

Prophetic Moral Education Based On Uswah Hasanah In Surah Al-Ahzab Verse 21

Dadang Falah Mutaqin¹, Sumardi², Muhammad Ghufro³, Benny Prasetya⁴

^{1,2,3,4} Magister Pendidikan Agama Islam, Institut Ahmad Dahlan Probolinggo

Email: dadangfalahmutaqin@gmail.com, sumardi3488@gmail.com, gufronalkaida123@gmail.com, prasetyabenny@gmail.com

ARTICLE INFO

Keywords:

Uswah Hasanah,
Prophetic Education,
Islamic Ethics,
Character Education,
Prophetic Example.

Article history:

Received 2026-01-29

Revised 2026-02-01

Accepted 2026-02-01

ABSTRACT

This study examines the concept of uswah hasanah in Surah Al-Ahzab verse 21 as a theological and pedagogical foundation for prophetic moral education in Islam. The background of this research is the global moral crisis, marked by the rise of individualism, materialism, and the reduction of education to a merely technical-cognitive process that neglects ethical and spiritual dimensions. The objective of this research is to analyze the theological and pedagogical dimensions of uswah hasanah, to explore the relevance of Prophet Muhammad's ﷺ moral values in the context of modern Islamic education, and to formulate a prophetic educational model that is responsive to the challenges of globalization and digitalization. This study employs a qualitative approach based on a literature review, using content analysis of classical Ahlussunnah wal Jama'ah tafsir, classical Islamic educational works, and contemporary educational literature. The findings indicate that uswah hasanah embodies three main dimensions of prophetic education: the spiritual dimension (tazkiyah al-nafs), the moral dimension (ta'dib), and the social dimension (mas'uliyah insaniyyah). The Prophet Muhammad's ﷺ exemplary character is understood not merely as a normative principle but as a pedagogical paradigm that integrates faith (iman), knowledge ('ilm), and action ('amal) in the character formation process. This study emphasizes the need to reorient Islamic education from an instructional-cognitive approach toward character development grounded in the lived example of the Prophet. Practically, this research proposes a prophetic education model that positions the teacher as a living example (uswah amaliyah), integrates prophetic values into the curriculum, and fosters a cultured, ethical educational environment in response to the contemporary moral crisis.

This is an open access article under the [CC BY-NC-SA](https://creativecommons.org/licenses/by-nc-sa/4.0/) license.



Corresponding Author:

Dadang Falah Mutaqin

Magister Pendidikan Agama Islam, Institut Ahmad Dahlan Probolinggo, dadangfalahmutaqin@gmail.com

1. INTRODUCTION

The development of modernity marked by globalization, digitalization, and the acceleration of information technology has brought about fundamental changes in social structures, value orientations, and educational systems. While these advancements offer significant opportunities for the growth of knowledge and the efficiency of learning processes, they have also given rise to an increasingly evident moral crisis. This includes the rise of individualism, materialism, and the reduction of education to a

<https://journal.nuspublications.or.id/jdp>

mere tool for achieving technical competence and economic success. Education, which ideally serves as a space for character formation and ethical awareness, tends to lose its spiritual and transcendental dimensions (Obiagu, 2023), (Zakir, 2025) & (Makarova et al., 2023). This phenomenon indicates that modern education systems have yet to fully address the needs of human beings as moral and spiritual entities, instead positioning them primarily as economic and technological subjects.

In this context, modern education often evolves within an instrumentalist paradigm that separates knowledge from values. Knowledge is treated as a neutral, rational product, while ethics and spirituality are seen as private domains with little relevance to formal educational practice. Consequently, a generation emerges that is intellectually and technologically advanced but lacks a strong moral foundation and social responsibility. Various studies suggest that an educational orientation overly focused on cognitive and technical aspects tends to undermine students' character development (Avedzi, 2025) (Susilo et al., 2022). The increasing incidence of deviant behavior, empathy deficits, and ethical degradation in digital spaces strongly indicates that education has not fully fulfilled its role in holistic human development (Makarova et al., 2023).

In the tradition of Islamic education, *akhlak* (morality) is placed at the very core and primary objective of the educational process. Al-Ghazali emphasized that knowledge without morality produces intelligence devoid of wisdom (Al-Ghazali, 2005). Ibn Qayyim al-Jawziyyah identified *tazkiyah al-nafs* (self-purification) as the foundational basis of all moral behavior (Al-Jawziyyah, 2003). In a similar vein, Syed Muhammad Naquib al-Attas developed the concept of *ta'dib* as an educational mechanism aimed at producing *adab*-based individuals those who are capable of placing everything in its proper place within the divine order of values (Nuryamin, 2022). Contemporary research also shows that character education grounded in Islamic values significantly contributes to students' moral integrity (Muawwanah & Darmiyanti, 2022), (Halim et al., 2023). However, most of these studies remain normative in nature and have not systematically positioned the Prophet Muhammad's ﷺ example as the central methodological axis in moral education.

Surah Al-Ahzab verse 21 explicitly presents the Prophet Muhammad ﷺ as *uswah hasanah*, a perfect model for those who seek Allah and the Last Day. This verse carries not only theological significance but also profound pedagogical implications. The Prophet's example is not merely a symbolic moral reference, but a living educational model that integrates faith (*iman*), knowledge (*'ilm*), and action (*'amal*) in everyday life. Several studies affirm that *uswah hasanah* holds great potential as a methodology for Islamic education, offering an integration of normative values and pedagogical practice (Ruswandi et al., 2022), (Muthiah, 2025). However, its use as a systematic and operational conceptual framework for prophetic education remains limited. This gap in the literature highlights the need to develop *uswah hasanah* beyond an ethical slogan into an applicable and transformative educational paradigm.

Based on this background, the objectives of this study are: (1) to analyze the theological and pedagogical dimensions of the concept of *uswah hasanah* in Surah Al-Ahzab verse 21; (2) to examine the relevance of the Prophet Muhammad's ﷺ moral values in the context of modern Islamic education; and (3) to formulate a prophetic educational model that responds to the challenges of globalization and the contemporary moral crisis. Theoretically, this study contributes to strengthening the epistemology of Islamic education by positioning *uswah hasanah* as the axis of integration between revelation and educational praxis. Practically, this research is expected to serve as a reference for curriculum development, the strengthening of teachers' roles as moral exemplars (*uswah amaliyah*), and the cultivation of a civilized educational culture within Islamic educational institutions.

Accordingly, this study positions prophetic education based on *uswah hasanah* as a paradigmatic alternative to the secularized model of modern education. The example of the Prophet Muhammad ﷺ is understood not merely as an ethical ideal but as a transformative educational model that unites spiritual, moral, and social dimensions within a coherent value system. In the context of a global society marked by value fragmentation and ethical crises, this paradigm offers a solid and relevant normative foundation for developing an educational approach that not only enlightens the intellect but also nurtures the heart and cultivates human responsibility (Saufi & Muslimah, 2023), (Hidayat et al., 2024).

2. METHODS

This study employs a qualitative approach with a library research design, chosen to explore the meanings, values, and conceptual construction of prophetic moral education derived from the Qur'an and Islamic scholarship. This method is ideal for examining normative-theological and pedagogical phenomena that require in-depth text interpretation rather than quantification. The study interprets the concept of *uswah hasanah* as a prophetic educational paradigm relevant to modern Islamic education. It employs primary sources, including the Qur'an, Hadith, and classical tafsir literature such as *Tafsir al-Qur'an al-'Azim* by Ibn Kathir, and secondary sources like contemporary studies on Islamic education and character development. The research adopts a content analysis approach, utilizing data reduction to select relevant texts, thematic classification to categorize moral education dimensions, and conceptual interpretation to frame prophetic education within contemporary moral crises. Methodological triangulation and source triangulation ensure validity, comparing classical and modern perspectives to provide a robust, interpretative framework for understanding and reconstructing the concept of *uswah hasanah* in current educational practices.

3. RESULTS AND DISCUSSION

This section represents the core of the study, as it presents an in-depth discussion on the meaning of *uswah hasanah* in Surah Al-Ahzab verse 21 and its implications for the development of noble character education in Islam. The discussion is structured to address the study's three main research objectives: (1) the theological and pedagogical dimensions of the concept of *uswah hasanah*, (2) the relevance of the Prophet Muhammad's ﷺ moral values in the context of modern Islamic education, and (3) the formulation of a prophetic educational model that responds to the challenges of globalization and the contemporary moral crisis.

To maintain systematic coherence and analytical depth, the discussion is divided into four main sub-sections: (1) the theological framework of the concept of *uswah hasanah*, (2) the pedagogical dimensions of prophetic education, (3) the relevance of the Prophet Muhammad's ﷺ moral values in modern educational contexts, and (4) the synthesis of a prophetic education model based on *uswah hasanah*.

3.1. The Theological Framework of the Concept of *Uswah Hasanah* in Surah Al-Ahzab Verse 21

Surah Al-Ahzab verse 21 states:

"Indeed, in the Messenger of Allah you have an excellent example for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often."

Theologically, this verse positions the Prophet Muhammad ﷺ as *al-qudwah al-mutlaqah* the ultimate role model who embodies the implementation of divine revelation in real life. According to Ibn Kathir's tafsir, this verse serves as an implicit command for Muslims to take all aspects of the Prophet's life as a behavioral standard, including his acts of worship (*'ibadah*), social transactions (*mu'amalah*), and ethical conduct (*akhlaq*) (Ibn Kathir in Wara et al., 2024). Al-Qurtubi emphasizes that *uswah hasanah* refers not only to ritual worship but also to the Prophet's comprehensive approach to social life, politics, and humanitarian ethics (Wara et al., 2024).

Al-Baghawi adds that the Prophet's exemplary conduct encompasses the perfection of faith, sincerity of intention, patience in facing trials, and unwavering moral integrity in all situations (Wara et al., 2024). Thus, the concept of *uswah hasanah* holds a deeply theological significance, as it presents the Prophet as the living embodiment of the Qur'an itself. This aligns with the well-known testimony of Aisyah (may Allah be pleased with her), who said, "His character was the Qur'an" (*khuluquhu al-Qur'an*), indicating that the Prophet's ethics were a direct manifestation of divine revelation.

From the perspective of Islamic educational theology, the Prophet Muhammad's ﷺ role as the ultimate example demonstrates that education should not rely solely on written norms but must also involve living role models who embody those values. The Prophet's example serves as a bridge between revelation and social reality, between ideal values and practical application. Therefore, *uswah hasanah* should not be understood merely as a normative moral concept, but as a lived pedagogical paradigm.

This theological dimension reinforces the idea that Islamic education is inherently transcendental, rooted in the human relationship with God. *Uswah hasanah* directs education away from purely worldly orientations and toward eschatological awareness, as reflected in the phrase "for anyone whose hope is in Allah and the Last Day". This means that moral education in Islam is

eschatologically oriented, shaping a deep sense of moral accountability in human beings.

Furthermore, the verse indicates that not everyone is capable of effectively taking the Prophet as a role model. Only those who possess three core attributes can do so: (1) orientation toward Allah, (2) consciousness of the Hereafter, and (3) frequent remembrance of God. This highlights that prophetic education requires a certain level of spiritual preparedness on the part of both learners and educators. In other words, moral education is not merely about the transfer of values, but about the cultivation of sustained spiritual awareness (Muthiah, 2025), (Ruswandi et al., 2022).

In this context, *uswah hasanah* becomes the ontological foundation of prophetic education. Education is not merely understood as a process of intellectual development but as a comprehensive formation of faith and character. This perspective is in line with Al-Ghazali's view that the ultimate goal of education is the refinement of character (*tahdzīb al-akhlāq*), rather than the mere accumulation of knowledge (Shobirun, 2024).

3.2. The Pedagogical Dimension of Uswah Hasanah as the Foundation of Prophetic Education

Pedagogically, *uswah hasanah* emphasizes that the most effective educational method is through example. Al-Ghazali asserts that moral character (*akhlāq*) cannot be adequately taught through verbal instruction alone; it must be demonstrated through the concrete actions of the educator (Rizayanti & Bustam, 2023). This view is reinforced by Al-Mawardi, who positions the teacher not merely as a *mu'allim* (knowledge transmitter), but as a *murabbi* a moral and spiritual guide who nurtures the soul and character of the learner (Al-Mawardi, 2020).

In the context of modern education, this example-based approach is especially relevant. Numerous studies have shown that the internalization of moral values is significantly more effective when students observe the behavior of exemplary figures, rather than simply receiving normative lectures (Ruswandi et al., 2022), (Halim et al., 2023). A teacher who demonstrates moral integrity, consistency in behavior, and spiritual sincerity becomes a living model for students in their character formation.

The concept of prophetic education views the Prophet Muhammad ﷺ as the ideal model of an educator. He not only conveyed divine revelation but also educated his community through direct example in his patience, justice, compassion, honesty, and social responsibility. Consequently, prophetic education emphasizes the integration of *īmān* (faith), *'ilm* (knowledge), and *'amal* (action) into a unified educational praxis (Roqib & Sabiq, 2022).

Moreover, prophetic education positions the spiritual dimension as the pedagogical foundation. Ibn Qayyim al-Jawziyyah argues that the root of all moral character lies in *maḥabbah* (love of God) and *murāqabah* (awareness of divine supervision) (Al-Jawziyyah, 2003). Without these two foundations, moral education risks producing superficial obedience rather than genuine moral consciousness.

In this regard, *uswah hasanah* functions as a transformative educational method. The Prophet's example fosters moral awareness not through coercion, but through spiritual inspiration. Students learn not only from what is taught, but also from who teaches and how they live their lives.

3.3. The Relevance of the Prophet Muhammad's ﷺ Moral Values in Modern Islamic Education

In the context of contemporary Islamic education, the moral values of the Prophet Muhammad ﷺ as embodied in the concept of *uswah hasanah* hold significant relevance especially as education today faces a global moral crisis marked by rising individualism, hedonism, and ethical relativism. While the advancement of digital technology and social media has brought unprecedented access to information and learning, it has also generated serious challenges to character formation. The phenomenon of cyberbullying, the spread of hate speech, identity manipulation, and the decline of digital communication ethics all indicate that technological mastery is not always accompanied by moral maturity (Yusuf, 2025), (Aisyah & Fitriatin, 2025). In this situation, the Prophet's values such as honesty (*ṣidq*), trustworthiness (*amānah*), compassion (*raḥmah*), patience (*ṣabr*), and justice (*'adl*) serve as critical ethical foundations to guide students in navigating digital realities with wisdom and integrity.

The relevance of the Prophet's moral values also becomes apparent in critiques of modern education, which tends to emphasize cognitive skills and technical competencies while neglecting character development. Various studies show that educational systems focused solely on certification and academic achievements are likely to produce intellectually capable individuals who may lack moral

integrity (Avedzi, 2025), (Susilo et al., 2022). From an Islamic perspective, such an approach is inconsistent with the divine purpose of human creation, which is to be moral and accountable beings. Prophetic education based on *uswah hasanah* rejects the dichotomy between knowledge and ethics, asserting that in Islam, these two elements are inseparable and mutually reinforcing.

The example of the Prophet Muhammad ﷺ is also highly relevant to the formation of pedagogical relationships between teachers and students. Imam Al-Mawardi emphasized that the ideal teacher is not merely a *mu'allim* (knowledge transmitter), but a *murabbi* (character builder) who nurtures the soul of the learner (Al-Mawardi, 2020). This insight is particularly important in today's educational environment, where authoritative figures are often replaced by digital media and popular influencers who may lack moral integrity. Research indicates that a teacher's exemplary behavior significantly influences the character development of students, especially in fostering empathy, responsibility, and discipline (Putra et al., 2023), (Nenda et al., 2024), (Irayanti et al., 2024). Therefore, in Islamic education, the teacher does not merely deliver content but embodies and represents the living values of the prophetic tradition.

Furthermore, the moral values of the Prophet ﷺ have broad social relevance in shaping a dignified and ethical educational culture. The Prophet was known as a figure who upheld justice, honored human dignity, and built the community of Madinah on the principles of brotherhood, tolerance, and collective responsibility. These principles are crucial in responding to the increasing social fragmentation and polarization in the era of globalization. Prophetic education based on *uswah hasanah* aims not only to shape personally righteous individuals but also to cultivate moral agents with social concern and a commitment to justice (Zakiah & Nursikin, 2024), (Fauzan et al., 2022).

Additionally, the Prophet's moral values are highly relevant to efforts in establishing professional ethics across various fields of life. Studies by Novzyanti and Bustam (2023), as well as Noviani et al. (2021), show that the internalization of Islamic values in education contributes significantly to the formation of ethical professional identities characterized by empathy, honesty, and responsibility. This proves that morality-based education is not in conflict with modern professionalism; rather, it serves as a foundational element that strengthens it. Thus, *uswah hasanah* possesses an integrative capacity that bridges spiritual values with the demands of professional life in the modern era.

The relevance of the Prophet's moral values is also increasingly evident within the context of cultural globalization. The global flow of Western values many of which may be inconsistent with Islamic ethics poses a threat to the moral identity of Muslim youth (Nisar, 2025). Prophetic education rooted in *uswah hasanah* functions as a cultural safeguard that strengthens the moral and religious identity of learners while also equipping them with the critical and ethical capacity to engage in dialogue with global values. Hence, Islamic education is not exclusive or insular, but possesses great potential to foster ethical, cross-cultural engagement.

Considering these various dimensions, it is evident that the moral values of the Prophet Muhammad ﷺ are not only theologically essential but also pedagogically and socially relevant. *Uswah hasanah* offers a normative framework that is both firm and flexible capable of responding to the challenges of modern education in personal, institutional, and societal domains.

3.4. Synthesis and Formulation of a Prophetic Education Model Based on *Uswah Hasanah*

Based on the theological, pedagogical, and contextual analysis presented above, it can be concluded that prophetic education grounded in *uswah hasanah* constitutes an integral educational model that unifies the spiritual, moral, and social dimensions within a coherent pedagogical framework. This model is built upon the assumption that the primary goal of Islamic education is not merely to produce intellectually capable individuals, but to form human beings who are faithful, morally upright, and socially responsible. Within this framework, the Prophet Muhammad ﷺ is positioned as both the central reference for values and the ideal pedagogical model who integrates divine revelation with lived practice (Ruswandi et al., 2022), (Muthiah, 2025).

Structurally, the prophetic education model based on *uswah hasanah* can be formulated around three core pillars. The first is the spiritual-theological dimension (*tazkiyah al-nafs*), which involves cultivating awareness of *tawhid* (the oneness of God), love for Allah (*maḥabbah*), and consciousness of divine supervision (*murāqabah*), as emphasized by Ibn Qayyim al-Jawziyyah (2003). This pillar affirms

that education must build a transcendental orientation in learners' lives, such that every learning activity is viewed as an act of worship and devotion to God.

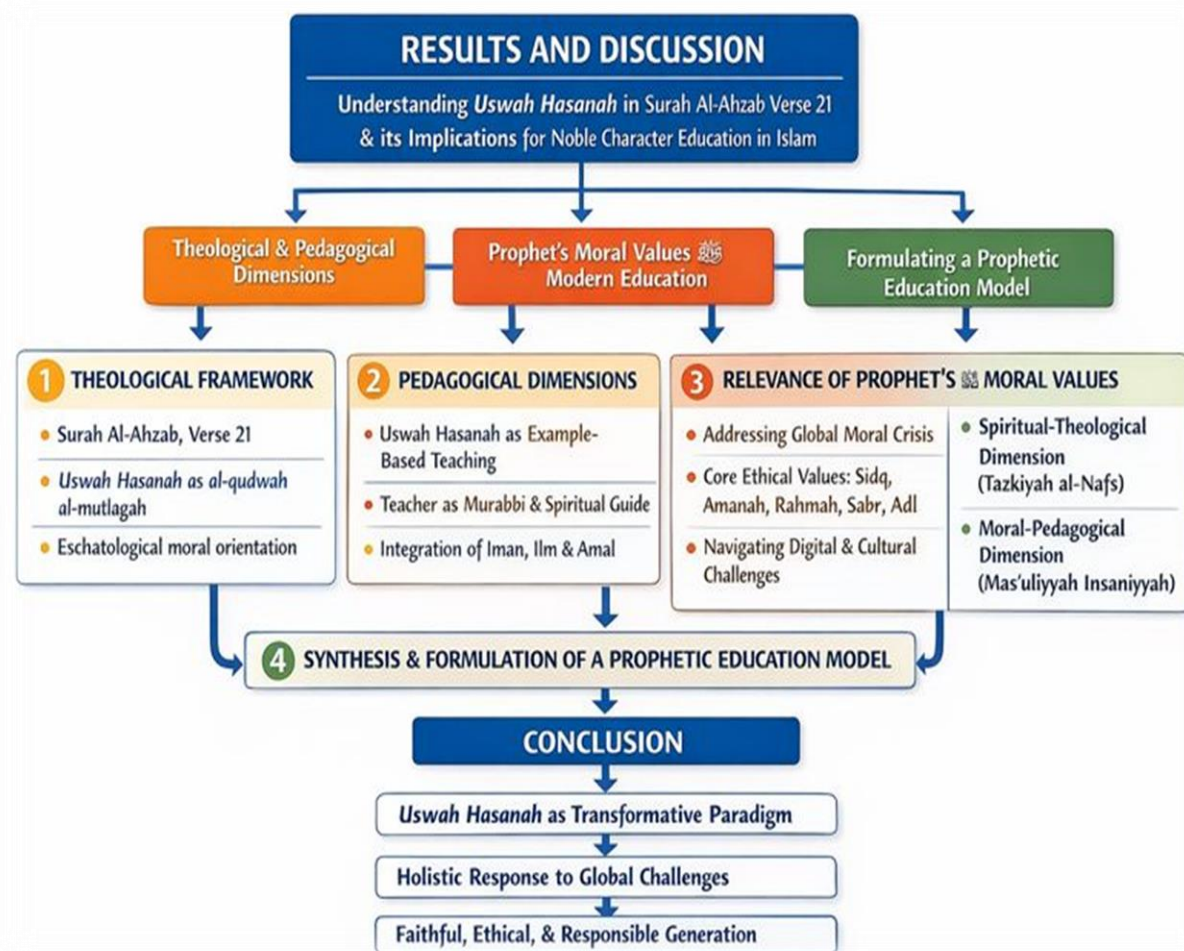
The second is the moral-pedagogical dimension (*ta'dib*), which focuses on character development through the internalization of prophetic values such as honesty, responsibility, patience, compassion, and justice. In this pillar, the teacher plays the role of *uswah amaliyah* a living example of the Prophet's character in daily life. Al-Ghazali affirms that the effectiveness of education is largely determined by the moral integrity of the educator, as character is more effectively instilled through lived example than verbal instruction (Rizayanti & Bustam, 2023), (Shobirun, 2024).

The third pillar is the social-transformational dimension (*mas'uliyah insāniyyah*), which aims to foster learners' social awareness so they can actively contribute to building a just, civilized, and ethical society. This dimension draws upon the Prophet Muhammad's ﷺ social practices in establishing an inclusive and equitable community in Madinah. Prophetic education does not stop at the formation of personal piety but is directed toward social transformation grounded in the values of *rahmah* (compassion), *'adl* (justice), and *ukhuwwah* (brotherhood) (Zakiah & Nursikin, 2024), (Fauzan et al., 2022).

This prophetic education model based on *uswah hasanah* simultaneously serves as a critique of the fragmented paradigm of modern education. Modern educational systems often separate cognitive, affective, and spiritual dimensions, resulting in a disjointed and partial learning process. In contrast, prophetic education views these dimensions as inseparable and interdependent. Thus, this model offers an integral-transcendental educational paradigm that restores the human being's position as a moral and spiritual subject, not merely as an agent of knowledge production (Roqib & Sabiq, 2022), (Saufi & Muslimah, 2023).

Furthermore, this model is relevant for the development of contemporary Islamic education curricula. The integration of prophetic values into the curriculum should not be limited to the addition of character education as a subject but must be internalized across all subjects and embedded within the school culture. Educational institutions should be designed as spaces for ethical practice, where values such as honesty, discipline, responsibility, and social empathy are actualized in everyday interactions (Putra et al., 2023), (Nenda et al., 2024).

In conclusion, this synthesis affirms that *uswah hasanah* is not merely a normative concept but a transformative and operational educational paradigm. Prophetic education based on *uswah hasanah* provides a compelling response to the global moral crisis by offering an integrative approach that harmonizes revelation, reason, and social reality. This model holds immense potential for producing a generation of Muslims who are not only intellectually excellent but also spiritually mature and socially responsible thereby contributing positively to the advancement of human civilization.



4. CONCLUSION

This study affirms that the concept of *uswah hasanah* in Surah Al-Ahzab verse 21 holds profound theological and pedagogical significance in the development of prophetic moral education. The Prophet Muhammad ﷺ is positioned not merely as a normative moral figure, but as a living educational model who embodies the integration of revelation, ethics, and social praxis. The findings indicate that *uswah hasanah* encompasses three core dimensions of prophetic education: the spiritual dimension (*tazkiyah al-nafs*), the moral dimension (*ta'dib al-nafs*), and the social dimension (*mas'uliyah insāniyyah*). These dimensions form an inseparable unity and serve as the foundation for shaping individuals who are faithful, morally virtuous, and socially responsible. Consequently, Islamic education grounded in *uswah hasanah* must not be reduced to mere cognitive development but should be understood as a comprehensive and continuous process of holistic human formation.

Theoretically, this research contributes to the strengthening of Islamic educational epistemology by positioning *uswah hasanah* as the integrative axis between theological and pedagogical dimensions. The prophetic education concept formulated in this study broadens the understanding that Islamic education is not merely a process of transmitting knowledge but a transformative process of moral and spiritual development rooted in exemplary conduct. Practically, the findings of this study offer significant implications for curriculum development, learning strategies, and the role of teachers in contemporary Islamic education. The teacher is positioned as *uswah amaliyah* a living moral exemplar who not only teaches values but embodies them in daily behavior, thereby facilitating the internalization of ethical principles in a natural and contextual manner. This model of prophetic education based on *uswah hasanah* also serves as a constructive critique of the fragmented and secularized tendencies in modern educational paradigms.

As a recommendation, future research should expand this study through empirical

investigations that examine the implementation of the *uswah hasanah*-based prophetic education model in Islamic educational institutions, including at the primary, secondary, and higher education levels. Furthermore, comparative studies between prophetic education and modern character education models are necessary to enrich cross-traditional academic dialogue. The development of assessment instruments for moral education based on the example of the Prophet Muhammad ﷺ is also a critical agenda to ensure that the concept of *uswah hasanah* does not remain merely theoretical but becomes fully operationalized within the practice of contemporary Islamic education.

REFERENCES

- Aisyah, N. N., & Fitriatin, N. (2025). Krisis Moral Dan Etika Di Kalangan Generasi Muda Indonesia Dalam Perspektif Profesi Guru. *Jurnal Pendidikan Dan Pembelajaran Indonesia (Jppi)*, 5(1), 329–337. <https://doi.org/10.53299/jppi.v5i1.908>
- Al-Ghazali, A. H. M. ibn M. (2005). *Ihya' 'Ulum al-Din*. Dar al-Kutub al-'Ilmiyyah.
- Al-Jawziyyah, I. Q. (2003). *Madarij as-Salikin*. Dar al-Wafa'.
- Al-Mawardi. (2020). *Adab ad-Dunya wa ad-Din*. Dar al-Hadith.
- Ashshiddieq, M. N. (2025). Penyalahgunaan Fasilitas Menurut Muhammadiyah: Analisis Tafsir Kisah Talut Dan Jalut. *Jri*, 3(1), 53–76. <https://doi.org/10.33476/jri.v3i1.236>
- Avedzi, J. E. (2025). Educational Technology, Teaching Practices, and Learning Outcomes in Sub-Saharan Africa: Empirical Insights From Ghana's Basic Education Classrooms. <https://doi.org/10.21203/rs.3.rs-7330474/v1>
- Dahlan, A. Z., Lutfiani, Y., & Nugraha, D. (2024). Urgensi Asbab Al-Nuzul Dalam Memahami Ayat Pendidikan. *Hamalatul Qur'an Jurnal Ilmu Alqur'an*, 5(2), 674–685. <https://doi.org/10.37985/hq.v5i2.283>
- Damri, D., Bustamam, R., & Prasetyo, Y. I. (2025). Penerapan Konsep Dasar Manajemen Pendidikan Islam Di SDIT Ma'arif Padang Panjang Berdasarkan Al-Qur'an Dan Hadis. *Manajerial Jurnal Inovasi Manajemen Dan Supervisi Pendidikan*, 5(2), 414–424. <https://doi.org/10.51878/manajerial.v5i2.5936>
- Fauzan, F. A., Hasbiyallah, H., & Fikri, M. (2022). The Creativity of Islamic Religious Education Teachers for Effective Learning. *Jurnal Inovasi Pendidikan Agama Islam (Jipai)*, 2(2), 120–132. <https://doi.org/10.15575/jipai.v2i2.18196>
- Firdaus, D. R. (2025). Ijtihad in Bridging Revelation and Modern Life Realities and Its Implementation in Islamic Education. *Journal of Islamic Education and Intellectual Discourse (Jied)*, 1(1), 59–76. <https://doi.org/10.37304/jied.v1i1.23419>
- Hakim, M. H. A. H. M. H. A., & Rosidah, A. R. A. (2024). Nasikh Mansukh Dalam Perspektif Ulama Klasik Dan Kontemporer. *Cr*, 1(2), 247–260. <https://doi.org/10.30762/cr.v1i2.2667>
- Halim, A. A., Anas, N., Zani, M. Q. M., Said, W. M., Sobali, A. M., Salaeh, A., & Zakaria, N. (2023). Islamic Tarbiyah System for Bullying Prevention. *International Journal of Academic Research in Business and Social Sciences*, 13(8). <https://doi.org/10.6007/ijarbss/v13-i8/16720>
- Hamilaturroyya, H., & Hadi, I. A. (2025). Prinsip Umum Metodologi Pendidikan Agama Islam. *Teaching Jurnal Inovasi Keguruan Dan Ilmu Pendidikan*, 5(1), 80–90. <https://doi.org/10.51878/teaching.v5i1.4925>
- Herawati, A., Ningrum, U. D., & Sari, H. P. (2024). Wahyu Sebagai Sumber Utama Kebenaran Dalam Pendidikan Islam : Kajian Kritis Terhadap Implementasinya Di Era Modern. *Surau*, 2(2), 166–183. <https://doi.org/10.30983/surau.v2i2.8713>
- Hidayat, Y. R., Prayoga, H. y. p., Rostika, I., Miftahudin, I., & Sahmidin. (2024). Kedudukan Manusia Dalam Ilmu Pendidikan Islam Dan Al-Qur'an. *Jurnal Pelita Nusantara*, 2(1), 1–7. <https://doi.org/10.59996/jurnalpelitanusantara.v2i1.510>
- Irayanti, I., Sulkipani, S., & Sapriya, S. (2024). No Title. *Setara Jurnal Studi Gender Dan Anak*, 5(02), 997. <https://doi.org/10.32332/jsga.v5i02.7953>
- Makarova, O. Y., Kazakova, U. A., & Gorbunova, D. V. (2023). Development of Professional Tolerance in Medical Students Through Professionally-Oriented Foreign Language Training. *Vestnik Tomskogo Gosudarstvennogo Universiteta*, 480, 236–243. <https://doi.org/10.17223/15617793/480/26>

- Makruf, S. A., Sutrisno, S., & Nuryana, Z. (2022). Islamic Education for Women in Madrasah Muallimat. *Jurnal Pendidikan Islam*, 8(2), 191–206. <https://doi.org/10.15575/jpi.v8i2.19452>
- Muawwanah, S., & Darmiyanti, A. (2022). Internalisasi Pendidikan Karakter Islam Di Madrasah Ibtidaiyah. *Edukatif Jurnal Ilmu Pendidikan*, 4(1), 909–916. <https://doi.org/10.31004/edukatif.v4i1.2007>
- Mukri, M., Hanif, H., & Wakhid, A. A. (2024). Human Resource Ethics and Professionalism: An Islamic Perspective. *Kne Social Sciences*. <https://doi.org/10.18502/kss.v9i16.16235>
- Muthiah, A. (2025). The Relevance of Educators' Exemplary Conduct in the Islamic Educational Tradition From the Perspective of Tafsir Scholars. *Kuttab*, 9(2), 329–345. <https://doi.org/10.30736/ktb.v9i2.2290>
- Nasrullah, M., Indarti, F., & Ghufrani, A. (2024). Family Resilience Strategies in the Contemporary Era: A Comparative Analysis of Al-Azhar and Ibn Katsir's Tafsir on Surah at-Tahrim Verse 6. *Ab*, 2(2), 115–137. <https://doi.org/10.33367/al-karim.v2i2.6032>
- Nasution, A., Ahmad, A. R., Ahmad, K., Zuhrijan, M. A., & Sinaga, R. F. (2024). Asbabun Nuzul Dan Urgensinya Dalam Kajian Ulumul Qur'an. *Sultra Educational Journal*, 4(3), 246–253. <https://doi.org/10.54297/seduj.v4i3.874>
- Nenda, N., Edy, S., Muktiali, S., & Nugroho, D. (2024). Peran Guru Akidah Akhlak Dalam Meningkatkan Perilaku Islami Siswa Di Madrasah Tsanawiyah. *Jurnal Basicedu*, 8(1), 799–805. <https://doi.org/10.31004/basicedu.v8i1.7187>
- Nisar, M. (2025). Impact of Globalization on Local Culture: A Case Study of North Waziristan Youth. *Ijss*, 4(4), 82–97. <https://doi.org/10.63544/ijss.v4i4.182>
- Nuryamin. (2022). Perspektif pemikiran syed muhammad naquib al- attas tentang pendidikan yang beradab. 3, 1–14.
- Obiagu, A. (2023). Toward a Decolonized Moral Education for Social Justice in Africa. *Journal of Black Studies*, 54(3), 236–263. <https://doi.org/10.1177/00219347231157739>
- Putra, E., Kustati, M., & Gusmirawati, G. (2023). Peran Guru Akidah Akhlak Dalam Memperbaiki Akhlak Peserta Didik Di MAN 2 Padang. *Alsys*, 4(1), 39–49. <https://doi.org/10.58578/alsys.v4i1.2270>
- Putri, W. D. (2020). Asbab Al-Wurud Dan Urgensinya Dalam Pendidikan. *Al-Tarbawi Al-Haditsah Jurnal Pendidikan Islam*, 5(1). <https://doi.org/10.24235/tarbawi.v5i1.5885>
- Rahmat, A. (2025). Relevansi Pemikiran Pendidikan Islam Imam Al-Ghazali Terhadap Pembentukan Akhlak Peserta Didik Di Era Modern. *At-Tajdid Jurnal Pendidikan Dan Pemikiran Islam*, 9(2), 539. <https://doi.org/10.24127/att.v9i2.4139>
- Rizayanti, H., & Bustam, B. M. R. (2023). Evaluasi Pendidikan Akhlak Di Masa Pandemi Sesuai Dengan Pandangan Imam Al-Ghazali. *Edukatif Jurnal Ilmu Pendidikan*, 5(4), 1727–1738. <https://doi.org/10.31004/edukatif.v5i4.4752>
- Roqib, M., & Sabiq, A. H. A. (2022). The Prophetic Education Paradigm as the Scientific Integration of UIN Saifuddin Zuhri in Merdeka Belajar Policy. *Al-Ta Lim*, 29(1), 1–14. <https://doi.org/10.15548/jt.v29i1.716>
- Ruswandi, A., Junaedi, D., & Rahmatullah, A. A. K. (2022). Uswah Hasanah as a Methodology of Islamic Education. *Tarbawy Indonesian Journal of Islamic Education*, 9(2), 168–183. <https://doi.org/10.17509/t.v9i2.46384>
- Saputri, J., Damayanti, L., Luthfiah, Q., Kiska, N. D., & Sherlyna, S. (2021). Pemanfaatan ICT Dalam Meningkatkan Motivasi Peserta Didik Pada Pembelajaran Pendidikan Islam Di Sekolah Dasar. *Khalifa Journal of Islamic Education*, 5(2), 130. <https://doi.org/10.24036/kjie.v5i2.148>
- Saufi, M., & Muslimah, M. (2023). Inovasi Pendidikan Islam Melalui Peningkatan Profesional Guru Agama Islam. *Manajerial Jurnal Inovasi Manajemen Dan Supervisi Pendidikan*, 2(4), 394–400. <https://doi.org/10.51878/manajerial.v2i4.1896>
- Shobirun, P. M. (2024). Ayat Dan Hadits Tentang Tujuan Pendidikan Islam. *Blantika Multidisciplinary Journal*, 2(5), 524–532. <https://doi.org/10.57096/blantika.v2i5.140>
- Susilo, M. J., Dewantoro, M. H., & Yuningsih, Y. (2022). Character Education Trend in Indonesia. *Journal of Education and Learning (Edulearn)*, 16(2), 180–188. <https://doi.org/10.11591/edulearn.v16i2.20411>

- Wara, J., Ahmadi, A., & Marsaton, L. (2024). Intertextuality in Tafsir Al-Jāmi' Li Ahkām Al-Qur'ān by Al-Qurṭubī. *Aijqh*, 2(2), 24–33. <https://doi.org/10.62032/aijqh.v2i2.52>
- Yusuf, Y. M. I. (2025). Pendidikan Di Era Media Sosial Sinergi Pendidikan Dan Pembinaan Moral Pada Remaja. *Jebg*, 1(2). <https://doi.org/10.30998/jebg.v1i2.4355>
- Zakiah, S., & Nursikin, M. (2024). Konsep Pendidikan Nilai Dalam Filsafat Pendidikan Islam: Perspektif K.H. Hasyim Asy'ari Dan Buya Hamka. *Afeksi Jurnal Penelitian Dan Evaluasi Pendidikan*, 5(3), 347–361. <https://doi.org/10.59698/afeksi.v5i3.260>
- Zakir, D. M. (2025). Media, Morality, and the Sociology of Fear: How News Framing Shapes Public Perception of Crime Learning. *Inverge Journal of Social Sciences*, 4(4), 354–367. <https://doi.org/10.63544/ijss.v4i4.205>