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## Educational Dialogue of Prophet Ibrahim As with Prophet Ismail As in the Quran (Study Analysis of Qs As- Shaffat: 100-110)

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### ABSTRACT

This study aims to analyze: 1) the pattern of educational dialogue between Prophet Ibrahim As and Prophet Ismail As in QS As-Shaffat: 100-110, 2) How is the educational dialogue between Prophet Ibrahim As and Prophet Ismail As in QS As-Shaffat: 100- 110, and 3) the relevance of the educational dialogue between Prophet Ibrahim As and Prophet Ismail As in QS As-Shaffat with current family education. This study applies descriptive qualitative, in which the data collected qualitatively will be described through the study of revelation, while the research uses the *maudhu'i* interpretation method. in assessing the value of Islamic education in QS As -Shaffat this is what is right and appropriate. The study results show that: 1) The interaction pattern found in QS Ash-Shaffat verse 100 is a one-way pattern, where the communicator sends a message to the communicant in a dialogue. The educational dialogue pattern in QS As-Shaffat: 102 is said to be a two-way dialogue pattern (parent-child-parent pattern). In the two-way dialogue pattern, parents act as givers of action or recipients of the action. 2) The Main Educative Dialogue of Prophet Ibrahim As with Prophet Ismail As in QS As-Shaffat: 100-110 contains the purpose of education, educational materials, educational methods, educators with all their competencies, students, students with their academic ethics, and awards/ *rewards*. 3) The relevance of the educational dialogue between Prophet Ibrahim As and Prophet Ismail As in QS As-Shaffat: 100-110 with Current family education parents can build character when having dialogue with children, and the importance of parents in choosing the right language and communication techniques for children so that an efficient educational dialogue is established.

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## INTRODUCTION

There is a great story in the Qur'an which will be the subject of study in this research, namely about the educational interaction of fathers and children, both of whom are prophets of Allah SWT. Khofifah and Fawaid (2022) have examined the story of Prophet Ibrahim and Prophet Ismail in the discussion of the science of interpretation, outlining verses related to the story of Prophet Abraham and Prophet Ismail which focus on the love of a father for his child. Another study was conducted by Mimpaokina (2023), discussing participatory communication patterns. This study tries to explore the story of Prophet Ibrahim and Prophet Ismail as figures of pedagogical education based on Abdul Karim Zaidan's perspective. The main focus of this study is on the pedagogic method and educational values of the story of the slaughter of the prophet Ismail. By using Maudhu'i Tafsir analysis and narrative approach with the main source book *al-Mustafād Min Qāsās al-Qur'an Surah Ash-Shaffat: 99-111*.

The values of Islamic education in Abdul Karim Zaidan's pedagogy include teaching methods, dialogue, exemplary, and materials on obedience and chastity, politeness, and sincerity. Thus, the results of the study show that the first goals of education are: humanization, the formation of Kamil people, and moral development. Second, educational values as a guide for parents in Abdul Karim Zaidan's educational perspective are: 1) Submission to Allah's Commands, 2) A good example for Muslim youth and children, 3) Obey Allah's commands, 4) Allah's temptation to His faithful servants, 5) Islamic morals, and 6) Fulfillment of family rights.

Man is a social creature. In The relationship between humans as social beings contains a purpose that man however Also No can regardless from individual who one with another individual. By nature, humans will always live together and will be interconnected it will take place in a variety of ways forms of situations, and dialogue (Sardiman: 1996). The human tendency to relate to will always give birth to two-way

dialogue communication through language that contains action and deeds. Because there is action and reaction, in this kind of lifeany interaction happen. Because That interaction will happen when there is a connection leading back between two or more people (Djamarah: 2005)

Trend man For relate will always give birth to two-way communication through language that contains actions and actions. Because there is action and reaction, this is the kind of interaction in life that happen. Because of that interaction will occur when there is a reciprocal relationship between two people or more (Djamarah: 2005). Thus the activities of human life will always be accompanied by process interaction or communication, Good interaction with the natural environment, interaction with each other, and interaction with his god, Good That intentional or not intentional.

In fact content And meaning Al-Qur'an is most complete And perfect. No There is something that which forgotten from the Qur'an. Based on this position, it can be ascertained that the mission or meaning of the Qur'an is very deep, thorough, and widespread and covers various matters And problems both supernatural and real. It's not all mentioned explicitly. Many things and problems are revealed implicitly. In the Al-Qur'an aspect knowledge And education, 89 is explained in a manner detail. Because The Qur'an is not a book of Science or an encyclopedia. Al-Qur'an only describes in a manner global (summary) And the task is human For deciphering it, find and refine its detailed specifications from sciences (Thalhas: 2008).

Many stories in the Qur'an are closely related to education Because is an interaction that contains educational elements inside. (Bali: 2020). However thereby, No all interaction can say process interaction is educative, except especially formerly in taking note o f a number of terms and factors essential parts of the educational interaction process. As for interaction can call interaction educative (Mollah: 2015), as view Winarno Surahmad own a number of element base;

1. Material (material) Which is a content process
2. Objective Which clear Which will be achieved,
3. Student (child educate) Which active experience
4. Teacher (educator) Who carries out,
5. Method certain to reach the objective
6. Process interaction the going on in bond situational
7. Tool education.

Thereby clear that something a story can say related to education if in process interaction There is on the story there is; objective education, educator, child educate, method, situation education, material or materials provided in the educational process, and educational tools (Nasution, 2017).

Writer trying to study the Qur'an from stories Which There is in inside with take model interaction education Which applied in trip story educate person told in Al-Qur'an. Besides that Also 'postulate' become the base of the study, ie Al-Qur'an which in it has content contextual to Which secret needs to be studied. Al-Qur'an No become something Which passive but Which passive is Which No study it. Interaction Education in Al-Qur'an is formulated from payload material taught by each perpetrator education in the interaction with the child he taught.

At least, from treasury Which was exposed through example interaction education Which was done by para Our predecessors in the Qur'an become role models for educators and children he taught That Alone. Because education That Alone has to try help the essence of man For reach maturity, ie become a man His own emotional integrity, and intellect in deed (Siregar: 2017).

Observing this reality and more specifically the author really wants to try to discuss a more deep dialogue concept Educative between Prophet Ibrahim and Prophet Ismail as found in two letters contained in the Al-Qur'an sura as-Shaffat; 10 0 -1 10. the relevance, base philosophical education child excavated from the source of Islam, especially the Qur'an, contributes to educational interactions and

provides enlightenment through the spiritual empowerment of students as well as morality, both personal and social, what is more important is shaping children learn to be human camil (Nuryanto and Badaruddin: 2019).

Here, the author wants to tell the stories that are inside Al-Qur'an related to the previous story. the story of the prophet Ibrahim and his son the prophet Ismail, which has meaning very deep to instill the foundation of monotheism. Therefore, in writing this thesis, the writer will focus and concentrate specifically on studying and analyzing the " Educative Dialogue of Prophet Ibrahim As with Prophet Ismail As."

## LITERATURE REVIEW

### Definition of Educative Dialogue

Dialogue, which in Arabic is called *al-muhawarah/hiwar*, has been used by people since the time of the Greeks. In the Al-Qur'an there are three verses that use the word *al-muhawarah*, namely in sura al-Kahf verses 34 and 37, sura al-Muj is verse 1. The verse contained in surah al-Kahfi regarding the dialogue of a garden owner with a friend who does not have much wealth such as garden owners, namely:

Meaning: "*His (believing) friend said to him while he was conversing with him: "Do you disbelieve in him (God) who created you from dust, then from a drop of semen, then He made you a perfect man? (QS Al-Kahf: 37)*"

The hiwar method is a conversation that goes back and forth between two or more parties through questions and answers on a topic that leads to a goal. This conversation can be a direct dialogue and involve both parties actively, or it could be that only one party is active, while the other party only responds with all his feelings, appreciation and personality.

Hiwar has a deep impact on the speaker as well as the listener. This is due to several reasons, namely: First. The dialogue takes place dynamically because both parties are directly involved in the talks; not boring. Both parties pay attention to each other. If you don't pay attention, you certainly can't follow the other party's way of thinking. The truth or

error of each can be known and responded to on the spot. New topics are often found in such conversations. The way this method works is like free discussion, but the teacher directs the conversation towards a certain goal.

Second. The listener is interested in continuing to follow the conversation, because he wants to know the conclusion. Followed with full attention, not bored and full of enthusiasm.

Third. This method can evoke feelings and create an impression in the soul, which helps direct someone to find their own conclusions. Fourth. If hiwar is done well, fulfilling Islamic moral guidelines, then the way of dialogue and the attitude of the people involved will be influencing participants, thus leaving influences in the form of moral education, attitudes in speaking, respecting the opinions of others, and so on.

Dialogue method or often called question and answer, is the conversation between two or more people, in The discussion has a specific purpose and topic. The dialogue method seeks to connect one's thoughts with other people, and has benefits for the actor and the listener. This description gives the meaning that dialogue is carried out by someone with other people, whether heard directly or through reading (Djamarah: 2014).

Dialogue or communication has many functions. One of them is the educative function or educational function. In learning, a teacher has a role as an *explainer* or explanation provider. The teacher's ability to explain material in a systematic, orderly, clear, attention-grabbing, and in accordance with the basic competencies to be achieved will be able to help students in understanding the lesson well, so it will improve students' respect and trust in teachers (Suyono and Hariyanto, 2014).

Educational dialogue is a dialogue that takes place in a bond for objective education and teaching. Dialogue educative is actually reciprocal communication between one party to another other, Already contains certain ie For achieving goals (in learning activities means to achieve goals Study).

The dialogue that is said to be an educative dialogue, if it is conscious has a goal to educate, to deliver students toward his maturity. Activity communication for self manis an essential part of his life. If connected with the term pray educative Actually communication lead come back between party Which One with party Which other, already contain certain purposes, not all forms and activities of deep interaction something life going on in atmosphere dialog educative, which designed for a specific purpose. Likewise, of course, relationships between Teacher and student, child fruit with the leader, between laborer with the leader as well as others (Musayadah and Mu'afiah: 2016).

### **Identification of Teacher and Student Educative Interactions**

Characteristics of interaction in the teacher, in general, is often referred to as educative interaction. The characteristics of teacher-student interaction include:

1. There is a goal that is the focus of achievement so that students develop. Students become the center of attention and are an important element of support interaction.
2. Planned interaction, the interaction that is built between the teacher and students requires measurable and planned practical steps to achieve the goal, with the design of interaction procedures that are different.
3. Special presentation of the material, the design of the material is modified in such a way as to match the other components of the teaching component, and the material is prepared, of course, prior to the implementation of the interaction process between the teacher and student.
4. Student activities are characterized specifically, as a result, students must have an absolute requirement to interact in teaching and learning. The teaching and learning process will be hampered if the components of two individual students and the teacher become passive in interacting.
5. The teacher acts as a guide, motivating them to face mutually beneficial

interactions. The teacher is prepared to act as a mediator in certain situations that are seen by students. position teacher as the interaction leader.

6. Discipline is needed, discipline is a pattern of behavior that is regulated so that the teaching and learning process becomes effective according to judgments consciously adhered to by teachers and students. So the steps are carried out according to a predetermined procedure. Deviation from the procedure is an indication of a violation of discipline.
7. There is a time limit, it is necessary in achieving the goal of education in an advanced system, the boundaries set are the main characteristics that cannot be abandoned. In achieving the goal it takes a commitment of time in order to effectively achieve the goal.
8. There is an evaluation carried out to determine the achievement of predetermined learning objectives (Djamarah and Zain: 2002).

The same opinion came from Muftah Al-Huda explaining that the characteristics of interaction are processes that involve planning, in the process of organizing teaching and learning which is differentiated according to objectives. There are special subjects, student activities, and teachers who act as coaches, in this case, interactions require discipline, time, and evaluation.

### **Forms of Teacher and Student Educative Interaction**

There are several patterns of interaction between teachers and students in the teaching-learning process carried out between teachers and students, including:

1. Interaction pattern, where the teacher communicates as a benchmark for students. Patterns with a one-way communication model are usually enabled for teachers when the teaching and learning process takes place using lectures as a method. This pattern is like feeding or the teacher feeding students. The implementation of this type of

interaction is that the teacher plays an important role, the teacher, in this case, becomes an active individual, and the focus of the interaction is on the teacher. The teacher is considered the source of everything by students regarding what is needed by students, so the teacher is often positioned as the absolute truth in school.

2. Two-way interaction pattern ( teacher-student-teacher), there is active interaction from students to teachers. But there is no interaction between students. Generally, interactions with patterns like this use a question-and-answer method. Questions and answers took place after the material was explained. The teacher's position as a source of learning, even though it is not absolutely the teacher's task, in this case, is to actively ask a number of questions to students, with the intention of generating initiatives to solve the problem. The teacher stimulates students to react. Thus, there is interaction between the teacher and students. There is a reciprocal relationship between the teacher and students (Roestiyah: 1994).
3. Interaction pattern (teacher-student, this pattern can be said to be a maximum interaction because it facilitates space for students to actively discuss one another in the interaction of various directions. In this interaction students face problems, students solve their own problems, and the results of student discussions with the teacher are then consulted. So self-interaction like this, students get experience from their friends.
4. Interaction with a circular form, where each individual student has a turn to express opinions, and or answer questions, but in this case, it is not permissible to debate, or answer questions before each individual has had a turn (Roestiyah: 1994).

### **METHODS**

This study applies descriptive qualitative, in which the data collected

qualitatively will be described through the study of revelation (Moleong: 2011). The study of revelation is part of the literature study. This research uses qualitative descriptive analysis to analyze the verses of the Qur'an in surah As-Shaffat, where the verses in this sura are related to the interpretation research methodology.

Sources of data in this study were taken from primary data sources and secondary. The primary data source is the acquisition of research data direct and genuine. For primary sources in this study, the researcher involved Al-Qur'an and Hadith as the main source of his research. While the secondary sources the researcher collected several works from commentary books written by Tafsir al-Azhar, the work of Buya Hamka, the book by Tafsir al-Mishbah commentary, written by Muhammad Quraish Shihab and the book by Tafsir Ibnu Katsir, the interpretation of al-Qurthubi and other books, and journals relevant to this research.

## RESULTS AND DISCUSSION

### **Educative Dialogue Pattern of Prophet Ibrahim As with Prophet Ismail As in QS As-Shaffat: 100-110**

In the Complete Indonesian Dictionary, M. Ali states that a pattern is an image made as an example/model. If it is associated with patterns of interaction form in the process of interaction. An interaction that has educational value in the world of education or what is called educational interaction, is an example of an interaction pattern in the case of a teacher dealing with his students who are a group of people in the class (M. Ali: 2006).

Educational dialogue is welcoming communication between parents and children. Dialogue that can be said to have an educational element in it is when the parents consciously aim to instill the norms and values of maturity in their children. The teaching and learning process is a process of dialog activity between two human elements, such as parents as the teaching party and children as the learning party, and children as the main subject (Primarni et al., 2022). The teaching and learning process is a process of

dialogue between two elements, namely parents and children.

There are several patterns of educative dialogue between teachers and students in the learning process, (Suriyani: 2017), among them are:

1. Interaction pattern, where the teacher communicates as a benchmark for students. Patterns with a one-way communication model are usually enabled for teachers when the teaching and learning process takes place using lectures as a method. This pattern is like feeding or the teacher feeding students. The implementation of this type of interaction is that the teacher plays an important role, the teacher, in this case, becomes an active individual, and the focus of the interaction is on the teacher. The teacher is considered the source of everything by students regarding what is needed by students, so the teacher is often positioned as the absolute truth in school.
2. Two-way interaction pattern (teacher-student-teacher), there is active interaction from students to teachers. But there is no interaction between students. In this type of interaction, the teacher plays a role as a source of knowledge and invites students to be active. The teacher poses a problem to students, so students can take the initiative to solve the problem. The teacher introduces actions that motivate students to interact. So there is an interaction between the teacher and students. There is a reciprocal relationship between teachers and students (Roestiyah: 1994).
3. Interaction pattern (teacher-student, this pattern can be said to be a maximum interaction because it facilitates space for students to actively discuss one another in the interaction of various directions. In this interaction students face problems, students solve their own problems, and the results of student discussions with the teacher are then consulted. So self-interaction like this, students get experience from their

friends.

4. Interaction with a circular form, where each individual student has a turn to express opinions, and or answer questions, but in this case, it is not permissible to debate or answer questions before each individual has had a turn (Roestiyah: 1994).

The pattern of educational dialogue is found in QS Ash-Shaffat verse 100 which reads as follows:

Sura As-Saaffaat 37: 100

It means: "O my Lord, grant me (a child) who is of the pious."

The pattern of interaction found in QS Ash-Shaffat verse 100 is a one-way pattern, in where is the communicator sends messages to the communicant in a dialogue. Patterns with a one-way model have usually enabled communicators to communicants when the teaching and learning process takes place using lectures as a method. However, in QS Ash-Shaffat verse 100, there was a one-way dialogue between Prophet Ibrahim and Allah SWT, where Prophet Ibrahim said "O my Lord, grant me (a child) who is a pious person". From the words of Prophet Ibrahim, he asked and hoped that Allah SWT would give him a pious child. This type of pattern is called a one-way pattern because Prophet Ibrahim gave a statement in the form of a request, and did not ask a question so Allah SWT did not directly answer Prophet Abraham's statement.

Then the pattern of further educational dialogue is found in QS Ash-Shaffat verse 102 which reads as follows:

Sura As-Saaffaat 37: 102

Meaning: " *So when the child reached (the age of being able to) try with Ibrahim, Abraham said: "O my son, I saw in a dream that I slaughtered you. So think about what you think!" he replied: "O my father, do what you are commanded; God willing, you will find me, including those who are patient."*

Patterns of educational dialogue in QS As-Shaffat: 102 This is said to be a two-way dialogue pattern (parent-child-parent pattern).

In the two-way dialogue pattern, parents act as givers of action or recipients of the action. In verse 102 there is a dialogue between Prophet Ibrahim and Prophet Ismail. Prophet Ibrahim said: "O my son. Indeed, I saw in a dream that I slaughtered you. So think about what you think!" Then the Prophet Ismail replied: "O my father, do what you are told; God willing, you will find me. Including those who are patient. Likewise, children can be the recipient of the action or the giver of the action. Between parents and children, there will be dialogue. There is feedback. (*feedback*) for parents, there is no dialogue between children.

In this type of dialogue pattern, each child plays a role in in a teaching and learning process like this, parents will direct and guide children in the learning process. Thus, the dialogue of teaching and learning takes place reciprocally. Children can receive lessons from parents and gain experience from other children. Activities like this create a dialogue between parents and children.

### **Main Points of the Educative Dialogue of Prophet Ibrahim As. with Prophet Ismail As. in QS As-Shaffat: 100-110**

Dialogue or communication between parents and children is one of the keys to a two-way dialogue between parents and children and vice versa. Most conflicts arise between parents and children as the result of a lack of intensity in communication between the two parties, where the trigger is usually on the part of the parents who may be due to their busy schedules so they rarely communicate with their children (Inah: 2015).

One of the verses of the Qur'an that tells the dialogue of the Prophet Ibrahim as. with his son the prophet Ismail as. is found in surah Ash-Shaffat verse 102.

The verse above is very popular and is almost always a reference for preachers, especially during the prayer sermons on the Eid al-Adha/Eid al-qurban holidays. The verse provides an example of obedience to Allah, trust, and patience. Both by people who are old and who are still young. Psychological quality, personal maturity, and strong faith of Prophet Ismail as. Of course, it didn't come

suddenly, there was a process that formed it, and in the Al-Quran the story of the prophet Abraham is illustrated. with the prophet Ismail.

Slaughter events that require strong faith, without being based on the faith that Ibrahim had, surely this would not apply incident Which becomes base for people Islam To carry out Worship Sacrifice every year. Ishmael Also showed the firmness of his faith in Ibrahim so that he could say, " *O my father, do what Allah SWT has commanded, surely you will find me a patient, people* ". One's speech children who are educated with faith values from childhood will be able to make Abraham's own attitude Which Istiqamah to order God Almighty

Element base the during this normally positioned as a combination between factor theoretical and practical which bring up belief in activity education to man, by man, aim develop humanity. It is from this basic element that we will discuss the concept of educational dialogue in detail in stories in the Qur'an. (sutrisno et al., 2023)

Order slaughter is very related to the right life personal Ishmael. Carry out orders That No just involveemotional readiness, but also spiritual steadiness, in other words, full of faith. Readiness is emotionally expressed with form obstinacy and patience which are based on faith and obedience to God.

Matter This means behind the material slaughter, it is materially education-related, that is an aspect of faith and emotions. In aspect faith implicitly *means* a test of obedience to Allah's commandments and though make life a bet. In stages o f This, Ishmael has shown dedication Which tall with totality readiness emotions, so that pass from danger to death.

Order slaughter is very related to the right life personal Ishmael. Carry out orders That No just involvesemotional readiness, but also spiritual stability (faith). At stages This, Ishmael has shown dedication Which is tall with totality readiness emotional to carry out the procession of slaughter/sacrifice.

The attitude showed by Prophet Ishmael US shows him as a child of him spiritual perfection and physical, shining He No think

Again when his father Abraham want to slaughter him to reject his father's wishes. Their beliefand their piety to Allah SWT are not in doubt. He is sure what Allah commanded his father there must be a big purpose in coming back from that event.

Ismail's attitude, that is, his patience is associated with the will of Allah, while welcoming in advance His will, showing how high morals and courtesy of the child to Allah SWT. Then no one can doubt, that Far before the incident This sure the Father (Prophet Abraham US) has embedded in their mind And heart his son about the oneness of Allah and His beautiful attributes and how should behave to her. Attitude And saying the child Which contained in this verse is the fruit of education the.

The freedom of choice that Ibrahim offered to Ismail was not making Ismail prioritize his personal *interests* to savehimself from death. On the contrary, with pride and full flavor of respect asked his father to carry out the order. This matter happened because in Ismail there is confidence in his success what he did. Ismail was sure that he would be able to pass the test, while getting a glorious victory, including people who be patient.

In this study, an initial picture was obtained that some of the stories story education Which narrated Al-Qur'an, in a manner philosophical loadthe basic elements of the concept of forming an educational dialogue, including Objective education, Material education, Educator with all competence, Child educate with ethics academic, Method education with its effectiveness. The following is the subject of the educational dialogue between Prophet Ibrahim As and Prophet Ismail As in QS As-Shaffat: 100-110:

#### 1. Objective Education in QS As-Shaffat: 100-110

In the material taught by each actor education in his dialogue with his protégé Abraham and Ishmael). The main thing is material education in Al-Qur'an is grouped into three aspects, namely faith, shari'ah, and morals. However, not all aspects There is one story Prophet Abraham US, and Ishmael US This load material the, education Which



done Abraham to Ishmael emphasize on aspect creed and syari'ah.

Core from education Abraham is humanization (humanizing humans) by obeying Allah. Education humanist This contains values priority or virtue Which can lift glory man. Objective This is realized with build a human image that adheres to human values commanded by God. Human values are upheld on the noble qualities of human culture that are free from these traits of bestiality. With this humanist education, it is expected to be a man which Healthy born inner. Education makes a child able to develop his potential and able to choose and capable take responsibility for what He has done. The effort here is seen in the model education Abraham to Ishmael.

In context humanization, Abraham teaches Ismail how to build human dignity on the side of God Almighty Objective This is realized with build an image of a man that obeys to values of humanity Which are ordered by God. Mark humanity enforced in on the lofty nature of human culture by freeing oneself from properties bestiality. Symbolism sacrifice of animals is understood as an effort to humanize man through education Material Education in QS As-Shaffat: 100-110

In material slaughter Abraham to Ishmael there is material education related that is aspects of faith and emotional (shari'ah). Slaughter orders are closely related to Ismail's personal right to life. To carry out the order not only involves emotional readiness but also stability spiritual (faith). On stages This, Ishmael has shown high dedication with the totality of emotional readiness to carry out victim procession.

Order slaughter is very related with right Ismail's personal life. To carry out the order not only involves emotional readiness but also spiritual stability, with say others full of faith. Readiness is emotionally expressed with form obstinacy and patience Which is based on faith and obedience to God. Education to instill confidence (faith education) is supposed to get first and foremost priority in process education Islam, Good education Which going on in school nor

outside school or in public. Faith education will give birth to attitudes and behavior That deep commendable everyday life as good deeds.

Matter This means behind the material slaughter, there are related educational materials, namely aspects of faith and emotions. In this aspect, faith implicitly *means a* test of obedience to God's commandments and even makes life at stake. At this stage, Ismail has shown high dedication to the totality of his emotional readiness, thus passing from danger to death.

## 2. Method used in QS As-Shaffat: 100-110

The method is the method used to achieve goals, the term way in implementing education can be called models, approaches, strategies, methods, techniques, and tactics, all of which can be said to be the way a teacher carries out teaching activities to achieve learning goals. However, the term method is easier to express, so educators tend to use the term method more than other terms. For this reason, the role of this method will be real if the teacher chooses a method that is appropriate to the level of ability to be achieved by learning objectives (Nasution: 2017).

The role of this method will be real if the teacher chooses the method appropriate to the level of ability to be achieved by learning objectives. There are several method findings in this story. Ibrahim found the dialogical method democratic.

The democratic dialogic method is seen in the educational model Abraham to Ishmael. Dialog is understood as an effort to open track information between educators and child education. In this regard, Ibrahim narrates his dream about slaughtering Ishmael. Dialog did for know perception psychological Ishmael about problem They faced. Here it is Abraham introduces draft monotheism, with emphasis on order slaughter it's coming from God SWT ( Nasution: 2017).

In the process of dialog educative, educators in choosing a method should pay attention to the following: objectives of education; educator ability; student needs; material Which relevant.

In a paragraph, Abraham tells Ishmael about his dream so that it can be understood by Ishmael. Which is still small. To understand mission education that's Abraham socializes through effort dialog. Dialog is an effort to open lines of information between educators and students. Educators can measure students' abilities through dialogue. With dialogue, there will be common perceptions about vision and mission education. Which done. The method is dialogic and builds dialog education to be harmonious.

### 3. Educator with All the competence

In the process dialog Educative, the teacher is the person who gives the lesson and the student is the person who accepts the lesson. In transferring knowledge to students needed knowledge, prowess, or skills as teachers. Without this all no possible process dialog educative can walk in a manner conducive. Here it is competence means the ability absolutely needed by a teacher to carry it out as an educator can do with good. move on from this sense, competence is something that cannot be separated from activities and education.

In the draft dialog, educative perspective Al-Qur'an explained that the educator is a component of dialog educative and educators have a role more. Because, an educator must have competencies (the nature of educators), including wise, compassionate love, democratic, knowing students and understanding their psychology, knowledgeable broad, understanding of the material, patience, and sincerity.

Abraham at a time as a teacher here has applied democratization in education with a leave attitude authoritarian. This for Ismail means a form of freedom that must be accepted with full not quite enough answer. the implication, Ishmael shows obedience and submission to slaughter orders it.

Freedom choose which offered Abraham to Ismail did not make Ismail put forward his personal *interests* to save himself from death. Rather, proudly and fully flavor respect please the Father for carrying out the

order. This happens because within Ishmael there is belief will the success of what he did. Ismail was sure that he would be able to pass the test and win a glorious victory because people person who is patient.

### 4. Participants educate in Ethics Its academic

In Al-Qur'an something book guidelines the truth will still awake and also are guidelines which containing about all matters which there is also tell about students. According to the stories that got Al-Qur'an which has in discuss, can say that the ethics students must possess include: Obey, steadfastness, patience, having a strong will or ideals and not separating hope and mean it in looking for knowledge, politeness, humility, and respecting the teacher. The main task of a student is to learn the meaning of the word learning is a process in this case a process where a educator transform knowledge. So that the meaning of learning is more emphasized in the process. Therefore, of all the syllables above, namely about the meaning of learning, when combined will get a definition that is a rule well-written normative or unwritten for students in process Study and how participant educate capable bear answer all which happen in process Study. In this case, usually stated in the code of ethics and ethical nature towards educators.

### 5. Awards/ Rewards

*Reward* in Islamic education cannot be separated from the concept of objective education in Islam that alone. man who fear always become one of the keys in the formulation of educational goals in Islam. Because education basically is a process towards perfection individual. At the event of the slaughter, God gave a ransom or prize (*reward*) for success in the exam in the form of a big purchase. Thus the concept of education is an important reference to inspire so that learners not only gain knowledge and awareness from it but further in transferring noble values from him.

### **The relevance of Prophet Ibrahim's Educative Dialogue. with the Prophet Ismail As. in QS As -Shaffat: 100-110 on Current Family Education**

The form of dialogue contained in QS Ash-Shaffat verses 100 to 110 is characterized by several forms such as: 1) God's command to slaughter his son Ismail through a dream, 2) dialogue occurs between Ibrahim and Ismail regarding Ismail's opinion about the dream, 3) Ismail gives faith in Ibrahim to carry out his dream, 4) the slaughter did not occur because God replaced it with a lamb. The urgency contained in the dialogue that was built between Prophet Ibrahim as and his son Prophet Ismail as in QS Ash-Shaffat verses 100-110 is as follows;

1. The Importance of Building Communicator and Communicator Character
2. The Importance of Choosing the Right Language and Communication Techniques

There is relevance to the current condition of the family, given the current condition of society which is being hit by a crisis of faith and piety as well as a decline in morals that makes society far from practices that are in accordance with Islamic law. Therefore, this study can be an overview and reference in life to be able to lead in managing life in the future, especially for the younger generation of Muslims who are currently confused and do not know clear boundaries between right and wrong, right and wrong. - bad, and commendable-despicable. Islamic education emphasizes the importance of monotheism education as the foundation of one's faith, worship education as proof of faith, and moral education as the fruit of faith and worship. This is urgent to be actualized as soon as possible in every Muslim individual. If this can be realized, it will create a conducive atmosphere collectively.

### **CONCLUSION**

The pattern of interaction found in QS Ash-Shaffat verse 100 is a one-way pattern, in where is the communicator sends messages to the communicant in a dialogue. The educational dialogue pattern in QS As-Shaffat: 102 is said to be a two-way dialogue pattern (parent-child-parent pattern). In the two-way dialogue pattern, parents act as givers of action or recipients of the action.

The main points of the Educative Dialogue of Prophet Ibrahim As. with Prophet Ismail As. in QS As-Shaffat: 100-110 contain the objectives of education, educational materials, educational methods, educators with all their competencies, students, students with their academic ethics, and awards/rewards.

The relevance of the educational dialogue between Prophet Ibrahim and Prophet Ismail As. in QS As-Shaffat: 100-110 with Current family education parents can build character when having a dialogue with children, and the importance of parents in choosing the right language and communication techniques for children so that an efficient educational dialogue is established.

### **AUTHORS' NOTE**

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