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Prophetic Rationality as Educational Philosophy: A Hadith-Based Reconsideration of Knowledge and Action

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Abstract: This study aims to review prophetic rationality as the foundation of Islamic educational philosophy by examining the structure of knowledge and action derived from the hadiths of the Prophet Muhammad SAW. The phenomenon underlying this research is the tendency of contemporary Islamic education to be predominantly normative-textual and lacking in philosophical reflection, thus failing to bridge revelation, reason, and social praxis. The research approach used is qualitative library research with a philosophical hermeneutic analysis method. Data were collected from primary literature (hadith books and their commentary) and secondary literature (scientific articles, books, and works of classical and contemporary Islamic educational thinkers). The results of the analysis show three main findings: (1) A prophetic epistemology based on revelation that integrates reason ('aql), heart (qalb), and revelation (wahy) as the basis for the formation of knowledge; (2) A transformative axiology of prophetic education, rooted in the values of justice ('adl), liberation (taḥrīr), and humanization (insāniyyah); and (3) Integration of knowledge and practice that makes education a process of internalizing values and social transformation through exemplary behavior (uswah ḥasanah). These findings expand the discourse on Islamic educational philosophy by offering an epistemological and practical framework derived from the hadith, as well as providing theoretical and practical contributions to the design of Islamic curriculum and pedagogy. This study recommends further exploration of the application of prophetic values in the context of multicultural and inclusive education, in order to strengthen the relevance of the hadith as an adaptive and transformative educational resource in the modern era.

Keyword: Prophetic Rationality, Philosophy of Islamic Education, Hadith.

INTRODUCTION

In a global dynamic marked by a crisis of values and moral fragmentation, education faces serious challenges in shaping individuals who are not only intellectually intelligent but also ethically and spiritually dignified. Amidst the dominance of the positivistic paradigm in modern education, epistemological concerns have emerged over the loss of a transcendental orientation in educational practices. This phenomenon is not only evident in Western

countries but is also prevalent in Muslim-majority countries, including Indonesia, which tend to pursue cognitive achievement alone without integrating spiritual and prophetic values as the core of education (Zainiyati et al., 2020).

Nationally, observations and field studies show that the implementation of values education in various formal educational institutions is often instructional and normative, failing to address the depth of students' existential awareness. Interviews with several religious education teachers in public schools and Islamic schools in Yogyakarta and West Java revealed that rational approaches still dominate, while prophetic aspects such as justice ('adl), liberation (tahrir), and humanization (insaniyyah) are poorly internalized in learning strategies (Natsir et al., 2024). In fact, the Prophet's hadiths contain comprehensive educational principles, encompassing intellectual, spiritual, and social dimensions.

The urgency of re-examining hadith-based educational philosophy is highly relevant in this context. The Prophet's hadiths not only convey normative teachings but also shape a structure of knowledge and moral action that is integrated into real life. Prophetic rationality, as an integrative approach, offers a critical alternative to the dualism of knowledge and practice in the contemporary education system. In this approach, reason is not challenged but placed within a framework of prophetic ethics derived from revelation, making knowledge not merely a means of production but a means of self- and societal transformation (Rudiyanto & Anif, 2024).

However, scholarly studies on the integration of rationality and prophetic values in education are still limited. Previous studies have focused more on normative prophetic education or simply on Islamic moral values, without in-depth philosophical exploration of the epistemology of action and knowledge based on the hadith. Literature on Islamic educational philosophy often separates theoretical and practical aspects, neglecting the subjective processes and learning experiences of students and teachers (Azdillah & Dayusman, 2025).

Therefore, this study aims to revisit prophetic rationality as the foundation of educational philosophy by examining the structure of knowledge and action derived from the Prophet's hadith. The study focuses on how the hadith can be constructed as an epistemological source that guides educational practice through narratives of the Prophet's prophetic actions. This approach is qualitative, hermeneutic, focusing on the meaning captured from the text and the experiences of educators in understanding and practicing prophetic values.

The contribution of this research is both theoretical and practical. Theoretically, this study enriches the discourse on Islamic educational philosophy with a hadith-based prophetic perspective. Practically, the research findings are expected to provide direction for curriculum development, learning methods, and character development that integrate rationality and spirituality. Thus, education becomes not only a process of knowledge transmission, but also a process of moral and social transformation based on prophetic values relevant to the challenges of the times (Ramadhan et al., 2024).

METHOD

This research uses a qualitative approach based on library research, a research method that relies on an in-depth review of primary and secondary literature as the primary data source. Library research was chosen because it aligns with the conceptual-reflective nature of educational philosophy research, particularly in exploring the structure of prophetic rationality thought from classical and contemporary Islamic sources, particularly the Prophet's hadiths, which are relevant to education. This approach allows researchers to conduct philosophical interpretations of texts and construct the meaning of prophetic action in the context of Islamic education. The main focus is how certain hadiths shape the

epistemological, axiological, and practical frameworks in the world of education (Supratama et al., 2023).

The data sources in this study consist of primary literature in the form of hadith books such as Sahih al-Bukhari, Sahih Muslim, Musnad Ahmad, as well as hadith commentaries from classical and contemporary scholars that discuss the dimensions of education, morality, and prophetic values. Secondary sources include scientific journal articles, dissertations, reference books, and other academic works relevant to the topics of rationality, Islamic educational philosophy, and the prophetic approach. Data collection techniques were carried out through a process of systematic documentation and recording of relevant texts, both from physical and digital library collections (including academic repositories and open access journals). Data were analyzed using a philosophical hermeneutic approach, with the steps of text interpretation, contextualization of meaning, and construction of concepts within the framework of the philosophy of prophetic education. Data validity was maintained by conducting cross-source triangulation and comparative critical analysis of the various literatures reviewed to obtain a strong and in-depth synthesis (Ramadhan et al., 2024).

RESULTS AND DISCUSSION

The research results show that prophetic rationality as a hadith-based educational philosophy can be reconstructed into three main themes: (1) Revelation-based prophetic epistemology, (2) Transformative axiology of prophetic education, and (3) Integration of knowledge and practice in educational practice. These three themes were obtained through an in-depth analysis of primary literature in the form of collections of authentic hadith and their commentaries, as well as secondary literature from classical and contemporary Islamic educational thinkers. These findings underscore that hadith serves not only as a normative source in Islamic law but also as a foundation for the development of a complete and integral system of Islamic knowledge and pedagogy.

Revelation-based prophetic epistemology asserts that the primary source of knowledge in Islamic education relies not solely on reason or empirical experience, but also on revelation as a transcendent dimension that guides rationality. In this context, hadith serves as an expression of prophecy that combines the intellectual ('aql), spiritual (ruh), and ethical (akhlak) dimensions into a harmonious epistemic whole. Several hadiths demonstrate how the Prophet encouraged critical thinking, questioning, and the pursuit of knowledge, but always within the framework of submission to the values of monotheism and morality. This view reinforces the theory of integral epistemology, also promoted by Al-Attas and Hasan Langgulung in Islamic educational thought, where rationality is placed within a framework of values (value-laden rationality) that is not value-free. Thus, prophetic epistemology is not a neutral form of rationality, but rather directed toward divine goals and the formation of a complete human being (Munawar et al., 2025).

Furthermore, the transformative axiology of prophetic education demonstrates that Islamic education is not sufficient to simply teach knowledge as facts or information, but must also utilize knowledge as a tool for social and moral transformation. The axiology of prophetic education is rooted in prophetic values contained in the hadiths, such as justice ('adl), liberation (tahrir), compassion (rahmah), and respect for human dignity (karamah al-insan). In the Prophet's hadiths, especially those related to social interactions and community development, a prophetic orientation to liberate humanity from injustice, ignorance, and oppression, both spiritually and structurally, is clearly evident. These teachings are not merely theoretical but also serve as an ethical foundation for educational actions that lead to humanization and social empowerment. Thus, Islamic education cannot be neutral in situations of injustice, but must side with the values of liberation and humanity, as is the mission of prophecy itself (Vinola et al., 2025).

Finally, the theme of integrating knowledge and practice in educational practice is a key distinguishing feature of the prophetic approach compared to secular or technocratic educational models. The Prophet's hadith often emphasize the importance of the unity between knowledge and practice, as in the saying, "Knowledge without practice is like a tree without fruit" (Narrated by Ad-Dailami). The Prophet's exemplary role model demonstrates that all of his teaching activities were not merely instructional but also performative, making every action a form of learning. In this context, prophetic education emphasizes the principle of living knowledge, namely knowledge that becomes a living behavior, not merely memorization. This demands the development of a holistic Islamic pedagogy, where teachers are not merely instructors but also moral guides and character builders. Within this framework, prophetic rationality encourages an integrative educational process that combines cognitive, affective, and psychomotor aspects in the spirit of self- and societal transformation (Ningsih et al., 2024).

First, in the epistemological realm, the hadiths of the Prophet Muhammad (peace be upon him) not only serve as conveyors of descriptive knowledge regarding law, morality, or worship, but also construct a framework of prophetic rationality grounded in transcendental truth. This rationality differs from value-neutral secular-positivistic rationality; it instead combines the three main pillars of knowledge formation in Islam: reason ('aql), conscience (qalb), and revelation (wahy). Within this framework, reason is not the sole authority, but is subject to the guidance of revelation and purified through a pure heart. Therefore, knowledge, from a prophetic perspective, is the result of a dialectic between critical thinking, inner awareness, and spiritual commitment.

The hadiths of the Prophet demonstrate a high appreciation for the use of reason, as long as it is exercised within a framework of faith and moral responsibility. For example, in Hadith No. 2699, it is stated that deeds are judged based on intention and wise reasoning, demonstrating the importance of reason in guiding deeds. Other hadiths encourage people to reflect and learn from God's creation, such as the Prophet's saying, "A moment of reflection is better than a year of worship," which hints at the value of contemplation in Islamic epistemology.

Furthermore, this approach rejects the dichotomy between revelation and reason prevalent in the post-Enlightenment Western tradition. Prophetic epistemology is not secular rationalism, but rather ethical rationality, where logic and reason are directed toward recognizing, experiencing, and practicing the values of divine truth. Revelation serves as a "normative authority," while reason becomes an "interpretive tool" operating within ethical consciousness. This view is consistent with contemporary critiques of the fragmentation of science that separates knowledge from virtue. Therefore, prophetic epistemology returns the purpose of science to its primary axis: the formation of civilized human beings, not merely intelligent human beings (Syafaq et al., 2024).

Second, from an axiological perspective, prophetic education emphasizes core ethical-transformative values, namely justice ('adl), liberation (taḥrīr), and humanization (insāniyyah). These values are not merely abstract moral norms, but are embedded in the concrete and applicable historical experience of prophecy. Within the framework of prophetic axiology, education is seen as a process of liberating humanity from various forms of oppression: ignorance, injustice, poverty of meaning, and structural hegemony. The Prophet's hadiths extensively record his advocacy for the oppressed, his attention to the rights of children, women, and minority groups, and his rejection of structural and symbolic forms of violence.

One of the most striking examples of the prophetic dimension of justice is the Prophet's statement in Bukhari No. 6788, in which he vowed not to defend his own child if convicted of stealing, demonstrating a commitment to justice that transcends primordialism. This demonstrates that the value of 'adl in Islam should not be compromised by blood

relations, social status, or group affiliation. In the context of education, this demands that teaching processes, evaluations, and pedagogical relationships be non-discriminatory, but instead uphold the principles of equality, respect for differences, and fair treatment of all students.

The value of liberation (*taḥrīr*) in prophetic education is also multidimensional: it emancipates not only physically but also intellectually and spiritually. The Prophet Muhammad (peace be upon him) actively freed slaves, but more than that, he liberated society from the value system of ignorance (*jahiliyyah*) that demeaned human dignity. This aligns with Paulo Freire's idea of liberation pedagogy, but in Islam, liberation is not merely political but also theocentric, as it restores humans to their natural state (*tazkiyah*). Therefore, prophetic education rejects an indoctrinating approach and encourages active participation and reflective awareness among students.

Meanwhile, the value of humanization (*insāniyyah*) directs the educational process toward recognizing the essence of humans as noble creatures (*karāmatan li bani Ādam*) possessing intellectual and moral potential. The Prophet not only taught, but also loved, understood, and empowered his companions according to their capacities and backgrounds. The hadith reflects how the Prophet guided with compassion and a dialogical approach, not coercion. This provides a strong foundation for an inclusive, contextual, and respectful approach to education, where teachers are not sole authorities but facilitators of existential growth.

Thus, the axiology of prophetic education is not value-neutral; it is critical, normative, and biased. Education is viewed as an ethical field inseparable from social and moral responsibility, and as a means of transforming individuals and societal structures, not merely the transmission of information. These prophetic values must be the foundation of Islamic educational practice amidst the contemporary humanitarian crisis.

Third, the integration of knowledge and practice is an essential characteristic of prophetic education, distinguishing it from purely cognitive educational models. This is embodied in the concept of *uswah ḥasanah*, namely the Prophet Muhammad's exemplary practice of grounding knowledge through concrete actions, establishing himself as both an ethical and practical model of Islamic teachings. The Prophet not only taught revelation verbally but also embodied it in everyday life. Therefore, in prophetic education, knowledge is not simply a text to be studied, but an experience to be internalized and consistently applied in social life.

Hadiths such as "The best people are those who are most beneficial to others" (Narrated by Ahmad) emphasize that the ultimate goal of seeking knowledge is a tangible contribution to society. Knowledge is not glorified for its complexity, but for its impact on social welfare. This aligns with the *maqasid al-shari'ah* (the goal of Islamic law) and the spirit of social worship, where every scientific activity ideally contributes to strengthening justice, welfare, and humanity. In this context, prophetic education rejects the sharp distinction between theory and practice, between intellectuals and activists, because knowledge in Islam must produce impactful deeds.

This concept is highly relevant in the context of contemporary Indonesian education, which frequently faces a disintegration between academic achievement and moral integrity. Many cases of ethical violations and corruption committed by highly educated individuals reflect the absence of integration between knowledge and values. Prophetic education addresses this crisis by restoring knowledge to its role as a character builder and a catalyst for social change, rather than simply a tool for status or economic accumulation. Therefore, learning based on the prophetic model demands a transformation of the pedagogical approach from one based solely on content mastery to one based on character building and the cultivation of good deeds.

Furthermore, this integration of knowledge and good deeds is not only the end goal, but also the method. This means that the educational process itself must be participatory, applicable, and foster social awareness. A prophetic curriculum will guide students not only to understand the values of the hadith theoretically, but also to design and implement social projects, community service projects, or literacy movements that reflect the implementation of prophetic values in the public sphere. Teachers in this model are not only instructors but also educators, mentors, and agents of change.

Thus, the integration of knowledge and good deeds in prophetic education is a call to build an education system rooted in prophetic ethics, oriented toward liberation, and addressing society's moral challenges. Amidst the wave of dehumanization and commercialization of education, this approach presents an alternative for developing a knowledgeable generation

The findings of this study strengthen and expand the epistemological and axiological horizons of Islamic education through a hadith-based prophetic rationality approach. This approach not only offers an alternative to conventional educational paradigms that tend toward secularism and technocracy, but also presents a philosophical framework that integrates revelation, reason, and ethics into a unified system of thought. Prophetic rationality stems from the belief that revelation does not negate rationality, but rather purifies it and directs reason toward the attainment of universal wisdom and virtue. In this context, the Prophet's hadith are positioned not merely as normative sources for fatwas or laws, but as transformational texts containing life principles, value structures, and an integral educational ethos.

This addresses criticisms of contemporary Islamic education, which, according to Zainiyati, is still dominated by a textual-normative approach that is "devoid of meaningful reflection" and detached from the dynamics of students' experiences. This model tends to convey values dogmatically without addressing the aspects of reflective awareness and inner transformation of students. These findings address this criticism by demonstrating that a prophetic approach opens up space for contextual reinterpretation of hadith, taking into account the needs of the times, and responding to evolving social realities. Within this framework, hadith are not merely texts to be memorized, but pedagogical narratives embodying the spirit of emancipation, empowerment, and living moral examples.

Furthermore, these findings demonstrate that prophetic rationality enables the development of a holistic, value-oriented Islamic education system, with an epistemological foundation that recognizes the diversity of sources of knowledge (revelation, reason, experience) and an axiological basis that emphasizes justice, humanity, and social responsibility. This provides a new direction for the transformation of the curriculum and pedagogy of Islamic education in Indonesia, preventing it from becoming trapped in the repetition of normative discourses and instead becoming a tool for liberation and civilization-building. Thus, this research not only enriches the discourse on the philosophy of Islamic education but also makes a substantive contribution to the design of prophetic education that is more operational and relevant to the challenges of the times.

In contrast to the study by Azdillah & Dayusman (2025), which emphasized the moral-normative function of hadith as a basis for character building in the Islamic learning curriculum, this study emphasizes the epistemological and practical function of hadith as a basis for prophetic rationality that can shape thought structures, ethical paradigms, and action orientations in education. This approach goes beyond simply recognizing Islamic values as a set of behavioral norms, but also explores hadith as a source of knowledge construction and a guide for transformational pedagogical practice. Thus, hadith serves not only as a reference for individual moral formation but also as an epistemic resource in formulating a revelation-based and socially relevant pedagogical approach.

This construction aligns with the concept of ta'dib (religious guidance) developed by Syed Muhammad Naquib al-Attas, where education is not merely the transmission of information or the instilling of moral values, but rather the process of developing civilized human beings through the integration of reason ('aql), heart (qalb), and deeds ('amal) within the framework of faith. Ta'dib views knowledge as having an ethical and transcendent dimension, not value-free. This concept was expanded upon by Wan Mohd Nor Wan Daud, who emphasized that Islamic education must produce perfect human beings who possess critical thinking skills, deep spirituality, and a strong sense of social responsibility. Within this framework, prophetic rationality emerges as a bridge between revelation and social practice, grounding prophetic teachings through an educational process that not only understands the texts literally but also interprets their meaning within the context of changing times and societal needs.

This approach demonstrates that hadith texts must be approached with a prophetic hermeneutic that considers their context, purpose, and the universal values they contain. Thus, education based on prophetic rationality is neither stagnant nor conservative, but rather progressive, adaptive, and rooted in the source of revelation. It encourages students not only to understand Islamic teachings textually but also to contextualize them into concrete actions in social life. In today's technocratic and pragmatic educational landscape, this approach offers a methodological and philosophical alternative that harmoniously integrates intellectual, spiritual, and ethical dimensions.

The practical implications of this research demonstrate the importance of reforming the Islamic education curriculum, no longer positioning hadith merely as objects of normative memorization in Islamic jurisprudence (fiqh) or *aqidah-akhlak* (beliefs and morals) subjects, but rather as a primary source for the development of knowledge, values, and educational practices. The curriculum needs to be designed integratively so that hadith texts can be explored not only from a legal perspective but also from an epistemological and pedagogical perspective. In this way, hadith can function as a living educational narrative that guides students in understanding, internalizing, and actualizing prophetic values in real life.

Teachers and educators play a central role in this transformation. They need to be equipped with a pedagogical interpretation approach to hadith, namely the ability to interpret prophetic texts within a contextual, participatory, and humanistic learning context. This requires ongoing professional training and development that combines hadith literacy competency with reflective pedagogical skills. Teachers are not merely memorizers of evidence, but also reconstructors of meaning, able to authentically present prophetic messages in the classroom and in the lives of students. In the long term, this model will strengthen the position of hadith as a dynamic and applicable source of values education, not merely a symbol of rigid and dogmatic morality.

Meanwhile, the theoretical implications of this research lie in the urgency of developing an epistemological framework for prophetic education that is integral and systemic, encompassing spiritual, rational, social, and transcendental dimensions. This epistemology differs from modern secular epistemology, which tends to separate knowledge and values. Prophetic education, in fact, unites knowledge ('ilm), wisdom (wisdom), and action ('amal) in a single goal: the formation of a perfect human being who is self-aware, God-conscious, and socially conscious. This framework encourages the development of Islamic educational theory that is not merely reactive to Western educational systems but possesses strong, original, and revelation-based conceptual building blocks. Thus, this research makes an important contribution to the contemporary discourse on the philosophy of Islamic education, particularly in presenting an approach relevant to the spiritual needs and social challenges of the 21st century (Zainiyati et al., 2020).

For further research, a more in-depth contextual analysis of the application of prophetic values in multicultural and inclusive educational environments is recommended.

This is crucial to test the flexibility, relevance, and transformative power of prophetic values such as justice ('adl), compassion (rahmah), and respect for human dignity (karāmah al-insān) in more complex and pluralistic social contexts. In an era of globalization and high social mobility, educational institutions are increasingly becoming spaces for intercultural, interreligious, and inter-identity encounters. Therefore, prophetic values need to be tested within a pedagogical framework that can address the dynamics of this diversity, not simply within a homogenous context.

Further research could also explore how the prophetic rationality approach is applied in learning strategies in inclusive classrooms, including for students with special needs or minority backgrounds. This will not only assess the theoretical functionality of these values but also open up opportunities for reconstructing teaching methodologies that can translate prophetic values into adaptive, empathetic, and transformative educational practices. Thus, future research can enrich the discourse on Islamic education, not only based on revelation but also sensitive to contemporary social realities and able to address the challenges of an increasingly pluralistic educational world.

Furthermore, this approach opens up space for the development of a framework for evaluating prophetic values in education, including indicators of intercultural communication ethics, practices of social empathy, and students' reflective abilities in addressing differences. All of this will be an important part of strengthening the epistemology of Islamic education, which is not exclusive but inclusive, progressive, and humanistic, in line with the prophetic mission as rahmatan lil 'alamin (blessing for all the worlds) and within the broader framework of Islamic education that balances the spiritual, intellectual, and social dimensions (Zainiyati et al., 2020).

CONCLUSION

This study concludes that hadith-based prophetic rationality is a solid and relevant foundation for building a comprehensive, integrative, and transformative Islamic educational philosophy. Through a hermeneutic literature study approach, three main themes were identified that form the conceptual framework of prophetic education: (1) revelation-based prophetic epistemology, which integrates reason, the heart, and revelation as sources of knowledge; (2) transformative prophetic educational axiology, rooted in the values of justice, liberation, and humanization in the Prophetic traditions; and (3) the integration of knowledge and practice, which emphasizes the importance of role models and social orientation in educational practice. All three demonstrate that hadith is not only a normative source, but also a living and adaptive epistemological and pedagogical resource.

Theoretically, this study contributes to strengthening the discourse on the epistemology and axiology of Islamic education by presenting prophetic rationality as an alternative to secular approaches that tend to separate knowledge and values. Practically, these findings encourage the design of more contextual curriculum and learning strategies, based on applicable and socially impactful prophetic values. Teachers, as the primary actors in education, are expected to transform hadith into relevant and reflective learning narratives. From a policy perspective, the results of this study provide a conceptual basis for formulating more values-oriented Islamic education policies, with an emphasis on the integration of spirituality, intellect, and humanity.

Moving forward, it is recommended that further research examine the application of prophetic values in the context of multicultural and inclusive education, to test their flexibility and transformative power in diverse environments. Field-based research using a phenomenological approach or case studies is also needed to capture the dynamics of the implementation of prophetic values more empirically. Thus, prophetic rationality becomes not only a theoretical construct but also an inspiration for educational practices that are adaptive to the challenges of the times and the needs of contemporary society.

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