

CONTEXTUALIZATION OF QUR'ANIC AND PROPHETIC EDUCATION IN EDUCATION IN INDONESIA

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Abstrak

Pendidikan di Indonesia masih cenderung berorientasi pada pencapaian akademik sehingga penguatan nilai moral, spiritual, dan karakter peserta didik belum terintegrasi secara optimal dalam proses pembelajaran. Penelitian ini bertujuan untuk menganalisis dan mengkontekstualisasikan konsep pendidikan Al-Qur'an dan pendidikan kenabian sebagai landasan penguatan pendidikan karakter dalam sistem pendidikan Indonesia. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kepustakaan (library research). Data diperoleh dari Al-Qur'an, hadis, serta berbagai literatur ilmiah yang relevan, kemudian dianalisis menggunakan teknik analisis isi (content analysis). Hasil penelitian menunjukkan bahwa pendidikan Al-Qur'an membentuk manusia sebagai *'abdullāh* dan *khalīfatullāh* yang memiliki keseimbangan antara dimensi spiritual, intelektual, dan sosial. Sementara itu, pendidikan kenabian menekankan pembentukan karakter profetik melalui nilai humanisasi (*amar ma'ruf*), liberasi (*nahi munkar*), dan transendensi (*tu'minūna billāh*). Kontekstualisasi kedua konsep tersebut dalam pendidikan Indonesia dapat diwujudkan melalui integrasi nilai-nilai spiritual, moral, dan karakter ke dalam kurikulum, proses pembelajaran, serta budaya sekolah. Dengan demikian, pendidikan tidak hanya menghasilkan peserta didik yang unggul secara akademik, tetapi juga beriman, berakhlak mulia, dan memiliki tanggung jawab sosial dalam kehidupan bermasyarakat.

Kata kunci: Pendidikan Al-Qur'an, Pendidikan Kenabian, Pendidikan Indonesia, Karakter Bangsa

Abstract

Education in Indonesia still tends to be oriented towards academic achievement so that the strengthening of moral, spiritual, and character values of students has not been optimally integrated in the learning process. This research aims to analyze and contextualize the concept of Qur'anic education and prophetic education as the foundation for strengthening character education in the Indonesian education system. This research uses a qualitative approach with the library research method. Data was obtained from the Qur'an, hadith, and various relevant scientific literature, then analyzed using content analysis techniques. The results of the study show that Qur'anic education forms human beings as *'abdullāh* and *khalīfatullāh* who have a balance between spiritual, intellectual, and social dimensions. Meanwhile, prophetic education emphasizes the formation of prophetic character through the values of humanization (*amar ma'ruf*), liberation (*nahi munkar*), and transcendence (*tu'minūna billāh*). The contextualization of these two concepts in Indonesian education can be realized through the integration of spiritual, moral, and character values into the curriculum, learning process, and school culture. Thus, education not only produces students who excel academically, but also have faith, noble character, and social responsibility in community life.

Keywords: Qur'an Education, Prophetic Education, Indonesian Education, Character of the Nation

Introduction

Education sourced from the Qur'an and the example of the Prophet (Sirah Nabawiyah) occupies a fundamental position as well as transcendental value in the framework of Indonesian national education. The main orientation is directed at the formation of kamil people, namely individuals who develop comprehensively, not only capable in intellectual aspects, but also have noble character and have strong spiritual awareness and depth (piety) (Maulana et al., 2025) The education of the Qur'an in this discussion cannot be limited only to the technical ability to read or memorize sacred texts. Furthermore, the education should lead to the process of deepening the meaning (*tadabbur*) so that the values of the Qur'an are internalized as a solid moral foundation in shaping personal and social behavior. On the other hand, Sirah Nabawiyah plays a role as an exemplary curriculum that is dynamic and contextual. Sirah provides an applicative overview of the application of Qur'anic values such as justice, tolerance, prophetic leadership, and ethics in the historical reality of mankind. Thus, Islamic education in the national education system ideally functions as the spirit that animates the entire curriculum, not just present as a separate subject (Khoiriyah & Ismarwati, 2023) This orientation is important to avoid the educational dichotomy that separates religious and general sciences, while answering the fundamental goals of national education.

Despite carrying an ideal and noble goal, the implementation of Qur'an and Prophetic education in the practice of contemporary Indonesian education systems and culture is still faced with various multidimensional challenges, especially in the midst of the flow of digital disruption and globalization (Maulana et al., 2025) The most prominent structural challenge is the dualism in the education system, where the dominance of general subjects in formal schools, especially in urban areas, often reduces the portion of time and attention to the deepening of religious education (Khoiriyah et al., 2023). This causes religious education to often be limited to cognitive aspects only, ignoring the formation of character and holistic spirituality (Anwar, 2017) Pedagogical challenges arise from the rapid and unfiltered flow of information on social media, which triggers instant identity and lifestyle confusion in the younger generation (Darmawan & Al Mu'allif, 2025) In addition, Sirah Nabawiyah learning is still often delivered through a monotonous conventional approach, exacerbated by the low digital technology literacy among educators and the limitations of digital facilities in many educational institutions. This condition causes Sirah's material to seem less contextual and far from current problems. As a result, there is a significant value gap, where the behavior of some Islamic education graduates does not fully reflect the teachings and values that have been learned.

In order to bridge the ideal minds of Kamil people with the complexity of modern challenges, an education transformation strategy that is comprehensive and relies on technological innovation is

needed as one of the main solutions in forming an intelligent and moral generation. Efforts to overcome these various problems can be pursued through strengthening the integration of value-based curriculum, the implementation of prophetic pedagogy supported by the digitalization of learning, and improving the competence of educators and their supporting ecosystems. By placing the values of revelation and prophetic example as an authentic educational identity that is responsive to the times, the Indonesian education system has the potential to produce graduates who are adaptive to technology and have a strong Islamic character, so that they are able to compete globally.

Research Methods

This research uses a qualitative approach with the type of library research. This approach was chosen because the study focuses on a conceptual analysis of the contextualization of Qur'anic and prophetic education in the education system in Indonesia. Research data was obtained from relevant written sources, including the Qur'an, hadith, tafsir, academic books, articles of reputable national and international journals, education policy documents, and laws and regulations related to Islamic religious education in Indonesia.

Data collection was carried out through a documentation study by selecting literature based on the relevance of the theme, credibility of the source, novelty of publications, and its relevance to the Indonesian educational context. The primary source is in the form of verses of the Qur'an and hadith which contain the principles of education, the example of the prophet, the formation of morals, and the development of science. The secondary sources include scientific works that discuss Qur'anic education, prophetic education, Islamic pedagogy, Islamic religious education curriculum, and national education dynamics.

Data is analyzed using content *analysis techniques* through several stages, namely data reduction, theme categorization, interpretation, and conclusion drawn. At the reduction stage, the literature that has been collected is selected according to the focus of the research. Furthermore, the data is categorized into main themes, such as the educational value of the Qur'an, the principles of prophetic education, the relevance of prophetic values to Indonesian education, and its contextualization strategies in learning and education policy. Interpretation is carried out critically and comparatively by connecting the normative concept of Islam with the social, cultural, and contemporary educational realities in Indonesia.

The validity of the data is maintained through source triangulation, which is comparing information from various primary and secondary literature (Supandi et al., 2024) The results of the analysis are then presented in a descriptive-analytical manner to formulate a conceptual construction

of the contextualization model of Qur'anic and prophetic education that is relevant, applicative, and in harmony with the goals of national education.

Research Findings and Discussion

Indonesian National Education

The educational process can be understood as a series of activities that exert all elements of education by educators in a planned and directed manner to achieve the educational goals that have been set. The way the educational process is implemented has a very decisive influence on the quality of achieving educational goals. The quality of the education process is reflected in two main aspects, namely the quality of the education component and the quality of its management, both of which are interrelated and inseparable. In accordance with the provisions of Law Number 20 of 2003 concerning the National Education System, education is defined as a conscious and planned effort to create learning and learning conditions that allow students to actively develop their potential, so as to have religious spiritual strength, self-control skills, personality, intelligence, noble morals, and skills needed for personal, social, nation, and state life.

National education is organized based on Pancasila and the 1945 Constitution of the Republic of Indonesia, based on religious values, national culture, and being responsive to the dynamics of changing times. The national education system includes all elements of education that are interconnected and fully integrated in order to realize the goals of national education. The orientation of national education is directed at the formation of a new order of life for the people and the Indonesian nation towards the realization of civil society (Ilham, 2019). A society characterized by pluralism and Indonesian personality is expected to be able to strengthen the spirit of unity and unity of the nation in order to realize the ideals and hopes of a better future.

National Education Goals

National education is directed at the formation of the nation's character which includes the development of knowledge, creativity, skills, confidence, motivation, and piety to God Almighty (Ristanti et al., 2020). The achievement of these goals can be monitored from the time students enter the initial education stage to the final stage through the implementation of assessments during the education process. In practice, the national education system in Indonesia implements learning with the delivery of certain materials which ends with evaluation activities. The assessment serves as a tool to measure the development, ability, and level of understanding of the material that has been studied.

The purpose of national education is explicitly reflected in the phrase "*educating the life of the nation*" as stated in the Preamble to the 1945 Constitution in the fourth paragraph (Attas et al., 2025). This goal emphasizes that the educational process is not only oriented towards the mastery of knowledge, but also directed at the development of attitudes and character formation so that individuals are able to become responsible citizens in the future. However, the reality of the education system in Indonesia that emphasizes academic values has not fully guaranteed the development of students' potential outside the academic aspect. Conceptually, the goals of education can be classified into two dimensions, namely education for the self-development of students to be able to actualize their talents, potentials, and personal character, as well as education that is oriented to the interests of the community. In the social context, individuals are required to meet certain standards for the sustainability of society, not solely based on academic achievements, but the ability to think critically and logically in making decisions.

The Essence of Quran Education and Prophetic Education

In an Islamic perspective, education is not solely directed at the development of intellectual intelligence, but also includes spiritual, moral, and social aspects. Islamic education emphasizes the importance of a balance between mastery of worldly knowledge and ukhrawi orientation, with the aim of forming kamil people who have faith, breadth of knowledge, and the ability to practice good values in life. Education according to the Qur'an is understood as a process that is systematically and continuously designed to equip students with the knowledge, skills, and attitudes necessary in carrying out their role as servants and caliphs of Allah on earth. Therefore, the essence of Qur'anic education is to guide humans, both individually and collectively, to be able to carry out the function of devotion to Allah as well as their social responsibility, so that all their potential develops within the framework of faith and piety to Allah SWT.

In his position as a servant of Allah, education is directed to form human beings who always surrender themselves to Him and make all life activities a form of devotion and worship. Meanwhile, in its role as the caliph of Allah on earth, education aims to produce individuals who are knowledgeable, intelligent, and responsible in carrying out the caliphate's mandate, so that they are able to reflect the values of perfection of Allah's attributes in various aspects of life. This orientation is in line with the purpose of human life who believes and is pious, namely to achieve salvation and happiness in this world and in the hereafter. Based on this view, Qur'an education is understood as an education system based on Rabbani values that serves to direct humans to the path of truth and serves as a model for the formation of human personalities oriented towards happiness in this world and the

hereafter (Ahmadi et al., 2025) Thus, the main purpose of Qur'âni education is directed to produce Muslim people who believe, are pious, knowledgeable, and have the readiness to serve Allah SWT.

From a prophetic perspective, education is understood to have a more practical and humanistic character because it relies on the example of the Prophet (saw). Prophetic education is seen as a process of inheriting knowledge and instilling values that aim to bring humans closer to God, understand the reality of nature, and build an ideal social order (*khairu ummah*). Students are fostered to become individuals who have personal capacity as well as social awareness as part of the community. Therefore, the success of education is not only measured by individual achievements, but also by the level of internalization of values and their implementation in social life. In this framework, prophetic education plays a role in fostering moral and spiritual awareness so that students are able to appear as people of faith, knowledge, noble character, and actively contribute to building a civilized society.

Prophetic education can be understood as an educational paradigm that seeks to combine an educational orientation based on moral and religious values with a modern educational approach that emphasizes the human aspect. Within this framework, prophetic education is developed through the three main pillars of prophetic social science, namely *amar ma'ruf* (humanization) which emphasizes efforts to glorify human dignity through the strengthening of human values; *nahi munkar* (liberation) which is oriented towards the liberation of man from various forms of injustice and oppression; and *tu'minuna billāh* (transcendence) which affirms the importance of the dimension of faith and spiritual awareness in man's relationship with God (Purnomo et al., 2024) These three pillars show that prophetic education is not only directed at the development of intellectual intelligence, but also integrates social and spiritual consciousness as the foundation of the formation of a whole human being.

Contextualization of Qur'an and Prophetic Education in Indonesian Education

In order to strengthen the moral and spiritual foundation of the nation, the education system in Indonesia needs to be directed not only to academic achievements, but also to the internalization of noble values derived from the Qur'an and prophetic examples. Islamic education needs to be developed contextually in order to be able to connect religious traditions with the demands of modern life without losing the essence of the spiritual and moral values it contains. Contextual approaches in religious education have the potential to increase students' applicative understanding and form *knowledge-based virtues*, so that the younger generation not only understands religious teachings textually, but is also able to realize them in behavior and daily life.

Contextualization of al-Quran and Prophetic Education that can be found and in accordance with Education in Indonesia, such as:

1. Character education in accordance with the goals of National Education

Character education can be understood as a process of value education that includes the development of morals, ethics, and character, with the aim of developing students' ability to assess and determine good and bad actions, maintain good values, and practice them consistently in daily life. In the perspective of the Qur'an, children's education is described in Surah Luqman verse 13, which affirms that the cultivation of monotheism or knowledge of Allah is the main foundation of education, then continued with moral development as explained in verses 14–17. This principle is in line with the educational method of the Prophet (saw) which emphasizes strengthening the faith first, before instilling moral values in his people.

2. Religious Attitudes in accordance with National Education

Religious character shows a person's level of faith in God Almighty, which is seen in the commitment to practice religious teachings, mutual respect for differences in beliefs, and the application of the values of tolerance and peace in social life. Religious values encompass three important dimensions, namely the individual's relationship with God, social interaction with fellow humans, and man's relationship with the natural environment. Currently, the strengthening of religious values has been widely applied in the school environment through various habituation activities, such as the implementation of mandatory prayers and sunnah, including dhuha, dhuhur, and asr prayers, as well as daily spiritual activities in the form of muroja'ah Al-Qur'an and the recitation of Asmaul Husna.

3. Honesty according to the morals of the Prophet Muhammad PBUH

Shidiq means a true and honest attitude that is the opposite of a lie. A Muslim is required to always display the truth in its entirety, both in the inner and inward dimensions, which includes the harmony between heart, speech, and action. The truth of the heart is reflected in faith in Allah SWT and the liberation of the heart from mental diseases. Truth in speech is shown through words that are in accordance with facts and stay away from falsehood, while truth in deeds is manifested through behavior that is in line with the guidance of Islamic law. The value of shidiq can be instilled in students through the habit of anti-corruption attitudes, such as not cheating, not lying in simple transactions, and conveying information as it is to teachers and parents. This honesty is a fundamental value that the Prophet PBUH has instilled since childhood.

4. Attitude as a Caliph on earth

In Islamic teachings, the concept of caliphate is known which is based on the will of Allah SWT and the willingness of humans to carry out the role of caliph or His representative on earth. This concept is affirmed in several verses of the Qur'an, including Q.S. Al-Baqarah: 30, Al-Isra: 70, Al-An'am: 165, and Yunus: 14. As God's representation on earth, man is required to actively reflect on divine attributes in his life. One of the attributes of Allah related to nature is as the custodian and guardian of all creation (*Rabb al-Alamin*). Therefore, humans as caliphs have a moral and spiritual responsibility to preserve the earth, which means ensuring the sustainability of the earth's function as a living space for all of God's creatures while maintaining the continuity of human life itself.

Currently, the cultivation of the habit of maintaining cleanliness in schools is an important concern in the process of educating students' character. The formation of a culture of environmental care can be carried out through briefings on the urgency of cleanliness, the application of disciplined behavior in waste management, and the implementation of supporting activities such as cleanliness competitions from the classroom to the national level, one of which is through the implementation of the *adiwiyata* program in schools.

Conclusion

This study concludes that Qur'an education and prophetic education have strong relevance as a conceptual foundation in strengthening education in Indonesia. Qur'anic education is oriented towards the formation of human beings as '*abdullāh* and *khalīfatullāh* through the balanced development of faith, knowledge, and righteous deeds, while prophetic education emphasizes the importance of the formation of prophetic character based on the values of humanization (*amar ma'ruf*), liberation (*nahi munkar*), and transcendence (*tu'minūna billāh*). The contextualization of these two concepts allows the integration of spiritual, moral, social, and intellectual dimensions in the entire educational process. The implications of this study show that strengthening the values of the Qur'an and prophetic education needs to be implemented systematically through curriculum development, learning strategies, school culture, and educator examples. Thus, education in Indonesia is not only oriented towards academic achievement, but also able to produce students who have faith, noble character, socially responsible, and have the ability to face the challenges of modern life based on Islamic values.

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