

The Exemplary Nature of Prophet Muhammad's Da'wah as a Model for Noble Character Development of Campus Intellectuals in the Era of Disruption

Ashri Hidayati¹, Supyan Sauri², Arif Samsudin³, Arja Bayirudin⁴

^{1,2,3,4} Sekolah Pascasarjana, Universitas Islam Nusantara Bandung, Bandung, Indonesia.

Email: ashrihidayati44@gmail.com, uyunsupyan@uninus.ac.id,
arifsamsudin2022@gmail.com, arjabay04@gmail.com

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Abstract: *This study aims to analyze the implementation of the Prophet Muhammad's da'wah stages as a strategic model for fostering noble character at the Islamic University of Nusantara (Uninus) Bandung. Utilizing a qualitative descriptive approach, data were collected through participant observation, in-depth interviews, and documentation, then analyzed using the Miles, Huberman, and Saldana interactive model. The findings reveal that Uninus adapts three phases of prophetic da'wah: (1) At-Tasqif Murakazzah, focusing on ideological incubation to form a rational Islamic personality; (2) At-Tafa'ul Ma'al Ummah, encouraging students to engage in critical dialectics and social interaction to counter secular hegemony; and (3) Istilamul Hukmi, manifested through the institutionalization of Islamic values in binding campus policies. This study concludes that the integrated prophetic da'wah framework effectively bridges the gap between intellectual and spiritual competence, offering a comprehensive solution for developing Prophetic Intellectuals who are adaptive to the times yet firmly grounded in Islamic values.*

Keywords: *Prophetic Da'wah, Noble Character, Campus Intellectuals, Islamic Education.*

Abstrak: Penelitian ini bertujuan untuk menganalisis implementasi tahapan dakwah Rasulullah SAW sebagai model strategis pembinaan akhlak mulia di Universitas Islam Nusantara (UNINUS) Bandung. Menggunakan pendekatan kualitatif deskriptif, data dikumpulkan melalui observasi partisipatif, wawancara mendalam, dan studi dokumentasi, kemudian dianalisis menggunakan model interaktif Miles, Huberman, dan Saldana. Hasil penelitian menunjukkan bahwa UNINUS mengadaptasi tiga fase dakwah kenabian: (1) At-Tasqif Murakazzah yang berfokus pada inkubasi ideologis untuk membentuk kepribadian Islam yang rasional; (2) At-Tafa'ul Ma'al Ummah yang mendorong mahasiswa melakukan dialektika kritis dan interaksi sosial untuk melawan hegemoni sekuler; serta (3) Istilamul Hukmi yang dimanifestasikan melalui institusionalisasi nilai Islam dalam kebijakan kampus yang mengikat. Studi ini menyimpulkan bahwa kerangka dakwah profetik yang terintegrasi efektif menjembatani kesenjangan antara kompetensi intelektual dan spiritual, menawarkan solusi komprehensif untuk melahirkan Intelektual Profetik yang adaptif terhadap zaman namun teguh memegang nilai Islam.

Kata Kunci: Dakwah Rasulullah, Akhlak Mulia, Intelektual Kampus, Pendidikan Islam.

Introduction

Islamic higher education in Indonesia is currently situated within a vortex of changing times that brings dual, complex challenges. On one hand, universities are required to adapt to global educational standards that emphasize technocratic competence, digital innovation, and labor market competitiveness. These demands force higher education curricula to sprint alongside scientific and technological advancements to avoid being overrun by the pace of the Industrial Revolution 4.0 and Society 5.0. On the other hand, as institutions attaching the label

Islam to their identity, Islamic Higher Education Institutions (PTKI) bear a much heavier ideological and theological burden compared to secular universities. They are responsible not only for producing cognitively intelligent scholars but also for birthing intellectuals who are *mutafaquh fiddin* (possessing deep religious understanding) and possess *akhlak karimah* (noble character) (Anwar & Umam, 2025; Lubis & Harahap, 2023).

The ideal of Islamic higher education is to produce *Ulul Albab*, intellectuals capable of integrating *dhikr* (spirituality) and *fikr* (rationality) in a single breath of life (Zaidân, 1988). However, empirical reality often presents a contradictory face. There is a worrying phenomenon of cognitive-moral dissonance among students, where high Grade Point Averages (GPA) and academic achievements are often not directly proportional to the quality of their integrity and character (Syaharuddin et al., 2024). This phenomenon indicates a symptom of educational schizophrenia, where there is a sharp separation between intellectual development and spiritual cultivation. Campuses are often trapped into becoming mere labor factories graduating skilled workers who are spiritually impoverished, rather than serving as a melting pot (*kawah candradimuka*) for the birth of civilization's heirs.

Indicators of this moral degradation are evident in various social pathologies infecting the academic community. Cases such as academic plagiarism being considered normal, the erosion of etiquette towards lecturers, intolerance towards differing views, and the spread of hedonistic and pragmatic lifestyles among student activists serve as undeniable proof that the moral fortress of the campus is fragile (Hasanah & Rosyid, 2021). Kurniawan (2022) notes that the failure of character education on campus is often caused by approaches that remain formalistic and administrative. Character education is often reduced to a 2-credit course filled with the memorization of arguments and norms, without touching the substance of the soul or behavioral habituation. Consequently, Islamic values stop at the head as insight, do not descend to the heart as conviction, and do not manifest in the hands as action.

This condition is exacerbated by the storm of information disruption in the post-truth era. Students today live in a digital ecosystem that blurs the lines between truth and falsehood (hoax) and normalizes narcissistic behavior through social media. Digital algorithms often herd students into echo chambers that narrow perspectives, erode empathy, and damage moral orientation (Pratama & Hidayat, 2020). Amidst this spiritual dryness, students experience an acute crisis of exemplary leadership (*uswah hasanah*). Lecturers often play the role of transfer of knowledge but are absent in the transfer of values. The scarcity of authentic figures to be emulated in the academic environment leaves students without a moral compass to navigate dynamic campus life (An-Nabhani, 2012).

The spectacular success of the Prophet's *da'wah* was not a historical coincidence but the fruit of systematic and measurable strategies and stages. Al-Buthy (2019) in his analysis of *Sirah Nabawiyah*, mapped that this success was inseparable from three pillars of *da'wah* stages: intensive coaching (*At-Tasqif Murakazzah*), open social interaction (*At-Tafa'ul Ma'al Ummah*), and power system transformation (*Istilamul Hukmi*). These three stages are not merely chronologically separate phases but a mutually reinforcing cycle of methods (Mahmud, 2002; Qol'ahji, 2015). However, the biggest challenge is how to resonate this 7th-century *da'wah* methodology within the context of the 21st century in a modern higher education environment. Campus *da'wah* can no longer be conducted using rigid, exclusive conventional methods or boring one-way lectures. Campus intellectuals require a rational, dialogical, and transformative approach. *At-Tasqif* on campus must be interpreted as the formation of an Islamic Worldview

capable of answering the challenges of materialist philosophy. *At-Tafa'ul* must be translated as critical student engagement in responding to populist issues. Meanwhile, *Istilamul Hukmi* must be realized in the form of rectorate policies and academic systems conducive to the growth of integrity.

Although discourse on character education in higher education has been widely conducted (Fadli, 2021; Rahmawati, 2023), studies specifically dissecting the operationalization of the Prophet's *da'wah* stages as a character management system on campus remain very limited. Most previous studies tend to be trapped in two extreme poles: studies that are too normative-theological, quoting verses without managerial context, or studies that are too technical-administrative, focusing on general student management without the prophetic spirit (Zahro, 2020). Few researches have attempted to position *Sirah Nabawiyah* as a theory of behavioral change management in the academic environment (Putra, 2022). Therefore, this research is present with high urgency and offers concept novelty referred to as Prophetic Intellectualism. This concept seeks to integrate rational-academic intelligence with prophetic *da'wah* stages as a coaching methodology. This research aims not only to narrate the Prophet's history but to reconstruct it into an applicable model. The main objective is to describe, analyze, and formulate how the Prophet's *da'wah* method—starting from personal coaching in the House of Arqam to societal arrangement in Madinah—is internalized and contextualized within the academic culture at Universitas Islam Nusantara.

Method

This research employs a qualitative approach with a descriptive case study type (Creswell, 2020). The research location is Universitas Islam Nusantara Bandung, selected due to its characteristics as an Islamic-based campus integrating *Ahlussunnah wal Jamaah* values with modern science. Research subjects were determined through purposive sampling techniques, including university leadership, Islamic Education (PAI) lecturers, and active students. Data collection techniques were carried out through: (1) Participant observation of academic and non-academic activities (such as mentoring, book studies, and organizational dynamics); (2) In-depth interviews to explore informants' understanding and internalization of *da'wah* and *akhlak* concepts; and (3) Documentation study of curricula, university statutes, and student code of ethics guidelines (Moleong, 2021).

Data analysis refers to the interactive model by Miles et al., (2014), consisting of data condensation, data display, and conclusion drawing. Data validity was tested through source triangulation and method triangulation to ensure that the data obtained is credible and scientifically accountable.

Result and Discussion

1. *At-Tasqif Murakazzah*: Ideological Incubation and Formation of Islamic Personality

The *At-Tasqif Murakazzah* (intensive coaching) stage occupies a central position as the foundation stage in the *da'wah* architecture at UNINUS. In a higher education landscape often trapped in academic pragmatism, this phase serves as an antithesis offering a complete human reconstruction. Field findings confirm that *At-Tasqif* is not merely a transfer of knowledge, but an ideological incubation process aimed at molding *Syakhshiyah Islamiyyah* (Islamic Personality). Referring to (Anwar, 2024) conceptual

framework, the Islamic personality is defined as a harmonious and integral synthesis between *aqliyyah* (mindset) and *nafsiyyah* (disposition), where both are strictly standardized by Islamic *aqidah*. The absence of one of these elements will result in a lopsided personality: intelligent but secular, or pious but naive.

This process begins with philosophical dialectics before entering the normative theological realm. For example, before discussing sharia laws, students engage in discussions regarding the existence of the Creator, human limitations, and the need for guidance through logical proof. This aligns with Hidayatullah (2024) view that solid character education in the contemporary era must begin with *makrifatullah* (knowledge of God) involving critical thinking, not mere *taqlid* (blind following) of ancestral traditions. When the foundation of faith is built upon intellectual satisfaction (*iqna' al-aql*) and tranquility of the heart (*ithma'nan al-qalb*), obedience to sharia emerges as a logical, voluntary consequence, not coercion.

In the analysis of Islamic educational psychology, this integrative approach validates Lubis & Harahap (2023) theory regarding the concept of *Ulul Albab*. The *Ulul Albab* figure is an intellectual capable of combining *dhikr* (spirituality) and *fikr* (rationality) in one breath. The implication of this coaching model is seen in the transformation of student paradigms in viewing science. At UNINUS, the *Tasqif* process succeeds in deconstructing the myth of scientific neutrality. Science is no longer viewed as a value-free entity as claimed by positivism, but as value-laden and transcendently accountable. This epistemological transformation is crucial to fortify students against secularism and materialism which, according to (Rini et al., 2022), are the roots of spiritual crisis and moral disorientation in modern universities.

Once the mindset (*aqliyyah*) is formed, the focus of *At-Tasqif* continues to the formation of *nafsiyyah* or disposition pattern. *Nafsiyyah* is the barometer of how one fulfills instincts (*gharizah*) and physical needs according to Islamic standards. At UNINUS, this coaching is directed so that students have an inclination towards submission to sharia. The success of *Tasqif* in this dimension is measured by the birth of student profiles possessing psychological-spiritual balance. Borrowing Fajar (2024) term adapting Ibn Miskawayh's thought, a prime *nafsiyyah* is reflected in four main soul strengths: *hikmah* (intellectual wisdom), *iffah* (maintaining self-honor from lust), *syaja'ah* (moral courage in truth), and the pinnacle is *'adalah* (justice/balance).

This phenomenon is highly relevant when analyzed using Urie Bronfenbrenner's ecological systems theory adopted in Islamic education by Hadi et al., (2023). This theory asserts that the microsystem—the individual's immediate environment like peers—has the most significant influence, around 60-70%, on character formation. Amidst a pluralistic campus environment, the *kutlah* functions to create a conducive alternative microsystem. It becomes a moral bunker where students remind (*tawashi*) and strengthen each other. Without the bond of a *jamaah* sharing the same *fikrah* (thought) and *thariqah* (method), cadre militancy would easily fade due to peer pressure. (Anwar et al., 2025; Ramdani & Fauziah, 2021), in their study on prophetic leadership, also emphasized that organized regeneration is the key to *da'wah* sustainability. At UNINUS, *At-Tasqif* is designed to birth cadres who are not only pious themselves (*shalih*) but also reformers of others (*muslih*). This forms a collective consciousness, thereby creating communal immunity against moral degradation.

This confirms (Sagita, 2024) finding concluding that setting an example is the most effective strategy in internalizing Islamic values. UNINUS students are encouraged to be Prophetic Intellectuals: those with high GPAs and broad insight, yet the most polite in behavior and most observant in worship. When UNINUS *da'wah* activists are able to display academic achievement alongside spiritual depth, they become social magnets for their peers. Khairunnisa & Burhanuddin (2024) mention that Generation Z has unique characteristics: they are skeptical of formal authority but long for authentic figures capable of balancing reason and emotion. Therefore, *At-Tasqif* at UNINUS does not only produce activists skilled in oration, but births inspiring exemplary figures. This transformation from transfer of knowledge to transfer of values through exemplary leadership guarantees the success of ideological incubation at Universitas Islam Nusantara.

2. *At-Tafa'ul Ma'al Ummah*: Critical Dialectics and Hegemony Deconstruction

In higher education praxis, the analysis of this interaction phase affirms the urgency of epistemological integration between religious sciences and general sciences. Findings at UNINUS show that the narrative of Islam Kaffah is used methodologically as an analytical tool to dissect various social, economic, political, and cultural problems developing in society. This directly supports Sholeha et al., (2023) argument regarding the vitality of integrating science and religion in State Islamic Higher Education (PTKI) to end educational dualism. In the UNINUS academic environment, students are educated to reject the dichotomy of knowledge separating scientific facts and divine values. As criticized by Anwar & Umam, (2025), this dichotomy is often the culprit behind the birth of scholars who are professionally technical but morally secular, distancing ethics from their professional practice. Through the *At-Tafa'ul* process, students are encouraged to understand that professionalism without sharia integrity is a form of intellectual betrayal. Economics students, for instance, not only learn supply-demand curves but are also required to be critical of usurious (*riba*) systems and offer Islamic economic solutions. Similarly, education students learn not only teaching methods but also the philosophy of Islamic education that humanizes humans.

Students are trained to use critical thinking tools to dismantle epistemological biases behind Western social theories that are often atheistic or materialistic. This deconstruction process is highly relevant to Pratama & Hidayat, (2020) findings, stating that digital literacy and critical thinking skills are the student's main fortress in facing the information disruption era. Amidst the flood of information and truth relativism (post-truth), *Shira'ul Fikr* activities equip students with a sharp *Furqan* (distinguisher). As noted by (Hasanah & Rosyid, 2021), without the ability to distinguish between *haq* (truth) and *bathil* (falsehood), students are vulnerable to being tossed around in moral relativism viewing all values as equally good. Here lies the strategic role of the *Tafa'ul* phase: it transforms students from passive knowledge consumers into active thought producers engaging in the filtration and Islamization of knowledge.

Besides the academic dimension, the *At-Tafa'ul Ma'al Ummah* phase also touches on the dimensions of geopolitical and structural awareness through indicators of *Kasyful Khutath* (exposing colonial plots) and *Muhasabah lil Hukkam* (accounting/correcting rulers). This demonstrates the high level of socio-political awareness (political literacy) implanted in students. They are invited not to be naive in reading the global political map.

Modern anti-colonial narratives (neo-imperialism) become heated discussion themes, where students are invited to understand how new-style colonial mechanisms work through foreign debt, cultural hegemony, and unfair international law domination. This awareness is important so that campus intellectuals do not become compradors perpetuating colonization over their own country. (Lutoifi, 2023), in his historical study of the Prophet's *da'wah* material in Mecca, noted that the Prophet's *da'wah* was never detached from social criticism against systemic injustice perpetrated by the Quraysh elite. This spirit is revitalized in the modern student context.

In the context of relations with power, Mr. Rif'at and Ms. Rena Wulandari emphasized that criticism of public policy is a manifestation of the obligation of *amar ma'ruf nahi munkar*. Students are taught that an intellectual's silence in the face of a ruler's tyranny is a crime. However, the novelty and uniqueness of this research finding lie in the method of delivering such criticism, which is polite, constitutional, and intellectual, rejecting all forms of anarchism or vandalism. UNINUS develops a model of civilized activism, where corrections to rulers are conveyed through opinion pieces, audiences, public policy studies, and measured peaceful demonstrations. This model proves Yunanto & Kasanova, (2023) thesis that character education based on Islamic values is capable of birthing activists who are critical and progressive, yet uphold high etiquette and are constructive in their movements.

Thus, the *At-Tafa'ul Ma'al Ummah* phase at UNINUS is not merely a socialization stage, but an intensive dialectical process to win the battle of values in the public sphere. Through this phase, campus intellectuals are forged to become Podium Lions vocal in voicing the truth, as well as Academic Sages sharp in analysis. They do not dissolve into the current of popular culture but color the environment with Islamic values. The integration between intellectual sharpness in deconstructing disbelief ideologies and moral courage in correcting the injustice of rulers is what gives UNINUS graduates a distinctive profile. They are prophetic intellectuals whose feet are firmly planted on the earth of social reality, yet whose vision and orientation tower high piercing the transcendental sky, ready to lead the *Ummah's* transformation towards a nobler civilization.

3. *Istilamul Hukmi*: Structural Transformation and Institutionalization of Islamic Values

The third stage, serving as the pinnacle of the Prophet Muhammad's *da'wah* methodology pyramid in this research, is *Istilamul Hukmi*. In the genealogy of Islamic history (*Sirah Nabawiyah*), this phase refers to the momentum of the Prophet's migration to Madinah, marking the transition from cultural-individual based *da'wah* in Mecca to structural-systemic based *da'wah*. This phase was marked by the establishment of the state constitution (Charter of Madinah) regulating social life under the auspices of revelation (Al-Buthy, 2019). However, within the contemporary academic context at UNINUS, the interpretation of this phase undergoes dynamic contextualization. Based on field findings and policy document analysis, *Istilamul Hukmi* is not interpreted as a practical political movement for a power struggle. Instead, it is interpreted pedagogically as an effort of structural transformation and social engineering to create an educational ecosystem conducive to the growth of noble character.

In an in-depth interview with Mr. Rifa'i, the concept of establishing Islamic governance is understood as a Grand Vision of Civilization fought for through intellectual

paths. The philosophical foundation of this thought refers to the fundamental *usul fiqh* rule: *Ma la yatimmu al-wajib illa bihi fahuwa wajib* (An obligation that cannot be perfectly fulfilled without something else, then that something else becomes obligatory). In the logic of education management at UNINUS, the application of Islam *kaffah* (comprehensively) requires a power infrastructure to support it (Shabir, 1981). This finding validates the theory of Islamic education management proposed by Anwar & Salim (2022), asserting that prophetic education must not be trapped in mere curriculum pragmatism but must possess a long-term vision for civilization building. At UNINUS, *Istilamul Hukmi* is translated into the Campus Islamization policy. University leadership realizes that the personal moral authority of lecturers is often insufficient to counter the current of student moral degradation if not supported by structural authority (positional authority) or rectorate policies.

Mustofa, (2020), in his study on character management, emphasizes that the institution's role is vital as a behavior regulator. This is evident in the policy of integrating Islamic values into the Key Performance Indicators (KPI) of lecturers and students at UNINUS. This policy is a form of implementing the concept of *Thalab an-Nushrah* (seeking power support) on a micro scale. The campus is positioned as a micro-state where the rector functions as *Ulil Amri* possessing legitimacy to enforce sharia rules within the academic scope. As per Al-Mawardi's opinion in *Al-Ahkam As-Sulthaniyah*, power functions as *haris ad-din* (guardian of religion) and *siyasah ad-dunya* (manager of worldly affairs). At UNINUS, this religion-guarding function is realized through binding academic regulations, such as the mandatory Al-Qur'an literacy test as a prerequisite for thesis defense and sharia dress code regulations. A crucial aspect of *Istilamul Hukmi* is the creation of an environment (*bi'ah salihah*) that compels individuals to obey. In Bronfenbrenner's ecological development theory adopted by Hadi et al., (2023), the macrosystem environment (institutional policy) has a deterministic impact on individual behavior. Field findings show that strict regulations at UNINUS—such as pausing lectures when the call to prayer (*adhan*) sounds and the ban on smoking in academic areas—function as external control mechanisms.

(Sari & Mubarak, 2022), in their research on Islamic campus policies, found that strict regulations (systemic coercion) are effective in forming habits. This phenomenon aligns with Pavlov and Skinner's behavioristic theory on conditioning: human behavior can be shaped through consistent environmental conditioning (Wibowo, 2019). UNINUS students who initially felt forced to obey sharia rules eventually underwent an internalization process. In interviews, students admitted a psychological transition from forced compliance to voluntary internalization. This systemic coercion creates habituation, which, according to the theories of Aristotle and Al-Ghazali, is the bridge to character formation. Without *Istilamul Hukmi* in the form of strict rule enforcement, character education would only stop as cognitive discourse in the classroom without leaving a mark on real behavior. Therefore, UNINUS uses its structural power to ensure that the values taught in the *Tasqif* (coaching) phase are maintained (Sabatin, 2015).

The final and visionary indicator of the *Istilamul Hukmi* phase is the global *da'wah* orientation (*haml ad-da'wah ila al-'alam*). This reflects the cosmopolitan nature of Islam as *Rahmatan lil 'Alamin*. In the perspective of the sociology of knowledge, the curriculum in the Islamic Communication and Broadcasting (KPI) Study Program at UNINUS is

designed to produce intellectuals who are not only locally champions but possess Islamic geopolitical insight.

Mr. Rifa'i emphasized that UNINUS graduates are prepared not to have an inferiority complex. Instead, they are educated to possess *'Izzah* (pride/glory) in their Islamic identity. The concept of *Istilamul Hukmi* here is interpreted as the preparation of human resources ready to fill strategic leadership posts, both in public and private sectors, carrying the mission of applying Islamic values. Mentions that moral revitalization in higher education must lead to the birth of leaders with integrity. At UNINUS, the vision of upholding the Islamic system is not translated as radicalism, but as professionalism framed by sharia. Students are taught that Islamic economics, Islamic politics, and Islamic culture are alternative solutions to the crisis of modern civilization. Thus, *Istilamul Hukmi* becomes the ideological umbrella uniting all academic activities on campus towards one great goal: the revival of Islamic civilization starting from the lecture bench.

In aggregate, the implementation of *Istilamul Hukmi* at UNINUS proves that the integration between power authority and moral values is the key to character education success. Without system and policy support (this third phase), individual coaching (first phase) and social interaction (second phase) would be fragile. The synergy of the three creates a holistic education model relevant to answering the challenge of moral degradation in the disruption era.

Conclusion

This study concludes that the internalization of the Prophet Muhammad's *da'wah* stages—*At-Tasqif*, *At-Tafa'ul*, and *Istilamul Hukmi*—is effective in forming prophetic intellectuals at Universitas Islam Nusantara. The *At-Tasqif* phase successfully builds a rational ideological foundation balancing *aqliyyah* and *nafsiyyah*. The *At-Tafa'ul* phase transforms students into agents of social change critical of secular thought hegemony through intellectual dialectics. Ultimately, *Istilamul Hukmi* ensures the sustainability of character through the institutionalization of integrative campus policies. The synergy of these three stages offers a holistic solution in overcoming the moral crisis in the disruption era, shifting academic orientation from mere transfer of knowledge to civilization building. This research is limited to a single case study focus at UNINUS, so the generalization of findings to higher education institutions with different cultural characteristics needs to be done cautiously. Additionally, the aspect of measuring long-term impact on the character consistency of alumni in the professional world has not been deeply explored. Future research is suggested to expand subjects to other PTKIs and utilize longitudinal approaches.

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