

Transformative Islamic Education in the Perspective of Kuntowijoyo's Prophetic Social Sciences in the Society 5.0 Era

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Abstract

This study aims to analyze the implementation of Kuntowijoyo's three pillars of Prophetic Social Sciences, namely humanization, liberation, and transcendence, in realizing transformative Islamic education at MAN 4 Kediri within the context of the Society 5.0 era. The research is grounded in the need for Islamic educational institutions to balance rapid digital development with the cultivation of character, spirituality, and social awareness so that students are able to respond comprehensively to contemporary global challenges. Using a qualitative approach with a field-based case study design, data were collected through non-participatory observations, in-depth interviews, and documentation involving the principal, teachers, education staff, and students. The findings reveal that humanization is manifested through the 5S culture, dialogical learning, student empowerment, and supportive social relations. Liberation appears through pedagogical autonomy, student participation in decision making, the integration of digital learning technologies, and egalitarian policies for education staff. Meanwhile, transcendence is expressed through structured worship routines, weekly religious activities, and the strengthening of a spiritually oriented school climate. These findings confirm that MAN 4 Kediri has successfully integrated prophetic values as the foundation of a transformative, relevant, and adaptive Islamic education model. The study's limitation lies in its single case scope, indicating the need for comparative and longitudinal research. This research contributes originality by providing an empirical mapping of how the prophetic paradigm is applied in contemporary Islamic education practice.

Keywords: prophetic social sciences; transformative islamic education; society 5.0

1. Introduction

Islamic education occupies a strategic position in shaping the moral and intellectual structure of Indonesian society as the country with the largest Muslim population in the world. This role is not limited to the mastery of cognitive aspects but also involves the strengthening of religious identity that fosters a civilized character. Within the context of contemporary social dynamics, Islamic education is required to respond to shifts in values, technological advancements, and global challenges that influence the

formation of students' personalities (El-Mubarak & Hassan, 2021; Hajar, 2024). Therefore, Islamic educational approaches must be systematically designed to ensure their sustainable contribution to human development. Educational orientation should not merely focus on knowledge transmission but also emphasize the formation of integrity and the development of learners' potential as social beings (Wajdi et al., 2025). These efforts constitute a crucial foundation for the development of an inclusive and civilized society.

Entering the era of Society 5.0, Islamic education faces a new reality characterized by the deep integration of human life, data, and digital technology. This condition requires educational institutions to develop learning models that are creative, adaptive, collaborative, and oriented toward humanistic values (Zainuddin et al., 2024; Irfan Setia Permana W & Naomi Ainun Hasanah, 2024). Learners live in a global information-saturated environment, where religious education is often perceived as merely formal and less engaging than the pervasive influence of digital gadgets. This situation may lead to moral degradation, weakened social ethics, and declining spiritual sensitivity (Suratin et al., 2024). Further challenges include the persistent dichotomy between religious education and science, the dominance of conventional teaching methods, and limited technological facilities in many Islamic educational institutions (Prima et al., 2025). These conditions underscore the urgency of reorienting Islamic education to address modern demands while maintaining spiritual values through the harmonious integration of knowledge, technology, and Islamic principles (Abdullah & Halabi, 2017).

Social transformations in the modern era require Islamic education to undertake methodological and substantive adaptations in learning. These demands emerge from shifts in mindset and the complex needs of younger generations within a dynamic digital environment, encouraging educational institutions to adopt more relevant and empirically grounded approaches. Strengthening spiritual values remains essential for balancing academic competence and moral integrity. Islamic education must reaffirm its role in cultivating humanistic attitudes that respect diversity and promote social harmony (Irfan Setia Permana W & Naomi Ainun Hasanah, 2024; Affandi et al., 2024). This objective necessitates curriculum designs that integrate scientific developments so religious values remain connected to learners' intellectual growth.

One effort to reorient Islamic education is reflected in Kuntowijoyo's concept of Prophetic Social Science, which offers a new paradigm for

understanding and directing social change based on prophetic values (Harahap & Nasution, 2023; A'yuni & Hijrawan, 2021). This paradigm rests on three core pillars: humanization, liberation, and transcendence. Humanization focuses on restoring human dignity, liberation addresses emancipation from structural oppression, and transcendence reinforces the spiritual relationship between humans and God (Prayogi, 2023). Within this framework, education is viewed as an instrument of social transformation rather than mere knowledge transmission. This orientation is rooted in the socio-ethical mission of Islam as articulated in Q.S. Ali Imran (3):110, emphasizing *amar ma'ruf, nahi munkar*, and faith as the foundations of social change. Accordingly, prophetic-oriented Islamic education aims to produce individuals who are intellectually capable, spiritually conscious, humanistically sensitive, and able to challenge unjust social structures (Dewi et al., 2022; Syihabuddin & Huda, 2024).

Based on this theoretical foundation, this study examines the implementation of Kuntowijoyo's Prophetic Social Science in the educational practices of MAN 4 Kediri as an Islamic institution seeking to integrate Islamic values with the demands of the digital era. MAN 4 Kediri promotes academic development through a modern curriculum while strengthening students' spiritual dimensions through habituated worship, *tahfidz* programs, routine religious activities, and moral formation. The madrasah also encourages technological innovation through e-learning, digitalized educational services, and the use of learning applications to enhance instructional effectiveness. This synergy between religious values and technological innovation creates a learning environment responsive to the Society 5.0 era (Zainuddin et al., 2024). Therefore, MAN 4 Kediri serves as a strategic site for examining the concrete application of humanization, liberation, and transcendence in contemporary Islamic education oriented toward character development, spirituality, and digital literacy.

This article aims to analyze the implementation of the three pillars of Prophetic Social Science, namely humanization, liberation, and transcendence, in realizing transformative Islamic education at MAN 4 Kediri. Theoretically, it contributes to strengthening the conceptual foundation of prophetic education that integrates spiritual, moral, and technological dimensions within modern educational systems. This study proposes a conceptual model that may serve as a reference for Islamic educational institutions seeking to integrate value-based learning, technological innovation, and character development. Practically, it offers implementative strategies to support Islamic educational institutions in adapting to digital advancements without

compromising the Islamic values central to learner formation. Overall, this research is expected to enrich scholarly discourse on Islamic educational reform and provide an applied framework for developing transformative, relevant, and sustainable educational systems.

2. Method

This study employs a qualitative approach with a field based case study design that aims to describe in depth the implementation of the values of Prophetic Social Science at MAN 4 Kediri. A qualitative approach is employed because it enables an in depth and holistic understanding of social phenomena from the participants' perspectives, emphasizing the meanings underlying human behavior and social interactions within a natural setting. The researcher was directly involved as the primary research instrument in the data collection process, which was conducted through non participant observation, in depth interviews, and documentation (Sugiyono, 2022).

The research was conducted at MAN 4 Kediri, Kediri Regency, East Java, during the odd semester of the 2023 to 2024 academic year. The research subjects consisted of the head of the madrasah, teachers, educational staff, and students, who were selected purposively based on their experience and active involvement in the implementation of prophetic values within the institution. Data were collected from primary sources, including direct observation and interviews, as well as secondary sources such as institutional documents, activity records, and supporting literature (Abdussamad, 2021).

Data analysis was conducted using the interactive model proposed by Miles and Huberman, which consists of three main stages, namely data reduction, data display, and conclusion drawing and verification (Miles et al., 2014). These stages were carried out cyclically and were closely interconnected, enabling the researcher to achieve a structured and in depth understanding of the field data. To ensure data trustworthiness, several validation techniques were applied, including source and method triangulation, prolonged engagement, peer debriefing, and member checking with the informants (Sugiyono, 2022). These procedures were implemented to ensure that the data obtained were accurate, credible, and scientifically accountable.

Berisi jenis penelitian, waktu dan tempat penelitian, target/sasaran, subjek penelitian, prosedur, instrumen dan teknik analisis data serta hal-hal lain yang berkaitan dengan cara penelitiannya yang dapat ditulis dalam sub-subbab, dengan sub-subheading.

3. Result and Discussion

3.1. Humanization as the Foundation of Prophetic Education

The implementation of humanization at MAN 4 Kediri is reflected in four main domains: madrasah culture, learning processes, student empowerment, and the role of educational staff. These domains are interconnected and mutually reinforcing, forming consistent and stable patterns of interaction within madrasah life. This condition indicates that humanization values have become an operational foundation guiding educational activities toward a more transformative model of Islamic education that responds to the demands of the Society 5.0 era (Harahap & Nasution, 2023). Humanization is not merely a normative ideal but is realized through concrete practices, including a culture of mutual respect, student-centered learning approaches, and the commitment of educational staff to students' emotional and moral development (Dewi et al., 2022; Cisia Padila et al., 2025). These values shape the institutional identity of the madrasah and significantly influence social relationships, learning effectiveness, and character development among all members of the madrasah community.

The principle of humanization at MAN 4 Kediri is clearly reflected in the implementation of the 5S culture, which includes smiling, greeting, acknowledging, politeness, and respect. Observations show that this culture is consistently practiced in daily routines, such as morning greetings, expressions of care for ill peers or teachers, and participation in social activities including condolence visits and community outreach. The 5S culture fosters a positive emotional atmosphere and serves as a foundation for building harmonious social relations within the madrasah. Theoretically, this condition indicates that humanization values have developed into a shared habitus that promotes more humane social interactions. In Kuntowijoyo's framework, humanization seeks to restore human dignity often diminished by modern dehumanization. The practice of the 5S culture demonstrates that prophetic values can be embedded in everyday educational life. From Freire's perspective, this culture reflects egalitarian communication as a prerequisite for liberating education, where relationships are built on mutual respect rather than hierarchical positions (Baihaqi & Huda, 2025).

In the learning context, teachers at MAN 4 Kediri function as facilitators who provide space for students to develop critical thinking, express ideas, collaborate, and solve problems in groups. Learning is no longer teacher centered but student oriented, as reflected in the use of discussions,

collaborative activities, and problem solving practices in the classroom. This approach represents a shift from traditional instructional models toward a humanistic learning framework. From Carl Rogers' perspective, humanistic learning emphasizes freedom, self acceptance, and the actualization of individual potential (Radjak et al., 2024; Zainuddin, Muhammad Wahyudi, et al., 2024). The findings show that teachers not only deliver content but also build supportive interpersonal relationships that create a safe and expressive learning environment. This dialogical learning pattern aligns with the spirit of Prophetic Social Science, which positions learners as active subjects. Overall, MAN 4 Kediri has developed learning practices that emphasize cognitive development alongside character formation and humanistic values.

Humanization is also evident in student empowerment through social engagement and skills based learning activities. Programs such as teaching practice at TPQ allow students to interact directly with the community, develop social empathy, and understand their social roles. Vocational activities in departments such as TBSM, TKJ, and Culinary Arts equip students with practical skills relevant to employment and daily life. This empowerment approach shows that education at MAN 4 Kediri extends beyond knowledge acquisition to emphasize character formation and applicable competencies. Within Kuntowijoyo's framework, human empowerment lies at the core of social transformation, preparing individuals to be both competent and socially contributive (Anisa et al., 2021). In the Society 5.0 context, these activities reflect a balance between technological progress and the development of human capacities, including creativity, empathy, collaboration, and flexibility (Firnando et al., 2025).

The role of educational staff is essential in creating a humanistic educational environment at MAN 4 Kediri. The findings indicate that educational staff do not merely perform administrative tasks but also build warm and supportive relationships with students and teachers. Their active involvement in madrasah activities and open, informal communication strengthens social cohesion within the madrasah community. This condition suggests that humanization is not dependent solely on curriculum design or teachers, but represents a collective effort of all institutional components. From Freire's perspective, this reflects the presence of authentic dialogical spaces free from hierarchical domination that restricts participation (Pantan, 2023; Ajhuri, 2024). From a humanistic standpoint, a supportive and friendly atmosphere is a prerequisite for self actualization (Anggraini et al., 2022). Overall, educational staff play a vital role in fostering a healthy social

ecosystem conducive to students' moral, spiritual, and emotional development.

Overall, this study shows that MAN 4 Kediri has successfully integrated humanization values as a foundational element of transformative Islamic education. Humanization is not treated as a normative ideal but is realized through social interactions, learning practices, student empowerment, and institutional relations. These findings contribute to the development of Prophetic Social Science by providing empirical evidence of the concrete application of humanization values in contemporary Islamic education. From a practical perspective, the 5S culture, dialogical learning practices, student empowerment programs, and the role of educational staff may serve as a replicable model for other madrasahs in developing inclusive, empathetic, and context responsive educational environments.

3.2. Liberation as an Effort of Emancipation in Islamic Education

The implementation of liberation at MAN 4 Kediri reflects the concrete application of Kuntowijoyo's Prophetic Social Science, which conceptualizes liberation as emancipation from structural injustices in knowledge, social, economic, political, and cultural spheres. Liberation is understood as a comprehensive process that frees human creativity and potential. Education therefore functions not only as knowledge transmission but as a means of fostering critical consciousness that enables learners to understand social realities and engage in transformative action (Harahap & Nasution, 2023; Roqib & Sabiq, 2022; Agus Siswadi, 2024). Within Islamic education, this liberation is inseparable from moral and spiritual values that uphold justice and social welfare.

The principle of liberation at MAN 4 Kediri is reflected in policies that grant teachers pedagogical autonomy in managing learning processes. Teachers are free to choose strategies, methods, and approaches aligned with students' needs. This policy marks a shift from teacher centered instruction toward a dialogical and participatory learning paradigm (Siswadi et al., 2024). Such an approach aligns with Paulo Freire's critique of the banking model of education, which positions students as passive recipients of knowledge (Hidayatulloh et al., 2025). Through pedagogical freedom, teachers at MAN 4 Kediri act as co investigators who engage students in dialogue, critical thinking, and reflective knowledge construction.

The integration of technology in learning represents a concrete form of liberation in the Society 5.0 context. The use of smartphones for online examinations, access to digital learning resources, and classroom internet connectivity enables students to learn independently, flexibly, and in personalized ways. These practices enhance digital literacy and critical thinking by providing access to diverse global learning sources (Muttaqo & Erawati, 2025). In this regard, MAN 4 Kediri reflects the principles of digital liberatory pedagogy, in which technology serves to overcome spatial, temporal, and methodological constraints. This approach is consistent with Ivan Illich's concept of convivial tools, which emphasizes technologies that empower users and expand human capacities rather than restrict them (Istanto & Arroisi, 2025).

Liberation in the student context is evident through the provision of freedom of expression and the right to actively participate in decision making related to madrasah activities. A democratic learning atmosphere enables students to become active subjects who possess a voice rather than mere objects of regulations (Roqib & Sabiq, 2022). Liberation in the student context is evident through the provision of freedom of expression and the right to actively participate in decision making related to madrasah activities. A democratic learning atmosphere enables students to become active subjects who possess a voice rather than mere objects of regulations (Avrielita Pamungkas & Talitha Yesiana Rahmawati, 2025).

Digital freedom through equitable internet access contributes to the strengthening of self regulated learning capacities. This ability is essential for fostering independent learners who are able to plan, monitor, and evaluate their own learning processes. Zimmerman argues that self regulated learning represents an indicator of learning maturity that enables students to take responsibility for their intellectual development (Broadbent & De Barba, 2023). In this regard, MAN 4 Kediri not only provides technological access but also cultivates a learning habitus that supports intellectual autonomy.

Another particularly noteworthy aspect of the implementation of liberation at MAN 4 Kediri is the empowerment of educational staff. The provision of flexibility in work scheduling as well as opportunities to supplement income through activities such as food sales in the canteen reflects an approach to distributive justice as articulated by Nancy Fraser, who argues that social emancipation must encompass recognition, representation, and redistribution (Miswanto, 2022). Through these policies, the madrasah demonstrates that the welfare of educational staff constitutes an integral part

of a transformative educational ecosystem. Educational staff who experience well being and respect are more likely to contribute positively to the quality of educational services.

Structurally, the implementation of the principle of liberation at MAN 4 Kediri fosters more egalitarian social relations among teachers, students, and educational staff. Such egalitarian relationships are crucial in prophetic education because, according to Kuntowijoyo, liberation must be free from structural domination, including symbolic and cultural forms of domination. More egalitarian relations encourage active participation, creativity, and a sense of ownership over the educational process (Naura et al., 2024). When students feel respected and listened to, they are more motivated to learn and to contribute positively to the madrasah environment.

From the constructivist perspective proposed by Thobroni, learning that provides students with the freedom to construct knowledge through direct experience leads to more meaningful understanding (Sumarna & Gunawan, 2022). MAN 4 Kediri implements this approach through project based learning, extracurricular activities, and socio religious programs that strengthen twenty first century skills such as collaboration, communication, creativity, and critical thinking. By integrating the prophetic approach, critical pedagogy, and constructivist learning principles, this madrasah has successfully created a learning environment that is responsive, creative, and relevant to global challenges.

From a critical perspective, the implementation of liberation at MAN 4 Kediri also demonstrates a well balanced relationship between freedom and control. Liberation that is excessively unrestricted and lacks structure may lead to value disorientation, whereas liberation framed by Islamic values produces responsible freedom. This view is consistent with Husein Haikal's argument that freedom in Islam must be rooted in morality, monotheistic consciousness, and the normative framework of sharia. Freedom is therefore not merely understood as freedom from constraints, but also as freedom to grow, to contribute, and to engage in virtuous actions (Ahmadzai & Najrabi, 2022).

From a theoretical perspective, the implementation of liberation at MAN 4 Kediri strengthens the validity of Prophetic Social Science as a paradigm for transformative Islamic education. These findings indicate that the principle of humanization can be effectively implemented within a modern, digitally based educational environment. From a practical perspective, the experience of MAN

4 Kediri serves as an important model for other madrasahs in designing policies that empower all elements of the institution, including students, teachers, and educational staff.

Overall, the implementation of liberation at MAN 4 Kediri demonstrates that Islamic education can function as a progressive, critical, and humane space of empowerment without losing its spiritual foundations. Liberatory education does not merely produce intellectually capable graduates but also individuals who are critical, independent, empathetic, and prepared to act as agents of change within society. This model illustrates that transformative Islamic education can be practically realized in the Society 5.0 era while preserving local values, religious principles, and moral wisdom that constitute its distinctive character.

3.3. Transcendence as the Spiritual Orientation of Education

Transcendence in Kuntowijoyo's Prophetic Social Science represents a foundational pillar that places the human-God relationship at the core of life orientation. Spirituality is positioned not as a supplementary aspect but as the primary source of meaning and direction for all human activities, including education. Kuntowijoyo argues that transcendence functions as a safeguard against materialism, secularism, and modern dehumanization that reduce humans to merely functional entities (Harahap & Nasution, 2023; Rouf Al-Farisi & Ali, 2021). Consequently, transcendence based education seeks to integrate intellectual capacity with moral and spiritual awareness as an inseparable whole.

In transformative Islamic education, transcendence extends beyond ritual worship to include the cultivation of civilized character, noble morals, and a life orientation grounded in truth and divine values (Rozi & Fauzi, 2023). Educational success is therefore measured not only by academic attainment but also by the development of spiritual awareness that guides students' conduct in everyday life. This perspective aligns with Mahmud Arif's view that transformative Islamic education internalizes divine values within social reality, producing individuals who are both competent and morally grounded (Arif, 2012).

The findings of the study indicate that MAN 4 Kediri is one of the educational institutions that has successfully integrated transcendence values comprehensively into the life of the madrasah. Divine values are implemented not only at the curricular level but also through habits, school culture, and

activities involving all members of the madrasah, including students, teachers, and educational staff. These findings reinforce Noer Zarina's assertion that character development at MAN 4 Kediri is a process that occurs systematically, consistently, and continuously (Zarina, 2017).

Daily activities such as congregational dhuha prayer, dhuhur and asr prayers, and the replacement of dhuha prayer with sholawat recitation for students who are absent, cultivate a strong spiritual habit. These routines function as a mechanism for internalizing divine values through practical engagement rather than theory alone. In Lickona's moral education theory, habit formation is a crucial element in character development, as values become part of the self when practiced repeatedly and consistently (Abidin et al., 2025). MAN 4 Kediri successfully implements this principle by integrating worship into the daily rhythm of the madrasah community.

At the weekly level, activities such as Qur'an recitation sessions, Yasin reading every Friday, and the Arba'in Nawawi study every Monday serve as means for deepening spiritual understanding while enhancing religious scholarly capacity. This aligns with Fazlur Rahman's idea of the dialectical relationship between intellectuality and spirituality. According to Rahman, an ideal education balances moral vision with critical thinking abilities (Celine et al., 2025). When students engage regularly with religious texts while reflecting on their meanings, they not only comprehend religious teachings but also cultivate mature and rational spiritual awareness.

Annual activities such as Ramadan boarding programs, fiqh of fasting lessons, distributing iftar meals, and visiting the graves of the madrasah founders extend the practice of transcendence into the social sphere. Thus, divine values are not confined to rituals but also inspire socially meaningful actions. This aligns with the concept of prophetic education, which integrates vertical relationships with God (*hablum minallah*) and horizontal relationships with fellow human beings (*hablum minannas*). Activities such as distributing iftar meals exemplify the integration of spiritual piety with social piety, a key value in transformative Islamic education (Sari & Wulandari, 2020).

From the perspective of Islamic educational philosophy, the implementation of transcendence at MAN 4 Kediri aligns with Syed Muhammad Naquib al-Attas' concept of integral education, which positions the cultivation of *adab* as the primary goal of education. *Adab* involves recognizing the proper relationship between humans, nature, and God within

the order of existence (Tumanggor et al., 2024). This principle is reflected in the learning processes and school culture at MAN 4 Kediri through the emphasis on courtesy, respect for teachers, and appreciation of institutional history, including visits to the graves of founders or scholars. These practices function not merely as rituals but as efforts to strengthen the historical awareness and moral identity of the madrasah community.

Upon further analysis, the implementation of transcendence also aligns with the theory of Spiritual Pedagogical Content Knowledge (SPCK) developed in contemporary Islamic education research. SPCK posits that teachers must possess the ability to connect subject matter with spiritual values so that the learning process remains rooted in religious orientation (Khasri & Mustansyir, 2020). In the context of MAN 4 Kediri, weekly religious studies for teachers, such as the *Arba'in Nawawi* sessions, demonstrate the madrasah's commitment to developing educators who are not only professional but also possess spiritual depth.

The implementation of transcendence also strengthens a religious school climate. A religious school climate significantly influences student behavior, as emphasized by Hoy and Miskel in educational organization theory. An environment that prioritizes spiritual exemplars encourages students to adopt similar patterns (Verdugo-Rojas et al., 2025). This is evident at MAN 4 Kediri, where the discipline of congregational prayers and the culture of Qur'an recitation are practiced not merely out of obligation but as part of a valued collective culture.

From the perspective of identity formation, activities such as collective Qur'an recitation, grave visits, or Ramadan boarding programs function as processes of value internalization that strengthen students' religious identity. Erikson identifies identity formation as a crucial phase for adolescents, and spiritual identity is one of the key components of character development (Dhabhai, 2025). A madrasah that successfully organizes meaningful religious activities contributes significantly to the formation of students' moral and religious identity.

From a transformative perspective, the implementation of transcendence at MAN 4 Kediri serves to restrain the secularizing tendencies that often accompany modernization and digitalization in education. The Society 5.0 era introduces challenges such as information overload, artificial intelligence, and pervasive digital culture, which may affect students' spiritual orientation (Amelia, 2023). Through consistent spiritual habituation, the

madrasah maintains a balance between technological advancement and spiritual development. This finding aligns with contemporary Islamic educational discourse that emphasizes the integration of digital progress with spiritual reinforcement to prevent the erosion of divine values (Muliatul, 2024).

The research findings indicate that transcendence affects not only the religious domain but also moral and social development. Students who consistently participate in religious activities demonstrate stronger attitudes of politeness responsibility and discipline. This reinforces the argument that spirituality does not merely shape the relationship between human beings and God but also influences social and moral relations among individuals (Karimullah, 2023). Spiritual education that is implemented comprehensively has the potential to contribute to the formation of a more ethical and morally grounded society.

Based on the findings and in depth analysis this study concludes that MAN 4 Kediri represents a strong empirical example of transcendence within transformative Islamic education. Through structured daily weekly and annual programs the madrasah embeds divine values across all institutional dimensions. This process shapes students with solid academic competence and deep spiritual awareness. Education at MAN 4 Kediri functions as a transformative medium that advances intellectual development humanizes learners and elevates human dignity in accordance with fundamental theological values.

4. Conclusion

This study demonstrates that the integration of Kuntowijoyo's Prophetic Social Science values, namely humanization, liberation, and transcendence, has been consistently implemented at MAN 4 Kediri through the institutionalization of school culture, inclusive learning practices, student empowerment programs, and the strategic role of educational staff in creating a meaningful learning environment. The findings affirm that the prophetic paradigm can function as both a theoretical and practical framework for realizing transformative Islamic education that is capable of addressing ethical, social, and technological challenges in the era of Society 5.0. The prophetic approach is proven not only to preserve the spiritual dimension within the educational process but also to balance it with the strengthening of digital literacy, creativity, and twenty-first-century competencies required for students to adapt to the dynamics of contemporary change.

For future development, comparative studies across various types of Islamic educational institutions are essential to examine the extent to which the prophetic model can be adapted and implemented in broader contexts. Mixed-methods or longitudinal research is also necessary to systematically and objectively measure the long-term impacts of this paradigm on students' character development, competencies, and learning autonomy. Furthermore, strengthening teacher capacity through continuous professional development, reinforcing curriculum design based on prophetic values, and providing more progressive educational policy support are crucial to ensure that the implementation of this paradigm becomes more effective, structured, and sustainable on a wider scale.

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