

# Prophetic Theology in Islamic Education Discourse: A Conceptual Study

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## Abstract

This work seeks to explore prophetic theology within the context of Islamic education. This study employs a qualitative methodology to accurately elucidate prophetic theology within the context of Islamic education, grounded in credible data and documentation. This study use a descriptive methodology to address issues and furnish accurate information, substantiated by relevant documents and data supporting the research. Data analysis employs critical examination to systematically explain data through the processes of data collection, data reduction, data visualisation, critical evaluation, and conclusion formulation. The evolution of Islamic religious education warrants an examination of the educational framework established by the prophets, namely prophetic education, which has attained significant success and global recognition. Prophetic education derived from the essence of prophecy has effectively transformed civilization and garnered achievements characterised by acknowledged moral integrity. This prophetic viewpoint encourages scholars to enhance Islamic education across all its elements, including educators and curriculum, through a prophetic paradigm.

## Abstrak

Penelitian ini bertujuan untuk mengetahui teologi profetik dalam perspektif pendidikan Islam. Penelitian ini menggunakan pendekatan kualitatif untuk menjelaskan teologi profetik dalam perspektif pendidikan Islam secara baik dan benar sesuai dengan data dan dokumen yang valid. Penelitian ini menggunakan metode deskriptip intuk memecahkan masalah dan mmemberikan informasi secara benar dan dapat dipertanggung jawabkan dari dokumen dan data yang mendukung dari penelitian ini. Analisis data menggunakan analisis kritis untuk mendeskripsikan data secara kritis dengan langkah mengumpulkan data, reduksi data, display data, analisis kritis, dan menarik kesimpulan. Dalam perkembangan pendidikan agama Islam sudah sepatutnya melihat system pendidikan yang dibawa oleh para nabi yaitu pendidikan profetik yang pernah meraih sukses besar dan di akui dunia. Pendidikan profetik yang berorientasi dari sifat kenabian yang telah berhasil merubah peradaban dan menuai prestasi dengan kemuliaan akhlak yang diakui. Perspektif profetik ini mengundang

paara peneliti untuk mengembangkan pendidikan Islam dalam semua komponennya seperti, pendidik dengan paradigm profetik, kurikulum dengan paradigm profetik dan yang lainnya.

### **Keywords**

Prophetic education, Islamic education, moral integrity.

## **INTRODUCTION**

Education is a critical issue in human existence and civilization (Budiyanti et al., 2020). Human potential, ability, and character can be cultivated through education to benefit both the individual and the environment (Sahu, 2002). Education is the paramount investment in human resources, possessing significant long-term value and strategic importance for human civilization (Ahmed, 2018). Education is a fundamental component in the development of a nation and state. The 1945 Constitution asserts that a primary objective of national education is to enhance the quality of life for the nation through education (Nurhadisah, 2019). The standard of a nation is reflected in the advancement of its educational system (Lockwood, 1976). Consequently, enhancing the quality of education is paramount in a nation (Megawangi, 2004). The production of quality individuals is directly proportionate to the outcomes of quality education, ensuring their survival in the future. The 1945 Constitution mandates that the Indonesian state is responsible for the education of the nation. It is imperative that education is imparted to all Indonesian citizens without exception (Amiruddin, 1997). The cultural diversity of Indonesia is epitomized in *Bhineka Tunggal Ika*. Indonesia possesses the largest Muslim population globally, encompassing diverse races, tribes, and religions. The objective of national education is to cultivate a dignified national character and civilization, fostering individuals who possess faith and reverence for God Almighty (Hidayati, 2014). Capable of cultivating the potential of students to evolve into exemplary individuals (Law, 2003). The objectives of Indonesian education can be achieved; nevertheless, few Islamic institutions implement Prophetic principles in their curricula. throughout Islamic Education, prophetic refers to the foundation established by the prophetic mission throughout its evolution. The enhancement of individuals' character and conduct aligns with the goal for which a Prophet was sent to this earth. An essential aspect is enhancing character and behavior as a means to elevate the quality of life and human civilization by cultivating individuals who possess a synergistic equilibrium, specifically a balance between the physical and spiritual realms, along with a profound comprehension of *qauliyah* (the sacred verses of the Qur'an) and *kauniyah* (the universe) (Harini, 2018).

Despite the predominance of Islam among the Indonesian populace, deficiencies in ethics, decorum, and morality persist among educated individuals. Instances of corruption persist among highly educated

authorities, and significant violence continues to occur between teachers and students. Alongside technology advancements, other issues arise, including character assassination through the dissemination of false information perpetrated by educated individuals.

This study seeks to examine the role of prophetic theology in Islamic education. This study aims to offer theoretical and practical benefits in the field of Islamic education.

## **METHOD**

This study employs a qualitative research methodology utilizing a literature review strategy. This study use qualitative research to thoroughly comprehend the items and persons under investigation, hence yielding valid and pertinent results (Sudjana & Ibrahim, 1995). This research methodology employs a library research technique, namely gathering data, papers, notes, and books by recording and processing, without engaging in field research (Mestika, 2004). This study use library research to gather information on prophetic theology within Islamic religious education, utilizing qualitative research methods to identify and locate research subjects and objects in alignment with legitimate and pertinent library data.

## **RESULTS AND DISCUSSION**

Prophetic comes from the word prophetic, meaning prophetic or related to the Prophet. This English word comes from the Greek word *prophetes*, which means one who speaks about the future. Prophetic in this case is interpreted as someone who is given revelation in religion is ordered to preach to humanity in Islam is called a Messenger, while those who are given revelation but are not ordered to preach are called Prophets (Roqib, 2009).

Prophetic education is a process of transferring knowledge (knowledge) and values (value) to reflect on God and nature and understand them, in order to realize a good and ideal social congregation (Roqib, 2009). It can be concluded that prophetic education is an effort in the conscious transfer of knowledge, knowledge, prophetic values that play an important role in forming noble morals, religious spirituality, morals, and emotions based on the Qur'an and Assunnah.

Prophetic has superior values that can change human civilization to be of better quality. Prophetic character values are manifestations of the mandatory traits that exist in the Prophet, namely honesty, trustworthiness, communicativeness and intelligence. These four traits form a figure, namely, (1) consistently guided by conscience and truth. (2) always maintaining professionalism and commitment. Whatever is said will definitely be carried out consistently. Becoming a figure who always holds the mandate. (3) mastering good communication skills without

differentiating or discriminating against different tribes, religions, political parties, and groups (Roqib, 2013). Always upholding the truth and conveying it can also communicate with various strata that aim to provide benefits and welfare. His behavior and words are also a reflection of what is in his heart honestly. (4) a figure who is able to provide solutions to every problem. Becoming a mediator in every conflict. Being able to utilize the environment and existing facilities, both social and physical, to achieve noble goals (Roqib, 2013). The quality of a prophet's figure is the main driving force in the formation of quality human resources and creating natural resources that have high potential. This is in accordance with the definition of education as an effort to form and develop the potential of human resources who have skills and expertise (Santika, 2020).

Education is a procedure for directing the body and soul towards perfection towards the true human personality. Education is an effort and effort carried out consciously by educators to students in a planned manner in order to form humans with good and main personalities. The purpose of this education is to form maturity and understanding of students to develop the potential of students (Muslich, 2011).

Stimulus that creates a behavior that is given intentionally or unintentionally to students is very influential in training and developing the souls and minds of students. Law Number 20 of 2003 concerning the national education system explains that education is a conscious effort planned to realize the learning atmosphere and learning process so that students can actively develop their potential, so as to realize spiritual religious strength, maturity, personal quality, knowledge, noble morals, and skills that are very much needed by students, so that they can be useful for society, the nation, and the state. (Law, 2003). The educational goals of a country will certainly be considered in accordance with the life and civilization expected by the country. The differences in the goals of a nation in education certainly have similarities in general in several aspects of national life, namely creating students who are skilled and able to develop their potential in the social realm and spiritual and soul development.

In terms of language, education is a process of guidance carried out by someone to children, to provide teaching, guidance, intellectual training, and moral and character improvement. Guidance can be carried out not only in formal education held by the government, but can also be carried out in non-formal education. Such as family and community education that is able to develop understanding and knowledge (Santika, 2020).

The ideal figure of a prophet who brings teachings and introduces normative, applicable and factual truths that have extraordinary stimuli so that individual subjects are projected to become *khaira ummah* or in other words, quality people individually and in groups. Prophetic philosophy is strongly included in the area of thought and *dhikr* of the prophet's figure,

then actualized in the philosophy of action and movement so that it has meaning in the dimension of people's lives (Syahid & Husni, 2018).

Prophetic philosophy in this study has the meaning of a broad reflection on the ittihad of God Almighty (ahad) which has transcendental and sacred properties with humans as mortal beings. The relationship is manifested and articulated with the form of behavior of a Muslim who has an orientation by upholding the values of divinity that are manifested in human life and become a blessing or the behavior also always brings benefits and happiness (Muhammad & Rahim, 2017).

A person who is inspired by prophetic values will certainly show positive and quality behavior, have morals and always do good by upholding the law according to its teachings and have high discipline. Human dialectics change according to the demands of the prophetic itself together with nature intensely and harmoniously to produce a thought with better behavior, conducive, and beneficial to creatures.

A Muslim who is inspired by the values of prophetic philosophy will show positive behavior that is quality, polite, continues to do good together, upholds laws and regulations, likes peace and is disciplined. Prophetic demands the dialectic of humans, nature and God intensely and harmoniously to produce a product of thought with behavior that is healthier, more comprehensive and useful for creatures.

The limitations of prophetic philosophy are not only limited to the individual himself with the limitations of communication with humans and nature, but also the communication of creatures with the entire universe and God at the same time. The study of prophetic philosophy examines the dialogue between humans and the entire universe in the sense of examining the nature of truth based on revelation that has been internalized in the person of a prophet and then transferred to creatures and the entire universe and that truth becomes possible to be realized in human life so that the best and most prosperous group of humans is created (Books & Slattery, 1997; Hamami et al., 2021). With prophetic philosophy, a person is able to find answers to revelations that he thinks are impossible to become something that is possible in the life of creatures in the form of human communication with the entire universe and also God. Prophetic philosophy likens humans to the entire universe in the sense of seeking the nature of truth based on the truth of revelation that is manifested in the noble human being (prophet) and then conveyed to creatures and the entire universe so that the truth becomes a possibility to be realized in human life so that the best and most prosperous group of humans is created.

Prophetic philosophy is not a pantheistic understanding in the sense of making efforts to merge oneself towards God, unity exists but ego certainly has absolute independence from God, so that God does not seize the freedom and existence of humans themselves and will remain intact. Islam shows that something in the form of sensory is real but still maintains

that something that is sensory or has an empirical nature is not the only reality. Modern scientists, because of their loyalty to their experience regarding sensory nature, feel unable to even imagine something higher than this world. Therefore, modern thinking certainly has limitations and tendencies that are only factual and deny every value and meaning of spiritual things and life in the world (Enver, 2004). Prophetic philosophy has a mission to always be connected with God who has a transcendent nature with a relative and tentative nature. Reality is also a definite or absolute existence and the certainty of its basic nature can be proven through experience which has another meaning, namely intuition. The purpose of intuition is to understand the whole of the existing reality. This understanding is different from the philosophy that developed in the West. Most are oriented towards the positivistic nature of materialism, so that this affects the pattern of thinking and life which is materialistic, hedonistic (Dwiyanto, 2006).

Intuition is a unique experience that is only possessed by a few selected people. The correlation between the material and the rational and spiritual intuitive seeks to fulfill the desires of human thought that is always dissatisfied with relative knowledge obtained by reason and sensory experience that tends to find out about mystical experiences because of curiosity to reach absolute reality, but because of human limitations and cannot do it. Curiosity about something absolute can only be satisfied with the experience of intuition. There are various ways for humans to fulfill their deepest desires for perfect or absolute knowledge of reality, one of which is through intuition (Enver, 2004)

The highest form of knowledge is intuition, although qualitatively it has the same basic nature. Intuition is a feeling, but that does not mean being lost in subjectivism. In essence, in its character, feelings have a cognitive nature and are subjective sensory perceptions. Ethics and philosophy are always faced with the problem of supervision and guidance of progressive human activities. The ethical principles sought to guide human behavior have given rise to many diverse conclusions in various philosophies. The answers obtained from intuition influence the modern mind so that it does not get trapped or stagnant and will be greatly influenced by the development of science and biology that is progressing so that the spirit submits to science (Saiyidain, 1986). Talking about education with a prophetic perspective means studying education as a national program that must have predictive power for a brighter civilization proclaimed by someone called a Prophet, namely someone who proclaims himself and discusses the future. Etymologically, the word prophetic means prophecy or fortune-telling (Dagum, 2006). Historically, the prophet has made a historical record of the success of human history so that whatever the prophet does is used as a role model to develop and advance science and social science so that it becomes a solution to solve problems that will produce real success. The prophet is a human figure who has an excellent

character and is also very ideal physically and mentally who can communicate with God and angels. The prophet is also a role model for every human being based on the guidance of the holy book that was revealed to the prophet.

The superiority of prophetic potential is internalized within the individual after he has undergone an educational process by sufficiently using his spiritual, social and spiritual cultivation, until he can find normative and factual truth. A prophet will be prepared and prepare himself for an extraordinary process so that he is worthy of receiving revelation from Allah SWT. This self-preparation is in the form of ideal physical potential, having descendants with noble lineages, and a healthy and strong mental condition. Mature preparation of potential can make a prophet worthy of delivering a message to his people with a visionary goal that can influence the development of his people to be prosperous physically and mentally. With the potential that is inherent in him, he is known for his definite nature, namely having honest, trustworthy, communicative and high intellectual nature. With these four characteristics, the prophet has become a figure who is always a role model and remains guided by truth and conscience, his professionalism is always maintained, his communication skills are mastered and he is able to provide solutions to every problem of his people.

The practice of education in the context of Islam carried out by the Prophet is that the Prophet must be able to master the revelations that have been given to him which are collected in the Qur'an and Hadith that are in accordance with the needs of his people at that time. The Prophet must also be able to master relevant, effective and efficient methodologies so that the messages conveyed can reach the conscience of his people. The Prophet must also be able to control and evaluate quality with orders to do good things (*amar ma'ruf*), be able to restrain himself and forbid doing bad things (*nahi munkar*), and recommendations regarding something that is right or an absolute truth and steadfastness. The Prophet must be able to position himself as a creature who deserves to be a role model for his people by being decorated with behavior and attitudes that are able to determine a better future and become a role model in the spiritual and moral realm of humanity. As mentioned above, prophecy has superior value and an important role in the advancement of human civilization.

The essence of prophetic prophecy is mainly honesty, maintaining trust, high communicative skills, and having intelligent intellect. The contextuality of all these traits is manifested in the personal life of the prophet who can form the following figure. First, always make conscience and truth as a guide so as not to follow lust and be influenced by a negative environment, also anyone who can actualize prophetic values will always spread the truth of a humanitarian value in every element of life. Second, he will always maintain professionalism and uphold commitment. What he says will be done consistently, he becomes someone who can be a figure

who is always trustworthy, carries out his main duties and functions and of course does not drown in lust and ego. He will hold fast to what he believes and act according to his words. These three figures have extraordinary abilities in communicating with others and are able to adapt to who he communicates with. He does not discriminate with whom he should talk, whether it is a different religion, tribe, political party and group. He will always hold on to absolute truth and communicate with various circles and groups of community groups in order to create welfare and benefits as well as peace of life for his people. His behavior and speech are always continuous and very much in accordance with what is in his heart accompanied by honesty. Fourth, he has become a figure who is able to mediate and resolve problems because he has multiple intelligences. The Prophet was able to become a key person who could overcome various problems in the lives of his people, he was also a figure who was able to utilize the surrounding nature well to advance social life and support the achievement of noble goals (Tofighi, 2020).

Transcendence (faith), humanization and liberation are the pillars of prophetic philosophy. In the contextualization of Islamic education, faith is the pillar of transcendence or faith. A person who has manifested his prophetic values will confirm the existence of supernatural or mystical powers, adapt to the environment well and friendly because the universe is one of the manifestations of Allah's verses and will always glorify Him, try to accept the provisions and provisions of his Lord without feeling intimidated so that he does not know despair because God's grace is everywhere. That way he will always try and pray until he is sure that the prayers he prays will be answered, understand an event with a supernatural (mystical) approach and not just with logic. There are many metarational events that can only be believed with faith and conscience, make the Qur'an a guideline for his life by linking every event in his life with the Qur'an, as-Sunnah and the opinions of the companions, *tabi'in*, and scholars, have high optimism towards a hope of happiness in the future or the last day. Having a vision and mission of life according to the Qur'an and assunnah and noble ideals so that one can reflect on God, put one's trust or surrender to accept all the problems of life as they are without eliminating one's own efforts and hoping to get the best reward in the afterlife.

Humanization or *amar ma'ruf* in the prophetic will produce a person who is able to maintain solidarity and brotherhood even though they have different religions, tribes, cultures, thoughts and so on. Judging someone totally does not separate the psychological, physical and spiritual aspects of their body. Not approving of violence, let alone committing violence against fellow living beings whenever and wherever, will also set aside the nature of hypocrisy. A person's limitations can influence someone's mistakes or imperfections but are not a benchmark for differentiating behavior. Also able to eliminate hatred in the heart and the nature of showing off towards oneself which sometimes ensnares a person's

soul. Liberation in prophetic will be internalized in a person's personality and will show the nature of siding with the weak, will not burden the weak or harm others. Justice is the main thing that he will uphold by always adhering to the truth that will prosper his environment through programs that can support it. Also looking for solutions to the problems of economic and social backwardness in order to eradicate ignorance through independent education and can advance the people's economy.

In the operation of education, prophetic education is able to continue with the elements of education which include the curriculum, educators, students to the goals of education and the three pillars are able to be internalized in the education system. The goals of education must be in accordance with needs and not deviate from the material laws of life and worldly harmony. The outlook on life must of course be included in the goals of education which means developing one's potential to become a quality human being with the figure of the Prophet Muhammad.

In the formulation of educational goals must cover all aspects of human life such as physical, spiritual, mental, spiritual and emotional. Which has three areas, namely physical, spiritual and emotional. These three areas are a container for human perfection if they can be processed properly. This is a demand for prophetic education to collaborate integrative education that includes various sciences such as art and technology. The personality of students must be directed according to the science of realization in the education so that their personality is not divided, such as an example of Islamic schools should create a curriculum that has a systematic Islamic material so that there is no separation between technology, art and religion (Dagum, 2006).

In human life, education must be able to form a character that allows humans to make good use of the facilities around them which are aimed at worship, not humans who are only ready to use in the sense of being ready to be anything or any available job such as becoming laborers. Because the effect will later cause various immoral behaviors that attack many levels of society including educated people. Indicators of students who have succeeded in achieving educational goals are that they will have discipline, obey the rules, be productive and communicative, have many aspirations and be an inspiration to their surroundings, be able to preserve nature, like beauty and art and most importantly have high empathy so that they are easy to help and diligent in worship. And whatever he does is solely because of good intentions that are done consciously, happily, and with quality. In the prophetic there are several principles that come from the Qur'an and Assunnah. This principle is also contained in Islamic education, namely the principle of monotheism (integration that believes in the entity of the existence of a dimension that connects the world and the hereafter. Therefore, with education, a balanced portion in achieving the true goal of achieving happiness in the world and the hereafter. Greedy attitudes in humans can be formed because there is no balance in the principles they

adhere to so that a materialistic attitude will change someone to be cruel to others, even those closest to them. The principle that integrates the world and the hereafter is the principle of balance that can lead someone to the right path. The principle of equality and liberation is one of the prophetic principles in education where belief in God Almighty who created differences in his creatures, but all different creatures are from the same creator, meaning that differences are only a reinforcing element in unity. In Islamic education, it is also explained that equality and liberation are efforts to free humans from being trapped by momentary lusts and uphold the values of monotheism (Dwiyanto, 2006). Education is able to free humans from the trap of ignorance, poverty, stagnation and their own animal desires. In the above mention in the principle of equality that humans have the same position before their God. The principle of community and sustainability is another word for lifelong education (long life education or known as *istiqamah*, which is doing something good consistently and continuously. Because the obligatory thing in goodness must be done continuously and must not end. Like praying before doing an activity is a command that is not limited by time because every day is filled with activities, and by praying, it is hoped that the activity will run according to the provisions. Praying can be done continuously and is highly recommended in the Qur'an. If done continuously, awareness will be obtained in oneself in one's environment, especially in one's God. The principle of benefit and virtue in the prophetic is a spirit of monotheism which if possessed by someone, then in his moral personality system he will reflect good behavior and have a fighting spirit to be able to defend and fight for things that are beneficial or beneficial to human life. Because a person's monotheism can be felt if it is manifested in his nature and behavior that has been manifested in every step for the common good.

## CONCLUSION

The incorporation of prophetic teachings in Islamic education is essential for enhancing the moral standards of the nation at this time. The advancement of educational and learning systems must consistently reflect the core principles of prophecy. The efficacy of the education system is contingent upon its ability to cultivate individuals with virtuous character, possessing intellectual, emotional, and spiritual intelligence, capable of resolving life challenges and fostering a harmonious environment with their community. The prophetic framework in Islamic education comprises three fundamental pillars: humanization, liberalism, and transcendence. These three pillars are exhibited by a virtuous individual known as the Prophet. The Prophet Muhammad is a significant figure in history, renowned globally for his prophetic education, which cultivates the attributes of prophecy and has effectively produced companions distinguished by their exceptional achievements and moral integrity. This prophetic Islamic education may serve as a remedy for the contemporary

education system, acting as a cornerstone of educational success historically documented.

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