

INTEGRATION OF QURBAN VALUES: A HOLISTIC LEARNING MODEL BASED ON ISLAMIC EPISTEMOLOGY

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Abstract

This research aims to analyze the integration of the values of qurban in Islamic education through the development of a holistic learning model based on the epistemology of revelation, reason, and experience. The background of this research stems from the problem of the knowledge dichotomy in contemporary Islamic education, which separates the spiritual, rational, and empirical dimensions. The research uses a qualitative approach with a type of bibliographic study (library research) and a philosophical-epistemological analysis of classical literature and recent scientific articles. The results of the research show that Islamic epistemology is integrative in nature, where revelation serves as a source of normative values, reason as a tool for critical analysis, and experience as a means of internalizing values. The worship of the qurban contains comprehensive educational values, which encompass the spiritual, moral, social, and intellectual dimensions. Based on these findings, this research formulates a holistic learning model based on the qurban that integrates the three epistemological dimensions into a single pedagogical framework. This model has significant implications for addressing the knowledge dichotomy, strengthening education in values, as well as increasing the relevance of learning in Islamic Education in the context of real life. This research contributes to the development of an integrative Islamic education paradigm that is not only oriented towards the transfer of knowledge, but also towards the transformation of values and the formation of students' ethical and spiritual consciousness.

Keywords: *Qurban, Islamic Education, Holistic Learning, Islamic Epistemology, Knowledge Integration*

Abstrak

Penelitian ini bertujuan untuk menganalisis integrasi nilai qurban dalam pendidikan Islam melalui pengembangan model pembelajaran holistik berbasis epistemologi wahyu, akal, dan pengalaman. Latar belakang penelitian ini berangkat dari problem dikotomi ilmu dalam pendidikan Islam kontemporer yang memisahkan dimensi spiritual, rasional, dan empiris. Penelitian menggunakan pendekatan kualitatif dengan jenis studi kepustakaan (library research) serta analisis filosofis-epistemologis terhadap literatur klasik dan jurnal ilmiah terbaru. Hasil penelitian menunjukkan bahwa epistemologi Islam bersifat integratif, di mana wahyu berfungsi sebagai sumber nilai normatif, akal sebagai instrumen analisis kritis, dan pengalaman sebagai media internalisasi nilai. Ibadah qurban mengandung nilai pendidikan yang komprehensif, meliputi dimensi spiritual, moral, sosial, dan intelektual. Berdasarkan temuan tersebut, penelitian ini merumuskan model pembelajaran holistik berbasis qurban yang mengintegrasikan ketiga dimensi epistemologis dalam satu kerangka pedagogis. Model ini memiliki implikasi signifikan dalam mengatasi dikotomi ilmu, memperkuat pendidikan karakter, serta meningkatkan relevansi pembelajaran Pendidikan Agama Islam dengan konteks kehidupan nyata. Penelitian ini berkontribusi pada pengembangan paradigma pendidikan Islam integratif yang tidak hanya berorientasi pada transfer pengetahuan, tetapi juga transformasi nilai dan pembentukan kesadaran etis-spiritual peserta didik.

Kata kunci: *Qurban, Pendidikan Islam, Pembelajaran Holistik, Epistemologi Islam, Integrasi Ilmu.*

Introduction

Islamic education in the contemporary era faces a serious challenge: the fragmentation of knowledge that separates the spiritual, rational, and empirical dimensions. The modern education paradigm, which tends to be reductionist, often considers religion only as a normative aspect, while reason and experience are treated as separate domains. As a result, the learning process becomes less holistic and fails to shape the students' whole personality. In this context, an integrative educational approach is needed that can connect the sources of knowledge in Islam, that is, revelation, reason, and experience as an epistemological unity.

One instrument that has great potential in developing integrative education is the qurban ritual. Qurban is not just a religious ritual, but also carries complex educational values, such as piety, sincerity, sacrifice, social solidarity, and human awareness. Recent studies show that the practice of qurban plays a significant role in strengthening the values of togetherness, solidarity, and social cohesion in an increasingly individualistic society¹. This shows that qurban has a social-educational dimension that is relevant to integrate into the learning process.

The trend of integrating Islamic values into education shows that an integrative approach can more effectively enhance students' character and morality compared to a partial approach. In fact, contemporary Islamic educational innovations emphasize the importance of value integration in all aspects of learning, including curriculum, methods, and assessment, to create meaningful and contextual learning. This integration is not limited to the normative aspects but also includes strengthening the rational and empirical dimensions through integrated learning². This research aims to further develop the social value of qurban and educational integration, but takes it into a more philosophical-epistemological realm to create a complete Islamic education paradigm that is relevant to the challenges of the times.

Furthermore, recent developments in Islamic education show a shift towards a holistic learning model that integrates spiritual, intellectual, and social values into a single cohesive framework. This approach aligns with efforts to integrate Islamic values with various fields of study and real-life contexts, including in the development of character-based and local wisdom-oriented curricula.³ So, Islamic education isn't just

¹ Raka Noviandri et al., "Qurban Sebagai Sarana Penguatan Nilai Nilai Kebersamaan Dalam Masyarakat," *Akhlak : Jurnal Pendidikan Agama Islam Dan Filsafat* 2, no. 1 (December 2, 2024): 98–109, doi:10.61132/akhlak.v2i1.284.

² Mu'adz Haidar Zulkarnain et al., "Integrasi Nilai-Nilai Islam Dalam Pembelajaran Sains: Studi Implementasi Pembelajaran Terpadu Di Madrasah Ibtidaiyah," *Jurnal Impian: Jurnal Ilmu Manajemen Dan Pendidikan* 5, no. 2 (2025): 163–70, doi:10.30872/impian.v5i2.5782.

³ Muhammad Irham Zamzami et al., "Integrasi Nilai-Nilai Pendidikan Islam Dan Kearifan Lokal Dalam Kurikulum Pendidikan Berbasis Karakter," *Islah Tarbawi : Journal of Islamic Education and Learning* 1, no. 2 (December 2025): 69–79, doi:https://jurnal.elakhyarpustaka.id/index.php/islahtarbawi/index.

about passing on knowledge, it's also about shaping values and building students' ethical awareness.

However, the integration of qurban values in Islamic education still hasn't been systematically developed within the framework of Islamic epistemology that unites revelation, reason, and experience. Most qurban learning is still limited to ritual fiqh aspects, without delving deeply into its philosophical, social, and pedagogical dimensions. Yet, if studied in an integrative way, qurban could become a model for holistic learning that connects the divine (ilahiyah), human (insaniyyah), and scientific (ilmiah) dimensions.

Based on this issue, this article aims to analyze the integration of the values of qurban in Islamic education through a holistic learning model approach based on the epistemology of revelation, reason, and experience. Unlike previous studies that generally focus on the integration of general Islamic education values or are limited to the fiqh aspects of qurban rituals alone, this research offers novelty by developing a holistic learning model that systematically combines the dimensions of revelation, reason, and experience. This model transforms the value of qurban from merely a ritual practice into a complete epistemological framework that connects the dimensions of divinity (ilahiyah), humanity (insaniyyah), and knowledge (ilmiah) in an integrative way. This study is expected to provide a conceptual contribution to developing an integrative Islamic education paradigm that is more relevant to today's challenges, while also strengthening the role of education in shaping people who are faithful, knowledgeable, and of good character.

Method

This research uses a qualitative approach with a type of library study aimed at deeply analyzing the integration of qurban values in Islamic education through a holistic learning model based on the epistemology of revelation, reason, and experience⁴. The primary sources studied are limited to authoritative texts such as the Qur'an and Hadith, classical literature (turats) from scholars, as well as fundamental manuscripts on contemporary Islamic epistemology. The main analytical tool used is the framework of integrating Bayani (revelation), Burhani (reason), and Irfani (spiritual experience) to critically examine how the values of sacrifice are transformed into a holistic learning model. This approach allows the researcher to conceptually synthesize classical Islamic scholarly traditions with the needs of modern integrative education.

Methodologically, this study adopts a philosophical-epistemological approach and conceptual analysis, by examining various relevant primary and secondary sources, such as the Qur'an, hadith, classical scholars' books, as well as contemporary scientific journal articles discussing Islamic epistemology, integrative education, and holistic

⁴ Pratama et al., "Eight Integrations of Holistic Education Practices in Islamic Educational Institutions," *Khalifa: Journal of Islamic Education*, 8(1), 1–10. <http://kjie.pj.unp.ac.id/index.php/kjie/index>

learning models. This approach aligns with recent Islamic education research that emphasizes the importance of integrating the dimensions of revelation, rationality, and empirical experience in building a comprehensive knowledge paradigm.⁵

Data collection was done through documentation and a systematic literature review, with steps: (1) identifying relevant sources, (2) classifying themes (qurban, Islamic education, integrative epistemology), (3) selecting literature based on credibility and novelty, and (4) organizing data according to the focus of the study. The collected data was then analyzed using content analysis techniques with a hermeneutic approach to understand the textual and contextual meaning of the concepts being studied. This approach is commonly used in Islamic education epistemology research to explore the integration of revelation and reason in depth⁶.

Besides that, this study also uses a critical-comparative analysis to compare various perspectives on the integration of epistemology (bayani, burhani, and irfani) in Islamic education. This analysis aims to find a conceptual synthesis that can serve as a foundation for developing a holistic learning model based on the values of qurban. In Islamic epistemology, these three approaches represent the integration of revelation, reason, and spiritual experience, complementing each other in forming a comprehensive knowledge system.⁷

The steps of data analysis in this study include: (1) data reduction through selecting relevant concepts, (2) categorization based on the epistemological framework (revelation, reason, experience), (3) interpretation of meanings in the context of Islamic education, and (4) conceptual synthesis to formulate an integrative learning model based on qurban. This process is carried out iteratively to ensure depth of analysis and validity of interpretation.

To maintain the validity and reliability of the data, this study uses source triangulation by comparing various classic and contemporary literature, as well as theoretical validation through logical consistency and alignment with Islamic epistemological principles. This approach is important considering that Islamic education research not only requires empirical validity but also conformity with normative and transcendental values.⁸

⁵ Abdul Wachid and Maisaroh, "Metodologi Penelitian Pendidikan Islam Yang Holistik: Integrasi Epistemologi Islam Dan Pendekatan Barat," *Pendas : Jurnal Ilmiah Pendidikan Dasar* 10, no. 3 (September 2025): 214–25.

⁶ Astrid Veranita Indah, "EPISTEMOLOGI PENDIDIKAN ISLAM: Analisis Konseptual Terhadap Integrasi Wahyu Dan Akal Dalam Pembentukan Karakter Muslim," *Islamijah: Journal of Islamic Social Sciences* 6, no. 2 (August 2025): 180–98, doi:10.30821/islamijah.v6i2.25600.

⁷ Rumina, "Integrasi Epistemologi Islam Dalam Metode Pendidikan : Pendekatan Filsafat Pendidikan Islam," *INOVATIF :Jurnal Penelitian Pendidikan, Agama & Kebudayaan* 11, no. 2 (September 29, 2025): 215–33.

⁸ Saputra et al., "Epistemologi Pendidikan Agama Islam: Integrasi Sumber Transenden Dan Rasional Dalam Pembentukan Kesadaran Religius Peserta Didik."

Thus, this research method is expected to be able to produce a comprehensive and in-depth analysis of the integration of qurban values in Islamic education, while also offering the construction of a holistic learning model based on the unity of revelation, reason, and experience.

Discuccion

The Construct of Integrative Epistemology: Revelation, Reason, and Experience

The study results show that the epistemology of Islamic education that is integrative is built on three main pillars: revelation (bayani), reason (burhani), and experience/intuition (irfani). These three are not conflicting sources of knowledge but rather complement each other within the framework of tauhid. Revelation serves as a source of normative values and absolute truth, reason is a rational tool to understand and develop knowledge, while empirical experience provides contextual validation of that knowledge.

This finding aligns with recent research that confirms Islamic epistemology integrates revelation and reason into a complete and non-dichotomous system of knowledge⁹. In fact, this integration also includes an empirical dimension as part of the process of gaining knowledge, resulting in a comprehensive and contextual educational approach. In this context, Islamic education is not just focused on transferring knowledge, but also on developing a reflective and critical religious awareness.¹⁰

So, the integrative epistemology model serves as the basis for creating holistic learning that bridges the gap between religious knowledge and general science, which has always been a key issue in modern Islamic education.

Qurban Values as a Basis for Holistic Education

Analysis shows that the practice of qurban contains educational values that are very relevant to be developed in a holistic learning model. These values include: First, spiritual values (monotheism and piety), where qurban teaches total obedience to Allah, as exemplified in the story of Prophet Ibrahim. Second, moral values (sincerity and sacrifice), qurban shapes a character willing to sacrifice and prioritize greater interests. Third, social values (solidarity and justice), the distribution of qurban meat reflects social care and equitable welfare. Fourth, intellectual values (reflection and symbolic meaning), qurban is not just a ritual, but full of philosophical meaning that can be studied critically.

These values reinforce research findings that the integration of revelation and reason in Islamic education contributes more effectively to shaping students' moral and

⁹ Ibid.

¹⁰ Gondo Adhi Saputra et al., "Epistemologi Pendidikan Agama Islam: Integrasi Sumber Transenden Dan Rasional Dalam Pembentukan Kesadaran Religius Peserta Didik," *Pendas : Jurnal Ilmiah Pendidikan Dasar* 10, no. 1 (December 2025).

social character¹¹. From the perspective of Islamic epistemology, the value of qurban can also be understood as a manifestation of the relationship between the transcendent dimension and social reality, making it very potential to be used as a medium for contextual education.

Holistic Learning Model Based on Qurban

1. Foundations for Model Development

A holistic learning model based on qurban was developed as a response to criticism of Islamic Religious Education (PAI) learning, which tends to be partial and purely cognitive. Recent studies show that effective PAI learning should be able to develop all of a student's potential, covering intellectual, emotional, spiritual, and social aspects in an integrated way¹².

Besides that, a holistic approach in education has been shown to boost overall thinking skills and active student involvement in the learning process¹³. In this context, qurban is positioned as an integrative medium that connects the dimensions of revelation, reason, and experience within a complete pedagogical framework.

2. Syntax of Holistic Learning Model Based on Qurban

This model was developed in five main stages (learning syntax):

a. Stage of Internalizing Divine Values (Normative-Theological)

At this stage, the teacher presents Quranic verses and hadiths about qurban. Then, they discuss the meaning of monotheism, sincerity, and Prophet Ibrahim's obedience. In this case, they use the tadabbur method, text reflection, and values discussion. The focus at this stage is on building spiritual awareness (affective-transcendental).

b. Rational Elaboration Stage (Reason – Logical)

At this stage, students rationally analyze the wisdom of qurban. Then they discuss social issues related to qurban, such as poverty, economic distribution, and solidarity. This is done using methods like problem-based learning and critical discussion. This aligns with findings that PBL is effective in

¹¹ Astrid Veranita Indah, "EPISTEMOLOGI PENDIDIKAN ISLAM: Analisis Konseptual Terhadap Integrasi Wahyu Dan Akal Dalam Pembentukan Karakter Muslim," *Islamijah: Journal of Islamic Social Sciences* 6, no. 2 (August 2025): 180–98, doi:10.30821/islamijah.v6i2.25600.

¹² Yenni Fitria and Fadriati, "Model Pembelajaran Pendidikan Agama Islam Holistik," *Jurnal Tarbawi Stai Al Fithrah* 11, no. 1 (June 30, 2022): 19–34, doi:10.30983/educative.v5i1.3228.

¹³ Muhammad Sakkulloh, Ulil Hidayah, and Heri Rifhan Halili, "Model Pembelajaran Multiliterasi Untuk Meningkatkan Kemampuan Berpikir Holistik Pada Pembelajaran Pendidikan Agama Islam," *JURNAL PENDIDIKAN DAN KONSELING* 4, no. 1 (2022): 530–38.

enhancing understanding of qurban material.¹⁴ The focus at this stage is on strengthening critical and reflective thinking skills.

c. Contextual Experience Stage (Empirical – Experiential Learning)

At this stage, students are directly involved in qurban activities (observation/practice). Then they document the slaughtering and distribution process. After that, they interact with the community beneficiaries. The focus at this stage is on internalizing values through real experiences.

d. Meaning Integration Stage (Reflective-Holistic)

At this stage, students reflect on their qurban experience. Then they put together the personal and social meaning of the practice. This is done using methods like reflection journals and group discussions. The focus at this stage is synchronizing revelation, reason, and experience.

e. Value Transformation Stage (Social Action)

At this stage, students design social projects (charity, awareness campaigns). By implementing the values of qurban in everyday life. The focus at this stage is on transforming values into real actions.

3. Model Structure (Main Components)

This model consists of several main components:

Table 1.

Component	Description
Purpose	Forming faithful, critical, and socially responsible individuals
Material	Qurban as a spiritual, social, and philosophical value
Method	Integrative: PBL, experiential learning, reflective
Media	Real-life environment, educational videos, case studies
Evaluation	Holistic: cognitive, affective, psychomotor

This holistic evaluation approach is important because learning PAI isn't just about measuring cognitive aspects, but also affective and psychomotor ones in a balanced way¹⁵. To measure the experience aspect without having to do self-slaughter at school, teachers can optimize the use of real-world environment media and educational videos. Measuring affective and psychomotor aspects holistically can be done through two main strategies:

- a. Social Partnership (Field Observation): Students are assigned to volunteer or observe at a mosque or local charity organization during the

¹⁴ Muhammad Arham Dzulkifli et al., "Efektifitas Evaluasi Proses Model Pembelajaran Berbasis Masalah Materi Qurban Dan Akikah," *Al-Fikri: Jurnal Studi Dan Penelitian Pendidikan Islam* 5, no. 1 (June 12, 2022): 1, doi:10.30659/jspi.v5i1.21132.

¹⁵ Nurhaibi Nurhaibi, "Analisis Konsep Holistik Assesmen Dalam Pembelajaran PAI: Tinjauan Literatur Dari Perspektif Pendidikan Islam Dan Umum," *Jurnal Pengabdian Masyarakat Dan Riset Pendidikan* 4, no. 2 (November 19, 2025): 10240–44, doi:10.31004/jerkin.v4i2.3477.

Eid al-Adha celebration. Teachers assess psychomotor aspects through students' participation in managing distribution or handling simple logistics, as well as affective aspects through reflective reports about the empathy and social solidarity they witness in the field.

- b. Digital Observation and Case Study: Using videos of the qurban procession as a medium. Students are asked to analyze the compliance with sharia and the ethics of animal treatment shown in the video. Assessment is done based on students' ability to identify problems (Problem-Based Learning) and provide solutions or critical reflections on the philosophical values of qurban presented.

4. Model Characteristics

This learning model has the following characteristics:

- a. Integrative (Revelation–Reason–Experience). Its use is to eliminate the science dichotomy and build a unified epistemology.
- b. Holistic (Cognitive–Affective–Psychomotor), which means developing all of the students' potential.
- c. Contextual and experiential means connecting learning with real-life situations.
- d. Value-Based Education, focusing on internalizing values rather than just transferring knowledge.
- e. Transformative means turning knowledge into social action.

5. Model Advantages

Based on the synthesis of theory and research, this model can boost conceptual understanding and learning experience. It strengthens the religious and social character of students. It addresses the fragmentation of modern Islamic education. This model is also relevant to 21st-century learning (critical thinking & social awareness).

This model is also in line with pesantren-based education practices that integrate religious curriculum and real-life in a holistic way¹⁶. The novelty of this model lies in the explicit integration of Islamic epistemology (revelation–reason–experience) into the learning design. Then there's the use of qurban as the core learning model, not just as fiqh material. It's also a synthesis of spiritual, rational, and social education in one operational model. On top of that, this model can be applied in the PAI curriculum (junior and senior high schools, madrasahs), in pesantren and integrated Islamic schools, as well as in learning programs based on social-religious projects.

A holistic learning model based on qurban is a pedagogical innovation in Islamic education that can bridge the gap between text (revelation), reason (intellect), and reality (experience). This way, learning is no longer just theoretical

¹⁶ Febi Hidayatul Ilmiya and Ilma Maulidah, "Konsep Pembelajaran Pesantren Sebagai Model Holistik Berbasis Agama Di SMP Islam Bustanul Islam Lamongan," *Didaktik : Jurnal Ilmiah PGSD FKIP Universitas Mandiri* 11, no. 4 (December 2025): 308–17.

and ritualistic, but becomes a process of value transformation that shapes people who are faithful, knowledgeable, and socially responsible.

Implications for Contemporary Islamic Education

Integrating the values of qurban in Islamic education through a holistic learning model based on revelation, reason, and experience has strategic implications for transforming the contemporary Islamic education paradigm. These implications are not just theoretical but also practical in curriculum development, learning, and educational culture.

1. Reconstructing the Paradigm of Islamic Education from Dichotomous to Integrative

The findings of this study highlight the need for a shift in the Islamic education paradigm from a dichotomous model to an integrative one. Until now, the separation between religious knowledge and general knowledge has created an epistemological dualism that hinders the development of a well-rounded person. A qurban-based model shows that integrating revelation, reason, and experience can be a solution to connect the spiritual and rational dimensions in education.

This aligns with recent studies that emphasize that an integrative Islamic education curriculum is a strategic effort to overcome the dualism of knowledge and to create a balance between faith, knowledge, and action¹⁷. Thus, Islamic education needs to be reconstructed as an integrated system that combines values, knowledge, and practice into a single epistemological framework.

2. Value-Based and Holistic Curriculum Transformation

Another important implication is the need to transform the curriculum towards a holistic value-based model. Integrating the values of qurban encourages the development of a curriculum that focuses not just on academic achievement, but also on character building, social awareness, and the students' spirituality.

Recent research shows that integrating Islamic values into learning can shape students' personalities to be faithful, knowledgeable, and virtuous¹⁸. Besides that, this approach also supports the holistic development of students, covering cognitive, affective, and social-emotional aspects¹⁹. Therefore, the PAI curriculum needs to be designed in an integrated way by including contextual

¹⁷ Sitti Nadirah, "Kurikulum Pendidikan Islam Integratif: Menghubungkan Ilmu Agama Dan Ilmu Modern," *JURNAL PILAR: Jurnal Kajian Islam Kontemporer* 16, no. 1 (2025), <https://journal.unismuh.ac.id/index.php/pilar/index>.

¹⁸ Rini Selviani, Nurul Zaman, and Muhammad Ikbil, "Integrasi Nilai-Nilai Islam Dalam Pembelajaran," *Jurnal Pendidikan Tambusai* 9, no. 3 (2025).

¹⁹ Saniyya Azzahroh, "Integrasi Nilai-Nilai PAI Dalam Pembelajaran: Implikasi Terhadap Perkembangan Holistik Siswa Sekolah Dasar," *Jurnal Tarbawi* 17, no. 2 (2026): 22–37, doi:10.36781/tarbawi.v14i1.

religious experiences such as the practice of qurban as part of the learning process.

3. Reorienting Learning Practices: From Teacher-Centered to Experiential Learning

A holistic learning model based on qurban demands a significant change in learning practices, from being teacher-centered to student-centered and experiential. Learning is no longer just about transferring knowledge, but becomes a process of internalizing values through the direct involvement of students.

Recent studies show that integrative learning that connects Islamic values with real-life contexts can boost student engagement and strengthen both conceptual and moral understanding.²⁰ Thus, PAI learning practices need to be directed towards a contextual, reflective, and participatory approach that allows students to directly experience the values being taught.

4. Strengthening Character Education and Social Piety

The integration of qurban values has a direct impact on strengthening character education in Islamic education. Values like sincerity, sacrifice, empathy, and social solidarity found in qurban become an important foundation in shaping students' character.

Research shows that integrating Islamic values into education significantly contributes to shaping students' morality and character. In fact, in the context of modern society, which tends to be individualistic, the value of qurban can serve as a social education tool that fosters care and collective responsibility.

5. Strengthening the Role of Teachers as Agents of Value Integration

Another implication is the need to strengthen teachers' competencies as the main agents in value integration. Teachers are not just responsible for delivering material, but also act as facilitators, role models (*uswah*), and mediators of integration between revelation, reason, and experience in learning.

The success of integrating values in education really depends on teachers' understanding and ability to implement value-based learning.²¹ Therefore, teacher professional development has become an urgent need, especially in understanding the integrative epistemology of Islamic education.

6. The Relevance of Islamic Education in the Face of the Disruption Era

In the context of the disruption era marked by technological, social, and cultural changes, Islamic education is required to be more adaptive and relevant. Integrating the values of sacrifice through a holistic approach contributes to

²⁰ Zulkarnain et al., "Integrasi Nilai-Nilai Islam Dalam Pembelajaran Sains: Studi Implementasi Pembelajaran Terpadu Di Madrasah Ibtidaiyah."

²¹ Rini Selviani, Nurul Zaman, and Muhammad Iqbal, "Integrasi Nilai-Nilai Islam Dalam Pembelajaran," *Jurnal Pendidikan Tambusai* 9, no. 3 (2025).

addressing these challenges by offering learning that is contextual and meaningful.

Recent research shows that integrating Qur'an values into education is really important to deal with moral crises, value disorientation, and the complexities of modern life²². So, this model isn't just theologically relevant, it's also strategic in raising a generation that can tackle global challenges with solid values.

The implications of this study emphasize that integrating the value of qurban into Islamic education encourages a shift in the educational paradigm toward being more integrative and holistic. It strengthens a curriculum based on values and character, transforms learning into something contextual and experience-based, reinforces individual and social piety, and makes Islamic education more relevant to the challenges of modernity. In this way, contemporary Islamic education is no longer just about normative and cognitive aspects; it should also be able to act as an educational system that transforms values, shapes character, and builds civilization based on the integration of revelation, reason, and experience.

Overall, this study found that Islamic epistemology is integrative (revelation–reason–experience). Qurban is a medium for comprehensive value education. A holistic learning model based on qurban can shape character, social awareness, and deep religious understanding. These findings reinforce the position of Islamic education as a system that not only transfers knowledge but also transforms values and builds a civilization based on monotheism.

Conclusion

This study emphasizes that integrating the values of qurban into Islamic education has a strong epistemological basis in the unity of revelation, reason, and experience. The three form an integrative education paradigm that not only bridges the gap between different types of knowledge but also offers a holistic, contextual, and transformative learning experience. In this framework, revelation serves as the source of normative-theological values, reason acts as a tool for rational-critical analysis, and experience serves as a medium for internalizing values through practical application. The analysis shows that the practice of qurban carries comprehensive educational values, covering spiritual aspects (monotheism and piety), moral aspects (sincerity and sacrifice), social aspects (solidarity and justice), and intellectual aspects (reflection and symbolic meaning). These values are not only normatively relevant but also transformative in shaping well-rounded students.

²² Rahman et al., "Integrasi Nilai-Nilai Al-Qur'an Dalam Pendidikan Islam Kontemporer Di Disrupsi: Upaya Dalam Mewujudkan Pengembangan Didik Secara Holistik," *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir Dan Pemikiran Islam* 6 (December 2025), <https://ejournal.iaifa.ac.id/index.php/takwiluna>.

Furthermore, this study resulted in the construction of a holistic learning model based on qurban that integrates the dimensions of revelation, reason, and experience into a single pedagogical unit. This model has been shown to have the potential to strengthen character education, increase social awareness, and make Islamic Religious Education learning more practical and meaningful. Thus, integrating qurban values not only enriches learning content but also contributes to the reconstruction of a more integrative and responsive Islamic education paradigm in the face of modern challenges. Although it offers a comprehensive framework, this study is still limited to the conceptual-theoretical construction based on literature review, so further field research or experimental studies are needed to test the effectiveness and validity of implementing this holistic learning model across various levels of Islamic education in practice.

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