

EXAMINING EID AL-ADHA IN TERMS OF RELIGION, SCIENCE, GENDER, CHARACTER: ISLAMIC BOARDING SCHOOLS STUDENTS PERSPECTIVE

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Abstract. The absence of research on Eid al-Adha from the point of view of science, gender, and character, has become interesting for research, so that knowledge for students based on Islamic boarding schools becomes holistic. The purpose of this study is to find out how far the understanding of male students (MS) and female students (FS) based in Islamic boarding schools in Madrasah Aliyah Muwahidun (MAM) related to Religion, Science, Gender, and Character (RSGC). The subjects of this study amounted to 45 MS and 50 FS MAM. Data was collected through an open-ended test containing RSGC questions related to Eid al-Adha. The test results are categorized based on the answers. Students with these answers were sampled, then interviewed in depth. The conclusion in this study is that there are similarities and differences in the arguments of male and female students in understanding Eid al-Adha. In terms of religion, FS has more control over verses related to Eid al-Adha than MS. In terms of science, MS is more logical than FS, but FS is more mastery of related science material. In terms of gender, FS and MS tend to have the same roles as men and women. In terms of character, FS is deeper into the feelings felt by Prophet Ibrahim and Prophet Ismail than MS, but FS and MS agree with the character of "happy to share". Although Eid al-Adha is closely related to religion, students' understanding of linking from other aspects is still weak. Therefore, Eid al-Adha has the potential to be included in the Islamic religious education curriculum in Islamic boarding schools.

Keywords. Eid Al Adha; Religion; Science; Gender; Character

A. INTRODUCTION

1. Definition

Eid al-Adha is known as the Feast of *Kurban (Idun Nahr)*, the day when it is recommended to slaughter animals as sacrifices as an expression of gratitude to Allah (Anwar, 2021). In addition, Eid al-Adha is also known as Hari Raya Haji which is the last pillar of Islam that is prescribed. Thus, Eid al-Adha holds two titles at the same time, namely the Feast of Hajj and the Feast of *Kurban*.

Kurban comes from the word *qorraba, yuqaribbu qurbanan* which means getting closer to Allah SWT. However, in subsequent developments it is interpreted as worship in the form of slaughtering sacrificial animals with animals that have been determined. The law of sacrificial worship is sunnah muakkadah, carried out by slaughtering livestock (Al-Aiyub et al., 2020). In Islamic treasures, sacrifice is called the word *udhhiyah* which is the plural form of the word *dlahiyah* which means slaughtered animal, also called *nahr* (sacrifice worship). The meaning is a form of worship to Allah by sacrificing or slaughtering certain types of animals on certain days also in accordance with the provisions of *syarak* (Amirudin, 2016).

In the language of religion, sacrifice was originally interpreted as all activities and justified means to be used as an approach to God. Sacrificial worship has values, both vertical dimensions or those related to *abl min* Allâh, such as *taqarrub*, piety, sincerity, and other theological values, as well

as horizontal dimensions or *habl min al-nâs*; such as social justice, humanism values, democratic values, and maintaining environmental balance (Faridah, 2016). However, many people are not maximal in practicing the sacrifice. This is due to an understanding that tends to be textual rather than social contextual throughout his life (Mahfud, 2014).

2. Introduction

Sacrifice by slaughtering livestock that has been prescribed must have a social nuance by distributing the results of the slaughter to the poor. It is prescribed for the sacrificial shohibul to consume some of the meat of the sacrifice, give gifts and give alms with the meat (Al-Utsaimin, 2003). So that on that day, Muslims can feel joy together

There are many character values that can be taught in the implementation of Eid al-Adha activities, especially to students in schools and Islamic boarding schools. The character planting can be done through religious activities such as *dhuha* prayer, Eid al-Fitr, Eid al-Adha, and others (Mahmudiyah & Mulyadi, 2021). As an educational institution, pesantren is very concerned in the field of religion (*tafaqquh fi al-din*) and the formation of national character with *akhlaq al-karimah* character (Syafe'i, 2017). Learning morality through Eid al-Adha activities makes students more tolerant and respectful of fellow students, teachers and parents. In addition, they better understand in theory and practice the values of sacrifice on Eid al-Adha celebrations (Hadi et al., 2020; Mahmudiyah & Mulyadi, 2021). Sacrificial education has a positive effect on the level of student religiosity (Putri, 2013).

The practice of Eid al-Adha worship can be studied from the point of view of Islam and science. Islam and science can be integrated in learning, one of which is in Islamic boarding schools (Shiddiq, 2016). Public awareness of the needs of humans who have faith, character and intelligence and understand science requires *pesantren* to complement the religious education it teaches with general education (Adib, 2021). Students who take science-based lessons and the Qur'an have a more polite, kind and more faithful attitude (Khusna & Sari, 2018). However, between male and female students, there are differences in the absorption of learning in understanding each lesson being taught, the comprehension and memory power of students (Alfiah, 2019). This shows the differences in students' understanding caused by gender differences.

"Gender" was derived from linguistics to psychology in the 1950s by John Money and his team, who worked on intersexuality and needed a term that could provide a better explanation of "sexual" identification than the static concept of "sex." (Höpflinger et al., 2012). The term "gender" was adopted by the social sciences in the 1960s and has since been used in various academic traditions and in different languages. Islam places men and women equally in the teaching and learning process. The integration of religious values into learning starts from the planning, implementation, and evaluation stages of learning which makes students more grateful and makes learning more interesting (Malichatin & Noor, 2021). The impact of the Islamic Religious Education learning model on understanding gender equality is that there is a normative-religious, normative-rational understanding, and a rational understanding of gender issues (Karim & Rochmahwati, 2021).

Male students and female students have differences in the problem-solving stage of the problem, differences appear at the stage of implementing the plan and re-examining (Wardani & Kurniawan, 2014). In addition, there are also differences in learning motivation between male students and female students (Oksara & Nirwana, 2019). It is possible that there are differences in understanding of Eid al-Adha in the realm of Religion, Science, Gender, and Character (RSGC) between male and female students.

Eid al-Adha has the potential to be included in the Islamic religious education curriculum in Islamic boarding schools. This is important because the themes related to worship, especially sacrifice, have not been studied scientifically and are used as part of teaching materials in science learning. Taking the theme of worship, especially sacrifice, is a novelty in this study which is very interesting to study. Thus students gain a meaningful, contextual, and holistic learning experience.

B. METHODS

This research has a qualitative approach with a descriptive design. The research subjects in this study were students of Madrasah Aliyah Muwahidun (MAM) with Mathematic and Science Natural study program consisting of 50 female students (FS) and 45 male students (MS) aged 15-18 years. The research location is located on the slopes of Mount Muria, precisely located in Pati regency, Central Java Province, Indonesia. This was chosen because the madrasa always routinely carried out Eid al-Adha activities at the lodge. Data analysis techniques for qualitative research in this study are guided by the theory of Miles and Huberman (Sugiyono, 2010), namely: 1) data reduction, 2) data presentation, and 3) conclusion drawing and verification. The open-ended test was used to find out the general picture of students' understanding of the RSGC. The questions are prepared based on the study of literature and the experience of the researcher, which allows the answers to vary between students. From the general description, the data are categorized based on their argumentative ability. To determine the consistency of the data, it is necessary to conduct in-depth interviews on a sample of students based on categories. Examples of student names used, for example: MS 2 means male student with sequence number 2.

C. RESULT & DISCUSSION

The results of the data obtained from questions from a religious, scientific, gender, and character (RSGC) point of view are described as follows.

Q1: What verses of the Al Quran relate to Eid al-Adha?

Based on Q1 questions, students have various opinions and are categorized into Type 1, only able to mention the surah in the Qur'an, Type 2, able to mention the meaning related to Eid al-Adha, and Type 3, unable to mention the letter or its meaning. In type 1 found opinions including: As-Saffat: 40; Al Kautsar: 2; Al Maidah: 2 and Al Hajj: 34. Those who answered Al Kautsar were the most dominant in this type. In Type 2 found opinions including: Al Kautsar: 2 "So pray for your Lord and sacrifice (as worship and draw closer to Allah)" and Al Hajj: 34 "And we have prescribed slaughtering (sacrifice) for every Ummah, so that they will mention their names. Allah for the sustenance that Allah has given them in the form of livestock...". In this type, there are students who write the complete meaning, there are those who write related words, and there are those who underline the words related to Eid al-Adha. In type 3, students do not write anything on the answer sheet. Students in this type, the least in number among others. However, this type is dominated by male students. To find out the consistency of the answers, the researcher (R) interviewed the MS and FS students who were sampled and described as follows.

Type 1

R: Why did you mention the letter related to Eid al-Adha?

FS2: This verse is always mentioned in Eid al-Adha prayer lectures and is also mentioned in Fiqh lessons.

MS10: I've read that verse, but clearly forgot. And I'm sure it's related to Eid al-Adha.

Type 2

R: What is the meaning of the letter of the Qur'an that you wrote, with Eid al-Adha?

FS30: There is a word "*fasholli lirobhika wankhar*" (Surah Al Kautsar: 2) which means then pray to your Lord and sacrifice.

MS5: in that verse there is a meaning of "slaughter (sacrifice)" and this relates to Eid al-Adha

Type 3

R: Don't you know any verses related to Eid al-Adha?

FS35: don't memorize sir

MS34: as far as I know there is no letter related to Eid al-Adha

Based on the description, some students already know the verses from the Qur'an related to Eid al-Adha. Type 1 students only remember letters from the Koran related to Eid al-Adha. Type 2 students tend to connect words related to Eid al-Adha. In students' understanding the word "sacrifice" in the meaning of the Quranic verse indicates the activity of slaughtering animals on Eid al-Adha. Student M is more dominant than student F in type 3, indicating that from a cognitive perspective namely: memory, understanding, and application, student F is better than student M. Research by Anwar et al. (2019) supports this statement.

Q2: What animals are usually slaughtered in sacrifices? and what kind of animal?

From the students' answers, they were categorized into 2 types, namely: type 1, students answered using biological terms, type 2, students answered by linking religion, type 3, used both terms. Examples of animals that are usually slaughtered according to students M and L vary, including: goats, sheep, cows, buffalo, and camels. An example of an explanation from type 1 students is bringing up the herbivore terms, not wild, not fanged, four-legged, land animal. mammals. An example of a type 2 student explanation raises the term halal and religious law. Example of student explanation type 3, connecting herbivores and commanded by God. The results of interviews by type are described as follows.

Type 1

R: Why do you mention goats, sheep, cows, buffalo, and camels that are worthy of being sacrificed? Why are the animals that are sacrificed including herbivores/mammals?

MS17: because these animals have a lot of meat and are commonly used. Because herbivorous animals do not have fangs, while those with fangs are prohibited in religion.

FS9: yes, because those animals are often slaughtered, because herbivores are animals that eat grass.

Type 2

MS6: at least a goat is prescribed in the Qur'an, a larger animal is better sacrificed, because there is a lot of meat

FS20: yes, because the animal is mentioned in the Quran

Type 3

MS17: because the animal has no fangs, has four legs and is a herbivore and has been prescribed by religion

FS20: because the herbivorous animal has been written in the Quran

In the description, student M answered more logically than student F both from types 1-3. This is contrary to the research of Makarova et al. (2019). He explained that men and women did not have significant differences in science.

Q3: At the time of slaughter, why is it positioned on the neck of the sacrificial animal?

Students' answers were categorized into 3 types, namely: type 1, based on biological terms, type 2, referring to the Shari'a, type 3, not based on both. The slaughtering procession on the neck of the sacrificial animal is shown in Figures 2 and 3. Students (type 1) explained that in the neck there are arteries, respiratory tract, major blood circulation, and food channels. The student (type 2) explains the Islamic religious law in slaughtering sacrificial animals, carried out on the neck. Students (type 3) explained that animals slaughtered in the neck will die quickly. The dominant female student answered with type 1. The dominant type 2 and 3 answers were given by male students. The results of interviews by type are described as follows.

T: Please give reasons why do you explain like that??

Type 1

FS25: because when slaughtered with a sharp object in the neck, blood comes out profusely so that the sacrificial animal bleeds out and then dies

Type 2

FS11: Indeed, the Shari'a must be on the neck, sir

Type 3

MS1: because if any animal is slaughtered in the neck, it will die quickly

To find a picture of what sharp objects look like, another interview is conducted. The description is presented below.

T: Slaughtering the sacrificial animal with a sharp object? What is the shape of the object?

Type 1

MS2: an object that is not blunt and looks like a knife.

Type 2

FS6: like a knife, previously sharpened with iron/stone, so that it becomes sharp.

Type 3

FS12: sharpened machete, sloping surface (students are drawing and are shown Figure 1)

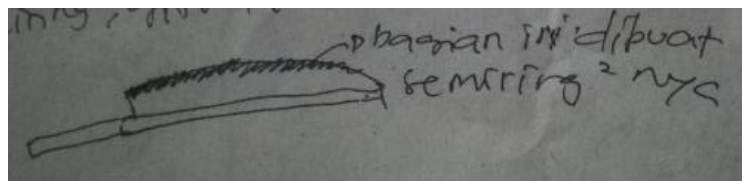


Figure 1. Sharp objects used for slaughter

Based on the description, students (type 1) are able to relate the concept of biology to the death of animals. For students (type 2), they have not been able to connect the concepts of biology, but prefer answers based on the verses of the Qur'an, which are believed to be true. In type 3 students, spontaneously give answers with experiences that he often encounters. In addition, the description of sharp objects according to students is divided into 3 types. Type 1, students are only able to explain with "sharp objects = not blunt objects". Type 2, students think sharp objects must be sharpened. Type 3, dissatisfied with the answer, students use pictures to clarify it. From types 1-3, students have not brought up the concept of "pressure" in explaining it. However, type 3 students have the ability to explain better than other types.



Figure 2. Slaughtering Goat on the Neck



Figure 3. Cow Slaughter on the Neck

Q4: What are the roles of men and women at the time of sacrifice?

The answers found from male and female students had similarities, including: men slaughtering, skinning, cutting, and distributing meat to residents while women slaughtering, weighing, packaging, and preparing cooking tools and ingredients. This is shown in Figure 4-6.



Figure 4. Slaughtering of Sacrificial Meat by Men and Women



Figure 5. Preparations for Slaughtering Cows by Knocking down Cows by Men



Figure 6. The Process of Cooking Sacrificial Meat by Women

The results of the interviews are described as follows.

R: What do you do at the cottage, during Eid al-Adha?

MS4: I participated in skinning the sacrificial animal (goat), also cutting the meat into small pieces.

FS7: I participated in chopping meat and slicing red onions to make satay.

Based on the interviews, all students, both male and female, answered based on their direct experience. The role of MS is doing work that requires a lot of energy, namely knocking down sacrificial animals, skinning, taking meat from sacrificial animals, and cutting large meat into small pieces. To knock down a large sacrificial animal (cow), it was not done by MS, but by an experienced adult (Figure 2). The role of FS is doing work that requires little effort, for example: slicing big meat into small pieces and making dishes. The same thing was also found in Hasyimy's research (2022). Men tend to do menial jobs and require a lot of energy, while women tend to do soft jobs that don't require a lot of energy.

Q5: What characters can be used as lessons on Eid al-Adha?

The answers of male and female students have similarities, namely patient, obedient and happy to share. One example of an explanation regarding "obedience" by male and female students is obeying Allah's commands. The explanation of "patience" according to male and female students is to be patient in facing tests/trials from Allah. The explanation of "happy to share" according to male and female students is to give a little treasure which is manifested in the form of meat and then, it is distributed to the surrounding community. The results of interviews with male and female students are described as follows.

R: If you were in the position of Prophet Ibrahim and Prophet Ismail how would you feel?

FS7: As an ordinary person, I don't want to be tadz, because Prophet Ismail is the child that Prophet Ibrahim has been waiting for for a long time. When I was in Prophet Ismail's position, I was restless and afraid. But if it is, it is God's command, so you must obey it.

MS3: sincere and patient in dealing with it because it is a command from Allah.

R: What is your impression of the feast of sacrifice?

FS1: happy, because I can share a little fortune to people in need

MS30: I am happy, because I can gather with friends to see the slaughtering process and can distribute meat to local residents.

Based on the description, FS is more deeply into the feeling of being an ordinary human being than MS, while MS is spontaneously more ready to accept God's commands. Obedience, sincerity, and patience exemplified by Prophet Ibrahim and Prophet Ismail is a form of high religious attitude. This opinion is also supported by Putri (2013), which states that every Islamic holiday has values, especially religious values. The impression conveyed by MS and FS is that it raises a social spirit,

namely sharing with others. Contextual learning activities will be able to bring out the character of students. This is in line with the research of Birhan et al. (2021) .

In addition, things found during the interview were that students were less able to explain the connection between science and Eid al-Adha. This can be seen from the scientific terms used that have not been mastered properly. The same opinion was also found in the research of Iskandar et al. (2020). In addition, the factors that allow students to have difficulty connecting science concepts with real phenomena/events. This is in line with Prasetyo's research Prasetyo (2018). If studied based on the curriculum, Eid al-Adha can be studied from religious material, namely fiqh subjects, science material, namely mammalian organ systems, pressure; gender material, namely the roles of men and women in science; and character education that is obedient, patient, sincere and happy to share.

D. CONCLUSION

The conclusion in this study is that there are similarities and differences in the arguments of male and female students in understanding Eid al-Adha. In terms of religion, FS has more control over verses related to Eid al-Adha than MS. In terms of science, MS is more logical than FS, but FS is more mastery of related science material. In terms of gender, FS and MS tend to have the same roles as men and women. In terms of character, FS is more in depth about what Prophet Ibrahim and Prophet Ismail felt than MS, but FS and MS agree with the character of "happy to share". Although Eid al-Adha is closely related to religion, students' understanding of linking from other aspects is still weak. Therefore, Eid al-Adha has the potential to be included in the Islamic religious education curriculum in Islamic boarding schools.

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