementation in a classroom is needed. Some items like the planed model, strategy, method, media, and evaluating instrument, are applied in the study. When the minimum completeness

criteria (Kriteria Ketuntasan Minimum, KKM) of students is accomplished, an attitude and skill development occurred after learning. Then this learning design is regarded as good.

Episode IV (reward) is a shape of appreciation for one's good achievement. In other words, a response to learning outcome, in this case, a follow-up action. When a study achieves the goal, then the learning design can be used. Accordingly, a study does not reach the goal, its learning design requires to be corrected and revised.

The learning process conducting by educators should be through steps of the ritual sacrifice history starting from planning, implementing, evaluating, and following-up. Planning learning has to notice on the school condition (student and infrastructure) as exemplifying by Ibrahim during delivered the order of slaughtering coming from God to Ismail. He looking at Ismail's condition at the time before deciding a strategy to express God's order. So does the infrastructure functioning as supports of learning in resulting in a good learning environment through affordable educational facilities.

Implementing the learning should be taken professionally as demonstrating by Ibrahim and Ismail. They were professional in carrying out God's order in forms of sincere, trusting, and patient. Educator always has to behave professionally in running tasks, roles, and responsibilities as a teacher.

The evaluation needs to be taken to know students' achievement and to find out the success of the learning plan. Given evaluating instruments should be fitted on criteria that want to be measured. If what intending to measure is cognitive development, its evaluating instrument is in the form of a test. Whilst, if what intending to measure is an effective development or psychomotor of students, a non-test instrument can be used as the evaluation like a directly students-observing. This observation is based on the document containing indicators that should be met by the students in behaving.

A following-up intended in here is not only a correction and revision on the learning plan, but also it should stimulate the students to be being more motivated and enthusiastic in studying. As was a following-up of the God on Ibrahim and Ismail whom both succeeded in passing the tough test. The God granted as a requiring the ritual sacrifice for later generations in commending and remembering them. Likewise, an educator should provide a following-up in form of reward, even though it is just a

compliment or applause. This can influence the learning spirit and motivation of either a concerned student or others. It is practiced in the behavioristic learning theory in which input and output are a stimulus and respond, respectively. What the educator does is stimulus, and the student behaves is a response. If the stimulus is added/reinforced (positive reinforcement), then the response will be stronger. Conversely, when the stimulus is decreased/eliminated (negative reinforcement), thus the response is getting declined.⁶⁹

Islamic educational values in the ritual sacrifice also have relevance on the character building and accommodating all students' characters required to be developed. Their relevance is listed in the following table.

Table 1. An Accommodation of Islamic Educational Values in the Character Building

No.	Islamic Educational Values	Accommodated Values of Character Building
1	Faith	Religious
2	Morals	Honest, discipline, hardworking, creative, self-sufficient, a spirit of nationality, love the motherland, love peace, like reading, responsible, and environmental care.
3	Forbearance	Discipline, love peace, and hardworking.
4	Trust in	Hardworking and self-sufficient.
5	Generosity	Love peace, environmental care, and social care.
6	Democratic	Democratic.
7	Dialogic	Curiosity and friendly/communicative
8	Social	Tolerant, appreciating prestige, friendly (communicative), love peace, environmental care, and social care.

Table 1 above shows the relevance and accommodating the Islamic educational values in the ritual sacrifice history on the character-building. However, the character building does not wholly accommodate the Islamic educational value in that history. For instance, an attitude of resignation can integrate the character of hardworking. Its accommodated shape is the hardworking trait which is a character of a resigning man, but a working hard person is not necessarily a resigning man.

⁶⁹Muhammad Siri Dangnga dan Andi Abd. Muis, *Teori Belajar dan Pembelajaran Inovatif* (Makassar: SIBUKU, 2015), 68.

The Islamic educational values containing in the ritual sacrifice within the Qur'an Surah Al-Şaffāt/37: 100-108 to a character-building does not only exhibit relevance but also prove the greatness of the Qur'an. Just a history within the Qur'an accommodates all educational values that wish to be developed nationally in Indonesia. Therefore, to realize a mental revolution initiating by the government recently, it is not needed to bustle about looking for, thinking, and formulating a right and good education system. Should holding sufficiently on Islamic education which is based on Qur'an and Hadith functioning as an Islamic religious manifestation that is *rahmatan li al- 'ālamīn*.

D. Conclusion and Suggestion

1. Conclusion

Based on the discussion explaining previously, some points of conclusion are as follows.

Firstly, the ritual sacrifice according to Qur'an Surah Al-Şaffāt/37: 100-108 is divided into four episodes namely (1) Hope, Ibrahim delivered his hope to the God to be granted a pious son, then the God answered his expectancy by giving him the tidings (birth) of a forbearing boy (Ismail) as mentioned within the Qur'an Surah Al-Şaffāt/37: 100-101. (2) Test, the God examined Ibrahim with an order of slaughtering his son (Ismail) through dreams as seen in the Qur'an Surah Al-Şaffāt/37: 102. (3) Passing the test, Ibrahim succeeded doing the test of God by his striving of slaughtering as mentioned in the Qur'an Surah Al-Şaffāt/37: 103-105. (4) Reward, God appreciated him because of succeeding on his tough test by perpetuating His good compliment for later generations which are mentioned in the Qur'an Surah Al-Şaffāt/37: 100-108.

Secondly, the ritual sacrifice referring to Qur'an Surah Al-Şaffāt/37: 100-108 compounds eight Islamic educational values such as 1) faith, 2) morals, 3) patience, 4) forbearance, 5) sincerity, 6) democratic, 7) dialogic, and 8) social.

Thirdly, the story mentioned within Qur'an Surah Al-Şaffāt/37: 100-108 and it is containing various Islamic educational values have relevance on the main characteristics of learning implicating the steps of designing learning. They also possess the relevance of the learning process consisting of planning, implementing, evaluating, and following-up. Moreover, they accommodate all the intending values to be developed in the character building.

2. Suggestion

Reorienting the learning in Indonesia needs to be carried out concerning the cognition aspect to prioritizing the affection one. This is difficult to be achieved without any professionalized educators in doing their tasks, roles, and responsibilities. The educators are going always to strive to do maximally when their efforts in education are based on compassion in their profession. This compassion will emerge sincerity that makes work is easy to do and brings blessings from God.

The government playing the role of educational policy-maker should pay attention to most of the Islamic education. The Islamic education system can be converted into a national education system. Based on this research, a history of the ritual sacrifice within the Qur'an has been able to accommodate all values of character building that have to be developed in each learning in Indonesia. Furthermore, a more deeply studying educational dimension of other verses within the Qur'an, of course, will arise new aspects regarding education. Islam is a *rahmatan li al-'ālamīn* religion in where a pluralistic society of Indonesia possibly receives highly the Islamic education system. Moreover, what the converted is only the Islamic education system, not the sharia as a whole.

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