

Prophetic Education: Understanding the Relevance of Qur'anic Verses in the Context of Modern Education

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Abstract

This study aims to analyze the concept of prophetic education contained in the verses of the Qur'an and its relevance in prophetic education. Descriptive-analytical approaches are used by collecting primary data from the literary study of the Qur'an and secondary data of related books and scientific articles. Research results show that the verses of the Qur'an contain important concepts in prophetic education, such as emphasis on the importance of education, the development of good morals, justice, equality, and a compassionate approach to education. The prophet (peace and blessings of Allah be upon him) is a prophet of the Qur'an. This research contributes to an understanding of prophetic education based on the Qur'an and can be used as a reference for educators, educational policymakers, and researchers in designing educational programmes that are oriented towards the values and principles of prophecy education.

Keywords : Education, Prophetic Education, Study of the Qur'an,

Abstrak

Penelitian ini bertujuan menganalisis konsep pendidikan profetik yang terdapat dalam ayat-ayat Al-Qur'an dan relevansinya dalam pendidikan profetik.

Pendekatan deskriptif-analitis digunakan dengan mengumpulkan data primer dari studi literatur Al-Qur'an dan data sekunder dari buku-buku dan artikel ilmiah terkait. Hasil penelitian menunjukkan bahwa ayat-ayat Al-Qur'an mengandung konsep-konsep penting dalam pendidikan profetik, seperti penekanan pada pentingnya pendidikan, pengembangan akhlak yang baik, keadilan, kesetaraan, dan pendekatan penuh kasih sayang dalam mendidik. Ayat-ayat tersebut juga memberikan contoh-contoh konkret dari pendidikan profetik yang diperlihatkan oleh Nabi Muhammad SAW. Relevansi ayat-ayat Al-Qur'an dalam pendidikan profetik terlihat dari kesesuaian nilai-nilai dan prinsip-prinsip yang terkandung dalam ayat-ayat tersebut dengan tujuan dan praktek pendidikan profetik. Penelitian ini memberikan kontribusi dalam pemahaman tentang pendidikan profetik berdasarkan Al-Qur'an dan dapat digunakan sebagai acuan bagi pendidik, pengambil kebijakan pendidikan, dan peneliti dalam merancang program pendidikan yang berorientasi pada nilai-nilai dan prinsip-prinsip pendidikan profetik.

Kata Kunci : Pendidikan, Pendidikan Profetik, Kajian ayat Al-Qur'an

INTRODUCTION

Education has an important role in shaping individuals and society. Quality education not only prioritizes academic aspects, but also moral and ethical values that become the foundation for a meaningful life. In the context of Islamic Education, Prophetic education is a very relevant approach, because it refers to the teachings and examples of the Prophet Muhammad SAW as a messenger of God. Prophetic education not only teaches religious knowledge, but also forms good character and inspires individuals to behave fairly, honestly, and responsibly. By studying the example of the Prophet Muhammad SAW, individuals can learn about patience, humility, and concern for others. Prophetic education also teaches social values such as helping, justice, and diversity, which are very important in building a harmonious and just society.

The concept of prophetic education includes the principles and values contained in the teachings and examples of the Prophet Muhammad SAW. In carrying out his role as an apostle, Prophet Muhammad SAW not only conveyed revelations, but also provided concrete examples in interacting with others, showing fair leadership, practicing noble morals, and paying special attention to the education of his people. Through prophetic education, individuals are also taught to respect nature and the environment. They are taught to be responsible for preserving nature and not damaging the ecosystem.

In addition, prophetic education also teaches the importance of cooperation and unity in building a strong and mutually supportive society. Thus, prophetic education has a very important role in forming noble individuals and a civilized society.¹

The verses of the Qur'an are the main source of Islamic teachings, and as a guide for the lives of Muslims. Therefore, a review of the Qur'anic verses is very important in understanding the concept of prophetic education. The verses of the Qur'an provide clear instructions and guidelines on the importance of education, moral development, fair leadership, and other principles relevant in prophetic education. However, although the concept of prophetic education and its relevance to Qur'anic verses have great potential, there have not been many studies that specifically examine this concept in depth. Therefore, this research aims to fill this knowledge gap by conducting a review of Qur'anic verses relevant to prophetic education.

By exploring Qur'anic verses related to education, leadership, morals, and other prophetic education principles, this research is expected to provide a more comprehensive understanding of the concept of prophetic education and its relevance in the context of prophetic education today. The importance of understanding the concept of prophetic education and its relevance in the context of education today cannot be ignored. Through this research, it is hoped that a deeper understanding of how the teachings in the Qur'an can be applied in modern education will emerge. This will help develop leaders who have high moral and ethical values and lead individuals to goodness and safety in living their lives. By gaining a comprehensive understanding of education, it can also provide an important contribution for educators, educational policy makers, and researchers to design educational programs based on the values and principles of prophetic education, so as to form a generation with character, noble character, and able to play a positive role in society.

RESEARCH METHODS

This research uses a descriptive-analytical approach to analyze the concept of prophetic education contained in the verses of the Qur'an and its relevance in prophetic education. This approach was chosen to gain an in-depth

¹ Nadri Taja et al., "Character Education in the Pandemic Era: A Religious Ethical Learning Model through Islamic Education," *International Journal of Learning, Teaching and Educational Research* 20, no. 11 (November 2021): 132–53, <https://doi.org/10.26803/ijlter.20.11.8>.

understanding of the concept of prophetic education and how Qur'anic verses can be applied in the context of prophetic education today. The primary data is obtained through a literature study of the Qur'an. Verses that are relevant to the concept of prophetic education, such as education, morals, leadership, and other principles of prophetic education, are identified and analyzed. Then secondary data is obtained through books and related scientific articles that discuss prophetic education, Qur'anic interpretation, and educational concepts in Islam.²

In the context of the analysis of data findings from the Qur'anic verses sought that are relevant to prophetic education are identified and analyzed textually and contextually. The concepts of prophetic education contained in these verses are explored and understood in depth. Secondary data obtained from books and related scientific articles are also critically analyzed to develop a theoretical framework and gain a broader understanding of the concept of prophetic education. Furthermore, the interpretation of the Qur'anic verses that have been analyzed will be interpreted in the context of prophetic education. The meaning and message contained in the verses will be explained and associated with the purpose and practice of prophetic education.

As for the relevance to prophetic education, the interpretation results will be used to evaluate the relevance of the Qur'anic verses to the concept and practice of prophetic education today. The suitability of the values and principles of prophetic education contained in the Qur'anic verses with the goals of prophetic education will be evaluated. The results of the interpretation of the Qur'anic verses are evaluated to determine their relevance to prophetic education today and provide a comprehensive understanding of the concept of prophetic education based on the Qur'an.

RESEARCH RESULT AND DISCUSSION

A. Basic Concepts of Prophetic Education

The study of prophetic education begins with what exactly prophetic means, terminologically derived from prophetic which means "*prophetic*" or related to the prophet. When referring to the English language, it comes from the Greek "*prophetes*" which is interpreted as a noun for people who proclaim or people who speak of the future. This term departs from the example of the Prophet which is linguistically derived from the Bedouin language, *izaba'*, which is good *al-khabar* (news), then

² U Aiman, "Metode Penafsiran Wahbah Al-Zuhayli: Kajian Al-Tafsir Al-Munir," *Miqot: Jurnal Ilmu-Ilmu Keislaman*, 2016.

nubuwwah is masdar (construction of individual objects) and naba' means prophethood³.

Epistemologically, the Prophet is a person who receives revelation from Allah SWT. However, it is not obligatory to convey it to humans, while the Apostle is a person who receives revelation, and at the same time, Allah commands to convey it to humanity. Both of these are prophetic missions. based in the Qur'an⁴, Prophets are messengers of Allah, conveying greetings and great advice. Based on that it can be understood that the reason for prophesying is to show what people know and to show what people do not know or do not understand⁵. The Prophet's exemplary class is found in the Qur'an. First get the revelation, and Allah then accumulates it in the book. Second, bringing laws and *shari'ah* according to circumstances, usually forever. Third, foretelling what will happen as Allah SWT says⁶.

Ibn Sina explains the context of prophethood by going through dynamic transmission and explanation and having a holy instinct that no other animal has. Note the dynamic explanation, the prophet can understand all this for him. at the same time turning possibilities into facts under various conditions. Ordinary people receive information only when they are ready to see what is visible with the naked eye and individually understand what is happening (Adabiyah, 2017). In order for the prophetic mission to be carried out well, each Prophet is equipped with great characteristics as a personal impression of the Prophet, in particular: *Shiddiq*, fair in word and deed. Amanah being trustworthy when given responsibility for words and deeds. *Tabligh* conveying many positive qualities, relevant information, even if it sounds heavy. Fathonah, intelligent in all aspects of life (Sakdiah, 2016).

The characteristics of the Prophet are a measure in interpreting integrity in prophetic education, because not necessarily all humans can integrate in themselves optimally based on the fitrah or potential that Allah SWT bestows on his servants, only a handful of humans can maximize their potential, even the Prophet and Messenger have different positions, this is based on the Qur'an Surah Al-Baqarah: 2/253:

﴿ تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيْتَ وَيَدْنَهُ بُرُوحَ الْقُدُسِ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ

³ A.W. Munawir, *KamusAl-MunawwirArab-Indonesia.*, ed. Ham Sirojudin, edisi kedu (surabaya: PUSTAKA PROGRESSIF, 1997).

⁴ Lajnah Pentashihan Mushaf Al-Qur'an, *Al-Qur'an Dan Terjemahannya* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an Balitbang Diklat Kemenag Republik Indonesia, 2019).

⁵ S Wiseman, "Unsilent Instruments and the Devil's Cushions: Authority in Seventeenth-Century Women's Prophetic Discourse," *New Feminist Discourses: Critical Essays on Theories and Texts*, 2012, <https://doi.org/10.4324/9780203120569>.

⁶ H Slessarev-Jamir, *Prophetic Activism: Progressive Religious Justice Movements in Contemporary America, Prophetic Activism: Progressive Religious Justice Movements in Contemporary America*, 2011.

ولكن اختلفوا فمنهم من آمن ومنهم من كفر ولو شاء الله ما اقتتلوا ولكن الله يفعل ما يريد ﴿٢٥٣﴾
(البقرة/2: 253)

Translation : “The messengers We favored some of them over others. Some of them Allah spoke to and some of them He elevated by a few degrees. We have bestowed on Isa the son of Maryam clear evidences (miracles) and We strengthened him with the Holy Spirit (Jibril). Had Allah willed, the people after them would not have killed each other after the proofs reached them. But they disputed, so that some of them believed and some disbelieved. Had Allah willed, they would not have killed each other. But Allah does what He wills”. (Al-Baqarah/2:253).⁷

We as humans must be able to actualize these traits in accordance with their position as beings who have the personal integrity of insan kamil, in this context the Prophet Muhammad SAW is a real role model that we should emulate his life and all his behavior⁸. Although not all of these traits can be summarized as a whole in an individual. There is no need to be afraid, because the duty of a believer is none other than to imitate and take lessons from the messengers of God. Having a prophetic soul, this is the dream of every believer. Hoping to be able to apply the prophetic soul in various fields, both economic, social, political, and also educational fields⁹.

Then, the basic concept of prophetic education is based on the teachings and examples of the Prophet Muhammad in the Qur'an and hadith¹⁰. Some basic concepts of contextual prophetic education with the demands of today's times include:

1. Tawhid: Prophetic education is based on a strong belief in the oneness of God (tawhid). This concept teaches the importance of recognizing, respecting, and loving God in all aspects of life.
2. Noble Character: Prophetic education aims to form noble morals. The Prophet Muhammad SAW is a perfect example in terms of morals, such as honesty, justice, patience, friendliness, and social care. Prophetic education teaches good moral and ethical values to individuals in order to become dignified human beings.
3. Science and learning: Prophetic education encourages the pursuit of knowledge and lifelong learning. Prophet Muhammad SAW conveyed the importance of science and knowledge in the Qur'an, both religious

⁷ Al-Qur'an, *Al-Qur'an Dan Terjemahannya*.

⁸ A H Usman, “Prophetic Based on Education: A Value Added for Social Change,” *Advanced Science Letters* 23, no. 11 (2017): 10855–58, <https://doi.org/10.1166/asl.2017.10169>.

⁹ Robert Regnier, “Prophetic Visions for Professional Teachers: A Whiteheadian Perspective on Designing University Courses,” *Interchange* 36, no. 1–2 (January 2005): 95–120, <https://doi.org/10.1007/s10780-005-2347-x>.

¹⁰ Taja et al., “Character Education in the Pandemic Era: A Religious Ethical Learning Model through Islamic Education.”

- and world knowledge. Prophetic education teaches the values of scholarship, critical thinking, and intellectual improvement ¹¹.
4. Love and Grace: Prophetic education emphasizes an approach that is full of love and grace in educating. Prophet Muhammad SAW is an example that shows compassion, understanding, and patience in educating his people. Prophetic education teaches the importance of respecting, loving, and understanding students and encourages a gentle and empathetic approach.
 5. Justice and Equality: Prophetic education teaches justice and equality as fundamental principles. The Prophet Muhammad emphasized the importance of fair and equal treatment of all individuals regardless of social status, race, or gender. Prophetic education encourages the elimination of discrimination and emphasis on human rights.
 6. Holistik Education: Prophetic education includes physical, mental, emotional, and spiritual aspects. Education does not only focus on academic knowledge, but also develops harmony in daily life, including health, fitness, emotional intelligence, and spiritual life.
 7. Character Building: Prophetic education aims to form a strong and sturdy character. Prophet Muhammad SAW is the perfect example in terms of leadership and noble personality. Prophetic education teaches values such as integrity, responsibility, courage, perseverance, and simplicity to form a strong character with integrity.
 8. Social Awareness: Prophetic education encourages social awareness and concern for the welfare of society. Prophet Muhammad emphasized the importance of social care, social justice, and community empowerment. Prophetic education teaches values such as caring, cooperation, and social justice to develop an active social awareness.
 9. Creativity and Innovation: Prophetic education encourages the development of creativity and innovation. Prophet Muhammad SAW encouraged his people to think creatively, find new solutions, and innovate in various aspects of life. Prophetic education teaches values such as critical thinking, independence, and creativity to develop individual and community potential.
 10. Spirituality Development: Prophetic education recognizes the importance of developing the spiritual dimension in individual life. Prophet Muhammad SAW encouraged his people to deepen their relationship with Allah, practice worship, and develop spiritual

¹¹ Balya Ziaulhaq Achmadin, Abdul Fattah, and Marno Marno, "Metode Dan Strategi Pengajaran Pendidikan Islam Terhadap Generasi Milenial," *Journal of Research and Thought on Islamic Education (JRTIE)* 5, no. 2 (2022): 102–29, <https://doi.org/10.24260/jrtie.v5i2.2315>.

awareness. Prophetic education teaches values such as piety, devotion, and inner peace to develop the spiritual dimension of individuals¹².

11. This basic concept of prophetic education forms the basis for developing education that is oriented towards Islamic values and prepares individuals to become human beings who are noble, knowledgeable, and contribute positively to society. By integrating Islamic values contained in the teachings and examples of the Prophet Muhammad, prophetic education aims to form individuals who are noble, have integrity, broad insight, strong character, and are able to contribute positively to society¹³.

B. Prophetic Education Model

The Prophet Muhammad SAW is a figure who always rejects all forms of evil and becomes a role model for all Muslims. All aspects of his life behavior are evidence of the nobility of the character of the Prophet Muhammad SAW, all of which are closely related to the content in the Qur'an. Today, the Prophet remains an ideal model as an educator. James E. Royster revealed that the Prophet Muhammad SAW was not only a model for the 7th century AD, but also an imaginary educator in the present time (Alfiah, 2010). The prophetic education model exemplified by the Prophet Muhammad did not depend on certain facilities and infrastructure. The first place of Islamic education in the history of Islamic education is the house of Arqam Bin Abi al-Arqam. In this place, the Prophet Muhammad PBUH instilled the basics of Islamic education to his companions. In this place also the Prophet read the verses of the Qur'an to his followers, received guests and people who wanted to know the teachings of Islam and asked matters concerning the teachings of Islam. In addition to the house of Arqam Bin Abi al-Arqam, Islamic education was carried out in the Prophet's own house, where the companions gathered to learn and understand the teachings of Islam¹⁴.

In the early days of the development of Islam, apart from being a place of worship, Muslims have empowered the mosque as an institution of religious education. Through the mosque, the companions studied the principles of Islamic teachings, religious laws and so on. The first mosque founded by the Prophet was the Quba mosque located outside the city of

¹² Balya Ziaulhaq Achmadin, "Urgensi Historical Thinking Skills Bagi Peserta Didik Dalam Pembelajaran Sejarah Kebudayaan Islam," *Muta'allim: Jurnal Pendidikan Agama Islam* 1, no. 2 (2022): 96–114, <https://doi.org/10.18860/mjpai.v1i2.1125>.

¹³ Slessarev-Jamir, *Prophetic Activism: Progressive Religious Justice Movements in Contemporary America*.

¹⁴ Myrto Theocharous, "'One Does Not Live on Bread Alone': Theological Education as Prophetism," *Transformation: An International Journal of Holistic Mission Studies* 30, no. 3 (July 2013): 182–89, <https://doi.org/10.1177/0265378813490111>.

Medina¹⁵. In this mosque, the Prophet gave lessons to his companions on religious and worldly matters. In the records of one of the famous German orientalists, Goldziher mentioned that before the arrival of Islam, educational facilities in the form of *kuttab* (children's educational institutions) already existed in Arabia. In an article written in the Encyclopedia of Religion and Morals, he emphasized that the *kuttab* (children's educational institution) was later adopted as a means of Islamic education which included teaching the Qur'an and basic religious principles¹⁶.

In essence, the prophetic education model includes approaches and strategies used in the educational process to implement the basic concepts of prophetic education. Here are some prophetic education models that can be applied:

1. The Example of the Prophet Muhammad SAW: This model bases education on the example of the Prophet Muhammad SAW as a perfect example in all aspects of life. The teacher or educator acts as a leader who shows noble character, justice, compassion, and patience in his actions and behavior. This model emphasizes the importance of observing and following the example of the Prophet in every aspect of education.
2. Qur'an and Hadith Based Learning: This model uses the Qur'an and hadith as the main source for developing curriculum and learning methods. Islamic materials and values are taught through understanding and application of Qur'anic verses and Prophet Muhammad's traditions. Qur'an and hadith-based learning ensures that education is integrated with Islamic teachings and the principles of prophetic education.
3. Problem Based Learning: This model encourages students to identify and solve problems in the context of everyday life using the guidelines and values of prophetic education. Students are invited to think critically, seek fair solutions, and involve ethical values in decision-making. This approach allows students to relate learning to real life and develop a deeper understanding of the principles of prophetic education.
4. Life Skills Based Approach: This model focuses on developing (life skills) that cover cognitive, affective and psychomotor aspects. In addition to academic learning, students are encouraged to develop skills such as effective communication, cooperation, leadership, and problem solving. This approach emphasizes the importance of integrating Islamic values and prophetic education in daily life.

¹⁵ Muhammad Sabarudin, "Pola Dan Kebijakan Pendidikan Islam Masa Awal Dan Sebelum Kemerdekaan," *Jurnal Tarbiya UIN SGD* 1 Nomor 1 (2015): 139–74.

¹⁶ T Sturm, "Prophetic Eyes: The Theatricality of Mark Hitchcock's Premillennial Geopolitics," *Geopolitics* 11, no. 2 (2006): 231–55, <https://doi.org/10.1080/14650040600598452>.

5. Character Education: This model focuses on building strong and noble character. Learning is done through the development of values such as integrity, honesty, perseverance, and responsibility. Teachers or educators act as facilitators in guiding students in developing character in accordance with the principles of prophetic education.
6. Community Based Education: This model integrates prophetic education with active community participation. Students engage in activities that involve the community, such as social service, religious activities, and collaborative projects. This approach allows students to apply the values of prophetic education in real-life contexts and strengthen ties with the community¹⁷.

These models can be adjusted and combined according to the context of education and the needs of society. By applying the prophetic education model, education can be a means to form individuals who are noble, have integrity, and contribute positively to society¹⁸.

C. Education Methods Basen on Prophetic Values

Prophetic education methods or techniques are concrete procedures of educators in implementing education and learning in the classroom. In this context, the method functions to realize the values in prophetic education based on the basic assumptions of the prophetic education material approach. In principle, the method here is to apply the psychological principles of pedagogical as an activity between educational and realized relationships through the delivery of information and knowledge so that students know, understand, live, think and make changes in attitudes and interests and fulfill values and norms¹⁹.

Prophetic values-based education method is an approach used in the teaching and learning process to integrate Islamic values and prophetic education principles into the curriculum and learning activities²⁰. Here are some educational methods that can be used in this approach:

1. Lectures and Teaching: The method is also called the wisdom method, which involves lectures and direct teaching about prophetic values taken from Islamic teachings and the example of the Prophet Muhammad SAW. The teacher or educator conveys knowledge about Islamic values and illustrates how these values can be applied in daily

¹⁷ Rahmat Hidayat, "Paradigma Pendidikan Profetik Dalam Konsep Pendidikan Ki Hajar Dewantara Dan Aktualisasinya Di Era Disrupsi," *Jurnal Intelektual: Jurnal Pendidikan Dan Studi Keislaman* 11, no. 1 (2021): 60–73, <https://doi.org/10.33367/ji.v11i1.1610>.

¹⁸ Theocharous, "One Does Not Live on Bread Alone": Theological Education as Prophetism."

¹⁹ B Z Achmadin and A Fattah, "The Effectiveness of Kitab Kuning Based Learning in the Development of Qur'an Hadith Material for Pai Study Program Students," *Annual International Conference on Islamic Education for Student (AICOIES 2023)*, no. Aicoies (2023): 135–44.

²⁰ D Kadir, *Columbus and the Ends of the Earth: Europe's Prophetic Rhetoric as Conquering Ideology*, *Columbus and the Ends of the Earth: Europe's Prophetic Rhetoric as Conquering Ideology*, 2023.

life. This method can be used in religious teaching, Islamic studies, or integrated into other subjects ²¹. Didasarkan dalam Al-Qur'an Surah An-Nahl/16:125:

﴿ اُدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ۝ ١٢٥ ﴾ (النحل/16: 125)

Translate: "Call (people) to the way of your Lord with wisdom (424) and good teaching and debate them in a better way. Indeed, your Lord is the One who knows best who strays from His path and He knows best who is guided". Hikmah is a firm and true word that can distinguish between the right and the wrong. (An-Nahl/16:125) ²²

2. Discussion and Debate: Methods are also called *jadil hum billati khiya ahsan*, which involves students in discussions and debates related to issues related to prophetic values. Students are invited to share opinions, consider different points of view, and seek a deeper understanding of how the principles of prophetic education can be applied in real situations. This method encourages critical thinking, tolerance, and deeper understanding. This method is still based on the context of the Qur'anic verse Surah An-Nahl/16:125 as above ²³.
3. Studi Kasus: This method involves analyzing case studies relevant to prophetic values. Students study real situations or events that involve ethical or moral questions, and seek solutions that are in accordance with the principles of prophetic education. This method develops students' ability to apply Islamic values in the context of everyday life. As in the Qur'an Surah An-Nisa'/4:43:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرُبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ ۗ إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا ۝ ٤٣ ﴾ (النساء/4: 43)

Translate: O you who have believed, do not approach the prayer while you are drunk until you come to your senses and do not approach the mosque while you are junub, except to pass by until you take a bath. If you are sick, or traveling, or one of you is returning from a place of defecation, or you have touched a woman, (156) and you do not find water, then you should wash with good dust. Wipe your faces and hands with it. According to the majority, the word touching in this verse means skin-to-skin contact, while some of the mufasirs interpreted it as marital relations. (An-Nisa'/4:43) ²⁴.

²¹ Balya Ziaulhaq Achmadin, "Studi Islam Konteks Materi Dakwah Islam Perspektif Bahasa Al-Qur'an," *Muta'Allim: Jurnal Pendidikan Agama Islam* 2, no. 1 (2023): 29–47.

²² Al-Qur'an, *Al-Qur'an Dan Terjemahannya*.

²³ Al-Qur'an.

²⁴ Al-Qur'an.

4. Simulation and Role-Playing: This method involves students in simulations or roles based on situations or events involving prophetic values. Students act as characters who are faced with challenges or decisions that involve the principles of prophetic education. This method allows students to understand and apply these values through direct experience. As in the Qur'an Surah As-Shaf/61/2-3:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ۚ كَبِيرٌ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ۚ ﴾
(الصَّفّٰتِ/61: 2-3)

Translate: "2. O you who believe, why do you say what you do not do?

3. Great is the wrath in the sight of Allah that you say what you do not". (As-Saff/61:2-3) ²⁵.

5. Projects and community service: This method involves students in community service projects and activities that reflect prophetic values. Students are involved in activities that provide benefits to the community, such as social activities, cooperation in humanitarian projects, or environmental efforts. This method strengthens students' understanding of the importance of contributing positively to society based on Islamic values.
6. Technology-based Learning: This method involves the use of technology in supporting the learning of prophetic values. For example, the use of multimedia, videos, or digital learning platforms to present content relevant to Islamic values and prophetic education. This approach utilizes technology to enrich the learning experience and strengthen students' understanding of the values. ²⁶

These methods can be used in an integrated way or selected based on educational needs and contexts.²⁷ It is important to ensure that the methods support the development of understanding, appreciation, and application of prophetic values in students' lives. The aim is to achieve the main target of prophetic education which is the achievement of the highest goals and ideals of Islamic education, namely giving birth to human beings who have firm faith and deep knowledge as a characteristic of *insan kamil*. ²⁸

The real purpose of Islamic teachings is the mission of prophetic education itself, namely the realization of a complete human being (*insan kamil*) healthy physically, spiritually and intellectually, as well as having noble character. In addition, a complete human being also has knowledge and life skills that enable him to take advantage of various opportunities

²⁵ Al-Qur'an.

²⁶ N M P Maideen, "Prophetic Medicine-Nigella Sativa (Black Cumin Seeds) – Potential Herb for COVID-19?," *Journal of Pharmacopuncture*, 2020, <https://doi.org/10.3831/KPI.2020.23.010>.

²⁷ S A Schmidt, "I Religious Education: Toward A Prophetic Word," *Religious Education* 72, no. 1 (1977): 5, <https://doi.org/10.1080/0034408770720102>.

²⁸ F Tofghi, "The Prophetic and the Limitation of Authority in Modernist Islam," *Political Theology* 21, no. 1 (2020): 126–41, <https://doi.org/10.1080/1462317X.2020.1726590>.

that Allah has created on this earth, and can manage them for the benefit of his life personally and for the common good in general. The progress of a nation is greatly influenced by the education system. Education has always been a major concern in order to advance life from one generation to the next.²⁹ This can be understood because education functions as a transfer of knowledge and transfer of culture from generation to generation. In line with this phenomenon, education becomes the foundation and even the demand for the progress of society in the trajectory of the times.³⁰

D. Quranic Verse Study on the Relevance of Prophetic Education

The study of Qur'anic verses has a very important relevance in prophetic education. The verses of the Qur'an are the revelation of God which is the source of Islamic teachings that have guidelines for human life. Here are some ways in which the study of Qur'anic verses can have relevance in prophetic education:

a. Al-Qur'an Surah Al-Ahzab/33:21 (4 traits of the Prophet Muhammad)

﴿ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ۚ ﴾
(الاحزاب/33: 21)

Translate: Indeed, in the Messenger of Allah there is indeed a good example for you, for those who hope for the mercy of Allah and the Last Day, and who remember Allah much. (Al-Ahzab/33:21).³¹

According to the existing study on tahlili interpretation, this verse explains about Allah who warns the hypocrites that actually they can all take a good example from the Prophet Muhammad SAW. Because the Apostle is a strong faith, brave, patient and steadfast in the face of all kinds of trials, he also has full confidence in all the provisions set by Allah, he has a noble character. If they (hypocrites) really have the desire to change into a better human being and have a goal to live happily both in the world and in the hereafter then they will imitate and follow the example of the Prophet Muhammad. But what they do does not show the attitude that expects the pleasure of Allah and the ultimate happiness³².

Although Surah Al-Ahzab as a whole discusses the series of events of the battle of Khandaq, in verse 21 we can find that in the

²⁹ Taja et al., "Character Education in the Pandemic Era: A Religious Ethical Learning Model through Islamic Education."

³⁰ L Oakes, *Prophetic Charisma: The Psychology of Revolutionary Religious Personalities*, *Prophetic Charisma: The Psychology of Revolutionary Religious Personalities*, 2015.

³¹ Al-Qur'an, *Al-Qur'an Dan Terjemahannya*.

³² Shofiah Nurul Huda and Fira Afrina, "Rasulullah Sebagai Role Model Bagi Pendidik (Kajian Terhadap Al-Qur'an Surah Al-Ahzab Ayat 21)," *Fitrah: Journal of Islamic Education* 1, no. 1 (2020): 75, <https://doi.org/10.53802/fitrah.v1i1.9>.

meaning of the word *أسوة حسنة* here is devoted to the state of the Prophet's leadership during wartime. This can be seen if verse 21 is compounded with the previous verse, namely in verse 9:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ۙ ۙ ﴾ (الاحزاب/33:9)

Translate : O you who have believed, remember Allah's favor upon you when the armies came to you, and We sent upon them hurricanes and armies (of angels) which you could not see.610) Allah sees what you do. This verse explains the story of the disbelieving army that was defeated in the Battle of Khandaq (Ahzab). (Al-Ahzab/33:9)

³³.

In the verse above shows related to the war that occurred between the Jews who allied with the hypocrites and the polytheists who fought the believers, then in Surah Al-Ahzab verse 21 is specifically describing the nature or attitude of the Prophet Muhammad SAW that can be used as a role model, especially in war conditions. But it does not rule out the possibility from the point of view of this munasabah that we can also make exemplary traits that can be emulated for the scope of education, especially for educators ³⁴.

As for the letter Al-Ahzab verse 21, it can be described about the good example of the Messenger of Allah that we can emulate, namely the main thing about the nature of the Prophet Muhammad, including:

1. *Siddiq*, has the meaning of righteousness. The righteousness in question is a trait possessed by a believer in Allah ³⁵. This trait is the main trait that must be possessed by the Prophet and Messenger sent by Allah to the world to bring revelation and religion. In the Prophet Muhammad SAW not only said the right words, but his actions were also right, where the actions he did were in line with what he said, so it was impossible for the Prophet to be a liar or cheater ³⁶, This is made clear in QS. An-Najm verses 4-5:

﴿ إِنَّ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۙ عَلَّمَهُ شَدِيدُ الْقُوَىٰ ۙ ۙ ﴾ (النجم/53:4-5)

Terjemah : 4. He (the Qur'an) is nothing but a revelation., 5. which was taught to him by a powerful angel (Jibril) (An-Najm/53:4-5).

³³ Al-Qur'an, *Al-Qur'an Dan Terjemahannya*.

³⁴ Huda and Afrina, "Rasulullah Sebagai Role Model Bagi Pendidik (Kajian Terhadap Al-Qur'an Surah Al-Ahzab Ayat 21)."

³⁵ Muhamad Khoirul Umam, "Rekonstruksi Pendidikan Islam Integrasi Dalam Kerangka Pendidikan Profetik Transformatif," *Inarxiv*, 2018, <https://doi.org/https://doi.org/10.31227/osf.io/vxd9g>.

³⁶ Zaen Musyirifin, "Implementasi Sifat-Sifat Rasulullah Dalam Konseling Behavioral," *Al-Irsyad : Jurnal Bimbingan Konseling Islam* 11, no. 2 (2020): 155, <https://doi.org/https://doi.org/10.15548/jbki.v11i2.2088>.

The nature of *siddiq* can be explained by having the confidence to carry out predetermined goals, and having an honest, responsible, and noble personality.

2. *Amanah*, is a personal trait and attitude that is loyal, sincere and honest in carrying out something that has been entrusted to him. Be it in the form of property, secrets, relationships that are obligations to be maintained from those who give the mandate³⁷. So here the Prophet could not have betrayed the mandate that had been given to him from Allah SWT, this is explained in the Qur'an Surah Al-A'raf/7: 68 :

﴿ أُنَبِّئُكُمْ رَسُولَتِ رَبِّي وَإِنَّا لَكُم نَاصِحٌ أَمِينٌ ۖ ﴾ (الاعراف/7: 68)

*Translate : I convey to you the messages of my Lord and I am to you a trusted advisor. (Al-A'raf/7:68)*³⁸.

And also in QS. Al-Mukmin verse 8 which explains the good fortune that a believer will get if he can maintain the mandate given properly.³⁹:

﴿ وَالَّذِينَ هُمْ لِأَمْتِهِمْ وَعَهْدِهِمْ رَاعُونَ ۗ ﴾ (المؤمنون/23: 8)

*Translate: (Fortunate are) those who keep their trusts and their promises. (Al-Mu'minun/23:8)*⁴⁰.

The definition of trust itself can be summarized in several attitudes, such as: A sense of high responsibility and can develop their potential. Having the ability to maintain the sustainability of life and being able to build extensive relationships.

3. *Tabligh*, it self has the meaning of conveying, all the words of God conveyed to the Apostle are intended for humans, so here the apostle has the nature of *tablih*, namely conveying what God has conveyed to humans⁴¹. The Apostle became the intermediary of Allah to be able to convey his words to all existing humans, it is impossible if the Apostle has the nature of hiding. for the nature of *tabligh* itself is emphasized in QS. Al-Jin verse 28:

﴿ لِيُعَلِّمَ أَن قَدْ أَنْبَغُوا رَسُولَتِ رَبِّهِمْ وَأَخَاطَ بِمَا لَدَيْهِمْ وَأَخْصَى كُلَّ شَيْءٍ عَدَدًا ۗ ﴾ (الجن/28)

³⁷ Irfan, "Interpretation of Amanah Verses in the Qur ' an Penafsiran Ayat-Ayat Amanah Dalam Al- Qur ' an," *Ilmu Al-Qur'an Dan Tarfsir* 04, no. 02 (2019): 115, <https://doi.org/10.30868/at.v4i02.571>.

³⁸ Al-Qur'an, *Al-Qur'an Dan Terjemahannya*.

³⁹ Zainal Abidin and Fiddian Khairudin, "Penafsiran Ayat-Ayat Amanah Dalam Al- Qur'an," *Jurnal Syahada* 5, no. 2 (2017): 126.

⁴⁰ Al-Qur'an, *Al-Qur'an Dan Terjemahannya*.

⁴¹ Muhammad Lutfi, "Urgensi Pendidikan Profetik Bagi Pendidik," *Jurnal Kependidikan* 5, no. 2 (2017): 261–78, <https://doi.org/10.24090/jk.v5i2.1934>.

Translate: (That is so) that He may know that (the messengers) have indeed conveyed the messages of their Lord, while (His knowledge) encompasses what is in them. He counts all things one by one. (Al-Jinn/72:28).⁴²

If applied in terms of leadership, what a leader must have according to the nature of the Prophet is to have a communicative attitude to those he leads. Like the Prophet who conveyed what was given by Allah seriously. And this can also be applied in education where the teacher becomes the leader here, which has the responsibility to convey knowledge to his students, so that the nature of the Tabligh Apostle can be exemplified and applied properly.⁴³

4. *Fathanah*, Fathanah in language means smart, clever. So this trait of fathanah needs to be possessed by a believer, because this trait will perfect the tabligh trait that has been explained above.⁴⁴ In the context of Islamic education, intelligence is one of the supporting factors for the success of a knowledge seeker.⁴⁵ As the Messenger of Allah who was sent by Allah to be a leader who with his intelligence, he was able to carry out the mission given to him by Allah, as explained in QS. A-n-Nahl verse 125⁴⁶:

﴿ اُدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ۝ ١٢٥ ﴾ (النحل/16: 125)

Translate: Call (people) to the way of your Lord with wisdom and good teaching and debate them in a better way. Indeed, it is your Lord Who knows best who strays from His path and He knows best who is guided. Wisdom is a firm and true word that can distinguish between the right and the wrong. (An-Nahl/16:125)⁴⁷.

So if mapped, the nature of Fathanah includes; wise and wise, high integrity, awareness to continue learning or demanding knowledge, having high empathy, having emotional maturity,

⁴² Al-Qur'an, *Al-Qur'an Dan Terjemahannya*.

⁴³ Jaelani Jaelani and Yayat Suharyat, "Kepemimpinan Fil Qur'an Wal Hadits," *Religion : Jurnal Agama, Sosial, Dan Budaya* 1, no. 6 (2022): 92–93, <https://doi.org/10.55606/religion.v1i6.28>.

⁴⁴ Zainol Hasan, "Nilai-Nilai Pendidikan Islam Pada Kisah Nabi Ibrahim," *Nuansa: Jurnal Penelitian Ilmu Sosial Dan Keagamaan Islam* 14, no. 2 (2017): 439, <https://doi.org/https://doi.org/10.19105/nuansa.v14i2.1642>.

⁴⁵ Balya Ziaulhaq Achmadin, "Studi Islam Konteks Materi Dakwah Islam Perspektif Bahasa Al- Qur'an," *Muta'allim: Jurnal Pendidikan Agama Islam* 2, no. 1 (2023): 29–47.

⁴⁶ Jaelani Jaelani and Yayat Suharyat, "Kepemimpinan Fil Qur'an Wal Hadits."

⁴⁷ Al-Qur'an, *Al-Qur'an Dan Terjemahannya*.

having a competitive spirit, and being balanced in several things that are done.⁴⁸

So it can be concluded that the relevance between QS. Al-Ahzab verse 21 which examines the Prophet Muhammad who is a good role model in which there are several attitudes or traits that we can emulate, especially in prophetic education on the value of humanization (amar ma'ruf), which is part of character education both for students and educators. Because character education or moral education is a behavior that will be carried out in everyday life, whether it contains good or bad values.⁴⁹ Therefore, this character education is based on prophetic education where the importance of learning is by looking or emulating the behavior of the Prophet Muhammad SAW.⁵⁰

b. Al-Qalam ayat 4 (Regarding etiquette in speaking)

﴿وَأَنَّكَ لَـٰعَلَىٰ خُلُقٍ عَظِيمٍ ۚ﴾ (القلم/68: 4)

*Translate: Indeed, you are truly of great character. (Al-Qalam/68:4).*⁵¹

Tafsir Tahlili, the verse above reinforces that the reward obtained by the Prophet Muhammad was not cut off because of his noble character. The statement (great character) is a praise from Allah to him, and Allah's praise is rarely given to his other servants. So indirectly, the verse above emphasizes the polytheists who mocked the Prophet Muhammad with the title of a madman then immediately refuted by Allah through His words, and indirectly the words of Allah gave a statement at once to the polytheists that the one who was not good in character then he was the one who approached madness. And in the verse above it is mentioned that the Prophet Muhammad is a figure of great character, so he is far from acting or insanity.⁵²

Allah's affirmation of the Prophet Muhammad is by explaining that he has noble character because the polytheists fought the Prophet

⁴⁸ Musyirifin, "Implementasi Sifat-Sifat Rasulullah Dalam Konseling Behavioral."

⁴⁹ Fitrah Sugiarto, Indana Ilma Ansharah, "Penafsiran Quraish Shihab Tentang Pendidikan Akhlak Dalam Al-Qur'an Surat Al-Ahzab Ayat 21 Pada Tafsir Al-Misbah," *Al Furqan: Jurnal Ilmu Al Quran Dan Tafsir* 4, no. 2 (2021): 161, <https://doi.org/10.58518/alfurqon.v4i2.743>.

⁵⁰ Sinta Yulis Pratiwi and Lailatul Usriyah, "Implementasi Pendidikan Profetik Dalam Membentuk Karakter Peserta Didik Di Sekolah Dasar Al-Baitul Amien Jember," *EDUCARE: Journal of Primary Education* 1, no. 3 (2020): 243–64, <https://doi.org/10.35719/educare.v1i3.40>.

⁵¹ Al-Qur'an, *Al-Qur'an Dan Terjemahannya*.

⁵² Din Muhammad Zakariya, "KONSEP AL-QUR'AN TENTANG KOMPETENSI GURU (Studi Analisis Tematik Surat Al-Qalam Ayat 1-4)," *Studia Religia: Jurnal Pemikiran Dan ...* 5, no. 1 (2021): 57, <https://doi.org/10.30651/sr.v5i1.9000>.

through the tongue, namely by saying that the Prophet Muhammad SAW was a madman which Allah also gave a rebuttal to them, this is understood in the previous verse, Al-Qalam verse 2 which reads ⁵³:

﴿ مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ ۚ ﴾ (الْقَلَمُ/68: 2)

Translate: by the grace of your Lord you (Prophet Muhammad) are not a madman. (Al-Qalam/68:2) ⁵⁴.

Allah's command in verse 4 above includes character education (morals).⁵⁵, where in great ethics it includes controlling the tongue, where the tongue is a part of the body that is sharper than a sword. So the need to protect the tongue is by paying attention to the ethics of speaking either to each other, to younger people, or even to older people.

This verse illustrates that the Prophet Muhammad SAW is an example for the people. He is a figure who has a noble character and is a very good person in his tongue, if it is associated with prophetic education in the world of education, namely in the value of liberation (nahi munkar), especially teachers, then an educator needs to take an example from the Prophet Muhammad SAW from the morals and manners possessed by him, so that a teacher needs to strive for personal and good speech in order to create comfortable communication between the teacher and his students. ⁵⁶

c. QS. Al-Baqarah ayat 256 (Regarding tolerance between people)

﴿ لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ۚ ﴾ (البقرة/2: 256)

Terjemah : There is no compulsion in (embracing) the religion (Islam). Indeed, the right way is clear from the wrong way. Whoever disbelieves in tagut (79) and believes in Allah has indeed held fast to a very strong rope that will not break. Allah is All-Hearing, All-Knowing. The word tagut is mentioned for every one who transgresses in evil. Hence, the devil, the dajal, witches, those who enact laws contrary to the laws of Allah, and tyrannical rulers are called tagut. (Al-Baqarah/2:256) ⁵⁷

⁵³ M. Ma'ruf, "Konsep Kompetensi Guru Perspektif Al-Qur'an (Kajian Surat Al-Qalam Ayat 1 – 4)," *Jurnal Al-Murabbi* 3, no. 1 (2017): 13–30, <https://jurnal.yudharta.ac.id/v2/index.php/pai/article/view/890/759>.

⁵⁴ Al-Qur'an, *Al-Qur'an Dan Terjemahannya*.

⁵⁵ Abd Mukhid, "Konsep Pendidikan Karakter Dalam Al-Qur'an," *NUANSA: Jurnal Penelitian Ilmu Sosial Dan Keagamaan Islam* 13, no. 2 (2016): 324, <https://doi.org/https://doi.org/10.19105/nuansa.v13i2.1102>.

⁵⁶ Ma'ruf, "Konsep Kompetensi Guru Perspektif Al-Qur'an (Kajian Surat Al-Qalam Ayat 1 – 4)," 29.

⁵⁷ Al-Qur'an, *Al-Qur'an Dan Terjemahannya*.

This verse was revealed approximately in the third year after the hijrah, which is precisely after the Muslims have strength with an increasing number of adherents, but still they are not allowed to preach based on coercion to convert to Islam to non-Muslims, whether it is done subtly or with violence. This is based on *asbabun Nuzul* from the revelation of the verse, namely an Anshar who came from the bani Salim bin Auf whose name was Al-Husain who had two Christian children while his father embraced Islam so he complained to the Prophet Muhammad because his two children wanted to continue to embrace Christianity So here the Prophet got guidance from Allah SWT ⁵⁸.

According to the study of tafsir tahlili in this verse, it explains that all the verses of the Qur'an that explain the prophethood of Muhammad SAW are clear instructions to all people, so it is up to them to choose to believe or still choose disbelief, and this is an ethic in preaching Islam, namely not promoting coercion for Islam ⁵⁹. With the arrival of Islam, it is clear that the right path can be distinguished from the path of misguidance. So from there there is no compulsion to embrace Islam because it is very clear, so choosing to migrate to the right path or remain in disbelief, all of that cannot be forced. ⁶⁰.

The above verse has a connection with several other verses of the Qur'an which discuss the article of forcibly imposing the will to embrace a religion, as well as being understood with QS. Yunus verse 99 which reads:

﴿وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مَنْ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ﴾
(يونس/10: 99)

Translate: Had your Lord willed, all the people of the earth would have believed. Will you (Prophet Muhammad) force people until they become believers? (Yunus/10:99) ⁶¹

From this verse it is explained that if Allah wants all humans on this earth to believe in Him, then this is not a difficult thing to do. But Allah does not want this, which is indeed done with the aim of humans being able to think and take the path according to their own minds, because with Allah's gift of reason and mind of course humans can

⁵⁸ Muhammad Alwi Hs and Iin Parninsih, "Verbalisasi Al- Qur'an : Metode Tafsir Kontekstual Berbasis Kelisanan Al-Qur'an," *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 22, no. 2 (2020): 129, <https://jurnal.ar-raniry.ac.id/index.php/substantia>.

⁵⁹ Ach Saifullah, Imam Fuadi, and Ahmad Tanzeh, "Implementasi Pendidikan Profetik Di Pondok Pesantren Kiai Mojo Tembelang Jombang," *AKSI: Jurnal Manajemen Pendidikan Islam* 1, no. 3 (2023): 251–60, <https://doi.org/https://doi.org/10.37348/aksi.v1i3.306>.

⁶⁰ Nurma Yunita Yuni Arisah, Hardivizon, "Nilai-Nilai Pendidikan Moderasi Beragama Dalam Al-Qur'an Surah Al-Baqarah Ayat 143 Dan 256 (Studi Komparatif Penafsiran M. Quraish Shihab Dan Hamka)," *Al-Huda* 1, no. 1 (2022): 21, <http://studentjournal.iaincurup.ac.id/index.php/alhuda/article/view/295/269>.

⁶¹ Al-Qur'an, *Al-Qur'an Dan Terjemahannya*.

distinguish between good and bad⁶². Therefore there is no need for coercion to embrace Islam, the task of Allah sending the Prophet Muhammad SAW himself is as a mediator of truth, and if it is not accepted then there is no coercion in it.

So if it is associated with the value of prophetic education, QS. Al-Baqarah verse 256, namely on the value of human faith (*Tu'minuna billah*) or the value of transcendence.⁶³ Which takes the example of the Prophet regarding a life of tolerance for others, without any coercion built during the preaching of Islam, still based on their respective faith. Which if it is related to the scope of education, both educators and students need to emulate the attitude of the Prophet in this case, namely not imposing their will on others, and being used as a benchmark for tolerance between people who have different understandings with us.

E. The Purpose of Prophetic Values-Based Education

Education itself has the main purpose of being a medium or bridge in developing the potential possessed by students and educating them so that students can be prepared to face life in the future.⁶⁴ The basic components of humans are 3, namely the body (body), spirit and mind, so the purpose of education, especially Islamic education, will not leave these three elements in the process, which is the general purpose of Islamic education itself, namely to be able to form noble morals, prepare students for life in the world and the hereafter, hone intelligence both intellectually and emotionally, and hone their potential.⁶⁵

In the concept of prophetic education, there are values that underlie prophetic education with regard to educational goals, especially in the objectives of Islamic education itself. According to Kuntowijoyo in his findings, prophetic education contains 3 value contents, namely humanism,

⁶² Hadi Prayogo et al., "Pendidikan Jurnalistik Profetik Di Journalist Boarding School Cilegon," *Jurnal Pendidikan Islam* 12, no. 1 (2023): 799–820, <https://doi.org/10.30868/ei.v12i01.4312>.

⁶³ Ahmad Khoiril Mustamir, "Implementasi Pendidikan Profetik Dalam Membentuk Karakter Peserta Didik Di SD Al-Mahrusiyah," *Attanwir : Jurnal Keislaman Dan Pendidikan* 13, no. 2 (2022): 165, <https://doi.org/10.53915/jurnalkeislamandanpendidikan.v13i2.248>.

⁶⁴ Ahmad Hidayatullah Zarkasyi and Silvi Anggraini, "Penerapan Qudwah Hasanah Guru Mi Nurussalam Ngawi Melalui Pendidikan Profetik," *Research and Development Journal of Education* 8, no. 2 (2022): 498, <https://doi.org/10.30998/rdje.v8i2.13053>.

⁶⁵ Imam Syafe'i, "Tujuan Pendidikan Islam," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 6 (2015): 155–56, <http://www.ejournal.radenintan.ac.id/index.php/tadzkiyyah/article/view/1876/1506>.

liberation, and transcendence. The basis of the 3 values of the findings is based on Al-Qur'an letter Ali Imron verse 110 ⁶⁶:

﴿ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۗ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ۚ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ۝۱۱۰ ﴾ (Al عمران/3:110)

*Translate: You (Muslims) are the best people born to mankind (as long as) you enjoin the good, forbid the evil, and believe in Allah. Had Ahl al-Kitab believed, it would have been better for them. Some of them believed, but most of them were unbelievers. (Ali 'Imran/3:110).*⁶⁷

- a. *Humanisasi*, (*amar ma'ruf*) is defined as the humanization of human beings. In carrying out the humanization mission, the education model carried out must be able to humanize humans. Based on that fellow human beings must be able to make themselves as caliphs on this earth. If education is separated from this basis, then education will only teach how to live, not based on the principle of humanizing humans. The relationship that exists in humanism is certainly in the realm of mutual respect, respect, regardless of the differences that underlie it.⁶⁸
- b. *Liberasi*, (*nahi munkar*) means forbidding, preventing from all evil actions or those that are contrary to Islamic norms. The meaning of the purpose of education itself is liberation from ignorance or oppression, so in fact Islamic education is a means of transforming Islamic values that can produce a generation of liberators.⁶⁹ This is related to the purpose of Islamic education itself, which is to preserve the spirit and intellect, where with the mission of liberating ignorance, this liberation value is in line with the purpose of Islamic education itself.⁷⁰
- c. *Trensendensi* being the basis of the two prophetic values above, therefore these three values cannot be separated. What is meant by transcendence is the formation of the word from *tu'minuna billahi* (faith in Allah), if it is associated with the objectives of Islamic education, then this transcendence value needs to collaborate with the other two prophetic values to realize the purpose of education itself. As

⁶⁶ Khusni Arum, "Pengembangan Pendidikan Agama Islam Berbasis Sosial Profetik (Analisis Terhadap Pemikiran Kuntowijoyo)," *Millah: Journal of Religious Studies* 17, no. 2 (2018): 183, <https://doi.org/https://doi.org/10.20885/millah.vol17.iss2.art2>.

⁶⁷ Al-Qur'an, *Al-Qur'an Dan Terjemahannya*.

⁶⁸ Syahdara Anisa Makruf, "Pendidikan Islam Berbasis Profetik Dalam Kisah Nabi Sulaiman," *Jurnal Hikmah: Jurnal Pendidikan Islam* 11, no. 1 (2022): 179, <https://doi.org/1055403>.

⁶⁹ Melalui Supervisi and Pendidikan Berbasis, "Mencetak Guru Berkarakter Melalui Supervisi Pendidikan Berbasis Profetik," *Al-Idaroh: Jurnal Studi Manajemen Pendidikan Islam* 3, no. 1 (2019): 59, <https://doi.org/https://doi.org/10.54437/alidaroh.v3i1.43>.

⁷⁰ Moh. Roqib, "Pendidikan Karakter Dalam Perspektif Profetik," *Jurnal Pendidikan Karakter* 4, no. 3 (2015): 240–49, <https://doi.org/10.21831/jpk.v0i3.2747>.

an example to strengthen understanding, here is the flow of education based on prophetic values ⁷¹: a) If the purpose of Islamic education is based on humanistic which has a humanizing orientation, meaning that both educators and students walk in humane education management. b) The educational materials used must have the content of the science of divinity and humanity, both the science that explains the nature of man, the science that teaches human relations with God and others. c) The educational methods used emphasize mutual respect and free humans from shackles. Which means maintaining the rights of human beings. d) The ongoing educational process should be able to create a humane educational atmosphere in order to build a harmonious relationship on all components of education. e) Evaluation of education based on the evaluation of the development of students and the basic criteria of humanity.

From prophetic values that are in line with the objectives of Islamic education, the educational process that is carried out will lead to the formation of students as perfect human beings (*insan kamil*), who are ready or able to face the times with threatening globalization based on Islamic values that bring them to real life, namely in the hereafter.

F. Motivation of Prophetic Education in Learning

Prophetic education certainly has a goal or motivation to be able to guide each individual both in the spiritual, moral or behavioral aspects of everyday life which are included in the learning curriculum.⁷² So here are presented some points of prophetic education motivation in the learning process to students:

1. Prophetic education is an educational process based on the example of the Prophet Muhammad SAW, namely by imitating the behavior or attitude of the Prophet Muhammad SAW. So the learning that is based on prophetic education has the aim of reflecting the noble nature and behavior as shown by the Prophet Muhammad SAW.⁷³
2. Formation of Noble Morals, Of course prophetic education has the aim of forming noble characters and morals in each individual, both from students and educators. As based on the example of the Apostle, where the character building process includes the value of honesty, patience,

⁷¹ Arum, "Pengembangan Pendidikan Agama Islam Berbasis Sosial Profetik (Analisis Terhadap Pemikiran Kuntowijoyo)."

⁷² Rahmat Hidayat, "Paradigma Pendidikan Profetik Dalam Konsep Pendidikan Ki Hajar Dewantara Dan Aktualisasinya Di Era Disrupsi," 71–72.

⁷³ Zainuddin Syarif, "Pendidikan Profetik Dalam Membentuk Bangsa Religius," *Tadris* 9, no. 1 (2014): 1–16, <https://doi.org/https://doi.org/10.19105/tjpi.v9i1.397>.

- justice, and generosity. This is the core of the teachings brought by the Prophet Muhammad SAW.
3. Perseverance in Demanding Knowledge as a Means of Self-Development, Prophetic education motivates students to always develop their enthusiasm and perseverance in learning or demanding knowledge, both religious and worldly sciences. This is in accordance with the value of liberation which frees humans from ignorance. Because basically humans have potential, and it needs to be developed.⁷⁴
 4. The importance of Spirituality and obedience to God, Prophetic education is not only limited to learning about science, but also still emphasizes the spiritual aspect. Through prophetic education, humans will be directed to strengthen their relationship with God both in terms of worship and living life in accordance with Islamic teachings, this is in accordance with the concept of humanism values in prophetic education.⁷⁵ Where when the relationship with the creator is too good, the relationship with fellow humans to be able to humanize humans will also run well.

From the motivation of prophetic education in the learning process, it emphasizes that prophetic education is not only about the transfer of knowledge, but also to guide individuals in achieving perfection in spiritual, moral and practical aspects in everyday life.⁷⁶

CONCLUSSION

Based on the study of the concept of prophetic education and the review of the Qur'anic verses, there is a strong relevance between the two. The verses of the Qur'an become an important source of teachings in prophetic education, because they provide moral guidance, ethics, and values that become the foundation in shaping individual character. In addition, the study of Qur'anic verses also highlights role models and examples from the life of the Prophet Muhammad, who became the inspiration for prophetic education. These examples teach students to follow in the footsteps of the Prophet in their actions and behaviors.

⁷⁴ H Indra, "Prophetic Leadership Perspective Didin Hafidhuddin in Pesantren Ulil Al-Baab UIKA Bogor Indonesia," *Educational Administration: Theory and Practice* 28, no. 4 (2022): 34–45.

⁷⁵ Muhammad Taufan Khasani, "Konsep Pendidikan Profetik Berbasis Edutainment Perspektif Yusuf Qaradhawi," *Conciencia* 15, no. 2 (2015): 269, <https://doi.org/https://doi.org/10.19109/conciencia.v15i2.6142>.

⁷⁶ Syaifullah Godi Ismail, "Implementasi Pendidikan Profetik Dalam Pembelajaran Pendidikan Agama Islam," *Mudarrisa: Jurnal Kajian Pendidikan Islam* 5, no. 2 (2013): 308, <https://doi.org/https://doi.org/10.18326/mdr.v5i2.299-324>.

In addition, the Qur'anic verses also provide clear guidance in the development of a solid character and high social awareness. Through the study of these verses, students can understand values such as honesty, justice, compassion, social responsibility and community empowerment. This helps students build good character and become caring and responsible members of society. Furthermore, the study of Qur'anic verses also teaches the spiritual dimension of human life. By studying the verses, students can understand the importance of their relationship with Allah, the practice of worship, as well as the development of spiritual awareness. This provides a foundation for students in developing the values of piety, godliness, and inner peace in prophetic education.

Not only that, the study of Qur'anic verses also helps learners in applying Islamic values in daily life. The verses provide concrete guidance on how these values can be implemented in various situations and contexts of life. Thus, prophetic education is supported by a deep understanding of the verses of the Qur'an and their application in real life. Overall, the concept of prophetic education and the review of Qur'anic verses reveal that Qur'anic verses have significant relevance in prophetic education. The verses become the source of teachings, inspire the example of the Prophet Muhammad, and help in the development of character, social awareness, spiritual dimensions, and the application of Islamic values in everyday life. By learning and internalizing the teachings of the Qur'an, students can become individuals who are moral, responsible, and have high spiritual awareness in prophetic education.

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