

EDUCATIONAL VALUES IN THE STORY OF THE PROPHET IBRAHIM THE PERSPECTIVE OF IBN KATSIR AND SAYYID QUTB

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Abstract

In the story, there is a wisdom and learning that deserves to be used as a reflection to prepare for this uncertain life, including the story of Prophet Ibrahim's life journey which is full of ups and downs and wise values that deserve to be known and followed. This study aims to describe the educational values that exist in the story of Prophet Ibrahim in Surah Ibrahim verses 35-41 and Surah Maryam verses 42-48 so that they can be implemented in everyday life. This type of research is qualitative, which focuses on texts and documents. The primary data sources are Tafsir al-Qur'nul 'Adzhim and Tafsir Fi Zilalil Qur'an. The analytical method used is content analysis. The results of the study indicate that there are educational materials in learning, namely the material of faith, worship, and morals. Ibn Kathir and Sayyid Qutb explained that the Islamic education material in the Qur'an Ibrahim verses 35-41 and Maryam verses 42-48 contained educational values, such as the value of obedience, the value of care, the value of firm stance, the value of tolerance, the value of responsibility, honesty values, communicative values, politeness values, and istiqomah values.

Keywords: values; education; prophet ibrahim; stories; ibn kathir and sayyid qutb.

A. INTRODUCTION

This research stems from the lack of human understanding of Islamic education. There are so many modern times that humans understand Islam only in moderation, but do not understand the true values of Islam. The values of Islamic education are an understanding that has been achieved from the effort to believe and follow the rules or norms of the Islamic religion so that it can be realized in everyday life. Islamic education has existed since the time of the Prophets and Apostles so that the Ummah of the Prophets and Apostles can take lessons or lessons from the story. One of the stories is the story of Prophet Ibrahim, he is known as the father of the prophets, so many things can be learned from his story. Some many Surahs and verses discuss the story of Prophet Ibrahim, one of them is the letter of Abraham verses 35-41 and Maryam verses 42-48. The story of Prophet Ibrahim contains values that should be imitated, namely the Value of Faith, Worship, and Morals. (Syah, 2016)

Islam is a religion whose name is taken from the essence or substance of the teachings contained in it. The nature and nature of Islam were fully understood by the Islamic community when the Prophet died. The civil society that has been

built is now ready to be developed into a world civilization and civilization. Islam is essentially a rule or law of Allah contained in the book of Allah and the Sunnah of His Messenger which includes commands and prohibitions as well as for instructions so that they become a guide for the life and life of mankind for their happiness in this world and the hereafter.(Muthalib, 2012)

In general, these rules include three main things, namely aqidah, sharia, and morals. The Islamic creed begins with a belief in the absolute substance of the one and only God, namely Allah. God Almighty in substance, nature of action, and His form. The oneness of Allah in all things is called monotheism. Tawhid is the pillar of faith and the primacy of all Islamic beliefs. In simple terms, the systematics of the Islamic faith can be explained as follows. If someone has accepted monotheism as *prima causa*, namely the first origin, the origin of everything in the Islamic belief, then the other pillars of faith are the only logical consequences of accepting this monotheism. Meanwhile, Sharia is an aspect of norms or law in Islamic teachings whose existence cannot be separated from Islamic aqidah.(Sahin, 2018)

Therefore, the content of sharia includes rules as the implementation of the content of the Qur'an and Sunnah. The codified sharia rules are called fiqh. Thus, fiqh can be referred to as the result of the codification of Islamic law which is sourced from the Qur'an and Sunnah. And similarly, morality is one of the three basic frameworks of Islamic teachings which also has a very important position. Morals are the fruit that results from the process of applying faith and sharia. As a building, morality is the perfection of the building after the foundation and building are strong. So, this character can't manifest in a person if he does not have good faith and sharia. Lately, the term morality is more dominated by the term character which has the same essence.(Hai, 2017)

Humans in life always face various kinds of problems. Just as experienced by the Prophets and Apostles of Allah in living life in the world. Not all problems are expected to run smoothly as desired, sometimes happy but can also encounter various calamities and so on. In dealing with such life's problems, humans need faith as a foothold. If we look in-depth, the definition of a prophet is a man who was chosen among many people from an era who is in charge of conveying God's teachings to all or a group of people. Meanwhile, the Apostle is a human being sent by Allah whose job is to convey the Shari'a to mankind by translating the teachings with his words and actions. In this case, there is a connection to the duties and example of Allah's Apostles with the basis or foundation in Islamic education. (Lukens-Bull, 2019)

One example is in the story of Prophet Ibrahim (as) where he was one of Allah's messengers who was sent by Allah to preach Allah's teachings to his parents, especially to his father (Azar) who was the sculptor of the statue worshiped by the kings of Namrud. One of the educational values involved in the story here is faith education towards a group of people who worship idols. Ibrahim is a mirror and ideal figure who calls for da'wah. s where he is one of Allah's messengers who was sent by Allah to preach Allah's teachings to his parents, especially to his father (Azar) who was the sculptor of the statue worshiped by the kings of Namrud. One of the educational values involved in the story here is faith education towards a group of people who worship idols. Ibrahim is a mirror and ideal figure who calls for da'wah. s where he is one of Allah's messengers who was sent by Allah to preach Allah's

teachings to his parents, especially to his father (Azar) who was the sculptor of the statue worshiped by the kings of Namrud. One of the educational values involved in the story here is faith education towards a group of people who worship idols. Ibrahim is a mirror and ideal figure who calls for da'wah.(Muthoifin, 2020)

It can be seen in the pages of his stories that there is the syahsiyyah 'the exemplary figure' of Ibrahim, who was full of pleasure and tenderness. His personality is full of calm and gentleness in his pronunciations and expressions told in the Al-Quran which are written in Arabic. The same applies to his attitudes in the face of his father's stupidity. The grace of God was evident in him, the replacement of him from his father and his followers with pious descendants who later became a great people.(Zuhdi, 2018)

In that ummah there are ranks of prophets and pious people. Then there will come after them a substitute (the bad one) who neglects prayer and indulges in lust. Substitutes who strayed from the path their father had taught them. Allah SWT has mentioned that Ibrahim was very justified and a prophet. The pronunciation of "Siddiq" implies that he is a very honest (truth) person and always justifies (truth). Both of these qualities were suitable for Prophet Ibrahim. Because Prophet Ibrahim was a prophet who earned the title of father of the prophets, who first brought a mission from Allah to teach his people who are polytheists and because the Religion of Allah (Islam) has taught these values since the prophets sent by Allah SWT to teach his teachings.(Day, 2016)

Based on the introduction above, researchers are interested in examining more deeply the values of Islamic education contained in the story of the prophet Ibrahim in the Koran, namely in Surah Ibrahim verses 35-41 and Surah Maryam 42-48. Because in the Surah there are several values of Islamic education, namely the value of Akidah, Morals, and Muamalah of Prophet Ibrahim to the Khaliq, Parents, and Children.(Ashaari et al., 2012)

B. METHODS

Paradigm This research uses a research paradigm with qualitative methods where this qualitative research focuses on the process with comparative methods and content analysis. In this case, the researcher analyzes in-depth the values of Islamic education in the letters of Ibrahim Verses 35-41 and letters Maryam Verses 42-48 in Tafsir Al-Quranul Adzhim and Tafsir Fi Zhilalil Quran. Researchers try to examine from accurate sources, such as the Al-Quran, related books, articles, and national and international journals.(Shobron & Anshori, 2020)

This type of research is library research because researchers tend to look for data taken from books, articles, and journals. In this study, the researcher uses a historical and philosophical approach. This approach records the events that occurred including the place, time, object, background, and actors of the event. In this case, the author thoroughly explores the story of the prophet Ibrahim (as) so that the author can take the wisdom or values of Islamic education contained in the story.(Nugroho, 2021)

Data source. For library research, two data sources are used, namely primary data sources and secondary data sources. The primary data sources used in this

research are the book of Tafsir Al Quran ul Li Ibn Katsir first printed by Darul Hadis Cairo in 2001 and the Book of Tafsir Fi Zhilalil Quran Sayyid Qutb printed Darul Kuttub Al Islamiyah, Beirut in 2000. While secondary data sources were used in this study This research is Tafsir Jami' al-Bayan Fi Ta'wil al-Quran by Imam Abu Ja'far Muhammad bin Jarir At-Tabari, Tafsir Maraghi by Ahmad Mustafa al-Maragi, and books related to Islamic educational values. in the story of the prophet Abraham.

The data analysis used in this research is content analysis. Where the researchers analyzed the texts and documents in the book of Tafsir Al-Qur'anul Adzhim and the book of Tafsir Fi Zhilalil Qur'an and companion books and journals related to the story of the prophet Abraham and can reveal the values of Islamic education contained in the story.(Williams, 2007)

C. FINDINGS

1. Value Concept

In English, the value is called value. According to Spranger, value is a guide that is the choice and consideration of each individual in making decisions. Another definition is a measure of a person's view of the quality of others who are desired according to their dignity. In fact, in a broader sense, value is an order that is seen as good by the community, so that a good environment can be realized. There is another meaning according to Soerjono Soekanto, namely something that is in humans. That is, with good and bad qualities. While the good will be affected by the good social and the bad will be affected by the bad social.(Sholeh et al., 2019)

Seen from the perspective of dignity, the notion of value is a positive potential that becomes a desire and will of the community in certain interests. One of the functions of values is to direct one's behavior and behavior so that a good society can be realized. There is another understanding of value according to Robert Lawang, namely something that is someone's desire and will which has an impact on social aspects. In this case, each individual refers to live their own life.

Various Values. In the social order, several values are widely used by a person as a social being. Experts say there are six prevailing in society, namely: (1) Religious Values, (2) Social Values, (3) Political Values, (4) Economic Values, (5) Art Values (6) Knowledge Values. The purpose of economic value is something that is closely related to the economy on which humans rely to meet their needs.

The value of religion is to function for stability in one's life which can distinguish life in this world and life in the hereafter. Likewise with the value of art. In this case, art is a beauty from a human perspective, so that it becomes more developed in terms of creativity. The political value in question is that someone can communicate well so that it does not cause polemics in society. Social values are also needed in society because they will create a sense of sympathy, empathy, and solidarity in society. Value Function. In humans, there is a positive potential that produces positive values as well. Broadly speaking, value has a function that needs to be understood. (GEERTZ, 1960)

2. Islamic Education Concept

According to al-Naquib al-Attas, Islamic education is ta'dib, namely a tool to convey some values that rely on the teachings of the Islamic religion, so that humans are realized who have the expected morals and morals. According to Abdul Mujib and Jusuf Muzakir, it is taken from the word tarbiyah which means a potential (spiritual, physical, and social) of students who are developed and grown by being guided, fostered, nurtured, and managed properly, so that they become virtuous individuals. (Nuha, Sudarno Shobron, 2020)

Meanwhile, another understanding related to Islamic education in terms is in this case defined by Ahmad D. Marimba, namely the process of forming a physical and non-physical person based on Islamic religious norms, so that it becomes an Islamic character. In another view, it is a process in which a person's potential is developed physically and spiritually so that he becomes a Kaffah Muslim individual.

According to Fadlil al Jamaly has another view about Islamic education, namely the process of forming a person's personality by being developed and encouraged based on noble values and good directions so that good people are realized in terms of soul, mind, and behavior. Another view related to Muhammad al Syaebany's Islamic education is the process of changing attitudes in a person's well in communication with the environment based on the teachings of Islam.

Munir's view regarding Islamic education is a process that has existed since the birth of a person based on Islam, in which there are aspects of commands and prohibitions so that humans are subject to Islam. According to Langgulung, Islamic education is the stages passed by humans with physical and spiritual guidance based on Islamic teachings so that they become worthy personalities in the world and the hereafter.

Another view of Zakiah Daradjat is the process of forming personal beliefs in Islam and character building. In fact, in the body of Islam, there are noble values of character so that a person can live a proper life in society.

According to Azyumardi Azra, in general, Islamic education is a spiritual process within a person that brings deep understandings related to the substance of religion and belief, so that a Muslim gains an in-depth understanding of Islam. Scope of Islamic Education. As previously explained, Islamic education is a paradigm or process of character development based on the teachings of Islam, and in Islamic education, it has a related scope, namely educators and students.

According to Ahmad D. Marimba, in general, the notion of an educator is someone who must change one's character for the better. Another understanding is someone who can influence students in terms of the development of attitudes and behavior. And according to Ahmad Tafsir, an educator is someone who can change the order in the environment for the better than before. In this case, humans themselves have an important role in implementing the process of developing a noble environment, because humans have been able to understand individual and community characters based on Islamic religious values. Islamic education itself will be realized if all elements of society understand each other's character. Especially in the sphere of family, school and community become very influential in developing Islamic education. (Marwah et al., 2018)

Learners. Students have several meanings, namely someone who will be

involved in the process of educational activities who get influenced by other people. A student is someone willing to accept the teachings of an educator with the natural capital of reason given by Allah SWT so that it manifests into a character that starts according to the expectations of society and Islam. Students are one of the most important parts of educational activities. Educational activities are realized to influence students to be realized according to humans who have characters that start according to community expectations.(Putri, 2021)

In educational activities, an educator must be able to understand the quite diverse character of a student. An educator must see students from various aspects. The first is the economic aspect of a student. The second is from the aspect of the age of the students because in the world of education it has a different character in terms of age. The more mature, an educator is required to be able to understand the development of the age of students. Third, from the aspect of thinking ability, every student is born with a variety of different ability models, so an educator must understand the thinking ability of students. By understanding some of these aspects, educational activities will run well.(Umayah, Siti, 2021)

3. Islamic Education Values

In the view of experts, the value of Islamic education is a human strength in carrying out educational activities using the basic teachings of Islam. So that it is manifested in the values of faith, worship values , and moral values. Although the three meanings are different, they are the same in meaning and substance. In Islamic education more emphasis on these aspects, namely: Akidah, ibadah, and morality (akhlak).(Wibawa, 2013)

Akidah is a justification in humans so that the human soul becomes calm and can believe in something steadily without a doubt.

Ibadah. Worship is the Arabic term "Ibadah" which means worship and devotion. And this has become human nature born in the world.

Morality. There are several understandings related to morality which are the understanding of someone from Islamic Education experts. One of them from a scholar named Ibn Miskawaih assumes that morality is a value contained in humans that makes every action not need consideration.

4. Short Biography of Ibn Kathir and Sayyid Qutb

Biography of Ibn Kathir. He was 'Imaduddin Abul Fida' Ismail bin 'Umar bin Katsir ibn Dhau bin Katsir bin Dar'I ad-Dimasyqi al-Hafiz al-Muhaddis ash-Shafi'i. Born in the village of Majdil in the city of Busra, Damakus, Syria in 705 H and died in 774 H. After living a long life full of knowledge. He was a very skilled fiqh expert, intelligent hadith expert, accomplished historian, and plenary commentator. Al-Hafiz Ibn Hajar explained, he was a faqih hadith expert. His writings were widely distributed in various countries during his lifetime and were used by many people after his death.

Biography of Sayyid Qutb. Asy-Shahid Sayyid Qutb was born in 1906 in the village of Musyah, Asyut City, Egypt. He grew up in a family that emphasized the teachings of Islam and loved the Koran. He had the title of hafizh before he was

ten years old. Realizing his son's talent, his parents moved the family to Halwan, a suburb of Cairo. He had the opportunity to enter Tajhiziah Darul-Ulum In 1929, he studied at Darul-'Ulum (the old name of Cairo University, a university that is leading in the field of Islamic studies and Arabic literature, and also where al-Imam Hasan al-Banna previously studied). He obtained his baccalaureate degree in education in 1933.(Hai, 2017)

5. The text of the Surah Ibrahim Verses: 35-41

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ۗ ٣٥
 رَبِّ إِنَّهُمْ أَضَلَلَنِي كَثِيرًا مِّنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ
 رَّحِيمٌ ٣٦

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بُوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا
 الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ٣٧

رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي
 السَّمَاءِ ٣٨

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ ٣٩
 رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ ٤٠
 رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ٤١

Figure 1. The text of the Surah Ibrahim Verses: 35-41

6. The text of the Surah Maryam Verses: 42-48

إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا
٤٢
يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا
٤٣
يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ٤٤
يَا أَبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا
٤٥
قَالَ أَرَأَيْتَ أَنْتَ عَنْ ءِٰهْلِي يَابُرْهِيمَ لَئِن لَّمْ تَنْتَه لَأَرْجُمَنَّكَ وَءِٰهْجُرْنِي مَلِيًّا
٤٦
قَالَ سَلِّمْ عَلَيَّ سَأَسْتَغْفِرَ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا ٤٧
وَأَعْتَرَلَكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ
رَبِّي سَٰقِيًّا ٤٨

Figure 2. The text of the Surah Maryam Verses: 42-48

D. DISCUSSION

The content of Islamic Education Values contained in the two letters include:

1. Obedience.

Prophet Ibrahim to Allah was manifested by his prayer so that Mecca would be made a Safe Country and kept his family and descendants away from idol worship contained in the letter of Ibrahim verses 35-36. According to Ibn Kathir, this verse Allah SWT (in His refutation of the Arab polytheists) mentions that this land of Mecca was originally built only as a place to worship Allah the Almighty, there is no god but Him. And Ibrahim enlivened it because the construction he did was separated from those who worship other than Allah. Then Abraham prayed to Allah so that the city of Mecca would be safe. And finally, God has answered the prayer.

The next prayer is that his family and descendants are kept away from idol worship. Everyone who prays is encouraged to pray for himself, then for his parents and grandchildren. Then Prophet Ibrahim mentioned that many people were slandered by worshiping idols and that he dissociated himself from those who worship him, then he returned their affairs to Allah, if Allah willed to punish them. According to Sayyid Qutb, also explaining in his interpretation the verse describes the existence of Prophet Ibrahim as a neighbor of the Baitullah that he built in a country that would later bring down the Quraysh tribe. However, later in that land, they disbelieved in Allah by taking refuge in the Baitullah which Abraham had built

for his descendants to worship Allah.(Abdullah, 2017)

2. Sincerity in worship

According to Ibn Kathir, this verse describes the sincerity of Ibrahim and his children in serving Allah, because monotheism is sincerity, what is in the heart that appears or is spoken. In the name of Allah we cannot keep any secrets, because Allah is All-Knowing of both the earth and the heavens, moreover, only with our hearts monotheism and sincerity that makes it impossible to associate Allah with others. And when a man has got the stand of life (aqidah) of monotheism and sincerity, it is great wealth that Allah has given him. That is the soul that has come out of the dark and into the light and that is true life. According to Sayyid Qutb, this verse explains that Abraham mentioned the favors of Allah which had been bestowed upon him previously. Then the impression is that he is diligent in expressing praise and gratitude which is the behavior of a pious servant who always makes remembrance and is grateful.(Sudarno Shobron, MA Fattah Santoso, 2020)

3. Praying for both parents

According to Ibn Kathir, this verse explains, the closing of the prayer of the prophet Ibrahim is very touching. She, the grandmother of the prophets and apostles, begged Allah's forgiveness, whether there was negligence or inadequacy in carrying out obligations because she was human. Some scholars of interpretation read it waliwalidi. This was done by Prophet Ibrahim before he separated from his father after he knew that his father was an enemy of Allah SWT. Then at the end of Ibrahim's prayer, it means forgiveness also for all believers on the day You judge Your servants, then You reward them according to their respective deeds, if their deeds are good, the reward is good and if their deeds are laborers, then the reward is bad too.(Fenton, 2016)

4. Mutual respect

Prophet Ibrahim invited his father to worship Allah, he described all the unseen things that came from Allah Subhanahu wa Ta'ala. And Prophet Ibrahim showed respect and obedience to his father. Because Prophet Ibrahim knew that he was a child who had different beliefs from his father. By what is stated in QS Maryam verse 42. According to Ibn Kathir, Prophet Ibrahim called his father with gentle words. "O my father" is where the tenderness of Prophet Ibrahim in dialogue with his father who still has a respectful attitude. A language approach that is quite subtle and wise which at the same time explains that he is the father's son. With a sentence like this, the goal is none other than to bring a child closer to his loving father. (Shobron & Anshori, 2020)

5. Humility (Tawadhu')

Prophet Ibrahim has shown this when leading his father to the path of salvation. Mentioned in the QS Maryam From verses 43-45. According to Ibn Kathir, in verse 43 explained in other words it can be stated that if I come from your syllabi (your descendants) and you view myself as smaller than you because I am your son, then know that I have been awarded knowledge from Allah that you do not know

and you don't have it at all. And it is also explained in this verse that the straight path can lead a person to achieve the coveted goals and save them from scary things. (Shobron & Rahman, 2019)

6. Be gentle

According to Ibn Kathir, the verse above explains that Prophet Ibrahim had called for the worship of Allah but the answer of Prophet Ibrahim's father disappointed him greatly. His father thought Ibrahim had insulted and insulted his god. Then Ibrahim's attitude was still gentle in speaking and Ibrahim always prayed that salvation would be bestowed on his father and may Allah SWT give guidance and forgive all his sins. Then Abraham would be free from those who did not want to follow his invitation from worshipping other than Allah.

According to Sayyid Qutb, verses, 46-48 explain the answer of Prophet Ibrahim's father after he delivered his da'wah which included a threat to Ibrahim that a grievous death would come if he persisted in his extreme attitude. So Ibrahim was told to leave in front of them and stay away from his environment forever if he still wanted to live and be safe. Stupid attitudes and actions that many callers of da'wah meet for guidance. With this violence, the kind and gentle speech will be met. That is the conflict between faith and disbelief. However, Ibrahim, who was mild in character, remained not angry and did not lose his sense of devotion, gentleness, and manners towards his father. (Imawan, 2020)

E. CONCLUSION

Islamic education material in the story of the prophet Ibrahim in Surah Al Baqarah verse 35-41 and Surah Maryam verse 42-48: 1). Akidah includes the prophet Ibrahim teaching faith to his father and his people, teaching the name and nature of Allah SWT, teaching to leave the statues he worships, inviting virtue among others. Pray only to Allah SWT. 2). Morals include teaching to say good to parents, being sincere, patient, trusting, caring, and istiqomah. 3). Worship includes being obedient in carrying out the duties of Allah SWT, namely preaching to his father and his people and being obedient only to worshipping Allah SWT. As for some of the values of Islamic education in the story of the prophet Ibrahim, namely: the value of obedience, the value of caring, the value of responsibility, the value of tolerance, the value of politeness, the value of communicativeness, the value of honesty, the value of firm stance, the value of Istiqomah.

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