



RECONSTRUCTION OF TARBIYAH PATTERNS IN THE NARRATIVES OF THE PROPHET'S COMPANIONS IN THE BOOK SIYAR A'LAM AN-NUBALA' BY ADZ-DZAHABI

REKONSTRUKSI POLA TARBIYAH DALAM NARASI SAHABAT NABI PADA KITAB SIYAR A'LAM AN-NUBALA' KARYA ADZ- DZAHABI

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Abstract

Studies on education in the Islamic tradition generally emphasize role models, advice, habituation, and the educator-student relationship as normative principles, while how these elements are represented as pedagogical practices in classical Islamic biographical narratives remains underexplored. This study aims to reconstruct the tarbiyah patterns represented in selected narratives about the Prophet's Companions in al-Dhahabi's *Siyar A'lam an-Nubala'* and to place these patterns in limited dialogue with contemporary studies of moral education. The study employs qualitative historical document analysis. Narrative episodes are selected based on their relevance to formative interactions and analyzed through thematic coding within cases and comparisons between cases, while paying attention to narrative context and the strength of evidence. The findings identify three main patterns: experiential-exemplary formation, relational-affective formation, and contextual-anticipatory guidance. Comparative material involving adult recipients further demonstrates the entrusted responsibilities as extending across age groups rather than the fourth core pattern. The synthesis of these findings leads to a lived moral pedagogy as a mid-level interpretive construct that depicts moral values as encountered through closeness to role models, experienced through relational qualities, understood in concrete contexts, and realized through entrusted responsibilities. This study does not claim to reconstruct the entire tarbiyah system among the Prophet's Companions or establish the causal effectiveness of these patterns. Its contribution lies in reconstructing the pedagogical configurations represented in selected biographical narratives and providing a conceptual framework for a careful dialogue between the classical Islamic educational heritage and contemporary moral education.

Keywords : *Siyar A'lam Al-Nubala'*, Tarbiyah, Prophet's Companions, Moral Education, Role Models, Lived Moral Pedagogy.



Abstrak

Studi tentang pendidikan dalam tradisi Islam umumnya mengedepankan teladan, nasihat, pembiasaan, dan hubungan pendidik-murid sebagai prinsip normatif, sementara bagaimana unsur-unsur ini direpresentasikan sebagai praktik pedagogis dalam narasi biografi Islam klasik masih kurang dieksplorasi. Studi ini bertujuan untuk merekonstruksi pola tarbiyah yang direpresentasikan dalam narasi terpilih tentang Sahabat Nabi dalam Siyar A'lam an-Nubala' karya adz-Dzahabi dan untuk menempatkan pola-pola ini dalam dialog terbatas dengan kajian pendidikan moral kontemporer. Studi ini menggunakan analisis dokumen historis kualitatif. Episode naratif dipilih berdasarkan relevansinya dengan interaksi formatif dan dianalisis melalui pengkodean tematik dalam kasus dan perbandingan antar kasus sambil memperhatikan konteks naratif dan kekuatan bukti. Temuan mengidentifikasi tiga pola utama: pembentukan pengalaman-teladan, pembentukan relasional-afektif, dan bimbingan kontekstual-antisipatif. Materi perbandingan yang melibatkan penerima dewasa lebih lanjut menunjukkan tanggung jawab yang dipercayakan sebagai perluasan lintas usia daripada pola inti keempat. Sintesis dari temuan-temuan ini mengarah pada pedagogi moral yang dihayati sebagai konstruksi interpretatif tingkat menengah yang menggambarkan nilai-nilai moral sebagaimana yang ditemui melalui kedekatan dengan teladan, dialami melalui kualitas relasional, dipahami dalam konteks konkret, dan diwujudkan melalui tanggung jawab yang dipercayakan. Studi ini tidak mengklaim untuk merekonstruksi seluruh sistem tarbiyah di antara para Sahabat Nabi atau menetapkan efektivitas kausal dari pola-pola ini. Kontribusinya terletak pada rekonstruksi konfigurasi pedagogis yang diwakili dalam narasi biografi terpilih dan menyediakan kerangka konseptual untuk dialog yang hati-hati antara warisan pendidikan Islam klasik dan pendidikan moral kontemporer.

Kata Kunci : Siyar A'lam Al-Nubala', Tarbiyah, Sahabat Nabi, Pendidikan Moral, Teladan, Pedagogi Moral Yang Dihayati.

1. INTRODUCTION

Moral education concerns not only the values taught, but also how they are present in the educational experience. This issue is crucial because knowledge of a value does not in itself explain how that value orients actions. In Islamic education, tarbiyah (education) does not stop at the transmission of religious knowledge but encompasses the formation of attitudes, actions, and moral orientation. Contemporary studies show that character formation occurs through role models, habituation, internalization of values, and a supportive educational environment (ten Cate & Jarrett, 2023) (Rochim & Khayati, 2023). Learning within the tarbiyah framework is also understood as a process that integrates faith, knowledge, practice, role models, habituation, and contextualization of values (Ilham et al., 2025). In Islamic boarding schools (pesantren), the role of the murabbi (leader) demonstrates the importance of mentoring and moral exemplarity alongside the formal curriculum structure (Rosyad et al., 2026). This perspective positions Islamic moral education as a process that is not only instructional, but also relational, experiential, and contextual. Consequently, the analysis of moral education needs to move from an inventory of values to an examination of the pedagogical conditions that enable values to be experienced. Role models, for example, raise questions not only about who is worthy of emulation, but also about how recipients gain access to exemplary figures and practices. Similarly, advice can be assessed not only by its normative content but also by the relationships, momentum, and circumstances of the recipient. Even moral responsibility can be understood not simply as a concept to be explained, but as something practiced through the granting of trusts. This shift in focus allows tarbiyah to be read as a configuration of values, relationships, experiences, contexts, and actions, rather than simply a collection of methods for conveying teachings.

This perspective opens up space for examining Islamic historical sources, particularly biographical narratives, as representations of interactions with pedagogical significance. Biography holds an interesting position because moral values within it do not exist merely as abstract



propositions, but are tied to figures, decisions, relationships, conflicts, and life situations. Contemporary moral education studies demonstrate that life narratives can concretize values through moral exemplars, although their pedagogical potential depends on the selection of figures, narrative construction, recipient receptivity, relevance, and realism of the exemplar (Brooks et al., 2024). Narratives are also seen as crucial spaces for encounters with exemplars, with characters and story structures contributing to their pedagogical potential (Gulliford et al., 2023). Thus, Islamic biographical works can be read not simply as repositories of historical information, but as a corpus for examining how values are represented in life interactions.

Pedagogical readings of historical biographies necessarily require interpretive limits. Biographical narratives are not transcripts of educational observations and are not always structured to explain pedagogical mechanisms. Therefore, educational meaning cannot simply be assumed to be the author's explicit intention or as evidence of the psychological outcomes of the characters depicted. However, these limitations do not negate the text's analytical value. When a narrative records actions between characters, such as placement in a particular environment, relational acceptance, giving advice at a specific moment, or handing over responsibility, these interactions can be analyzed as representing actions with pedagogical significance, as long as the interpretation remains anchored in textual evidence and the strength of the sources.

One important corpus for this purpose is Syamsuddin al-Dhahabi's *Siyar A'lam an-Nubala'*, which documents the characters, relationships, words, actions, and life events of various Muslim figures. *Siyar* is not a pedagogical text or a *tarbiyah* manual; this very character makes it analytically interesting. Rather than seeking an educational method explicitly formulated by al-Dhahabi, research can examine the pedagogical configurations that emerge from the narrated interactions. Bringing someone closer to a role model, providing relational acceptance, guiding behavior according to the situation, or entrusting responsibility are actions that can be analyzed not because *Siyar* labels them as educational methods, but because the structure of the interactions allows for the reconstruction of pedagogical meaning.

Islamic education studies have extensively discussed role models (*uswah/qudwah*), advice (*mau'izhah*), habituation, and character formation. *Uswah hasanah*, for example, remains a crucial mechanism in Islamic family education (Khakleri et al., 2025), while character education studies place role models alongside habituation and the educational environment as elements of moral formation (Wasehudin et al., 2024). This focus is important, but generally stems from existing pedagogical categories. There is still room to move beyond the question of "what educational methods are relevant?" to more micro-questions: how are pedagogical actions represented in life episodes, and what configurations emerge when these episodes are compared?

This is where this research finds its gap. This gap is not a claim that the *tarbiyah* of companions, role models, advice, or Islamic character education have never been studied. The problem is the limited availability of episode-based pedagogical reconstructions and cross-case comparisons of classical Islamic biographical narratives, particularly those that simultaneously consider proximity to the exemplar, the quality of relationships, sensitivity to the recipient's context, and the assignment of responsibility. A cross-case approach is important because it allows seemingly disparate acts to be read not as isolated anecdotes, but as comparable pedagogical configurations, while maintaining their distinct contexts and evidential strength.

Based on this gap, this study aims to reconstruct the *tarbiyah* patterns in the narratives of selected companions of the Prophet in *Siyar A'lam al-Nubala'* and interpret the conceptual relationships between these patterns. Qualitative-historical document analysis is conducted through source verification, classification of evidential strength, thematic coding, within-case analysis, and cross-case comparison, distinguishing between core cases and adult comparators. This distinction is important so that episodes involving adult recipients are not used directly to build claims about the development of young recipients, but can still serve as comparative material for examining the expansion of pedagogical mechanisms across ages.



The research reconstructs three main patterns: experiential–exemplary formation, relational–affective formation, and contextual–anticipatory guidance, while entrusted responsibility emerges as a comparative extension across ages. The relationship between these patterns is synthesized as lived moral pedagogy, a mid-level interpretive construct that depicts values as something encountered through exemplary behavior, experienced relationally, considered contextually, and realized through responsibility. The contribution of this concept is not to offer a universal model of tarbiyah sahabat, but rather to provide an analytical tool to explain how selected narratives in Siyar represent moral formation as something embedded in experience, relationships, situations, and actions.

2. RESEARCH METHOD

This study uses a qualitative approach with historical document analysis to reconstruct the educational patterns represented in the narratives of the Prophet's companions in Syamsuddin adz-Dzahabi's *Siyar A'lam al-Nubala'*. The documents are treated as textual-historical sources, not direct observational records of educational practices. Therefore, the unit of analysis is not the entire biography of the figure, but rather narrative episodes containing pedagogical interactions, with attention to the actions, relationships, situations, directions, and responsibilities represented in the text. The analysis is limited to the reconstruction of pedagogical representations, not the measurement of psychological outcomes or the proof of educational causality.

Siyar A'lam al-Nubala' is used as a primary source, while literature on Islamic education, moral education, moral exemplarity, relational pedagogy, practical wisdom, and documentary research methodology are used to support the interpretation. The corpus was constructed purposively based on four criteria: (1) the episodes involve the Prophet's companions or relevant direct relations; (2) contain actions or interactions that can be analyzed pedagogically; (3) provide sufficient context to identify actors, recipients, actions, and situations; and (4) traceable and verifiable in the primary text. General biographical information, praise of figures, or events without pedagogical interaction were excluded. Based on the characteristics of the recipients, the corpus was divided into core cases and adult comparators, so that material with different age configurations was not treated as equivalent evidence.

Each episode was verified against the primary text to ensure the existence of the narrative, character identity, context, and the textual section on which the coding was based. Available and relevant sanad information was recorded as source-critical notes, rather than as comprehensive hadith takhrij, to differentiate the strength of evidence between units. Based on this verification, the material was classified into core cases with a stronger textual basis, core cases that were textually verified but required careful sanad, and adult comparators. Further analysis was conducted through data extraction, open coding, within-case analysis, cross-case comparison, pattern reconstruction, and interpretive synthesis. Initial coding was carried out as closely as possible to the actions represented in the text before more abstract pedagogical categories were formed. The stepwise procedure of document and thematic analysis helps increase transparency and reduce interpretive bias (Mackieson et al., 2018).

Traceability of the analysis is maintained through a results matrix that links primary episodes, identified actions, initial codes, reconstructed patterns, and evidence status. The matrix serves as an audit trail from text to codes and interpretation; this documentation supports the transparency and dependability of qualitative research (Carcary, 2020) and the traceability of thematic analysis (Nowell et al., 2017). Trustworthiness is also maintained through source traceability, documentation of analytical decisions, cross-case comparisons, and limiting claims to the strength of the evidence, in line with the principles of credibility, transferability, dependability, and confirmability (Ahmed, 2024). Textual description, pedagogical reconstruction, and theoretical interpretation remain distinct; contemporary educational concepts are used to dialogue with the findings, rather than as predetermined categories. Therefore, lived moral pedagogy is positioned as a mid-level interpretative construction of the selected corpus, not an emic category of adz-Dzahabi or a universal model of tarbiyah of the companions.



3. RESULT AND DISCUSSION

Corpus, Evidence, and Findings Map

The final analysis retained five episodes: three core cases with young recipients and two adult comparators. This separation prevented the equating of the guidance of young recipients with advice or delegation of responsibility to adult recipients. The strength of the evidence was also differentiated. The Umm Sulaym–Anas and Umar al-Husayn episodes have a strong textual basis; in the Umar–al-Husayn narration, al-Dhahabi even noted the *isnaduhu sahih* (authentic narration). The al-Abbas–Ibn Abbas episode was retained as the textual core: its text and pedagogical context are verifiable, but the path through Mujalid of Sha’bi requires careful *sanad* (chain of transmission).

The cross-case comparison yielded three main patterns: experiential–exemplary formation, relational–affective formation, and contextual–anticipatory guidance. Two adult episodes extend these findings: Asma–Abdullah bin Zubair exhibited situationally responsive moral counsel, while az-Zubair–Abdullah bin Zubair exhibited entrusted responsibility. Both are treated as cross-age extensions, not developmental patterns equivalent to the three primary patterns.

Table 1. Cross-Case Matrix of Pedagogical Patterns

Case	Evidence status	Main pedagogical actions	Analytical mechanisms	Reconstruction result pattern
Ummu Sulaim → Anas	Core	Placing Anas in the Prophet's service	Proximity, participation, lived exposure	Experiential-exemplary formation
Umar → al-Husain	Core	Acceptance, affective touch, greeting, and invitation to approach	Recognition, inclusion, relational affirmation	Relational-affective formation
Al-Abbas → Ibnu Abbas	Textual core; <i>isnad</i> caution	Advice when Ibn Abbas gained closeness to Umar	Contextual preparation, anticipatory counsel, moral boundaries	Contextual-anticipatory guidance
Asma → Ibnu Zubair	Adult comparator	Advice in crisis situations	Situational counsel, moral clarification	Contextual moral counsel
Zubair → Ibnu Zubair	Adult comparator	Giving concrete mandate	Entrustment, accountable action	Entrusted responsibility

These patterns are not predetermined from classical categories such as *uswah*, *mau‘izah*, or *ta‘wīd*. These categories serve as sensitizing concepts, while the final patterns are reconstructed from the actions, relationships, contexts, and responsibilities found in verified episodes.

Experiential Formation–Exemplary Behavior

The first pattern is evident in Umm Sulaym's action of bringing her son, Anas ibn Malik, to the Prophet and offering him his service: «فأخذت أُمِّي بِيَدِي... وَإِنِّي لَا أَقْدِرُ... إِلَّا ابْنِي هَذَا... فَلِيَخْدُمَكَ مَا بَدَأَ لَكَ»

This episode, found in *Siyar A‘lam al-Nubala’* (vol. 3, pp. 393–394), places Anas at a young age, around eight or ten years old according to recorded variants, and is supported by parallel narrations. Pedagogically, Umm Sulaim's actions were not merely conveying advice, but rather placing children in a relational environment that enabled closeness, participation, and direct experience with role models. This configuration is coded as exemplar proximity, experiential exposure, and participatory service. This pattern is reconstructed as experiential–exemplary formation. Exemplary behavior here is not present solely through stories or instructions about ideal figures, but through service and participatory experience. Thus, pedagogical action lies in creating conditions that



allow values to be encountered and experienced through proximity to living role models, without assuming that such proximity automatically produces certain character traits.

The experiential–exemplary formation pattern expands role modeling from the mere presence of role models to access to exemplars. In the episode of Umm Sulaim and Anas, the pedagogical action lies in placing Anas in the Prophet's service, so that closeness with role models occurs through participation and direct experience. Therefore, the analytical contribution of this episode lies in the relationship between exemplar proximity and participatory experience: educators not only indicate who is worthy of emulation, but also create the conditions for encounters with exemplary practices.

This reading intersects with exemplary moral education, which emphasizes the importance of encounters with exemplars (Gulliford et al., 2023), but also cautions that the presence of exemplars does not automatically result in moral formation (Brooks et al., 2024). The Anas episode adds a more concrete dimension than narrative encounter: recipients are placed in close proximity and direct service. From a tarbiyah perspective, *uswah* can therefore be read not only as an attribute of educators but also as an environmental design that provides access to valuable moral practices. This reading aligns with the finding that exemplary behavior in Islamic education works in conjunction with the environment and everyday practices (Rochim & Khayati, 2023).

Relational–Affective Formation

The second pattern emerges in Umar ibn al-Khattab's interaction with al-Husayn ibn Ali. Siyar narrates that after al-Husayn approached him, Umar sat him down beside him, touched his head, greeted him with the affective expression "ayy bunayya," and invited him to return. Adz-Dhahabi rated this narration as "isnaduhu sahih." Based on biographical chronology, al-Husayn was still young during Umar's caliphate, so this episode is retained as the core case. Unlike the previous pattern, the dominant mechanism of this episode lies in the quality of the relationship: acceptance, closeness, affective gestures, personal greetings, and invitations to continue the interaction. These actions are coded as affective recognition, relational inclusion, and proximity invitation, and then reconstructed as relational–affective formation. Interpersonal relationships are thus not merely educational settings, but part of the pedagogical action itself: values are presented in a relational space characterized by recognition, acceptance, and closeness. The relational–affective formation pattern demonstrates that pedagogical significance lies not only in what is verbally taught, but also in how the recipient is treated. In the Umar-al-Husain interaction, acceptance, closeness, affective gestures, personal greetings, and invitations to return form a configuration of recognition, inclusion, and proximity. Relationships are thus not merely educational settings, but part of the pedagogical action.

This reading makes *rahmah* more specific than the normative principle of compassion: affection takes on pedagogical form through the recognition and acceptance of the recipient. This resonates with relational pedagogy and the finding that verbally conveyed values can lose coherence if not reflected in everyday interpersonal relationships (Marques & Ribeiro, 2020). In lived moral pedagogy, this pattern illuminates the experienced relational dimension: values are not only communicated but also experienced through the quality of relationships.

Contextual Direction–Anticipatory

The third pattern is seen in al-Abbas ibn Abdul-Muttalib's advice to his son, Abdullah ibn Abbas, after observing his closeness to Umar: "The Messenger of Allah (peace and blessings of Allah be upon him) said, 'O Messenger of Allah, I will not forgive you, but you will not forgive me.'"

This advice sets three boundaries for behavior: keeping secrets, avoiding bad talk about others, and avoiding lying. The pedagogical significance lies not only in the content of the advice, but also in its connection to Ibn Abbas's changing social position. Closeness to Umar brought both opportunities and certain moral risks, so guidance was given anticipatory. The structure can be summarized as changing context → anticipating moral risks → directed advice → behavioral boundaries. This configuration is coded as context-sensitive counsel, anticipatory guidance, and moral boundary-setting, then reconstructed as contextual–anticipatory guidance. Morality is not conveyed abstractly, but is directed at the ethical demands of a concrete situation. The evidential status of this episode is



more limited than the previous two cases. The text is verifiable in the Siyar, but the path through Mujalid from ash-Sya'bi requires careful sanad (chain of transmission). Therefore, the episode is used as a textually verified pedagogical representation, not as the sole basis for historical generalization. The contextual-anticipatory guidance pattern indicates that the pedagogical value of mau'izhah lies not only in the truth of the advice's content, but also in its accurate reading of the recipient's situation. Al-Abbas's advice to Ibn Abbas—to keep secrets, avoid bad talk, and avoid lying—is directly related to Ibn Abbas's closeness to Umar and the moral demands that accompany it. The pedagogical structure moves from concrete situations to relevant moral boundaries, allowing the advice to function as context-sensitive counsel and anticipatory guidance.

This finding resonates with the concept of practical wisdom (phronesis), which emphasizes sensitivity to context in moral deliberation and decision-making (Kristjánsson et al., 2021) and the relationship between moral knowledge, judgment, and action (Darnell et al., 2019). Discussion of contextual dilemmas has also been found to support the foundations of practical moral reasoning (Huo et al., 2025). This resonance lies in the sensitivity to context, not in the claim that al-Abbas taught phronesis or that the development of Ibn Abbas's practical wisdom can be demonstrated from this episode. The comparison of Asma' and Ibn Zubair reinforces the relevance of this mechanism across age configurations: in crisis situations, advice reconnects concrete circumstances, moral clarification, and decision. In lived moral pedagogy, this pattern illuminates the contextually discerned dimension. Context does not relativize values, but rather determines when, why, and how a moral demand becomes relevant to the recipient.

Expansion Across Ages: Advice and the Mandate of Responsibility

Two episodes featuring Abdullah bin Zubair as the adult recipient are used as comparisons. In a crisis situation, Asma bint Abu Bakr provides advice directly related to her son's moral choices. The structure of situation → moral judgment → advice → action demonstrates situational counsel and moral clarification, while also expanding the contextual guidance pattern of the core case. The episode of az-Zubair bin Awwam demonstrates a different mechanism. Before his death, he gives Ibn Zubair a concrete mandate to fulfill his financial obligations: "يا بني... بع ما لنا فاقض ديني"

Here, the value goes beyond advice but translates into a duty with concrete consequences. The episode is coded through task entrustment, practical responsibility, and accountable action, and then reconstructed as entrusted responsibility. Because the recipient is an adult, this pattern is not positioned as the fourth main pattern, but rather as a cross-age extension, indicating a shift from moral guidance to the concrete implementation of trust. The comparative material of az-Zubair–Ibn Zubair shows a shift from guidance to concrete responsibility. Az-Zubair not only conveys financial obligations but also entrusts the settlement of his debt to his son. Because the recipient is an adult, entrusted responsibility is not positioned as the fourth developmental pattern, but rather as a cross-age extension. Its significance lies in the distinction between knowing one's obligations and assuming them: value takes on practical form when the recipient is entrusted with carrying out tasks with real consequences. Analogously, the entrustment literature in professional education links trust with increased autonomy and responsibility in concrete activities (ten Cate & Jarrett, 2023), while entrustable activities emphasize the ability to carry out activities independently, rather than simply knowing how to do them (Gummeson et al., 2023). The similarity is limited to the conceptual relationship of trust–responsibility–action, not an equation of trust in Siyar with modern professional education models. In lived moral pedagogy, this pattern illuminates the dimension of enacted responsibly.

Synthesis: Lived Moral Pedagogy

The three main patterns demonstrate distinct but interconnected mechanisms. Experiential-exemplary formation conveys values through closeness and participatory experiences; relational-affective formation through recognition, acceptance, and interpersonal closeness; and contextual-anticipatory guidance through direction that responds to the moral demands of a given situation. The comparative material extends these configurations to contextual advice for adult recipients and entrusted responsibility for realizing values through action. The cross-case study reveals three shared

characteristics: relationality, attachment to a concrete context, and recipient participation. Education takes place through intergenerational relationships; pedagogical actions are linked to concrete situations such as service, interpersonal encounters, changes in social position, crises, and debt resolution; while values are present through experiences, relational gestures, situational considerations, and entrusted actions. Recipient agency also emerges at varying intensities, from relational participation and acceptance to behavioral management, moral decision-making, and the execution of mandates.

This configuration demonstrates that tarbiyah in the selected corpus is not represented merely as the transmission of moral propositions, but rather as values encountered through role models, experienced in relationships, considered in context, and realized through action. This synthesis is then understood as lived moral pedagogy. This concept is an interpretive reconstruction of the selected corpus, not a comprehensive typology or universal model of tarbiyah for all the Prophet's companions. The relationship between the main pattern, analytical mechanism, and comparative extension is summarized in the following figure:

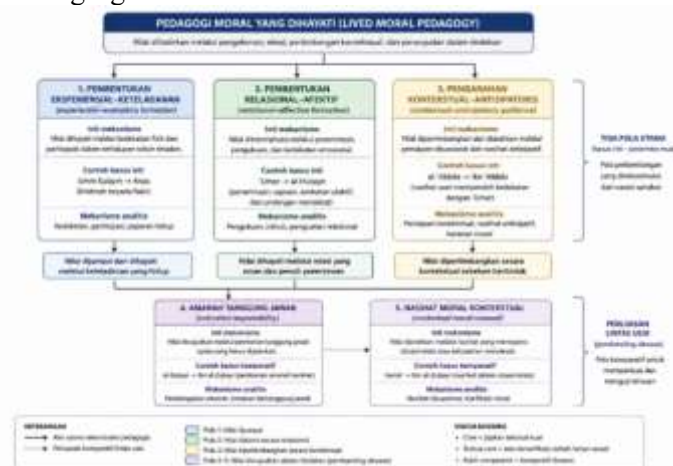


Figure 1. Conceptual Reconstruction of Lived Moral Pedagogy in Sahabat's Narrative

The three main patterns—experiential–exemplary formation, relational–affective formation, and contextual–anticipatory guidance—demonstrate that *tarbiyah* in the selected corpus is not represented solely as verbal moral instruction, but through shared experiences with role models, quality relationships, and direction tied to concrete situations. The adult comparison material expands on this configuration through contextual moral counsel and entrusted responsibility. This synthesis is formulated as lived moral pedagogy, a mid-level interpretive construct that depicts values as encountered through role models, experienced relationally, discerned contextually, and enacted responsibly. These dimensions are not linear developmental stages or elements that must be present simultaneously, but rather cross-case configurations of how values relate to lived experiences.

This interpretation intersects with contemporary moral education, which focuses on exemplars, narratives, experiences, and actions. Narratives can be a space for encountering moral exemplars, although their pedagogical potential requires critical reflection (Gulliford et al., 2023). The pedagogical effects of narratives also depend on exemplar selection, recipient receptivity, relevance, and realism (Brooks et al., 2024), while exemplar-based approaches have been extended to moral embodiment and action (Phelps & Brown, 2023). In Islamic education, this orientation aligns with the understanding of *tarbiya* (education) as a broader human formation than the transfer of competencies (Memon et al., 2024). However, this literature is used as a conceptual dialogue, not as empirical evidence that contemporary psychological mechanisms operate in the characters in *Siyar*.

Implications for Contemporary Education

This reconstruction offers pedagogical principles, not historical models that can be literally transferred to modern education. Four design questions can be derived from the findings: what practices and role models do students experience; what is the quality of their relationships; how is



moral guidance connected to their life contexts; and to what extent do they acquire real responsibilities according to their readiness. First, moral education requires an exemplary environment, not just an explanation of values. Students need access to practices that can be observed and followed in a participatory manner. Studies of contemporary Islamic education also show that values become more concrete when connected to activities, daily interactions, role models, and moral duties (Syamsuri & Musgamy, 2026). Second, the quality of relationships is part of values education. The way students are addressed, listened to, valued, and engaged needs to be consistent with the values being taught. The contemporary emphasis on compassionate presence, sensitive communication, and active listening also demonstrates the importance of interpersonal qualities as purposefully developed competencies (Matthews et al., 2026). Third, moral guidance needs to be contextualized to current challenges, such as digital interactions, peer pressure, information use, and academic responsibility. Recent Islamic education literature also encourages a shift from rote-based learning to a connection between religious teachings, contextual relevance, and authentic student experiences (Eprianto et al., 2026). Fourth, responsibility education needs to provide opportunities for students to assume real, proportionate responsibility, rather than simply discussing responsibility in the abstract. The entrustment literature demonstrates a similar structural principle: experiences of autonomy and responsibility need to evolve as learners develop and develop (ten Cate & Jarrett, 2023).

Interpretation Limits and Research Limitations

The findings must be read according to the character of *Siyar A'lam al-Nubala'* as a biographical-historical work, not a systematic pedagogical documentation. Therefore, research reconstructs textual representations of pedagogical interactions, rather than observing educational practices directly or measuring psychological outcomes (Morgan, 2022). The purposive and limited corpus also does not allow the three main patterns to be treated as a complete typology of Islamic tarbiyah. Differences in transmission strength are handled through a hierarchy of core cases, textually verified core with isnād caution, and adult comparators. Likewise, Ibn Zubair's two episodes are adult comparisons, not the basis for a cross-age developmental model. Lived moral pedagogy is a middle-range interpretive construct built through research synthesis, not Adz-Dzahabi's emic categories or universal tarbiyah models. Transparency of interpretation is maintained through a results matrix, traceability to primary texts, evidence classification, and claim limitations (Mackieson et al., 2018). Future research could expand the corpus, deepen the critique of sanad and matan, compare other biographical sources, and test these pedagogical propositions empirically in contemporary contexts.

4. CONCLUSION

This study reconstructs three main patterns of tarbiyah (educational guidance) in the core corpus of *Siyar A'lam al-Nubala'*: experiential-exemplary formation through closeness and experiences with role models; relational-affective formation through recognition, acceptance, and relational closeness; and contextual-anticipatory guidance through moral guidance tailored to the recipient's situation. Comparative adult material shows entrusted responsibility as an extension across ages, rather than the fourth core pattern. The synthesis across patterns yields lived moral pedagogy as a mid-level interpretive construct: moral values are represented as something encountered through role models, experienced in relationships, considered contextually, and, especially in the comparative material, realized through entrusted responsibilities. The research's contribution lies in the reconstruction of these pedagogical configurations, not in claiming to discover a universal model of tarbiyah for companions or proving its causal effectiveness. Contemporary findings can be interpreted as design propositions: providing access to exemplary practices, building coherent relationships with values, linking moral guidance to real-world contexts, and assigning concrete responsibilities proportionately. Because *Siyar* is a biographical-historical source, the corpus is selective, and the strength of evidence between narratives is not uniform, this proposition still requires empirical testing and expansion of the study to other sources.



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