

Dialogical Parenting in the Qur'an: A Literature Review on Transformative-Prophetic Character Education

Ashief El Qorny^{1a}, Ayatullah El Haqqi^{2b}, M. Jamal^{3c}, Muhammad Syakur^{4d}, Sumarjoko^{5e}, Husna Nashihin^{6f}

^{2,3,4,5,6} Institut Islam Nahdlatul Ulama Temanggung, Indonesia

¹Universitas Sains Al Qur'an Wonosobo, Indonesia

¹elqorny@unsiq.ac.id, ²prkn0628@gmail.com, ⁶aufahusna.lecture2017@gmail.com

Received: 23-4-2024

Revised: 16-5-2025

Accepted: 12-6-2024

KEYWORDS

Character Education;
Qur'anic Dialogue;
Islamic Education.

ABSTRACT

This research aims to construct a transformative and prophetic model of children's character education, based on the dialogue of Nabawiyah's parenting as reflected in the Qur'an. Using a qualitative research method based on library research within the framework of a critical paradigm, this study analyzes several verses that contain the dialogue of the Prophets with their children (such as the dialogue of Ibrahim and Ismail in QS. As-Shaffat: 102, Nuh with his son in QS. Hud: 42-43, Ibrahim with Azar in QS. Maryam: 42-47, Luqman with his son in QS. Luqman: 13-19, and others). Hermeneutic analysis and critical discourse are applied to synthesize the pedagogical values of these texts. The study's results identified six models of educational dialogue: moral awareness, preventive ethics, spiritual intimacy, transmission of universal values, ideological criticism, and cross-generational inheritance of faith. These findings criticize normative approaches in Islamic education that tend to ignore children's participation and reflection. This study contributes to developing a dialogical, participatory, and prophetic Islamic character education framework relevant to the principles of contemporary critical pedagogy.

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



Introduction

In the discourse of contemporary Islamic education, attention to children's character education has become a central theme that continues to develop (Muyassaroh et al., 2020) (Syauqina, 2022). However, most approaches are still normative-descriptive, emphasizing ideal moral values without critically analyzing their real-life practical constructions (Fathurrahman, 2016). One aspect rarely touched in depth is the pedagogical dimension in the Prophet's communication with his children as recorded in various verses of the Qur'an (Fawaid & Hasanah, 2022) (Milsih & Azizah, 2022) (Bin Mukhtar et al., 2022). These prophetic dialogues hold great potential as character education models that are not only sourced from theological authority but also loaded with humanistic, empathetic, and reflective principles relevant in contemporary contexts (RUSMAN, 2023).

The existing literature discusses character education in Islam by referring to general principles such as ta'dib, tarbiyah, and tazkiyah (Murjani, 2022) (Ma'zumi et al., 2019). Still, there is little exploration of the Prophet's contextual and transformative communication practices. Most studies are also trapped in normative repetition without opening up a space for

criticism of the dominance of formalistic approaches in religious education. This creates a significant epistemic gap, where primary sources such as prophetic dialogue are not positioned as active data in the development of character education theory (Syihabuddin, 2016). Even in Western literature, such as the character education model developed by Lickona (Aprillia et al., 2023), it is still limited in accommodating the dialogical-spiritual framework typical of the Islamic tradition.

The formulation of the problem raised in this article is: how can the concept of Nabawiyah parenting dialogue be theoretically constructed as a model of children's character education that is relevant to the contemporary context? This question explores the pedagogical meaning of the Prophet's dialogue with his children in the Qur'an. It examines its possible contribution to developing a more reflective, intersubjective, contextual Islamic character education framework (Khofifah & Fawaid, 2022) (Aoda Alkubaisi & Aghnian Mohamed, 2023).

The main purpose of this research is to compile a conceptual synthesis of children's character education based on Nabawiyah parenting dialogue through a library research approach. This article criticizes the dominance of normative approaches in studying Islamic education. It reconstructs the model of children's character education (Delimanugari & Sibawaihi, 2024), rooted in primary Islamic texts but read hermeneutically and critically (Piri & Avarsin, 2022). The main contribution of this study lies in developing an alternative framework of character education that combines prophetic values with contemporary critical pedagogical principles (Abdullah, 2018) (Umam, 2018).

This article begins with a literature review and mapping of character education discourse in Islamic and Western literature, followed by an explanation of the library research methodology with a philosophical hermeneutic approach. Furthermore, the analysis will focus on the texts of the Nabawiyah parenting dialogue in the Qur'an. It will then be elaborated in a conceptual discussion section that offers a theoretical synthesis and its applicative relevance in today's character education.

Literature Review

1. Character Education from the Perspective of Western Theory

The approach of moral psychology (Lapsley & Power, 2005) and progressive pedagogy (Semel & Sadovnik, 2022) heavily influences the studies of character education in Western literature. One of the central figures is Thomas Lickona, who developed a character education model based on three main pillars: moral knowing, feeling, and moral action (Susanti, 2022) (Purwati et al., 2024) (Elyunusi et al., 2022) (Dalmeri, 2014). This model emphasizes the importance of emotional engagement and habituation of ethical behavior as part of well-rounded education. However, this approach tends to be behavioristic and individualistic (Sarwadi & Nashihin, 2023) and lacks attention to the transcendental and spiritual dimensions that characterize the Islamic educational tradition (Samsul Bahri, 2017).

In its development, criticism of the Lickona model comes from a critical pedagogy and transformative education approach that emphasizes the need for dialogue and reflective awareness in the educational process (MÖNGÜ, 2023) (Kayan & Kozikoğlu, 2023) (Mashalidis, 1999). For example, Paulo Freire emphasizes education as a liberating practice through a horizontal dialogue between teachers and students (CORNEJO PORTUGAL, 2022) (Oesselmann & À, 2021). This approach opens up space for the reinterpretation of the role of parents as primary educators in the family context, not just normative moral agents, but facilitators of children's ethical awareness (Viton, 2022) (Pongoh et al., 2022).

2. Criticism of the Normative Approach in Islamic Education

Much Islamic educational literature maintains a normative-doctrinal approach, especially in Indonesia and the Middle East (Sarwadi & Nashihin, 2023) (Sukardi, 2016). Character education internalizes religious values without an active dialogical mechanism (Kamaluddin et al., 2024). Studies such as those by Hasan and Qomaruddin tend to repeat general principles such as shidiq, amanah, tabligh, and fathanah without dissecting the dynamics of the Prophet's communication in shaping the character of the ummah and his family (Ilmi et al., 2023) (Amri et al., 2020).

This emptiness is the entry point of this research. The normative approach fails to capture the pedagogical richness in the Prophet's communication practices with his children and families. In fact, the Qur'an contains deep dialogical narratives, full of psychological and educational nuances. The existing literature has not systematically made the Prophet's dialogue the main data to be constructed theoretically within the character education framework.

3. Nabawiyah Parenting Dialogue in the Perspective of Tafsir and Education

Some exegesis literature has studied verses that contain conversations between the Prophet and the children (for example: Ibrahim and Ismail in QS. As-Shaffat: 102, Nuh with his son in QS. Hud: 42–43, Luqman with his son in QS. Luqman: 13–19). However, the approach used is more textual and theological, not pedagogical. For example, Al-Maraghi and Ibn 'Ashur interpret the Prophet Abraham's conversation as a form of a child's submission to God's will, but do not elaborate on the pedagogical meaning of the Prophet's way of dialogue (HM, 2014).

Meanwhile, Islamic educational literature, such as that by Zuhairini and Syed Naquib al-Attas, focuses more on the concept of ta'dib and the formation of adab as educational goals (Sassi, 2018) (Muhammad Ardiansyah et al., 2019) but does not explicitly place dialogue as the main method. In this context, a philosophical hermeneutic approach is important to unravel the dialogical dimension in Qur'anic texts that contain the values of intersubjective and historical character formation of children.

4. The Need for an Alternative Framework: The Integration of Prophetic Values and Critical Education

Previous studies have shown an epistemological gap between Western-based character education and traditional Islamic education approaches. Neither has integrated spiritual, dialogical, and critical approaches into one children's character education model (Faizin et al., 2023) (Asman et al., 2021). This is the conceptual gap this research seeks to bridge: building a character education framework based on Nabawiyah parenting dialogue that combines prophetic values with contemporary critical pedagogical approaches.

Through this approach, character education is no longer positioned as an indoctrination process, but as a process of shared awareness between parents and children, full of spiritual, reflective, and communicative values. This model offers a new epistemic position that is more contextual, contributive, and compatible with the challenges of children's education in the modern era.

Method

1. Types of Research and Philosophical Approaches

This research is a qualitative study based on library research, based on a critical paradigm (Cristina et al., 2011). This approach is used to deconstruct the dominance of normative narratives in Islamic character education, while exploring the possibility of new

constructions that are more contextual and dialogical. Within this framework, texts—scriptures and academic literature—are seen not only as sources of information, but as a discourse field reflecting the relationship of power, ideology, and educational values.

2. Literature Data Analysis Techniques

The analysis is carried out with a philosophical hermeneutic (Villalobos et al., 2013) approach to interpret the meaning of prophetic dialogue in the historical context and values of character education. This step involves a contextual interpretation of Qur'anic texts' linguistic structure, historical background, and significance implications. This analysis combines a critical discourse approach to the secondary literature to identify normative biases and open new conceptual construction spaces.

The analysis process is carried out through stages: (1) identification of dialogue themes in selected verses, (2) categorization of character values contained, (3) synthesis with character education theory, and (4) elaboration of conceptual contributions to contemporary Islamic education models.

Result

Based on the study of Qur'anic verses and the synthesis of academic literature, six main categories represent the characteristics of Nabawiyah's parenting dialogue as the conceptual basis for children's character education. Each category is constructed from prophetic dialogues that contain pedagogical values that are morally relevant, spiritual, and contextual.

1. Dialogue as a Medium of Moral Awareness

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يُبَيِّئُ لِي أَنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَىٰ قَالَ يَاقَبْتُ أَفْعَلُ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ ﴿١٠٢﴾

fa lammâ balagha ma'ahus-sa'ya qâla yâ bunayya innî arâ fil-manâmi annî adzbaḥuka fandhur mâdzâ tarâ, qâla yâ abatîf'al mâ tu'maru satajidunî in syâ'allâhu minash-shâbirîn.

"When the child reached the age of being able to work with him, he (Ibrahim) said, "O my son, I indeed dreamed that I was slaughtering you. Think about what you think?" He (Ismail) replied, "O my father, do what (Allah) has commanded you! Inshallah, you will find me among the patients."

This verse explicitly indicates the principle of participation in educational communication:

- Ibrahim did not rule immediately, but invited his son to dialogue: *"Then think what you think!"*
- Ismail responded with full awareness and sincerity, not because of pressure, but because of appreciation of the values conveyed.

This is the ideal form of participatory dialogue in character education: it opens spaces for thinking, empowers children's voices, and builds moral decisions together.

QS. As-Shaffat: 102 describes how Prophet Ibrahim had a reflective dialogue with Ishmael, inviting his son to think and participate in divine commands. This pattern emphasizes the value of character education based on awareness and decision-making, rather than coercion or absolute authority.

2. Dialogue as a Preventive Instrument against Deviations

.....وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يُبَيِّنُ أَزْكَبَ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ ﴿٤٢﴾

wa nâdâ nûḥunibnahû wa kâna fi ma'ziliy yâ bunayyarkam ma'anâ wa lâ takum ma'al-kâfirîn

قَالَ سَأُوِّي إِلَى جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ ﴿٤٣﴾

qâla sa'âwî ilâ jabaliy ya'shimunî minal-mâ', qâla lâ 'âshimal-yauma min amrillâhi illâ mar raḥim, wa ḥâla bainahumal-mauju fa kâna minal-mughraqîn

"..... Nuh called to his son, while he was in a secluded place, "O my son, go up (to the ark) with us and do not be with the disbelievers."

"He (his son) replied, "I will take refuge in a mountain that can save me from the waters (of the flood)." (Nuh) said, "There is no savior today from the decree of Allah except those whom He has mercy on." The waves became a barrier between the two, so he (the child) became one of those who were drowned."

These two verses show the relevance of the Preventive Value:

- The initiative of dialogue comes from the father (Nuh): He does not remain silent or leave the child in error, but actively calls out in critical situations.
- A dialogical cry full of hope and love: "O my child, ascend with us..." — signifies the last attempt to save spiritually and physically.
- The child's response is rationally rejected but mistaken in faith—this illustrates how dialogue can remain a preventive effort, even if the outcome is not always successful.

QS. Hud: 42–43 shows the efforts of the Prophet Nuh to continue to dialogue with his son, who rejected the truth. Although the result is tragic, the pedagogical value is the importance of parental consistency in calling for values, even in conditions of child resistance.

3. Dialogue as a Spiritual Transformation

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ﴿٤٤﴾

idz qâla yûsufu li'abîhi yâ abati innî ra'aitu aḥada 'asyara kaukabaw wasy-syamsa wal-qamara ra'aituhum lâ sâjidîn

قَالَ يُبَيِّنُ لَا تَقْصُصْ رُءْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ ﴿٤٥﴾

qâla yâ bunayya lâ taqshush ru'yâka 'alâ ikhwatika fa yakîdû laka kaidâ, innasy-syaithâna lil-insâni 'aduwwum mubîn.

"(Remember) when Yusuf said to his father (Ya'qub), "O my father, I have indeed (dreamed) to see eleven stars, the sun, and the moon. I saw everyone bowing down to me."

"He (his father) said, "O my son, do not tell your dreams to your brothers, for they will deceive you very much. Indeed, Satan is a clear enemy to humanity."

These two verses show the relevance to the Value of Spiritual Transformation:

- Yusuf opens a dialogue with his father through a spiritual confession (dream), which signifies a deep emotional connection and trust between the child and the parent.

- Ya'qub responded wisely, not with a harsh prohibition, but with protective counsel that showed spiritual intuition and sensitivity to unseen dangers (hasad, ill intentions).
- This dialogue reflects mind-based character education, where the child's spiritual growth is greeted with guidance that is not restrained, but directs.

QS. Yusuf: 4–5 shows a father-son relationship based on trust, affection, and emotional guidance. Character education in this context occurs through psychological reading of children's dreams and providing advice that protects, rather than strictly prohibits.

4. Dialogue as a Medium for the Cultivation of Tauhid and Universal Values

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَبْنِي لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾

wa idz qâla luqmânu libnihî wa huwa ya'idhuhû yâ bunayya lâ tusyrik billâh, innasy-syirka ladhulmun 'adhîm

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالَهُ فِي غَامِزٍ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ ﴿١٤﴾

wa washshainal-insâna biwâlidaîh, hamalat-hu ummuhû wahnâ 'alâ wahniw wa fishâluhû fî 'âmaini anisykur lî wa liwâlidaîk, ilayyal-mashîr

وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٥﴾

wa in jâhadâka 'alâ an tusyrika bî mâ laisa laka bihî 'ilmun fa lâ tuthi'humâ wa shâhib-humâ fid-dun-yâ ma'rûfaw wattabi' sabîla man anâba ilayy, tsumma ilayya marji'ukum fa unabbi'ukum bimâ kuntum ta'malûn

يُبْنِي إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ حَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمُوتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾

yâ bunayya innahâ in taku mitsqâla habbatim min khardalin fa takun fî shakhratin au fis-samâwâti au fil-ardli ya'ti bihallâh, innallâha lathîfun khabîr

يُبْنِي أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَضِيزْ عَلَى مَا أَصَابَكَ مِنْ ذَلِكَ مِنْ عَرْمِ الْأُمُورِ ﴿١٧﴾

yâ bunayya aqimish-shalâta wa'mur bil-ma'rûfi wan-ha 'anil-mungkari washbir 'alâ mâ ashâbak, inna dzâlika min 'azmil-umûr

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٨﴾

wa lâ tusha'ir khaddaka lin-nâsi wa lâ tamsyi fil-ardli marahâ, innallâha lâ yuhibbu kulla mukhtâlin fakhûr

وَأَقْصِدْ فِي مَشْيِكَ وَاعْصِضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴿١٩﴾

waqshid fî masy-yika waghdludl min shautik, inna angkaral-ashwâti lashautul-hamîr

13 "(Remember) when Luqman said to his son, when he advised him, "O my son, do not associate with Allah! Indeed, associating (Allah) is indeed a great tyranny."

14 "We bequeath to man (to do good) to his parents. His mother had conceived him in a weakened state that was increasing, and weaned him in two years. (Our Will,) "Give thanks to Me and to your parents." Only to Me (You) Come Back."

15 "If both force you to associate Me with something you do not know, do not obey them, (but) associate with them in the world well and follow the path of the one who returns to Me. Then, to Me alone do you return, and I will tell you what you used to do."

16 "(Luqman said,) "O my son, if there is (an act) as heavy as a mustard seed and it is in the rock, in the sky, or on the earth, surely Allah will bring it (to be rewarded). Indeed, Allah is Gentle and Thorough."

17 "O my son, establish shalat and tell (people) to do what is righteous and prevent (them) from doing wrong, and be patient with what happens to you. Indeed, such is a matter that (must) be prioritized."

18 "Do not turn your face away from people (because of pride) and do not walk on this earth proudly. Indeed, Allah does not like anyone who is arrogant and very proud."

19 "Be proper in walking and soften your voice. Indeed, the worst voice is the voice of a donkey."

Some of the above verses have relevance to the Value of Tauhid and the Universal Value:

- Starting from the cultivation of monotheism (Tauhid) as the foundation of character (prohibition of sirik).
- Followed by the values of family morality, social responsibility, behavioral ethics, and personal spirituality.
- This dialogue forms a holistic character education framework: faith, charity, and morals.

QS. Luqman: 13–19 shows the transfer of Islam's main values to children, from monotheism (Tauhid) to social ethics, through a stratified and wise narrative. It is a form of integral character education that includes faith, morals, and social politeness.

5. Dialogue as a Critique of Ideology and Social Authority

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبْنَيْهِ أَرَزَّرَ اتَّخِذْ أَصْنَامًا آلِهَةً إِنِّي أَرَاكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ ﴿٧٤﴾

wa idz qâla ibrahîmu li'abîhi âzara a tattakhidzu ashnâman âlihah, innî arâka wa qaumaka fî dlalâlim mubîn

إِذْ قَالَ لِأَبْنَيْهِ يَا بَنِيَّ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿٧٥﴾

idz qâla li'abîhi yâ abati lima ta'budu mâ lâ yasma'u wa lâ yubshiru wa lâ yughnî 'angka syai'â

يَا بَنِيَّ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ﴿٧٦﴾

yâ abati innî qad jâ'anî minal-'ilmi mâ lam ya'tika fattabi'nî ahdika shirâthan sawiyyâ

يَا بَنِيَّ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ﴿٧٧﴾

yâ abati lâ ta'budisy-syaithân, innasy-syaithâna kâna lir-raḥmâni 'ashiyyâ

يَا بَنِيَّ إِنِّي أَخَافُ أَنْ يُمَسِّكَ عَذَابٌ مِّنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ﴿٧٨﴾

yâ abati innî akhâfu ay yamassaka 'adzâbum minar-raḥmâni fa takûna lisy-syaithâni waliyyâ

74 "(Remember) when Ibrahim said to his father, Azar, "Is it (quick) that you have made the idols gods? Indeed, I see you and your people in manifest error."

42 "When he (Ibrahim) said to his father, 'O my father, why do you worship something that you do not hear, do not see, and do not benefit you in the least?'

43 "O my Father, there has indeed come to me some knowledge that did not come to you. Follow me, and I will show you the straight path."

44 "O my Father, do not worship Satan! Indeed, Satan is very disobedient to God, the Most Merciful."

45 "O my Father, I am afraid that the punishment of the Most Merciful will befall you so that you will become a friend of Satan."

The above verses have relevance to Criticism of Ideology and Authority:

- Ibrahim questioned his father's ideological beliefs, representing a socially established belief system.
- This criticism was not delivered with a crude confrontation but with loving rhetoric, rationality, and an acknowledgment that he had acquired "new knowledge."
- This dialogue shows that children can be critical moral actors, even towards traditional authorities such as parents or society.

QS. Al-An'am: 74 and QS. Maryam: 42–45 contains a conversation between the Prophet Ibrahim and his father (his uncle) Azar, in which the son calls on his father to abandon idolatry. Character education in this context involves children's ethical courage and critical power against corrupt value systems without losing the respect and tenderness of language.

6. Dialogue as a Testament of Values and Continuity of Faith

وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يٰبَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿١٣٢﴾

wa washshâ bihâ ibrahîmu banîhi wa ya'qûb, yâ baniyya innallâhashthafâ lakumud-dîna fa lâ tamûtunna illâ wa antum muslimûn

"Ibrahim bequeathed it to his sons, and so did Ya'qub. "O my sons, surely Allah has chosen this religion for you. Do not die except in a Muslim state."

This verse has Relevance to the Value of the Will and the Continuity of Faith:

- This form of intergenerational dialogue, not just one-sided instruction, is expressed directly with children.
- It contains the meaning of historical-spiritual awareness, that education is not only about current values, but about the continuation of the mission of the faith of the family and the people.
- Integrating the elements of monotheism (Tauhid), identity, responsibility, and the integrity of life vision in character education.

QS. Al-Baqarah: 132 records the will of Prophet Ibrahim and Prophet Ya'qub to their children to remain in Islam until the end of life: "O my sons, verily Allah has chosen this religion for you, so do not die except in the state of Muslims." This dialogue represents the value of finality and continuity of faith as part of character education. This is not just a doctrinal teaching, but

also an affirmation of a vision of life that is inherited dialogically and full of generational responsibility.

Discussion

1. Reconstruction of Parenting Dialogue as a Character Education Model

The results of the study show that parenting dialogue in Qur'anic texts is not only instructive but also transformational. The conversation between the Prophet and their children featured a pedagogical relationship that was reflective, participatory, and based on spiritual awareness. This aligns with Thomas Lickona's ideas of moral knowing, feeling, and moral action, but extends them into monotheism and transcendental responsibility. Thus, character education in Islam can be reconstructed not only as the formation of ethical behavior, but also as a process of forming a dialogical and visionary awareness of faith.

2. Deconstruction of Normative Approaches in Islamic Education

This finding also criticizes Islam's approach to character education, which tends to be normative and one-way. This approach often emphasizes value adherence without providing room for reflection, discussion, and child participation. On the other hand, the prophetic dialogue in the Qur'an shows that character education can also be built from exemplary communication, not just from value narratives. This model dismantles the construction of the vertical parent-child relationship and replaces it with a dialogical relationship that listens to and respects each other.

3. Criticism of the Concept of Authority in Character Education

One important finding is that authority in character education does not always come from the age or position of parents. In the case of Prophet Ibrahim and his father (uncle) Azar (QS. Al-An'am and Maryam), children's moral position is stronger than that of parents. This dismantles the traditional assumption that education always comes from the elders. Character education in Islam, as illustrated in Ibrahim's dialogue, also provides a space for legitimacy for children as ethical subjects who can reprimand with wisdom. This is in line with the principle of critical pedagogy in the style of Freire (1970), where students can also be agents of reflection and change.

4. Conceptual Contributions: Transformative-Prophetic Character Education Models

This study contributes in the form of a transformative-prophetic character education model, which integrates the following values:

- Centrist Tauhid (QS. Luqman: 13): Luqman's dialogue with his son began with the affirmation of the value of monotheism as the most fundamental principle in Islamic character education. The prohibition of shirk is affirmed as the greatest form of tyranny, which shows that character formation rests not only on social morality but is rooted in spiritual awareness and a transcendental relationship with God. This value places character education as a process that is ethical, existential, and divine.
- Participatory Dialogue (QS As-Shaffat: 102): The communication between Prophet Ibrahim and Ismail shows a character education pattern that allows children to think, respond, and be actively involved in instilling values. Ibrahim did not unilaterally impose the divine will but opened up the space of the child's ethical consciousness by asking, "Then what do you think?" This pattern

represents the essence of prophetic education: not authoritative but transformative through the child's reflective participation.

- Historical Awareness (QS. Al-Baqarah: 132): The will of Prophet Ibrahim and Prophet Ya'qub to their children shows that character education also includes cultivating a historically sustainable spiritual identity. Education, from the perspective of the Qur'ani, is not just the cultivation of individual values but also a transgenerational effort to maintain the continuity of monotheism in family history. This awareness reinforces the historical dimension of character education, making it a long-term value project, rather than just a momentary behavior correction.
- Critical-Reflective (QS. Maryam: 42–47): The dialogue of the Prophet Ibrahim with his father Azar shows that character education also includes the formation of critical reasoning and moral courage in responding to erroneous value systems, even if they come from family authority. Ibrahim questions his father's beliefs with a reflective and rational approach, while maintaining politeness in communication. It is important to instill this value in contemporary character education so that children are not only passively obedient but also able to think independently and dare to voice the truth with morals.
- Preventive Ethics (QS. Hud: 42 – 43): The Prophet Noah showed that character education must remain in dialogue, even in critical times. He called on his son to get on board and not join the pagans. Despite being rejected, this dialogue became a form of preventive ethics full of spiritual responsibility and compassion.
- Spiritual Transformation (QS. Yusuf: 4–5): Yusuf confidently told Ya'qub his dream, and his father responded with wise counsel. This dialogue forms the basis of the spiritual relationship between parent and child, where the child's character is built through appreciation for inner experience and emotional guidance.

5. Academic and Practical Implications

The academic implication of this study is the need to redefine the concept of character education in Islamic studies. An approach oriented to internalization norms needs to be complemented by a dialogical-reflective approach based on primary sources. Practically, this model can inspire the development of a family-based Islamic education curriculum that teaches values and trains children to dialogue, argue, and actively build ethical awareness.

6. Limitations and Advanced Space

This study has limitations on the context of the source text, namely, the verses related to the Prophet's dialogue in the Qur'an. The text of the hadith or historical narrative has not been included comprehensively. In addition, this study has not been empirically compared with contemporary educational practices. In the future, this study can be expanded with an intertextual approach to hadith and an ethnographic exploration of how these dialogue values are translated in today's Muslim parenting practices.

Conclusion

This research aims to construct a model of children's character education based on Nabawiyah parenting dialogue with a library research approach. Based on thematic analysis of Qur'anic verses and academic literature, six forms of prophetic dialogue preserve important

pedagogical values: moral awareness, prevention of deviance, spiritual transformation, the cultivation of universal values, ideological criticism, and the inheritance of faith across generations. These findings directly answer research questions about how prophetic dialogue can be used as a conceptual basis for children's character education relevant to contemporary challenges.

The main contribution of this study lies in the reconstruction of the transformative-prophetic character education framework, which integrates the values of monotheism, participatory dialogue, historical awareness, and ethical courage in educational relations. Using philosophical hermeneutic approaches and critical paradigms, this study dismantles the dominance of normative-descriptive approaches in Islamic educational literature and offers a more reflective, dialogical, and contextual alternative. In the future, this approach can be developed by exploring hadith and contemporary parenting practices so that this concept is more applicable and adaptive to the dynamics of the times.

References

- Abdullah, M. (2018). *A Prophetic Pedagogical framework for Islamic schools*. 115(Icems 2017), 148–153. <https://doi.org/10.2991/icems-17.2018.29>
- Amri, S., Ismawati, T., & Armila. (2020). Studi Analisis Nilai Nilai Pendidikan Karakter Perspektif Syech Muhammad Khudhari Bek dalam Kitab Khulashah Nurul Yakin. *Attractive : Innovative Education Journal*, 2(2), 77–88.
- Aoda Alkubaisi, M. H., & Aghnian Mohamed, A. (2023). Methods of Education in the Noble Qur'an "Dialogue as a Model". *KnE Social Sciences*, 2023, 188–204. <https://doi.org/10.18502/kss.v8i6.13110>
- Aprillia, T. H., Masrof, A. H., Ahid, N., & Huda, S. (2023). Pesantren and Tradition (Study Of Ta'dzim Affiliates in Character Education Al-Ghazali and Thomas Lickona). *Edukasi Islami: Jurnal Pendidikan Islam*, 12(01), 49–70. <https://doi.org/10.30868/ei.v12i01.2738>
- Asman, A., Suyadi, S., & Huda, M. (2021). Character Education as Brain Education: Spiritual Neuroscience Studies in Islamic Education. *Jurnal Tarbiyatuna*, 12(2), 77–86. <https://doi.org/10.31603/tarbiyatuna.v12i2.4278>
- Bin Mukhtar, Z., Norazimah binti Mukhtar, & Azwan bin Harun. (2022). The Concept of Pedagogy in the Quran. *International Journal of Advanced Multidisciplinary*, 1(1), 66–72. <https://doi.org/10.38035/ijam.v1i1.40>
- CORNEJO PORTUGAL, I. (2022). Paulo Freire: la horizontalidad como desafío de la educación liberadora. *Chasqui. Revista Latinoamericana de Comunicación*, 1(151), 59–72. <https://doi.org/10.16921/chasqui.v1i151.4715>
- Cristina, M., Freitas, V. De, Convidada, P. A., & Convidada, P. A. (2011). *O primeiro estudo , intitulado " Representação e evolução do conceito Etnia na Classificação desenhados pelo documento electrónico ", analisou os impactos gerados pelo documento Abstract : In this paper we report the methodological relevant aspects observ.*
- Dalmeri, D. (2014). Pendidikan untuk Pengembangan Karakter (Telaah terhadap Gagasan Thomas Lickona dalam Educating For Character). *Al-Ulum*, 14(1), 271. <https://journal.iaingorontalo.ac.id/index.php/au/article/view/260>
- Delimanugari, D., & Sibawaihi, S. (2024). Character Education From The Perspective of Islamic Basic Education in Primary School (MI/SD). *As-Sibyan*, 7(1), 1–15.

- Elyunusi, M. J., Rusijono, R., & Izzati, U. A. (2022). Character Education of Students in Pondok Modern Darussalam (PMD) Gontor in Thomas Lickona Theory Perspective. *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme*, 4(2), 415–429. <https://doi.org/10.37680/scaffolding.v4i2.1622>
- Faizin, M., Aszhari, A., Amini, A. R., & APP, N. G. (2023). Urgensitas Pendidikan Islam Vis A Vis Pendidikan Barat Analisis Tantangan dan Harapan Perspektif Muhammad Iqbal. *Al-Idaroh: Jurnal Studi Manajemen Pendidikan Islam*, 7(1), 78–92.
- Fathurrahman, M. (2016). *Pendidikan karakter dalam perspektif pendidikan islam*. 4(1), 1–25. <https://doi.org/10.5281/E-JOURNAL.V4I1.188.G150>
- Fawaid, A., & Hasanah, R. (2022). Pendekatan Parenting Berbasis Al-Qur'an: Kajian Tematik Atas Ayat-Ayat Komunikasi Orang Tua Dan Anak Usia Madrasah Ibtidaiyah Dalam Qs Luqman Ayat 13-19. *Al-Madrasah: Jurnal Pendidikan Madrasah Ibtidaiyah*, 6(3), 962. <https://doi.org/10.35931/am.v6i3.1233>
- HM, H. M. A. (2014). Kisah Nabi Ibrahim dalam Al-Qur'an dan Relevansinya dengan Pendidikan Islam. *Ekspose*, 1.
- Ilmi, I., Wanayati, S., Hasanah, A., & Arifin, B. S. (2023). Islamic educational values as the core of character education. *EDUTECH: Journal of Education And Technology*, 7(2), 406–471.
- Kamaluddin, R. T., Sa'diyah, M., Ibdalsyah, I., & Bahrudin, E. (2024). Internalization of Character Education in Islamic Perspective and Its Implementation in Daily Life. *Formosa Journal of Multidisciplinary Research*, 3(11), 4029–4042.
- Kayan, M. F., & Kozikoğlu, İ. (2023). Critical pedagogy and its reflections to educational programs. *Vankulu Journal of Social Studies*, 11, 1–11.
- Khofifah, N., & Fawaid, A. (2022). ASPEK PEDAGOGIS KISAH PENYEMBELIHAN NABI ISMAIL AS DALAM PERSPEKTIF TAFSIR MAUDU'I ABDUL KARIM ZAIDAN. *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme*, 4(2), 197–209.
- Lapsley, D. K., & Power, F. C. (Eds.). (2005). Character psychology and character education. In *Character psychology and character education*. (pp. vi, 352–vi, 352). University of Notre Dame Press.
- Ma'zumi, M., Syihabudin, S., & Najmudin, N. (2019). PENDIDIKAN DALAM PERSPEKTIF AL-QUR'AN DAN AL-SUNNAH: Kajian Atas Istilah Tarbiyah, Taklim, Tadris, Ta'dib dan Tazkiyah. *TARBAWY: Indonesian Journal of Islamic Education*, 6(2), 193–209. <https://doi.org/10.17509/t.v6i2.21273>
- Mashalidis, S. (1999). *Socrates is Alive and Well! The Case for Dialogue and Critical Thinking in Values and Ethics Education* By. 11–25.
- Milsih, I. S., & Azizah, Z. B. N. (2022). The Prophet Ibrahim's Parenting Style in the Quran. *GENIUS Indonesian Journal of Early Childhood Education*, 3(1), 23–42. <https://doi.org/10.35719/gns.v3i1.77>
- MÖNGÜ, B. (2023). A critical reading of critical pedagogy: can education be a means for emancipation? *FLSF Felsefe ve Sosyal Bilimler Dergisi*, 35, 313–330. <https://doi.org/10.53844/flsf.1247324>
- Muhammad Ardiansyah, Didin Hafidhuddin, Endin Mujahidin, & Nirwan Syafrin. (2019). The

- concept of adâb by Syed Muhammad Naquib al-Attas and its relevance to education in Indonesia. *Ibn Khaldun Journal of Social Science*, 1(1), 53–63. <https://doi.org/10.32832/ikjss.v1i1>.
- Murjani. (2022). Konsep Pendidikan Menurut Al-Qur'an Hadis. *MUSHAF JOURNAL : Jurnal Ilmu Al Quran Dan Hadis*, 2(1), 13–22. <https://doi.org/10.62552/ejam.v2i2.46>
- Muyassaroh, S. N., Khikmah, A. N., Isnaini, S., & Nabila, P. A. (2020). RELEVANCE OF ISLAMIC EDUCATION IN THE FORMATION OF STUDENT CHARACTER. *Journal of Islam and Science*, 7(1), 9–12. <https://www.academia.edu/download/68388632/10449.pdf>
- Oesselmann, D., & À, P. F. (2021). *O TRABALHO EDUCATIVO COMO UM PROCESSO FUNDAMENTAIS DA*. 1–11.
- Piri, R., & Avarsin, S. M. (2022). Educational Philosophy of Islamic Hermeneutics and Its Application in Curriculum Studies. *DAYAH: Journal of Islamic Education*, 5(2), 150. <https://doi.org/10.22373/jie.v0i0.10317>
- Pongoh, D., Lumapow, H. R., Lengkong, J. S. J., Rotty, V. N. J., & Tuerah, I. J. C. (2022). Sumbangan Pemikiran Filsafat Pendidikan Paulo Freire Bagi Sistem Pendidikan Tinggi Indonesia. *Media (Jurnal Filsafat Dan Teologi)*, 3(1), 103–115. <https://doi.org/10.53396/media.v3i1.57>
- Purwati, P., Japar, M., Qomariyah, L., & Tentama, F. (2024). Moral knowing, moral feeling, and moral action in reflecting moral development of students in junior high school. *International Journal of Evaluation and Research in Education (IJERE)*, 13(3), 1602–1609.
- RUSMAN, H. R. (2023). Implikasi Pilar Humanisasi Pendidikan Profetik Dalam Pendidikan Karakter. *Jurnal Ilmiah Edukatif*, 8(2), 188–202. <https://doi.org/10.37567/jie.v8i2.1853>
- Samsul Bahri. (2017). Paradigma Pembelajaran Conditioning dalam Perspektif Pendidikan Islam Samsul Bahri. *Conditioning*, 12(2), 196–213.
- Sarwadi, S., & Nashihin, H. (2023). Character Education between The Western Context and Islamic Perspective. *Al Hikmah: Journal of Education*, 4(1), 1. <https://doi.org/10.54168/ahje.v4i1.146>
- Sassi, K. (2018). Ta'Dib As a Concept of Islamic Education Purification: Study on the Thoughts of Syed Muhammad Naquib Al-Attas. *Journal of Malay Islamic Studies*, 2(1), 1–14. <https://doi.org/10.19109/jmis.v2i1.2541>
- Semel, S. F., & Sadovnik, A. R. (2022). *Progressive Education Curriculum and Pedagogy*. Routledge.
- Sukardi, I. (2016). Character Education Based on Religious Values: an Islamic Perspective. *Ta'dib: Jurnal Pendidikan Islam*, 21(1), 41–58. <https://doi.org/10.19109/td.v21i1.744>
- Susanti, S. E. (2022). Konsep Pendidikan Karakter dalam Pemikiran Thomas Lickona “Strategi Pembentukan Karakter yang Baik.” *YASIN*, 2(5), 719–734.
- Syihabuddin. (2016). Prophetic Approach: Initiating an Alternative Pedagogic Theory. *Insan Cita: Journal of ISalmic Studies in Indonesia and Southeast Asia*, 1(2), 137–150. www.mindamas-journals.com/index.php/insancita
- Syouqina, R. D. (2022). Fungsi Pendidikan Agama Islam dalam Pembentukan Karakter Anak di

- Era Globalisasi. *Andragogi: Jurnal Diklat Teknis Pendidikan Dan Keagamaan*, 10(2), 225–232.
- Umam, M. K. (2018). Reconstruction of Integrative Islamic Education in The Transformative Profetical Education Framework. In Proceedings of Annual Conference for Muslim Scholars. *Jurnal Riset Entrepreneurship*, 1(2), 511–520.
- Villalobos, V. J., Márceles, V., & Ayala, T. (2013). EPISTEMOLOGÍA Y CIENCIA: LA HERMENÉUTICA FILOSÓFICA COMO CRÍTICA AL MÉTODO CIENTÍFICO. *Redhecs*, 1(1), 105–120.
- Viton, M. J. (2022). Legado y vigencia del pensamiento pedagógico de Paolo Freire para los compromisos de la tarea educativa del siglo XXI. *Saber Educar*, 31(2), 1–11.