

PROPHETIC LEADERSHIP AND GLOBAL CITIZENSHIP EDUCATION: A THEMATIC INTERPRETATION OF MOSES NARRATIVE IN TAFSIR AL-AZHAR FOR CONTEMPORARY CHARACTER DEVELOPMENT

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Abstract

This research aims to find the values in the story of the Prophet Moses and relate them to the concept of GCED and character education in the 21st century. This research is qualitative research that analyzes the story of the Prophet Moses in Tafsir Al-Azhar by Buya Hamka. The research method used is thematic interpretation with content analysis and source triangulation to ensure the validity of the data. Primary data includes verses of the Qur'an and Tafsir Al-Azhar, while secondary data includes academic literature related to GCED, 21st century character education, and another relevant research. The results of the study show that the story of the Prophet Moses in Tafsir Al-Azhar displays the integration of prophetic leadership values, character education, and universal humanitarian principles that are in harmony with 21st century competence. These values include the cognitive domain (rational and reflective thinking in decision-making), the socio-emotional domain (empathy, self-awareness, and emotional control), and the behavioral domain (real action in upholding justice and humanity). The integration of the interpretation of the Qur'an with the GCED framework shows that Islamic education is not only oriented to the transfer of knowledge, but also to the formation of a global character that is ethical, adaptive, and caring for humanity. The story of the Prophet Moses is relevant as the foundation for developing 21st century skills such as critical thinking, collaboration, communication, and adaptability. This research provides a conceptual and practical foundation for the development of a curriculum and learning strategies based on Islamic values that can connect character education with global and contextual learning.

Keywords: Character Education, Global Citizenship Education, Tafsir Al-Azhar, Prophet Moses, Tafsir Maudhu'i.

PUBLIC INTEREST STATEMENT

In an era marked by globalization, digital transformation, and increasing social diversity, character education must cultivate not only academic excellence but also ethical responsibility, empathy, and global awareness. This study demonstrates that the story of Prophet Moses, as interpreted in *Tafsir Al-Azhar* by Buya Hamka, offers timeless leadership and humanitarian values that closely align with the principles of Global Citizenship Education (GCED). By

integrating Qur'anic teachings with contemporary educational frameworks, this research provides practical insights for educators, curriculum developers, and policymakers seeking to strengthen character education rooted in Islamic values while preparing learners to become responsible, compassionate, and globally engaged citizens capable of addressing the challenges of the 21st century.

INTRODUCTION

21st century education is faced with the challenges of globalization and digitalization that have an impact on various lines of life. This condition, in addition to providing openness to access to information and global connectivity, poses a threat to the morals and character of the nation. With this condition, future generations must not only have technical and cognitive abilities and skills, but also social, emotional, and strong character aspects. This acceleration of globalization and digitalization brings the current of materialism and hedonism values that erode traditional and local values, which is a further challenge for the world of education (Bashori et al., 2024). In this context, state education can be a means to create character (Saepudin, 2024).

In addition, the relationship between nations and states is increasingly intense, requiring individuals to have higher global awareness, tolerance, and social responsibility. In this context, Global Citizenship Education (GCED) answered these demands as the agenda of Sustainable Development Goals (SDG) 4.7, which is oriented towards education for sustainable development, peace, and non-violence. Individuals are formed to become global citizens who are aware of global rights and obligations, respect differences, have empathy for distinct cultures and are active in global issues, such as social and environmental justice. Thus, GCED is an approach to create a generation that can face global challenges wisely and responsibly (UNESCO, 2015).

In the era of globalization, it is imperative for Islamic education to align approaches to local and global values to enhance and broaden understanding of peace and brotherhood in an increasingly diverse society (Amin Alamsyah, 2023). As *rahmatan lil 'alamin*, Islam holds values of peace, justice, empathy, tolerance, and social responsibility that are inherently aligned with the core principles of GCED. Character education in Islam offers a comprehensive approach that shapes one's behavior and self-awareness as a creature of God and a bearer of trust on earth. By integrating Qur'anic values into GCED, character education can have a strong spiritual and moral dimension. Thus, Islam has become the main source of value for moral education, leadership, social responsibility, and global spirituality. Qur'anic values are important to include because of the concept of global education which is often secular. (Ajmain, 2023)

The universal principles in the Qur'an, one of which is found in the story of the Prophet Moses, show strong character values and can be applied directly. These values include leadership, courage, patience, and integrity which are relevant to shaping the morals and character of students in the global era (Sarnoto et al., 2019). Studies show that in the story of the Prophet Moses it also has educational values (Arifin, 2018), religiosity, honesty, curiosity, hard work, social concern, effective communication, politeness, love of knowledge (Syahfari, 2022). Therefore, the stories contained in the Qur'an can serve as a source of inspiration and guidance for education. (Permana, 2024)

The contextual and humanist approach in understanding the Qur'an makes *Tafsir Al-Azhar* by Buya Hamka suitable to answer the needs of the times (Arifiah, 2021). Through words such as morality, ethics, and tarbiyah, Hamka emphasized the importance of character education based

on divine values and self-awareness (Ajmain, 2023). In addition, *Tafsir Al-Azhar* also holds aspects of character education related to strengthening student-centered learning and strengthening religious moderation (Akwam et al., 2024). Thus, *Tafsir Al-Azhar* can function as a comprehensive source to explore universal values that are in line with the principles of Global Citizenship Education (GCED). Hamka sees the story of the Prophet Moses rationally and critically and views it as a struggle and heroism, which teaches the importance of hard work and intelligence to face life's difficulties (Mujahidin et al., 2024). Therefore, *Tafsir Al-Azhar* can be used as a reference to examine how the educational values found in the Story of the Prophet Moses relate to global issues, especially about character education.

Character education based on Islamic values can be an alternative approach to addressing the moral crisis and educational challenges of today. Although many studies on Qur'an-based character education and GCED have been conducted, research linking GCED values to the story of the Prophet Moses, especially through *Tafsir Al-Azhar*, is still limited. Therefore, research that discusses how the values of education in the story of Moses relate to the principles of GCED and 21st-century character education is particularly important and needs to be done.

Based on the explanation above, the purpose of this research is to find and analyze the universal values contained in the story of the Prophet Moses and relate them to the concept of GCED and character education in the 21st century. The results of this study are expected to enrich the academic literature on the integration of Qur'an interpretation with global education and make a practical contribution to the development of curriculum and learning strategies based on Islamic values. In addition, this research is expected to be useful as a reference in the development of character education in Indonesia.

LITERATURE REVIEW

The Qur'an is the primary source of character education through the stories of the prophets, which provide an ideal model of human character (Shifa, Maharani, & Putri, 2025). The stories of the prophets will be regarded merely as historical fables and irrelevant to modern moral issues if understood in isolation. On the other hand, education in the current era requires the integration of spiritual values with global competencies (Amin Alamsyah, 2023), wherein prophetic narratives serve as a foundation for the development of critical thinking skills and social awareness (Ervina, et al., 2025; Husna & Bz, 2024).

Previous research has conducted numerous studies on the story of Prophet Moses and the values contained within it. Musodiq (2017) discusses emotional intelligence in the story of Prophet Moses as a lesson learned in character education. Furthermore, Sarnoto & Hidayatullah (2019) and Ismail & Tang (2021) analysed the leadership characteristics of Prophet Moses in the Qur'an. Meanwhile, Permana (2024); Arifin (2018); Nurhasanah et al. (2018); and Syahfari (2022) explore the educational and character values in the story of Prophet Moses and how these are integrated in schools in general.

Despite the abundance of research conducted on the story of Prophet Moses, the majority of researchers have focused solely on aspects of political leadership or normative character. Furthermore, no research has yet been found that integrates Hamka's *Tafsir Al-Azhar* with the framework of Global Citizenship Education (GCED). What distinguishes this study from previous research is that it uses Hamka's exegesis as a basis for formulating 21st-century educational competencies (such as critical thinking and adaptability) within the story of Prophet Moses, which

is relevant to the GCED approach. Consequently, the Islamic values contained within the story of Prophet Moses can serve as a foundation for global education.

METHOD

This research is qualitative research using a thematic interpretation approach (*maudhūṭ*). This research focuses on analyzing the story of the Prophet Moses in *Tafsir al-Azhar* by Buya Hamka, which is connected to the principles of Global Citizenship Education (GCED) and 21st-century character education. The thematic interpretation method is used to collect and analyze the verses of the Qur'an related to the story of the Prophet Moses, then analyze the interpretation, and relate it to the values of GCED. Through this approach, universal values related to 21st century character education can be found and then formulated to respond flexibly to the demands of the times (Amalia, 2017).

The primary data sources are the Qur'an and *Tafsir Al-Azhar* by Buya Hamka. Secondary data sources include literature on Global Citizenship Education (GCED), such as official documents from UNESCO, literature on 21st-century character education, and journal research on the story of the Prophet Moses. The method of data collection is through documentation techniques and literature studies, both in print and digital form. The research began by conducting an inventory of Qur'anic verses that discuss the story of the Prophet Moses, analyzing the explanation of the *Al-Azhar Tafsir*, as well as the values contained in it. The results were then correlated with GCED theory and 21st century character education.

The analysis method is conducted by content analysis and thematic interpretation approach. The analysis process begins with identifying verses and themes, interpreting interpretations, categorizing values, and mapping them into three GCED domains which include aspects of knowledge (cognitive domain), attitudes and values (socio-emotional domain), behavior and actions (behavioral domain). The validity of the results was conducted through triangulation of sources between Hamka's interpretation, GCED documents, and earlier studies. This approach is expected to result in a conceptual synthesis between Qur'an interpretation and the GCED paradigm in the context of 21st century character education

RESULT AND DISCUSS

The Values of Global Citizenship Education (GCED) in the Story of the Prophet Moses

The story of the Prophet Moses is known as one of life's journeys filled with complex emotions and moral dilemmas. Prophet Moses as a Divine Messenger and a Leader, had many challenges, one of which was facing Pharaoh and saving the Children of Israel from oppression. This story also shows the figure of the Prophet Moses who was not only strong and courageous, but also as a human being. Each episode of the story is a life lesson, full of compassion, and empathy. The verses and surahs in the Qur'an that tell this story can provide a more complete picture of the struggle of the Prophet Moses if collected thematically.

In *Tafsir Al-Azhar*, the story of the Prophet Moses is divided into several coherent parts so that it is easier to understand the meaning and wisdom behind the story. The story of the Prophet Moses is told starting from his childhood in Egypt, his exile in Madyan, then his call to become an Apostle, and his struggle in freeing the Children of Israel from the tyranny of Pharaoh. The story of the Prophet Moses, which is based on prophetic history, is an analytical study that holds values relevant to Global Citizenship Education (GCED). These values include socio-emotional

domains in the form of empathy, cognitive domains include critical thinking and understanding of shared universal values, as well as behavioral domains in the form of effective communication skills.

Table 1.
Global Citizenship Competency Mapping (GCED-WG) to UNESCO Domains

No	GCED-WG Competency	UNESCO Domain
1	Empathy	Socio-emotional
2	Critical thinking & problem solving	Cognitive
3	Communication & collaboration	Behavioural
4	Conflict resolution	Behavioural
5	Sense & security of identity	Socio-emotional
6	Shared universal values (justice, peace, etc.)	Cognitive & Socio-emotional
7	Respect for diversity/intercultural understanding	Socio-emotional
8	Recognition of global issues/interconnectedness	Cognitive

Among many verses that recount the prophetic journey of the Prophet Moses, some were chosen for a more in-depth analysis because they emphasized the main values relevant to character education and universal values. These values include empathy, critical thinking, understanding of universal values, and communication skills. Although values such as conflict resolution and respect for diversity are also present in the interpretation of interpretation, this analysis chooses to prioritize the values that are most important and universally applicable.

The values of empathy for Prophet Moses can be found in several events, including when Moses helped his oppressed people (Q.S. Al-Qashash [28]: 15-16), called on Pharaoh to free the Children of Israel from slavery (Q.S. Al-A'raf [7]: 105), when he admitted his past mistakes (Q.S. Ash-Shu'ara [26]: 18-22), his concern for a society that was easy to fall victim to magic tricks (Q.S. Thaha [20]: 66-67), and when he calmed his frightened people (Q.S. Al-A'raf [7]: 128-129).

The critical thinking skills shown by the Prophet Moses can be found through moments such as when Moses received a revelation on Mount Tursina for 40 days (QS. Al-A'raf [7]: 142), The Salvation of the Children of Israel from Pharaoh (QS. Al-Araf [7]: 137), The story of Moses learned from Khidir (QS. Al-Kahfi [18]: 61-74), Moses warned Pharaoh and his people about the punishment of Allah (Qur'an. Al-A'raf [7]: 107-117), Moses warned Pharaoh and his people about the punishment from Allah (QS. Al-Mu'min: 21-28), Moses and his brother Aaron faced Pharaoh (QS. Al-Qashash [28]: 27-31), Allah's command to Moses to speak meekly (QS. Thaha [20]: 44-45).

Effective communication and collaboration skills are found in verses such as when the Prophet Moses taught the Prophet Khidir (QS. Al-Kahfi [18]: 67-73), Moses called upon Pharaoh (QS. An-Naziat [79]: 18-19), when Moses and Aaron faced Pharaoh (Al-Qashash [28]: 27-31), and the command to speak meekly (QS. Thaha [20]: 44-45). The steadfastness of the Prophet Moses (sense of identity) can be seen especially in his struggle against tyranny and his people (QS. Al-A'raf [7]: 104-105, 119-126), as well as his encounter with Allah in the holy valley (QS. An-Naml [27]: 8-14). Meanwhile, human values or shared *universal values* can be seen from the

struggle to defend their people from oppression (QS. Al-A'raf [7]: 128–129), asked Pharaoh to free the Children of Israel (QS. Al-Qashash [28]: 15–16), and Allah's command to Moses to warn (QS. Thaha [20]: 43-48).

Empathy and Emotion Regulation in Moses' Leadership

The value of empathy occupies a prominent position as the foundation of social orientation and justice in contemporary education. According to Hoffman (2000) and Jolliffe & Farrington (2006), empathy is a particularly important attitude, a source of morality for developing a sense of human norms (Gunawan et al., 2019). Empathy is not only understood as the ability to feel the suffering of others, but also as moral awareness to understand, appreciate, and act justly to fellow human beings (Setiawan, 2023).

Allah says in Q.S. Al-A'raf [7]: 105, "*Surely I do not say anything but the truth... so let the Children of Israel be with me.*" (Hamka, 2015a). This verse explains how the confrontation between Moses and Pharaoh began. According to *Tafsir Al-Azhar*, the sentence said by Musa in the verse is not just a request, but a prophetic call that fights for human rights and spiritual freedom. At this moment, Moses' empathy was more than just compassion. Empathy develops into moral awareness and courage to demand justice. In the presence of a tyrant, Moses used rational and polite language to express the grief of his people. This attitude shows cognitive empathy and action because it understands the situation and perspectives of others and dares to act to remove injustices that befall fellow human beings. Through this verse, emphasize that empathetic leadership is rooted in moral courage to fight for human freedom and dignity.

Hamka interprets the dialogue between the Prophet Moses and Pharaoh in QS Ash-Shu'ara [26]: 18–20 as a profound moral reflection. When Pharaoh tried to bring him down by bringing up his past mistakes by saying, "... *And you have done what you have done, and you are a man of no sense...*", Moses answered him honestly by saying, "... *I have done this deed, and I was at that time one of the lost.*" Hamka argues that Musa's actions were born out of a moral impulse to defend his oppressed people, and not a deliberate crime.

Moses' confession showed humility and awareness of the nature of the struggle. Moses realized that to defend or fight for the truth one must use the right or correct religious teachings, not in the way of a "handbook" (Hamka, 2015a). Therefore, the value of empathy in Moses developed into a moral awareness to think and take responsibility for the actions taken. This empathy is not sentimental, but rational and spiritual. The empathy shown is rooted in awareness and understanding of the suffering of his people accompanied by the determination to uphold justice wisely. In this context, empathy in this context is not just feeling with others but also *understanding for others* rational and spiritual understanding that leads a person to act justly and wisely.

Furthermore, it is mentioned in QS. Al-A'raf [7]: 142, "... *Take my place of my people and do good, and do not follow the path of those who do harm.*" Before praying to Allah for forty nights, Moses gave his brother Aaron leadership responsibility. This action is a form of leadership responsibility that is accompanied by a sense of sensitivity to the character and social conditions of the people. Moses' empathy is reflected in his ability to put himself in the position of the two. Moses understood how Aaron's character was gentle and easy to give, while the Children of Israel were known to be stubborn and easily influenced. He understood that Aaron's meekness could be abused by those who intended to destroy, and that his people needed firm guidance to stay on the

path of goodness. Therefore, Moses took preventive steps by giving Aaron a firm leadership direction. This story shows the ability of the Prophet Moses to read social dynamics and understand the perspectives of others, so that he could take wise action to support the stability of the group. The actions taken by the Prophet Moses show a form of leadership that is wise, responsible, and caring for his people.

In Qur'anic verses 150–153, Allah says, “*And when Moses returned to his people in anger and compassion, he said, 'What you have done is terrible to replace me after I am gone. Should you take precedence of your Lord's commands?' Then he threw the spirit and held his brother's head while he pulled it. He said, 'O son of my mother, surely the people looked upon me as weak and they almost killed me...'*” (Hamka, 2015a). From this verse it is explained how Moses came down from the hill in a state of anger and compassion, after knowing that his people were again mired in polytheism, namely worshipping calves. His emotions exploded by throwing *the spirit* and pulling Aaron's hair and beard. This action is a form of moral reaction (anger) born from his love for the truth and concern for his people who have slipped. However, Moses' heart melted when he heard Aaron answer him with a gentle greeting, “*O son of my mother...*”. An affectionate expression, which reminds us of the blood relationship and closeness they had. As soon as he came to his senses and at once begged for forgiveness for himself and his brother.

This story shows how the Prophet Moses managed emotions and showed reflective empathy in leadership. Although initially angry, he was able to move from reactive emotions to introspection and forgiveness. His empathetic attitude is reflected in his ability to understand Aaron's limitations and turn his anger into prayer. Within the framework of Global Citizenship Education, this action emphasizes emotional intelligence and empathy-based leadership. This can be seen from the ability to understand other people's perspectives, control themselves during moral crises, and turn conflicts into learning spaces.

The entire series of stories shows that empathy is the basis of the leadership of the Prophet Moses. Hamka not only portrays Moses as a prophet who brings revelation, but also as an example of an empathetic and reflective leader. Moses used empathy as a moral force for understanding suffering, controlling emotions, and upholding social justice. In the framework of character education by Lickona (2016), Moses' actions reflect the integration between the understanding of the values of truth and justice (moral knowing), a sense of empathy and social responsibility (moral feeling), and the moral courage to act (moral action). These three aspects are in line with the needs of 21st century competencies, especially the ability to think critically in taking decisions, leadership and responsibility in leading the people, and flexibility and adaptability in responding to moral crises.

Thus, the story of the Prophet Moses in *Tafsir Al-Azhar* becomes a mirror for character education that integrates rationality, spirituality, and a sense of humanity. Values such as empathy, justice, and social responsibility are the foundation for the formation of students who are not only intellectually intelligent but also have social sensitivity and mental toughness during the complexities of global life.

Critical and Reflective Thinking in the Leadership of the Prophet Moses

Critical thinking is an important skill in character education that allows individuals to assess information rationally and make decisions with moral consideration. These capabilities within the framework of GCED include finding problems, conducting rational analysis, and finding fair and

relevant solutions. According to Facione (2015), critical thinking is a thought process that is based on ethical considerations and logical argumentation that aims to prove, interpret, and solve problems. In the story of Prophet Moses, the dimension of critical and reflective thinking is manifested in the way he reasoned, weighed, and acted in the face of Pharaoh and in performing his prophetic duties. Starting from handling conflicts between Egyptians and the Children of Israel to the order to face the absolute power of the Pharaoh. These situations required Moses to not only act spontaneously, but also to engage in a process of critical thinking. The thought process includes the ability to clarify problems (elementary clarification), weigh the basis of arguments (basic support), and figure out strategies and tactics that lead to problem solving (Mayor, 2023).

In QS. Al-A'raf [7] verse 142, the Prophet Moses instructed Aaron, *"And (remember) We promised Moses thirty nights, and We filled him with ten more so that it was perfect with it, the time of the covenant from his Lord was forty nights. And Moses said to his brother Aaron, "Take my place of my people and do good, and do not follow the way of those who do harm."* This verse describes the crucial moment when the Prophet Moses was about to pray for forty nights and hand over the temporary leadership to his brother Aaron. Based on Hamka's interpretation, the decision of the Prophet Moses reflects the prudence in considering the risks of leadership, the continuity of the community, and the tendency of Aaron's gentle nature.

From a critical thinking perspective, the actions of the Prophet Moses show his ability to understand the socio-political context realistically (elementary clarification). Moses realized that his absence could create a vacuum of authority that risked disrupting the stability of his people. Then, he implemented strategic and anticipatory planning (strategies and tactics) by appointing Aaron as his successor while providing firm moral direction so that leadership remained based on good values and was not easily influenced. In addition, by conducting ethical and responsible leadership communication (advanced clarification), it shows that leadership in Islam must be based on moral principles, not formal power. This is an example of a form of leadership that is intelligent, with integrity, and oriented towards common goals.

In QS. Al-Mu'min: 21 It is said, *"And did they not travel on earth, that they might see what the consequence of those who would be were before them..."*. Hamka explained that this verse is addressed contextually to the Quraish polytheists with the metaphor of "a frog under a shell". It means describing a closed community that does not learn from the traces of past civilizations such as Egypt, Thamud, and Madyan. Even though they once enjoyed greatness, they were still easily plunged into ruin. Hamka in this case emphasizes that, first, the material evidence (ruins, pyramids, inscriptions) shows empirically that a seemingly strong state and culture can collapse because of moral transgression. Second, the arrival of the apostles to their people with "information" shows that historical punishment is not rooted in the ethical and epistemic response of society to the revelation and evidence.

This verse emphasizes the importance of critical thinking by researching history and drawing lessons from it. The commandment to "walk the earth and observe the consequences of the people of the past" shows that Islam wishes the growth of rational consciousness based on historical observation and reflection. Hamka interprets this verse as a message to humanity not to become "frogs under the shell" (narrow-minded). Humans must learn and understand how past civilizations (such as ancient Egypt) were materially strong but eventually destroyed due to moral pride and worship of power. From a critical thinking perspective, this narrative presents systematic cognitive steps, ranging from the collection of empirical evidence through the

observation of reality, clarifying the historical context and causes, evaluating the moral legitimacy of actions, to drawing conclusions about social cause and effect and the current need for ethical correction.

As for QS. Al-Mu'min: 28, "*And a believing man from the house of Pharaoh who hid his faith said, "Will you kill a man who says that my Lord is Allah? Whereas he has come to you with various explanations from your Lord? And if he lies, then his lie is on his own account, and if he is righteous, what he threatens will happen to you. Indeed, Allah will not guide those who go beyond the limits of the liars."* In the verse, it is narrated that a believing man from the family of Pharaoh appeared. Although the man was from the palace, he hid his faith until Pharaoh was about to kill Moses. At that time, he rebuked Pharaoh with a rational question, "*Will you kill a man who says that my Lord is Allah, when he has come to you with various revelations from your Lord?"*. These questions show the ability to focus on the problem by examining the argument clearly before taking an action. He did not directly oppose or defend Pharaoh's decision, but rather, he raised clear and rational moral and rational questions about Pharaoh's decision.

Further, his statement, "*If he lies, then his lie is his own responsibility, and if he is right, what he threatens will happen to you,*" shows a bold and honest way of thinking (Hamka, 2015b). In the context of 21st century education, the courage of the figure stands for an attitude of leadership and responsibility that shows how a person leads public opinion with moral arguments and social responsibility. This event shows that critical and reflective thinking in Islam is not just a rational action, but also a complex moral and spiritual process. Hamka sees this phenomenon as a reflection of the Prophet Musa's da'wah ecosystem, where a leader of faith weighs every action through the unity of reason, ethics, and faith. Both Moses and his followers read the socio-political situation sharply, rationally judged the legitimacy of Pharaoh's power, and chose strategic steps with morals and divine values in mind rather than emotions.

From the perspective of character education, as explained by Thomas Lickona, the leadership of the Prophet Moses shows the integration between moral knowledge, affective awareness, and real action. He has strong moral knowledge about the nature of justice and monotheism; moral *feeling* which includes empathy and patience in the face of tyrannical government; and moral action which includes courage to uphold the truth even at risk. By combining cognitive, affective, and behavioral aspects, the Prophet Moses showed a leader who thinks reflectively and critically and thinks with conscience.

These values are in line with the *framework of the Partnership for 21st Century Learning (P21)* which emphasizes *critical thinking and problem solving, leadership and responsibility, initiative and self-direction*. The story of the Prophet Moses shows that solid moral values are the basis for freedom and true leadership. This story teaches us to look at situations carefully, weigh the truth with common sense, and act in the right way. In GCED, it shows the competence of global citizens to think reflectively about how power and injustice work, to have empathy in social contexts, and to act morally for shared change.

The transformation of these values can be realized through contextual and reflective learning practices. Historical inquiry-based learning methods are important to increase awareness of social cause-and-effect, while reflective journaling is also needed to increase moral sensitivity and self-awareness, and Socratic dialogue can train the assessment of arguments based on ethics and logic. Thus, Hamka's interpretation of the story of the Prophet Moses is not only a spiritual narrative, but also a pedagogical example to build *a* critical, reflective, and integrity global citizen. The

integration of Qur'anic reflective reason with modern educational theory offers broad transformational power to form a generation that is intelligent, historically, sensitive, and capably resilient in facing the challenges of the times.

Ethical and Collaborative Communication in the Learning Process of the Prophet Moses

In Tafsir Al-Azhar, the story of the Prophet Musa's journey to study with a pious teacher shows an example of ethical and collaborative communication. In QS. Al-Kahfi [18]: 66, Musa said, "... Can I follow you? On the condition that you teach me, from what has been taught to you, until I understand?", as well as in QS. Al-Kahfi [18]: 69, Musa promised, "You will find me, in the sha of Allah, a patient man... and I will not disobey you". Hamka interprets this verse as Moses' admission that He did not have much knowledge and was willing to learn. However, in QS. Al-Kahfi [18]: 67, his teacher affirmed, "Surely you will not be able" and emphasized that patience is an important prerequisite for learning, "...If you will give yourself up to be my disciple and walk, "with me" and follow me where I go, you will not "be patient." (Hamka, 2015b)

This open exchange of dialogue between teacher and student shows ethical communication, in which Moses respects the authority of his teacher and shows honesty of intention and humility. This reflects ethical communication according to Johannesen (2002), in Ethics in Human Communication, where Moses positions his teacher as a respected subject, not an object of persuasion. From a collaborative perspective, this relationship shows the principles of positive interdependence and individual accountability in Social Interdependence Theory (Johnson et al., 2007). The success of the learning process arises from the constructive collaboration between the teacher's guidance and the individual responsibility of the student. Musa's attitude to suppress his desire to ask questions and be open to his teacher's explanations is a form of social skills that are crucial to create the effectiveness of the learning process together. The learning model resulting from these interactions fosters ethical communication skills, cooperation, and emotional maturity that are highly relevant to 21st century educational competencies.

This story continues in QS. Al-Kahfi [18]: 70, when the teacher stipulated, "He said, 'If you follow me, then do not ask me anything before I tell you about it.'" In this case, Moses accepted the terms proposed by his teacher. These conditions or prohibitions become a pedagogical strategy so that students learn to see phenomena thoroughly (holistic observation) before judging. Thus, the learning process becomes more in-depth and directed. However, tension occurred in QS. Al-Kahfi [18]: 71 when Musa reflexively protested the act of punching a hole in the boat, "What is the reason why you made a hole in her that will cause the passengers to sink?". This response is humanly natural when faced with seemingly unreasonable things. This also shows the tension between rational desire and the demands of moral patience. In an educational framework, this story teaches that students not only learn about understanding the logic of events, but also learn to practice empathy, confidence, and humility to defer judgment until the whole truth is revealed.

In QS. Al-Kahfi [18]: 72, the teacher of Moses rebuked, "Have I not told you that you will not be able to bear to be with me". Moses did not defend himself but rather admitted his mistake and pleaded that his mistake would not affect the learning relationship, "Do not blame me for my forgetfulness... and do not burden me with this error of mine with a difficulty" (QS. Al-Kahfi [18]: 73). This recognition shows honesty and respect for the teacher's authority (confirmation) as a party who has the right to assess and reprimand. Musa shows his position as a student who is

open to correction that creates a supportive environment of communication and mutual trust (supportive climate).

In a collaborative context, this interaction shows positive interdependence where the success of Moses' learning process depends on obedience to his teacher. Individual accountability is seen in their efforts to refrain from asking questions. On the other hand, promotive interaction arises from the teacher's subtle rebuke that encourages his students to think reflectively and be self-aware. In addition, Moses' actions in controlling emotions and communicating ethically show the development of social skills that are important for collaborative and reflective learning. Thus, this story shows that the courage to improve oneself, accept criticism, and the ability to insist healthy relationships are needed during the learning process.

The entire experience of Moses as described in the Tafsir of Al-Azhar integrates three moral dimensions. Moses' awareness of his limitations and his willingness to learn reflects moral awareness. When Moses received a rebuke from his teacher, he showed empathy, humility, and moral feeling. Meanwhile, moral action is seen in his commitment to patience, respect for teachers, and the courage to admit mistakes. The integration of these values is relevant to 21st century character and skills education. Because the success of the learning process depends on openness, coordination, and mutual respect between teachers and students (communication and collaboration). Meanwhile, Musa's self-control and obedience show self-management and adaptability. Respect for the dignity of teachers reflects social skills that are important in building harmonious interactions in society. Meanwhile, the process of delaying assessment before fully understanding the context illustrates critical thinking and problem solving.

Practically, this story illustrates a valuable lesson for 21st-century character education, that learning is a process of self-formation through communication, collaboration, reflection, and responsibility. By emulating these values, students can develop into intellectually intelligent and emotionally mature individuals, as well as adaptive in facing social, academic, and professional challenges in today's times.

The Steadfastness of the Prophet Moses' Identity in Facing Challenges

According to the framework of Global Citizenship Education (GCED), a sense of identity is the foundation for a person's self-understanding to realize good social interaction. By having a firm self-identity, a person will have direction, consistency, and integrity (UNESCO, 2015). Like the Prophet Moses who grew up in the court of Pharaoh but managed to prove his identity as part of the Children of Israel.

The story of the encounter of the Prophet Moses with Allah in the holy valley in QS. An-Naml [27]: 8–14, recounts an important spiritual transformation event that took place during his prophetic period. According to Hamka in Tafsir Al-Azhar, QS. An-Naml [27]: 8, "So when he came to him, he was called out, 'Blessed is the one who is near the fire and the one who is around him...'", is a sign of Divine respect and affection for Moses and his family. The call is more than just a call. The call was aimed at legitimizing Moses and lifting him from anxiety to a figure ready to shoulder a great mandate. Hamka emphasized that the call, "O Moses, verily I am Allah the Almighty, the All-Wise" in QS. An-Naml [27]: 9, is the turning point of self-awareness, where Moses began to understand who he was before God and what his existence meant in the divine plan (Hamka, 2015c).

This event illustrates how the process of forming the prophetic identity of the Prophet Moses was rooted in moral awareness and spiritual responsibility. Allah educated Moses directly (*tarbiyah ilahiyyah*) through symbolic experiences, such as a staff that turned into a snake and a hand that emitted light, to cultivate courage, inner honesty, and moral readiness in conveying the truth. God's Word, "Do Not Be Afraid..." is a calming psychological reinforcement and relieves guilt from the past. This was necessary to transform Moses from a refugee who had a sense of past regret to an apostle who was firm and mission conscious.

According to Social Identity Theory (Tajfel & Turner, 1979), identity formation involves a phase of social categorization and a phase of social identification (internalization of group values) in which a person internalizes the habits and principles of his group as part of his or her identity (McLeod, 2023). This experience in the Holy Valley illustrates Moses' shift from the old social categorization to a new social identity based on Divine values (social identification).

In QS. Al-A'raf [7]: 104–105, Moses said to Pharaoh, "O Pharaoh! Verily, I am the messenger of the Lord the Sustainer of all the universe... I really don't say anything but the truth... So let the Children of Israel be with me." In Tafsir Al-Azhar, Hamka describes this verse as a monumental moment when Moses declared his apostolic identity. According to Hamka, Moses showed his identity and prophetic responsibility by returning to the palace where he was raised, even though he had already committed acts (killing a Coptic) in the past. This affirmation is not just rhetoric, but a statement of truth based on self-awareness, belief and responsibility to free the Children of Israel from slavery.

Moses' declaration of identity, "I am the messenger of God the Sustainer of all the universes" affirms self-awareness before the authority that considers himself God. Moses did not speak to challenge emotionally, but to convey the truth in an ethical way, "I do not speak but the truth". With honesty, without pretensions and without losing respect for his interlocutor, Moses conveyed God's message in a way that showed firm self-identity and moral integrity.

Moses' actions in this verse show the phase of social identity. Moses not only found himself biologically with the people of the Children of Israel, but he also ideologically declared that he belonged to a group of people who believed in the One God. Within the framework of Ethnic Identity Development by, Musa is at the stage of Phinney (1993) identity achievement, where he has full awareness of his spiritual, social, and moral identity after going through a deep process of self-reflection during his escape in Madyan. Moses was able to act confidently, ethically, and responsibly because he managed to combine his past experiences, moral values, and prophetic responsibilities into a firm self-identity.

As told in QS. Al-A'raf [7]: 119–126, the story of the defeat of the Pharaoh's sorcerers who later believed in Allah shows a transformation of moral identity as well as spiritual awareness. According to Hamka in Tafsir Al-Azhar, "their defeat, their imagination has been defeated by reality; magic has been broken by a miracle." That is, the defeat of the sorcerers is an epistemological defeat, and it is a turning point for humans who originally lived in the illusion of power finally realize how small they are in the face of divine truth. Hamka said that they were "people who were honest with science," who decided to give to the truth despite the risk of losing social status and risking death. Because they realized the value of righteousness and moral responsibility, they changed their intellectual identity and honesty by prostrating themselves and saying, "We have believed in the Lord the Sustainer of all the worlds, the Lord of Moses and Aaron" (QS. Al-A'raf [7]: 121–122).

This event shows a significant process of changing the social identity of the sorcerers. First, the social categorization phase when they find fully with the Pharaoh and his magic system. Then, they enter a phase of reflection or social identification where they question the values they hold and realize that they are wrong. Third, the identity achievement phase, in which they make a conscious decision to internalize divine truth as part of their new identity.

Overall, the stories of the Prophet Moses in Tafsir Al-Azhar describe the process of forming a complete identity through the dynamics of dialogue, learning, and self-testing. Moses shows how identity arises from moral awareness, intellectual honesty, and spiritual experience. Starting from the encounter with God in the holy valley, the courage to face Pharaoh to the repentance of the sorcerers.

In the context of Global Citizenship Education (GCED), this value relates to a sense of identity that helps a person understand their identity, appreciate differences, and take moral actions or responsibilities. This process follows the dimension of Lickona's character, which consists of moral knowing, namely realizing the value of truth and justice, moral feeling by internalizing empathy and moral constancy, and moral action by showing integrity in every action. The story of Moses can be used in learning to build reflective awareness through value discussions, analysis of events in stories, or simple projects that invite students to discover and express their identity during diversity. The story of the Prophet Moses forms students who have a strong identity, think reflectively, and behave ethically as citizens of the world. The assessment can be done through written reflection and attitude observation that shows honesty, responsibility, and social concern.

Expression of Human Values in the Story of the Prophet Moses

Through his actions and words, the Prophet Moses proved the principles of justice and compassion, especially through his efforts to free the Children of Israel from Pharaoh's tyranny. The story of the Prophet Moses also shows the struggle to uphold justice, peace, and respect for human rights. In QS. Thaha [20]: 43 Allah said, "Go to Pharaoh with you; indeed, he has gone beyond the limit." Hamka, in the Tafsir Al-Azhar, interprets this verse as the tyranny of Pharaoh's power known as *thagha* because he considered himself to have the freedom to act outside of Divine law and justice.

The interesting thing is that Allah asked Moses and Aaron to use gentle words (*qaulan layyinan*) in fighting against the rulers. "Then say to him gentle words" (QS. Thaha [20]: 44). Hamka sees this command as a moral lesson on how to uphold the truth with peace and wisdom as part of the *da'wah* strategy. Islam leads its people to continue to uphold humanity and prioritize the ethics of dialogue, even under an authoritarian government (Hamka, 2015b).

In this interpretation, universal human values are very inherent in the story of Prophet Moses. The principle that power is a mandate that must be exercised fairly is the basis of justice and moral responsibility. Moses' gentle attitude toward Pharaoh showed respect and empathy for human dignity. In addition, the enforcement of the truth is conducted in a peaceful and calm manner, which emphasizes the importance of thinking and self-control from anger. These values are in line with the universal humanitarian principle in Islam, which places every human being as a dignified being and rejects all forms of oppression (*zulm*).

In QS. Thaha [20]: 46, Allah promised Moses and Aaron, "...You two Don't be afraid. Verily I am with you both; I hear and I see." Hamka interprets this verse as an attempt to calm the hearts

of Prophet Moses and Aaron during fear of facing the tyrannical power of Pharaoh. The fear they felt was not because of their weak faith, but rather a natural humanitarian reaction when faced with a threatening tyrannical force. God shows His togetherness through help, care, and protection. “Come to him and say, ‘Verily we are the two messengers of your Lord, and salvation is for those who follow guidance...’” (QS. Thaha [20]: 47-48). In this verse, Moses and Aaron are asked to deliver a tract to Pharaoh calling for justice, freedom, and salvation for those who follow the way of God.

Hamka describes the verse as a story about how fear turns into moral courage and liberation goals. After Allah gave assurances to help them in facing Pharaoh’s tyrannical rule, then Allah commanded them to ask Pharaoh to free the Children of Israel from oppression. The cry “Salvation for those who follow guidance”, is a universal call for every human being to return to the values of humanity and monotheism. According to Hamka, Moses was not afraid of Pharaoh’s power because of his belief in a divine mission that considers all human beings equal and equal before the truth (Hamka, 2015b).

The struggle of the Prophet Moses to free the Children of Israel from the oppression of Pharaoh showed universal human values by resisting injustice and trying to uphold human dignity. The steadfastness of Moses and Aaron in fulfilling the prophetic mandate, even though it was colored by fear and threats, shows the moral responsibility that arises from faith. Their call for the liberation of the oppressed shows a sense of empathy and appreciation for humanity. Meanwhile, the spiritual calm given by God shows that true struggle is based on peace, not hatred.

The whole story emphasizes the universal humanitarian principle of Islam which opposes tyranny, upholds justice, and glorifies humanity as a form of worship of Allah. These values are in harmony with the three dimensions of Thomas Lickona’s character. Moral knowing is seen in the awareness of truth and justice that is the basis of the treatises of Moses and Aaron. Moral feelings are reflected in their empathy for the suffering of the oppressed and the sense they have when faced with threats. Moral action is moral courage that comes from faith and responsibility for truth and humanity to act against tyrannical rulers.

The story of the Prophet Moses also holds moral values that are in line with the competence of the 21st century. The story of the Prophet Moses reflects the ability to think critically that can be applied practically in the classroom. The values of justice and human dignity can be learned through case studies of the oppression of the Children of Israel which are linked to contemporary social problems. Then, students can write a reflective journal about today’s marginalized groups. By role playing, students can learn about leadership like Moses and Aaron in dividing da’wah tasks. They learn to be good leaders, work together, and speak politely (qaulan layyinan). The scene of Moses helping his people can be actualized through a service-learning project to foster a sense of solidarity, social concern and empathy.

Thus, the story of the Prophet Moses serves as an example of moral pedagogy in contemporary Islamic education that emphasizes the balance between intellect and character. Learning not only enhances cognitive intelligence, but also fosters courage, empathy, and honesty.

CONCLUSION

In Tafsir Al-Azhar, the Story of the Prophet Moses integrates the values of prophetic leadership, character education, and universal humanitarian principles that are relevant to 21st-century education. Through the example of the prophet Moses, we can see how empathy and

emotional control encourage just, reflective, and responsible action. This character is manifested in decision-making that is based on critical and reflective thinking skills, ethical and collaborative communication that emphasizes the importance of honesty, patience, and respect for others. In addition, Moses' steadfastness of identity and moral courage show that spiritual strength and integrity are the foundation in the struggle to uphold human values and justice.

These values are mapped into three main domains. In the cognitive aspect, it shows Moses' ability to think critically and reflectively in formulating da'wah methods or strategies. In the socio-emotional aspect, it can be seen in his interaction with teachers, his sense of responsibility towards his people, and his commitment to uphold the truth peacefully. This aspect reflects mature emotional control, empathy, and self-awareness. Meanwhile, in the behavioral aspect, it is shown by his courage in facing the Pharaoh and consistency in defending the oppressed as a real action (moral action) based on moral and spiritual values. Overall, the story of the Prophet Moses shows the importance of character education that connects Islamic values with 21st-century competencies, such as empathy, critical thinking, collaboration, communication, and adaptability. By integrating the interpretation of the Qur'an with the framework of Global Citizenship Education (GCED), religious understanding can enrich the moral and social dimensions in the global realm. Thus, contemporary Islamic education has the capacity to form students who are not only intellectually intelligent, but also characterful, empathetic, and able to contribute ethically-constructively in a global society

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INFORMED CONSENT STATEMENT

Not applicable. This study did not involve human participants or the collection of personal data.

DATA AVAILABILITY STATEMENT

The data supporting the findings of this study are available within the article and from publicly accessible sources, including the Qur'an, *Tafsir Al-Azhar* by Buya Hamka, UNESCO Global Citizenship Education documents, and other published academic references cited in the manuscript.

DECLARATION OF GENERATIVE AI AND AI-ASSISTED TECHNOLOGIES IN THE WRITING PROCESS

During the preparation of this manuscript, the authors used OpenAI's ChatGPT to assist with language refinement, grammar improvement, and structural editing of the manuscript. All generated outputs were carefully reviewed, revised, and verified by the authors. The authors take full responsibility for the accuracy, originality, and integrity of the content presented in this publication.

CONFLICTS OF INTEREST

The authors declare no conflicts of interest.

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