Integrating Islamic Values into Art Practice: Prophetic Education at ISI Surakarta

Wawan Kardiyanto[1*]

[1]Institut Seni Indonesia Surakarta, Surakarta, Indonesia
*Corresponding Author Email: wawan.kardiyanto@gmail.com

ARTICLE INFO	ABSTRACT
	This study aims to determine and analyze how the strategies and implications are applied in prophetic education by building spiritual and ethical awareness of students at ISI Surakarta. This study used qualitative methods with a phenomenological approach. The data collection technique involved interviews with informants, namely first-semester students at ISI Surakarta. Observations and documentation were conducted to supplement the required data. The resulting data were then analyzed and reduced to produce meaningful research conclusions. This finding highlights that applied prophetic education implications can build spiritual and ethical awareness of students. Spiritual and ethical awareness are seen in the process of student work by integrating Islamic teachings in the verses of the Quran that inspire the results of student artwork. Students view the work as a medium for cultural da'wah and conveying moral messages, such as in religious music works created by students themselves under the direction of lecturers. In addition, the Karawitan song art performance with a religious theme. All departments that receive PAI material are not exempt from the application of prophetic education. The strategy for developing students' spiritual and ethical awareness is carried out through the integration of prophetic values in Islamic Religious Education learning that is in line with the artistic context and institutional goals, strengthening spirituality in the learning process, and implementing creative tasks such as creating lyrics and works of art inspired by verses from the Qur'an in various art study programs.

How to Cite:

INTRODUCTION

The higher education role has crucial as a forum for forming individual moral ethics (Agus et al., 2019). In addition to its higher arts education role, which involves

developing technical skills and aesthetic excellence, it is responsible for forming the character and moral awareness of students (Pohan et al., 2024; Saefurrohman, 2024). In this globalization era, which is rife with value disruption, arts education risks becoming trapped in a purely pragmatic and commercial orientation if it is not balanced with spiritual and ethical development. This situation demands an educational paradigm that combines aspects of beauty (aesthetics) with moral dimensions (ethics) and spiritual depth.

Digital technology and social media development have changed the way art is created, disseminated, and appreciated (Bambang, 2021). Includes challenges for arts education in Indonesia. Such as cultural homogenization or the dominance of global popular culture that can erode local cultural diversity; art commercialization; technological disruption as marked by AI technology and various online platform which can influence of creative process and demand new skills from users; value crisis because freedom expression concept without a moral and spiritual foundation produce works that are visually beautiful but poor in meaning; and art commercialization often positioned as a commodity that follow global market tastes, thus risking shifting art meaning as a expression medium and value formation (Damayanti Adisasmito, 2008; Habibah, 2024).

These various challenges can apparently be exploited as opportunities, such as building cross-cultural collaboration, accessing knowledge and technology, and strengthening local identities, which through local art becomes a valuable differentiator on the world stage. Thus, prophetic education in globalization era offers an approach that combines global creativity with humanization values, liberation, and transcendence. In this way, artworks are not only aesthetically beautiful but also ethically and spiritually meaningful, and relevant to global humanitarian issues (Minan et al., 2025; Usca et al., 2024).

Responding to global challenges as described above, Kuntowijoyo's prophetic education concept (Kuntowijoyo, 2008) relevant as an alternative reference. Prophetic education integrates three main pillars: humanization, liberation, and transcendence, which aim to shape individuals with high humanitarian values, social justice, and a transcendent relationship with God. In the art context, prophetic education can be a vehicle for bringing to life beauty values that are not only aesthetic but also imbued with spiritual and moral meaning (Roqib et al., 2022).

Studies on prophetic education from various perspectives of researcher, such as those based on result of Simon (Simon, 2013), emphasize the development of spiritual intelligence through six learning principles, including duty, guidance, knowledge, personal growth, brotherhood, and pious leadership. Meanwhile, Wilam et al. (Wilam et al., 2024). Referring to Kuntowijoyo's thinking, formulated prophetic education in three main pillars: humanization (amar ma'ruf), liberation (nahi munkar), and transcendence (iman billah) as stated in QS. Ali Imran: 110. Its implementation is reflected in the objectives, processes, and learning evaluation supported by educator roles and the availability of infrastructure. Other studies conducted by Atiqullah (Atiqullah, 2020). Who developed a model of Prophetic character education in elementary schools, and Abdul Mun'im et al. (Abdul, 2023). who emphasized that educator competence is a key factor in the success of

prophetic education. On the conceptual side, Roziqin (Roziqin, 2008) criticized Kuntowijoyo's thinking as a basis for formulating prophetic education goals in responding to socio-cultural transformation.

Previous studies indicate that prophetic education is considered urgent, especially within educational institution. Universities are no longer satisfied with merely producing academically competent graduates, but also those with moral and spiritual integrity (Arthur, 2019). For example, the Indonesian Institute of the Arts (ISI) Surakarta, a higher arts institution that integrates Islamic Religious Education with the campus education system. Prophetic education within the arts environment is oriented towards producing a creative and innovative generation. Learning strategies are integrated with prophetic values, demonstrated through student work (Mahardhika et al., 2022).

This research purpose was to determine of prophetic education impact in the arts context at ISI Surakarta, as well as to identify strategies for developing students' spiritual and ethical awareness. Prophetic awareness does not emerge spontaneously without learning process implementation and educational system support. This aligns with ISI Surakarta's effort to develop a creative and character-driven young generation.

LITERATURE REVIEW

Prophetic Education

Prophetic education, based on its terminology, is an instilling prophetic knowledge process and values which build moral, ethical, and make people closer to their God and nature while understanding them to build an ideal social community (khairul ummah) (Roqib et al., 2022). Based on this terminology, prophetic education goals are to humanize human, and is commonly known as humanization. Prophetic education and art are the primary instruments in humanization. The primary foundation of prophetic education is rooted in the Quran and Hadith. Al-Quran is a scientific insight source that encourages individual to be actively involved in knowledge development to make understand all of Allah's creation as a provision for carrying out leader role on this earth (Gardet, 1977).

Prophetic education is an arts education concept based on prophetic values. In its application not only emphasizes the technical and aesthetic aspects of art, but also integrates spiritual, ethical, and humanitarian values (Kardiyanto, 2019). In Islamic art education, referring to Sidi Gazalba's thought, it is stated that this realm has its own urgency and is integrated into scientific discourse, even aesthetics or art, and becomes one of the universal wisdom elements, value is on par with science, religion, and aesthetics. (Gazalba, 1988). Although in the current context, most scholar hold a negative view of art essence in Islam. About Islamic goals, according to Naquib Alattas' perspective states that a good human is a universal human being, following characteristics, namely: A balanced human being, a human being balanced in the quality of his thinking, remembrance, and deeds (Al-Attas, 1995). Thus, to make perfect human being, maximum efforts are needed to create an integrated Islamic arts education.

The prophetic education concept was once studied by Indonesian scientist Kuntowijoyo. According to Kuntowijoyo's perspective, prophetic education synergizes with prophetic education, namely as an educational process and instilling knowledge (cognitive) and transforming moral and spiritual awareness (Kuntowijoyo, 2008). To shape human character, which has fairness and a transcendental orientation. Kuntowijoyo's ideas are based on Prophetic Social Science, which encourages science (including education) to be more than just objective and neutral, but also to have a mission of moral and social transformation (Maskur, 2012). He has a perspective that prophetic social science as an alternative paradigm based on revelation (Divine norms), with three prophetic missions.

a. Humanization

In Islamic Religious Education, humanization concept is understood as an effort to view humans as social and religious beings with the potential to develop and progress towards a better future (Eka, 2020). In this aspect, Kuntowijoyo views humanization in prophetic education as being implied through strengthening learning, being a role model, and implementing a hierarchical approach to social interaction, morality, and knowledge (Kuntowijoyo, 2008). Surah Al-Imran, verse 110, contains the section "بِالْمَعْرُوْفِ نَتَأْمُرُوْ", indicating a call for goodness. Thus, humanization is understood as an effort to humanize humans or, in a theological context, is interpreted as returning humans to their natural state (Wahyu et al., 2024). The concept of humanization aligns with the goal of Islamic religious education, namely to produce a generation with good morals (Zuhri, 2020). In this study, students are viewed as individuals with willpower, awareness, and moral responsibility (Williams, 2000). Therefore, the curriculum in educational institution that implement humanization typically includes character education (Dantes, 2012) and humanitarian values.

b. Liberation

Liberation in prophetic education context is an important pillar that is synonymous with freeing humans from various oppressions, whether physical, structural, or cultural (Kuntowijoyo, 1994). In Surah Al-Imran, verse 110, there is a quote that reads "عَنِ وَتَنْهَوْنَ الْمُنْكَرِ", meaning preventing evil. This sentence means that liberation is understood as an effort to free human from materialistic knowledge system and social structures domination, such as economics, social class, and gender. Then, in Islamic religious education context, liberation is understood as a form of cultural determination that shifts from centralization to decentralization or equality. The prophetic education focus, namely on student development, provides space for creativity without limitations in thinking (Tawabie et al., 2025). Student are given space to develop independently, according to their natural human potential. Prophetic education with its liberation pillar provides a solid foundation and is in line with the prophetic mission, namely to free humans from ignorance or all slavery form, which cause human life decline (Atiqullah, 2024).

c. Transendence

Transcendence is an attitude of belief in the One Almighty God; its theological aspect is a divine attitude. In this case, human gain a closer understanding of God's oneness and strengthen their monotheism. The third pillar in Surah Al-Imran, verse 110, is the

verse "hablum minallah." The concept of hablum minallah aim to strengthen the relationship or bond between creation and God. Every human transcendental experience is intuitive and spiritual. Kuntowijoyo views this third pillar (Kuntowijoyo, 2008), transcendental as an important aspect and serves as a basis for beautifying the prophetic aspect, namely emphasizing humanization, liberation, and the transcendental aspect. In prophetic education context in schools, the emphasis is on developing tauhid (monotheism) through Islamic teaching practices appreciation (Roqib et al., 2022).

Building Spiritual and Ethical Awareness

Developing individuals with noble character and sensitivity to social values require strengthening spiritual and ethical awareness. Integrating these two elements form the cornerstone of ethical and spiritual-based prophetic education. Building a holistic and sustainable character relies not only on cognitive aspects but also requires spiritual integration and ethical awareness. All three are crucial pillars in shaping individual with noble personalities, empathy, and a meaningful vision for life. Every human behavior reflects the quality of one's self and the faith they hold (Moon, 2024). A person's personality determines their moral and action. From an early age, people are equipped with the potential for good and evil (Leelakulthanit, 2021). This potential supports life quality and influences every decision made.

Al Ghazali (Al-Ghazali, 1995) one of the muslim intellectuals propose a spiritual education concept encompassing heart (al-qalb), spirit (al-ruh), soul (an-nafs), and the mind (al-'aql). These element is a crucial factor in shaping one's spiritual awareness. Every human soul consists of passions, anger, and desires that lead to goodness. More broadly, Al-Ghazali also views spiritual education as encompassing aspects of worship, customary law (muamalah), and morals in a broad sense, all of which refer to the formation of harmonious human relationships with God, fellow humans, the environment, and oneself.

The word qalb, meaning 'heart', essentially embodies the qualities and receptivity state, ability, thinking, knowing, and acting. According to Al Ghazali, human wishes to achieve good ethics or morals must go through several stages, including: 1) Takhalli, 2) Tahalli, and 3) Tajalli. These three stages are an alternative effort to develop ethics or morals that strive for spiritual intelligence (Zohar, 2001). Thus, to cleanse oneself or the soul from despicable actions, it is necessary to go through these 3 stages.

In globalization era, ethics is crucial skill for every individual. The ethical beauty lies in the harmony between attitude, word, and action, which reflect kindness, honesty, and concern for others (Al-Ghazali, 2004). Ethics does not only cover rules, but also relates to inner sensitivity and moral aesthetics, namely the ability to see and feel goodness as something beautiful and worthy of being realized (Badri, 1979). When a person behaves authentically and ethically, all of his behavior is not only morally correct, but also radiate beauty sense that can be felt by those around him.

Malik Badri (Badri, 2000) views ethics as an innate human nature part that can be strengthened through spiritual education based on faith. Ethics are born from the pure soul and spirit and grow from spiritual awareness. Spiritual awareness is the ability to experience spiritual life. Spiritual awareness increases faith and trust in God. Referring to James Fowler's view (Cremers, 1995), there are several stages of belief, including: 1) Early and elementary belief (ages 0-2 years); 2) Intuitive-projective belief (ages 2-6 years); 3) mystical-literal belief (6-11 years); 4) conventional synthetic belief (12 years-adulthood); 5) individuative-reflective belief (18 years+); 6) conjunctive belief (30 years+); 7) belief that refers to universality (40 years+).

Each individual has a different experience of spiritual awareness (Gschwandtner, 2021). Such as being able to feel the nature of the Being of God Almighty, spiritual values as taught in the Quran and Hadith, and finding a more meaningful meaning in life, or knowing the purpose and essence of creating oneself as a human being, namely God's creature.

This means that strengthening spiritual awareness can be done by internalizing religious values through self-reflection, getting used to dzikr and prayer, contemplation by providing space for self-introspection, as well as transcendental experiences through art, music, and activities that can increase closeness to God (Cottingham, 2005).

Raising ethical awareness in individuals directly increases their awareness likes right-wrong values, good and bad, which form the basis for action (Topcan et al., 2024). Strengthening this ethical awareness can be done through activities that instill universal moral values such as fairness, responsibility, and honesty, serving as a good role model, and engaging in critical discourse, namely cultivating ethical thinking when face with moral dilemmas (Zafar et al., 2025).

Other strengthening efforts include individual aesthetic awareness, meaning increasing awareness of beauty in art, culture, and behavior. These efforts can be achieved through art appreciation through music, literature, dance, or theater, creativity and self-expression by providing space for individuals to create, and ethics in beauty, namely a harmony between form, beauty, and morality, for example, art that is both beautiful and educational. The three aspects above, namely spiritual awareness, ethics, and aesthetics, can form a prophetic education with the ultimate goal of forming people who are faithful (spiritual), have noble morals (ethics), and are cultured and artistic (aesthetic).

METHOD

This research was conducted at ISI Surakarta using qualitative research methods. The goal was to understand the meaning and uncover phenomena based on the experiences and participant perspectives. The research approach used was phenomenology, which focuses on describing how individuals experience a phenomenon (Creswell, 1994). This approach allowed the researcher to explore the dynamics and capture prophetic education experiences in the arts context at ISI Surakarta. This approach is expected to provide insights into implementation strategies and the impacts experienced by students from the prophetic education implemented on campus.

ISI Surakarta was selected as a relevant research location because it focuses on the arts and has innovative programs that support the development of artists who are not only intelligent and creative, but also capable of producing meaningful works. Based on preliminary research in various journals and website news pages, ISI Surakarta hosts numerous art performances that indirectly provide opportunities for students to hone their talents.

The data collection process for this research involved three steps, namely: interviews, observation, and documentation. The primary sources were observation and semi-structured interviews with seven selected students from various study programs, including Ethnomusicology, Dance (3 classes), Karawitan (2 classes), and Choreography (1st semester). The experiences of first-semester students, who served as informants, provided crucial information for assessing prophetic education strategies effectiveness at ISI Surakarta and for understanding the impact experienced by first-semester students. The research informants consisted of first-semester students and one lecturer as a supporting informant.

The criteria for selecting informants in this study were those with experience learning Islamic Religious Education material, namely first-semester students in seven classes across different study programs. They were directly involved, including lecturers as educators. Their involvement in teaching activities was highly relevant, providing valid information on the strategies and implications of prophetic education in an arts context.

Participatory observation was conducted to directly observe student activities and various programs at ISI Surakarta. Furthermore, the researcher analyzed relevant documents and sought information sources such as soft files on the official ISI Surakarta website and YouTube channels featuring student songwriting. This document analysis aims to triangulate data and strengthen the validity and reliability of the findings. The data obtained from interviews, observations, and documentation were then analyzed.

In this case, to ensure the validity and credibility of the data obtained, the researcher applied the Miles and Huberman data analysis model, which includes three stages: data reduction, data presentation, conclusion drawing, and data verification. The researcher read the interview transcripts and observation notes as well as data notes from the documentation to gain a deeper understanding of the context of the data. The researcher hopes that the data obtained is accurate and reflects the reality that occurs in the field (ISI Surakarta). By following these data analysis steps, the researcher can ensure that the data analysis process is carried out methodologically and systematically.

FINDINGS

The Prophetic Education Impact Through the Integration of Islamic Values

ISI Surakarta College is an educational institution that focuses on the arts development, producing works of art using various methods. In addition to focusing on developing students' artistic creativity, character building, and spiritual awareness are also priorities. Islamic Religious Education is one of the subjects taught at ISI Surakarta,

aiming to balance the development of students' character so they have religious insight. In Islamic Religious Education (PAI) teaching, lecturers also emphasize prophetic education with developing spiritual and ethical awareness in students. These two elements are fundamental foundations that influence human behavior in everyday life. Good attitudes are born from a person's decisions and choices in action. Behavior also reflects one's thoughts, and thoughts are influenced by mindset and insight.

Student perceptions regarding Islamic Religious Education learning vary widely. Based on one selected informant, a student in Art and Karawitan Department expressed his views that Islamic Religious Education material changes the way he views art. A work (student assignment) or art is not only about visual beauty, but also encompasses profound spiritual and ethical values. Art is a means to convey a meaningful message to its audience. Based on the students' perceptions, a beautiful work is not only seen from its visual aspect but also from its meaningfulness, both spiritually and ethically. Every time they create works such as drawing, writing, and so on, a feeling of calm arises, as if connected to God. This expression has an impact on students' spiritual and ethical awareness, as explained in the following table.

Table 1: The Prophetic Education Impact-Based Islamic Education for Students in the Art and Karawitan Department, ISI Surakarta in 2025

No.	Spiritual Awareness	Ethical Awareness
1	A calm feeling emerges, as if connected to God. (Transcendental consciousness) Artistic activities are understood as a form of spiritual experience and a relationship with the Divine.	Moral responsibility in creative work. Students recognize that works of art have a moral dimension and a message.
2	"PAI material changes the way we view art." PAI learning successfully internalizes religious values in students' consciousness. This demonstrates the appreciation of religious values in students' creative processes.	Awareness of the values of goodness and meaningfulness. Aesthetics are combined with ethical considerations and values of goodness.
3	Inner peace	Value orientation in creativity. The creative process is directed toward value content, not merely free expression.
4	Spiritualization of artistic activities. Art is positioned as a medium of worship and religious expression.	Internalization of prophetic values. Demonstrates growing ethical awareness based on religious values, as seen in changes in perspectives on art.

The data above represents responses from several students regarding art education. Overall, the implications for students' spiritual awareness are diverse, leading to the following conclusions: 1) Transcendental awareness, from the sentence "A feeling of calm emerged, as if connected to God." indicates that artistic activities are understood as a form of spiritual experience and relationship with the Divine. 2) Spiritualization of artistic activities. The sentence "Art is not only about visual beauty, but also includes spiritual values." indicates that art is positioned as a medium of worship and religious expression. 3) The existence of an appreciation of religious values in the creative process. The sentence "PAI material changes the way people view art" indicates that PAI learning has succeeded in internalizing religious values in students' consciousness. 4) The emergence of a feeling of peace of mind which is an affective and spiritual implication of the internalization of prophetic values.

Ethical awareness impact based on student responses referring to the table above, indicates that there are 4 points of awareness, including: 1) Awareness of moral responsibility in work; 2) Awareness of the values of goodness and meaningfulness; 3) Value orientation in creativity; and 4) Internalization of prophetic values. In addition to the students' creative process, prophetic education's implication on art context at ISI Surakarta can also be seen in their artwork, such as the work of the Ethnomusicology students in the Prophetic Arts section. Their work was compiled into a special album titled 'Quranic Inspirations Song' by ISI Surakarta Ethnomusicology students in the Prophetic Art course (Kardiyanto, 2025).

Figure 1: Album of Qur'anic Inspiration based on YouTube of Wawan Kardiyanto
Source: (Kardiyanto, 2025)

Tabel 2: Musical Works of Students Ethnomusicology Students

No.	Ethnomusicology Students' musical works in the Album Quranic Inspirations Song'
1	Lebih Baik Aku di Sana
2	Ketika Mulut Terkunci
3	Karena Allah Aku Bertahan
4	Jangan Berputus Asa
5	Kemenangan Bertabur Cahaya

6	Katakanlah Dia lah Allah
7	Cinta dalam Diam
8	Harapan dan Tragedi
9	Kekuasaan Allah

Based on most university students, prophetic education not only serves as a medium for preaching, conveying prophetic messages, religious values, and truth to society, but also plays a role in guiding humanity toward universal, peaceful values. This aligns with Kuntowijoyo's idea that prophetic education possesses transcendental, humanizing, and liberating values. This means that art can elevate spiritual values, champion humanity, and encourage social change.

Strategies for Building Students' Spiritual and Ethical Awareness

As described in the theoretical basis, strengthening spiritual, ethical, and aesthetic awareness is an effort to shape virtuous individuals who are sensitive to the social environment in which they live. One alternative is to introduce prophetic education based on ethics and spirituality. To strengthen spiritual, ethical, and aesthetic awareness in university students, it is necessary to examine the efforts that have been implemented on campus, based on ISI Surakarta students' perspectives. In prophetic education implementation encompasses several strategic activities.

First, prophetic values integration in Islamic Religious Education teaching within the context of the arts is directed to align with the artistic context and align with the campus's goal of fostering identity, thus linking teaching to religious values. Prophetic values are internalized in students' academic and creative processes. The strategic approach implemented is reinforced through the application of relevant teaching methods by lecturers as educators. The implementation of prophetic education takes place holistically in the first semester in the classroom.

One ISI student, LYM, explained that the process of creating meaningful works involves striving not only to think about the technical aspects of the art but also to reflect on the moral and Islamic messages they wish to convey. This is followed by discussions with peers or lecturers. Much can be learned during question-and-answer sessions or discussions, which address a variety of topics, including empathy, sincerity, justice, and compassion.

A work is born from a diverse process, sometimes beginning with contemplating verses from the Quran or reading the stories of the prophets. These are then transformed into visual or movement ideas. For example, the inspiration from the story of the Prophet Joseph about patience and beauty which was later translated into a dance work that depicts the struggle towards sincerity and faith.

Another student, MH, said that he was taught to reflect, meaning to see works of art as a medium for self-reflection. The following are various learning methods that have been implemented by lecturers according to students, including: Presentation Method where educators deliver material through presentations or explain using PowerPoint media. 2)

The Heuristic Method to find something in approaching material objects. 3) The Lecturing Method which is practiced with oral delivery or explanation. 4) The Question and Answer Method by asking questions to students to train their critical thinking. 5) The Discussion Method. 6) The Case Study Method. 7) The Project Based Learning (PBL) Method where students are given certain challenges or assignments.

Based on one of the lecturers interviewed in this study, the successful implementation of prophetic education depends on learning strategies that balance three main domains: cognitive, affective, and psychomotor. This is why implementing a variety of learning methods is crucial. Regarding the appropriate method, a lecturer at ISI Surakarta observed that project-based learning can encourage students to express religious values in works of art. Thus, Islamic Religious Education, grounded in prophetic art, can foster students' moral and spiritual sensitivity through the creative process.

Meanwhile, a Dance student, identified as AAF, revealed that the method her lecturer had used during her Religious Education class was the Heuristic method, which is useful for training students' critical reflection skills on a topic. AKS, a student, described how the lecturer used video media displayed on a projector in Islamic Religious Education lessons. The following conclusions from interviews with students revealed several methods previously implemented during Islamic Religious Education (IS) classes.

Second, strategies to strengthen students' spiritual, ethical, and aesthetic awareness include integrating spirituality into learning. This includes reflecting religious values in art and artistic activities. For example, in the Karawitan (Javanese Karawitan) song performance in the Karawitan department. The Javanese Karawitan song tradition, known as the macapat mijil (Javanese traditional song), possesses prophetic artistic value. Its verses convey moral messages and calming life advice, making mijil a valuable medium for inner reflection. One of the famous mijil songs, namely:

"*Dedalane guno lawan sekti; kudu andhap asor; Wani ngalah dhuwur wekasane; Tumungkula yen dipun dukani; Bapang den simpangi; ono catur mungkur.*"

In English meaning; "The learned path and powerful person has to be humble; Dare to give in, and you will ultimately attain glory; bow when scolded; Avoid arrogance; when there is bad talk, it is better to walk away". These verses contain various meaning. The first verse can be interpreted as a path to glory. The path in question can be interpreted as the beginning of a human journey in pursuing education. The second verse indicates importance of humble behavior or can be said to be humble. The third verse, meaning daring to give in has a high message or can be interpreted as giving in has high or good value. The fourth verse, namely 'don't argue when scolded' or can be said to be willing to accept criticism and suggestions, more simply, is open-minded. The fifth stanza, meaning, luxury should be avoided, in simple terms, namely the character value in the line is simplicity. The sixth stanza, namely avoiding all evil.

The *macapat* songs contain values that align with prophetic art concept, namely truth, goodness, and beauty. Each verse is filled with moral message, encouraging listener to develop spiritual awareness, ethic, and linguistic aesthetic. Literally mijil art as a

Javanese cultural heritage, is not merely a form of entertainment but also a means of character development relevant in today's modern era.

Third, through the song lyrics creation inspired by the Quran verses, such as: 1) The song title 'Kekuasaan Allah' which is inspired by Surah Al Mulk; 2) 'Saat Lidah Terkunci' which is inspired by Q.S Yasin verse 65; 3) The title of the song 'Jangan Berputus Asa' which is inspired by Q.S Al-Zumar verse 53. 4) The title of the song 'Luka Suci' is inspired by Q.S. At-Taubah verse 51.
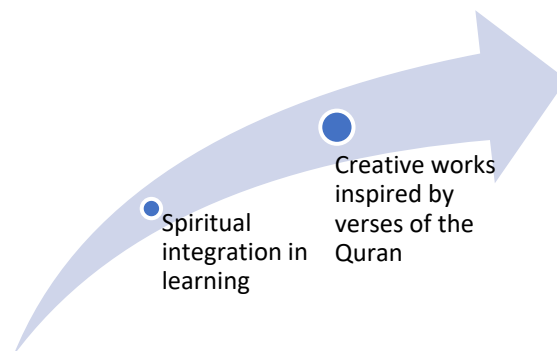

Figure 2: Implementation strategies of prophetic education

DISCUSSION

The Prophetic Education Impact Through the Integration of Islamic Values

Prophetic education is an arts education model based on prophetic values, has the goal which making art not merely an aesthetic expression, but also a means of humanization (humanizing humans), liberation (freeing from injustice), and transcendence (connecting with divine values). Prophetic education as a transformative educational paradigm can be implemented through various strategic approaches in the higher education environment (Sahri et al., 2023).

Referring to Kuntowijoyo's thought, there are three main pillars of prophetism: humanization, liberation, and transcendence. Higher education not only produces academically competent graduates but also ethical, aesthetic, and spiritual ones (Kuntowijoyo, 2007). In its implementation, prophetic education is not merely a theoretical approach but a practical strategy that emphasizes holistic human transformation, encompassing spirituality, ethics, and aesthetics. In the higher education context, prophetic education implementation requires an integrated approach involving a prophetic values-based curriculum, learning methods, the role of lecturers, and the campus ecosystem.

A higher education institution is essentially an institution that plays a role in shaping students' character (Zainal et al., 2024). For example, the University of ISI Surakarta, curriculum on its curriculum, has Islamic Religious Education (PAI), which serves to balance students' religious insight. Religious value is integrated with general knowledge activities and material, ensuring that student remain grounded in religious values throughout their studies (Dempsey et al., 2025).

Based on the research data finding above, prophetic education at ISI Surakarta has implications for students' spiritual and ethical awareness. This spiritual awareness fosters a sense of gratitude for art beauty and a moral responsibility to use one's talents for good. Students view art as a form of contemplation and a way to draw closer to God. Ethical awareness, based on student responses in the data table above, indicates that ethical awareness manifests itself in social and ethical responsibility, and Wayang Kulit performances serve as a medium for conveying prophetic messages. Furthermore, the aesthetic awareness fostered within ISI Surakarta is evident in students' awe of the beauty of God's creation, demonstrating a high sensitivity to beauty, not only in its visual aspect but also in its inner meaning.

Meanwhile, student at the Art and Karakwitan and others studies program at ISI Surakarta, who have received Islamic Religious Education (PAI) material, have diverse perspectives that align with their respective skill developments. The assignments' results and Islamic Religious Education (PAI) learning materials delivery to students have implications for spiritual, and ethical awareness. For example, transcendental awareness allow student to realize that artistic activities are not merely intended to create works without aesthetics, but rather serve as a means of drawing closer to God.

Ethnomusicology students of ISI Surakarta have musical works inspired by Islamic values, among the music in the Quranic Inspirations Song Album: 1) It's Better for Me There, 2) When My Mouth is Locked, 3) Because of Allah I Survive, 4) Don't Give Up, 5) Victory is Sprinkled with Light, 6) Say It's Allah, 7) Love in Silence, 8) Hope and Tragedy, 9) The Power of Allah. The Islamic values integration, inspires student to work as a form of increasing spiritual awareness, ethics, and developing creativity.

The creative process is inspired by religious values, such as musical works inspired by verses in the Quran, one of which is inspired by Q.S. Ash-Shaffat. This spiritual awareness encourages students to create according to its purpose, namely as a medium (hablum minallah). Thus, spiritual integration activities in the creative process produce art installations that combine spiritual and material elements. In line with Imam Al-Ghazali's explanation in his concept of spiritual education, including *al-alb, al-ruh, an-nafs*, and al-'aql. Some of these elements are an individual's indicator of spiritual awareness (Soleha et al., 2024).

Every ones being has good and bad desires, but when directed toward good inspiration, it encourages someone to restrain anger and invite them to good behavior (Rieger et al., 2023). Thus, this is also reflected in student, which is based on their views that consider creating work activity of art as an activity that can increase faith and can communicate moral and spiritual messages to rely on God Almighty in all things (Heaton, 2025). Art creation also prevent student from creating art which detrimental or inspires people to act worse (Mawardi, 1970). Prophetic ethic reflected in student attitude through the creative process is ethical awareness, reflection, and self-confidence to realize their role in having moral and social responsibilities in their environment.

Through a number of student musical works inspired by Quranic verses, they reflect a familiarization process and engagement with religious teaching. This align with

Sayyid Hossein Nasr's view that Islam need to reflect religious value, thus directing artwork to be meaningful or contain moral message and reflect religious values (Rieger et al., 2023). This step is an effort to raise people awareness to rely on religious teaching.

Aesthetic awareness in students' own is also reflected in the artwork result, which contains transcendental aesthetics, producing artwork that can inspire others to do good (Bailey, 1997). The aesthetics in student results work is reflected in the beneficial work values, such as providing peace of mind to its audience. This awareness development encourages student to cultivate aesthetic sensitivity-creating art that contains moral messages and influences the mindset of its audience (Sahri et al., 2023). For example, musical works that touch the recesses of the soul and motivate someone to be kind, architectural works, instrumental melodies, theater, written works, and others have aesthetics and contain prophetic values.

Based on Kuntowijoyo's thought about the prophetic idea, which mentions three points, namely: Humanization, liberation, and transcendence (Tibbi, 1999). Its relevance to higher education as an educational institution is to produce graduates who possess intellectual and emotional intelligence (Sahri et al., 2023), reflected in their character, and who are sensitive to their social environment. In other words, the campus environment plays a significant role in directing the curriculum, learning methods, and academic culture into a forum for strengthening spirituality, ethics, and aesthetics, while simultaneously transforming creating art process into humanization, liberation, and transcendence (Sahri et al., 2023).

Description above is relevant to Yessy's research (Sari et al., 2022) Regarding the implementation prophetic education model in elementary school. Strengthening literacy is one indicator of prophetic character development. Books' availability on the story of the Prophet and his character impacts students' character, including *amanah* (trustworthy), *shiddiq* (honest), *tabligh* (communicative), and *fatanah* (intelligent). In other words, education not only shapes knowledge but also inner awareness that results in beautiful actions, both spiritually and socially (Freire, 1984). In this context, prophetic education can be a new solution to make beauty or esthetics not just for the visual, but a real-life ethic.

Every behavior gives birth to art. Based on Kholid's perspective, prophetic art can help free human from backwardness, whether in faith, knowledge, or other negative human traits (Mawardi, 1970). This spiritual feeling is what drives human to build their culture. Wawan offered a similar idea, stating that religion and the prophetic paradigm have a close structural relationship (Kardiyanto, 2019). Religious values can be a support, especially in the dimension of monotheism, which is elaborated and absorbed as prophetic ethics (Gardet, 1977).

The current globalization era tends to emphasize people to be intellectually intelligent so as not to lose in such fierce competition. At this point, the void of values in the modern era affects human characters who are spiritually dry. Thus, the prophetic art paradigm implemented in education can address concerns about developing humanistic and religious values, fostering spiritual awareness in students, and thus fostering a sense of purpose and self-worth as human beings. Spiritual implications and ethical awareness of

ISI Surakarta students in several study programs that teach Islamic Religious Education (PAI) material are that prophetic education supports self-ethics.

Strategies for Building Students' Spiritual and Ethical Awareness

Several pedagogical strategies are not enough to achieve educational success. It needs to be supported by an academic climate that fosters a spiritual and ethical ethos. This academic climate has to develop and maintain among student, so they understand the purpose and learning direction and artworks (Zhenyu Li, 2025). ISI Surakarta has a social culture with an arts campus identity. This socio-cultural atmosphere supports student creativity development, providing numerous opportunities to explore art, study local tradition, and engage in creative collaboration in art and culture field. In line with this, ISI Surakarta also emphasizes that local culture and artistic values become expressions of religious and cultural wisdom, in order that students are familiar with local cultures. In an effort to maintain cultural identity, ISI Surakarta is committed to making art a solution to various social and humanitarian problems. This aligns with the prophetic education advocated by Kuntowijoyo, namely humanization-liberation-transcendent.

Spiritual and ethical awareness that emerges in students does not emerge autodidactically, but rather through a process or effort supported by educational and learning systems in educational institutions. For example, at the ISI Surakarta College of Islamic Religious Education (PAI) material. Lecturers' roles as educators contribute to guiding students to become individuals with spiritual and ethical awareness. These two elements are important pillars in shaping human character and personality. Relevant religious values in artistic activities are an appropriate effort to produce humanists who are humanistic, creative, and devout (Rieger et al., 2023).

One way to strengthen students' spiritual and ethical awareness is through: *First*, prophetic values integration in Islamic Religious Education teaching within the context of the arts is directed to align with the artistic context and align with the campus's goal of fostering identity, thus linking teaching to religious values. Islamic Religious Education (PAI) material is then linked to the artistic context through a dialogic and contextual pedagogical approach, ensuring that Learning Outcomes (CP) are achieved and that prophetic values are internalized in students' academic and creative processes. This integration is essentially an interdisciplinary process unique to ISI Surakarta, while adhering to the campus's efforts to produce artists with character and meaningful works.

Second, integrating spirituality into learning, such as reflecting religious values in art and artistic activities. The Karawitan department's Tembang Karawitan performance includes an artistic activity featuring the macapat mijil song. This macapat song lyric, contain prophetic values that foster spiritual awareness, ethics, and linguistic aesthetics. *Third*, through training or creative assignments, such as song creation for students in the Ethnomusicology, Dance, Karawitan Arts, and other study programs, inspired by verses of the Quran. One of the student works, a musical entitled "Kekuasaan Allah," is inspired by Surah Al-Mulk. This work reflects the process results of guiding, teaching, and directing students to express moral messages through the beauty of music.

According to several students at ISI Surakarta, spiritual values integration into learning can support increased spiritual and ethical insight. Islamic Religious Education (PAI) learning with prophetic education supports students in becoming more sensitive or developing a sense of awareness of life's phenomena and ethical and moral aspects (Nurhayati et al., 2025). Through works of art, we indirectly add reflection (spiritual dimension). Artworks that are relevant to spiritual values answer the view of 'L'art pour l'art' (art for art's sake). Although the main principle of the philosophy of 'L'art pour l'art' is that art can stand alone without being bound by moral, social, and practical functions. Sayyid Hossein Nasr's view states that Islamic art needs to reflect religious values (Arifin et al., 2022). The goal is to raise human awareness. For Nasr, art is not enough if it is understood as a representation of the physical form of the world but rather a deep interpretation of cosmic reality based on the values of the Quran.

Several strategies based on the explanation above, referring to Kardiyanto's view, state that art form can convey moral, spiritual, ethical, and aesthetic messages, as well as increase individual social awareness (Kardiyanto, 2019). Artworks serve as a communication meaning which is expressing a message and encouraging positive change. The prophetic aspect of art, based on Kuntowijoyo's view, serves as a struggle tool and liberation to raise collective social awareness and political realities (Kuntowijoyo, 2008).

In implementing prophetic education based on research result, learning methods are a crucial part. In this case, the lecturer employs a variety of methods, including presentation, heuristic, lecture, and discussion. These varied method application is intended to promote active learning, avoid boredom, and optimize learning. These methods support building students' spiritual, ethical and aesthetic awareness as evidenced by the students' responses in Table 1. Where the findings show a variety of student responses, spiritual awareness is seen from their perception that art is a medium to get closer to God; and ethical awareness is seen from students' empathy and character. In implementation prophetic education strategies, namely: Spiritual integration in learning, and creative works inspired by verses of the Quran.

Art development in this digital era demands that people be more creative and adaptive to new things. Directing students to create and providing them with opportunities to exist in digital media is an effort and realization of education (Sabri et al., 2025). Some other student works, such as a music video on YouTube entitled 'Manusia Bankrupt' inspired by Q.S. Al Asr and At-Takatsur. The results of such artworks are what Seyyid Hossein Nasr means by a form of development of Islamic art that contains prophetic values.

The implications of implementing this prophetic education strategy impact students' insight and personality (Bailey, 1997). Artworks are aimed at enhancing religious insight or spirituality. Artworks become a manifestation of cultural preaching media, conveying moral messages containing prophetic values. This step is a form of building one's social and religious awareness. Thus, education not only shapes creative artists, but prophetic artists—who work based on faith, ethics, and humanitarian responsibility.

CONCLUSION

The prophetic education implemented at ISI Surakarta through the integration of Islamic values increases students' spiritual and ethical awareness. They recognize that art is a medium for drawing closer to God (Allah). Art must be created with good values, meaning it must not only be visually beautiful but also have a meaningful side. Thestudents artworks in the Ethnomusicology Department reflect works inspired by the Quran and Islamic law. The prophetic values implemented at ISI Surakarta refer to several strategies. The application of varied methods (lectures, discussions, questions and answers, etc.) supports more interactive learning so that the prophetic message is conveyed to students.

This research has limitations, including constraints such as the variety of student creative activities or relevant program activities. This requires further study in the future. Future research is recommended to expand study scope, including aspects of prophetic arts education at other arts universities, or at primary and secondary educational institutions. A mixed-method approach could be used to achieve more varied results. An evaluation of the impact on student skill development in the final semester is crucial to determine whether Islamic education based on prophetic arts effectively supports students' careers.

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