

CHARACTER EDUCATION IN THE QUR'AN THROUGH AN ANONYMOUS DIALOGUE: A DIDACTIC COMMUNICATION STUDY OF PROPHET IBRAHIM AND HIS PEOPLE

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Abstract

Character education is a vital pillar in cultivating an ethical and integrity-driven civilization, particularly amidst an increasingly complex global moral crisis. The Qur'an, as a source of universal values, offers a distinctive approach to character education through prophetic narratives, one of which is the dialogue between Prophet Ibrahim and his people. This study aims to examine the structure of didactic communication within this dialogue and explore the embedded character education values. Employing a narrative literature review approach with content and thematic analysis, this research utilizes primary sources from Qur'anic verses and secondary sources including classical and modern exegesis, academic journals, and relevant scholarly books. The findings reveal that Prophet Ibrahim's dialogue embodies a communicative structure that is argumentative, persuasive, and educationally effective in fostering values such as monotheism, critical thinking, patience, moral steadfastness, and empathy. His communication strategy presents a Qur'anic pedagogical model that is dialogical and transformative, offering values highly relevant to contemporary educational challenges. This study contributes conceptually to the development of character education theory within the Islamic framework, while also proposing a model of didactic communication applicable to various educational contexts. Moreover, it opens avenues for further exploration of other prophetic narratives as a foundation for value-based education rooted in divine revelation.

Keywords: Character education, Qur'an, didactic communication, Prophet Ibrahim, dialogue

INTRODUCTION

Character education has become an essential need in shaping a civilization grounded in ethical values, particularly amidst the erosion of morality in both individual and institutional spheres due to globalization. Moral degradation manifested in corruption, violence, intolerance, and integrity crises within education is a growing concern both globally and nationally. In Indonesia, national integrity surveys have revealed weak implementation of honesty and responsibility across various sectors, including education. (Nur, 2022) In this context, the Qur'an as a source of timeless and universal values offers authentic and applicable lessons in character formation, particularly through the dialogical narratives of the Prophets. One prominent example is the dialogue between Prophet Ibrahim and his people, which reflects a model of didactic communication enriched with values of critical reasoning, rationality, and monotheistic devotion. (Budiono, 2019)

Although character education has become a popular discourse within contemporary Islamic education, studies specifically examining dialogical approaches in the Qur'an especially in the case of Prophet Ibrahim remain limited in depth. Most existing literature presents character values descriptively but does not sufficiently link them to didactic communication strategies in a da'wah context

that emphasizes reasoning and rational engagement. In fact, Prophet Ibrahim's dialogue exemplifies an educational method highly relevant to modern pedagogical approaches that emphasize participation and critical reflection. (Zaimudin, 2018) Therefore, this study seeks to address the academic-practical gap by integrating a textual understanding of the Qur'an with educational applications suited to contemporary Islamic pedagogy. (Ikhwan, 2019)

To bridge normative Qur'anic studies with educational science, this study applies Thomas Lickona's character education theory comprising moral knowing, moral feeling, and moral action as its primary conceptual framework. This is complemented by a thematic tafsir approach (*tafsir mawdhū'i*), which enables a structured synthesis of Qur'anic verses related to the dialogue between Prophet Ibrahim and his people, particularly QS. Al-An'am: 74-83 and QS. Al-Anbiya: 51-70. The study also draws upon theories of didactic communication in Islamic education (SartoAlSyarif and Manshur, 2017) to analyze the structure, form, and communicative strategies used to convey character-building values within Qur'anic dialogue. (Muhsinin, 2023)

Specifically, this study aims to (1) explore the didactic communication patterns used by Prophet Ibrahim in his dialogue with his people, and (2) analyze the character values conveyed through that dialogue, including monotheistic belief, critical thinking, moral steadfastness, and respectful communication. (Usman, 2020) The research questions posed are: What are the structure and strategies of Prophet Ibrahim's communication in his Qur'anic dialogue, and what character values can be derived from it? These questions are addressed through a literature-based approach using content and thematic analysis across authoritative sources. (Amrin, Rahmawati and Nur, 2023)

This article offers scholarly contributions in two main areas: first, it enhances the understanding of Qur'anic character education methods by focusing on prophetic dialogue a topic not yet extensively studied in a systematic way; (Ghassany and Firdaus, 2024) second, it provides a theoretical and practical foundation for developing a character education model relevant to contemporary Islamic education. (Muthoifin and Fajri, 2022) The novelty of this study lies in its integration of thematic tafsir and didactic communication theories to examine both the structure and substance of Prophet Ibrahim's dialogue not merely as a da'wah strategy, but as an effective pedagogical model for fostering rational and spiritual character development.

LITERATURE REVIEW

The concept of character education in the Islamic tradition is firmly rooted in the moral principles conveyed by the Qur'an. One of the central figures in Qur'anic narratives related to character formation is Prophet Ibrahim, whose story is rich with values such as monotheism, moral steadfastness, rationality, and ethical leadership. This study adopts Thomas Lickona's theory of character education, which emphasizes three core dimensions: moral knowing, moral feeling, and moral action as the foundation of holistic character development. (Ningsih and Ritonga, 2022) In the Islamic context, this theoretical model is integrated with the *tafsir*

mawdhū'ī (thematic interpretation) method, which enables a focused exploration of character values embedded within Qur'anic verses through specific themes such as Prophet Ibrahim's dialogue with his people.

Previous studies have addressed the relevance of Prophet Ibrahim's narrative in the realm of character education. For instance, Hidayatullah (2022) examined Ibrahim's leadership character in the context of developing superior human resources, highlighting his interpersonal communication skills, moral integrity, and social responsibility. (Hidayatullah, 2022) Similarly, Amrin et al. (2023) demonstrated that Ibrahim's educational methods encompassed communication, purification of the soul (*tazkiyah*), vision-setting, and the internalization of values such as faith, patience, and trust in God. (Amrin, Rahmawati and Nur, 2023) Budiono (2019) further emphasized that the educational dimension of Ibrahim's story remains highly relevant for addressing moral challenges in contemporary Muslim societies. (Budiono, 2019)

Despite their contributions, these studies reveal several gaps. Specifically, none have systematically linked Prophet Ibrahim's dialogue in the Qur'an with didactic communication as a model for contemporary character education. Most existing research tends to provide normative-descriptive interpretations of character values without critically examining the educational strategies and dialogical structures employed by the Prophet. (Zaimudin, 2018) This highlights a critical gap in both conceptual and practical terms that this study aims to address, especially in terms of integrating Qur'anic pedagogy with dialogical educational frameworks relevant to current Islamic schooling. (Ikhwan, 2019)

This article positions itself as a direct response to the aforementioned gap by constructing a model of Prophet Ibrahim's dialogue as a form of didactic communication that is both spiritual and rational. It argues that his prophetic style of communication is pedagogically significant and contextually applicable to modern character education. Through the integration of character education theory and a thematic exegesis of Qur'anic verses (QS. Al-An'am: 74–83 and QS. Al-Anbiya: 51–70), the study offers a comprehensive and structured conceptual framework. (Kencanawati and Rifai, 2021)

Methodologically, previous studies have predominantly employed qualitative literature reviews, utilizing interpretive and comparative approaches. For instance, Mizani (2017) explored pedagogical aspects of the communication between Prophet Ibrahim and his son Ismail, underscoring obedience and reflective dialogue as essential components of Islamic family communication. (Mizani, 2017) Amarullah and Edy (2023) applied a thematic method to examine Qur'anic verses related to Ibrahim's family education, particularly in response to the challenges posed by digital-era parenting. (Amarullah and Edy, 2023) Likewise, SartoAlSyarif and Manshur (2017) discussed prophetic educational methods—such as intuitive, dialogical, and contemplative approaches—as being adaptable to modern Islamic education settings. (SartoAlSyarif and Manshur, 2017)

Building on this literature, the present study synthesizes three conceptual foundations: (1) modern character education theory (Lickona) as a value

framework; (2) thematic Qur'anic exegesis as a methodological instrument for structured verse analysis; and (3) didactic communication theory in Islam as an analytical lens for exploring form, content, and strategies within Prophet Ibrahim's dialogue. This interdisciplinary construction not only transcends a purely theological-normative approach but also articulates Qur'anic values into contemporary Islamic educational praxis in a manner that is dialogical, rational, and reflective. (Munir and Maghfiroh, 2023)

METHOD

This study employed a qualitative approach based on a *narrative literature review*, aimed at exploring character education values in the Qur'anic dialogue between Prophet Ibrahim and his people. The *narrative review* strategy was chosen for its flexibility in synthesizing thematically and conceptually relevant literature, allowing the researcher to construct an interpretive understanding of didactic communication and character formation embedded in Qur'anic narratives. (Ferrari, 2015) This approach aligns with the study's objective of offering a contextualized, reflective, and in-depth exploration of Qur'anic texts related to prophetic dialogue and education.

The data sources comprised secondary literature, including classical and contemporary tafsir (e.g., *Tafsir Al-Mishbah*, *Tafsir Al-Azhar*, and *Fi Zilal al-Qur'an*), peer-reviewed journal articles, and academic books focusing on Qur'anic studies, character education, and didactic communication in Islam. Primary data were drawn from the Qur'anic verses specifically examined namely QS. Al-An'am: 74–83 and QS. Al-Anbiya: 51–70 that narrate Prophet Ibrahim's interaction with his people. Supplementary sources included recent academic publications discussing the concepts of prophetic communication (Mizani, 2017) and educational values in the Qur'an. (Ningsih and Ritonga, 2022)

Data collection was conducted through document analysis with a semi-systematic yet integrative literature search protocol. Searches were performed using academic engines such as Google Scholar, DOAJ, and journal databases indexed in Sinta and Scopus. Keywords included: *Qur'anic character education*, *didactic communication of Prophet Ibrahim*, *thematic interpretation of Ibrahim's dialogue*, and *Islamic education through prophetic dialogue*. The process adhered to principles of transparency and replicability in selecting credible and academically relevant literature. (Snyder, 2019)

Inclusion criteria for literature selection comprised: (1) publications from 2018 to 2024; (2) open-access sources; (3) articles directly addressing the themes of Prophet Ibrahim, character, or communication; and (4) works in either Indonesian or English. Exclusion criteria involved: (1) theological discussions unrelated to education or communication; (2) unindexed or non-peer-reviewed publications; and (3) non-academic opinion pieces. The selection process involved two stages – abstract screening and full-text appraisal – to ensure both thematic relevance and methodological quality. (Boell and Cecez-Kecmanovic, 2015)

The unit of analysis in this study was not individuals or groups but textual units within the Qur'an that contain Prophet Ibrahim's dialogues. These units were

segmented according to verse groupings and communicative context, interpreted using the thematic exegesis approach (*tafsir mawdhū'ī*). This method allows for tracing conceptual relationships across verses that may be dispersed throughout different surahs, enabling a coherent understanding of the communicative structure and strategy employed by Prophet Ibrahim in character transmission. (SartoAlSyarif and Manshur, 2017)

The data were analyzed using a combination of *content analysis* and *thematic analysis*. Content analysis was used to describe the narrative characteristics and dialogue structure of the selected verses, while thematic analysis was applied to group emerging character values such as courage, rationality, monotheism, and social compassion. This analysis followed a manual three-step process: initial coding, theme development, and narrative synthesis, following Braun and Clarke's framework for thematic qualitative research. (Braun and Clarke, 2006) The study also employed Zotero as a reference management tool for citation integration and bibliographic organization.

Through this methodology, the study aims to generate a comprehensive conceptual synthesis of character education values within Prophet Ibrahim's dialogue, (Amrin, Rahmawati and Nur, 2023) and to offer an analytical framework for Qur'anic communication models that are both pedagogically and contextually relevant to contemporary Islamic education. (Budiono, 2019)

RESULTS

The findings of this *narrative literature review* are structured through thematic synthesis based on a comprehensive selection of relevant academic publications concerning Prophet Ibrahim's dialogue in the Qur'an and its embedded character education values. The synthesis yielded four major thematic categories: (1) characteristics of the reviewed literature; (2) trends in character values extracted from the narrative of Ibrahim; (3) patterns of didactic communication found in Ibrahim's dialogue; and (4) thematic implications for contemporary Islamic education.

First, in terms of publication characteristics, the reviewed literature comprises journal articles published between 2018 and 2024, utilizing various approaches such as thematic tafsir, Qur'anic pedagogy, communication analysis, and educational philosophy. Most studies applied qualitative literature-based methods and used primary Qur'anic sources alongside authoritative exegeses including *Tafsir al-Misbah*, *Fi Zilal al-Qur'an*, and *Tafsir al-Azhar*. Hidayatullah (2022), for example, mapped the leadership character of Prophet Ibrahim in the context of human resource development, emphasizing communication, moral resilience, and social responsibility. (Hidayatullah, 2022)

Second, the synthesis indicates that the dominant character values conveyed in Ibrahim's narrative include monotheism (*tauhid*), patience, courage in critical thinking, honesty, responsibility, and empathy. Muthoifin and Fajri (2022) identified these values in QS. Ibrahim: 35–41 and QS. Maryam: 42–48, emphasizing steadfastness, care, responsibility, and moral integrity. (Muthoifin and Fajri, 2022) Other studies highlighted that character education grounded in *hiwar* (dialogue)

and *ibrah* (reflection) is central to the prophetic mission of Ibrahim, especially in cultivating strong theological and ethical values. (Ulfa, Abdussalam and Surahman, 2018)

Third, the pattern of didactic communication in Prophet Ibrahim's dialogue reveals a model that is argumentative, persuasive, and humanistic. Syayfi et al. (2023) highlighted the use of wisdom (*hikmah*), gentle language, and audience-oriented engagement in Ibrahim's da'wah, particularly in QS. Maryam: 41-50. (Syayfi, Huda and Rahmi, 2023) Kencanawati and Rifai (2021) identified two communicative patterns in QS. Ash-Shaffat: 102, monologic communication from God to Prophet Ibrahim and persuasive dialogic interaction between Ibrahim and his son Ismail, both reflecting educational communication built on trust and emotional connection. (Kencanawati and Rifai, 2021)

Fourth, the reviewed literature emphasizes that Prophet Ibrahim's educational approach carries direct implications for contemporary Islamic educational practices, particularly in character-based learning models. Fauziah and Abdussalam (2022) argued that the interaction in QS. Ash-Shaffat: 102 reflects democratic, respectful, and exemplary values ideal for teacher-student relationships in Islamic pedagogy. (Fauziah and Abdussalam, 2022) Surasman (2024) further suggested that Prophet Ibrahim's traits such as courage, reason, and honesty to serve as foundational values for early childhood education, shaping morally strong generations. (Surasman, 2024)

Overall, the literature reviewed affirms that the narrative of Prophet Ibrahim not only contains educational character values but also exhibits a pedagogical structure that is systematic and applicable. Amarullah and Edy (2023) stated that Prophet Ibrahim's family education model comprises elements of monotheistic instruction and moral development through prayer, open communication, and consistent role modeling. (Amarullah and Edy, 2023) Siregar (2023) added that Ibrahim's dialogical and compassionate parenting, as interpreted in *Tafsir Al-Azhar*, nurtures independence, faith, and moral awareness in Islamic family education. (Siregar, 2023)

DISCUSSION

The findings of this study reinforce the central position of Prophet Ibrahim's dialogue in the Qur'an as a model of didactic communication that not only conveys theological principles, but also embodies educational strategies that are rational, persuasive, and contextually adaptable. This confirms the research objective to uncover the communicative structure and pedagogical values within the dialogue between Prophet Ibrahim and his people. These dialogues, as documented in QS. Al-An'am: 74-83 and QS. Al-Anbiya: 51-70, exemplify how the Prophet employed structured, audience-sensitive rhetoric to instill values of monotheism, critical thinking, and moral responsibility. (Budiono, 2019)

When analyzed through the lens of Thomas Lickona's character education theory, these dialogues demonstrate Prophet Ibrahim's embodiment of *moral knowing* through reasoned argumentation, *moral feeling* through empathy and emotional intelligence, and *moral action* through steadfast and exemplary behavior.

These findings are consistent with prior studies that explored the integration of spiritual and rational elements in Qur'anic communication models. (Zaimudin, 2018) Additionally, the application of the *tafsir mawdu'i* method provided a coherent thematic framework for understanding the interrelation of Ibrahim's dialogues across various surahs.

Several studies share converging conclusions, such as those by Muthoifin and Fajri (2022), who emphasized the educational function of Ibrahim's narrative in cultivating values of obedience, firmness, tolerance, and honesty within a family and communal context. (Muthoifin and Fajri, 2022) Likewise, Syayfi et al. (2023) revealed that Ibrahim's rhetorical methods were founded on gentleness, relevance, and wisdom, which aligns with Islamic communication ethics in da'wah and education. (Syayfi, Huda and Rahmi, 2023) However, this article contributes a deeper conceptualization by explicitly linking these communicative traits with modern pedagogical constructs and proposing a structured model of Qur'anic didactic communication.

The scholarly contribution of this study lies in its formulation of a dialogical pedagogical model rooted in Qur'anic narrative. This model frames the dialogue of Prophet Ibrahim as a didactic structure comprising context-based initiation, rational reasoning, moral exemplification, and emotionally intelligent closure. By doing so, it offers an alternative to traditional Islamic pedagogy, which often leans toward didactic monologues, and instead encourages interactive and value-driven learning. This conceptual model could enrich curriculum development in Islamic educational institutions that seek to integrate Qur'anic values with participatory learning approaches. (Hidayatullah, 2022)

Despite its conceptual strength, this study acknowledges several limitations. Firstly, the analysis focuses narrowly on two Qur'anic passages, without exploring Ibrahim's other interactions found in Surah Maryam or Surah Ash-Shaffat, which could further diversify the communicative strategies observed. Secondly, as a literature-based study, it lacks empirical validation in actual educational settings. While the conceptual synthesis is rich, field-based testing would be necessary to determine its practical efficacy in classroom pedagogy. (Fauziah and Abdussalam, 2022)

Future research should consider applying this model through experimental designs or action research in Islamic educational institutions. It would be valuable to examine how the dialogical elements found in Prophet Ibrahim's communication style influence students' critical thinking, moral reasoning, and spiritual awareness. (Siregar, 2023) Moreover, further exploration of other prophetic dialogues such as those of Prophet Musa, Prophet Nuh, or Prophet Yusuf could yield additional models of Qur'anic didactic communication that reflect varied social and pedagogical contexts.

Table 1. Thematic Synthesis of Findings from the Literature Review

Thematic Category	Key Findings	Implications
1. Nature of the Reviewed Literature	Sources include Qur'anic verses (QS. Al-An'am: 74-83; QS. Al-Anbiya: 51-70), classical and modern tafsir, and peer-reviewed journal articles (2018-2024).	Establishes a scholarly foundation for interpreting Ibrahim's dialogue from educational perspectives.
2. Character Values Identified	Core values include <i>tawhid</i> (monotheism), critical thinking, honesty, patience, moral courage, responsibility, and empathy.	These values can be integrated into character education curricula in Islamic schools.
3. Didactic Communication Patterns	Dialogue characterized by logical reasoning, persuasive methods, respectful tone, contextual relevance, and emotionally intelligent delivery.	Serves as a prophetic model for Islamic didactic communication in pedagogy and da'wah.
4. Thematic and Pedagogical Relevance	Dialogue reflects reflective pedagogy, spiritual rationality, and moral education through dialogical interaction.	Aligns with participatory and value-based learning models in contemporary Islamic education.
5. Structural Components of the Dialogue	Includes (a) contextual initiation, (b) theological-rational argumentation, (c) moral exemplification, and (d) closure with reflection or invocation.	Offers a transferable structure for Qur'an-based character education across formal and informal settings.
6. Trends in Methodological Approaches	Dominant use of <i>tafsir mawdhū'i</i> , narrative analysis, and pedagogical interpretation in Islamic education research.	Supports interdisciplinary approaches combining Qur'anic exegesis and educational theory.
7. Research Gaps Identified	Few studies explicitly examine Ibrahim's dialogue as a structured educational communication model; limited field-based validation.	Highlights the need for empirical implementation and further exploration of other prophetic dialogues.

CONCLUSION

This study concludes that the dialogue between Prophet Ibrahim and his people in the Qur'an represents a form of didactic communication that is not only theological in substance but also educationally structured and rhetorically strategic. Through thematic analysis of QS. Al-An'am: 74-83 and QS. Al-Anbiya: 51-70, the dialogue demonstrates Ibrahim's capacity to convey character-building values such as monotheism, critical reasoning, moral integrity, patience, and empathy through rational and reflective discourse. The patterns of his communication rooted in argumentation, gentle persuasion, and contextual sensitivity as illustrate a Qur'anic pedagogical model that is profoundly relevant to contemporary character education. These findings affirm the research objective by revealing how the structure and strategy of Ibrahim's dialogue can serve as a model for educational communication grounded in both spirituality and reason.

Theoretically, this article contributes to the integration of Qur'anic studies, Islamic education, and character education by constructing a conceptual framework that positions prophetic dialogue as a pedagogical tool. By combining the principles of thematic exegesis with modern theories of didactic communication and moral development, the study offers an alternative educational approach that is both Qur'anically rooted and pedagogically sound. Practically, the findings provide a foundation for educators and curriculum developers to design character-based learning models inspired by Qur'anic narratives, particularly those emphasizing reflective dialogue, emotional intelligence, and value-driven interaction in teaching and learning environments.

Future studies are encouraged to expand this framework by examining other prophetic narratives in the Qur'an and assessing the applicability of these communication models in real-world educational contexts. Action research conducted in schools, madrasas, or Islamic education institutions may provide empirical insights into how Qur'anic dialogical models can foster moral reasoning and spiritual growth among students. This could further support the development of Qur'an-based educational methodologies that integrate ethical, rational, and dialogical dimensions in nurturing future generations.

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