Moral and Social Education of the Messenger of Allah (SAW): A Study of the Book of *Ar-Rahiq Al-Makhtum*

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Abstract

This research looks for and analyzes the moral and social educational values of the Prophet Muhammad SAW as by Sheikh Shafiyyurrahman Al-Mubarakfuri in Ar-Rahiq Al-Makhtum. Using a qualitative methodology, this study adopts historical and biographical approaches to reconstruct the educational practices of Prophet Muhammad to identify their relevance to contemporary educational needs. Primary data are extracted from Ar-Rahiq Al-Makhtum, augmented with secondary data comprising academic publications and books selected based on their veracity and pertinence to the last decade. Data were analyzed thematically to determine core values distilled into categories of moral education (e.g., piety, honesty, patience) and social education (e.g., tolerance, responsibility, compassion). There are eight ethical values derived from the findings: piety, respect for parents, honesty, trustworthiness, intelligence, effective communication, justice, patience, as well as social values including socialization, everyday communication, tolerance, mutual assistance, leadership, loyalty, and accountability. The values embodied by the Prophet Muhammad are equipped to help build character in contemporary situations. According to the study, these values can be adapted to other fields, including education, leadership, and community relations. This study contributes to the broader discourse on Islamic education that links the historical significance of the Prophet Muhammad's teachings with contemporary character education theories. It emphasizes the need to incorporate spiritual, intellectual, and social aspects into contemporary educational systems. Interestingly, this model is based on Ar-Rahiq Al-Makhtum, from which these values can be drawn and even applied to a practical scale.
Keywords: moral education; social education; *Ar-Rahiq Al-Makhtum*; educational values.

Introduction

Moral and social education is essential to a harmonious and sustainable human civilization. In Islam, moral education has a central role as a moral and ethical guideline that regulates the relationship between individuals and their God and interactions between fellow human beings.[1] Prophet Muhammad SAW provides a perfect example of how noble moral values can be applied in everyday life. His personality, which includes patience, forgiveness, justice, and compassion, is an ideal model for responding to social challenges in his day and today.[2]

The study of moral and social education during the time of the Prophet Muhammad SAW provides an in-depth description of holistically forming individual and community character. As explained by Bambang Qomaruzzaman, the Prophet Muhammad SAW succeeded in changing the jahiliyyah society, which was full of ignorance and conflict, into a people that upheld moral values and civilization.[3] One of the essential references in understanding the life of the Prophet Muhammad is the book *Ar-Rahiq Al-Makhtum* by Sheikh Shafiyyurrahman Al-Mubarakfuri.[4] This systematically presents the Prophet's biography and documents his life journey's educational, social, and spiritual values.

Until now, studies that specifically analyze moral and social education based on the book of *Ar-Rahiq Al-Makhtum* are still limited. This book offers a comprehensive perspective on how the Prophet SAW built a highly civilized society by making morals the core of moral and social development. In the current context of globalization, where moral and ethical values are often eroded, this kind of study becomes increasingly relevant to offer solutions for building a harmonious society. This study aims to fill the gap by analyzing the moral and social education values of the Prophet Muhammad based on *Ar-Rahiq Al-Makhtum* in depth.

Previous studies have significantly contributed to studying Islamic-based moral and social education, but there are some critical limitations. For example, Siti Nasihatun's research highlights character education from an Islamic perspective by emphasizing the

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[1] Muhammad Naquib Al-Attas, *The Concept of Education in Islam* (Muslim Youth Movement of Malaysia Kuala Lumpur, 1980).

[2] Maulana Wahiduddin Khan, "Nonviolence and Islam," in *Forum on Islam and Peace in the Twenty-First Century (February 6–7, 1998)*, vol. 5, 1998.

[3] Bambang Qomaruzzaman, "The Theology of Non-Violenct Islamic Education Based on Al-Sira Al-Nabawiyya," *HTS Teologiese Studies/Theological Studies* 77, no. 4 (2021).

[4] Sayaikh Al-Mubarakfuri Shafiyyurahman, "Ar-Rahiq Al-Makhtum" (Jakarta Timur: Ummul Qura, 2011).

universality of moral values taught by the Prophet Muhammad. Although it provides an overview of the relevance of character education in answering moral challenges in the era of disruption, the research tends to be conceptual without an in-depth analysis of biographical sources such as *Ar-Rahiq Al-Makhtum*, thus losing the authentic historical dimension.[5] Acep Sutisna's research exploring moral education in the Islamic education curriculum focuses more on integrating moral values into formal learning. However, this research lacks linking these moral values with concrete examples from the life of the Prophet Muhammad, who should be the center of reference in Islamic education.[6]

In addition, Nida Salsabila examines moral education in the Prophetic Sirah by providing a historical analysis of the Prophet's life journey as a source of moral learning. However, this study is descriptive and does not explore analytically the aspects of the Prophet's social education relevant to modern society. The too-general focus on the Prophetic Sirah without using specific biographical sources such as *Ar-Rahiq Al-Makhtum* makes this study lose focus on specific moral values.[7] Nurdin, on the other hand, offers an analysis of the implementation of the Prophet's social values in contemporary education. Although it provides practical insights, this study does not use a textual approach to the primary biographical sources about the Prophet, so its approach is more normative than analytical.[8]

In contrast to previous research, this study explicitly uses *Ar-Rahiq Al-Makhtum* as the primary reference to analyze the moral and social education values of the Prophet Muhammad. With this approach, this study provides a theoretical contribution in the form of an enriching understanding of the process of forming authentic moral and social values in the life of the Prophet Muhammad. In addition, this research has made a practical contribution by offering relevant guidelines for developing ethical and social education in the modern era. Thus, this research is expected to provide a new perspective that is more analytical and contextual in understanding the values of moral and social education

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[5] Luqman Hakim, Muhammad Nasikh, and Rosedah Sa'datul Marwah, "Aktualisasi Nilai Pendidikan Islam Wasathiyah Dalam Memelihara Harmoni Sosial Di Basis Multikultural Desa Pait," *Jurnal Tarbawi* 14, no. 1 (2024): 39–62.

[6] Acep Sutisna, "Kurikulum Terpadu Berbasis Nilai-Nilai Islami," *Paedagogie: Jurnal Pendidikan Dan Studi Islam* 1, no. 01 (2020): 1–19.

[7] Nida Salsabila Amalina and Muhyiddin Tohir Tamimi, "Pendidikan Akhlak Dalam Sirah NabawiyahKarya Shafiyyurrahman Al Mubarakfuri Dan Ibnu Hisyam," *JM2PI: Jurnal Mediakarya Mahasiswa Pendidikan Islam* 3, no. 2 (2022): 65–83.

[8] Nurdin Nurdin, "Implementasi Keteladanan Rasulullah Saw Berdasarkan Al-Qur'an Surat Al-Ahzab Ayat 21 Bagi Pendidik Era Milenial," *Tadabbur: Jurnal Peradaban Islam* 1, no. 1 (2019): 29–48.

of the Prophet Muhammad, as well as its relevance to building a harmonious and civilized society.

Research Methodology

This research uses a qualitative method with a historical approach and a case study.[9] This study used a historical approach to reconstruct and understand past events (the values of moral and social education taught by the Prophet Muhammad) as described in the book of Ar-Rahiq Al-Makhtum. This practical search will study some educational methods used by the Prophet in his time and compare them with today's academic needs and trends.[10] In addition, the approach of character study is done by describing what kind of contribution was made by Sheikh Shafiyyurrahman Al-Mubarakfuri, the author of the book itself, which includes moral integrity, depth of science, and the impact of the book on the treasury of Islamic educational literature. Utilizing these two disparate approaches (both biographical and practical) allows for a broad examination of the research object.

The study data are primary and secondary. The main reference for this research is, first and foremost, the book of Ar-Rahiq Al-Makhtum, an overview of the life and teachings of the Prophet Muhammad SAW. This Selection is Internationaly Qualified Book, Including the Best Sirah Nabawiyah Book. This book teaches moral education values, such as piety, honesty, and patience, as well as social education values, such as tolerance, responsibility, and care. Additional analysis in context was based upon secondary sources such as books, journal articles, and other relevant documents. Consideration for where to find secondary sources included the credibility of the resource, relevance to the research topic, and the fact that the source should be published within 10 years to signify they remain current with scientific developments.

Thematic analysis was used for data analysis, which enables data to be grouped into the salient themes connected between moral and social education values. The initial step in the analysis entails data reduction, wherein information from primary and secondary sources relevant to a highlight is filtered. The data was subsequently organized into themes related to moral values concerning God, the self, and the social environment, as well as tolerance and helping. To ensure that the study's findings match the contemporary

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[9] Arditya Prayogi, "Pendekatan Kualitatif Dalam Ilmu Sejarah: Sebuah Telaah Konseptual," *Historia Madania: Jurnal Ilmu Sejarah* 5, no. 2 (2021): 240–54.

[10] Dudung Abdurahman, *Metodologi Penelitian Sejarah Islam* (Penerbit Ombak, 2011).

needs in education, conclusions were made by correlating the descriptive results with the universal theories about character education.

The reason behind selecting the primary source, Ar-Rahiq Al-Makhtum, is that this book is the primary reference in the study of the Prophetic Sirah and Islamic education. On the other hand, secondary sources gain credibility due to the carefully chosen literature from established journals and distinguished academic publishers. Thus, juxtaposing authoritative primary and relevant secondary sources, this research offers a thick scientific grounding for conceptualizing Prophet's educational values in the contemporary milieu. In addition to ensuring conformity to the thesis and validity of the data, it adds to the academic contribution towards Islamic education theory and practice.

Moral Education of the Prophet Muhammad's Period Based on the Book of *Ar-Rahiq Al-Makhtum*

The book of *Ar-Rahiq Al-Makhtum* by Sheikh Shafiyyurrahman Al-Mubarakfuri is one of the leading references in the study of the life history of the Prophet Muhammad SAW. This study reveals the values of moral education implemented by the Prophet Muhammad SAW as an ideal model for humanity. By extracting values from the book, this study aims to strengthen the understanding of the concept of moral education relevant to the current context.

The research data identified eight main characteristics of the Prophet Muhammad that illustrate the essence of Islamic moral education: piety, respect for parents, Siddiq, amanah, Katonah, tabligh, justice, and patience. These values reflect the Prophet's morals and form the foundation of character education that can be applied in various social and religious contexts.

1. Piety to Allah SWT

    Piety is the primary value that formed the basis of all the behavior of the Prophet Muhammad SAW. The Prophet exemplified that human efforts must always be accompanied by tawakal to Allah. This perspective is relevant to the concept of spiritual quotient (SQ) in modern education, as described by Zohar and Marshall, who emphasize the importance of spiritual intelligence in ethical and meaningful decision-making.[11]

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[11] Danah Zohar, *Spiritual Intelligence: The Ultimate Intelligence* (Bloomsbury publishing, 2012).

2. Respect for Parents

   Respect for parents can be seen in the Prophet Muhammad's attitude towards his childhood caregivers and other parents. This finding supports previous research showing that family-based character education, such as respect for parents, plays a vital role in forming individual moral values.[12] This is relevant in both school-based and family-based character education.

3. Shiddiq (Honest)

   Honesty is a moral principle that is the foundation of social relations. This trait is realized not only in the Prophet's personal life but also in his business activities. This finding aligns with Halil Zaim's study, which emphasizes that honesty is a core value in transformational leadership.[13]

4. Amanah (Trustworthy)

   As reflected in the title "Al-Amin," the Prophet's trustworthiness demonstrates his credibility in every aspect of life. Previous research, such as Walker's, shows that trustworthiness is at the core of effective interpersonal relationships in organizations and society.[14]

5. Fathonah (Intelligent)

   The Prophet Muhammad's intelligence, both in da'wah strategies and community management, illustrates the integration of intellectual and emotional intelligence. This aligns with Gardner's concept of multiple intelligences, which emphasizes the importance of developing different types of intelligence to achieve holistic success.[15]

6. Tabligh (Conveying)

   Tabligh shows the Prophet Muhammad's commitment to conveying the message of Islam to humanity. The relevance of tabligh in the modern context can be linked to effective communication strategies, as described by Schramm, in delivering messages to audiences persuasively and efficiently.[16]

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[12] Thomas Lickona, "Character Education: Seven Crucial Issues," *Action in Teacher Education* 20, no. 4 (1999): 77–84.

[13] Halil Zaim, Ahmet Demir, and Taylan Budur, "Ethical Leadership, Effectiveness and Team Performance: An Islamic Perspective," *Middle East Journal of Management* 8, no. 1 (2021): 42–66.

[14] Susan P Walker et al., "Early Childhood Stimulation Benefits Adult Competence and Reduces Violent Behavior," *Pediatrics* 127, no. 5 (2011): 849–57.

[15] Howard Gardner, *Multiple Intelligences: The Theory in Practice.* (Basic books, 1993).

[16] Carl J Schramm, "State of Entrepreneurship Address 2010," *Available at SSRN 2354512*, 2010.

7. Adil

   Even in difficult situations like war, the Prophet's fair attitude shows high moral integrity. This attitude reinforces Peter G Northouse's research on ethical leadership, where justice is the main attribute of leaders in building social harmony.[17]

8. Patience

   The Prophet's patience in facing trials and obstacles is a timeless example of how to face life's challenges. Studies by Duckworth mention that patience is one of the essential elements in building grit, which is perseverance in achieving long-term goals.[18]

   The findings of this study strengthen existing studies on Islam-based character education. This study contributes by linking the moral values of the Prophet Muhammad with modern educational theories, such as Zohar & Marshall's spiritual intelligence and Gardner's multiple intelligences. In addition, these values are relevant in a global context to build an inclusive and morality-based society. The moral education values taught by Prophet Muhammad SAW in the book of *Ar-Rahiq Al-Makhtum* provide an essential example throughout the ages. This research not only strengthens the understanding of the importance of moral education but also provides a scientific basis for implementing these values in various areas of life, including education, leadership, and social relations. An overview of the eight main traits of the Prophet Muhammad that illustrate the essence of Islamic moral education.

Moral Value	Description	Relevance
Piety to Allah SWT	Piety is the primary value that forms the basis of all the behavior of the Prophet Muhammad SAW.	Relevant to spiritual intelligence (SQ) in ethical decision-making (Zohar & Marshall).
Respect for Parents	The Prophet showed respect to caregivers and other elders.	Support family-based character education in shaping individual morals.
Siddiq (Honest)	Honesty was the foundation of the Prophet's social relationships and business activities.	Essential in transformational leadership (Halil Zaim).

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[17] Peter G Northouse, *Leadership: Theory and Practice* (Sage publications, 2025).

[18] Angela L Duckworth, Tamar Szabó Gendler, and James J Gross, "Situational Strategies for Self-Control," *Perspectives on Psychological Science* 11, no. 1 (2016): 35–55.

Amanah (Trustworthy)	The title "Al-Amin" reflects the Prophet's credibility in every aspect of life.	The essence of effective interpersonal relationships (Walker).
Fathonah (Intelligent)	The intellectual and emotional intelligence of the Prophet in da'wah and community management.	This is in line with multiple intelligences (Gardner).
Tabligh (Conveying)	Commitment to delivering the message of Islam persuasively and efficiently.	Relevant to effective communication strategies (Schramm).
Fair	The Prophet's moral integrity in being fair, even in difficult situations.	Important in moral leadership (Northouse).
Patience	Patience in facing trials is a model for perseverance to achieve long-term goals.	Essential elements in building grit (Duckworth).

Social Education of the Prophet Muhammad's Period Based on the Book of *Ar-Rahiq Al-Makhtum*

Social education, exemplified by the Prophet Muhammad SAW, is essential in forming civil society. Based on the book *Ar-Rahiq Al-Makhtum* by Sheikh Shafiyyurrahman Al-Mubarakfuri, these social education values include socialization, communication, tolerance, helping, caring, leadership, loyalty, and responsibility. These values provide a theoretical and practical framework for understanding how the Prophet Muhammad built the foundation of a harmonious and ethical society. Eight social and moral values taught by the Prophet Muhammad. To simplify understanding, the following table illustrates the relationship between these values:

Social/Moral Value	Description	Relevance
Socialization	The Prophet's da'wah strategy to build community relations in Mecca and Medina.	Symbolic Interaction Theory (Mead), *Communities of Practice* (Lave & Wenger).
Communication	The Prophet's method of communication was honest, credible, and persuasive.	Persuasive Communication Model (Petty & Cacioppo), Jinha Kim's research.
Tolerance	The Prophet's attitude towards non-Muslims was one of respect and inclusion.	Emotional Intelligence (Goleman), religious pluralism.
Helping Hands	The principle of Q.S. Al-Maidah: 2 that the Prophet applied daily.	The Concept of *Prosocial Behavior* (Batson).

Care	The Prophet's attention to social justice and vulnerable groups.	*The Idea of Justice* (Sen), social inclusion.
Beloved Leadership	The Prophet's leadership was one of compassion and integrity.	*Servant Leadership* Theory (Greenleaf).
Loyalty	The Prophet's loyalty to Allah SWT in prayer and action.	*Commitment Theory* in Leadership.
Sense of Responsibility	The Prophet's social responsibility is to support the welfare of the people.	*Social Responsibility* Theory (Carroll).

The following explains the eight social and moral values taught by the Prophet Muhammad.

1. Socialization

   Prophet Muhammad SAW utilized socialization as a da'wah strategy to build strong relationships with the community in Mecca and Medina. This strategy aligns with Mead's Symbolic Interaction theory, which explains that social interactions shape behavior and values in society.[19] In a modern context, the Prophet's approach is relevant to Lave and Wenger's research on communities of practice, where learning occurs through active participation in the community.[20] The Mecca and Medina phases show that social education develops through active interaction and collaboration.

2. Communication

   The Prophet Muhammad's communication methods emphasized honesty, credibility, and message delivery based on Qur'anic values. The Prophet was known as the "walking Qur'an," reflecting the importance of internalizing values in daily life. This aligns with Petty & Cacioppo's Persuasive Communication Model theory, which emphasizes that communicator credibility is key to building trust and influencing audiences.[21] Research by Jinha Kim also shows that communicative and empathetic leaders can increase social cohesion.[22]

3. Tolerance

   Prophet Muhammad's tolerance was evident in his relationships with non-Muslims,

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[19] George Herbert Mead, *Mind, Self & Society* (University of Chicago press, 2015).

[20] Jean Lave and Etienne Wenger, *Situated Learning: Legitimate Peripheral Participation* (Cambridge university press, 1991).

[21] Richard E Petty and John T Cacioppo, *Communication and Persuasion: Central and Peripheral Routes to Attitude Change* (Springer Science & Business Media, 2012).

[22] Jinha Kim et al., "Effects of Time Perspective and Self-Control on Procrastination and Internet Addiction," *Journal of Behavioral Addictions* 6, no. 2 (2017): 229–36.

including visiting those who were sick and respecting their beliefs. This attitude supports Goleman's study on the importance of emotional intelligence in building inclusive relationships.[23] In addition, the Prophet's tolerance is relevant to religious pluralism, which emphasizes the importance of recognition and respect for different beliefs in society.

4. Please Help

    Allah's command in Q.S. Al-Maidah verse 2 about helping in goodness reflects the core of the Prophet's social education. This principle is relevant to the concept of prosocial behavior developed by Batson, which suggests that helping behavior strengthens social solidarity and improves community welfare.[24] The Prophet Muhammad's implementation of this value is a clear example of how religious principles can be applied in everyday life to create social harmony.

5. Caring

    Prophet Muhammad's social concerns included attention to the people's needs and a commitment to social justice. Research by Sen in The Idea of Justice highlights the importance of social inclusion and attention to vulnerable groups. The Prophet practiced this value and taught it to his companions as a holistic education model.[25]

6. Beloved Leadership

    The Prophet Muhammad was a leader his people loved because of his moral perfection and noble traits. Greenleaf's Servant Leadership Theory supports this view, emphasizing that leaders who serve the community with compassion and integrity will earn the loyalty and love of their followers.[26] This is reinforced by modern research showing that service-based leadership improves interpersonal relationships and organizational effectiveness.[27]

7. Faithfulness

    Prophet Muhammad's loyalty to Allah SWT is reflected in prayer and daily actions. The verse in QS. Al-An'am: 162-163 underscores the Prophet's commitment to

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[23] Cary Cherniss et al., "Emotional Intelligence: What Does the Research Really Indicate?," *Educational Psychologist* 41, no. 4 (2006): 239–45.

[24] Charles Daniel Batson, *Altruism in Humans* (Oxford University Press, 2011).

[25] Amartya Sen, "The Idea of Justice, Cambridge," *MA. Belknap*, 2009.

[26] Robert K Greenleaf, *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness* (Paulist press, 2013).

[27] Nathan Eva et al., "Servant Leadership: A Systematic Review and Call for Future Research," *The Leadership Quarterly* 30, no. 1 (2019): 111–32.

Allah as a form of total submission. This loyalty is relevant to the commitment theory in leadership, which emphasizes that full commitment to core values is the basis for a leader's success.[28]

8. Sense of Responsibility

The Prophet's responsibility became a model that his companions, such as Abu Bakr, followed. In a modern context, this social responsibility can be linked to Carroll's theory of Social Responsibility, which states that every individual is responsible for contributing to society. The Prophet showed how individual responsibility can majorly impact collective well-being.[29]

This research explores the universal and applicable dimensions of the Prophet Muhammad's social education. Linking these values with modern theories affirms the relevance of Islamic social education in building an inclusive and ethical society. In addition, it broadens the horizon of how faith-based social education can be integrated with contemporary concepts, such as pluralism, emotional intelligence, and service-based leadership, which are the focus of current educational literature.

The values of social education taught by the Prophet Muhammad, as described in the book of *Ar-Rahiq Al-Makhtum*, are a relevant framework for building a harmonious and just society. By relating these values to modern educational theories, this study provides practical guidance for implementing social education based on Islamic spiritual and ethical values.

The Relevance of Social Education of the Prophet Muhammad to Modern Education According to the Book of *Ar-Rahiq*

The book *Ar-Rahiq Al-Makhtum* by Sheikh Shafiyyurrahman Al-Mubarakfuri is one of the primary references in understanding the life of the Prophet Muhammad, especially in building the concept of social education. This book outlines the noble values practiced by the Prophet Muhammad SAW as a leader and educator of the people. These

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[28] John P Meyer and Natalie J Allen, "A Three-Component Conceptualization of Organizational Commitment," *Human Resource Management Review* 1, no. 1 (1991): 61–89.

[29] Archie B Carroll, "The Pyramid of Corporate Social Responsibility: Toward the Moral Management of Organizational Stakeholders," *Business Horizons*, 1991.

values have significant relevance to the challenges of modern education, especially in building the character and morals of the younger generation.

In his book, Al-Mubarakfuri explained that moral education exemplified by the Prophet Muhammad is the foundation of forming Muslims' personalities. These universal values cover morals to God, self, and the social environment. This finding aligns with modern research that emphasizes the importance of moral and social education in building a society with character.[30]

1. Akhlak towards Allah SWT

    Rasulullah SAW taught the value of total submission to Allah through consistent and sincere worship practices. This education can be linked to the theory of spiritual intelligence, which emphasizes the importance of spiritual connection in shaping the meaning and purpose of life. In modern education, spiritual intelligence can be formed through a curriculum that integrates religious and moral values.

2. Manners towards Self

    Sheikh Al-Mubarakfuri explained that the Prophet's moral education involves the balanced development of individual potential, such as the potential for thinking (an-nafs an-nathiqiyah) according to Ibn Miskawaih's concept. This approach aligns with the theory of multiple intelligences, which emphasizes the development of various individual intelligences to achieve maximum potential. Moral education towards oneself is also relevant to character building that focuses on emotional control, as studied in the emotional intelligence literature.

3. Morals towards the Social Environment

    The core of the Prophet's social education is social values such as tolerance, responsibility, and caring. This emphasis on moral and social responsibility supports the concept of prosocial behavior developed by Batson. The Prophet gave an example of building harmonious social relationships, which can be applied through a community-based education approach.

Al-Mubarakfuri highlights that the social education implemented by the Prophet is relevant to the historical context and provides practical guidance for education today. The emphasis on moral responsibility in distinguishing good and bad behavior aligns with

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[30] Thomas Lickona, *Pendidikan Karakter: Panduan Lengkap Mendidik Siswa Menjadi Pintar & Baik* (Nusamedia, 2019).

Bandura's social learning theory, which states that individual behavior is influenced by models observed in the environment. In this context, role models from parents and teachers are essential for building children's morals.

In addition, social values such as helping and caring taught by the Prophet also support the development of character education that emphasizes human values. Research in Amartya Sen's The Idea of Justice shows that developing value-based education can create a more inclusive and just society.[31]

The values of social education in the book of *Ar-Rahiq Al-Makhtum* are highly relevant to the challenges of contemporary education, especially in building a young generation with noble morals and a sense of social responsibility. Some of the main implications are:

1. Character Education: Values such as honesty, responsibility, and caring can be integrated into the education curriculum to shape students' excellent character.
2. Model-Based Learning: The Prophet Muhammad, as the ultimate role model, can be used as a model in education by observational learning theory.
3. Strengthening Religious Values: Integrating spiritual values in education can help students develop a deeper relationship with God and their environment.

The social education values described in the book of *Ar-Rahiq Al-Makhtum* are relevant to Islamic society and have universal applications in modern education. Integrating such values into character and value-based learning education can build a more inclusive, just, and ethical culture.

Conclusion

This study thoroughly examines the moral and social education values taught by the Prophet Muhammad as described in the book of *Ar-Rahiq Al-Makhtum*. The eight central values of moral education, namely piety, respect for parents, honesty, trustworthiness, intelligence, truth-telling, justice, and patience, reflect the essence of character education applicable in various life contexts. Social values such as socialization, communication, tolerance, helping, caring, leadership, loyalty, and responsibility are crucial to building harmonious and ethics-based social relations. These two values

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[31] Amartya Sen, "The Idea of Justice," *Journal of Human Development* 9, no. 3 (2008): 331–42.

provide a relevant and significant foundation for developing value-based education in modern society.

This research highlights the relevance of the Prophet's moral and social values in addressing global education challenges by integrating spiritual, intellectual, and social dimensions. This emphasis on a holistic approach offers a strategic solution to build individuals who are not only personally competent but also have high social awareness. The research also shows how these values can be adapted in various disciplines, such as education, leadership, and public relations, making them a universal guide for character development and ethics in multiple sectors of life.

Overall, this research significantly contributes to expanding the scope of Islamic education as a learning model relevant to the global context. Grounded in time-tested spiritual and moral values, the study emphasizes the importance of value-based education as a foundation for shaping individuals with integrity, a just society, and an inclusive world. This article not only enriches the academic discourse but also provides a practical framework that can be implemented to address the needs of contemporary education amidst the challenges of modernization and globalization.

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