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The Relevance of Abdul Fattah Abu Ghuddah's Educational Thought for Society 5.0 and SDGs

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Abstract

Objective: This study aims to examine the relevance of Abdul Fattah Abu Ghuddah's educational thought for Society 5.0 and the Sustainable Development Goals (SDGs), particularly in strengthening human-centered Islamic education in the digital era. Society 5.0 emphasizes technological advancement integrated with ethical, spiritual, and humanitarian values, while SDG 4 promotes inclusive and quality education for sustainable development. **Theoretical framework:** The theoretical framework of this study is based on Islamic educational philosophy, prophetic pedagogy, and competency-based education developed through Abu Ghuddah's interpretation of the Prophet Muhammad's teaching methods in *Al Rasul Al Mu'allim wa Asaaliibuhu fi al-Ta'lim*. **Literature review:** Previous studies mainly discussed Islamic teacher professionalism, prophetic education, and character formation, yet limited research has connected Abu Ghuddah's educational concepts with Society 5.0 and SDGs perspectives. **Methods:** This research employed qualitative library research using primary and secondary classical and contemporary Islamic educational sources. The primary source was *Al Rasul Al Mu'allim wa Asaaliibuhu fi al-Ta'lim*, published by Dar al-Basya'ir al-Islamiyyah, Beirut, in 1996. Data were analyzed through content analysis, normative, and theological approaches to interpret educational values and teacher competencies. **Results:** The findings reveal six major competencies of Islamic education teachers: religious pedagogical competence, religious personality competence, religious professional competence, religious social competence, religious global competence, and religious emotional competence. These competencies support ethical digital transformation, intercultural understanding, emotional resilience, and sustainable educational development in Society 5.0. **Implications:** The study implies that Abu Ghuddah's educational thought contributes significantly to developing holistic Islamic educators aligned with SDGs values. **Novelty:** The novelty of this study lies in integrating classical Islamic educational thought with Society 5.0 discourse and global sustainable education frameworks. Furthermore, this study highlights that integrating spiritual intelligence, technological literacy, and social

responsibility into Islamic teacher education can strengthen educational sustainability, reduce moral degradation, and encourage adaptive learning cultures capable of responding to global challenges and future educational transformations across Muslim societies.

Keywords: abdul fattah abu ghuddah, thought, society 5.0, sdgs, teacher competencies

INTRODUCTION

The rapid transformation of global society in the digital era has significantly influenced the paradigm of education, particularly in responding to the challenges of Society 5.0 and the Sustainable Development Goals (SDGs). Society 5.0, initially introduced in Japan, emphasizes a human-centered civilization that integrates advanced technology, artificial intelligence, big data, and digital innovation with humanitarian and ethical values. In the educational context, this concept encourages the development of learners who are not only technologically adaptive but also spiritually mature, emotionally balanced, socially responsible, and globally competent. Simultaneously, the SDGs, especially Goal 4 concerning quality education, stress the importance of inclusive, equitable, and sustainable education capable of producing individuals who contribute positively to society. These global transformations require educational systems to reconstruct their philosophical foundations, learning methods, and teacher competencies to remain relevant amid rapid technological and cultural change [1].

However, contemporary educational practices often prioritize cognitive achievement and digital literacy while neglecting ethical, spiritual, and character dimensions. Many educational institutions have become increasingly oriented toward technical competence and market demands, resulting in moral degradation, weakened social solidarity, emotional instability, and declining spiritual awareness among students. The integration of technology into education has not always been accompanied by adequate moral and humanitarian guidance. Consequently, the educational crisis in the Society 5.0 era is not merely technological but also ethical and spiritual. This condition demonstrates the urgent need for an educational framework capable of balancing technological progress with humanistic and transcendental values. In this regard, Islamic educational thought offers an important alternative perspective for developing holistic education rooted in moral integrity, spiritual consciousness, and social responsibility [2].

One influential Muslim scholar whose educational thought remains highly relevant in the contemporary era is Abdul Fattah Abu Ghuddah. Through his work *Al Rasul Al Mu'allim wa Asaaliibuhu fi al-Ta'lim*, Abu Ghuddah elaborated the teaching methods of the Prophet Muhammad as an ideal educational model characterized by compassion, wisdom, emotional intelligence, dialogue, exemplary conduct, and contextual pedagogy. His educational thought does not merely focus on knowledge transmission but emphasizes character formation, ethical interaction, spiritual development, and holistic human empowerment. The Prophet's pedagogical methods described by Abu Ghuddah contain values highly compatible with the demands of Society 5.0, particularly in creating human-centered education capable of harmonizing technological advancement with moral civilization [3].

Previous studies discussing Abdul Fattah Abu Ghuddah generally focused on prophetic teaching methods, Islamic teacher ethics, character education, and pedagogical values in traditional Islamic learning environments. Several studies also explored the relevance of prophetic education for modern Islamic institutions. Nevertheless, these studies remain limited in connecting Abu Ghuddah's educational thought with contemporary global discourses such as Society 5.0 and the SDGs. Existing research predominantly emphasizes normative and theological dimensions without comprehensively analyzing how his educational concepts can contribute to sustainable educational development, digital transformation, global citizenship, emotional resilience, and ethical leadership in the modern

era. Furthermore, studies integrating classical Islamic educational thought with international sustainability frameworks are still relatively scarce in contemporary academic discourse [4].

This research, therefore, addresses an important gap by examining the relevance of Abdul Fattah Abu Ghuddah's educational thought within the framework of Society 5.0 and SDGs-oriented education. The significance of this study lies in its attempt to bridge classical Islamic intellectual heritage with modern global educational challenges. In contrast to previous studies that primarily discussed pedagogical aspects theoretically, this study positions Abu Ghuddah's thought as a transformative educational paradigm capable of responding to digital-era crises, ethical disruption, and sustainable human development challenges. The integration of religious pedagogical competence, emotional intelligence, global awareness, social ethics, and professional responsibility within Abu Ghuddah's framework demonstrates that Islamic education possesses adaptive and transformative potential for contemporary society [5].

Moreover, this topic is important because current global educational discourse increasingly recognizes the necessity of integrating ethical and spiritual values into technological development. Society 5.0 does not merely demand digital mastery but also requires the creation of compassionate, responsible, and culturally sensitive individuals. Abu Ghuddah's educational perspective contributes significantly to this discourse by emphasizing prophetic values such as empathy, moderation, justice, patience, wisdom, and humanity in educational interactions. These values are highly relevant to achieving SDGs, particularly quality education, reduced inequality, peaceful societies, and sustainable human development. Therefore, revisiting Abu Ghuddah's thought is not only academically relevant but also strategically important for reconstructing Islamic education capable of addressing future global challenges while preserving moral and spiritual civilization.

Teachers' presence is essential in Islamic education, even more so than the content of education. Success or failure in the educational process is inseparable from the role of a teacher. So, among the initial strategies to improve the quality of education is to increase human resources or teachers. The access to large funds, complete facilities, and new education components, according to Abuddin Nata, does not guarantee the quality of education if it is not accompanied by improvement in the quality of educators [6]. In formal education, teachers are expected to be able to carry out the learning process as well as possible. It is to improve the quality of formal education. The role and function of a teacher are very strategic in the development of the education sector. As it is emphasized in Law No. 14 of 2015 on Teachers and Lecturers Article 4, teachers as learning agents serve to improve the quality of national education [7].

Islamic education aims to form character and civilized students. According to Al Ghazali, among the goals of Islamic education is to create scientists who possess good morals and character, and also to explore science to achieve worldly happiness and *ukhrowi* (the hereafter). In the spirit of this purpose, according to Athiyah Al Ibrasyi, the core of education is moral education, and the main goal of Islamic education is the creation of Muslims with noble character (*akhlaqul karimah*) [8]. Law No. 20 of 2003 on the National Education System expresses that the purpose of education is to develop the ability and form a dignified character of the nation in the wake of educating nation's intellectual life, developing students' potential to become human beings who believe and devote to God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent and democratic and responsible citizens [9].

Based on the aforementioned perspective of Islamic education and national education objectives, the role of a teacher is complicated. Teachers are not only required to teach certain subjects or explain certain knowledge, but they also have to educate, thus creating civilized and dignified students. Islamic education in Indonesia encounters multiple complex issues and problems, from the curriculum, the quality of Islamic education institutions, to the teachers' competencies, and others. These problems lead to the isolation of Islamic

education, which is referred to by Siti Suwaibatul Aslamiyah as "second-class" education (Islamic education is inferior education). This situation is ironic since the majority of Indonesia's population is Muslim, yet Islamic education is of low quality, and is even cast off by general education [10].

The issue with the Islamic education outcomes that has not come to its core is not only prompted by poor curriculum, uninvolved teaching and learning methods, or inadequate educational facilities, but also the minimal and insignificant role of teachers. Teacher competence is limited only to professionalism, or in pedagogy, so that educational outcomes have not achieved the objectives of education as stated by law [11]. According to Abuddin Nata, the role and function of teachers are currently undergoing fundamental changes and shifts. The number of teacher assignments, such as the transfer of knowledge, is now being replaced by technology due to rapid development of technology. The role and function of teachers are exacerbated by the emergence of various problems that cannot be single-handedly solved by teachers. The number of criminal acts committed by students, brawls between students, theft, drug abuse, sexual harassment, and so on, has resulted in increasingly powerless teachers serving their functions and duties [12].

That phenomenon is aggravated by teachers who experience disorientation in carrying out their duties. Some teachers consider their roles and functions only in terms of the value of the money they receive. Moreover, the vision and mission of teachers have been exposed to hedonistic, materialistic, pragmatic, and secular viruses. Those indicate that the personality competence remains poor, not to mention the lack of other competencies such as the ability to manage classroom learning, the ability to utilize technology, the inability to apply active and fun learning methods, not contextual, and more. Even interest and motivation to keep learning are alarming. As a consequence, teacher competency test results in Indonesia are still low. In 2015, the mean score of the Teacher Competency Test (Uji Kompetensi Guru/UKG) only reached 44.5, far below the standard of 75. Even pedagogical competence was far from standard. Many teachers were found to have poor teaching methods, were boring, and other reasons [13].

Teachers or educators are those who are responsible for the student development in affective, cognitive, and psychomotor aspects. Teachers not only serve as a teaching staff but also as a spiritual father [14]. In Islamic education, the Prophet Muhammad SAW is a central figure who has become a role model in education, furthermore the Prophet's personality in educating, teaching, and fostering future generations (students). As an educator, he combined various principal elements in the world of education. In addition to teaching science, he also taught the true *aqidah* (creed) and noble *akhlak* (moral). In fact, he was good at choosing the time, place, opportunity, and learning material that suited the conditions of his students and understood his students well. It has become an important factor in achieving the goals of the teaching and learning process.

Allah says in the Quran Al Jumu'ah verse 2: "He is the One Who raised for the illiterate 'people' a messenger from among themselves—reciting to them His revelations, purifying them, and teaching them the Book and wisdom, for indeed they had previously been clearly astray " The concept of teaching performed by the Prophet is explained in the book *Al Rasulul 'Al Mua'llim wa Asaalibuhu fit ta'lim* in detail and deeply. Besides, the book explains the Prophet's personality as an ideal teacher (*Al Mua'allim*). Not only the personality competencies that the Prophet possessed, but also pedagogical competence and other competencies. The Prophet adored all of his people without exception. His nature was so gentle, he favored the convenience of his people, and desired the good of his people; also, he was solemn about teaching knowledge anywhere and anytime. Syeikh Abdul Fattah quoted the Surah At Taqubah verse 128 in describing the personality of the Prophet as a teacher. Teachers of Islamic religious education should resemble and follow the Prophet in carrying out their noble duty, which is the teaching and learning process [15], [16], [17].

The book was compiled by an ulama and contemporary education figure from Syria, Sheikh Abdul Fattah Abu Ghuddah. His full name is Abdul Fattah bin Muhammad Bin Basyir bin Hasan Abu Ghuddah, born in Aleppo (a city in Syria) on 17 Rajab 1336 H/1917 AD. Numerous scientific works of Sheikh Abdul Fattah's scientific can be found in the field of hadith, such as *Al Isnadu Minad Din* and *Umaroul Mukminin fil Hadits*, and in the historical field, such as *Shofahaatun Min Shobril 'Ulama* and *Al' Ulama Al 'Uzzab Alladzina Atsaru Al' Ilma: alaz Zawwaj* (these two books are famous and have been translated into Indonesian). He also has scientific works in the field of Islamic tarbiyah, such as *Min Adabil Islam* and *Al Rasul Al Mu'allim wa Asaaliibuhu Fit Ta'lim* (the book under study). Given the education idealism and the phenomenon previously explained, this research is interested in studying the competence of Islamic religious education teachers according to Abdul Fattah Abu Ghuddah's book *Al Rasul Al Mu'allim wa Assaliibuhu fit Ta'lim* [18].

LITERATURE REVIEW

The discourse on Islamic educational thought in the contemporary era has increasingly developed in response to global social transformation, technological advancement, and sustainable development challenges. Among the Muslim scholars who significantly contributed to the development of Islamic pedagogy is Abdul Fattah Abu Ghuddah, whose educational ideas emphasize prophetic teaching methods, moral formation, and holistic human development. His work *Al Rasul Al Mu'allim wa Asaaliibuhu fi al-Ta'lim* has become one of the important references in understanding the educational model of the Prophet Muhammad as a foundation for Islamic teaching and learning practices. Abu Ghuddah presents the Prophet not only as a religious leader but also as an ideal educator who applied compassionate, dialogical, contextual, and psychologically oriented pedagogical methods. These educational principles continue to attract scholarly attention because they offer an alternative framework for addressing moral and spiritual crises in modern education [19].

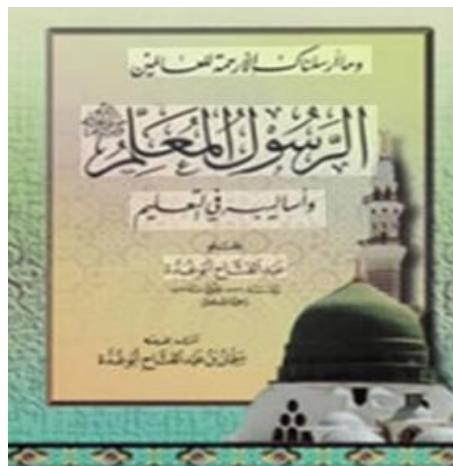


Figure 1. Book of *Al Rasul Al Mu'allim wa Asaaliibuhu fi al-Ta'lim* by Abu Ghuddah

Studies on Abu Ghuddah's educational thought generally focus on prophetic pedagogy, teacher ethics, character education, and instructional strategies in Islamic learning environments. Researchers have highlighted that the Prophet's educational methods, as interpreted by Abu Ghuddah, prioritize wisdom, emotional sensitivity, gentleness, and adaptability to learners' conditions. This perspective reflects a learner-centered educational approach that aligns with contemporary educational theories emphasizing interaction, empathy, and active learning. In addition, several studies emphasize that Abu Ghuddah's concept of Islamic educators extends beyond intellectual competence to include spiritual integrity, exemplary behavior, emotional maturity, and social responsibility. Such

competencies are considered fundamental for shaping morally responsible individuals within Muslim societies [20].

The development of Society 5.0 has also become an important topic within educational studies. Society 5.0 refers to a human-centered society integrating digital innovation, artificial intelligence, big data, and advanced technology to improve human welfare and social sustainability. In the educational sector, Society 5.0 encourages institutions to develop learners capable of critical thinking, creativity, collaboration, digital literacy, and global awareness. However, many scholars argue that technological transformation alone is insufficient without ethical and humanitarian guidance. Excessive dependence on digital systems has raised concerns regarding moral degradation, weakening social interaction, declining empathy, and increasing individualism among younger generations. Therefore, educational discourse in the Society 5.0 era increasingly emphasizes the importance of balancing technological advancement with character education, emotional intelligence, and spiritual development [21].

Within this context, Islamic educational thought has gained renewed relevance because it provides moral and transcendental foundations capable of complementing technological progress. Several contemporary studies suggest that Islamic education possesses strong potential to contribute to human-centered education through the integration of ethical values, spirituality, and social responsibility. Islamic educational principles emphasizing justice, compassion, moderation, and collective welfare are considered compatible with the objectives of sustainable human development. Consequently, scholars have increasingly explored how classical Islamic educational concepts can respond to global educational transformation in the digital age [22].

The Sustainable Development Goals (SDGs), particularly Goal 4 concerning quality education, also influence contemporary educational research. SDGs-oriented education seeks to ensure inclusive, equitable, and sustainable learning opportunities while promoting lifelong education, social justice, and human empowerment. Educational institutions are expected not only to produce academically competent graduates but also individuals capable of contributing positively to society, maintaining social harmony, and addressing global challenges. Recent educational literature highlights the importance of integrating ethical awareness, cultural sensitivity, emotional resilience, and environmental responsibility into learning systems. These aspects resonate strongly with Islamic educational values discussed by Abu Ghuddah [23], [24].

Despite the growing literature on Islamic education, Society 5.0, and SDGs, studies integrating Abdul Fattah Abu Ghuddah's educational thought with these contemporary frameworks remain limited. Existing research often discusses prophetic pedagogy in traditional religious contexts without connecting it to sustainable education, digital transformation, or global educational discourse. Similarly, discussions on Society 5.0 and SDGs frequently emphasize technological innovation while paying insufficient attention to spiritual and moral dimensions. Therefore, examining Abu Ghuddah's educational thought within the framework of Society 5.0 and SDGs provides an important contribution to contemporary Islamic educational studies by offering a holistic model integrating spirituality, technology, humanity, and sustainable development [25], [26].

METHODOLOGY

This study employed qualitative library research to examine the relevance of Abdul Fattah Abu Ghuddah's educational thought for Society 5.0 and Sustainable Development Goals (SDGs)-oriented education. Library research was selected because the focus of the study emphasizes conceptual exploration, interpretation of classical Islamic educational thought, and analysis of educational values contained in written documents and authoritative literature. This method is considered appropriate for investigating philosophical, theological, and pedagogical concepts derived from Islamic intellectual traditions while contextualizing

them within contemporary global educational discourse. The study seeks to understand how Abu Ghuddah's educational framework contributes to the development of human-centered, ethical, and sustainable education in the digital transformation era [27].

The research data were collected through documentation techniques by gathering information from books, scholarly literature, educational manuscripts, and academic writings related to Islamic education, teacher competence, prophetic pedagogy, Society 5.0, and SDGs-based education. Documentation was employed because it enables systematic exploration of historical and textual data relevant to the study objectives. The collected materials consisted of both primary and secondary sources discussing the educational thought of Abdul Fattah Abu Ghuddah and its contemporary relevance. In addition, the documentation method supports in-depth interpretation of educational concepts embedded within classical Islamic scholarship and their adaptation to modern educational challenges [28].

The primary data source of this study was *Al Rasul Al Mu'allim wa Asaaliibuhu fi al-Ta'lim*, written by Sheikh Abdul Fattah Abu Ghuddah and published by Dar al-Basya'ir al-Islamiyyah, Beirut, Lebanon, in 1996. This book was selected because it comprehensively explains the teaching methods of the Prophet Muhammad and presents educational principles emphasizing compassion, dialogue, wisdom, emotional sensitivity, and moral guidance. The work is considered one of the most influential references in contemporary Islamic educational thought concerning prophetic pedagogy. Through textual analysis of this primary source, the study identified educational values and teacher competencies relevant to the demands of Society 5.0 and sustainable educational development [29].

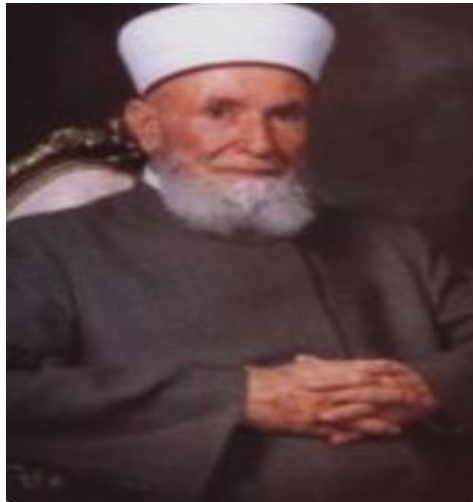


Figure 2. Profil Sheikh Abdul Fattah Abu Ghuddah

Secondary data sources included books and scholarly literature concerning teacher competence, Islamic educational philosophy, prophetic teaching methods, and the intellectual biography of Sheikh Abdul Fattah Abu Ghuddah. These sources consisted of educational studies discussing Islamic pedagogy, professional teacher competencies, character education, emotional intelligence, and ethical learning systems. Additional literature regarding Society 5.0 and SDGs-oriented education was also analyzed to contextualize Abu Ghuddah's thought within global educational transformation. The inclusion of contemporary educational literature allowed the study to connect classical Islamic educational concepts with issues such as digital literacy, human-centered technology, sustainable learning, and global citizenship education [30].

This study applied theological, philosophical, and content analysis approaches. The theological approach was used because the primary source contains numerous hadiths and prophetic educational principles closely related to Islamic teachings and moral values. This approach enabled the researcher to examine the transcendental and ethical dimensions of

educational concepts derived from the teachings of the Prophet Muhammad. The theological perspective also helped explain how Islamic education integrates spirituality, morality, and humanity as foundational elements in educational practice. In the context of Society 5.0, this approach is important because technological advancement requires ethical and spiritual guidance to maintain human dignity and social harmony [31].

The philosophical approach was employed to analyze the educational thought of Abdul Fattah Abu Ghuddah critically and contextually. Through this approach, the study explored the underlying educational philosophy, worldview, and conceptual framework embedded in Abu Ghuddah's interpretation of prophetic pedagogy. The philosophical analysis was also utilized to examine the relevance of these educational ideas to contemporary issues such as digital transformation, educational sustainability, social ethics, and emotional resilience. Furthermore, this approach facilitated the interpretation of how Islamic educational values can contribute to achieving SDGs, particularly quality education, social inclusion, and sustainable human development [32].

The method of data analysis used in this study was content analysis. Content analysis was conducted systematically by identifying, categorizing, interpreting, and synthesizing educational concepts found in the primary and secondary data sources. This method enabled the researcher to derive themes related to teacher competencies, ethical educational values, emotional intelligence, social responsibility, and global awareness within Abu Ghuddah's educational thought. The analysis process emphasized interpretative understanding of textual meanings and their relevance to modern educational challenges in Society 5.0. In addition, this study employed an inductive reasoning method. The inductive method was used to formulate general conclusions based on specific educational concepts identified within the analyzed texts. Through inductive analysis, the study interpreted various prophetic teaching methods described by Abu Ghuddah and then generalized them into broader teacher competencies relevant to sustainable and human-centered education. This approach supports the formulation of an integrative educational model combining spirituality, morality, professionalism, emotional intelligence, technological awareness, and global responsibility. Consequently, the study provides a conceptual framework demonstrating that Abdul Fattah Abu Ghuddah's educational thought remains highly relevant for strengthening Islamic education in the era of Society 5.0 and SDGs-oriented global educational transformation [33], [34].

RESULTS AND DISCUSSION

The findings of this study demonstrate that Abdul Fattah Abu Ghuddah's educational thought remains highly relevant to contemporary educational transformation, particularly within the framework of Society 5.0 and Sustainable Development Goals (SDGs). The analysis of *Al Rasul Al Mu'allim wa Asaaliibuhu fi al-Ta'lim* reveals that the Prophet Muhammad's teaching methods, as interpreted by Abu Ghuddah, emphasize holistic education integrating intellectual, spiritual, emotional, moral, and social dimensions. This educational orientation corresponds closely with the human-centered approach promoted in Society 5.0, which seeks to balance technological advancement with ethical and humanitarian values. The study identified six major competencies of Islamic education teachers derived from Abu Ghuddah's educational framework: religious pedagogical competence, religious personality competence, religious professional competence, religious social competence, religious global competence, and religious emotional competence [35], [36].

The first finding concerns religious pedagogical competence, which refers to the teacher's ability to apply compassionate, adaptive, and contextual teaching methods inspired by the Prophet Muhammad. Abu Ghuddah highlights that effective education should consider learners' psychological conditions, intellectual capacities, and social backgrounds. In the Society 5.0 era, this competence becomes increasingly important because modern education

is no longer limited to knowledge transfer but requires personalized and interactive learning experiences. Digital learning systems, artificial intelligence, and technological integration demand educators capable of maintaining humanistic interaction and moral guidance in educational environments. Therefore, prophetic pedagogy offers a relevant educational model that balances technological innovation with empathy, wisdom, and ethical communication [37].

The second finding is religious personality competence, which emphasizes integrity, sincerity, discipline, humility, and exemplary behavior. Abu Ghuddah explains that the Prophet Muhammad educated people primarily through exemplary conduct rather than theoretical instruction alone. In modern education, personality competence is highly relevant because students increasingly require role models capable of guiding them amid moral uncertainty, social fragmentation, and digital culture challenges. The rapid expansion of information technology has created greater exposure to misinformation, cyberbullying, and moral degradation. Consequently, educators are expected to possess strong ethical character and spiritual maturity to shape students' moral awareness and responsible behavior. This finding aligns with SDGs principles emphasizing inclusive and value-based education for sustainable human development [38].

The third finding relates to religious professional competence, which includes mastery of knowledge, teaching skills, lifelong learning, and professional responsibility. Abu Ghuddah's educational thought encourages teachers to continuously improve their knowledge and adapt educational methods according to societal changes. In Society 5.0, professional competence extends beyond conventional teaching expertise to include digital literacy, technological adaptation, and innovative learning strategies. However, Abu Ghuddah's framework emphasizes that professionalism should remain grounded in ethical responsibility and spiritual values. This perspective is highly relevant to SDGs-oriented education because sustainable educational quality requires not only technical competence but also ethical commitment and social accountability [39].

Another important finding is religious social competence, which refers to the teacher's ability to build harmonious social interaction, cooperation, and mutual respect within diverse communities. Abu Ghuddah's interpretation of prophetic education highlights dialogue, tolerance, compassion, and social sensitivity as essential educational values. In the modern global era characterized by multicultural interaction and digital communication, social competence becomes increasingly significant for promoting peaceful coexistence and social inclusion. This finding strongly supports SDGs objectives related to reducing inequality, promoting peaceful societies, and strengthening global citizenship education. Islamic education, therefore, is not merely religious instruction but also a means of developing social harmony and collective responsibility.

The study also identified religious global competence as an important dimension of contemporary Islamic education. This competence reflects awareness of global challenges, openness toward cultural diversity, and the ability to respond constructively to international issues while maintaining Islamic ethical principles. Abu Ghuddah's educational thought demonstrates flexibility and universality that remain applicable across changing social contexts. In the Society 5.0 era, globalization and digital connectivity require learners and educators to develop cross-cultural understanding and collaborative skills. This competence contributes significantly to sustainable education because global challenges such as environmental crises, social inequality, and technological disruption require collective and ethical responses from humanity.

The final finding concerns religious emotional competence, which includes emotional intelligence, empathy, patience, and psychological awareness. Abu Ghuddah explains that the Prophet Muhammad taught with compassion, emotional sensitivity, and understanding of human conditions. In contemporary education, emotional competence is increasingly important because students face psychological pressure, digital dependency, social isolation,

and identity crises. Human-centered education in Society 5.0 requires educators capable of supporting students emotionally while fostering resilience and mental well-being. This finding indicates that Islamic educational thought possesses strong relevance for addressing emotional and moral challenges emerging in modern technological society.

The findings demonstrate that Abdul Fattah Abu Ghuddah's educational thought offers a holistic educational paradigm integrating spirituality, ethics, humanity, and professionalism. His educational framework is highly relevant for supporting SDGs-oriented education and responding to Society 5.0 challenges because it promotes balanced human development rather than merely technological achievement. The integration of prophetic values with modern educational transformation contributes to creating sustainable education capable of producing morally responsible, emotionally intelligent, socially aware, and globally competent individuals in the contemporary era [40].



Figure 3. The Ideas and Thoughts of Syeikh Abdul Fattah Abu Ghuddah, Like a Pearl of Wisdom in the Field of Islamic Education

The concept of teacher competence, according to the theoretical foundation, comprises four aspects: pedagogical competence, personality competence, professional competence, and social competence. Competence is a set of knowledge, skills, and behaviors that must be possessed, valued, and controlled by teachers or lecturers in carrying out their professional duties [41]. The results of the study on *al Rasulul mu'allim wa saaliibuhu fit ta'lim* book by Syeikh Abdul Fattah Abu Ghuddah showed that Islamic religious education teachers should have six main competencies, encompassing religious pedagogic competence, religious personality competence, religious professional competence, religious social competence, religious global competence, and religious emotional competence [42].

Pedagogical Competence

Syeikh Abdul Fattah mentioned pedagogical abilities possessed by the Prophet: 1) The ability to manage active learning. Syeikh Abdul Fattah pointed out that one of the teaching methods of the Prophet is active learning. It is performed through the discussion method, the question and answer method, the storytelling method, and students' involvement in answering questions asked by other peers. Those methods indicate their ability to manage active learning, which is signified by students' activeness in the teaching and learning process [43]. The ability to recognize and understand students. The data found in *al rasulul mu'allim* show that a competent teacher should notice the differences in the character of each student. It is reflected in the teaching method of the Prophet with regard to different laws taught to different students. The Prophet was once visited by a young man asking about the law of kissing his wife while fasting, so the Prophet forbade it. Meanwhile, on another occasion, the Prophet was asked by an old man about the law of kissing his wife while fasting, and Rasulullah allowed it [44].

The different answers were raised due to the different conditions of his students. Syeikh Abdul Fattah emphasized that the foundation in teaching includes the teacher who must pay attention to the level of reasoning and level of understanding of each student so that the

teacher can provide reasonable material, and avoid the material for it is deemed inappropriate. In giving answers to his students, the Prophet also has a different approach. The difference in answers is a form of the Prophet's attention to the character differences of each student, and which group one represents when asking questions. So, those answers are tailored to the different needs, propensities, and conditions of their students [45]. The ability to use learning technology. The Prophet's ability as a teacher to utilize learning technology is reflected in several practices, such as the use of soil or dust as a learning medium, visualization of the learning material by displaying the object, and utilizing natural phenomena to deliver important lessons as once when the full moon the Prophet used it to teach friends about believers' life in the heaven to be able to see Allah clearly as they see the full moon clearly and evidently [46].

The ability to develop students' potential. The ability to develop students' potential can be observed from the teaching method of the Prophet through discussion, questions, and answers. It was often practiced by the Prophet with his friends. To convey a certain topic, the Prophet started by asking his students first. According to Syeikh Abdul Fattah, it was done to lead the students' attention and encourage them to use their minds to answer the questions raised. In this way, students' potential may develop. Apart from the methods above, the Prophet sometimes also used the question method with a riddle. It is to test students' knowledge so it can stimulate their intelligence and increase their knowledge [47].

Personality Competence

At the end of the Al Rasulul Mu'allim book, Sheikh Abdul Fattah emphasized that the Prophet was a teacher with a noble personality because he was chosen by Allah to teach His religion and teachings, which are absolute and eternal to mankind, as a human chosen by Allah to convey His shari'a (law) to human beings. The Prophet taught human beings with noble personalities, was an example for all his students, even for all teachers and preceptors. He became the pinnacle of exemplary in the world of teaching with all his methods [48]. The Prophet's personality as a teacher, extracted from Al Rasulul Mu'allim book, is patient and gentle to all his students, compassionate, polite, and humble, a fair person, an exemplary person, persevering, thoughtful, and did not disgrace others, as well as always assisted his students, and meant it and always thought [49].

Professional Competence

The Prophet is a professional educator who must be emulated by mankind, especially teachers. It is because the Prophet received direct revelation and direction from Allah. The professionalism of the Prophet as a teacher, which can be concluded from the Al Rasulul Mu'allim book, is as follows: Effective teaching methods. It is symbolized by several aspects, including the concise and clear explanation of the Prophet so that it was easily understood and memorized by the friends, re-explaining the material three times so that it was easy to understand, and selecting the suitable material by prioritizing the most important materials [50].

Syeikh Abdul Fattah argued that teaching should be done stage-by-stage and start with important things because it requires students to understand all the lessons (in this case, the teachings of Islamic law), and there must be a chance for them to leave. Likewise, teaching knowledge at once will undoubtedly make students leave. Herein lies the Prophet's intelligence in choosing the right and effective way of teaching [51].

Using relevant media as a learning media or tool. The success of the Prophet in educating his friends is a noble role model for every teacher. Although technological developments had not yet developed, the Prophet was able to use various media to create effective teaching. For instance, the Prophet used soil and sticks to draw when teaching his students. On another occasion, the Prophet took advantage of certain media to convey lessons. As Ali bin Abi

Tholib stated: "The Messenger of Allah SWT took hold of some silk in his left hand and some gold in his right, then he raised his hands and said: 'These two are forbidden for the males of my nation, and permitted to the females'" (Narrated by Ibn Majah). On the other hand, the Prophet chose or took advantage of certain events or moments to deliver the subject matter. In fact, he sometimes used his own body as a learning media by changing the sitting position or facial expression. Thus, teachers should present themselves (physically) to their students when conveying material to encourage them to focus their thoughts and hearing [52].

Mastering the materials and teaching materials. Anas bin Malik, one of the companions of the Prophet, once conveyed about the arrival of a man from the valley to the Prophet and asked about a matter, even though, according to Anas bin Malik, that question was prohibited in the Qur'an. The question related to things that were obscured and difficult, but the Prophet was able to provide an answer that was soothing to the heart. According to Ibnul Qoyyim, the Prophet always gave answers to every question that was asked of him unless he was told of unseen cases [53]. On other occasions, the Prophet sometimes gave more than a satisfying answer to a question. As the hadith narrated by Abu Hurairah: He said, "Once a man asked the Messenger of Allah, 'O Messenger of Allah, we frequently ride the ships across the sea, carrying a little quantity of sweet water; and if we offer ablution with it, we would be given to severe thirst: should we offer ablution with the water of the sea?'" "On that the Messenger of Allah SWT said:" The sea is that whose water is pure, and whose dead is lawful to eat." This indicates that the Apostle, as a professional teacher, was very good at the material he conveyed.

Choosing the right teaching method. Material understanding and mastery are reflected in the teaching models and methods adopted by a teacher. Professional teachers who can choose the right teaching method indicate that the teacher is very good at the material, with even profound mastery. Syeikh Abdul Fattah mentioned several teaching methods of Rasulullah, which showed that he had mastered the material very broadly and deeply so that with it he could guide his companions to achieve teaching objectives [54]. These methods include: First, the storytelling method. This method was often used by the Prophet when he gave advice and lessons from the stories of the past people, such as the story of Juraij, the story of a man with a dog, the story of a woman who went to hell because she confined and tortured a cat, and more. According to Syeikh Abdul Fattah, this method is more capable of giving a good impression, attracting more attention, and can be apprehended in the mind of the heart so that the material can be understood and received properly and perfectly [55].

Second, the methods of advice, motivation, and threats. In the world of education, it is often referred to as reward and punishment. According to Syeikh Abdul Fattah, the Prophet often motivated friends to do good deeds by referring to the rewards that will be obtained, threatening friends against bad deeds, and the consequences of these actions. These two methods were combined with the intention of making friends diligent and do charity as well, so as not to cast themselves from goodness. In effect, students were motivated to make changes, and this is what is referred to as psychomotor [56]. Third, the method of explaining something globally, then specifically. The Prophet did this to encourage students to ask questions and stimulate them to discover them. Then, the Prophet explained it in detail and clearly so that it was firmly instilled in their hearts and easier to memorize and understand.

Social Competence

The results of the study of Al Rasulul Mu'allim book by Syeikh Abdul Fattah Abu Ghuddah indicate that the Prophet's social competence as a true teacher includes the following aspects: Pay attention to teaching for women. The Prophet was a man, and the majority of his students were men. Even so, he was sent to be a mercy for the entire universe. As Allah says in the Quran Surah al-Anbiya verse 107. "We have sent you 'O Prophet' only as a mercy for the whole world." It is also stated that in the Quran Surah Al A'raf verse 158

Allah says: "Say, 'O Prophet,' 'O humanity! I am Allah's Messenger to you all. " Those two verses confirm that the Prophet was sent to be a teacher for all mankind, including women. Even though he was a man and the majority of his students were men, he was a very sociable teacher. It is evidenced by his great concern for women's education [57].

Build good relationships with students. Rasulullah has succeeded in building good relationships with his companions. His relationship with his students was not limited to that between teachers and students. His emotional connection was very close and intimate. Syeikh Abdul Fattah recited several hadiths that describe the closeness of the Prophet as a teacher with his students. Among them is as follows: Abdullah bin `Umar said, "Allah's Messenger took hold of my shoulder and said, 'Be in this world as if you were a stranger or a traveler.'" The sub-narrator added: Ibn `Umar used to say, "If you survive till the evening, do not expect to be alive in the morning, and if you survive till the morning, do not expect to be alive in the evening, and take from your health for your sickness, and (take) from your life for your death." (Narrated by Bukhori). The lesson that can be learned from the hadith is the emotional closeness of the Prophet to one of his students, Anas bin Malik. It is reflected in the actions of the Prophet, who held Anas bin Malik's shoulder before he taught him anything. Emotional closeness can direct and focus students' thoughts on the material to be taught [58].

Pay attention to whoever sits next to him. Social competence is characterized by the ability to communicate with everyone within the environment. The Prophet was very concerned about whoever was beside him. According to Sheikh Abdul Fattah, the Prophet sometimes delegated answers to other friends with the purpose of training them. As the hadith narrated by Ibn Majah. Namron bin Jariyah from his father, said, "There was a group of people who had a dispute in front of the Prophet on a house that was built by a fence in the middle of it as a separation, then the owner died, and then his children quarreled. The Prophet then delegated the problem to Hudzaifah bin al-Yaman to answer it. Then Hudzaifah was able to solve the problem, and the Prophet gave his appreciation for him." (Narrated by Ibn Majah). The Prophet's attention to those around him in the hadith is reflected when he involved Hudzaifah bin al-Yaman, who was accompanying him, in solving the problems of a group of people who came to the Prophet [59].

Use good communication ethics. The Prophet, as a true teacher, was very thoughtful in what he said. He was very selective in choosing the language so that no student felt offended by his reprimand, and his delivery was easy to comprehend. According to Sheikh Abdul Fattah Rasul, when speaking, he was very clear, evident, concise, and in order, thus implying a clear and easy to repeat if one desired [60]. Sometimes the Messenger of Allah used satire and gestures to explain something inappropriate. Besides, he used polite language and communication when he wanted to teach something inappropriate. It is shown in a hadith narrated by Ibn Majah: From Abi Hurairah, Rasulullah said, "Indeed, I am to you as a parent to his child. So, I will teach you. When you go to defecate, don't face towards the qibla nor turn your back. Then, the Prophet (PBUH) ordered cleaning the private area with three stones. The Prophet prohibited istinja' using dung or bone and cleaning with the right hand". The main theme of the hadith is about the manners of defecating and urinating, as well as how to clean them. This case is inappropriate to mention publicly, so the Prophet, when he wanted to explain this matter, used polite language and used a soft and subtle introduction as the implication of good communication [61].

Global Competence

The results of the study of Sheikh Abdul Fattah's thoughts in the Al Rasulul Mu'allim book show that the Prophet, as a professional teacher, was very concerned about global ability or competence. It is reflected in the narration of Zaid bin Thabit, one of the Prophet's students, who was asked to learn the Syriac language used in correspondence matters. Then Zaid bin Thabit succeeded in mastering the Syriac language within 15 days. According to Syeikh Abdul Fattah, a foreign language is a language that is recommended to be used in

teaching if it is demanded and is the teaching method of the Prophet. He also emphasized that the current language is the key to exposing natural science and has become a necessity in order to interact using foreign languages for the advancement of Muslims among other ummahs (community) [62].

Emotional Competence

Emotional competence, also known as Emotional Intelligence, is the ability to manage one's feelings (emotion regulation) and the ability to understand others' feelings (understanding emotion) in the world of education, where learners are. According to Aris Priyanto, emotional intelligence is the ability to identify, regulate, and manage emotions within a person and in others. Emotional intelligence is very influential on learning effectiveness, even according to Gottman, intellectual ability does not guarantee the success of a person, including a teacher. In fact, the results of his research show that the most important factor in an individual's success is emotional intelligence, which includes self-control, enthusiasm, and persistence [63].

Based on that description, the authors conclude that in the world of Islamic education, teachers are required to have emotional intelligence or competence. The results of the study on Sheikh Abdul Fattah's thoughts in the *Al Rasulul Mu'allim* book show that the Prophet, as an exemplary teacher, possessed this ability. It is reflected in the Prophet's ability to control his anger on several occasions. Oftentimes, he was polite and friendly, and on other occasions, he could be angry when it was necessary. In addition, he also politely gave an introduction if he wanted to convey something inappropriate. More than that, the emotional intelligence of the Prophet was reflected in his emotional closeness to his companions. It was performed by calling his students three times as a form of his attention to them. Sometimes he held the hands or shoulders of his students as a sign of his emotional closeness to them, and he also taught them with light jokes to attract the attention of his students [64].

CONCLUSION

This study concludes that Abdul Fattah Abu Ghuddah's educational thought remains highly relevant to educational transformation in the era of Society 5.0 and Sustainable Development Goals (SDGs)-oriented education. The findings reveal that the competencies of Islamic education teachers formulated by Abu Ghuddah are not only compatible with modern educational standards but also provide additional ethical, spiritual, emotional, and global dimensions urgently needed in contemporary education. His educational framework emphasizes holistic human development by integrating intellectual competence, moral character, emotional intelligence, social responsibility, and technological awareness. The study identified six main competencies of Islamic education teachers: religious pedagogical competence, religious personality competence, religious professional competence, religious social competence, religious global competence, and religious emotional competence. These competencies reflect a human-centered educational model aligned with the principles of Society 5.0, which seeks to balance technological advancement with humanitarian and ethical values. Abu Ghuddah's interpretation of prophetic pedagogy demonstrates that education should not merely focus on cognitive achievement and digital literacy but also on compassion, wisdom, exemplary conduct, emotional resilience, and social harmony. From the SDGs perspective, particularly Goal 4 concerning quality education, Abu Ghuddah's educational thought contributes significantly to the development of inclusive, equitable, and sustainable education. His educational concepts encourage the formation of learners who are intellectually capable, spiritually grounded, emotionally balanced, and socially responsible. In the modern era characterized by rapid technological change, globalization, and moral challenges, these competencies are highly important for strengthening ethical and sustainable educational systems. This study also implies that Islamic educational institutions and policymakers should integrate prophetic educational values with digital competence, global

awareness, and sustainable educational principles. Teachers are expected to continuously improve their professionalism, scientific insight, emotional intelligence, and social ethics while maintaining the Prophet Muhammad as the primary educational role model. The novelty of this study lies in integrating Abdul Fattah Abu Ghuddah's classical Islamic educational thought with contemporary discussions on Society 5.0 and SDGs. This research demonstrates that prophetic pedagogy remains highly relevant for addressing current educational challenges and promoting sustainable human development in the modern world.

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Author Contribution

Rushdi Al-Sabahi contributed to conceptualization, data collection, literature analysis, interpretation of findings, and manuscript preparation. Aya Said contributed to the theoretical review, language refinement, data interpretation, and manuscript revision. Both authors collaboratively discussed the integration of Abdul Fattah Abu Ghuddah's educational thought with Society 5.0 perspectives and Sustainable Development Goals-oriented educational development frameworks.

Conflicts of Interest

The authors declare that there are no conflicts of interest related to the publication of this article. This study was conducted independently without commercial, financial, or institutional pressure influencing the research process, interpretation, or presentation of findings regarding Islamic educational thought, Society 5.0 transformation, and Sustainable Development Goals implementation in contemporary education.

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