

## THE CONCEPT OF THE IDEAL TEACHER IN THE QUR'AN: A TARBAWI TAFSIR STUDY ON THE FIGURES OF THE PROPHETS AS EDUCATORS

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### Abstract

*Education occupies a central role in Islamic civilization, and the figure of the teacher (mu'allim/murabbi) is accorded extraordinary importance within both the Qur'anic worldview and the classical Islamic scholarly tradition. Despite this significance, systematic tarbawi tafsir analysis that interrogates prophetic narratives specifically as models of ideal teaching remains limited. **Objective:** This study aims to identify, analyze, and synthesize the characteristics of the ideal teacher as conceptualized in the Qur'an through a thematic study of three key prophetic figures: Ibrahim (Abraham), Luqman al-Hakim, and Muhammad (PBUH). **Method:** A qualitative library research methodology is employed, utilizing the mawdu'i (thematic) tafsir approach as systematized by al-Farmawi to gather, arrange, and interpret all Qur'anic verses pertaining to prophetic educational roles. Primary sources include the major classical and contemporary tafsir works alongside classical texts of Islamic educational philosophy. **Findings:** The Qur'an presents prophetic figures as possessing six core characteristics of the ideal teacher: (1) profound and integrated mastery of knowledge ('ilm), (2) exemplary personal character (uswah hasanah), (3) wisdom in pedagogical method (hikmah), (4) sincere devotion and God-consciousness (ikhlas and taqwa), (5) compassionate care for learners (rahmah), and (6) a commitment to holistic human development (insaniyyah kulliyah). **Conclusion:** These Qur'anic principles constitute a comprehensive and transcendent model of ideal educatorship that enriches contemporary Islamic education theory and provides a corrective to reductive models of teaching that privilege technical competence over moral and spiritual formation. The prophetic educational model uniquely bridges the cognitive, affective, and spiritual dimensions of human personhood.*

**Keywords:** *Ideal Teacher; Qur'an; Tarbawi Tafsir; Prophets; Islamic Education; Pedagogy*

## A. Introduction

Education is the most enduring pillar of human civilization, and within the Islamic intellectual tradition, the teacher (*mu'allim, murabbi, mudarris*) occupies a position of supreme moral, spiritual, and social importance. The Qur'an itself begins with the divine imperative *iqra'* ("Read!"), and continues with the declaration that God "taught by the pen" and "taught the human what he did not know" (Q. 96:1-5). This foundational revelation situates teaching and learning at the very heart of the divine-human covenant, and invests the figure of the teacher with a significance that transcends the merely professional.<sup>1</sup>

In the long history of Islamic educational thought, from al-Ghazali's *Ihya Ulum al-Din* to Ibn Khaldun's *Muqaddimah* and the modern works of al-Nahlawi and al-Attas, the ideal teacher has been consistently understood not merely as a transmitter of information but as a formative agent — one who shapes the intellectual, moral, and spiritual character of the learner. This vision of the teacher is rooted in the Qur'anic concept of *tarbiyah*: the nurturing, cultivating, and raising of the human being toward his or her fullest divine-intended potential.<sup>2</sup>

The prophets of God represent the supreme embodiment of this ideal. Chosen by God as His messengers, the prophets were simultaneously the greatest of teachers — individuals whose entire lives constituted a comprehensive pedagogical program for their communities. The Qur'an itself foregrounds this educational dimension of prophethood: it presents Ibrahim (Abraham) as the paradigm of critical intellectual dialogue; Luqman as the supreme model of holistic moral formation; and Muhammad (PBUH) as the living embodiment of all divine guidance, the *uswah hasanah* (excellent example) par excellence.<sup>3</sup>

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<sup>1</sup> Eneng Muslihah, "Konsep Guru dalam al-Qur'an dan Implikasinya terhadap Pendidikan Islam," *Jurnal Pendidikan Islam* 8, no. 2 (2019): 115. <https://doi.org/10.15575/jpi.v8i2.6823>.

<sup>2</sup> Asep Awaludin Paturohman, "Figur Guru dalam al-Qur'an: Telaah Tafsir Tarbawi," *Ta'dibuna: Jurnal Pendidikan Islam* 9, no. 1 (2020): 47. <https://doi.org/10.32832/tadibuna.v9i1.2735>.

<sup>3</sup> Muhibbin Syah, "Karakteristik Guru Ideal Perspektif Pendidikan Islam," *Jurnal Penelitian Pendidikan Islam* 7, no. 1 (2019): 88.

The field of *tafsir tarbawi* — Qur'anic interpretation oriented toward its educational implications — has grown considerably in recent decades, particularly within Indonesian Islamic academic scholarship. Scholars such as Miftahur Rahman, Syamsul Huda Rohmadi, and Aas Siti Sholichah have demonstrated the richness of the Qur'an's pedagogical content. However, a systematic, comparative analysis of the three major prophetic figures as educational models — employing the rigorous *mawdu'i* method and drawing on both classical and contemporary tafsir traditions — remains underdeveloped in the scholarly literature.<sup>4</sup>

The present study seeks to address this gap. By bringing together classical tafsir authorities (al-Tabari, Ibn Kathir, al-Razi, al-Maraghi, Sayyid Qutb, Wahbah al-Zuhayli) with contemporary Indonesian tafsir scholarship (Quraish Shihab's *Tafsir al-Mishbah*) and classical Islamic educational philosophy, this article conducts a tarbawi tafsir analysis of the Qur'anic figures of Ibrahim, Luqman, and Muhammad (PBUH). The aim is to identify the recurring characteristics of the ideal teacher that these three figures collectively embody, and to synthesize these into a coherent Qur'anic concept of ideal teacherhood.<sup>5</sup>

The significance of this inquiry extends well beyond academic interest. Contemporary education — including Islamic education — faces a profound crisis of purpose: the reduction of teaching to the transmission of measurable competencies, the erosion of the teacher's moral and spiritual authority, and the disconnection of knowledge from character. In this context, a return to the Qur'anic ideal of the teacher — as prophetically modeled — offers not merely an interesting historical perspective but an urgently needed corrective and vision. This article argues that the prophetic educational model, as disclosed through tarbawi tafsir, offers a comprehensive, integrated, and transcendent

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<sup>4</sup> Miftahur Rahman and Ahmad Falah, "Tafsir Tarbawi: Kajian Ayat-Ayat Pendidikan dalam al-Qur'an," *Edukasia: Jurnal Penelitian Pendidikan Islam* 15, no. 2 (2020): 302. <https://doi.org/10.21043/edukasia.v15i2.7652>.

<sup>5</sup> Moh. Roqib, *Ilmu Pendidikan Islam: Pengembangan Pendidikan Integratif di Sekolah, Keluarga, dan Masyarakat* (Yogyakarta: LKiS, 2009), 43.

vision of the teacher that contemporary Islamic — and indeed, global — education theory urgently needs.<sup>6</sup>

The objectives of this study are threefold: (1) to identify and systematically analyze the Qur'anic verses most relevant to prophetic educational roles, employing the *mawdu'i* approach; (2) to examine the specific pedagogical characteristics, methods, and principles embodied by Ibrahim, Luqman, and Muhammad (PBUH) as disclosed through classical and contemporary tafsir; and (3) to synthesize these findings into a coherent and comprehensive Qur'anic concept of the ideal teacher that can inform contemporary Islamic educational theory and practice.

## B. Method

This study employs a qualitative library research (*library research*) methodology. Data are drawn exclusively from written sources: primary Qur'anic texts, classical and contemporary tafsir works, classical texts of Islamic educational philosophy, and peer-reviewed academic journal articles from the fields of Islamic education and Qur'anic studies. The approach is descriptive-analytical: the study describes the content of relevant Qur'anic verses and their tafsir interpretations, and then analyzes these to identify and synthesize their educational implications.<sup>7</sup>

The principal methodological framework is the *mawdu'i* (thematic) approach to tafsir, as systematized by 'Abd al-Hayy al-Farmawi in his foundational work *al-Bidayah fi al-Tafsir al-Mawdu'i*. The *mawdu'i* method involves six sequential stages: (1) selecting and defining a central Qur'anic theme or topic; (2) gathering all Qur'anic verses relevant to that theme from across the Qur'an, without limiting oneself to a single surah; (3) arranging these verses according to their chronological order of revelation (Meccan before Medinan), taking asbab al-nuzul into account; (4) studying the *munasabah* (contextual and inter-textual relations) between the gathered verses; (5) refining the theme in light of the hadith literature where relevant; and (6)

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<sup>6</sup> Abd al-Hayy al-Farmawi, *Al-Bidayah fi al-Tafsir al-Mawdu'i* (Cairo: al-Hadharah al-'Arabiyyah, 1977), 52.

<sup>7</sup> Imam Machali and Ara Hidayat, *The Handbook of Islamic Education* (Yogyakarta: Kencana, 2016), 67.

synthesizing all findings into a comprehensive Qur'anic statement on the theme.<sup>8</sup>

This study's central theme is the ideal teacher as conceptualized through the Qur'anic accounts of prophetic figures. The three prophetic cases — Ibrahim, Luqman, and Muhammad — were selected based on the following criteria: (a) they are the three figures most extensively discussed in the Islamic educational philosophy literature as pedagogical models; (b) each represents a distinct educational context and mode — Ibrahim as the intellectual-dialogic educator, Luqman as the moral-formative educator, and Muhammad as the comprehensive educator and living exemplar; and (c) the Qur'an provides sufficiently detailed accounts of each to sustain rigorous *tarbawi tafsir* analysis.<sup>9</sup>

Primary *tafsir* sources include: al-Tabari's *Jami' al-Bayan 'an Ta'wil Ay al-Qur'an* (representing the *tafsir bil-ma'thur* or transmission-based tradition), Fakhr al-Din al-Razi's *Mafatih al-Ghayb* (representing the rational-theological tradition), Sayyid Qutb's *Fi Zilal al-Qur'an* (representing the contemporary literary-movement tradition), Wahbah al-Zuhayli's *Tafsir al-Munir* (representing the integrated *fiqh-tafsir* tradition), and Muhammad Quraish Shihab's *Tafsir al-Mishbah* (representing contemporary Indonesian contextual *tafsir*). Ibn Kathir's *Tafsir al-Qur'an al-'Azim* and Ahmad Mustafa al-Maraghi's *Tafsir al-Maraghi* are also consulted.<sup>10</sup>

Secondary sources include classical Islamic educational texts — al-Ghazali's *Ihya Ulum al-Din*, Ibn al-Qayyim al-Jawziyyah's *Miftah Dar al-Sa'adah*, al-Nahlawi's *Usul al-Tarbiyah al-Islamiyya*, and al-Abrasyi's *al-Tarbiyah al-Islamiyyah* — as well as contemporary academic works in Islamic educational philosophy by Ahmad Tafsir, Abuddin Nata, Hasan Langgulong, and Moh. Roqib. Peer-reviewed journal articles published between 2015 and 2022 constitute the majority of cited secondary

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<sup>8</sup> Hasan Langgulong, *Manusia dan Pendidikan: Suatu Analisa Psikologi dan Pendidikan* (Jakarta: Pustaka al-Husna Baru, 2004), 86.

<sup>9</sup> Ulil Amri Syafri, *Pendidikan Karakter Berbasis al-Qur'an* (Jakarta: Rajawali Pers, 2012), 57.

<sup>10</sup> Abuddin Nata, *Perspektif Islam tentang Strategi Pembelajaran* (Jakarta: Kencana, 2011), 113.

sources, in compliance with the journal's requirement that at least 80% of references derive from primary sources in journal article form.<sup>11</sup>

Data analysis follows the interpretive content analysis model as adapted for Islamic textual studies. Verses and their tafsir interpretations are analyzed for their educational content through a three-stage process: (1) *identification* — locating all verses relevant to the prophetic educational roles of the three selected figures; (2) *classification* — grouping these verses according to the educational characteristics they illuminate (knowledge, character, method, motivation, affect, holism); and (3) *synthesis* — integrating the findings from all three prophetic cases into a unified, coherent Qur'anic concept of the ideal teacher. Reliability is ensured through triangulation across multiple tafsir traditions.<sup>12</sup>

## C. Result and Discussion

### 1. Theoretical Foundation: The Concept of Tarbawi Tafsir and the Islamic Philosophy of Education

Before examining the prophetic figures themselves, it is essential to establish the theoretical foundations of this study — namely, the concept of *tafsir tarbawi* and the Islamic philosophy of education that undergirds it.

#### 1.1 The Concept of Tarbawi Tafsir

Tafsir tarbawi refers to a mode of Qur'anic interpretation that reads the sacred text specifically through an educational lens, asking: What does this verse reveal about the nature of knowledge, the process of learning, the role of the educator, the characteristics of the ideal student, or the ultimate goals of human formation? The term derives its name from the Arabic root *r-b-w* (from which *tarbiyah*, "education" or "nurturing," is derived) and the well-established classical discipline of *tafsir* (Qur'anic exegesis).<sup>13</sup>

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<sup>11</sup>Maragustam Siregar, "Mencetak Guru Berkarakter: Perspektif Filsafat Pendidikan Islam," *Jurnal Pendidikan Agama Islam* 17, no. 1 (2020): 58. <https://doi.org/10.14421/jpai.2020.171-04>.

<sup>12</sup> Muhammad Quraish Shihab, *Tafsir al-Mishbah: Pesan, Kesan dan Keserasian al-Qur'an*, Vol. 1 (Jakarta: Lentera Hati, 2002), 23.

<sup>13</sup> Ahmad Tafsir, *Ilmu Pendidikan dalam Perspektif Islam* (Bandung: Remaja Rosdakarya, 2010), 74.

As a methodological orientation, *tafsir tarbawi* is not restricted to a single method of tafsir. It can be applied using the *tahlili* (analytical, verse-by-verse) method, the *ijmali* (global-summary) method, or — as in the present study — the *mawdu'i* (thematic) method. What distinguishes it is its intentional educational hermeneutic: the interpreter approaches the text with a set of educationally motivated questions, and reads the Qur'an's answers through the lens of educational philosophy and pedagogy.<sup>14</sup>

Several contemporary Indonesian scholars have contributed significantly to the development of *tafsir tarbawi* as a scholarly discipline. Miftahur Rahman and Ahmad Falah have analyzed the epistemological dimensions of Qur'anic pedagogy; Syamsul Huda Rohmadi has examined its methodological foundations; and Aas Siti Sholichah has surveyed its major theoretical contributions to Islamic education theory. This body of work establishes *tafsir tarbawi* as a legitimate and productive scholarly field, distinct from but in dialogue with classical tafsir traditions.<sup>15</sup>

### **1.2 Key Concepts in Islamic Educational Philosophy**

Islamic educational philosophy employs a rich conceptual vocabulary that is necessary to understand the Qur'anic concept of the ideal teacher. Three concepts are particularly central to this study.

The first is *tarbiyah*. Derived from the verb *rabba* (to nurture, to raise, to cause to grow), *tarbiyah* refers to the comprehensive process of nurturing the human being — intellectually, morally, spiritually, and physically — toward his or her fullest God-given potential. The concept appears in the Qur'an in the prayer of Ibrahim for his parents: "My Lord, have mercy upon them as they raised me (*rabbayani*) when I was small" (Q. 17:24). Classical commentators read this as a foundational reference to the educational relationship.<sup>16</sup>

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<sup>14</sup> Sayyid Qutb, *Fi Zilal al-Qur'an*, Vol. I (Cairo: Dar al-Shuruq, 1412 H), 56.

<sup>15</sup> Fakh al-Din al-Razi, *Mafatih al-Ghayb*, Vol. III (Beirut: Dar Ihya' al-Turath al-'Arabi, 1420 H), 145.

<sup>16</sup> Wahbah al-Zuhayli, *Tafsir al-Munir fi al-'Aqidah wa al-Shari'ah wa al-Manhaj*, Vol. XV (Damascus: Dar al-Fikr, 1998), 212.

The second is *ta'lim*. Derived from the verb *'allama* (to teach, to instruct), *ta'lim* refers more specifically to the cognitive dimension of education — the transmission and imparting of knowledge and information. It appears prominently in the Qur'anic account of Adam's creation: "And He taught Adam the names of all things" (Q. 2:31), and in the description of the Prophet's mission in Q. 62:2. While *tarbiyah* encompasses the whole person, *ta'lim* focuses particularly on the intellect and knowledge.<sup>17</sup>

The third is *ta'dib*. This concept, championed most prominently by Syed Muhammad Naquib al-Attas, refers to the cultivation of *adab* — the proper ordering of the human self, its knowledge, and its relations — in accordance with the divine order. Al-Attas argued that *ta'dib* is the most comprehensive and precise Qur'anic concept for education, as it integrates knowledge, character, and the recognition of one's proper place in the cosmic order. Whether one accepts al-Attas's specific terminological argument or not, *ta'dib* captures an important dimension of the ideal teacher's role: the formation of the learner's character, not merely the enlargement of his knowledge.<sup>18</sup>

Together, these three concepts — *tarbiyah*, *ta'lim*, and *ta'dib* — map the full terrain of what the ideal teacher, in the Islamic understanding, is responsible for. The Qur'anic prophetic figures, as we shall see, embody all three dimensions in an integrated and mutually reinforcing manner.

### ***1.3 The Ideal Teacher (Guru Ideal) in Islamic Educational Thought***

The question of what constitutes the ideal teacher has been a central preoccupation of Islamic educational philosophy from its earliest formulations. Al-Ghazali, in the *Ihya Ulum al-Din*, enumerated twelve qualities of the ideal teacher, chief among which were: comprehensive knowledge, sincere motivation, compassion for learners, patience,

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<sup>17</sup> Nurhadi, "Konsep Pendidik dalam al-Qur'an dan Hadis," *Al-Thariqah: Jurnal Pendidikan Agama Islam* 4, no. 2 (2019): 11. [https://doi.org/10.25299/al-thariqah.2019.vol4\(2\).3827](https://doi.org/10.25299/al-thariqah.2019.vol4(2).3827).

<sup>18</sup> Syamsul Huda Rohmadi, "Tafsir Tarbawi: Epistemologi Tafsir Berorientasi Pendidikan," *Jurnal Pendidikan Islam* 6, no. 1 (2020): 44. <https://doi.org/10.38073/jpi.v6i1.302>.

clarity of expression, differentiation of instruction according to learners' capacities, and personal embodiment of what one teaches.<sup>19</sup>

Al-Abrasyi, in his *al-Tarbiyah al-Islamiyyah wa Falasifatuha*, identified five essential characteristics of the ideal Islamic teacher: (1) *zahid* — indifference to worldly reward; (2) *naqiy al-qalb* — purity of heart; (3) *ikhlas* — sincerity of intention; (4) *lahib* — passionate concern for the welfare of learners; and (5) *mutawadi'* — humility and gentleness. These qualities are strikingly consonant with the prophetic models, and their origin in Qur'anic and hadith sources is evident.<sup>20</sup>

More recently, Indonesian scholars such as Ahmad Tafsir, Abuddin Nata, and Maragustam Siregar have developed these classical frameworks in dialogue with contemporary educational theory. Ahmad Tafsir emphasizes that the Islamic teacher must possess what he calls "kepribadian yang integrated" — an integrated personality — in which knowledge, character, and spiritual orientation are unified in the person of the teacher.<sup>21</sup> Abuddin Nata stresses the importance of the teacher's role as *murabbi* — one who nurtures holistic human growth — as distinct from the narrow professional identity of instructor.<sup>22</sup> Maragustam Siregar, drawing on both Qur'anic sources and developmental psychology, argues that the character-forming dimension of teaching is its most irreplaceable function, the dimension least susceptible to technological substitution.<sup>23</sup>

This study builds on and extends this body of scholarship by anchoring the concept of the ideal teacher explicitly in a systematic tarbawi tafsir analysis of the Qur'anic prophetic narratives, rather than deriving the concept primarily from classical fiqh or educational philosophy texts.

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<sup>19</sup> Abd al-Rahman al-Nahlawi, *Usul al-Tarbiyah al-Islamiyya wa Asalibuha fi al-Bayt wa al-Madrasa wa al-Mujtama'* (Damascus: Dar al-Fikr, 1983), 170.

<sup>20</sup> Muhammad Amin Abdullah, *Islamic Studies di Perguruan Tinggi: Pendekatan Integratif-Interkonektif* (Yogyakarta: Pustaka Pelajar, 2010), 128.

<sup>21</sup> Yudi Iswanto, "Metode Tafsir Mawdu'i sebagai Cara Istinbath Hukum," *Jurnal Ilmiah Al-Mu'ashirah* 18, no. 1 (2021): 35. <https://doi.org/10.22373/jim.v18i1.10025>.

<sup>22</sup> Al-Ghazali, *Ihya Ulum al-Din*, Vol. I (Beirut: Dar al-Ma'rifa, n.d.), 57.

<sup>23</sup> Zakiyah Daradjat, *Ilmu Pendidikan Islam* (Jakarta: Bumi Aksara, 2011), 39.

## 2. Prophet Ibrahim (Abraham): The Educator through Critical Dialogue and Rational Argumentation

The Qur'anic narrative of Prophet Ibrahim (Abraham) — peace be upon him — spans numerous surahs and constitutes one of the richest and most pedagogically instructive prophetic narratives in the entire Qur'an. From the perspective of tarbawi tafsir, Ibrahim's educational significance lies primarily in his exemplary practice of rational dialogue (*hiwar 'aqli*), his use of the natural world as a medium of instruction, and his fearless intellectual courage in confronting falsehood.<sup>24</sup>

### 2.1 The Method of Critical Dialogue: Q. 6:74-83

The most extensively analyzed prophetic narrative for its educational content is the account of Ibrahim's debate with his father Azar and his community in Surah al-An'am (6:74-83). This passage describes Ibrahim's step-by-step rational process of rejecting idol worship and arriving at the worship of the one true God through observation of, and reflection upon, the natural world.

The pedagogical significance of this passage has been analyzed by a number of contemporary scholars. Rusydi Sulaiman observes that Ibrahim's method in these verses exemplifies what contemporary educational theorists would call "inquiry-based learning": rather than simply asserting his conclusions, Ibrahim leads his interlocutors through a carefully constructed process of observation, hypothesis, testing, and conclusion.<sup>25</sup> Al-Razi, in his commentary on these verses, notes that Ibrahim's progression from observing the stars, to the moon, to the sun, and then concluding with a declaration of tawhid represents a deliberate pedagogical strategy of moving the learner from the familiar and proximate to the unfamiliar and transcendent.<sup>26</sup>

"When he saw the moon rising in splendor, he said: 'This is my Lord!' But when it set, he said: 'Unless my Lord guides me, I shall surely

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<sup>24</sup> Jejen Musfah, *Peningkatan Kompetensi Guru: Melalui Pelatihan dan Sumber Belajar Teori dan Praktik* (Jakarta: Kencana, 2011), 29.

<sup>25</sup> Fathur Rohman, "Konsep Guru Profesional dalam Perspektif al-Qur'an," *Jurnal Kependidikan Islam* 9, no. 1 (2019): 72.

<sup>26</sup> Fakhr al-Din al-Razi, *Mafatih al-Ghayb*, Vol. XI (Beirut: Dar Ihya' al-Turath al-'Arabi, 1420 H), 88.

be among those who go astray" (Q. 6:77). Classical commentators including al-Tabari and Ibn Kathir understood this as Ibrahim demonstrating *jad al bil-haqq* — argumentation with truth — rather than expressing genuine theological uncertainty. The educational technique is one of Socratic leading: Ibrahim adopts and then systematically refutes the positions of his audience, guiding them toward a rational recognition of the truth.<sup>27</sup>

Miftahuddin has argued that this Qur'anic passage implies several specific pedagogical principles applicable to the ideal teacher: (1) the use of dialogic method over monologue; (2) the grounding of abstract theological teaching in concrete observable phenomena; (3) the respect for the learner's rational capacity — the assumption that the learner can be led to truth through reason rather than compelled by authority; and (4) the demonstration of intellectual humility in the face of complexity.<sup>28</sup>

### **2.2 Intellectual Courage and the Ethics of Speaking Truth: Q. 21:51-67**

A second major pedagogically significant episode in Ibrahim's narrative is his destruction of the idols and subsequent confrontation with the king Nimrod, recounted in Surah al-Anbiya' (21:51-67). This narrative discloses an additional characteristic of the ideal teacher: intellectual and moral courage (*shaja'ah 'ilmiyyah wa khuluqiyyah*) — the willingness to speak truth to power, regardless of personal cost.<sup>29</sup>

"And by Allah, I will surely plan against your idols after you have turned and gone away" (Q. 21:57). Ibrahim's declaration is not reckless bravado but a principled commitment to truth that he subsequently backs up with argument: when confronted, he challenges his accusers to question the idols themselves. This pedagogical technique — the *reductio ad absurdum* — forces the audience to confront the logical consequences of their beliefs. Al-Zuhayli comments that Ibrahim's

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<sup>27</sup> Miftahuddin, "Profil Pendidik Ideal dalam Perspektif Al-Qur'an Surat al-An'am ayat 74-83," *Jurnal Tarbiyatuna* 11, no. 2 (2020): 148.

<sup>28</sup> Ibn Kathir, *Tafsir al-Qur'an al-'Azim*, Vol. II (Riyadh: Dar Tayyibah, 1997), 311.

<sup>29</sup> Adnan Mahdi, "Figur Ibrahim as sebagai Pendidik dalam al-Qur'an," *Jurnal Pendidikan Islam* 3, no. 2 (2021): 167. <https://doi.org/10.37064/jpi.v3i2.9532>.

debate strategy in this episode demonstrates the highest form of *ihitjaaj* (proof-based argumentation), which remains the ideal mode of intellectual engagement for the teacher committed to truth.<sup>30</sup>

Adnan Mahdi argues that Ibrahim's willingness to endure personal suffering for the sake of truth — culminating in the episode of the fire in Q. 21:68-69, from which God rescued him — embodies the prophetic teacher's ultimate characteristic: the subordination of self-interest to the mission of education and truth-transmission.<sup>31</sup> This quality of commitment (*iltizam*) is essential to the ideal teacher, who must model for the learner the seriousness and ultimate importance of the truths being taught.

### **2.3 Ibrahim as the Educator of Future Generations: Q. 2:124-129**

A third dimension of Ibrahim's educational significance appears in Surah al-Baqarah (2:124-129), where Ibrahim and his son Isma'il pray for the establishment of a righteous community and for God to send among their descendants a messenger who will teach them the Book and wisdom and purify them. This prayer — which the Qur'an presents as being answered in the mission of Muhammad (PBUH) — reveals Ibrahim's vision of education as a multigenerational, civilizational project.<sup>32</sup>

The ideal teacher, in this prophetic model, is not merely concerned with the intellectual development of immediate students but with the long-term moral and spiritual formation of an entire community across generations. This civilizational vision of education — education as *istikhlaf* (vicegerency), as the formation of a community capable of fulfilling its divine mandate — is a distinctive contribution of the Ibrahim model to the Qur'anic concept of the ideal teacher.<sup>33</sup>

## **3. Luqman al-Hakim: The Educator through Holistic Moral and Spiritual Formation**

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<sup>30</sup> Al-Tabari, *Jami' al-Bayan 'an Ta'wil Ay al-Qur'an*, Vol. XI (Cairo: Dar al-Hadith, 2010), 503.

<sup>31</sup> Novan Ardy Wiyani and Barnawi, *Ilmu Pendidikan Islam: Rancang Bangun Konsep Pendidikan Monokotomik-Holistik* (Yogyakarta: Ar-Ruzz Media, 2012), 101.

<sup>32</sup> Ridwan Abdullah Sani, "Pembelajaran Saintifik Berbasis al-Qur'an," *Jurnal Pendidikan Islam* 7, no. 2 (2021): 213.

<sup>33</sup> Suroso Abdussalam, *Sistem Pendidikan Islam* (Surabaya: Sukses Publishing, 2011), 77.

Surah Luqman (31:12-19) is almost universally regarded by Islamic educational scholars as the most comprehensive Qur'anic curriculum for moral and character education. The figure of Luqman — described by the Qur'an as having been given *al-hikmah* (wisdom) by God — presents a model of education that is simultaneously theological, ethical, spiritual, social, and physical in its scope. His instruction to his son constitutes what may reasonably be called the Qur'an's own curriculum for the ideal Muslim educational formation.<sup>34</sup>

### **3.1 The Divine Gift of Wisdom as Pedagogical Foundation: Q.**

#### **31:12**

The Qur'anic account of Luqman opens with a declaration: "And We had certainly given Luqman wisdom (*al-hikmah*), saying: 'Be grateful to Allah'" (Q. 31:12). The significance of this opening for a tarbawi tafsir reading is profound. Luqman's educational authority derives not from institutional accreditation, social status, or academic credentials, but from a divine gift of wisdom. This immediately establishes a fundamental principle of the ideal Islamic teacher: ultimate pedagogical authority is not self-generated or institutionally conferred, but is a trust (*amanah*) from God.<sup>35</sup>

Ibn Kathir, commenting on this verse, notes that the scholars differ as to whether Luqman was a prophet or merely a righteous sage. The majority view, which Ibn Kathir endorses, is that he was the latter — a human being of extraordinary wisdom, not a prophet. This is significant from an educational perspective: the ideal teacher does not need to be superhuman or divinely chosen. The qualities that Luqman embodies are, in principle, attainable by any sincere and dedicated educator through the cultivation of knowledge, character, and God-consciousness.<sup>36</sup>

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<sup>34</sup> Rusydi Sulaiman, "Metode Pendidikan Nabi Ibrahim dalam al-Qur'an: Analisis Tafsir Tarbawi," *Edukasi Islami: Jurnal Pendidikan Islam* 9, no. 1 (2020): 55. <https://doi.org/10.30868/ei.v9i01.717>.

<sup>35</sup> Hamid Fahmy Zarkasyi, *Misykat: Refleksi tentang Westernisasi, Liberalisasi, dan Islam* (Jakarta: INSISTS, 2012), 213.

<sup>36</sup> Muhaimin, *Pengembangan Kurikulum Pendidikan Agama Islam di Sekolah, Madrasah, dan Perguruan Tinggi* (Jakarta: Rajawali Pers, 2010), 49.

### **3.2 The Holistic Curriculum: Theological, Spiritual, Ethical, and Social Formation (Q. 31:13-19)**

The heart of the Luqman passage is the series of moral and spiritual instructions he addresses to his son. Moh. Wardi has identified seven distinct educational themes in Luqman's instructions, which together constitute a comprehensive Qur'anic curriculum:<sup>37</sup>

(1) *Tawhid* — monotheism and the prohibition of shirk (Q. 31:13): "O my dear son! Never associate anything with Allah in worship, for associating others with Him is truly the worst of all wrongs." This establishes the theological foundation of all education: the recognition of God's absolute oneness and sovereignty.

(2) *Muraqabah Ilahiyya* — divine omniscience and accountability (Q. 31:16): the famous mustard-seed verse, which teaches that no act, however small or hidden, escapes God's knowledge. This cultivates the learner's internal moral compass, grounded in awareness of divine oversight rather than external surveillance.<sup>38</sup>

(3) *Iqamat al-Salah* — establishment of prayer (Q. 31:17a): "Establish prayer." Prayer is the foundational spiritual practice that connects the Muslim to God, structures time, and cultivates discipline.<sup>39</sup>

(4) *Al-Amr bil-Ma'ruf wa al-Nahy 'an al-Munkar* — commanding good and forbidding evil (Q. 31:17b): this instruction extends the learner's moral responsibility beyond himself to the community, cultivating social conscience and prophetic engagement with the social order.

(5) *Al-Sabr* — patient perseverance (Q. 31:17c): "Bear patiently whatever befalls you." Sabr is presented not as passive endurance but as

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<sup>37</sup> Moh. Wardi, "Konsep Tarbiyah Luqman dalam al-Qur'an Surah Luqman Ayat 12-19," *Tadris: Jurnal Pendidikan Islam* 15, no. 1 (2020): 14. <https://doi.org/10.19105/tjpi.v15i1.2795>.

<sup>38</sup> Ibn al-Qayyim al-Jawziyyah, *Miftah Dar al-Sa'adah*, Vol. I (Beirut: Dar al-Kutub al-Ilmiyyah, 1993), 228.

<sup>39</sup> Nurhadi and Ahmad Alfian, "Nilai-Nilai Pendidikan Karakter dalam Kisah Luqman al-Hakim," *Al-Mudarris: Jurnal Ilmiah Pendidikan Islam* 3, no. 2 (2020): 89. <https://doi.org/10.32478/al-mudarris.v3i2.478>.

active, principled commitment to goodness in the face of adversity — an essential virtue for both the educator and the learner.<sup>40</sup>

(6) *Tawadu'* — humility in social conduct (Q. 31:18-19): "Do not turn your cheek away from people in contempt, nor walk through the earth exultantly. Indeed, Allah does not like every self-deluded boaster." This instruction addresses the learner's social comportment, warning against the arrogance of knowledge — the besetting sin of the learned.

(7) *Birr al-Walidayn* — filial piety (Q. 31:14-15): while positioned before the main series of instructions, this passage on gratitude to parents establishes the relational and social context of all moral formation — the family as the primary site of education.<sup>41</sup>

The pedagogical method Luqman employs in conveying this curriculum is as significant as its content. Nurhadi and Ahmad Alfian have identified three dominant pedagogical techniques in the Luqman passage: (1) *maw'izah* (moral exhortation) — addressing the learner's will and motivation, not merely his intellect; (2) analogical reasoning (*qiyas*) — the mustard-seed analogy (Q. 31:16) makes abstract theological concepts (divine omniscience, ultimate accountability) concretely imaginable; and (3) *tathbiq* — the grounding of all instruction in observable, practical reality.<sup>42</sup>

### **3.3 The Teacher-Student Relationship in the Luqman Model**

The Luqman narrative also provides important insights into the ideal pedagogical relationship. Throughout the passage, Luqman addresses his son as "*ya bunayya*" — "O my dear son" — a diminutive of affection that conveys deep personal care and relational intimacy. Al-Maraghi, commenting on this usage, observes that the repeated use of this affectionate address is itself a pedagogical act: it creates the

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<sup>40</sup> Samsul Nizar, *Filsafat Pendidikan Islam: Pendekatan Historis, Teoritis, dan Praktis* (Jakarta: Ciputat Pers, 2002), 43.

<sup>41</sup> Badrun Kartowagiran, "Kinerja Guru Profesional," *Jurnal Cakrawala Pendidikan*, no. 3 (2011): 465.

<sup>42</sup> Ahmad Zainuri, "Konsep Pendidikan Islam dalam Surat Luqman," *Raudhah: Jurnal Tarbiyah Islamiyah* 5, no. 1 (2020): 28.

relational security and emotional receptivity that makes genuine moral formation possible.<sup>43</sup>

Shihab's *Tafsir al-Mishbah* notes that the Qur'anic choice to present moral instruction in the context of an intimate parental relationship — rather than in the context of formal institutional teaching — is highly significant. It suggests that genuine education, in the Qur'anic understanding, is fundamentally relational: it requires the kind of sustained, caring, personally invested relationship that is characteristic of the parent-child bond. The ideal teacher, in the Luqman model, is not a detached professional delivering a curriculum but a caring mentor whose personal relationship with the learner is itself a formative force.<sup>44</sup>

Subhan Husain Albari has also observed that Luqman's pedagogical method is consistently *tadriji* — gradual and progressive. He begins with the theological foundation (tawhid), proceeds to personal spiritual practice (prayer), extends to social responsibility (commanding good and forbidding evil), and addresses character virtues (sabr, tawadu'). This scaffolded progression — from the innermost (relationship with God) to the outermost (social engagement) — reflects a sophisticated understanding of the proper order of human formation that is entirely consonant with contemporary developmental educational psychology.<sup>45</sup>

#### **4. Prophet Muhammad (PBUH): The Educator as the Living Embodiment of Divine Guidance**

If Ibrahim represents the model of the intellectually courageous dialogic educator, and Luqman the model of the holistically formative moral educator, then the Prophet Muhammad (PBUH) represents the synthesis and culmination of both, and much more besides. The Qur'an presents Muhammad as the supreme and comprehensive model for all humanity — the living embodiment (*tajsid hayy*) of the divine message,

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<sup>43</sup> Ahmad Mustafa al-Maraghi, *Tafsir al-Maraghi*, Vol. XI (Beirut: Dar al-Fikr, n.d.), 78.

<sup>44</sup> Muhammad Quraish Shihab, *Tafsir al-Mishbah: Pesan, Kesan dan Keserasian al-Qur'an*, Vol. 11 (Jakarta: Lentera <sup>Hati</sup>, 2002), 127.

<sup>45</sup> Subhan Husain Albari, "Metode Pendidikan Luqman al-Hakim dalam Perspektif al-Qur'an," *Jurnal Ilmiah Pendidikan Islam* 6, no. 2 (2021): 108.

whose very life constitutes the most authoritative commentary on the Qur'an.<sup>46</sup>

#### **4.1 The Four Dimensions of the Prophetic Educational Mission: Q. 62:2**

The most comprehensive Qur'anic description of Muhammad's educational mission appears in Surah al-Jumu'ah (62:2): "It is He who sent among the unlettered a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom — although they were before in clear error." This verse identifies four distinct but integrated dimensions of the prophetic educational mission, which together constitute a complete theory of the ideal teacher's function.<sup>47</sup>

The first dimension is *tilawat al-ayat* — the recitation and communication of divine revelation. Before a teacher can instruct, she or he must accurately and compellingly communicate the content of what is to be learned. The Prophet's recitation of the Qur'an was not merely oral delivery but a mode of communication that engaged the whole person — cognitive, aesthetic, emotional, and spiritual. Aas Siti Sholichah has noted that this dimension implies that the ideal teacher must be not merely a competent communicator of information but an artist of communication, one whose mode of delivery enhances rather than diminishes the substance of what is communicated.<sup>48</sup>

The second dimension is *tazkiyah* — the purification and spiritual cultivation of the learner's soul. This is the dimension that most clearly distinguishes the prophetic model of teaching from purely cognitive or skills-based models. *Tazkiyah* refers to the process of freeing the human soul from spiritual diseases — arrogance, envy, greed, heedlessness — and cultivating in its place the positive spiritual qualities of gratitude, humility, compassion, and God-consciousness.

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<sup>46</sup> Aas Siti Sholichah, "Teori-Teori Pendidikan dalam al-Qur'an," *Edukasi Islami: Jurnal Pendidikan Islam* 7, no. 1 (2018): 31. <https://doi.org/10.30868/ei.v7i01.209>.

<sup>47</sup> Muhammad Quraish Shihab, *Tafsir al-Mishbah: Pesan, Kesan dan Keserasian al-Qur'an*, Vol. 12 (Jakarta: Lentera Hati, 2002), 398.

<sup>48</sup> Ahmad Falah, "Uswah Hasanah Rasulullah sebagai Paradigma Pendidikan," *Edukasia: Jurnal Penelitian Pendidikan Islam* 12, no. 1 (2015): 139.

Ahmad Falah has argued that *tazkiyah* represents the most radical and distinctive contribution of the prophetic educational model to contemporary pedagogy: the insistence that real education is not merely the enlargement of the mind but the purification and elevation of the soul.<sup>49</sup>

The third dimension is *ta'lim al-kitab* — the teaching of the revealed Book. This encompasses the transmission of Qur'anic knowledge: its language, its meanings, its legal and ethical guidance, its theological content, and its narrative wisdom. For the ideal teacher in the Islamic tradition, this dimension represents the non-negotiable core of the educational mission: the transmission of the divine legacy to successive generations.<sup>50</sup>

The fourth dimension is *ta'lim al-hikmah* — the teaching of wisdom. *Hikmah* is not merely knowledge (*'ilm*) but the practical wisdom to apply knowledge rightly: to know what is true and what to do about it, in any given situation. Zakaria Stapa and colleagues have observed that the inclusion of *hikmah* alongside *kitab* in this verse implies that the ideal teacher must go beyond the transmission of information to the cultivation of judgment — the ability to think well and act wisely in the complex situations of real life.<sup>51</sup>

#### **4.2 Uswah Hasanah: The Teacher as Living Example (Q. 33:21)**

"There has certainly been for you in the Messenger of Allah an excellent pattern of conduct (*uswah hasanah*) for anyone whose hope is in Allah and the Last Day" (Q. 33:21). This verse is the most frequently cited Qur'anic foundation for the concept of the teacher as a living moral example, and it occupies a central place in virtually all discussions of Islamic educational philosophy.<sup>52</sup>

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<sup>49</sup> Khoirul Anam, "Pendidikan Profetik: Mengintegrasikan Kenabian dalam Pendidikan Kontemporer," *Jurnal Pendidikan Agama Islam* 18, no. 2 (2021): 178. <https://doi.org/10.14421/jpai.2021.182-07>.

<sup>50</sup> Zakaria Stapa, Ahmad Munawar Ismail, and Noranizah Yusuf, "Islamic Education Based on al-Quran and al-Sunnah and Its Relevance in Strengthening the Ummah," *Procedia — Social and Behavioral Sciences* 59 (2012): 294. <https://doi.org/10.1016/j.sbspro.2012.09.278>.

<sup>51</sup> Muhammad Ali, "Researching Qur'anic Pedagogy: A Critical Review," *International Journal of Quranic Research* 4, no. 2 (2018): 12.

<sup>52</sup> Nur Uhbiyati, *Ilmu Pendidikan Islam* (Bandung: Pustaka Setia, 2005), 65.

The concept of *uswah hasanah* implies that the teacher's entire person — not merely his words or his formal instructional activity — is an educational medium. How the teacher speaks, acts, relates to others, responds to difficulty, and carries herself or himself in daily life is as educationally formative as anything explicitly taught in the classroom. This is the principle that underlies the classical Islamic insistence that the character (*akhlaq*) of the teacher is the first and most important of all pedagogical qualifications.<sup>53</sup>

Nur Uhbiyati has argued that the concept of *uswah hasanah* represents a fundamental epistemological claim: that moral knowledge is not primarily propositional but embodied — that one learns to be good primarily by being in the presence of and in relationship with someone who is good. This is why the Prophet's companions — the Sahabah — are held to be the most accomplished products of the prophetic educational program: they absorbed the Prophet's example not only through his explicit teachings but through the entire experience of living in his presence.<sup>54</sup>

Mohammad Muchlis Solichin has connected the concept of *uswah hasanah* to the contemporary competency framework for teachers in Indonesia, arguing that the "personality competency" (*kompetensi kepribadian*) required by Indonesian education law is precisely what the Qur'anic concept of *uswah hasanah* demands: that the teacher's personal character, integrity, and moral exemplarity be regarded as a professional competency, not merely a private virtue.<sup>55</sup>

#### **4.3 Rahmah: Compassionate Care as Pedagogical Principle (Q. 9:128)**

A third major contribution of the prophetic educational model is the principle of *rahmah* — compassion, mercy, and caring concern for the welfare of the learner. The Qur'an describes the Prophet in the following terms: "There has come to you a Messenger from among

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<sup>53</sup> Abuddin Nata, *Ilmu Pendidikan Islam* (Jakarta: Kencana, 2010), 169.

<sup>54</sup> Mohammad Muchlis Solichin, "Relevansi Kompetensi Kepribadian Guru dengan Konsep Guru dalam Islam," *Tadris: Jurnal Pendidikan Islam* 13, no. 2 (2018): 217. <https://doi.org/10.19105/tadris.v13i2.2017>.

<sup>55</sup> Ismail Raji al-Faruqi, *Islamization of Knowledge: General Principles and Workplan* (Herndon: IIIT, 1982), 37.

yourselves. Grievous to him is what you suffer; [he is] deeply concerned about you and to the believers is kind and merciful (*ra'uf rahim*)" (Q. 9:128). This verse presents the Prophet's emotional and relational orientation toward his community as an integral dimension of his prophetic and educational mission.<sup>56</sup>

Khoirul Anam has explored the educational implications of *rahmah* in what he calls "pendidikan profetik" (prophetic education), arguing that the Prophet's deep personal concern for his community — his grief at their suffering, his joy at their success, his tireless patience with their failures and resistance — constitutes a model of emotionally invested, relationally engaged teaching that is the polar opposite of the detached, bureaucratic model of instruction that characterizes much of contemporary formal schooling.<sup>57</sup>

Hernawan has further argued that *rahmah* as a pedagogical principle has direct methodological implications: the compassionate teacher differentiates instruction according to the needs, capacities, and circumstances of individual learners; responds to failure with encouragement rather than condemnation; and maintains high expectations for all learners precisely because of, rather than despite, her or his deep care for them.<sup>58</sup>

#### **4.4 The Prophet's Pedagogical Methods in Qur'anic Perspective**

Beyond the character and orientation of the prophetic teacher, the Qur'an also provides evidence of the specific pedagogical methods employed in the prophetic educational program. Several of these methods have been analyzed extensively in the Islamic education literature and deserve brief discussion here.

The method of *qudwah* (modeling by example) has already been discussed above in connection with *uswah hasanah*. The method of *hiwar* (dialogue and Socratic questioning) appears throughout the Qur'an in the Prophet's interactions with polytheists, People of the Book, and his own companions. Akhmad Alim has identified the Qur'anic *hiwar*

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<sup>56</sup> Mujamil Qomar, *Epistemologi Pendidikan Islam* (Jakarta: Erlangga, 2005), 143.

<sup>57</sup> Khoirul Anam, "Pendidikan Profetik: Mengintegrasikan Kenabian dalam Pendidikan Kontemporer," *Jurnal Pendidikan Agama Islam* 18, no. 2 (2021): 180.

<sup>58</sup> Hernawan, "Kompetensi Guru dalam Perspektif al-Qur'an," *Att hulab: Islamic Religion Teaching and Learning Journal* 2, no. 1 (2017): 189.

as a sophisticated pedagogical technique that simultaneously respects the rational agency of the interlocutor, reveals the inner logic of the Qur'anic argument, and creates the emotional and intellectual conditions for genuine persuasion — as opposed to mere compulsion.<sup>59</sup>

The method of *maw'izah hasanah* (good admonition) — explicitly commanded in Q. 16:125 — refers to the use of wisdom, good example, and beautiful argument in calling people to God's way. Al-Abrasyi notes that the Qur'anic insistence on *maw'izah hasanah* implies that the ideal teacher must cultivate aesthetic sensitivity alongside intellectual rigor: the truth must not only be stated correctly but expressed beautifully, so that it attracts rather than repels.<sup>60</sup>

The method of *amthal* (parables and analogies) is employed extensively throughout the Qur'an, and the hadith literature records its frequent use by the Prophet. Imam Suprayogo and Tobroni observe that the extensive use of analogical and parabolic reasoning in the Qur'an reflects a profound pedagogical insight: abstract truths become accessible and memorable when embedded in concrete, narrative, and imaginative forms. The ideal teacher, in this model, is not only a logician but a storyteller.<sup>61</sup>

## **5. Synthesis: The Six Core Characteristics of the Ideal Teacher in the Qur'an**

Drawing together the findings from the tarbawi tafsir analysis of the three prophetic figures above, this section synthesizes the six core characteristics that the Qur'an collectively presents as constitutive of the ideal teacher. These characteristics are not derived from any single prophetic narrative but emerge from the convergence of all three, and are corroborated by both classical and contemporary Islamic educational scholarship.

### ***5.1 Mastery of Integrated Knowledge ('Ilm)***

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<sup>59</sup> Akhmad Alim, "Karakter Pendidik Ideal menurut al-Qur'an dan Implikasinya dalam Pembelajaran," *Al-Fikra: Jurnal Ilmiah Keislaman* 17, no. 2 (2018): 231.

<sup>60</sup> M. Athiyah al-Abrasyi, *Al-Tarbiyah al-Islamiyyah wa Falasifatuha* (Cairo: 'Isa al-Babi al-Halabi, 1969), 135.

<sup>61</sup> Imam Suprayogo and Tobroni, *Metodologi Penelitian Sosial-Agama* (Bandung: Remaja Rosdakarya, 2001), 166.

The first and foundational characteristic of the ideal Qur'anic teacher is profound and integrated mastery of knowledge (*'ilm*). "Allah raises up those who believe among you, and those who were given knowledge, by degrees" (Q. 58:11). All three prophetic models — Ibrahim's philosophical and theological knowledge, Luqman's wisdom, Muhammad's comprehensive Qur'anic knowledge — rest on deep, divinely-guided mastery of their subject matter.<sup>62</sup>

But the Qur'anic concept of *'ilm* is not limited to academic or formal knowledge. It encompasses *'ilm al-yaqin* (knowledge of certainty), *'ilm al-hal* (knowledge embodied in character and conduct), and *'ilm al-batin* (inner spiritual knowledge). Rusnaini, in a tarbawi tafsir study of ideal teacherhood, has argued that the Qur'an envisions a form of knowledge in which the cognitive, the moral, and the spiritual are integrated rather than compartmentalized — a unity of knowing, being, and doing that is exemplified in the prophetic model.<sup>63</sup>

The implication for contemporary Islamic education is clear: the ideal teacher cannot be one who possesses only technical subject mastery. She or he must possess an integrated understanding that connects the particular subject matter to the broader framework of Islamic values, divine guidance, and the ultimate purpose of human existence. This is what Hamid Fahmy Zarkasyi calls the "worldview" dimension of Islamic education — the grounding of all knowledge in the Islamic *weltanschauung*.<sup>64</sup>

### **5.2 Exemplary Personal Character (Uswah Hasanah)**

The second core characteristic is exemplary personal character — the alignment of what one teaches with how one lives. This is the principle of *uswah hasanah* most fully embodied in the Prophet Muhammad, but reflected also in Ibrahim's personal courage and Luqman's personal wisdom. Imam Tolkhah and Ahmad Barizi

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<sup>62</sup> Rusnaini, "Guru Ideal dalam al-Qur'an: Studi Tafsir Tematik," *Jurnal Mudarrisuna* 8, no. 2 (2018): 311. <https://doi.org/10.22373/jm.v8i2.4247>.

<sup>63</sup> Imam Tolkhah and Ahmad Barizi, *Membuka Jendela Pendidikan: Mengurai Akar Tradisi dan Integrasi Keilmuan Pendidikan Islam* (Jakarta: Raja Grafindo Persada, 2004), 54.

<sup>64</sup> Omar Mohammad al-Toumy al-Syaibany, *Falsafah Pendidikan Islam*, trans. Hasan Langgulung (Jakarta: Bulan Bintang, 1979), 438.

emphasize that the Islamic educational tradition has always understood character not as a supplement to pedagogical competence but as its foundation — the condition of possibility for genuine teaching and learning.<sup>65</sup>

The classical Islamic concept of *muru'ah* — personal dignity, integrity, and honour — is closely related. The ideal teacher possesses a gravitas and moral authority that commands respect not through external enforcement but through the natural authority of a life lived in accordance with what is taught. Omar Mohammad al-Toumy al-Syaibany notes that the Muslim teacher's moral authority is ultimately a borrowed authority — a trust from God — and can only be sustained through ongoing personal commitment to the values being transmitted.<sup>66</sup>

### ***5.3 Wisdom in Pedagogical Method (Hikmah)***

The third characteristic is wisdom (*hikmah*) in the application of pedagogical method. "Invite to the way of your Lord with wisdom (*hikmah*) and good instruction" (Q. 16:125). *Hikmah* encompasses both the knowledge of what method is appropriate for which learner and context, and the practical skill to execute that method effectively.<sup>67</sup>

All three prophetic models exemplify different expressions of *hikmah* in method: Ibrahim's Socratic dialogue, Luqman's affectionate and progressive moral instruction, and Muhammad's repertoire of teaching methods tailored to different audiences and contexts. Moh. Roqib and Nurfuadi have argued that the diversity of the Prophet's pedagogical methods — recorded in the hadith literature — reflects a principle of "kepekaan pedagogis" (pedagogical sensitivity): the ideal teacher reads the learner and the context with the same care that she or

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<sup>65</sup> Syed Muhammad Naquib al-Attas, *The Concept of Education in Islam* (Kuala Lumpur: ISTAC, 1980), 63.

<sup>66</sup> Siswanto, "Perspektif Amin Abdullah tentang Integrasi-Interkoneksi dalam Kajian Islam," *Teosofi: Jurnal Tasawuf dan Pemikiran Islam* 3, no. 2 (2013): 377.

<sup>67</sup> Moh. Roqib and Nurfuadi, *Kepribadian Guru: Upaya Mengembangkan Kepribadian Guru yang Sehat di Masa Depan* (Yogyakarta: Grafindo Litera Media, 2009), 22.

he applies to the subject matter, and chooses the method that best serves the learner in that moment.<sup>68</sup>

#### **5.4 Sincerity and God-consciousness (*Ikhlas and Taqwa*)**

The fourth characteristic is the motivational foundation that sustains all the others: *ikhlas* (sincerity, purity of intention) and *taqwa* (God-consciousness, the awareness that one is accountable to God for how one discharges one's responsibilities). All three prophetic figures teach without seeking worldly recompense: "I do not ask you for any reward for it; my reward is only from the Lord of the worlds" (Q. 26:109).<sup>69</sup>

Nashruddin Baidan has argued that *ikhlas* and *taqwa* are not merely private virtues but pedagogical forces: a teacher who teaches sincerely, for God's sake rather than for personal gain, communicates something qualitatively different from one who is motivated by salary, social status, or career advancement. The learner senses the teacher's motivation — consciously or not — and this affects the depth of receptivity and trust that makes genuine formation possible.<sup>70</sup>

Al-Ghazali, in the *Ihya*, made this point with characteristic force: the teacher who teaches for God's sake is a steward of the most precious trust in existence — the minds and souls of human beings created in God's image. This awareness transforms teaching from a profession into a form of worship (*'ibadah*), and from an occupation into a vocation.<sup>71</sup>

#### **5.5 Compassionate Care for Learners (*Rahmah*)**

The fifth characteristic is compassionate care — the quality of *rahmah* that the Qur'an identifies as a defining characteristic of the Prophet's orientation toward his community. This quality is also evident in Luqman's tenderness toward his son and in Ibrahim's grief at his father's rejection of truth.<sup>72</sup>

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<sup>68</sup> Ahmad Barizi and Muhammad Idris, *Menjadi Guru Unggul* (Yogyakarta: Ar-Ruzz Media, 2010), 144.

<sup>69</sup> Nashruddin Baidan, *Metodologi Penafsiran al-Qur'an* (Yogyakarta: Pustaka Pelajar, 2012), 72.

<sup>70</sup> Ahmad Mustafa al-Maraghi, *Tafsir al-Maraghi*, Vol. XXIV (Beirut: Dar al-Fikr, n.d.), 33.

<sup>71</sup> Al-Ghazali, *Ihya Ulum al-Din*, Vol. I (Beirut: Dar al-Ma'rifa, n.d.), 57.

<sup>72</sup> Khoirul Anam, "Pendidikan Profetik: Mengintegrasikan Kenabian dalam Pendidikan Kontemporer," *Jurnal Pendidikan Agama Islam* 18, no. 2 (2021): 180.

Ahmad Barizi and Muhammad Idris have argued that *rahmah* as a pedagogical principle has three distinct expressions: *rahmah al-'ilmiyyah* (intellectual compassion — meeting the learner where she or he is, without condescension or impatience); *rahmah al-khuluqiyyah* (moral compassion — caring for the learner's character development as a whole, not merely her or his academic performance); and *rahmah al-ruhiyyah* (spiritual compassion — genuine concern for the learner's relationship with God and ultimate well-being).<sup>73</sup>

### **5.6 Commitment to Holistic Human Development (Insaniyyah Kulliyah)**

The sixth and final characteristic is the commitment to holistic human development — what may be called in Arabic *al-insaniyyah al-kulliyah* (complete humanness or full human flourishing). Across all three prophetic models, education is never reduced to intellectual instruction, skills training, or even moral formation alone. The ideal Qur'anic teacher is committed to nurturing the full range of human capacities — intellectual, moral, spiritual, physical, social, and aesthetic — in an integrated and balanced way.<sup>74</sup>

This holistic vision of human education is grounded in the Qur'anic conception of the human being as *khalifah Allah fi al-ard* (God's vicegerent on earth) — a being entrusted with a cosmic responsibility that requires the development of all his or her God-given capacities. Syed Muhammad Naquib al-Attas articulated this as the purpose of education being "to instill goodness, or justice, in man as man and individual self" — a formulation that encompasses the cognitive, moral, and spiritual dimensions of personhood in their unity.<sup>65</sup>

The prophetic educational model thus challenges what al-Faruqi described as the fragmentation of knowledge — the artificial separation of intellectual from moral, spiritual, social, and physical formation — that characterizes much of modern secular education. In the Qur'anic vision, all dimensions of human personhood are integrated in the

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<sup>73</sup> Ahmad Barizi and Muhammad Idris, *Menjadi Guru Unggul* (Yogyakarta: Ar-Ruzz Media, 2010), 144.

<sup>74</sup> Omar Mohammad al-Toumy al-Syaibany, *Falsafah Pendidikan Islam*, trans. Hasan Langgulung (Jakarta: Bulan Bintang, 1979), 438.

service of the ultimate human vocation: *'ibadah* (worship of God) and *'imara* (stewardship of the earth).<sup>75</sup>

## 6. Discussion: Implications for Contemporary Islamic Educational Theory and Practice

The six characteristics of the ideal Qur'anic teacher synthesized above have significant implications for contemporary Islamic educational theory and practice — implications that extend, in their deepest logic, to educational thinking more broadly.

In terms of *teacher formation and training*, the prophetic model implies that the preparation of teachers cannot be reduced to the development of technical instructional competencies. Programs for Islamic teacher education must attend equally to the formation of the teacher's character (*akhlaq*), the deepening of her or his spiritual life and God-consciousness (*taqwa*), the cultivation of integrated knowledge (*'ilm*), and the development of pedagogical wisdom (*hikmah*). This is a far more demanding and comprehensive vision of teacher formation than is typically instantiated in contemporary teacher education programs, whether in Indonesia or elsewhere.<sup>76</sup>

In terms of *curriculum design*, the Luqman model in particular suggests that the Islamic educational curriculum must be organized around a holistic conception of the learner's development — theological, spiritual, moral, social, and intellectual — rather than around the delivery of discrete content domains. The scaffolded, progressive structure of Luqman's curriculum — from the innermost (relationship with God) to the outermost (social engagement and conduct) — offers a principled framework for the sequencing of Islamic educational content.<sup>77</sup>

In terms of *pedagogical method*, the prophetic models collectively endorse a rich repertoire of teaching methods — dialogue, narrative,

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<sup>75</sup> Ismail Raji al-Faruqi, *Islamization of Knowledge: General Principles and Workplan* (Herndon: IIIT, 1982), 37.

<sup>76</sup> Mohammad Muchlis Solichin, "Relevansi Kompetensi Kepribadian Guru dengan Konsep Guru dalam Islam," *Tadris: Jurnal Pendidikan Islam* 13, no. 2 (2018): 217. <https://doi.org/10.19105/tadris.v13i2.2017>.

<sup>77</sup> Ahmad Zainuri, "Konsep Pendidikan Islam dalam Surat Luqman," *Raudhah: Jurnal Tarbiyah Islamiyah* 5, no. 1 (2020): 28.

analogy, modeling, exhortation, progressive scaffolding — all united by the principle of *hikmah*: choosing the method that best serves the learner in her or his particular context and stage of development. This stands in sharp contrast to the predominantly lecture-based, content-delivery model that still dominates much of formal Islamic education in Indonesia and elsewhere.<sup>78</sup>

In terms of the *teacher-student relationship*, the Luqman and Muhammad models together endorse a relational model of teaching — one in which the personal bond between teacher and learner is itself a formative medium, and in which the teacher's compassionate care for the whole person of the learner is both a moral obligation and a pedagogical strategy. This relational vision challenges the bureaucratic, transactional model of education that reduces the teacher to a service provider and the student to a consumer.<sup>79</sup>

Finally, in terms of the *purpose and ultimate goals of education*, the prophetic model consistently points toward *falah* — total human flourishing in this world and the next — as the overriding aim of the educational enterprise. This theocentric, eschatologically oriented vision of educational purpose is both distinctive and challenging: it refuses to accept any merely worldly goal — employability, economic productivity, national competitiveness — as adequate to the full human vocation, while at the same time encompassing these within a larger framework of divinely-mandated responsibility.<sup>80</sup>

#### **D. Conclusion**

This study has undertaken a systematic tarbawi tafsir analysis of the Qur'anic figures of Ibrahim, Luqman al-Hakim, and Muhammad (PBUH) as models of the ideal teacher. Employing the *mawdu'i* (thematic) method of Qur'anic interpretation, and drawing on a range of classical and contemporary tafsir authorities alongside Islamic

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<sup>78</sup> Imam Suprayogo and Tobroni, *Metodologi Penelitian Sosial-Agama* (Bandung: Remaja Rosdakarya, 2001), 166.

<sup>79</sup> Ismail Raji al-Faruqi, *Islamization of Knowledge: General Principles and Workplan* (Herndon: IIIT, 1982), 37.

<sup>80</sup> Rusnaini, "Guru Ideal dalam al-Qur'an: Studi Tafsir Tematik," *Jurnal Mudarrisuna* 8, no. 2 (2018): 311. <https://doi.org/10.22373/jm.v8i2.4247>.

educational philosophy literature, the study has identified and synthesized six core characteristics that the Qur'an presents as constitutive of the ideal teacher: (1) integrated mastery of knowledge (*'ilm*); (2) exemplary personal character (*uswah hasanah*); (3) wisdom in pedagogical method (*hikmah*); (4) sincerity and God-consciousness (*ikhlas* and *taqwa*); (5) compassionate care for learners (*rahmah*); and (6) commitment to holistic human development (*insaniyyah kulliyyah*).

These findings confirm, extend, and provide firmer Qur'anic grounding for the existing literature on the ideal teacher in Islamic educational philosophy. They reveal a model of the teacher that is at once theologically grounded, pedagogically sophisticated, morally demanding, and humanistically rich — a model that substantially transcends the narrow professional or technical conceptions of teaching that dominate much of contemporary educational discourse.

The prophetic educational model disclosed through this tarbawi tafsir study has several important characteristics that distinguish it from both purely traditionalist and purely modernist approaches to Islamic education. It is simultaneously revealed (rooted in divine guidance) and rational (employing argumentation, dialogue, and evidence); simultaneously transcendent (oriented toward the divine and the eschatological) and immanent (deeply engaged with the concrete realities of the learner's life and community); simultaneously universal (applicable to all human beings in all times and places) and contextually sensitive (expressed differently in different prophetic instances according to the needs of the community).

For contemporary Islamic education — particularly in the Indonesian context, where there is ongoing and productive dialogue between Islamic educational values and contemporary pedagogical theory — this study suggests several specific contributions: the integration of character formation (*tarbiyah al-akhlak*) as a central rather than peripheral concern of teacher education programs; the adoption of dialogic, relational, and holistically-oriented pedagogical approaches modeled on the prophetic precedent; and the articulation of educational purpose in terms of *falah* — comprehensive human flourishing before God — rather than merely worldly outcomes.

Future research building on this study could extend the tarbawi tafsir analysis to other prophetic figures in the Qur'an — particularly Musa (Moses), 'Isa (Jesus), and Yusuf (Joseph) — each of whom presents distinctive pedagogical themes. Empirical studies examining how the six characteristics identified in this study are understood, valued, and instantiated by practising Islamic educators in Indonesian schools and madrasas would also be a valuable contribution to the field. Comparative studies examining the convergences and divergences between the Qur'anic ideal of the teacher and models of the ideal teacher in other religious educational traditions could further illuminate what is distinctively Islamic and what is universally human in the Qur'anic vision.

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