



Revisiting Prophet Ibrahim's Dawah Strategies: Socio-Cultural Adaptations in Quranic Narratives

Ahmad Zainal Mustofa^{1*}, Aurangzaib Alamgir²

¹Universitas Gadjah Mada Yogyakarta, Indonesia

²University of Malaya, Malaysia

*Corresponding Email: ahmadzainalmustofa@mail.ugm.ac.id

ABSTRACT

This study aims to analyze the concept of Islamic dawah and the dawah strategies implemented by Prophet Ibrahim in facing the challenges of preaching to his community, which was predominantly immersed in idol worship. The approach used by Prophet Ibrahim in his dawah is highly relevant as an example of effective dawah practice even today. Based on the analysis, the dawah of Prophet Ibrahim was not only verbal but also emphasized personal exemplary behavior, patience, and wisdom in dealing with rejection and challenges from his community. Through a rational and compassionate approach, Prophet Ibrahim was able to deliver the message of monotheism in a way that respected freedom of opinion without imposing his will. This study found that the dawah strategies of Prophet Ibrahim can be adapted to contemporary dawah contexts, where the importance of adapting to the social and cultural conditions of society is a key factor in the success of dawah. The success of Prophet Ibrahim's dawah shows that a dawah based on exemplary behavior, patience, and compassion can build awareness and social change in a society trapped in misguidance. This research illustrates that effective dawah requires a wise approach, and relevance to the target audience's conditions, and should not be limited to theory but also to concrete actions.

Keywords: Dawah strategies, Social change, Prophet Ibrahim, Monotheism

Article history

Received: July 3, 2026

Revised: September 2, 2026

Accepted: September 11, 2026

Published: September 13, 2026

Citation (APA Style): Mustofa, A., & Alamgir, A. (2026). Revisiting Prophet Ibrahim's Dawah Strategies: Socio-Cultural Adaptations in Quranic Narratives. *Dialogium: Journal of Islamic Studies*, 1(2), 25–33. <https://doi.org/10.21831/djis.v1i2.100400>

© Copyright 2026 by Author(s). This is an open-access article under the CC-BY-SA license.



INTRODUCTION

Conceptually, the Qur'an not only functions as a collection of divine words but also as a miracle that affirms the position of Prophet Muhammad saw. as the final prophet, completing the scriptures revealed to earlier prophets. The stories in the Qur'an contain various lessons and reflections, including the journey of humanity from the time of Prophet Adam a.s. to the era of Prophet Muhammad saw., with a focus on the lives and teachings of the prophets and messengers (Hitami, 2012). One of the prominent figures in the Qur'an is Prophet Ibrahim a.s., whom Allah SWT chose as an imam for mankind. Ibrahim a.s. is known for his loyalty to Allah,

his steadfastness in facing trials, and his commitment to spreading monotheism among the idol-worshipping society. His story provides an example of how a servant of Allah uses intellect and courage to face life's trials with firm belief (Murdodiningrat, 2012).

Dawah in Islam is an essential effort to spread the teachings of Islam to individuals and society in a wise and effective manner. Its goal is to inspire people to embody and apply Islamic values in every aspect of their lives. Dawah activities are not just a responsibility, but also an obligation that must be fulfilled by every Muslim (Aziz, 2004) (Lailiyah & Ainiyah, 2018). In the process of dawah, a preacher often faces challenges in influencing the target audience to listen to and apply the message conveyed in their daily lives. The diversity among individuals who are the subject of dawah results in variations in how they receive and respond to dawah material. Therefore, effective dawah must be tailored to the needs and context of each target audience. A successful dawah approach is one that can reach the hearts and minds of each individual in a relevant and meaningful way in their lives (Sauma, 2022).

Dawah strategy is key to achieving a goal effectively. This strategy involves the use of methods and approaches appropriate to the context and conditions faced. This includes carefully choosing the diction, understanding the audience being targeted by the dawah, and adapting the delivery method so that the dawah message is well received and yields positive results (Lailiyah & Ainiyah, 2018). By applying the right strategy, dawah becomes not only a means to strengthen belief and improve understanding of Islamic teachings but also to encourage positive changes in the behavior and worldview of individuals and groups. Thus, an effective dawah strategy is crucial for bringing tangible benefits in expanding the understanding of Islam based on the Quran. On the other hand, dawah can also strengthen Muslim brotherhood as a whole.

The Quran functions as the main guide for Muslims in carrying out effective dawah. This holy book not only regulates the content of the message but also provides examples of how to convey it wisely and full of insight to various audiences. The Quran shows the prophets, such as Prophet Muhammad and Prophet Ibrahim a.s., how they should carry out dawah to humankind. The Quran emphasizes not only the principles of tawhid, sharia, and Islamic ethics but also illustrates how the prophets used various approaches to deliver these messages according to the state of their society.

Sayyid Qutb explained that the Quran does not just convey abstract meanings directly but also presents them through imaginative concrete depictions. In his view, the verses of the Quran do not merely describe the state of the soul, the model of humanity, or the essence of human nature as theoretical concepts; rather, they bring these concepts to life in vivid imagery and captivating scenes. The style of language gives an authentic life and refreshing joy to these depictions, so that complex and abstract meanings become clearer and can be felt by the readers. Likewise, the events, stories, and scenes conveyed in the Quran do not just serve as mere narratives but also come to life as a present reality and dynamic movement in the minds and imaginations of the readers (Boulatta, 2008).

Sayyid Qutb's statement about the Quran presenting abstract meanings through concrete imagery can be associated with the story of Prophet Ibrahim as narrated in the Quran. The story of Prophet Ibrahim is an example of how the Quran uses rich and imaginative narratives to convey profound meanings. Prophet Ibrahim's approach to dawah includes deeply personal aspects. He did not merely call people to reconsider their beliefs, but also showed patience and resilience in facing the challenges of dawah.

The dawah of Prophet Ibrahim in the Quran teaches the values of strong faith, rejection of all forms of worship other than Allah SWT, and the importance of sacrifice and complete obedience to Allah. This study aims to analyze the concept of Islamic dawah in depth, by identifying effective strategies based on the Quran and examining the story of Prophet Ibrahim

as an example of dawah. The implementation that emphasizes personal approach and understanding of the socio-cultural context. This research also aims to explore the challenges faced in dawah.

METHOD

This study employs a qualitative approach with the primary goal of delving into the phenomenon in its natural context. Here, the researcher functions as the main instrument in the process of data collection, analysis, and interpretation. A qualitative approach is appropriate because the study seeks to interpret concepts, narratives, and political phenomena in depth rather than quantify empirical variables (Creswell, 2013). The method used is descriptive-analytic, combining descriptive elements to describe the characteristics of a population or specific phenomenon, and analytical elements to examine the relationships between variables involved in the phenomenon (Anggito & Setiawan, 2018).

Descriptive-analytic research starts by mapping the characteristics of the population, group, or phenomenon being studied. Then, the research explores and analyzes the relationships between relevant variables to gain a deeper understanding of the dynamics of the observed phenomenon (Abdussamad, 2021). This research is expected to make a significant contribution in deepening the understanding of the spiritual journey and dawah of Prophet Ibrahim. Therefore, the results of this study are expected to provide valuable insights for the development of knowledge in the fields of religious studies and spirituality.

RESULTS AND DISCUSSION

The Dawah Strategy of Prophet Ibrahim A.S.

Prophet Ibrahim was a messenger of Allah who was born in a society deeply immersed in idol worship. Since his youth, Ibrahim showed a strong interest in contemplating the universe and existence, which led him to a deep understanding of monotheism, the belief in the oneness of Allah. Ibrahim did not only actively oppose idol worship but also raised philosophical questions that challenged the traditional thinking of his society. With courage and wisdom, he led them toward a deeper understanding of religious truth. This story illustrates the importance of critical thinking and the use of reason in strengthening one's spiritual and moral beliefs (Surasman, 2016).

At that time, the king of Babylon was a notorious ruler named King Nimrod. Nimrod was known for his fanatical idol worship and also had a reputation for being cruel to his people. One of the infamous acts of cruelty he carried out was issuing an order to kill male infants who were born, fearing that one of them would eventually overthrow him from his throne. Nimrod lived in deep fear of losing his power, especially after having a premonition that a male child would be born who would pose a threat to his reign. This premonition led to a drastic decision to take preventive action by closely monitoring all pregnant women that year. An order was issued that every male child born must be immediately killed (Akhwan, 2019).

In this context, Prophet Ibrahim's mother, named Amilah, was pregnant during this critical time. In another narration, her name is Buna binti Karbita bin Kartsu, from the tribe of Bani Arfakhsyadz bin Sam bin Nuh (Al-Badrawiy, 2006; Saputra and Azizah, 2022). Amilah managed to escape the intense surveillance of Nimrod, as Allah concealed her pregnancy from the knowledge of the people monitoring her. After Prophet Ibrahim was born, Amilah realized the danger posed to her son by Nimrod, who would not hesitate to kill him. To protect Ibrahim, his mother hid him in a cave, a place she hoped would be safe from Nimrod's soldiers who were searching to carry out his orders. Amilah's actions reflected steadfast faith and courage in the face of a real threat to her son's life. It also showed how Allah protected and safeguarded

His loyal servants, like Ibrahim, who would later become His messenger with a great mission to spread the teachings of monotheism to humanity (Harahap, 2013).

Prophet Ibrahim faced extraordinary challenges from childhood because he grew up in an environment deeply entrenched in idol worship, including his own family. However, Ibrahim remained steadfast in his belief that only the true God, Allah, is worthy of worship. This difference in belief made him feel alienated from his family and society. However, his courage to follow the truth and oppose idol worship demonstrated his spiritual firmness and willingness to face challenges on his journey of faith. Ibrahim's loyalty to Allah inspired and strengthened many people in the history of religion. Prophet Ibrahim questioned the idols worshipped by his family and society, knowing that it was Allah who created them all. As Allah mentioned in Surah Ash-Shaffat:

Ibrahim said, "Do you worship those you carve? While it is Allah who created you and what you make?" (Q.S. Ash-Shaffat: 95-96).

It is also mentioned in the Quran that when Prophet Ibrahim spoke to his father about his misguidance in making idols as gods, and when Prophet Ibrahim spoke to his people, saying that Allah had guided him to the right path and that he was not afraid of their idols. This is as mentioned in Surah Al-An'am:

And (remember) when Ibrahim said to his father Azar, "Do you take idols as gods? Indeed, I see you and your people in manifest error." (Q.S. Al-An'am: 74).

And he was rebutted by his people. He said, "Do you argue with me about Allah, while He has guided me? And I do not fear what you associate with Him, except that my Lord wills something. My Lord encompasses all things in knowledge, so will you not be reminded?" (Q.S. Al-An'am: 80).

Prophet Ibrahim opposed the idol worship practice that was common in his society by emphasizing the concept of monotheism (the oneness of Allah) as the core of his teachings. In Surah Al-An'am, he presented a logical argument that only Allah is worthy of worship, while the idols worshipped by the polytheists have no power to provide benefit or harm. Ibrahim invited people to reflect upon the creation of Allah in the universe as evidence of His greatness and power, which should be revered. He also stressed that the messages of the Prophets are the guidance that must be followed in order to achieve happiness and salvation, and warned of the consequences of disbelief that would bring harm both in this world and the Hereafter (Rofi'I, 2024).

As a form of persuasion, Prophet Ibrahim used analogies and comparisons to explain the spiritual and moral principles in Allah's revelation. One example is his comparison between two groups, showing that rational thinking and following Allah's guidance will protect a person from disaster, while rejecting the truth will lead to loss. In this way, Ibrahim urged the people to think critically about their life choices and reminded them that only by fully surrendering to Allah can one achieve protection and safety.

In the context of dawah based on culture, it is important to integrate religious teachings with positive local culture. Culture-based dawah can preserve local wisdom and enhance religious understanding in a way that is more relevant to the context of society. One strategy is to use language that is easy to understand. Culture-based dawah strategies involve an intercultural, empathetic, and collaborative approach, community empowerment, and the use of technology and mass media. The goal is to build effective communication in a diverse society, spread Islamic teachings, and bring about positive change (Huda, 2024).

Prophet Ibrahim is an exemplary figure in dawah filled with patience, determination, and sacrifice. Even though he grew up in a society deeply entrenched in idol worship, Prophet Ibrahim remained steadfast in his belief in the oneness of Allah and opposed the worship of other than Allah. His dawah was not accompanied by violence, but by an approach filled with love and reason, inviting his people to believe in Allah as the One True God. His courage and

determination in facing various trials, such as the command to leave his family in the desert or the great test of sacrificing his son, Ismail, demonstrated extraordinary loyalty to Allah (Harmaini, 2022). To understand an effective dawah strategy, it is essential to consider insights from contemporary scholars who emphasize the importance of understanding the social and cultural context of the target audience. According to Dale F. Eickelman, the effectiveness of religious communication depends not only on the content of the message but also on the social and cultural context in which the message is received (Eickelman, 1992).

In this regard, the dawah approach of Prophet Ibrahim did not rely solely on verbal communication, but also on actions and strong personal examples. By sacrificing himself and his family, and teaching values of steadfastness and obedience, Prophet Ibrahim gave a tangible example of how effective dawah can influence individuals and society. This aligns with Eickelman's understanding of the importance of aligning the message with the social and cultural context, where exemplary conduct and sacrifice become highly relevant tools for achieving broader dawah goals.

The most notable dawah strategy of Prophet Ibrahim was his self-sacrifice and that of his family, as well as the teachings he imparted to his children. When he taught his son, Ismail, the values of steadfastness and obedience to Allah, this was reflected in Ismail's willingness to follow Allah's command, despite the great difficulty. His success in educating his family and building the Ka'bah as a center of worship for the Muslim community demonstrates the importance of a prophet's role in spreading the message of monotheism and leading the community toward the right path. The life story of Prophet Ibrahim teaches the people not to fear facing trials, to remain fully surrender to Allah, and to boldly deliver the truth, even in the face of heavy challenges.

Model Application of Prophet Ibrahim's Dawah as a Model

In the Qur'an, the story of Prophet Ibrahim begins with his search for truth and monotheism. He is described as having realized the existence of Allah SWT through the observation of the universe and deep reflection. Ibrahim had two wives: his first wife, Sarah, who bore him a son named Ishaq, and his second wife, Hajar, who bore him a son named Ismail. Both of his sons were later chosen by Allah SWT to be prophets, sent to deliver His message. Ibrahim is held in high esteem due to his qualities, as described in both the Qur'an and the hadith of Prophet Muhammad. He was a devout servant who always fulfilled his promises to Allah SWT. Due to his unwavering obedience and loyalty, Allah SWT granted Ibrahim great honor, making him a role model for humanity (Ash-Shallabi & Khalilullah, 2022).

Ali Al-Shabuni explains that Prophet Ibrahim is recognized as the ancestor of many prophets and as the great grandfather of Prophet Muhammad through the lineage of Ismail ibn Ibrahim. Allah SWT granted Ibrahim many privileges, including being the father of the prophets, a leader for the righteous, a role model for the messengers of Allah, and was given the title Khalil Allah (the intimate friend of Allah), meaning the one most beloved and cherished by Allah SWT. Ibrahim was also known as Abu al-Dhifan, meaning the father of guests, as well as other titles reflecting his closeness to Allah SWT. From Ibrahim came the lineage of the prophets, with Musa bringing the teachings of Judaism, Isa bringing the teachings of Christianity, and finally, Prophet Muhammad bringing Islam, completing the prophetic message. This is why Annemarie Schimmel referred to Ibrahim as the "father of the three religions" (Judaism, Christianity, and Islam) (Suyanta, 2007).

The story of Prophet Ibrahim is one of the most profound in the Qur'an. He is revered as the "father of the prophets" because of his spiritual leadership and the exemplary role he played for humanity. His name is even immortalized in a chapter (surah) named after him, Surah Ibrahim, which is an important part of the Qur'an (Syamsurijal, Hitami, & Yusuf, 2023). Prophet

Ibrahim is considered an imam and a key role model in Islam. He is known as hanif, meaning someone who adheres firmly to the truth and never abandons Allah SWT. One of the defining features of Ibrahim was his steadfast loyalty to Tawhid, the belief that only Allah SWT is worthy of worship, without any partners (Kumala, 2018).

The teachings of Ibrahim hold universal value for Muslims, including the followers of Prophet Muhammad, because they emphasize values such as strong faith, resilience in the face of trials, and sincere devotion to Allah SWT. The command to follow the teachings of Ibrahim underscores the importance of pure monotheism and absolute obedience to Allah SWT as the fundamental basis for life. In his journey, Ibrahim faced numerous tests and trials, placing him in very difficult and challenging situations. His loyalty and perseverance through these trials not only reflect his spiritual strength but also serve as an inspiration for humanity.

The story of Prophet Ibrahim illustrates the application of dawah through his unwavering commitment and sincere devotion to goodness. As a model for dawah, he preserved the Ka'bah and served the people with genuine dedication, without coercion, as an act of worship to Allah. This attitude teaches the importance of dawah based on sincere devotion, which can be applied by the younger generation to foster social harmony and mutual prosperity, as well as to become examples in spreading goodness to others (Supriadi, 2019). Prophet Ibrahim's dawah reflects a deeper approach than just delivering religious teachings. He was not only a messenger of the message but also actively involved in facilitating and preserving the place of worship, creating an environment conducive to the spiritual practices of the people. This demonstrates that dawah should not only be verbal but also involve concrete actions that reflect an exemplary devotion to goodness, kindness, and sincerity (Lailiyah, 2018).

These methods teach that dawah involves practical action, effective communication, and exemplary behavior, which can be applied by future generations to spread goodness and strengthen faith. Prophet Ibrahim's dawah demonstrates a comprehensive and profound approach to spreading religious teachings. He did not rely solely on words but also on actions, exemplary behavior, and effective communication. The method of prayer reflects submission and hope in Allah, while collective practice emphasizes the importance of collaboration in worship. Solitary worship teaches closeness to Allah, while being a role model shows that loyalty and obedience are stronger through actions rather than words alone. The methods of advice and dialogue highlight the importance of speaking with kindness and respecting differing opinions, thereby strengthening understanding. Debate illustrates how Prophet Ibrahim used logic and courage to uphold monotheism. Overall, Prophet Ibrahim's dawah teaches how to integrate spirituality, critical thinking, and social relationships in spreading goodness and reinforcing faith, which can be applied by future generations.

Challenges of Dawah in the Life of Prophet Ibrahim AS

Dawah plays a vital role in Islam as the primary means to spread the teachings and values of the religion to all of humanity. Literally, dawah means "invitation" or "call," involving an intense communication process aimed at guiding people toward the truth established by Allah SWT. In Islam, dawah encompasses various activities, from teaching Tawhid (belief in the oneness of Allah) to the application of good character and ethics in everyday life. Qualitatively, the goal of dawah is to influence and change people's inner attitudes and behaviors, leading to a better social order and piety. Dawah also serves as the main mechanism in spreading the teachings of Islam, both locally and globally. Since the time of Prophet Muhammad, dawah has been an essential instrument in introducing Islam to various nations and cultures (Ridwan, 2024).

Prophet Ibrahim's dawah provides a highly relevant example of the goals of dawah in Islam, which include teaching Tawhid and changing society's behavior toward social piety.

Although his dawah faced tremendous challenges, such as fierce rejection from a society entrenched in idol worship, Prophet Ibrahim remained steadfast in calling for the truth. One of the greatest challenges was the opposition from the tyrannical King Nimrod, who felt threatened by Prophet Ibrahim's declaration of the oneness of Allah. Despite facing persecution, rejection, and threats to his life and his family, Prophet Ibrahim continued his dawah with determination and conviction.

Similar to the dawah of Prophet Muhammad, who faced various social and cultural challenges in the society of Makkah, Prophet Ibrahim's dawah also aimed at building a better way of life and guiding people toward noble character. Prophet Ibrahim's sacrifice, particularly in educating his children, such as Ismail, about loyalty and obedience to Allah's commands, reflected the very essence of dawah. Just as Prophet Muhammad's dawah transformed the way of life in Arabian society, Prophet Ibrahim's dawah sought to change people's mindset to draw them closer to Allah, uphold Tawhid, and establish a more just and compassionate society.

Prophets in delivering revelation used various approaches to dawah, both through words (dawah bil lisan) and through their actions and life (dawah bil hal). To strengthen their prophetic mission, Allah granted miracles as proof of the truth of the message brought by the Prophets. These miracles were tailored to the social and cultural conditions of the people at that time, making them easier to accept (Ansari, 2011). Prophet Ibrahim also received extraordinary miracles in his dawah. One of the most famous is the incident when he was thrown into the fire by King Nimrod. Allah commanded the fire not to burn Prophet Ibrahim, which served as a clear manifestation of Allah's power. This miracle, along with Allah's protection of Prophet Ibrahim from various trials, strengthened the Tawhid message he carried and reminded people that only Allah is worthy of worship. This miracle also emphasized that the dawah of the Prophets, despite facing great challenges, was always supported by Allah's strength (Zainudin, 2018).

From a young age, Prophet Ibrahim lived among a society strongly rooted in idol worship. Both his parents and the majority of those around him adhered to a belief system based on idols as their gods. However, despite growing up in such an environment, Ibrahim had a deep interest in searching for a higher truth. When Ibrahim discovered Tawhid, his belief underwent a radical transformation. Not only did he realize that only Allah SWT was worthy of worship, but he also felt estranged from his family and society, who were still deeply attached to idol worship. Prophet Ibrahim's dawah was never accompanied by violence; instead, he invited with gentleness and compassion, with the main goal of guiding his people away from misguidance and leading them to the right path.

However, the response to his dawah was often negative. People not only rejected his message but also threatened and intimidated him with various dangers if he continued spreading his teachings. Despite all these threats and challenges, Ibrahim remained firm and undeterred. His faith in Allah SWT grew stronger and unwavering, showing that there was no fear of what his people worshipped, because Ibrahim's belief was far stronger than the fear of their idols. This is reflected in the verse from Surah Al-An'am, verse 81, which means:

"How should I fear the idols which you associate with Allah, when you do not fear Allah in associating with Him that for which He has sent down no authority? So which of the two groups has more right to security, if you know?" (Q.S. Al-An'am: 81).

Prophet Ibrahim faced a prophetic journey filled with responsibility, hardships, and severe trials. Although he was granted the mission to deliver the truth, the path was also filled with challenges that tested his faith and patience. In his struggle to deliver the message of Tawhid to his society, which was immersed in idol worship, Ibrahim not only faced rejection but also threats and intimidation. The society, deeply rooted in animism and idol worship, felt disturbed by his call for the oneness of Allah SWT. They threatened and tried to intimidate him

into halting his efforts, considering them as insults to their gods. However, Prophet Ibrahim remained steadfast and fearless in facing these threats. He maintained his courage and determination in delivering the truth he believed in (Dirks, 2006).

The story of Prophet Ibrahim facing extraordinary challenges in his life highlights the importance of loyalty, courage, and devotion in a person's spiritual journey. Prophet Ibrahim's loyalty to Allah SWT was the foundation of all aspects of his life. Despite facing various difficult tests and opposition from his society, Prophet Ibrahim remained firm in his faith. His courage was reflected in his determination to uphold the truth, even when it meant facing severe threats or losses. Loyalty, courage, and devotion are interrelated and strengthen each other. Strong loyalty forms the basis for the courage to act according to the values one believes in, without considering the potential consequences. This courage, in turn, strengthens one's devotion to Allah SWT, as it requires perseverance and patience to follow His commands, even during the most difficult times.

CONCLUSION

Based on the discussion above, it can be concluded that effective dawah requires a wise approach and relevance to the social and cultural conditions of the target community. The dawah of Prophet Ibrahim serves as a real example in this regard, where he not only conveyed religious messages through words but also through personal example, patience, and courage in facing rejection and the great challenges from his society. In this context, Prophet Ibrahim's dawah illustrates the importance of understanding the condition of a society trapped in misguidance and inviting them to think rationally about the teachings of Tawhid and the greatness of Allah. The approach used relied not only on theory but also on practical aspects by demonstrating consistent actions and behaviors in line with religious teachings. This dawah is not limited to a specific time period because the values demonstrated by Prophet Ibrahim, such as loyalty to God, steadfastness in facing trials, and the ability to adapt to social and cultural conditions, remain relevant and important for dawah in the modern era. Therefore, this study emphasizes that contextual dawah, which prioritizes a compassionate approach and personal exemplification, can be an effective strategy in spreading the teachings of Islam and bringing about change in society.

REFERENCES

- Abdussamad, Z. (2021). *Metode penelitian kualitatif*. Makassar: Syakir Media Press.
- Akhwan, M. (2019). Critical thinking of the Prophet Ibrahim Alaihissalam in the Qur'anic perspective. *Journal of Education and Practice*, 10(8), 30–40. <https://doi.org/10.7176/JEP>
- Al-Badrawiy, R. (2006). *Qashash Al-Anbiya' wa at-Tarikh (1st ed.)*. Kairo.
- Anggito, A., & Setiawan, J. (2018). *Metodologi penelitian kualitatif*. Sukabumi: CV Jejak.
- Ansari, I. (2011). Metodologi pendidikan al-ibrah dalam Al-Qur'an: Kajian historis-paedagogis terhadap kisah Nabi Ibrahim dalam Surat Maryam ayat 42–48. *Jurnal Ilmiah DIDAKTIKA*, 12(1), 43–58.
- Ash-Shallabi, A. M. (2022). *Ibrahim, bapak para nabi & kekasih Allah (Da'iyah At-Taubid wa Din Al-Islam wa Al-Uswah Al-Hasanah) (M. Misbah, Trans.)*. Jakarta: Pustaka Al-Kautsar.
- Aziz, M. A. (2004). *Ilmu dakwah*. Jakarta: Kencana.
- Boulatta, I. J. (2008). *Al-Qur'an yang menakjubkan*. Tangerang: Lentera Hati.
- Creswell, J. W. (2013). *Qualitative inquiry and research design: Choosing among five approaches (3rd ed.)*. Sage Publications.
- Dirks, J. F. (2006). *Ibrahim sang sahabat Tuhan (Ibrahim: The friend of God) (S. Wahyono, Trans.)*. Jakarta: Serambi Ilmu Semesta.
- Eickelman, D. F. (1992). *Knowledge and power in Morocco*. Princeton: Princeton University Press.

- Harahap, I. (2013). *Ibrahim AS. bapak semua agama*. Tangerang: Lentera Hati.
- Harmaini, H., Jannah, P. M., Salmiyati., & Tahir, K. R. (2022). Trust and character development (Life lessons from Prophet Ibrahim AS.). *International Journal of Islamic Educational Psychology*, 3(1), 58–73. <https://doi.org/10.18196/ijiep.v3i1.13810>
- Huda, M. K. (2024). Strategi dakwah lintas budaya dalam menghormati keberagaman dan membangun komunikasi efektif. *Meyarsa: Jurnal Ilmu Komunikasi dan Dakwah*, 5(2), 158–168. <https://doi.org/10.19105/meyarsa.v5i2.14055>
- Kumala, S. (2018). Kisah Nabi Ibrahim dalam Al-Qur'an (Perspektif pendidikan Islam). *Jurnal Ilmiah Al-Madrasah*, 2(2), 43–66.
- Lailiyah, N., & Ainiyah, Q. (2018). Strategi dakwah Nabi Ibrahim Alaihi Al-Salam dalam perspektif pendidikan Islam. *Al-Hikmah: Jurnal Studi Keislaman*, 8(2), 151–163.
- Milsih, I., Saputra, I., & Azizah, Z. B. N. (2022). The Prophet Ibrahim's parenting style in the Quran. *GENIUS: Indonesian Journal of Early Childhood Education*, 3(1), 23–42. <https://doi.org/10.35719/gns.v3i1.77>
- Ridwan, M. (2024). Karakteristik juru dakwah pada pribadi Nabi Ibrahim AS. dan implementasinya dalam praktik dakwah kontemporer. *Maslahah: Journal of Islamic Studies*, 3(2), 7–20.
- Rofi'i, M. A., Arrois, S. M. U., Hamzah, M. H., & Saleh, S. Z. (2024). Understanding the logic of iqna'i through the inspirational story of Prophet Ibrahim in Tafsir Mafatih al-Ghayb. *QOF: Jurnal Studi al-Qur'an dan Tafsir*, 8(1), 149–168. <https://doi.org/10.30762/qof.v8i1.2086>
- Sauma, M. S. (2022). Karakter dan psikologi dakwah Nabi Ibrahim A.S. *An-Nida': Jurnal Prodi Komunikasi dan Penyiaran Islam*, 10(2), 117–139.
- Supriadi, A. (2019). Kisah Nabi Ibrahim sebagai role model keluarga. *Ulumuddin: Journal of Islamic Legal Studies*, 12(2), 76–103.
- Surasman, O. (2016). *Bercermin pada Nabi Ibrahim*. Jakarta: Perspektif.
- Suyanta, S. (2007). Kisah Ibrahim mencari Tuhan dan nilai-nilai pendidikan. *Islam Futura*, 6(2), 101–118.
- Syamsurijal, Hitami, M., & Yusuf, K. M. (2023). Analisis kisah Nabi Ibrahim dalam Al-Qur'an perspektif pendidikan. *Al-Mutharahah: Jurnal Penelitian dan Kajian Sosial Keagamaan*, 20(1), 124–139. <https://doi.org/10.46781/al-mutharahah.V20i1.726>
- Zaimudin. (2018). Karakter Nabi Ibrahim AS. dalam Al-Qur'an (Ditinjau dalam perspektif pendidikan di Indonesia). *Al-Fanar: Jurnal Ilmu Al-Qur'an dan Tafsir*, 1(1).