

Values of Nubuwwah Narrative in the Qur'an: Examining the Value of Prophetic Education in the Qur'an Surah al- Saffat: 99-111

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Abstract The values of prophetic education contained in Surah al-Saffat: 99-111 hold significant relevance for Islamic education, particularly in addressing contemporary challenges in character and spiritual development. Understanding the educational approach of Prophet Ibrahim As. and its application to Prophet Ismail As., as narrated in these verses, provides critical insights into nurturing values aligned with Islamic teachings. This research aims to uncover the values of prophetic education conveyed in these verses and their relevance to modern Islamic education. Using a library research method, this study analyzes the prophetic narrative within Surah al-Saffat 99-111. The findings reveal core elements of Islamic education embedded in Prophet Ibrahim's teachings to his son, including obedience, patience, sincerity, and trust in Allah, which form the foundation of strong spiritual education. When these values are implemented in modern education, educators can foster students' personalities grounded in Islamic spiritual principles, shaping a generation with noble character, faith in Allah, and a positive impact on their communities.

Abstrak Nilai-nilai pendidikan profetik yang terkandung dalam Surah al-Saffat: 99-111 memiliki relevansi yang signifikan bagi pendidikan Islam, terutama dalam menghadapi tantangan kontemporer dalam pengembangan karakter dan spiritual. Memahami pendekatan pendidikan Nabi Ibrahim As. dan penerapannya kepada Nabi Ismail As, sebagaimana diceritakan dalam ayat-ayat ini, memberikan wawasan penting dalam menanamkan nilai-nilai yang selaras dengan ajaran Islam. Penelitian ini bertujuan untuk mengungkap nilai-nilai pendidikan profetik yang disampaikan dalam ayat-ayat tersebut serta relevansinya terhadap pendidikan Islam modern. Dengan menggunakan metode penelitian kepustakaan, studi ini menganalisis narasi profetik dalam Surah al-Saffat: 99-111. Temuan penelitian mengungkapkan elemen inti pendidikan Islam yang tertanam dalam ajaran Nabi Ibrahim kepada putranya, termasuk ketaatan, kesabaran, keikhlasan, dan tawakal kepada Allah, yang menjadi dasar pendidikan spiritual yang kuat. Ketika nilai-nilai ini diterapkan dalam pendidikan modern, para pendidik dapat membentuk kepribadian siswa yang berlandaskan prinsip spiritual Islam, sehingga menciptakan generasi berkarakter mulia, beriman kepada Allah, dan memberikan dampak positif bagi masyarakat.

Keywords Prophetic Education; Surah al-Saffat 99-111; Prophet Ibrahim; Prophet Ismail; Character and Spirituality

Introduction

Education has a central role in forming quality character and insight into society. Al-Qur'an as a source of Islamic teachings was revealed to the Prophet Muhammad Saw. has a very high value of urgency in



the development of education. Some of the stories of previous people can be used as role models and wisdom, and as components that build valuable principles and guidelines in directing education holistically and ethically.¹ The narrative or story of the prophet in the Qur'an also covers several aspects of life, including education. Al-Qur'an teaches several moral values such as honesty, justice, compassion, and care, which must be the basis of the learning process.² Besides that, the Qur'an also encourages research activities, and in-depth knowledge, and teaches the importance of holistic understanding and critical thinking in the discourse on solving and developing educational problems.

The current challenge in the world of education lies in the massiveness of information technology. Besides providing extraordinary benefits, developing technology also has an impact on the morality of the younger generation. Freedom of expression is precisely misunderstood by the younger generation, resulting in a loss of control and ignoring existing norms.³ Therefore, educators have an important role in maintaining the morality of students. The success of education is influenced by the approach taken by educators to the students. An approach that begins with example and a democratic communication process will realize the nation's generation who have high integrity.

This research depicts the story of Prophet Ibrahim and Prophet Ismail as role models in educating the nation's generation today. The Prophet Ibrahim is one of the central figures in Islamic history, he was nicknamed Khalilullah (beloved of Allah).⁴ His life, which did not escape various tests from Allah, succeeded in providing an outstanding model for educating his family and children. QS. al-Shaffat: 99-111 tells the story of the Prophet Ibrahim who received the commandment of Allah through a dream to slaughter his son, Prophet Ismail. Then Prophet Ibrahim communicated with Prophet Ismail while conveying his dream. Prophet Ismail respectfully surrendered and sincerely obeyed God's instruction.

Prophet Ibrahim in the process of conveying this dream was not arbitrary and very democratic. He first communicates and discusses with his son. This attitude illustrates that Prophet Ibrahim implemented an interaction communication model by involving Prophet Ismail to provide answers and solutions to a problem. Prophet Ismail's respectful and sincere attitude towards Allah's commands was the result of his father's upbringing since he was little. This shows that the example set by the Prophet Ibrahim influences the formation of children's character. So, the story in QS. al-Shaffat: 99-111 is very relevant as a basis for the educational process in the current era.

This research employs the library research method, focusing on qualitative analysis to examine the

¹ Sehat Sulthoni Dalimunthe, "Metode Kisan Dalam Perspektif Al-Qur'an," *JURNAL TARBIYAH* 23, no. 2 (November 21, 2016): 274–95, <https://doi.org/10.30829/tar.v23i2.104>.

² Hassan Serajzadeh, "Qur'an and Its Moral System," *Revelatory Ethics* 8, no. 1 (2018): 5–46.

³ D. L. Risma Savhira, Alaika M. Bagus Kurina PS, and Dhomirotul Firdaus, "Called Al-Qur'an Digital Perspective: Answer To Raising Hoax In Era Of Disruption," *Tribakti: Jurnal Pemikiran Keislaman* 31 (2020): 2.

⁴ Zaimudin Zaimudin, "Karakter Nabi Ibrahim AS Dalam Al-Qur'an," *Al-Fanar: Jurnal Ilmu Al-Qur'an Dan Tafsir* 1, no. 1 (2018): 35–74.

values of prophetic education as depicted in Surah al-Saffat: 99-111. The study relies on primary sources, including the Qur'an and classical exegeses (*tafsir*), as well as secondary sources such as scholarly articles, books, and journals relevant to the themes of prophetic narratives and education. Through an in-depth review of the textual and contextual elements of the verses, the research aims to uncover the educational principles embedded in the *nubuwwah* narrative, providing insights into their significance and relevance in contemporary educational frameworks.

It is hoped that this research will provide a deeper understanding of how Islamic teachings, especially prophetic narratives, can be a source of inspiration and guidance in educational practice. By understanding the educational values contained in Surah al-Saffat, educators can integrate religious teachings into their curriculum and teaching methods, thereby forming the character and morals of students following Islamic teachings.

Thus, this research has significant relevance in the field of Islamic education, as well as in efforts to understand and apply the values of prophetic education in contemporary educational practice. Through a better understanding of the *nubuwwah* narrative in the Qur'an, it is hoped that we can draw valuable inspiration and guidance in forming a generation that has noble character and is devoted to Allah.

Values of Prophetic Education in QS. al-Saffat: 99-111

Loyalty to The Commands of Allah Swt.

Prophet Ibrahim was the son of a famous statue sculptor during the reign of King Namrudz. The full names of Prophet Ibrahim (as) are Ibrahim ibn Tasarikh ibn Nahur ibn Sarough and Raghu ibn Faligh ibn Abir ibn Syalih ibn Arfakhsyadz ibn Saam ibn Nuh as. Ibrahim was born when his father was seventy-five years old. Ibrahim As. was born to a mother named Umaelah, some also call her Amilah. However, another history says that the mother of Prophet Ibrahim As. is Bunna bint Karbina bint Kistsi from dynasty of Arfakhasyadhz ibn Syam ibn Nuh.⁵

Prophet Ibrahim's father was a man who had different views with him. He was a pagan maker and taught this work to his son. Even though the teaching came from his father, Ibrahim did not believe it. Instead, he showed his faith in his father by inviting him to abandon pagan worship and accept the truth of Islam. In the Qur'an, Allah conveys a dialogue between the Prophet Ibrahim and his father:⁶

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ عَازَرَ أَتَتَّخِذُ أَصْنَامًا ءَالِهَةً ۗ إِنِّي أَرَأَيْتَ إِنْ كُنَّ شَرًّا لِّىَ سَاءَ مَا تَحْكُمُ بِهِنَّ ۚ وَإِنْ كُنَّ عِبَادَ اللَّهِ مُخْلِصِينَ لَهُ دِينَهُمْ لَأَكْفُرَنَّ بِهِمْ ۚ إِنَّى كَفُورٌ مِّنْهُمْ ۚ وَإِنِّى لَأَعْلَمُ بِمَا كُنتُمْ تَعْمَلُونَ

Meaning: "And remember when Abraham said to his father, Azar, "Do you take idols as gods? It is clear to me that you and your people are entirely misguided"(QS. al-An'am:74).

⁵ Sari Kumala, "Kisah Nabi Ibrâhîm Dalam Alquran (Perspektif Pendidikan Islam)," *Al-Madrasah: Jurnal Pendidikan Madrasah Ibtidaiyah* 2, no. 2 (2018): 45.

⁶ Ira Saputra Milsih and Zahra Baiti Nur Azizah, "The Prophet Ibrahim's Parenting Style in the Quran," *GENIUS: Indonesian Journal of Early Childhood Education* 3, no. 1 (2022): 26, <https://doi.org/10.35719/gns.v3i1.77>.

Despite his affection and sincere desire to guide his father in the right way, Prophet Ibrahim was unable to change his father's beliefs. However, he stayed patient and continued to pray to Allah to give guidance to his father. Apart from inviting his father, Ibrahim also tried to guide his people towards the right way. He gently invited them to leave pagans worship and return to the truth of monotheism. However, the majority of his people rejected his invitation. They were even hostile to Ibrahim and threatened to expel him from the city.⁷

However, Prophet Ibrahim remained steadfast in conveying his message, even though he was aware that the response he received could be a rejection and even violence. His patience and steadfastness towards Islamic principles are inspiring examples for everyone.

When he was older, he asked for children to be able to continue his prophetic duties, but Allah tested him with a very severe test. A test that is full of God's wisdom and mercy. As Allah explains in several verses of the Qur'an QS. al-Saffat: 99-111.

٩٩ وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ

Meaning: "And he (Ibrahim) said, "Indeed, I must go (to face) my Lord, He will guide me."

Prophet Ibrahim wanted to go to his God which meant that he would make a hijrah. Prophet Ibrahim left his parents, his people, his family, his house his country, and everything that connects it to this land and humans.⁸ He also left behind all his obstacles and business. Then emigrated to his Rabb without any burdens that weighed on him.⁹ Prophet Ibrahim announced his determination in front of the public that he would go to a place where he could freely serve his God without being disturbed by anyone and God would show him the best way.¹⁰

١٠٠ رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ

Meaning: "O my Lord, grant me (a child) who is pious".

At that time, he did not find anyone who could be relied on as a successor except Luth As. so he prayed to Allah: My Lord, grant me a child who is among the pious people.¹¹

١٠١ فَبَشِّرْنَاهُ بِعَلْمٍ حَلِيمٍ

Meaning: "So We gave him good news with (the birth of) a very patient child (Ismail)."

So Allah gave him the good news that he would be blessed with a very kind child.¹² The happy

⁷ Agus Supriadi, "Kisah Nabi Ibrahim Sebagai Role Model Keluarga," *Ulumuddin Journal of Islamic Legal Studies* 12, no. 2 (2019): 76–103.

⁸ Abdullah bin Muh}ammad bin Abd al-Rahma>n bin Isha>q al-Shaikh, *Lubāb al-Tafsīr Min Ibn Kathīr*, Jilid 7 (Kairo: Muassasah daar al-Hilal, 1994).

⁹ Sayyid Quthb, *Tafsīr fī Zhilāl al-Qur'ān* (Beirut: Darusy-Syuruq, 1992): 29-30.

¹⁰ M. Quraish Shihab, *Tafsīr Al-Misbah: Pesan, Kesan, Dan Keresasian Al-Qur'an*, vol. 11 (Jakarta: Lentera Hati, 2002), https://www.academia.edu/download/56290188/Tafsir_Al-Mishbah_Jilid_10_-Editan.pdf.

¹¹ Shihab.

¹² Ibid.

news conveyed contained a hint that the child was a boy. This is understood from the word Ghulam, namely a young man whose moustache has grown long. The verse above also suggests that he will reach adulthood. This is understood from his character as someone who is a *halim*/gentleman because someone who is not yet an adult cannot have this character. The high level of character is reflected, among other things, in the child's attitude and words when the Prophet Ibrahim conveyed to him Allah's order for him to be slaughtered based on a dream that will be read later.

ط قَالَ يَا بَتِ افْعَلْ مَا تُؤْمَرُ فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَى
١٠٢ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ

Meaning: "Then when the boy reached the age to work with him, Abraham said, "O my dear son! I have seen in a dream that I must sacrifice you. So tell me what you think." He replied, "O my dear father! Do as you are commanded. Allah willing, you will find me steadfast."

Prophet Ibrahim conveyed the dream to his son. It might be because he understands that the order is not expressed as having to be imposed on his child. Even though Prophet Ibrahim wanted to do it, if it turned out that the child was disobedient then that was a matter between him and Allah. At that time he would be judged disobedient. The child's answer showed obedience, namely because it was God's command.¹³

١٠٥ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ١٠٤ قَدْ صَدَّقْتَ الرُّؤْيَا ١٠٣ وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ ۖ فَلَمَّا أَسْلَمَ ۖ وَقَلَّ لِلْحَبِيبِينَ

Meaning: "Then when they submitted to Allah's Will, and Abraham laid him on the side of his forehead for sacrifice (103), We called out to him, "O Abraham! (104), You have already fulfilled the vision." Indeed, this is how We reward the good-doers".

Without hesitation or delay, when both of them had surrendered completely and sincerely to Allah and he (Ibrâhîm) laid his son on his temple, like an animal to be slaughtered, then the patience of both of them was proven, a knife so sharp in its power God did not harm the child in the slightest, "and we" through the angel called him; "O Ibrâhîm, indeed you have justified the dream regarding the slaughter of your child and you have carried it out to the best of your ability, therefore we reward you by making you an Imam and an example for those who are pious and bestowing on you various gifts indeed, this is how we reward *al-muhsinin*".¹⁴

١٠٦ إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ

Meaning: "That was truly a revealing test".

Prophet Ibrahim had carried out this according to his ability, therefore Allah rewarded him by making him a priest and example for pious people and giving him various gifts. This command is truly

¹³ Ibid.

¹⁴ Ibid.

a revealing test that cannot be endured except by chosen humans.¹⁵

۱۰۷ وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ

Meaning: "And We ransomed his son with a great sacrifice".

Then Allah redeems the soul that has surrendered himself and fulfilled his task. Allah redeemed him with a large sacrifice. Someone said that it was a goat found by the Prophet Ibrahim which was prepared by Allah and desired by Abraham to be slaughtered, instead of slaughtering Ismail.¹⁶

۱۰۸-۱۰۹ سَلَّمَ عَلَىٰ إِبْرَاهِيمَ ۖ وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ

Meaning: "and blessed Abraham 'with honourable mention' among later generations, "Peace be upon Abraham".

Because of his extraordinary piety, Allah raised the status of Prophet Ibrâhîm to a high level. Not only was he remembered in his time, but it guarantees that it will last for ages to come and there's no explanation more about how far he will be remembered, perhaps until the end of time.¹⁷

۱۱۰-۱۱۱ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ كَذَلِكَ نَجْزِي الْمُحْسِنِينَ

Meaning: "This is how We reward the good-doers (110), He was truly one of Our faithful servants." (111)

That's how Allah rewards them with prosperity and glory. This is the reward of faith, and this is the essence of that faith, which is revealed by this obvious trial.¹⁸

The description above shows that Ibrâhîm as. is a person who is obedient and dutifully. This is demonstrated by several verses in the Qur'an and is also confirmed by various Hadith sources from the Prophet Muhammad. The obedience shown by Ibrâhîm to Allah was total and perfect. Proof of total obedience is the fulfilment of all orders to him, even when ordered to sacrifice his beloved son by slaughtering him. For that obedience, Allah replaces it with various good rewards. Humans are truly noble creatures brought into the world by God. One of his glory points is that he was given by God a mind and a heart to think and reflect on the purpose and direction of life.

In the work *Manāhil al-Irfān fī Ulūm Al-Qur'ān*, al-Zarqani conveys six lessons that can be learned from this incident, which are extracted from Surah al-Shaffat: 99-111. This includes Abraham's obedience to Allah's command to sacrifice his son, Ismail's obedience to his father and Allah's command, obedience from both parties, namely son and father, to Allah's command, Allah's praise to Ibrahim for his obedience in carrying out his dreams and his efforts in fulfilling Allah's command which was conveyed through a dream. Allah replaced their obedience by providing sheep as a substitute for their obedience to His commands, as well as Allah's appreciation to Ibrahim for his obedience and submission

¹⁵ Ibid.

¹⁶ Quthb, *Tafsīr fī Zhilāl al-Qur'a>n*: 15-16.

¹⁷ Ishaq al-Shaikh, *Lubāb al-Tafsīr Min Ibn Kathīr*, Jilid 7: 19-20.

¹⁸ Quthb, *Tafsīr fī Zhilāl al-Qur'a>n*: 16-17.

to His commands by calling him *a mu'min, muhsin, and ṣāliḥ*.¹⁹

1. Be Patient and Pious

Prophet Ismail was known as a young man who was devoted to his parents and had strong faith. For example when the Prophet Ibrahim received an order from Allah to slaughter him. Prophet Ismail without hesitation expressed his willingness.

At that time, Prophet Ibrahim dreamed of being ordered to slaughter Prophet Ismail. It is stated in the hadith marfu' from Ibn Abbas, that "the dreams of the Prophets were revelations." Ubaid bin Umair also stated that. Prophet Ibrahim then expressed this order to his son. Prophet Ibrahim said, "O my son, indeed, I dreamed that I slaughtered you. So think about your opinion." Then Prophet Ibrahim consulted with Prophet Ismail so that Prophet Ismail would think about his father's dreams and actions which were solely because of Allah.

Then Prophet Ismail said, "O my father, do what (Allah) commands you, God willing, you will find me among those who are patient." The answer given by Prophet Ismail made Prophet Ibrahim feel happy about his son's obedience to him. Ismail's words *if'al ma tu'mar*, which means carry out what you are commanded, not saying slaughter me, indicate the reason for his obedience, of course, because this is God's command. Whatever the form, method and content of what He commands, he completely surrenders. This sentence is also a solace for both of them in facing tests from Allah.²⁰

Then in this verse, Ismail also says: *satajidunī isnhā Allah min al-ṣābirīn* which means you will find me, God willing, including those who are patient. So, linking his patience with God's will shows the height of moral quality and manners that the child had towards Allah.²¹ So in this case, it can be underlined that Prophet Ismail was very obedient to Allah's orders by asking his father to immediately carry out His orders. Ismail's attitude in this way was also influenced by his father's education since he was a child, which instilled in him the oneness of Allah and His beautiful characters and how to behave towards the Creator. The child's attitudes and speech recorded in this verse are the result of this education.²²

2. Examination as part of character-building strategy

The story of Prophet Ibrahim and Prophet Ismail in QS. al-Shaffat has a very important role in the world of education because it contains very significant values. As a parent, when educating your child, don't forget to establish good communication with your child. Based on QS. al-Shaffat: 99-111 The communication model from the story of Prophet Ibrahim and Prophet Ismail is an interactional

¹⁹ Zaimudin, "Karakter Nabi Ibrahim AS Dalam Al-Qur'an": 12-13.

²⁰ Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Qur'an*: 56-57.

²¹ Ibid.

²² Misbahul Munir and Wasiul Maghfiroh, "Karakter Nabi Ismail Dalam Al Quran," *Al Furqan: Jurnal Ilmu Al Quran Dan Tafsir* 6, no. 1 (2023): 24.

communication model.²³

The interactional communication method is a communication process that emphasizes the process of two-way communication between two communicators.²⁴ So this communication involves interaction between two parties that occurs actively and influences each other. In this context, communication does not only occur in one way but involves a reciprocal exchange of messages between both parties. This method includes various forms of verbal and non-verbal communication used to convey messages, understand the messages received, and respond appropriately.

In interactional communication, both parties act as senders and recipients of messages alternately. They provide feedback to each other, exchange information, and build mutual understanding. Interactional communication allows for more dynamic dialogue, where ideas, ideas and feelings. So, this model is active, reflective and creative.²⁵ In the story context of Prophet Ibrahim and Prophet Ismail, interactional communication is seen in the relationship between the two communicators, where they interact, discuss and understand each other well. This allows for a deeper understanding of the dreams conveyed by the Prophet Ibrahim and the active involvement of the Prophet Ismail in receiving the message.

Besides communication methods, Prophet Ibrahim also set an example for Prophet Ismail. This is implied from QS. al-Shaffat: 102 regarding Prophet Ismail's answer to Prophet Ibrahim's dream. Prophet Ismail answered, do what you are commanded, this shows Prophet Ismail's obedience to Allah. This sentence is also a solace for both of them when facing this tough test. Then Prophet Ismail also said that you will find me, God willing, among those who are patient. Prophet Ismail showed how high his morals and manners were towards Allah. Prophet Ismail's attitudes must have gone through a long process. Long before this incident, Prophet Ibrahim had instilled in his children's hearts morals, oneness, patience and absolute obedience.²⁶ Prophet Ibrahim believed that educating children would not be successful if parents as figures did not set a good example for their children. Exemplary is a method in Islamic education that has an extraordinary impact.²⁷

So it can be concluded that Prophet Ibrahim in educating his children used interactional, democratic, and exemplary communication methods. The explanation above shows that the tests faced by Prophet Ibrahim and Prophet Ismail along with the educational values contained succeeded in

²³ Nur Khofifah and Achmad Fawaid, "Aspek Pedagogis Kisah Penyembelihan Nabi Ismail AS Dalam Perspektif Tafsir Maudū'i Abdul Karim Zaidan," *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme* 4, no. 2 (2022): 205.

²⁴ Mavianti Mavianti, Nurul Zahriani JF, and Rizka Harfiani, "Penguatan Model Komunikasi Interaksional Guru Sebagai Upaya Meningkatkan Kelekatan Pelajar Dengan Guru Di Tadika Al-Fikh Orchard," *JMM (Jurnal Masyarakat Mandiri)* 8, no. 1 (2024): 1425-1432, <https://journal.ummat.ac.id/index.php/jmm/article/view/20709/0>

²⁵ Dedi Mulyana, *Ilmu Komunikasi* (Bandung: Rosda, 2010): 59-60.

²⁶ Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Qur'an*: 45-46.

²⁷ Suprpto, "Konsep Pendidikan Anak Nabi Ibrahim as Dalam Al-Qur'an," *MUTSAQQAFIN: Jurnal Pendidikan Islam Dan Bahasa Arab* 2, no. 01 (2019): 47-71.

building the character of an ideal father and son. Among the characters building based on this story are patience, obedience, and piety.²⁸ In this story, the two prophets shared the characteristic of patience. First, Prophet Ibrahim and his wife were patient in facing trials, waiting for the arrival of their child for decades, but when Allah gave them the child, they had to be willing to be slaughtered. The second trait of patience was possessed by Prophet Ismail when his father received orders from Allah to slaughter him. The father and son also both have the nature of being obedient to Allah's orders and decrees, both of them do not deny orders and are willing to sacrifice what they love to gain Allah's approval. With hearts filled with faith and trust, Prophets Ibrahim and Ismail were ready to face all the trials that Allah gave them. They are perfect examples in showing the perfection of trust in the Creator, that in every step of life, only to Him they surrender completely.

The Implications for Contemporary Education

1. Integration of Prophetic Education Values in the context of social competence

Social competence can be understood as a teacher's ability to communicate and interact effectively with students, fellow educators, education staff, parents/guardians of students, and the surrounding community.²⁹ According to Smart and Sanson, social competence consists of several aspects. One of them is Assertive behaviour, which includes initiatives such as asking other people for information, responding to other people's actions, and introducing oneself to other people. Besides that, there is also a cooperative aspect, which includes behaviour such as obeying orders and requests, providing assistance to others, and sharing information about something. The Empathy aspect refers to behaviour that shows concern and appreciation for other people. Then, empathy is the ability to feel other people's feelings and understand what other people think and feel about the situations they experience, without losing control of oneself. Responsibility is behaviour that shows the ability to communicate with adults and respect things or work. Self-control is behaviour that appears when facing conflict, whereas a person responds appropriately to things that disturb him. The ability to regulate, guide and direct behaviour towards positive consequences is also included in self-control in dealing with conflict in the surrounding environment.³⁰

Prophet Ibrahim showed the assertive aspect very clearly in his decision to follow God's commands. Even though the task given was very difficult and painful, he did not hesitate or delay in carrying it out. He faced the situation with courage and unwavering determination, showing that he

²⁸ Amrin et al., "Methods and Values of Prophet Ibrahim's Child Education in The Qur'an Surah Aş-Şaffât Verses 85-113," *Jurnal Studi Al-Qur'an* 19, no. 1 (January 24, 2023): 37–57, <https://doi.org/10.21009/JSQ.019.1.03>.

²⁹ Novianti Muspiroh, "Peran Kompetensi Sosial Guru Dalam Menciptakan Efektifitas Pembelajaran," *Edueksos Jurnal Pendidikan Sosial & Ekonomi* 4, no. 2 (2016): 11-12. (<https://www.jurnal.syekhnurjati.ac.id/index.php/edueksos/article/view/655>).

³⁰ Achmad Rizal Nurhuda, Nurul Fitria, and Moch. Isa Ansori, "Kompetensi Sosial (Societal Comptance)," *Jurnal Riset Dan Inovasi Manajemen* 1, no. 3 (2023): 14, <https://doi.org/10.59581/jrim-widyakarya.v1i3.762>.

was able to make difficult decisions decisively. Although Prophet Ibrahim was the one who took the lead in this situation, he also showed a cooperative nature by inviting Prophet Ismail to participate in carrying out Allah's commands. He did not impose his will on his son, but instead opened a dialogue with Ismail and invited him to work together to fulfill this order. This shows the importance of collaboration and active involvement in facing common challenges. Although Prophet Ibrahim knew that his actions would cause deep pain for himself and his son, he also understood the importance of obedience to Allah. He felt empathy for Allah's will and Ismail's silence, but at the same time, he believed that Allah would provide the best solution. Prophet Ibrahim was responsible for his actions to obey Allah's commands. Even though it was difficult and painful, he took full responsibility for the tasks assigned to him. He realized that as a servant of Allah, he had an obligation to obey Him, even if it meant facing the most severe trials.

2. Integration of Prophetic Education Values in the context of religious competence

In the field of Islamic Education, several experts emphasize the importance of religious personal and religious professional competence. As stated by al-Ghazali, these two competencies are fundamental for an educator who is responsible for Islamic religious learning. Religious personal competence refers to basic abilities related to individual spiritual characteristics, such as integrity, justice, participation in deliberation, cleanliness, discipline, order, and so on. Meanwhile, religious professional competence refers to basic abilities related to carrying out tasks professionally, which include the ability to make the right decisions, mastery of various case situations, as well as the ability to take responsibility for actions based on knowledge and Islamic insight.³¹

The Personal Religious Aspect is shown by the very strong faith of the Prophet Abraham. Even though the order to slaughter his son was very difficult and went against human instincts, Prophet Ibrahim was still willing to obey Allah. Prophet Ibrahim also showed complete trust in Allah in every aspect of his life. Even though he doesn't understand the reasons behind God's commands, he believes that God always arranges everything in the best way. Even though he was tested with an extraordinarily tough test, Prophet Ibrahim remained calm and patient in facing the situation. He did not panic or despair, but remained calm and trusted Allah.

Prophet Ibrahim showed professional religious aspects as a leader who upholds the values of piety and obedience to Allah. His actions in following God's commands, although difficult, show that he is a leader who adheres to religious principles. As a prophet, Prophet Ibrahim had a great responsibility to lead his people in the right way. By obediently following God's commands, he demonstrated his responsibility as a servant of God and a just leader. Prophet Abraham is a perfect example of active

³¹ Hafiedh Hasan, "Internalisasi Religius dalam Kompetensi Guru Agama Islam," *Jurnal Madaniyah* 7, no. 2 (2017): 193.

involvement in the worship of Allah. His action to slaughter Ismail was a form of high devotion and obedience to Allah.

3. Building-character of the students

According to Musaheri, teachers who have social competence have the characteristics of communicating politely and socializing effectively. A teacher needs to have flexibility in socializing because if he lacks flexibility, his social interactions can feel stiff and make him less accepted by society. Teachers are also expected to have skills working together in groups, which can help them develop abilities in the learning process. This teacher's ability can increase students' learning motivation and strengthen their self-confidence.³²

As al-Ghazali stated personal religious competence is the main competence of a teacher who will teach Islamic religious education. These religious personal competencies include:³³

- a. Love towards students and treat them and regard them as their children
- b. Follow the example of the prophet Muhammad
- c. Be objective
- d. Be flexible and tactful in dealing with students
- e. Be ready to practice their knowledge

Competency in education involves delivering lessons that align with the abilities and needs of students,³⁴ ensuring that the content is both accessible and engaging. For students who may struggle with understanding complex or detailed material, it is essential to adopt a more inclusive approach by providing knowledge that is broad and foundational. This strategy allows less capable students to grasp the core concepts without feeling overwhelmed, creating a supportive learning environment. By emphasizing global or general knowledge, educators can foster confidence and curiosity in these students, gradually building their capacity for more detailed or advanced topics over time. Tailoring the depth and scope of lessons to individual abilities not only promotes equity in education but also ensures that every student has the opportunity to thrive and succeed at their own pace.

According to Abdurrahman al-Nahlawy, these competencies include:³⁵

- a. Always equip ourselves with knowledge and study and develop it.³⁶

³² Nurhuda, Fitria, and Ansori, "Kompetensi Sosial (Societal Comptance).": 10-11

³³ Indah Tri Agustin and Nafiah Nafiah, "Pengaruh Kompetensi Kepribadian Guru Terhadap Pembentukan Karakter Siswa Di SD Negeri Margorejo VI/524 Surabaya," *Education and Human Development Journal* 4, no. 2 (2019): 21–31.

³⁴ Nurti Budiyantri, Asep Abdul Aziz, and Aan Hasanah, "Kompetensi Religius Berkarakter Ulul 'Ilmi Bagi Guru Pendidikan Agama Islam," *Al-Tarbiawi Al-Haditsah: Jurnal Pendidikan Islam* 6, no. 1 (2021): 143.

³⁵ Budiyantri, Aziz, and Hasanah: 22-23.

³⁶ Sari Kumala, "Kisah Nabi Ibrâhîm Dalam Alquran (Perspektif Pendidikan Islam)," *Al-Madrasah: Jurnal Pendidikan Madrasah Ibtidaiyah* 2, no. 2 (2018): 45.

- b. Able to use various teaching methods well, according to the characteristics of the subject matter and teaching and learning situations
- c. Able to manage students well.
- d. Understanding the psychological condition of students.
- e. Perceptive and responsive to new conditions and developments.

The narrative of Prophet Ibrahim and Prophet Ismail in QS. al-Shaffat: 99-111 highlight the profound educational and character-building values that remain relevant in contemporary contexts. Through the trials they endured, both prophets exemplified patience, obedience, and unwavering faith, setting a model for how education, rooted in moral and spiritual guidance, can shape character. These values emphasize that true education is not merely about transmitting knowledge but also about nurturing virtues that reflect a higher purpose and divine obedience. The story also underscores the importance of exemplary leadership in parenting and education, where Prophet Ibrahim's steadfastness and dedication served as a guiding light for his son, Prophet Ismail.

This account demonstrates the integration of communication, interaction, and trust in nurturing relationships and spiritual growth. By internalizing these lessons, contemporary educators and parents can adopt strategies that align with the principles of prophetic education, fostering resilience, integrity, and emotional intelligence in individuals. In this way, the narrative serves not only as a historical account but also as an enduring blueprint for personal and communal development.

Conclusion

The values of prophetic education contained in Surah al-Shaffat: 99-111 have significant relevance in the context of Islamic education. The narrative involving Prophets Ibrahim and Prophet Ismail highlights the importance of obedience, patience, sincerity and trust in Allah as the foundation of strong spiritual education.

In the context of modern education, these values have wide application in building students' character, morals and attitudes. Obedience and patience as shown by Prophet Ibrahim in carrying out Allah's commands teaches us the importance of overcoming obstacles and tests in life with determination. The attitude of sincerity and resignation shown by Prophet Ibrahim and Prophet Ismail teaches us to trust Allah's plan and surrender to Him in every aspect of life.

Besides that, this journal also highlights the importance of social and religious competence for an educator in teaching Islamic religious education. The ability to show compassion, patience, honesty, and a willingness to put knowledge into practice are essential in arranging meaningful relationships with students and in conveying religious teachings effectively.

By understanding and applying the values of prophetic education contained in Surah al-Shaffat:

99-111, educators can make a major contribution to forming a generation that has a noble character, trusts in Allah, and contributes positively to society. This conclusion emphasizes the importance of integrating spiritual values in modern education to create a meaningful learning environment and prepare students to face life's challenges with confidence and courage.

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