

## Reactualizing Prophetic Qur'anic Values for Contemporary Social Challenges

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Submitted: 17-09-2024

Revised: 24-10-2025

Accepted: 26-11-2025

Published: 25-12-2025

### Abstract

Contemporary social challenges, such as moral crisis, social inequality, environmental degradation, and community disintegration, demand transcendent and universal value-based solutions. The purpose of this study is to re-actualize the Prophetic Values of the Qur'an for Contemporary Social Challenges. This research uses a qualitative approach based on library research, with the method of thematic analysis of Qur'anic verses containing prophetic values, such as justice (al-'adl), compassion (al-rahmah), honesty (al-sidq), and social responsibility (al-amanah). The analysis is carried out with a thematic interpretation perspective and supported by a social hermeneutics approach. This study found that prophetic values in the Qur'an have high relevance in responding to contemporary social issues, especially in shaping social ethics, strengthening community solidarity, and formulating spirituality-based public policy directions. These values are not only normative, but can also function as the basis for social transformation praxis. Reactualization of prophetic values in the Qur'an is constitutes an essential framework for promoting social justice, ethical conduct, and sustainability. Therefore, the development of a contextual and responsive interpretation approach to the Qur'an is essential.

**Keywords:** Value; Prophetic; Quran; Reactualization; Social challenge.

### Abstrak

Tantangan sosial kontemporer seperti krisis moral, ketimpangan sosial, degradasi lingkungan, dan disintegrasi komunitas menuntut solusi berbasis nilai yang transenden dan universal. Tujuan penelitian ini untuk mengaktualisasikan kembali Nilai-Nilai Al-Qur'an yang Profetik untuk Tantangan Sosial Kontemporer. Penelitian ini menggunakan pendekatan kualitatif berbasis studi kepustakaan (library research), dengan metode analisis tematik terhadap ayat-ayat Al-Qur'an yang memuat nilai-nilai profetik, seperti keadilan (al-'adl), kasih sayang (al-rahmah), kejujuran (al-sidq), dan tanggung jawab sosial (al-amanah). Analisis dilakukan dengan perspektif tafsir tematik dan didukung oleh pendekatan hermeneutika sosial. Kajian ini menemukan bahwa nilai-nilai profetik dalam Al-Qur'an memiliki relevansi tinggi dalam merespons isu-isu sosial kontemporer, terutama dalam membentuk etika sosial, memperkuat solidaritas masyarakat, serta merumuskan arah kebijakan publik berbasis spiritualitas. Nilai-nilai ini tidak hanya bersifat normatif, tetapi juga dapat difungsikan sebagai landasan praksis transformasi sosial. Reaktualisasi nilai-nilai kenabian dalam Al-Qur'an merupakan kerangka kerja yang esensial untuk mempromosikan keadilan sosial, perilaku etis, dan keberlanjutan. Oleh karena itu, pengembangan pendekatan tafsir yang kontekstual dan responsif terhadap Al-Qur'an sangatlah penting.

**Kata kunci:** Nilai; Profetik; Al-Qur'an; Reaktualisasi; Tantangan sosial.

## A. INTRODUCTION

In recent decades, the world has faced increasingly complex and multidimensional social crises. This crisis has not only affected material aspects, but also has shaken the moral, social order, and ecological awareness of society. Globalization and technological advancements have indeed brought many benefits, but they have also accelerated social changes that are not always positive. One of these is dehumanization, in which humans are treated not as dignified subjects, but as objects that can be exploited. This phenomenon can be seen in the rise of hate speech, cyberbullying, and the exploitation of migrant workers, whose rights are often ignored. In addition, there is also a moral identity crisis, a condition in which individuals or communities lose their commitment to ethical values as guidelines for life.<sup>1</sup>

This crisis is evident in the rampant practices of corruption, money politics, and intolerance, even among groups that should be moral role models. Phenomena such as dishonesty, verbal and physical violence, and fraud in various sectors demonstrate the fragility of ethical values in modern society. Morality is no longer the main guideline in decision-making, but has been replaced by pragmatic and short-term interests. As a result, the public sphere is filled with conflict, *misinformation*, and manipulation.<sup>2</sup> This is evidenced by a survey conducted by the Indonesian Anti-Slander Society (Mafindo) in the first quarter of 2023, which found that there were around 664 hoaxes circulating in the digital space, 35% of which (around 233 pieces of content) were related to political and election issues containing slander, black campaigns, and hate speech that had the potential to divide society.<sup>3</sup> Furthermore, in terms of public trust, the decline in Indonesia's corruption perception index from a score of 38 in 2021 to only 34 in 2022 indicates a crisis of morality and trust, while also widening the space for information manipulation and ethical crises in the public sphere.<sup>4</sup>

<sup>1</sup> Syeda Tehzeeb Alvi, Adeela Saleemi, and Zoobia Asad, "The Study Exploring the Causes of Moral Decay in Society: A Mixed Method Analysis," *Global Social Sciences Review* VII, no. III (2022): 41–50, [https://doi.org/10.31703/gssr.2022\(vii-iii\).05](https://doi.org/10.31703/gssr.2022(vii-iii).05).

<sup>2</sup> Richard E. Blanton et al., "Moral Collapse and State Failure: A View From the Past," *Frontiers in Political Science* 2, no. October (2020): 1–12, <https://doi.org/10.3389/fpos.2020.568704>.

<sup>3</sup> Agus Sutisna, "Mewaspada Wabah Informasi Kepemiluan" selengkapnya <https://news.detik.com/kolom/d-6949414/mewaspada-wabah-informasi-kepemiluan>. Baca artikel detiknews, and Download Apps Detikcom Sekarang <https://apps.detik.com/detik/>, "Mewaspada Wabah Informasi Kepemiluan Baca Artikel Detiknews, 'Mewaspada Wabah Informasi Kepemiluan' Selengkapnya <https://News.Detik.Com/Kolom/d-6949414/Mewaspada-Wabah-Informasi-Kepemiluan>. Download Apps Detikcom Sekarang <https://Apps.Detik.Com/Detik/>," *Detik Com*, 2023, [https://news.detik.com/kolom/d-6949414/mewaspada-wabah-informasi-kepemiluan?utm\\_source=chatgpt.com](https://news.detik.com/kolom/d-6949414/mewaspada-wabah-informasi-kepemiluan?utm_source=chatgpt.com).

<sup>4</sup> wijayanto, "Pola Manipulasi Opini Publik Di Media Sosial," *Kompas.Com*, 2023, [https://www.kompas.id/artikel/pola-manipulasi-opini-publik-di-media-sosial?utm\\_source=chatgpt.com](https://www.kompas.id/artikel/pola-manipulasi-opini-publik-di-media-sosial?utm_source=chatgpt.com).

In addition, the crisis in social justice has also become an increasingly acute problem. The economic gap between rich and poor communities is widening, creating structural inequality that leads to the marginalization of a large segment of the population. Access to education, healthcare, and economic opportunities is uneven, which exacerbates social tensions and increases the potential for intergroup conflict.<sup>5</sup> This condition emphasizes the urgency of applying the prophetic value of al-'adl (justice) as the main pillar in regulating the distribution of welfare, as stated in QS. al-Nahl [16]:90 that Allah commands justice and doing good to all mankind.

The fragility of social solidarity is now part of the crisis of our times. The tide of individualism and materialism has weakened the sense of community and empathy among members of society. The culture of mutual cooperation that was once a hallmark of the Indonesian people is slowly being replaced by a culture of competition and self-interest. From a prophetic perspective, this shows a decline in the practice of al-rahmah (compassion) exemplified by the Prophet Muhammad SAW as rahmatan lil-'ālamīn (QS. al-Anbiyā' [21]:107). The social fragmentation evident in political polarization, inter-religious and ethnic conflicts, and declining trust in institutions can only be overcome by reviving prophetic values such as justice, compassion, and human solidarity.<sup>6</sup> These values are capable of strengthening social cohesion, fostering mutual trust, and upholding justice in the life of the nation and state.

Prophetic values such as justice (al-'adl), compassion (al-rahmah), honesty (al-sidq), trustworthiness, and social responsibility are values inherited through the prophetic mission to build a civilized and just society.<sup>7</sup> The Qur'an explicitly commands humanity to uphold justice, even towards oneself and one's closest group (QS. An-Nisā': 135). Justice in the Qur'anic perspective does not only mean formal law and justice, but also includes social, economic, and interpersonal justice. Similarly, the value of rahmah (compassion) is also a key feature of the prophetic mission as emphasized in the Qur'an. The Prophet Muhammad is described as "rahmatan lil-'ālamīn" (a mercy to all creation) in QS. Al-Anbiyā': 107. This concept explains that prophetic values are inclusive and transcend ethnic, religious, and social class boundaries. Compassion is the foundation

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<sup>5</sup> J M Berger and Jonathon Morgan, "The ISIS Twitter Census. Defining and Describing the Population of ISIS Supporters on Twitter," no. 20 (2015).

<sup>6</sup> Kristi Pinderi, Michelle O Kane, and Barbara Lee, "Unveiling Intersectionality : Healing Opportunities and Challenges in Democratizing Child Welfare Policy Development Process" 8, no. 1 (2025): 1–25.

<sup>7</sup> Mehmet Akif Kiliç, Mohd Al, and Jihad M Shehab, "Prophetic Ethics in Islamic Thought : A Contemporary Analytical Study of the Qur ' Anic Message and Philosophical Morality," no. May (2025), <https://doi.org/10.6007/IJARPED/v14-i2/25401>.

for building peaceful, tolerant, and mutually respectful social interactions. Unfortunately, however, these teachings are often only understood normatively and have not been contextualized in modern social life.

There are several factors that contribute to the delayed actualization of prophetic values. First, the fragmentation of religious understanding leads to prophetic values are often seen as merely individual rituals, rather than *as a framework for transformative social ethics*. Justice and compassion are *often interpreted* within the context of personal worship, while social aspects such as wealth distribution, access to education, and protection of marginalized groups *receive limited attention*. Second, the dominance of secular and utilitarian paradigms in modern political economy *has shifted the orientation of societal values*. Development tends to prioritize material growth and short-term interests, so that Qur'anic principles of distributive justice and social compassion are *frequently excluded* in public policy. As a result, development falls short of addressing the basic needs of society, and Qur'anic values are *reduced to rhetorical slogans rather than being translated into concrete social actions*. The Qur'an, as the holy book of Islam, not only serves as a guide for worship, but also as a source of noble values that are relevant for shaping a just, civilized, and sustainable social order.<sup>8</sup> Amidst social disintegration and the weakening of local cultural values, transcendent values offer a solid ethical foundation that is not easily shaken by the tide of moral relativism. When man-made laws and regulations are no longer able to stem the tide of injustice and moral decadence, transcendent values can restore the meaning of collective responsibility, devotion, and sacrifice for the common good. Thus, transcendent values emerge as an alternative ethical solution to contemporary social crises. Islam, as a religion that values reason and revelation in equal measure, teaches that the best solution to human problems is one that originates from God's guidance and is applied through rational, scientific, and contextual instruments.<sup>9</sup> Within the framework of the Qur'an, prophetic values are not merely spiritual idealism but *constitute a practical foundation* for transformation in shaping a human civilization that balances worldly and spiritual aspects.

Prophetic values play an important role because the Qur'an serves as a book of guidance. This guidance not only regulates the relationship between humans and God, but also *governs* relationships among humans *as well as between humans and nature*.

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<sup>8</sup> Sufian Suri and Irwanto, "Dasar Konseling Islam Dalam Perspektif Ayat Ayat Al Quran Tentang Bimbingan Dan Konseling," *Asb-Shuduur* 1, no. 1 (2021): 15–29.

<sup>9</sup> Jarman Arroisi, Husain Zahrul Muhsinin, and Ahmad Rizqi Fadlilah, "Self-Transcendence in Transpersonal Psychology: A Critical Review from the Perspective of the Islamic Worldview," *International Journal of Emerging Issues in Islamic Studies* 4, no. 1 (2024): 69–81, <https://doi.org/10.31098/ijeis.v4i1.2432>.

Amidst social crises and value disorientation, prophetic teachings become *increasingly* relevant. As modern societies face moral relativism, hedonism, and spiritual crises, the values of honesty, justice, and compassion are once again needed as the foundation for building a humane society. By making prophetic values a guideline, the direction of civilization can be set towards justice, peace, and mutual prosperity.<sup>10</sup> Therefore, the central role of prophetic values in the Qur'an must be used as a philosophical and operational foundation in both personal and collective life.

A number of previous studies have discussed prophetic values in the Qur'an, such as justice, honesty, compassion, and trustworthiness, as the basis for character education and social ethics. For example, *research on the integration of prophetic values within AIK-based education has produced* a holistic, integrative prophetic-based education model that combines moral and academic aspects simultaneously. Another study explored Qur'anic value-based learning strategies such as justice and tolerance to shape students' character contextually.<sup>11</sup> In the realm of digital narratives, the study explains the transformation of interpretation online through digital media such as YouTube and other social platforms.<sup>12</sup> However, *there remains a lack of systematic research* that explicitly links Qur'anic prophetic values with contemporary social realities, particularly regarding moral crises, inequality, community disintegration, and environmental crises, and offers practical re-actualization strategies through education, public policy, and digital narratives.

The novelty of this study lies in its integrative approach, which emphasizes three main points. First, the identification of prophetic values in the Qur'an as the basis for social action. Second, the contextualization of these values in the face of social crises, such as moral degradation, inequality, community fragmentation, and environmental damage. Third, *it proposes the re-actualization of prophetic values in an implementative and applicable manner* through Qur'an-based education integrated into the curriculum, *the formulation of fair public policies*, and creative and relevant Qur'anic narratives in the digital space.

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<sup>10</sup> Anggita Damayanti, Juliana Nasution, and Muhammad Ikhsan Harahap, "Analisis Islamic Social Capital Terhadap Kinerja Bisnis Perempuan Kajian IWAPI Medan," *Jurnal Manajemen Terapan Dan Keuangan (Mankeu)* 13, no. 02 (2024): 651–65.

<sup>11</sup> Reza Aprian Saputra and Subki Subki, "Integration of Quranic Values in Learning Strategies: Review of Interpretation and Implementation," *Fitrah: Journal of Islamic Education* 15, no. 2 (2024): 128–42, <https://doi.org/10.53802/fitrah.v15i2.921>.

<sup>12</sup> Ahmad Saefulloh, "Contextual Tafsir and Digital Islam in Southeast Asia: A Narrative Review," *Sinergi International Journal of Islamic Studies* 2, no. 2 (2024): 109–22, <https://doi.org/10.61194/ijis.v2i2.603>.

## B. RESEARCH METHODOLOGY

This study uses qualitative research with content analysis through a literature review approach. This method was chosen to explore and describe the prophetic values in the Qur'an in depth through a review of existing literature and relevant sources. The qualitative approach allows for a rich and comprehensive analysis of sacred texts and related literature, without being limited to the collection of primary field data.

The scope of the literature reviewed includes classical exegesis, modern exegesis, and contemporary academic works. Classical exegesis, such as Tafsīr al-Ṭabarī, Tafsīr al-Qurṭubī, and Tafsīr Ibn Kathīr, provides the foundations for textual and normative understanding rooted in early Islamic tradition. Modern interpretations, such as the works of Sayyid Quṭb (*Fī Zilāl al-Qur'ān*) or Muhammad 'Abduh (*Tafsīr al-Manār*), offer a contextual approach that emphasizes social and political issues *as well as the revitalization of the ummah* in the modern era. Contemporary academic works, both in the form of books and international journal articles, include the hermeneutic thinking of Abid al-Jabiri, Fazlur Rahman, and Muhammad Arkoun, which focuses on the integration of the Qur'anic message with current global socio-cultural dynamics.

The main approach used in this study is thematic interpretation (*al-tafsīr al-mawḍū'ī*), which is a method of interpreting the Qur'an that focuses on systematically exploring specific themes. This approach is complemented by social hermeneutics inspired by the thoughts of Abid al-Jabiri, Muhammad Arkoun, and Fazlur Rahman. Social hermeneutics allows for the interpretation of Qur'anic texts in a contemporary socio-cultural context, so that the meaning of prophetic values can be re-actualized in accordance with the dynamics of the times.

This study employs thematic interpretation (*al-tafsīr al-mawḍū'ī*), which is a method of interpreting the Qur'an that focuses on the systematic exploration of specific themes. This approach is then enriched with social hermeneutics, inspired by the thoughts of figures such as Abid al-Jabiri, Muhammad Arkoun, and Fazlur Rahman. Social hermeneutics was chosen because it is able to bridge the text with the context, thereby enabling the interpretation of prophetic values to be *directly connected to contemporary social realities*.

## 1. Criteria for Selecting Verses

The verses of the Qur'an were selected based on several criteria, namely:

- a. Thematic relevance: verses that explicitly contain the principles of justice, compassion, honesty, trustworthiness, and social responsibility (e.g., QS. An-Nahl: 90, QS. Al-Mā'idah: 8, QS. Al-Anbiyā': 107).
- b. Historical context: verses that were revealed in response to social, moral, or political issues during the time of the Prophet Muhammad, thus having the potential to be used as references in dealing with contemporary problems.
- c. Connection with classical and contemporary exegetical literature: verses that have been extensively interpreted by exegetes and modern thinkers, allowing for comparative analysis between classical traditions and contemporary needs.

## 2. Steps for Analysis and Interpretation

The analysis process is carried out through several systematic stages, namely:

- a. Text data collection: identifying verses of the Qur'an that are relevant to prophetic values based on specified criteria.
- b. Theme categorization: grouping the verses into major themes (justice, compassion, honesty, trustworthiness, and social transformation).
- c. Content analysis: examining the *linguistic, semantic, and contextual dimensions* of the verses, including the circumstances of revelation (*asbāb al-nuzūl*), to uncover both *literal and substantive meanings*.
- d. Contextual interpretation: connecting the meaning of verses with contemporary social dynamics using a social hermeneutics approach.
- e. Synthesis of findings: drawing *conceptual and analytical conclusions* regarding the relevance of prophetic values in responding to current social, moral, and environmental crises.

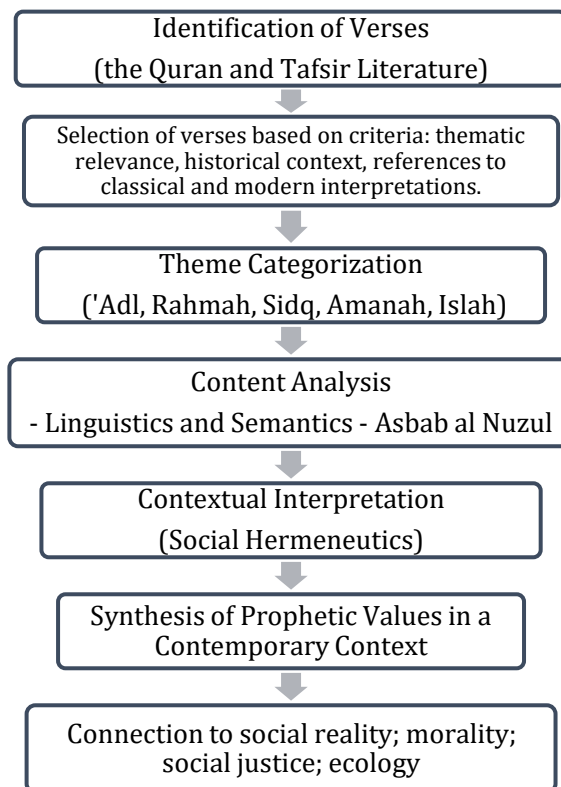
## 3. Relevance to Contemporary Social Reality

Social hermeneutic analysis ensures that research findings do not stop at the normative aspects of the text, but are actualized in the current context. For example:

- a. The value of justice (al-'adl) is linked to issues of socioeconomic inequality and governance practices.
- b. Compassion (al-rahmah) is linked to the urgency of social solidarity and conflict resolution amid social polarization.
- c. Trust is reflected in the demands for public accountability and transparent leadership.

- d. Social transformation (*iṣlāḥ al-mujtama'*) is positioned as a basic principle of community empowerment to deal with social disintegration and environmental crises.

The author has illustrated a flowchart of the methodology to make it more systematic;



**Picture 1.** Flowchart of the methodology to make it more systematic

Data collection techniques were carried out through a review of relevant verses from the Qur'an with prophetic values, including QS. Al-Anbiya': 107, QS. Al-Mā'idah: 8, and QS. An-Nahl: 90. The data were categorized based on prophetic values such as justice, compassion, honesty, trustworthiness, and social awareness. Data analysis was conducted qualitatively through content analysis and contextual interpretation, with the aim of finding the deeper meaning and social relevance of prophetic values in the current context.

## C. RESULTS AND DISCUSSION

### Results

The study of prophetic values in the Qur'an has received significant attention in theology, philosophy, and social-religious sciences. Prophetic values are understood as noble principles inherited from the prophets to shape a just, moral, and advanced

civilization. Some of these values are justice (al-'adl) as emphasized in QS. An-Nisā': 135, compassion (al-rahmah) as reflected in the mission of the Prophet Muhammad as rahmatan lil-'ālamīn (QS. Al-Anbiyā': 107), and honesty (al-ṣidq) as the basis of social integrity (QS. At-Tawbah: 119). Justice encourages the balanced distribution of rights, compassion gives rise to peaceful social relations, while honesty builds public trust.

In the Indonesian context, the weak actualization of the values of honesty and trustworthiness is evident in the prevalence of corruption cases. Transparency International (2024) gave Indonesia a score of *34 out of 100* on the Corruption Perceptions Index, indicating the need for a revitalization of prophetic ethics in public governance. Similarly, social conflicts and religious or ethnic-based intolerance demonstrate the importance of reactivating the values of compassion and justice to maintain social harmony.

The study of the Qur'an itself is dynamic because it not only explains the sacred text, but also seeks to bring its messages to life in an ever-changing reality. Reactualizing this study means interpreting the Qur'an contextually without changing the substance of the revelation, so that its universal values are relevant to modern life. However, updating interpretations often faces resistance from conservative groups. Therefore, reactualization efforts must be carried out carefully, based on science, and with respect for tradition so that they are widely accepted without reducing the authenticity of the Qur'an.<sup>13</sup>

Reactualization is necessary so that the Qur'an is not only respected textually, but also becomes a source of inspiration that provides solutions to the challenges facing humanity. A social approach to the Qur'an emphasizes understanding the sacred text in the context of community life. The Qur'an is not only seen as a source of law and spiritual teachings, but also as a book that contains social values to improve the condition of society.

Through this approach, the Qur'an is understood as a *socially relevant* document that plays a role in building a just and civilized order. The social approach emphasizes that the Qur'an is a living and dynamic teaching that encourages Muslims to be active subjects in applying its values toward the realization of a just, harmonious, and sustainable society. The prophetic values can be *briefly interpreted* as follows;

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<sup>13</sup> Abdullah Saeed, "Interpreting the Qur'an: Towards a Contemporary Approach." (London: Routledge, 2005).

### 1. Justice (al-'adl)

The Qur'an emphasizes the importance of fair distribution of rights and obligations, whether in law, economics, or social life (QS. Al-Mā'idah: 8). In the current context, this value demands the correction of inequality, gender justice, and law enforcement that favors the weak.

### 2. Compassion (al-rahmah)

Love is the main mission of the Prophet Muhammad as a blessing for the entire universe (QS. Al-Anbiya': 107). This value encompasses human relationships and ecological awareness. Its relevance is evident in human solidarity, interfaith tolerance, and environmental movements.

### 3. Honesty (al-ṣidq)

Honesty is the foundation of moral and social integrity. The Qur'an affirms this as a characteristic of believers (QS. At-Tawbah: 119). In the modern context, honesty is needed to prevent corruption, create a transparent bureaucracy, and build a culture that resists manipulation.

### 4. Trust (al-amānah)

Trustworthiness is the moral responsibility of every individual and leader (QS. An-Nisa': 58). Today, trustworthiness is manifested in public accountability, professional ethics, and social responsibility. These values are important for building social trust and stability in society.

### 5. Transformasi Sosial (islah al-mujtama')

Social transformation means change toward a better society through preaching, education, and policy. The Qur'an encourages improvement in overcoming moral crises, building unity, and preserving the environment. Today, these values demand the active participation of sustainable and civilized development.

**Table 1.** Summarizing Prophetic Values, Key Verses, and Contemporary Relevance.

Prophetic Value	Key Verse	Qur'anic Interpretation	Contemporary Relevance
Justice (al-'adl)	QS. Al-Mā'idah: 8	Upholding justice objectively, even to those with differing views.	Rule of law, reduction of social inequality, gender equality, and the protection of vulnerable groups.
Compassion (al-rahmah)	QS. Al-Anbiya': 107	Prophet Muhammad as a blessing for the	Humanitarian solidarity, interfaith tolerance, environmental awareness movements, and

		universe.	responses to global crises.
Honesty (al- <i>ṣidq</i> )	QS. Al-Tawbah: 119; QS. Al-Ahzab: 70	Honesty as the foundation of faith and moral integrity.	Political transparency, anti-corruption bureaucracy, communication ethics, and a social culture that rejects data manipulation.
Trustworthiness (al- <i>amānah</i> )	QS. An-Nisa': 58	Delivering the mandate to those who are entitled to it; social and moral responsibility.	Public accountability, professional ethics, trustworthy leadership, and social responsibility.
Social Transformation (islah al- <i>mujtama'</i> )	QS. Al-Hujurat: 10; QS. Al-Nahl: 90	The command to make amends (islah) and maintain social cohesion.	Civilized development, social reconciliation, strengthening solidarity, and advocacy for environmental sustainability.

## Discussion

### 1. Identifying Prophetic Values in the Qur'an

In the Qur'an in general, prophetic values are generally understood as noble principles inherited from the prophets to shape human character and civilization *in ways that are just, moral, and progressive*. . This idea is often referred to in contemporary studies as an ethical response to the moral and social crises afflicting humanity.<sup>14</sup> One form of moral crisis that is evident is the rampant corruption in various lines of government and the private sector. The abuse of power for personal gain is a clear betrayal of the values of trust and justice, two key principles in prophetic teachings.<sup>15</sup>

The Qur'an strongly condemns unjust and treacherous behavior (QS. Al-Baqarah: 188; QS. Al-Anfāl: 27). These two things not only damage personal relationships, but also destroy social trust and institutional integrity. If the values of justice (al-*'adl*) and trustworthiness (al-*amānah*) are not upheld, public morality can easily collapse and give rise to corruption, collusion, and abuse of authority. In public policy, the value of al-*'adl* can be realized through regulations that guarantee equal access to education, health, and social services. Meanwhile, the value of al-*amānah* requires public officials

<sup>14</sup> Anne Li Jiang, "Identity Work as Ethical Self-Formation: The Case of Two Chinese English-as-Foreign-Language Teachers in the Context of Curriculum Reform," *Frontiers in Psychology* 12, no. January (2022): 1–11, <https://doi.org/10.3389/fpsyg.2021.774759>.

<sup>15</sup> Susan Rose-Ackerman and Rory Truex, "Corruption and Policy Reform," *Global Problems: Smart Solutions: Costs and Benefits*, 2012, 632–72, <https://doi.org/10.1017/CBO9781139600484.013>.

to be transparent and accountable in accordance with the principles of good governance.

In modern organizational culture, the values of honesty (al-ṣidq) and trustworthiness (al-amānah) can be realized in a meritocracy-based recruitment system, rather than nepotism, as well as a work culture that emphasizes integrity and corporate social responsibility. The value of compassion (al-raḥmah) as emphasized in QS. Al-Anbiya': 107, can be the basis of organizational ethics to build an inclusive work environment that values diversity and is oriented towards the welfare of employees and the surrounding community.<sup>16</sup>

The values of honesty, responsibility, and integrity must be re-instilled through prophetic values-based education. The Qur'an teaches that humans are honored not because of their social status, but because of their character (QS. Al-Ḥujurāt: 13). In the education sector, the moral crisis is also reflected in various forms of academic misconduct such as plagiarism, collusion, and weak professional ethics among students and educators, a condition exacerbated by a system that emphasizes results over process. Therefore, there needs to be educational reform that balances cognitive intelligence with the strengthening of spiritual and moral values.<sup>17</sup>

Furthermore, in the digital context, prophetic values are highly relevant for responding to moral crises in the virtual world. A survey by Kominfo and Katadata Insight Center (2021) shows that 45.5% of Indonesians feel uncertain about recognizing fake information on the internet, and only 21%–36% are actually able to accurately identify hoaxes.<sup>18</sup> Data from Mafindo also reveals that nearly 60% of internet users in Indonesia have been exposed to hoaxes. Not to mention reports stating that 425 hoaxes were detected in the first quarter of 2023 alone<sup>19</sup> This phenomenon reflects a deficit in social responsibility (al-amānah) and integrity (al-ṣidq) in the use of information technology.<sup>20</sup> Prophetic values-based education, such as honesty and accuracy of

<sup>16</sup> Hella Dietz, "Hauptwerke Der Emotionssoziologie," *Hauptwerke Der Emotionssoziologie*, 2013, <https://doi.org/10.1007/978-3-531-93439-6>.

<sup>17</sup> Thomas Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility* (Bantam Books, 1991).

<sup>18</sup> Hanna Farah Vania, "Tingkat Keyakinan Masyarakat Dalam Mengidentifikasi Hoaks," 2022, <https://databoks.katadata.co.id/telecommunications/statistik/1e3986c835f0f4e/tingkat-keyakinan-masyarakat-dalam-mengidentifikasi-hoaks>.

<sup>19</sup> Alfitra Akbar, "Survei: Hoaks Paling Banyak Ditemui Di Facebook Dan TikTok," *TIRTO.Id*, 2023, [https://tirto.id/riset-masyarakat-paling-banyak-temukan-hoaks-di-facebook-gP6k?utm\\_source=chatgpt.com](https://tirto.id/riset-masyarakat-paling-banyak-temukan-hoaks-di-facebook-gP6k?utm_source=chatgpt.com).

<sup>20</sup> Nel Noddings, *The Challenge to Care in Schools: An Alternative Approach to Education*. (New York: Teachers College Press., 2005).

information, is urgently needed so that society does not become agents of uncritical dissemination of falsehoods.

The commandment in the Qur'an to speak the truth and avoid prejudice is strongly emphasized (QS. Al-Ḥujurāt: 6, 12). Prophetic values encourage people to build a healthy and ethical digital ecosystem. In the world of work and professionalism, the moral crisis is evident in weak business ethics, money politics, and labor exploitation. The values of trustworthiness and justice are often neglected for short-term gains. Prophetic principles such as transparency, responsibility, and accountability can form the foundation for a more humane and blessing-oriented work ethic.<sup>21</sup> Even though the moral crisis is not only an individual problem, but also a systemic one. To overcome this, a re-actualization of prophetic values that are transcendent and universal is needed. These values must form the basis for shaping the culture, policies, and orientation of modern human life. The Qur'an does not merely give moral commands, but offers an ethical framework that can guide humans towards spiritual and social maturity.<sup>22</sup>

Social inequality remains a serious problem in modern society, encompassing economics, education, health, and legal justice. In this regard, the prophetic values of the Qur'an, such as justice (al-'adl) and social concern, are important as normative and practical solutions for building an equal and civilized society. Inequality not only causes economic disparities, but also triggers social tensions and weakens solidarity. The Qur'an (QS. Al-Ḥasyr: 7) emphasizes that wealth should not only circulate among the rich, but must be managed fairly and inclusively.<sup>23</sup> Social inequality is also reflected in access to education and healthcare. Many poor people do not have access to adequate facilities to improve their quality of life. In situations like this, the values of caring (ta'āwun) and compassion become prophetic principles that must be revived.<sup>24</sup>

The Qur'an repeatedly urges Muslims to pay attention to the plight of orphans, the poor, and marginalized people (QS. Al-Mā'ūn: 1–3; QS. Al-Baqarah: 177). This structural inequality is often perpetuated by systems that do not favor the weak. In the prophetic view, justice does not *merely* mean *refraining from* committing injustice, but

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<sup>21</sup> Zeynep Tufekci, *Twitter and Tear Gas: The Power and Fragility of Networked Protest*. (Yale University Press., 2017).

<sup>22</sup> Ziauddin Sardar, *Reading the Qur'an: The Contemporary Relevance of the Sacred Text of Islam* (Oxford University Press, 2011).

<sup>23</sup> Wael B. Hallaq, *Shari'a: Theory, Practice, Transformations*. Cambridge: (Cambridge University Press, 2009).

<sup>24</sup> Cecep Kusmana and Agus Hikmat, "The Biodiversity of Flora in Indonesia," *Journal of Natural Resources and Environmental Management* 5, no. 2 (2015): 187–98, <https://doi.org/10.19081/jpsl.5.2.187>.

also defending the oppressed and fighting for their rights. The Prophet Muhammad SAW emerged as a revolutionary figure who consistently defended the *mustad'afin* (oppressed) in the midst of the feudal and exclusive hegemony of the Quraish.<sup>25</sup> The revolutionary aspect here is not merely socio-political, but also theological: he shook the established value system by calling for equality, respect for human dignity, and solidarity across social classes. In al-Qurṭubī's interpretation, QS. Al-Mā'ūn is understood as a stern rebuke to those who neglect the rights of orphans and are reluctant to help the poor, a form of structural criticism of Meccan society that ignores the social dimension of worship.<sup>26</sup> Similarly, according to al-Ṭabarī, QS. Al-Baqarah: 177 emphasizes that true virtue (*al-birr*) is not achieved through ritual practices alone, but must be manifested in real defense of the weak.<sup>27</sup>

Reactualizing the value of justice in the face of inequality requires the courage to review unfair economic and political systems. Islam offers the concepts of *zakat*, *infaq*, and *waqf* as mechanisms for wealth distribution that are not only charitable but also transformative. In the context of modern states, these values can be developed through progressive fiscal policies, social security programs, and economic empowerment of the people.<sup>28</sup> The management of *zakat*, *infaq*, and *waqf* in a modern system requires institutions that are accountable and free from complicated bureaucracy. *Zakat* can be managed by the state or independent institutions through the digitization of payments and *the implementation of* transparent public reporting. *Infaq* can be directed to community philanthropy programs with sharia and financial audit oversight. *Waqf* can be developed in the form of cash or productive *waqf* for education, health, and social infrastructure, with professional management in accordance with sharia and modern governance standards.

*Zakat*, *infaq*, and *waqf* are not only mechanisms for wealth redistribution, but also alternative fiscal instruments for equitable development. *For these mechanisms to function effectively*, transparency, independent oversight, and a commitment to anti-corruption are required. This is in line with QS. Al-Ḥashr: 7, which emphasizes that wealth should not only circulate among the rich, and QS. Al-Baqarah: 267, which

<sup>25</sup> Bhikhu Parekh., *Rethinking Multiculturalism: Cultural Diversity and Political Theory*. (Harvard University Press., 2000).

<sup>26</sup> Abi `Abdillah Muḥammad bin Aḥmad Al-Qurṭhūbī, "Al-Jāmi'li Aḥkām Al-Qurān, Ditahqiq Oleh Muḥammad Ibrāhīm Al-Khafnāwī," in *10* (Kairo: Dar al Hadis, 2002), 237–38.

<sup>27</sup> Muhammad ibn Jarir al-Tabari, *Tafsir At Tabari* (Mesir: Matba'ah al Manar bi Misr, 1909).

<sup>28</sup> Abdullah. Saeed, *Towards Religious Tolerance through Reform in Islamic Education: The Case of the State Institute of Islamic Studies of Indonesia. Indonesia and the Malay World*, vol. 27, 1999, <https://doi.org/10.1080/13639819908729945>.

commands us to spend our best lawful wealth in the way of Allah. When implemented consistently consistently, this principle can prevent bureaucratic distortion and make the Islamic economy more transformative in responding to modern challenges.

From a social hermeneutics perspective, the values of justice and compassion *must be interpreted contextually*. Interpretation is not merely a matter of linguistic understanding, but also an ethical act of responding to social inequality. Classical interpretations such as those of al-Ṭabarī and Ibn Kathīr generally emphasize normative-textual aspects, for example in QS. al-Nisā': 135, which commands fairness in testimony and legal decisions. However, this approach focuses more on individual morality than on broader social injustice.

Conversely, in modern and contemporary interpretations, thinkers such as Muhammad 'Abduh, Sayyid Qutb, and Fazlur Rahman interpret these verses as a transformative call to reconstruct unequal socio-political structures. 'Abduh emphasizes justice as the basis for social reform, which must be realized through education and institutional renewal. Sayyid Qutb emphasizes that Qur'anic justice rejects all forms of class domination and economic oppression, giving his interpretation a revolutionary tone.<sup>29</sup> Meanwhile, Fazlur Rahman, through his double movement theory, emphasizes the importance of exploring the universal principles of justice in the Qur'an and then applying them in a modern context, for example in issues of wealth distribution, human rights, and gender justice.<sup>30</sup>

Community disintegration is a social phenomenon characterized by weakening social cohesion, fading solidarity, and increasing conflicts between individuals and groups in society. This phenomenon is often caused by various factors such as extreme individualism, identity polarization, social discrimination, and declining trust in social institutions. In this context, the prophetic values in the Qur'an, particularly those concerning brotherhood (ukhuwwah), compassion (rahmah), and social justice (al-'adl al-ijtimā'ī), are relevant as normative and practical references.<sup>31</sup> The concept of ukhuwwah Qur'aniyah as emphasized in QS. al-Ḥujurāt: verse 10, is not merely a spiritual bond, but also contains a social dimension that is in line with the theory of social cohesion in modern sociology, for example Émile Durkheim's ideas about mechanical

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<sup>29</sup> Sayyid Qutb, *Fi Zilāl Al-Qur'ān*, 4th ed. (Beirut: Dār Iḥyā' al-Turās al-'Arabiy, n.d.).

<sup>30</sup> Umer Muhammad Chapra, *The Islamic Vision of Development in the Light of Maqasid Al-Shari'ah*. (Islamic Research and Training Institute., 2008).

<sup>31</sup> R. D. Putnam, *Bowling Alone: The Collapse and Revival of American Community*. (New York: Simon & Schuster., 2000).

solidarity and organic solidarity. While Durkheim emphasizes the importance of shared norms and values in maintaining social order, Qur'anic brotherhood emphasizes brotherhood in faith and humanity as a moral foundation for strengthening solidarity and preventing social fragmentation.

In public policy, the value of *ukhuwah* can be realized through post-conflict reconciliation programs, such as interfaith dialogue, multicultural education, and the strengthening of religious-based mediation institutions. In Indonesia, the Forum for Religious Harmony (FKUB) can be enriched with the perspective of Qur'anic *ukhuwah* so that it is not merely a formal forum, but also a space for building empathy and solidarity across groups. At the organizational level, the value of *ukhuwah* can be applied through policies that emphasize collaboration, openness, and anti-discrimination, thereby creating a harmonious and productive work environment.

Brotherhood in the prophetic perspective is not merely an affective relationship, but also a bond that requires the fulfillment of social rights and obligations in a fair and dignified manner. Prophetic values also emphasize the importance of *ta'āwun* (cooperation) in building a harmonious community. In QS. Al-Mā'idah: 2, the principle in this verse encourages the formation of an inclusive and cooperative social structure, where each individual feels responsible for the sustainability of their community. In the context of disintegration, this value is important for forming a social system that rejects the domination of certain groups and promotes equality.

Community disintegration occurs when the values of trustworthiness and honesty are lost in social interactions. Injustice and irresponsibility weaken public trust, causing society to become divided and suspicious of one another. The Qur'an (QS. Al-Aḥzāb: 72) emphasizes trustworthiness as a great responsibility that must be upheld, while QS. Al-Anbiyā': 107 emphasizes mercy as the basis for building an inclusive community. Compassion here includes acceptance of diversity, respect for differences, and efforts to build harmony amid potential ethnic, religious, and racial conflicts. A concrete example can be seen in the Forum for Religious Harmony (FKUB) in Indonesia, which actively facilitates interfaith dialogue to reduce the potential for conflict. According to a report by the Ministry of Religious Affairs (2022), more than 80% of areas prone to religious conflict have been successfully mitigated through FKUB mediation with an approach based on trust and social solidarity. At the global level, the A Common Word Initiative since 2007 has been a successful example of Muslim-Christian dialogue that strengthens cooperation in education, the environment, and

peace. This success shows that the internalization of Qur'anic values such as trustworthiness and compassion can significantly enhance social cohesion.

Prophetic values also emphasize *ḥilm* (wisdom) and *ṣabr* (patience) when dealing with differences. These two values are important for maintaining unity and preventing destructive conflicts. Their application can be realized through Qur'anic character education, *community development programs* led by religious institutions, and the role of local leaders as agents of integration. Interfaith forums, social dialogue, and community reconciliation are concrete means of implementing these values.<sup>32</sup>

Global environmental crises such as climate change, deforestation, pollution, and species extinction are the result of human actions. From the perspective of the Qur'an, humans are entrusted with the responsibility of being *khalifah* (QS. Al-Baqarah: 30) to protect, not destroy, nature. Neglecting this mandate, as warned in QS. Ar-Rūm: 41, *results in* ecological destruction. Therefore, prophetic values need to be used as an ethical paradigm in responding to environmental crises in a sustainable manner.

The implementation of these values can be seen in the eco-mosque program in Indonesia, which encourages mosques to become centers of environmental education through renewable energy, water conservation, and waste management. In Turkey and the Middle East, the concept of green waqf has been developing, namely green waqf for reforestation, clean energy, and natural resource conservation. These initiatives demonstrate how the values of trust, justice, and mercy can be realized in public policy and social movements.<sup>33</sup>

Another relevant prophetic value is collective responsibility and a simple lifestyle. The Prophet Muhammad exemplified ecological awareness by conserving water when performing wudu. This principle has now been translated into sustainable lifestyle policies, such as reducing plastic use, conserving energy, and green consumption. For example, the United Arab Emirates developed the Green Mosque Initiative with solar panels and wudu water recycling, while Indonesia, through Eco Masjid, has integrated environmental conservation into religious activities. In Turkey, the Green Waqf Project supports urban greening and renewable energy. These various practices prove that Islamic spirituality can synergize with the global sustainability agenda.

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<sup>32</sup> Mohammad Nejatullah Siddiqi/Siddiqi, *Islamic Banking and Finance in Theory and Practice*. (Edward Elgar Publishing, 2006), <https://www.e-elgar.com/shop/gbp/islamic-banking-and-finance>.

<sup>33</sup> Miftah Ulya, Lailan Rafiqah, and Moh Bakir, "Revitalizing Qur'anic And Prophetic Teachings In Contemporary Muslim Societies," 2025, 1–8.

In the context of education, prophetic values can be integrated into religious-based environmental education curricula. This is important for shaping the ecological awareness of the younger generation, which is not only scientific but also ethical and religious. Green Islamic boarding school programs, ecotheology, and sermons on environmental themes are examples of how prophetic values are actualized in education and da'wah.<sup>34</sup> The role of scholars, academics, and environmental activists is also crucial in building an environmentally friendly narrative of Islam. Cross-disciplinary collaboration between the sciences of interpretation, environmental ethics, and public policy can produce new, more contextual approaches to responding to the global environmental crisis.

The prophetic values in the Qur'an are not only universal moral teachings, but also have the transformative power to respond to social and ecological challenges. In the face of community disintegration, the values of compassion, brotherhood, and justice can rebuild social trust. Meanwhile, in the environmental crisis, trustworthiness, compassion towards living beings, and ecological responsibility become ethical guidelines for the creation of a sustainable society. The application of these values requires contextual interpretations that are open to modern realities and engage in dialogue with science and public policy.<sup>35</sup>

## 2. Contextualizing Prophetic Values with Social Reality

### a. Moral Crisis

The moral crisis is one of the most fundamental problems in contemporary social reality. Corruption cases reflect the fragility of public morality. According to the 2024 Corruption Perceptions Index, the global average score is only around 43 on a scale of 0–100, and more than two-thirds of countries have scores below 50, indicating poor perceptions of public integrity..<sup>36</sup> This context is crucial because Qur'anic values such as honesty and trustworthiness are highly relevant as tools for revitalizing public ethics and clean governance. This phenomenon can be seen in the erosion of values such as honesty, responsibility, and integrity in both personal and public life. In modern society, many individuals and institutions are trapped in pragmatism, materialism, and moral

<sup>34</sup> N. Abdulaziz, A., & Abu Rass, "Islamic Education and Social Cohesion," *Journal of Muslim Minority Affairs*, 33, no. 3 (2013): 263–75, <https://doi.org/10.1080/13602004.2013.835564>.

<sup>35</sup> Miftah Ulya, "Perspektif Qur'anic Perspectives on Digital Health Ethics and Artificial Intelligence," *Proceeding of The International Conference of Inovation, Science, Technology, Education, Children, and Health*, 2025, <https://icistech.org/index.php/icistech/article/view/275/197>.

<sup>36</sup> Wawan Suyatmiko, "Corruption Perception Index 2024," *Transparency International Indonesia*, 2025, 14, <https://ti.or.id/indeks-persepsi-korupsi-2024-korupsi-demokrasi-dan-krisis-lingkungan/>.

relativism, causing noble religious values to be marginalized. Amidst this situation, the prophetic values in the Qur'an are highly relevant as an antidote to the moral crisis that threatens the social and spiritual stability of humanity.<sup>37</sup> One form of moral crisis that is evident is the rampant corruption in various lines of government and the private sector. The abuse of power for personal gain is a clear betrayal of the values of trust and justice, two key principles in prophetic teachings<sup>38</sup> The Qur'an explicitly condemns unjust and treacherous behavior, as stated in Surah Al-Baqarah: 188 and Surah Al-Anfāl: 27. When these values are not internalized in the legal system and organizational culture, public morality deteriorates.

The moral crisis is also evident in social relations between individuals, where the values of compassion (al-rahmah) and caring are increasingly eroded by individualism and hedonism. A consumptive lifestyle and an orientation towards worldly pleasures have obscured the meaning of life as a form of devotion and responsibility towards others. In this context, QS. Al-Anbiya': 107, which emphasizes that the Prophet was sent as rahmatan lil-'ālamīn, becomes important to contextualize as a call to build a civilization of love and empathy.<sup>39</sup> Young people are the group most affected by this moral crisis. Unfiltered access to information makes them vulnerable to negative content that weakens their character. This is where the values of honesty, responsibility, and integrity must be re-instilled through prophetic values-based education.<sup>40</sup> The Qur'an teaches that humans are honored not because of their social status, but because of their character (QS. Al-Ḥujurāt: 13).

In the education sector, the moral crisis is reflected in various forms of academic cheating, plagiarism, and weak professional ethics among students and educators. The value of honesty, which is part of prophetic values, has lost its place in a system that only emphasizes results without regard for the process. Therefore, a renewal of the educational approach is needed to balance cognitive aspects with spiritual and moral aspects.<sup>41</sup> Therefore, prophetic values are also very relevant in responding to the moral

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<sup>37</sup> Jiang, "Identity Work as Ethical Self-Formation: The Case of Two Chinese English-as-Foreign-Language Teachers in the Context of Curriculum Reform."

<sup>38</sup> Rose-Ackerman and Truex, "Corruption and Policy Reform."

<sup>39</sup> Dietz, "Hauptwerke Der Emot."

<sup>40</sup> Biorxiv n2, "CULTURAL SYNTHESIS IN ISLAMIC PEDAGOGY: NURTURING IDENTITY THROUGH THE INTEGRATION OF LOCAL HERITAGE IN EDUCATIONAL PRACTICES," *International Journal of Teaching and Learning (INJOTEL)* 1, no. 1 (2024): 4–6, <https://injotel.org/index.php/12/article/view/68>.

<sup>41</sup> Thomas Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*.

crisis on social media. The culture of hate speech, the spread of hoaxes, and digital judgment show a lack of social responsibility in using technology.<sup>42</sup>

In the Qur'an, the command to speak the truth and avoid negative assumptions is strongly emphasized (QS. Al-Ḥujurāt: 6, 12). Prophetic values encourage people to build a healthy and ethical digital ecosystem. Prophetic principles such as transparency, responsibility, and accountability can be the foundation for a more humane and blessing-oriented work ethic.<sup>43</sup> The implementation of prophetic values has been realized through various initiatives, such as mosque-based digital literacy training to educate the younger generation on how to use social media ethically and productively.<sup>44</sup> The role of Muslim influencers who instill values of transparency and accountability is also important in combating hoaxes, hate speech, and information manipulation. This shows that digital da'wah is not only the dissemination of Islamic teachings, but also the practical application of prophetic values in modern information management. Therefore, it is necessary to reactualize transcendent and universal prophetic values as the basis for shaping human culture, policies, and life orientation. The Qur'an not only gives moral commands, but also offers an ethical framework to guide humans towards spiritual and social maturity.<sup>45</sup>

#### b. Social Inequality.

Global statistics show enormous wealth disparities: the richest 1% control around 42%–54% of global wealth, while the poorest 50% have only around 2%.<sup>46,47</sup> Social inequality highlights the urgency of applying the prophetic values of the Qur'an, especially justice (al-'adl) and social concern. This inequality is evident in economic disparities, access to education, health services, and legal justice. Prophetic values need to be contextualized as normative and practical solutions for building a more equitable society. One indicator of this is the concentration of global wealth, which is controlled by only a handful of elites, while the majority of the people remain marginalized.<sup>48</sup>

<sup>42</sup> Nel Noddings, *The Challenge to Care in Schools: An Alternative Approach to Education*.

<sup>43</sup> et.al Lucenteza Napitupulu, "OCEAN," 2022, <https://doi.org/http://doi.org/10.46830/wriipt.20.00064>.

<sup>44</sup> Ahmad Ari Miftah Ulya, Masyhuri, "Caring For The Earth with Education: Integrating Qur'anic Values in Early Childhood Education," *Al-Mutharabah* 22, no. 01 (2025): 106–21, <https://doi.org/10.46781/al-mutharahah>.

<sup>45</sup> Ziauddin Sardar, *Reading the Qur'an: The Contemporary Relevance of the Sacred Text of Islam*.

<sup>46</sup> Jason Hickel and Dylan Sullivan, "The Myth of Catch-up Development: Trends in Core-Periphery Inequality from 1960-2023," n.d., <https://globalequality.org/global-income-inequality/>.

<sup>47</sup> Lucas Chancel et al., "Global Inequality Report 2022," *World Inequality Lab*, 2022, 1–236, [wir2022.wid.world](http://wir2022.wid.world).

<sup>48</sup> Ulya, "Perspektif Qur' Anic Perspectives on Digital Health Ethics and Artificial Intelligence."

This phenomenon not only creates economic inequality, but also leads to social tension and a loss of solidarity. In QS. Al-Ḥasyr: 7, the Qur'an emphasizes that wealth should not only circulate among the rich, but must be managed fairly and inclusively.<sup>49</sup> Social inequality is also reflected in access to education and healthcare. Many poor people do not have access to adequate facilities to improve their quality of life. In situations like this, the values of caring (ta'āwun) and compassion *become essential* prophetic principles that must be revived.<sup>50</sup>

The Qur'an emphasizes the importance of caring for orphans, the poor, and the marginalized (QS. Al-Mā'ūn: 1-3; QS. Al-Baqarah: 177). Structural inequality is often perpetuated by systems that do not favor the weak. From a prophetic perspective, justice is not only about avoiding injustice, but also *about defending the rights of* the oppressed. Prophet Muhammad SAW set an example by defending the mustaḍ'afin amid the hegemony of the Quraish. This example is relevant to modern public policy, such as social protection regulations, economic redistribution, and the economic empowerment of communities. Thus, prophetic values serve not only as spiritual guidelines, but also as the basis for political and social ethics to build justice.<sup>51</sup>

Reactualizing the value of justice in the face of inequality requires the courage to review unfair economic and political systems. Islam offers the concepts of zakat, infaq, and waqf as mechanisms for wealth distribution that are not only charitable but also transformative. In the context of modern states, these values can be developed through progressive fiscal policies, social security programs, and economic empowerment of the people.<sup>52</sup> Several Muslim countries have successfully integrated Islamic finance into public policy. Malaysia, through the Selangor Zakat Agency, manages zakat for education, health, and the economy of the people, while Indonesia, through BAZNAS, works with local governments to alleviate poverty. The United Arab Emirates has even developed Green Waqf for environmental and renewable energy projects. These examples show that Islamic finance can be a strategic instrument in realizing socio-economic justice. Within the framework of social hermeneutics, prophetic values of justice and compassion need to be interpreted contextually as ethical actions in the face of

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<sup>49</sup> Mansourah Ebrahimi and Kamaruzaman Yusoff, "Islamic Identity, Ethical Principles and Human Values," *European Journal of Multidisciplinary Studies* 6, no. 1 (2017): 325, <https://doi.org/10.26417/ejms.v6i1.p325-336>.

<sup>50</sup> Kusmana and Hikmat, "The Biodiversity of Flora in Indonesia."

<sup>51</sup> Bhikhu Parekh., *Rethinking Multiculturalism: Cultural Diversity and Political Theory*.

<sup>52</sup> Saeed, *Towards Religious Tolerance through Reform in Islamic Education: The Case of the State Institute of Islamic Studies of Indonesia. Indonesia and the Malay World*.

inequality. Thinkers such as Muhammad Abduh, Sayyid Qutb, and Fazlur Rahman emphasize that the Qur'an should be understood as a transformative guide, not merely a normative document.

The relevance of prophetic values in responding to social inequality is also evident in modern socio-religious movements. Many Islamic communities today are beginning to develop mosque-based economies, sharia cooperatives, and empowerment movements based on productive zakat. These efforts show that prophetic values are not utopian, but can be effectively operationalized in real life.<sup>53</sup>

### c. Disintegrasi Komunitas

The literature shows that economic inequality is closely associated with a decline in social cohesion. Societies with high levels of inequality tend to lose public trust, weaken solidarity, and reduce social capital. This confirms the importance of prophetic values such as *ukhuwah* (brotherhood) and *ta'awun* (mutual assistance) in maintaining social integration. Community disintegration is usually characterized by a weakening sense of togetherness, increased conflict, and declining trust in social institutions due to the rise of individualism, identity polarization, and discrimination. This condition is exacerbated by social media, which often becomes a space for the spread of hate speech, hoaxes, and identity politics, thereby deepening social segregation. In this situation, prophetic values such as *ukhuwah*, *rahmah* (compassion), and *al-'adl al-ijtimā'ī* (social justice) become both normative and practical frameworks for rebuilding solidarity, mutual trust, and harmony in diversity.<sup>54</sup>

The Qur'an explicitly emphasizes the importance of unity and brotherhood among humankind. Allah's words in QS. Al-Ḥujurāt: 10 *emphasize that believers are bound by brotherhood, which not only highlights the importance of peace but also calls for concrete actions to maintain social unity*. Brotherhood in the prophetic perspective is not merely an affective relationship, but also a bond that requires the fulfillment of social rights and obligations in a fair and dignified manner.

Prophetic values emphasize the importance of *ta'awun* (cooperation) in building a harmonious community. QS. Al-Mā'idah: 2 teaches the principle of cooperation to form an inclusive and fair social structure. In the context of disintegration, this value is important to prevent the domination of certain groups and strengthen equality. *The erosion of trust and honesty often undermines social cohesion, , causing society to become*

<sup>53</sup> Muhammad Chapra, *The Islamic Vision of Development in the Light of Maqasid Al-Shari'ah*.

<sup>54</sup> Putnam, *Bowling Alone: The Collapse and Revival of American Community*.

divided. From a modern sociological perspective, the spirit of ta'awun is in line with the concept of social capital, which emphasizes networks of trust, norms, and social cooperation. Practices such as mutual assistance, community cooperatives, and digital solidarity demonstrate how prophetic values can be operationalized to strengthen social cohesion in modern society.

The Qur'an in QS. Al-Aḥzāb: 72 describes trust as a heavy burden that can only be fulfilled by those who are aware of their moral and social responsibilities. The value of rahmah, which is the main characteristic of the Prophet Muhammad's message (QS. Al-Anbiyā': 107), is also very relevant in forming an empowered and inclusive community. Compassion in this context is not only limited to interpersonal relations, but also involves creating a social environment that accepts diversity, respects differences, and builds bridges between identities. This is very important in the contemporary era, which is marked by conflicts based on ethnicity, religion, race, and intergroup relations (SARA) <sup>55</sup> Furthermore, the prophetic value of 'adl (justice) also serves as an ethical basis for addressing disintegration. Inequality in the distribution of resources, legal injustice, and discriminatory practices are factors that trigger social fragmentation. Therefore, the application of justice as a core value in public policy, education, and community life is an absolute prerequisite for creating a solid community <sup>56</sup>

The contextualization of prophetic values in modern society can be realized through character education based on the Qur'an and community development through religious social institutions. The implementation of these values must be supported by an education system that consistently fosters a spirit of togetherness, justice, and compassion. <sup>57</sup> In addition to education, prophetic values can also be actualized through strengthening the role of local leaders as agents of integration and developing social initiatives such as interfaith forums, social dialogue, and community reconciliation. These efforts serve as practical frameworks for the teachings of the Qur'an, which encourage ukhuwah (brotherhood), solidarity, and shared responsibility. If implemented consistently, prophetic values can become a social glue that prevents community disintegration and fosters a culture of inclusiveness in society

#### d. Environmental Crisis

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<sup>55</sup> Robert W Hefner, *Civil Islam: Muslims and Democratization in Indonesia*. (Princeton University Press., 2011), <https://press.princeton.edu/books/ebook/9781400823871/civil-islam-pdf->.

<sup>56</sup> Mohammad Nejatullah Siddiqi, *Islamic Banking and Finance in Theory and Practice*.

<sup>57</sup> Abd Ghafur Sukiya, Miftah Ulya, Nurlaina, Edi Hermanto, "Analysis of the Maudhu'i Tafsir: Mahabbah's Orientation in the Light of Al-Qur'an," *Ushuluddin* 30, no. 1 (2022): 186–97, <https://doi.org/10.24014/Jush.v30i2>.

Various recent reports show the serious impact of climate change. *NASA has recorded a significant increase in the intensity and frequency of extreme weather events over the last five years, nearly doubling the average recorded during the 2003–2020 period.* According to Statista, global economic losses from climate-related natural disasters reached US\$1.3 trillion between 2010 and 2019, and the potential number of internal refugees due to climate change is estimated to reach 170 million by 2050. In addition, the World Bank warns that environmental degradation has a major impact on low-income countries, with pollution and land degradation affecting nearly 90% of the global population.

The environmental crisis is a serious global challenge, marked by climate change, deforestation, pollution, and species extinction caused by human actions. The Qur'an emphasizes that humans are entrusted as caliphs (QS. Al-Baqarah: 30) to preserve, not exploit, nature. This ecological mandate demands responsibility for the environment and all living things. QS. Ar-Rūm: 41 emphasizes that ecological crises arise when human behavior deviates from these prophetic values.

One of the prophetic values relevant to the environmental crisis is collective responsibility and simplicity of life. The Prophet Muhammad SAW exemplified water conservation when performing wudu as a symbol of ecological awareness. In the modern context, this value can be realized through public policies that encourage sustainable lifestyles, such as reducing plastic waste, conserving energy, and green consumption. The value of compassion (rahmah) also encompasses all living things. Deforestation, poaching, and habitat destruction violate the principle of rahmah. The Qur'an describes the universe as signs of God's power (QS. Āli 'Imrān: 190), so destroying the environment is tantamount to destroying the structure of divine signs. The value of justice in Islam also includes the ethical relationship between humans and nature, not just *justice among humans*. The concept of ecological justice emphasizes the balance between the human rights to utilize natural resources and the obligation to maintain ecosystem sustainability. This principle demands fair distribution of resources, protection of local community rights, and guarantees for future generations. Examples of this can be seen in agrarian reform policies for small farmers, the distribution of sharia-based mining profits allocated for social and environmental development, and fair clean water distribution programs to prevent industrial monopolies.

When applied to the context of education, prophetic values can be integrated into religious-based environmental education curricula. This is important for shaping the ecological awareness of the younger generation, which is not only scientific, but also ethical and religious.<sup>58</sup> Green Islamic boarding schools, eco-theology, and sermons on environmental themes are examples of how prophetic values are actualized in education and preaching.<sup>59</sup> Cross-disciplinary collaboration between exegesis, environmental ethics, and public policy can produce new, more contextual approaches to responding to the global environmental crisis.

Therefore, prophetic values derived from the Qur'an not only reflect universal moral teachings, but also have the transformative capacity to respond to current social and ecological challenges. In the face of community disintegration, values such as compassion, brotherhood, and justice can be used as a basis for rebuilding social trust and collective cohesion. Meanwhile, in the context of environmental crises, the values of trustworthiness, compassion for living beings, and ecological responsibility serve as spiritual and ethical guidelines in shaping a sustainable society.<sup>60</sup> The application of these values requires a contextual interpretive approach that is open to modern social realities and dialogical with scientific discourse and public policy. By integrating thematic interpretation and social hermeneutics, the study of the Qur'an can address contemporary issues without losing its spiritual and normative authority.

### **3. Reactualization: Strategy and Implications**

The reactivation of Qur'anic-based education is important to strengthen prophetic social ethics and build the spiritual foundation of the younger generation. Qur'anic education not only produces intelligent individuals, but also shapes character that are fair, honest, trustworthy, loving, and socially conscious. These values are the prophetic identity of the Prophet Muhammad SAW, which unites intellectual intelligence, spiritual piety, and social commitment. The curriculum should not only present religion normatively, but also internalize the meaning of the verses of the Qur'an contextually. For example, QS. Al-Nahl: 90 can be used as the basis for moral education that emphasizes justice and social empathy. Qur'anic education also needs to

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<sup>58</sup> Ali Mahfudz, "KESANTUNAN BAHASA KENABIAN DALAM PEMBELAJARAN PERSPEKTIF AL-QUR'AN THE PROPHETIC LANGUAGE POLITENESS IN LEARNING FROM THE PERSPECTIVE OF THE QUR'AN" 12, no. February 2024 (n.d.): 99–115.

<sup>59</sup> Abdulaziz, A., & Abu Rass, "Islamic Education and Social Cohesion."

<sup>60</sup> Zainuddin Sardar, "Reading the Qur'an: The Contemporary Relevance of the Sacred Text of Islam," *Oxford University Press*, 2011, <https://doi.org/10.1017/9781849041072>.

develop life skills based on transcendental values through an interdisciplinary approach between Islamic science and the humanities, so that Islamic teachings remain relevant to contemporary life.<sup>61</sup>

This reactivation also requires updating teaching methods and media. The use of educational technology must be directed towards supporting the transformation of values, not merely as a cognitive instrument. Digital platforms, interactive multimedia, and project-based Qur'anic literacy (project-based learning) are part of strategic innovations to strengthen the internalization of prophetic values.<sup>62</sup> Teachers and educators serve as role models and facilitators of value transformation. Therefore, training teachers to understand and teach Qur'anic values in a contextual manner is an urgent need. Educators are not only conveyors of information, but also guardians of ethics and agents of value change. Schools and higher education institutions should build a value ecosystem that supports the formation of noble character. This can be realized through internal school policies, extracurricular activities, and a school culture that emphasizes cooperation, social responsibility, and ecological awareness.

Through the right approach, Islamic education can be an emancipatory and empowering force for students. Meanwhile, the prophetic values in the Qur'an can be used as a basis for formulating fair public policies that are in the interests of society. From an Islamic perspective, policies cannot be morally neutral. It must reflect a social ethical vision that places justice, equality, and public welfare as its main objectives.

Principles such as 'adl (justice), amanah (responsibility), and rahmah (compassion) are key values that should color the entire process of legislation and policy implementation. QS. Al-Mā'idah: 8, for example, emphasizes that justice must not be compromised even in situations of social or political tension. This shows that prophetic values are not only normative but also transformative in the practice of government.<sup>63</sup> Prophetic social ethics also demand transparent and accountable management of power. The concept of al-khilāfah in the Qur'an contains the message that humans have a moral responsibility towards others and towards the environment.

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<sup>61</sup> Muhammad Irfan Muhajir Musa, Miftah Ulya, Mulyoto, Agung Putra Mulyana, "CULTURAL SYNTHESIS IN ISLAMIC PEDAGOGY: NURTURING IDENTITY THROUGH THE INTEGRATION OF LOCAL HERITAGE IN EDUCATIONAL PRACTICES," *International Journal of Teaching and Learning (INJOTEL)* 2, no. 1 (2024): 313–26, <http://injotel.org/index.php/12/article/view/68>.

<sup>62</sup> Pervez Hoodbhoy, "Pakistan's Higher Education System - What Went Wrong and How to Fix It," *Pakistan Development Review* 48, no. 4 (2009): 581–94, <https://doi.org/10.30541/v48i4iipp.581-594>.

<sup>63</sup> Abdullahi Ahmed An-Na'im, *Islam and the Secular State: Negotiating the Future of Shari'a* (Harvard University Press., 2008).

Therefore, practices of corruption, exploitation, and social inequality are forms of denial of the prophetic mandate in leadership.

In social development, Qur'anic value-based policies emphasize the empowerment of vulnerable groups, the protection of human rights, and equitable access to resources. This is in line with *maqāsid al-syarī'ah*, which places benefit at the core of law. These values are universal and can inspire equitable governance oriented toward collective welfare, while also contributing to the global discourse on public policy ethics. Prophetic social ethics also offer an alternative paradigm for evaluating policies, using measures that include not only economic growth, but also social solidarity, reduction of inequality, and the creation of justice. In the digital age, challenges and opportunities arise to reconstruct Islamic narratives so that prophetic values are not only present in academic spaces, but also color social media, digital platforms, and global discourse.<sup>64</sup>

The Qur'anic narrative of justice, compassion, and equality can be developed in various forms of digital content, such as educational videos, infographics, podcasts, or Qur'an-based media literacy. This strategy allows prophetic values to become part of digital culture and reach young people who are active in the virtual world. In constructing the Qur'anic narrative, a dialogical, inclusive, and contextual approach is needed. This means that the verses of the Qur'an are not presented as exclusive or normative texts, but are contextualized with current social realities. For example, global humanitarian issues, climate change, or social crises can be read from a Qur'anic perspective that is full of mercy.<sup>65</sup>

The construction of Qur'anic narratives also requires collaboration between scholars, academics, content creators, and digital communities. This is important so that the message conveyed is not only theologically strong, but also visually appealing and communicative.<sup>66</sup> The presence of Qur'anic narratives in the digital space also serves as a bulwark against the proliferation of disinformation and hate speech in the name of religion. By presenting Islam as a religion of mercy and civilization, digital media can become a fresher and more contextual medium for *da'wah*. Furthermore, today's young Muslims live in a complex and challenging world: digital disruption, identity crises,

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<sup>64</sup> Blanton et al., "Moral Collapse and State Failure: A View From the Past."

<sup>65</sup> Berger and Morgan, "The ISIS Twitter Census. Defining and Describing the Population of ISIS Supporters on Twitter."

<sup>66</sup> Heidi A. Campbell, "Understanding the Relationship between Religion Online and Offline in a Networked Society.," *Journal of the American Academy of Religion* 1, no. 80 (2012): 64–93, <https://doi.org/10.1093/jaarel/lfr074>.

cultural plurality, and global issues such as climate change and social inequality. In this context, the prophetic values of the Qur'an become a source of moral and spiritual guidance that can serve as a foundation for life and inspiration for social movements.<sup>67</sup>

Young people who internalize prophetic values will grow up to be agents of change with integrity *who contribute positively to society*. To be relevant, these values need to be conveyed in language and approaches that are appropriate to their world, through discussion forums, Qur'anic literacy communities, social media, and value-based social movements. The Qur'an also needs to be understood not only as a book of worship, but as a source of meaning that can respond to contemporary realities. A thematic approach and social hermeneutics can serve as a bridge for the younger generation to engage critically and practically with the sacred text.

#### D. CONCLUSION

This study confirms that prophetic values in the Qur'an, such as justice, compassion, honesty, trustworthiness, and social transformation, are both ethical foundations and practical instruments in building a civilized society. The Qur'an affirms the principle of justice as the main foundation of social life (QS. al-Naḥl [16]: 90). These values serve as normative guidelines and a critical framework in responding to multidimensional issues, ranging from political polarization and socio-economic inequality to *ethical dilemmas related to technology*.

The contextualization of prophetic values shows that Islamic teachings do not stop at normative aspects but can be implemented in concrete social practices. The findings of this study reinforce that honesty and trustworthiness are the basis of clean governance, in line with the command of the Qur'an (QS. al-Nisā' [4]: 58). Justice and compassion are the guidelines for the distribution of welfare and social reconciliation, as emphasized (QS. al-Anbiyā' [21]: 107). Meanwhile, the value of social transformation encourages collective participation in building solidarity and inclusiveness, as emphasized in (QS. al-Mā'idah [5]: 2). This is evident through the eco-mosque program and interfaith dialogue in Indonesia, which demonstrate the relevance of prophetic values in responding to current challenges.

As an implication, the reactivation of prophetic values must be carried out strategically through four main approaches, namely: (1) integrative Qur'anic-based education; (2) public policies based on justice and trust; (3) the construction of

<sup>67</sup> Robert W Hefner, *Civil Islam: Muslims and Democratization in Indonesia*.

communicative Qur'anic narratives in social and digital spaces; and (4) the internalization of Qur'anic values among the younger generation. Therefore, prophetic values are not only a spiritual heritage, but also a moral resource that is capable of transforming individual and collective lives in a sustainable manner. As a recommendation, it is necessary to integrate prophetic values in three main areas: first, a systematic educational curriculum *that enables* the younger generation can internalize Qur'anic teachings in a contextual manner; second, public policies that make justice, trustworthiness, and compassion the foundation of social ethics; and third, creative and inclusive da'wah through physical and digital spaces so that the message of Qur'anic values can be widely accessed and practiced by the community.

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