



## The Implementation of Prophetic Education in Shaping Students' Islamic Character: A Phenomenological Study at MAS Plus Al-Ulum

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### Abstract

Prophetic education plays a strategic role in shaping students' Islamic character by instilling noble values inspired by Prophet Muhammad (peace be upon him) and addressing contemporary moral challenges. This study analyzes the implementation and outcomes of prophetic education at MAS Plus Al-Ulum Medan using a qualitative descriptive approach with a phenomenological perspective. Data were collected through interviews, observations, and document analysis, involving the Head of the Madrasa, the Vice Head for Student Affairs, and the Akidah Akhlak teacher. Findings reveal three key pillars: (1) Transcendence, through Qur'anic memorization, congregational prayers, and religious activities to develop religiosity; (2) Humanization, via mau'izhah hasanah (good advice) and uswatun hasanah (exemplary conduct) to instill moral values; and (3) Liberation, teaching discipline and responsibility through sanctions like Qur'anic memorization and maintaining cleanliness. Prophetic education significantly supports Islamic character development and offers insights for holistic Islamic education models.

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## INTRODUCTION

Education in Indonesia continues to encounter significant challenges, particularly in curriculum development, educational management, and stakeholder involvement (Haningsih & Rahayu, 2014). Despite ongoing reforms, Indonesian human resources (HR) remain below the expected educational standards. The national education system predominantly emphasizes cognitive development,

aiming to produce individuals who are knowledgeable, skilled, and agile while upholding individuality and integrity (Zubaedi, 2013). However, insufficient attention to affective and psychomotor dimensions has contributed to an identity crisis and the erosion of fundamental societal values, including honesty, politeness, kindness, respect for others, and religiosity (Ningsih, et al, 2023; Ratnasary & Purwowododo, 2024). This

issue has raised concerns among educators, policymakers, and society at large.

Education should not solely focus on knowledge acquisition but must also cultivate strong character (Haningsih & Rahayu, 2014). Character development is particularly crucial in Islamic education, where students and graduates are expected to contribute to national development while adhering to Islamic teachings, striving to become *insan kamil* (a complete human being). Historically, Islamic character education has emerged as a response to moral and ethical decline in society. The rise of Islam in Mecca, its expansion in Medina, and its global influence exemplify the transformative role of religion in shaping societal ethics. Prophet Muhammad (SAW) played a pivotal role in this transformation through his exemplary moral leadership, serving as the ultimate model of noble character (Roqib, 2013). His thoughts, actions, and words continue to serve as fundamental principles for character education, giving rise to the concept of prophetic education.

Prophetic education is derived from the teachings and practices of Prophet Muhammad (SAW), encompassing a holistic approach that integrates spiritual, intellectual, and moral dimensions (Roqib, 2013; Ratnasary & Purwowidodo, 2024). According to Kuntowijoyo (2004), this educational model is based on three core pillars: transcendence (faith and spirituality), humanization (compassion and moral values), and liberation (freedom from ignorance and oppression) (Ningsih, et al., 2024). Prophet Muhammad (SAW) established the *sunnah madaniyyah*

(Medinan tradition), which laid the foundation for a progressive and ethically guided society. This tradition underscores the need for an education system that fosters faith, upholds human values, and liberates individuals from moral and intellectual constraints. The Qur'an itself affirms the importance of noble character in Surah Al-Qalam (68:4):

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

*"And indeed, you (O Muhammad) are of a great moral character." (Q.S. Al-Qalam: 4) (Kemenag, 2019).*

Ibn Katsir (1998) interprets this verse as Allah SWT's praise for Prophet Muhammad's (SAW) exceptional character, encompassing all commendable traits in his relationship with God and humanity. Additionally, a hadith narrated by Al-Baihaqi reinforces the significance of character formation in Islam:

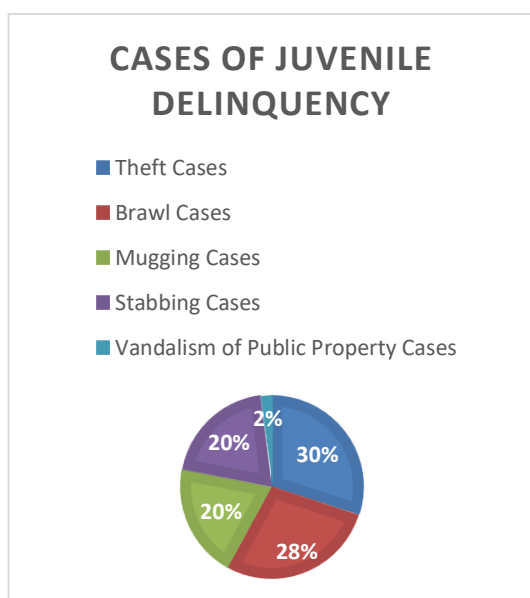
إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

*"I was sent to perfect noble character." (HR. Al-Baihaqi, 18284) (Imam Al-Baihaqi, 1070 M).*

This hadith highlights that strong character is a reflection of strong faith and serves as a core component of Islamic education (An-Nawawi, 2016). Therefore, an educational system rooted in prophetic values is expected to nurture individuals with moral integrity, discipline, and social responsibility (Ningsih, et al, 2023).

Despite the emphasis on character education, contemporary realities present a concerning picture. Reports from various media sources indicate a rise in juvenile delinquency, highlighting the moral challenges faced by today's youth. According to KompasData (2022),

juvenile crimes in Indonesia include theft (30%), brawls and fights (28%), robbery and pickpocketing (20%), assault (20%), and vandalism (2%). These statistics, derived from a survey of 512 respondents across 34 provinces (2022–2023), suggest that moral and ethical awareness among young people remains inadequate. This trend raises urgent questions about the effectiveness of existing educational approaches in character formation (Haningsih & Rahayu, 2014).



While previous studies have explored prophetic education in general, a significant research gap remains regarding its practical implementation at the Madrasah Aliyah level, particularly in urban areas such as Medan. Most prior research has focused on its application in elementary and secondary schools (Pratiwi & Usriyah, 2020; Subardi, 2022; Ratnasary & Purwowidodo, 2024), leaving its impact on high school-aged students largely unexamined. Additionally, while existing literature discusses the three core

pillars of prophetic education (Robani, 2018), limited research explores their real-world application in addressing the complexities of modern youth development. Given these gaps, a deeper investigation into how prophetic education is implemented in shaping Islamic character at Madrasah Aliyah—particularly in tackling contemporary moral and social challenges—is necessary.

One institution that prioritizes character education is Madrasah Aliyah Swasta (MAS) Plus Al-Ulum Medan. This institution integrates general and religious education, emphasizing character development alongside cognitive learning. MAS Plus Al-Ulum Medan strives to balance the cognitive, emotional, and psychomotor aspects of education through structured programs that instill noble character. Therefore, this study aims to examine the implementation of prophetic education in shaping students' Islamic character at MAS Plus Al-Ulum Medan. By analyzing the integration of the three pillars—transcendence, humanization, and liberation—this study seeks to provide insights into how Islamic education can nurture individuals who are not only academically competent but also morally resilient.

The findings of this study are expected to contribute to a deeper understanding of the significance of prophetic education in character formation. Furthermore, they serve as a valuable reference for other educational institutions seeking to implement similar programs. By incorporating Islamic values into education holistically, particularly through prophetic ethics, this research

highlights the potential of Islamic character education in preparing a generation that is ethically grounded and capable of addressing contemporary social and moral challenges.

## **METHOD**

The research method used is descriptive qualitative, employing field research from a phenomenological perspective. This study utilizes phenomenology to gain a comprehensive understanding of the experiences, values, and the process of prophetic education implemented at MAS Plus Al-Ulum Medan in its real-life context. By using a phenomenological approach, the researcher aims to understand how informants, including the Head of Madrasah, the Vice Head of Student Affairs, and the Aqeedah Akhlaq teacher, experience and interpret the role of prophetic education in their daily lives (Cresswell, 2007). This method allows the researcher to explore the impressions, opinions, and thoughts of the informants regarding the teaching of Islamic ethics based on the ideal example set by Prophet Muhammad (PBUH).

This research is conducted at MAS Plus Al-Ulum, located at Jalan Puri Nomor 154, Kotamatsum III, Medan Area Subdistrict, Medan City, North Sumatra. Data collection is carried out using observation to gather deeper insights and valid physical evidence aligned with field conditions, interviews to extract more in-depth information related to the study, and document analysis to analyze records as evidence that the research was conducted at the Madrasah.

The participants in this study include the Head of Madrasah (who is knowledgeable about the institution's goals, vision, and mission), the Vice Head of Madrasah for Student Affairs (who is familiar with student activities), and one Aqeedah Akhlaq teacher (who implements prophetic education to cultivate Islamic character in students). The researcher does not involve students as primary respondents, even though they are the main subjects receiving prophetic education. This is because the focus of the research is to explore the understanding, implementation, and impact of prophetic education from the perspectives of those with authority in designing and implementing educational policies and guiding students in the process of building Islamic character.

The data analysis procedure follows the model of Miles and Huberman (1994), which involves data collection, followed by the reduction of the gathered data to identify the most relevant information aligned with the research objectives. This culminates in the methodical presentation of the analyzed data in a narrative form. Finally, the researcher draws conclusions based on the data analysis performed.

## **RESULT AND DISCUSSION**

### **The Implementation of Prophetic Education**

Based on the observations and interviews with the Head of the Madrasah, the Deputy Head of Student Affairs, and the Teacher of Aqeedah and Morality, it is evident that prophetic education plays a significant role in shaping the Islamic character of students at MAS Plus Al-Ulum Medan. This is reflected in various

aspects of the Madrasah's educational system, including its vision, mission, objectives, teaching methods, curriculum, evaluation systems, and the role of teachers as exemplars in daily interactions.

The vision of MAS Plus Al-Ulum Medan is to "produce a quality Muslim generation, with noble character, intelligence, creativity, and who are beneficial to religion, nation, and state." To achieve this vision, the Madrasah integrates prophetic education into students' habituation activities, aiming to develop noble character.

As the Head of Madrasah, Mrs. Nurlida Sari, stated:

*"Our Madrasah vision is to create a quality Muslim generation, possessing character and noble morals as exemplified by Prophet Muhammad SAW, through prophetic education. The aim of this prophetic education is to instill moral values in students, so they develop good character" (May 13, 2024).*

This statement highlights that MAS Plus Al-Ulum Medan emphasizes not only academic excellence but also the formation of character through prophetic education. According to Kuntowijoyo (2004), prophetic education emphasizes the internalization of ethical and spiritual ideals, which goes beyond intellectual development to foster socially responsible individuals committed to virtuous principles.

The Madrasah's approach to character development is rooted in a series of habituation programs, such as tahfidz, congregational prayers, Kultum (Islamic speech), and women's fiqh studies. These programs aim to instill Islamic values in a

sustainable manner, making them an integral part of students' daily lives.

As the Deputy Head of Student Affairs, Mrs. Putria Mawaddah, emphasized:

*"Through various habituation activities such as congregational prayers, Kultum, and women's programs, the Madrasah strives to instill Islamic values sustainably. The goal is for good deeds and morals not to just be formal duties but also part of students' habits and identities in their daily lives" (May 14, 2024).*

This process of habituation is crucial for character formation, as it allows moral values to become ingrained in students' behaviors over time. Mansyur (2013) suggests that character formation requires repetition and structured experiences, which aligns with the concept of tarbiyah—a method in Islamic education where moral development is shaped through direct practice and real-world application.

Discipline also plays a significant role in the formation of character at MAS Plus Al-Ulum Medan. The school implements a sanctions mechanism not merely as a form of punishment but as an educational tool aimed at fostering responsibility and adherence to rules.

As Mrs. Putria Mawaddah explained:

*"We provide educational sanctions for students who break the rules, such as memorizing the Quran for those who skip Friday prayers and cleaning the Madrasah environment for those who are often late. This is done to help them understand the importance of discipline*

*and not repeat the same mistakes” (May 14, 2024).*

This approach aligns with Roqib’s (2013) view that punishment in education can serve as a character-building tool, teaching students the value of discipline and personal responsibility. Rather than merely enforcing punishment, the Madrasah uses sanctions as a means to help students understand the consequences of their actions and improve their behavior.

Furthermore, the implementation of prophetic education extends beyond extracurricular activities and is integrated into the classroom environment. According to Mr. Rahmad Nasrun, the Teacher of Aqeedah and Morality:

*“In class, we always arrive on time, greet students with salam, and pray before starting the lesson. Students are also invited to read the Quran in turns. We prioritize good character and include advice or mau’izhah hasanah in every lesson to help students apply it in their lives” (May 15, 2024).*

This statement underscores the importance of integrating moral education into everyday classroom practices. By embodying the values of prophetic education, teachers set an example for students, demonstrating how character development can be incorporated into daily academic routines. As Haris and Fakhruddin (2022) assert, the success of Islamic education heavily depends on the quality of educators, who are not only tasked with imparting knowledge but also with guiding students to embody Islamic principles in their lives.

The curriculum at MAS Plus Al-Ulum Medan also plays a critical role in

the realization of prophetic education. The subjects offered, such as Quranic studies, Hadith, Aqeedah, Fiqh, Usul Fiqh, and Islamic Cultural History, are designed not only to enhance students' academic understanding but also to instill Islamic values that they can apply in their daily lives. As Mrs. Putria Mawaddah explained:

*“These subjects contain important Islamic values, so that students not only understand the material but also apply religious teachings in their daily lives” (May 14, 2024).*

This approach is in line with Roqib’s (2013) perspective on prophetic education, which advocates for the integration of religious values across all disciplines. Additionally, Umar (2022) supports this approach, emphasizing that knowledge should ultimately lead to a deeper reflection on the greatness of God and the implementation of religious principles.

Evaluation at MAS Plus Al-Ulum Medan is not solely focused on cognitive abilities but also encompasses the emotional and psychomotor dimensions, emphasizing students' character development. Mr. Rahmad Nasrun further explained:

*“Assessment at the Madrasah includes three dimensions: cognitive, attitude, and skills. In addition to assessing academic abilities, the evaluation also focuses on students’ character, such as their relationship with Allah, parents, teachers, and peers. At the Madrasah, students are not only expected to be intelligent but also to have good morals” (May 15, 2024).*

This comprehensive evaluation system reflects the core principles of prophetic education, which aims to cultivate well-rounded individuals whose character is as important as their intellectual abilities. As Roqib (2013) states, prophetic education emphasizes the moral development of students, encompassing their relationships with Allah, fellow human beings, and the natural world.

Finally, the teachers at MAS Plus Al-Ulum Medan serve as role models, demonstrating exemplary behavior in their daily interactions with students. As Mr. Rahmad Nasrun stated:

*"Teachers must be exemplary and set an example for students. For instance, we teachers always perform Duha and Zuhr prayers, greet with salam while shaking hands, and dress according to Islamic etiquette. Morality such as honesty, trustworthiness, and delivering messages must be visible in our personalities as Muslims. I set this example so that students can imitate it"* (May 15, 2024).

This emphasis on *uswatun hasanah*—the concept of teachers as role models—reinforces the importance of educators embodying the values they teach. According to Lutfi (2017), prophetic educators must be paragons of virtue, influencing students not only through their words but also through their actions. By living according to Islamic principles, teachers provide students with tangible examples to follow, helping them internalize moral and spiritual values.

### **The Results of Prophetic Education in the shaping of Islamic Character**

The results of prophetic education in shaping the Islamic character of students at MAS Plus Al-Ulum Medan, based on field data, indicate that the habituation activities rooted in prophetic education play a significant role in the formation of students' religious character. According to Mrs. Putria Mawaddah, the Deputy Head of Student Affairs:

*"Certainly, with the activities in the Madrasah that I mentioned earlier, it will gradually nurture a religious character in the students. For example, they become accustomed to regularly praying in the mosque, and by listening to lectures, their knowledge of their religion increases. This will ultimately strengthen their faith in Allah."* (May 14, 2024).

This statement illustrates that through programs like congregational prayers, Kultum, and women's activities, students are habituated to perform worship consistently and deepen their understanding of Islamic teachings. These practices not only contribute to the development of discipline but also serve to enhance students' faith and integrate religious ideals into their daily lives. The process of habituation in Islamic education is crucial for character formation. Muhaimin (2011) emphasizes that Islamic education is intended to internalize religious values through consistent practice and example, ensuring students can apply these teachings in their daily lives. Activities such as congregational prayers, Kultum, and women's programs help instill discipline, responsibility, and strengthen students' spiritual connection with Allah SWT, which are essential in developing a strong Islamic character.

Additionally, Mrs. Putria Mawaddah highlighted the role of sanctions in fostering character development among students at MAS Plus Al-Ulum Medan. She noted:

*"Some students who initially had a low level of discipline have slowly improved. For instance, students who initially were late are now more disciplined, and some even volunteer to clean the Madrasah environment. The application of sanctions makes them reflect on their actions, which is the purpose of the Madrasah's educational strategy." (May 14, 2024).*

This reflection points to the strategic integration of Islamic character education within the discipline system at the Madrasah. The sanctions imposed are not merely punitive but serve as a tool for educational transformation, fostering values such as responsibility, respect, and environmental awareness. This approach aligns with Roqib's (2013) concept of prophetic education, which asserts that educational freedom should be grounded in humanization and transcendence. Sanctions, therefore, should not merely suppress behavior but should be implemented in an educational context that reflects Islamic principles. In this manner, education at MAS Plus Al-Ulum Medan not only shapes disciplined individuals but also nurtures responsible individuals with noble character and high moral awareness.

Furthermore, the implementation of prophetic education at MAS Plus Al-Ulum Medan is further manifested through the integration of religious knowledge into the curriculum, the modeling of good conduct

by teachers (uswatun hasanah), and the delivery of moral guidance (mau'izhah hasanah). According to Mr. Rahmad Nasrun, the Teacher of Aqeedah and Morality:

*"This approach shapes students to become true Muslims, with character modeled after the Prophet Muhammad SAW. When they understand the values of right and wrong, they are encouraged to practice amar ma'ruf nahi munkar. For example, OSIM once initiated the 'Polite Speech, Beautiful Character' program to teach the importance of speaking kindly." (May 15, 2024).*

This highlights the significant role that teachers play in instilling Islamic character. By modeling good conduct and teaching moral values, educators provide practical examples of how students can embody the principles of prophetic education in their own lives. This approach aligns with the principles of prophetic education, which emphasizes that educators should reflect the qualities of the Prophet SAW, including honesty, justice, patience, and compassion (Hanim et al., 2022). By embodying these values, teachers inspire students to practice and spread virtues, benefiting their families, peers, and society at large.

The delivery of knowledge and moral values is an ongoing educational process that includes both spiritual and physical training. This process ensures the internalization of prophetic ideals, which become a permanent part of the students' character once assimilated. As Roqib (2013) argues, once internalized, these ideals form the foundation of students' moral and spiritual development, shaping



them into individuals with noble values, much like those exemplified by Prophet Muhammad SAW.

## CONCLUSION

The implementation of prophetic education and its results in shaping Islamic character in students at MAS Plus Al-Ulum Medan are reflected in the following aspects: The transcendence pillar plays a vital role in shaping the Islamic character of students by instilling spiritual values and piety. Through Madrasah regulations, such as the tahfidz program, Duha prayer, Zuhur prayer, congregational Friday prayers, as well as activities like kultum and women's programs, students are trained to be disciplined in worship and to gain a deeper understanding of Islamic teachings. This practice facilitates the internalization of religious ideals, including discipline, honesty, and accountability. In the long term, this pillar shapes individuals with noble character, integrity, and readiness to face life's challenges with Islamic values as their guide.

The humanization pillar contributes to shaping the Islamic character of students by instilling human values through *mau'izhah hasanah* (good advice) and *uswatun hasanah* (teacher exemplarity). By observing the behavior of teachers directly, students are encouraged to imitate and apply the values of goodness in their daily lives. The application of this pillar helps students become caring individuals, respectful of others, and active in promoting good (*amr ma'ruf*). In the long term, the Islamic character that is formed makes them individuals of noble character,

responsible, and ready to make positive contributions to society.

The liberation pillar plays a role in shaping the Islamic character of students by instilling discipline, responsibility, and moral awareness. The imposition of punishment, such as memorizing the Quran, cleaning the environment, and the application of Warning Letters (SP), aims to provide an educational effect. Through this, students learn to understand the consequences of their actions and are motivated to improve themselves. The application of this pillar not only instills obedience to the Madrasah rules but also builds positive habits, such as respecting cleanliness, orderliness, and having a sense of social responsibility. In the long term, the Islamic character formed makes students disciplined, independent, and able to control themselves well, thereby enabling them to face life's challenges with strong principles in accordance with Islamic values.

Based on the research results, several recommendations can be made. First, strengthen and expand programs that instill religious values, such as tahfidz, congregational prayers, and other religious activities, to enhance students' discipline and understanding of Islamic teachings. Second, increase the role of teachers in exemplarity by providing more intensive training in demonstrating behaviors in line with Islamic teachings. Third, develop a more educational and character-building system for providing punishment, and involve parents in supporting the process of shaping students' Islamic character education. Lastly, it is important to conduct regular evaluations of the

prophetic education program to ensure it remains relevant to current developments and challenges, ensuring that students' Islamic character continues to be optimally formed.

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