

Date Received : September 2024
Date Revised : February 2025
Date Accepted : February 2025
Date Published : February 2025

INTEGRATION OF PROPHETIC VALUES IN EDUCATION AT METRO MUHAMMADIYAH UNIVERSITY

Bayu Ardiwansyah¹

Universitas Islam Negeri Raden Fatah, Palembang, South Sumatra, Indonesia
(bayuardiwansyah@radenfatah.ac.id)

Muh. Mawangir

Universitas Islam Negeri Raden Fatah, Palembang, South Sumatra, Indonesia
(muhmawangir_uin@radenfatah.ac.id)

Abdurrahmansyah

Universitas Islam Negeri Raden Fatah, Palembang, South Sumatra, Indonesia
(abdurrahmansyah73@radenfatah.ac.id)

Keywords:

Integration of
Prophetic Values,
Prophetic-based
Education, Holistic
Education, Islamic
Character Education,
AIK Curriculum

ABSTRACTS

Background: This study is motivated by the need to develop an educational paradigm that not only focuses on character education but also expands its scope by integrating prophetic values into the education system. **Purpose:** The study examines the implementation of prophetic values (şiddiq, amānah, tabligh, faṭānah) at Universitas Muhammadiyah Metro (UM Metro). **Method:** Using a qualitative approach and grounded theory methodology, data was collected through interviews, documentation, and observations, and analyzed using Miles & Huberman's interactive model. **Result:** The findings reveal that prophetic values are integrated into the curriculum through the "mosque of science" model, which incorporates AIK (Al-Islam and Muhammadiyah) courses across all faculties. This research introduces the theory of holistic integrative prophetic-based education, which not only enhances academic performance but also strengthens moral and ethical character in line with Islamic teachings. **Conclusion:** The recommendations of this study include evaluating the relevance of education, improving lecturer competence, and conducting further research on the impact of prophetic-based education.

¹ Correspondence author

A. INTRODUCTION

Today, the task carried out by educational institutions, especially Islamic educational institutions in the 21st century, is getting heavier. As an education based on religious values, Islamic educational institutions are not only required to *transfer knowledge* but also *transfer of (Islamic) values* (Tantowi, 2022, p. 3) . Education does not only aim to transfer knowledge and skills, but also has an important role in shaping human character and morality.

The prophetic concept, which is identical to the personality of the Prophet Muhammad as a *qudwah hasanah* (good example) for Muslims, at the University of Muhammadiyah Metro (UM Metro) is expanded in scope. Not only limited to personality formation and development, this concept is also implemented as a paradigm of science. UM Metro views prophetic values as a moral and ethical foundation in the development of science and technology, by making the Qur'an and hadith the basis of knowledge sources.

In this framework, prophetic values such as *ṣiddiq* (honesty), *amānah* (trustworthiness), *tabligh* (truth-telling), and *faṭānah* (wisdom) are not only applied in daily life, but also serve as a guide in understanding, developing, and applying science. This approach allows the integration of religious and general sciences, resulting in a holistic paradigm, where every science developed is always within the moral and spiritual corridors guided by revelation.

This paradigm also emphasises that science is not only a tool to achieve material progress, but also a means to achieve happiness in the world and the hereafter, by making the Qur'an and hadith the main reference. Thus, UM Metro seeks to build an academic environment capable of producing scientists and professionals who are not only intellectually intelligent, but also have noble personalities, based on Islamic values.

The approach emphasises the importance of holistic integration between science and spiritual values, so that education not only produces intellectually intelligent individuals, but also has a strong moral character and is able to use Islamic principles to develop science.

Factually, Islamic education still faces challenges in the form of dualism or a sharp dichotomy between religious and general sciences so that Islamic education is considered not fully able to overcome normative concepts related to human ideals (Afiful, 2017) .

Scientific integration emerges as a response to the separation or dichotomy between religious and general sciences. This separation occurs due to fundamental differences in the ontological, epistemological and axiological aspects of the two types of knowledge, which cause misalignment and lack of harmony between the two.

The application of scientific integration in curriculum and learning depends on how each university interprets the concept of integration. Although the discourse of science integration continues to develop and become a topic that is endlessly discussed, what is more urgent is the need for a serious response from Islamic Higher Education. Efforts are needed to find patterns, models, and constructs of science integration that are relevant and effective in the context of higher education. This effort can be started from evaluating several existing models of science integration, to ensure that the concept of integration is not only limited to philosophical discourse, but can also be implemented concretely in the learning process.

Rusman(2022) said prophetic education has become a significant discussion among academics and non-academics as a solution to concerns about the condition of education in Indonesia which is increasingly losing its identity with symptoms of declining character and moral values in the younger generation. According to Azhari(2024) Indonesia occupies the top position as the country with the largest number of online gambling players in the world because the number reaches a total of 201,122 people.

Several higher education institutions in Indonesia have implemented integration in the education system with various approaches. Muhammadiyah Metro University, which promotes prophetic values-based education as part of the institution's vision and mission, shows how values such as *ṣiddīq*, *amānah*, *faṭānah*, and *tabligh* are translated into learning objectives and implemented in academic and non-academic activities.

UM Metro is one of the universities that integrates science in the education system through the theme of integrating prophetic values that can be seen from the University's vision and mission. In reality, there are various challenges and obstacles faced by Muhammadiyah Metro University in integrating prophetic values in its education system.

One of the distinguishing aspects of education in Muhammadiyah is the integration of Islamic and general education. Muhammadiyah education is a modern form of Islamic education that combines religion with daily life and unites faith and progress as a whole. From this Muhammadiyah education system, it is hoped that a generation of Muslims will be born who are educated, have a strong faith, and a strong personality, who are ready to face and answer the challenges of the times.

Muhammadiyah Central Executive Board(2013) stated that Muhammadiyah and Aisyiyah Universities (PTMA) have the aim of identifying future symptoms so that they can produce graduates who have the characteristics of Muslim scholars. Lecturers and students are expected to participate in identifying the development of the times so that education is always relevant to the needs of the times.

Muhammadiyah Metro University as one of the Islamic-based higher education institutions has a great responsibility in instilling Islamic values. Muhammadiyah Metro University makes prophetic education the main pillar of the educational approach. This can be seen from the vision and mission of Universitas Muhammadiyah Metro(2024) which is a professional, modern and enlightening prophetic centre of excellence.

According to the Muhammadiyah Central Leadership (2021) prophetic education in Muhammadiyah and Aisyiyah Universities (PTMA) is in line with the vision and mission of Muhammadiyah as an Islamic movement that emphasises the purification of Islamic teachings by being a true follower of the Prophet Muhammad. Education at Universitas Muhammadiyah Metro not only aims to produce academically intelligent graduates, but also graduates who have high morality and ethics in accordance with Islamic teachings because Islamic educational institutions need to understand that education is not only about transferring knowledge, but also fundamental Islamic values.

The prophetic values contained in the teachings of the Prophet Muhammad have a very important role. Prophet Muhammad is not only considered as a messenger of Allah SWT, but also as a role model in various aspects of life, including in terms of

education. As a spiritual and social leader, the teachings of Prophet Muhammad provide comprehensive guidance on how to live a life orientated towards Allah SWT and humanity.

According to Iswati(2017) several factors that become challenges include the lack of a deep understanding of prophetic values, the lack of competent human resources in integrating these values into the curriculum, and the gap between theory and practice in its implementation, as Abdullah(2019) also said that often prophetic values are only understood partially and not thoroughly, so that their implementation in the education curriculum becomes less than optimal.

In addition, Suyanta(2022) also said that prophetic values are only taught theoretically without being followed by real practice in everyday life. Efforts are needed so that prophetic education does not end up becoming normal science as described by Thomas Kuhn(1970) where the science taught to students does not encourage them to develop better and advance. This system can become a dogma that keeps students from achieving higher progress. In fact, students may feel that they do not get any benefit from the knowledge they learn on campus.

One of the crucial aspects in the integration of prophetic values is the contextualisation of these values so that they are in line with the conditions and needs of contemporary society. This approach is needed to ensure that the prophetic values integrated in the educational curriculum are not only theoretical, but can also be implemented and applied effectively in real life. Therefore, this study aims to examine the extent to which the implementation of scientific integration practices at Muhammadiyah Metro University has been carried out in accordance with the principles of contextualisation.

This research aims to explore in depth the extent of the strategies implemented by Muhammadiyah Metro University in implementing the paradigm of scientific integration, especially in the context of developing new disciplines that emerge as a result of the integration process. This research is expected to contribute significant scientific insights as well as comprehensive recommendations that can optimise the application of prophetic values in education.

In addition, this research also aims to examine and critically analyse the integration of prophetic values in the education system at Muhammadiyah Metro University. This research is expected to produce deep insights, effective recommendations, and appropriate solutions to optimise the integration of prophetic values in education.

Thus, it is expected that the graduates produced are not only superior in intellectual intelligence, but also have a strong character and are in harmony with Islamic values, and are able to make a significant contribution to the development of science based on the Qur'an and Hadith.

B. METHOD

Research Approach

This researcher uses a qualitative approach, qualitative research aims to explain complex phenomena and understand the context more deeply, which can produce new hypotheses or theories that can be further tested in quantitative research, as Sudaryono(2019) says that research or research today is defined as an effort to discover new theories, test existing theories, or find solutions to certain problems.

Type of Research

Based on its purpose, this research falls into the category of *theoretical research*, which aims to produce new general concepts in order to deepen understanding related to the problem under study. Judging from its scope, this research is classified as *exploratory research*, which is used to investigate subjects that are not yet understood in depth, with the aim of building a frame of reference that allows more conclusive results to be obtained.

Based on these considerations, the research method used is *grounded theory*. *Grounded theory* is a qualitative approach that adopts a series of systematic procedures to inductively develop theories related to a particular phenomenon (Strauss and Corbin 1990) .

Data Collection Technique

Data collection techniques refer to the methods used by researchers to collect information or data needed in a study so as to obtain relevant, accurate, and representative data to answer predetermined research questions. After the data source is determined *purposely* and *snowball*, then the researcher collects data by observation, interview and documentation.

Data Analysis Technique

In this study the authors used qualitative data analysis of the Miles and Huberman model which according to Sugiyono (2011) this analysis activity consists of three streams of activities occurring simultaneously, namely data reduction, data presentation, and conclusion drawing.

In the *grounded theory* approach, data collection, processing and analysis are carried out simultaneously and continuously. The collected data is immediately processed and analysed to draw preliminary conclusions. These conclusions are then tested again with new data collected from the field. This process continues until it reaches a saturation point, or when the problem formulation has been adequately answered.

Data Validity

In this study, the data validity technique used is data source triangulation. Triangulation is a credibility test carried out by checking data collected by researchers from various data sources at various different times (Sugiyono and Setiyawarmi 2022: 631) .

Triangulation of data sources researchers use to increase validity in qualitative research by verifying findings through various sources of information. This technique involves collecting data from diverse sources such as documents, archives, interviews, observations, as well as by interviewing a number of subjects who have different perspectives. This approach aims to explore the truth comprehensively by minimising bias, as well as ensuring that the research results are more reliable and reflect a more accurate reality.

C. RESULT AND DISCUSSION

Implementation of prophetic values in education at Universitas Muhammadiyah Metro

1. Integration of AIK courses in all faculties or study programmes

In the Academic Guidebook of Universitas Muhammadiyah Metro, it is explained that "Al-Islam and Kemuhammadiyahan (AIK) is a concept that refers to the understanding and practice of Islam in everyday life that is rational, modern, and oriented towards the spirit of Muhammadiyah based on the Qur'an and hadith" (Academic Guidebook of UM Metro, 2024, p. 5).

"AIK education becomes the spirit/spirit and vision for other courses, not merely standing alone separately as one of the courses. The nature of the AIK curriculum that is *separated (separated)* needs to be reconstructed into *integrated*, which has an integrative interconnective nature with other courses and life issues. AIK values are developed as a virus that permeates all fields of study" (Guidelines for AIK Education, 2013, p. 18).

The integration of Islamic Religion and Muhammadiyah (AIK) courses in all faculties or study programs is the first channel to realise prophetic education at Muhammadiyah Metro University. This step is in line with the *amānah* of the Muhammadiyah Central Leadership which directs that "The educational curriculum of all faculties must include the fundamental concepts of the Qur'an, hadith, the sciences of kalam, fiqh, tasawuf and hikmat as compulsory lessons at the first level" (AIK Education Guidelines, 2013, p. 45).

Information about the integration of AIK courses in the academic guidebook is clarified in the guidelines for implementing AIK towards a professional prophetic campus.

"The implementation of integration in al-Islam and Kemuhammadiyahan is to dialogue the teachings of Islam with other sciences. So that other sciences become explanatory for Islam itself. Because Islam as a religion should be conveyed rationally so that it can be understood by all humans, not only doctrinally.

Likewise, Muhammadiyah as an ideological and organisational material should also be studied in an integrative manner, using interdisciplinary patterns with historical, sociological, anthropological, economic and political sciences. So that it will be able to be understood that Muhammadiyah is a movement that has a very high rationality in building civilisation." (Dacholfany et al., 2021, p. 52) .

The guide also explains the nomenclature (the name of the AIK I, II, III and IV courses) and the descriptions of the lectures, AIK I (Humanity and Faith), AIK II (Worship, Morals and Muamalah). AIK III (Kemuhammadiyahan), AIK IV (Islam and Science).

The general goal of AIK education is the formation of human learners who are devoted, noble, progressive and superior in science and technology as a manifestation of *tajdid dakwah amar makruf nahi munkar*. The general objective is elaborated into more measurable objectives as follows:

1. AIK I: To form Muslim scholars who know themselves and God, their mission, purpose and benefits of life as guided in the Qur'an and as-Sunnah.
2. AIK II: Forming Muslim scholars who are obedient and correct in worship, superior in business, and beneficial to society and the environment.

3. AIK III: Forming Muslim scholars as Muhammadiyah cadres who are able to apply *makruf nahi munkar* in the life of the nation and state.
4. AIK IV: Forming Muslim scholars who have the spirit and behaviour of a scholar (*ulul albab*). (AIK Education Guidelines, 2013, p. 24).

To accelerate the achievement of the goals of prophetic education on campus, ICH said "...that the spirit of the campus is AIK which is related to prophetic..." (ICH, Interview, 3 July 2024). ICH also explained that "...prophetic values which are part of the *a'qidah* are the spirit of the association, these prophetic values must be internalised to all members of Muhammadiyah University, including employees, lecturers, students, leaders, and others..." (ICH, Interview, 3 July 2024).

In the document Guidebook for AIK Education at Muhammadiyah Universities (2013) issued by the Muhammadiyah Central Board of Higher Education as the education authority in Muhammadiyah companies, it is also explained that:

In the Muhammadiyah paradigm, that AIK education contains a theocentrism perspective that combines the orientation of "*habl min Allah*" (relationship with God, theocentrism) and "*habl min al-nas*" (relationship with humans, anthropocentrism) so that it is intact and balanced.

Muhammadiyah education is the preparation of an environment that allows a person to grow as a human being who realises the presence of Allah SWT as *Robb* and masters science, technology and art (IPTEKS). (AIK Education Guidelines, 2013, p. 20).

During the observation, the researcher found the AIK Lecture Module Book I-IV which was used as teaching material for lectures. The discovery of AIK Module Book I-IV as lecture teaching material is an important step in supporting the integration of Al-Islam and Muhammadiyah (AIK) courses in all faculties at UM Metro. This module serves as the main guideline for aligning lecture materials with an integrative vision that combines religious and general sciences. With the module, the application of AIK values in each study program is more systematic and structured, so that the prophetic values carried in the AIK curriculum are more easily internalised by all students, regardless of their scientific fields.

From the oral and written information that the author obtained, then supported by observational data that researchers conducted, it can be concluded that AIK I, II, III and IV courses have become compulsory courses in each Faculty or Study Programme at Muhammadiyah Metro University.

2. Integration of Prophetic Values in All Courses

Implicitly, in the Academic Guidebook of Universitas Muhammadiyah Metro (2024) prophetic is a concept of scientific integration that refers to the prophet's or prophetic traits or characters including *sidiq*, *amānah*, *faṭānah*, and *tabligh*.

The syllabus and basic textbooks of all faculties should include Qur'anic verses relevant to the discipline, as inspiration and as well as scientific miracles (Dacholfany et al., 2021, p. 45).

The integration of prophetic values in all courses at Universitas Muhammadiyah Metro is the second channel as well as a strategic step to harmonise academic education with Islamic principles. By implementing prophetic values into the entire curriculum, the university seeks to ensure that each course not only teaches technical skills and scientific knowledge, but also shapes student character in accordance with Islamic teachings as informed by AI "all courses must include

professional prophetic SLOs" (AI, Interview, 15 June 2024). While EN provided information that "the semester learning plan, so each SLO is synchronised with the prophetic values" (EN, Interview, 26 June 2024).

To ensure that the syllabi and basic textbooks in all faculties included Qur'anic verses relevant to their respective disciplines, the researcher needed to collect documents that supported this and found them to be compatible.

Prophetic education at Muhammadiyah University (UM) is reflected in the Semester Programme Plan (SSP) which contains prophetic content. Each SSP is designed not only to deliver academic material, but also to integrate prophetic values such as honesty (*ṣiddīq*), responsibility (*amānah*), correct communication (*tablīgh*), and wisdom (*faṭānah*) into the learning process as said by AI "...in the course, must design the SSP using professional prophetic, in the SLO to the objectives ..." (AI, Interview, 15 June 2024). The information was then validated through the RPS document that researchers found contained the content of prophetic values and clearly wrote the integration of Islamic values.

Thus, every course at UM focuses not only on mastering knowledge, but also on shaping student character and ethics, in accordance with the principles of prophetic education. The integration of these values in the RPS makes education at UM not only academically competent, but also based on strong morality.

In practical implementation, lecturers can identify what arguments are related to the material/topic being taught. Embedding Islam as a way of learning in his lectures. Design learning strategies and processes with prophetic characteristics:

1. *Sidiq*

Sidiq-valued learning is always prioritising scientific honesty, justifying scientific monotheism in every lesson, and always providing correct arguments (integrity). In this case, the cleanliness of the heart is highly emphasised in order to achieve learning.

2. *Amānah*

Amānah learning is always maintaining the interpersonal attitudes of both lecturers and students, promoting noble morals, so that mutual trust will be reflected, lecturers as a role model for students.

3. *Tablīgh*

Tablīgh learning is always teaching with good and correct patterns and rhetoric (communication). Understanding the conditions and needs of students so that learning is fun.

4. *Faṭānah*

Faṭānah learning is smart, creative and innovative learning. Learning that is always able to adapt to the times. (Dacholfany et al., 2021, p.) .48-49

The standards cover various aspects ranging from the expected competence of graduates, the learning process, to the evaluation of learning outcomes. The main objective is to ensure that learners gain the knowledge, skills, and attitudes needed to develop holistically and be able to face challenges in the real world. The observation results that the researchers obtained also showed that the lecture activities had implemented prophetic values as contained in the RPS.

The method of preparing integrated learning materials is prepared by the University using the DIKW Pyramid theory (*Data, Information, Knowledge, and Wisdom*). At the implementation level, the DIKW concept is used, such as:

1. *Data stage*

Lecturers can look for Qur'anic or hadith arguments related to the material they teach, and vice versa, lecturers in the Islamic field have begun to look for theories and concepts and discoveries that are relevant to the material they teach.

2. *Information stage*

The lecturers develop their teaching materials starting to do relationships (understanding of relations) which of course can be done by increasing references.

3. *Knowledge stage*

The lecturers began to reconstruct their knowledge and or discover new knowledge based on understanding of relations.

4. *Wisdom stage*

Lecturers will go through which leads to positioning existing knowledge to become tools in shaping the character of graduates, becoming part of the prophetic professional character in themselves. (Dacholfany et al., 2021, p. 13) .

From the data of interviews, documentation, and observations conducted by researchers, it shows that prophetic values have been integrated in each course so that it becomes a significant finding.

3. Inter-Faculty Cooperation in Implementing the Independent Learning Campus Merdeka Curriculum (MBKM)

As stipulated in Permendikbud Number 3 of 2020 Article 1, the curriculum is defined as a set of plans and arrangements regarding goals, content, and learning materials, including methods used as guidelines for organising learning activities to achieve Higher Education goals. The Higher Education Curriculum is the responsibility of the institution which must be constantly updated in accordance with the development of needs and science, technology and art (IPTEKS) as outlined in the Learning Outcomes.

In the MBKM programme, students are given the freedom to take credits outside the study programme in the form of 1 semester opportunity to take courses outside the study programme and 2 semesters to carry out learning activities outside the university (Junaidi, 2020, p. 77) .

Based on the information provided by the informants, Universitas Muhammadiyah Metro implements the Merdeka Learning Campus Merdeka Curriculum (MBKM) as stated by AI in the following interview excerpt;

"...Oh yes, we have implemented MBKM, yes it has been included, and it has been, for example student teaching, student exchange, internships, it has been running..." "... And now it also turns out that the recommendation from MBKM is an integrated curriculum, no longer separated. So we have even fit and united every point already contains that value, and the three..." "...Both general and Islamic education, a lot at the beginning, MKWU also at the beginning. So if you want to be separated, MBKM is put in semester 6 and 7. It has already begun..." (AI, Interview, 15 June 2024).

AI's statement was reinforced by HC by providing the following statement; "Like now, in 2022 we reviewed the curriculum, using the MBKM curriculum based on prophetic values. Now in 2024 we have started to review it again because on the other

hand, while looking at the condition of students and the condition of society, and also following existing policies" (HC, Interview, 26 June 2024).

Clearly, information on the implementation of MBKM is clarified by information in the AIK Implementation Guidebook. "Providing freedom to study the Qur'an, hadith, Arabic language and religion through freedom of study in the Faculty of Islamic Studies, and HC students learning basic social and natural sciences in the General Faculty." (Dacholfany et al., 2021, p. 49) .

Thus, through the implementation of the Merdeka Belajar-Kampus Merdeka (MBKM) curriculum, Universitas Muhammadiyah Metro gives students the freedom to develop prophetic-based knowledge.

This policy allows students to be more flexible in choosing courses and activities outside the campus or outside the study programme that are relevant to their interests and talents, while still being guided by prophetic values. Through this approach, students not only acquire knowledge and skills that are in line with the needs of industry and society, but are also expected to internalise the values of honesty, responsibility, and wisdom in every aspect of their academic and professional lives.

D. CONCLUSION

This research concluded that the integration of prophetic values in the education curriculum at Universitas Muhammadiyah Metro is a strategic step aimed at creating a holistic and transformative education. Through the application of *The Mosque of Science* model and integrated approaches, UM Metro not only seeks to produce academically competent graduates, but also individuals who have high moral and spiritual integrity. Thus, the integration of prophetic values is expected to produce a generation that is able to contribute significantly to the development of a more just, prosperous, and civilised society, in accordance with the prophetic mission that is the foundation of education at Universitas Muhammadiyah Metro.

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