



Prophetic Character Values in Islamic Education through *Al-Qudwah Al-Hasanah* by Muhammad bin Alwi Al-Maliki

Sabilillah Dewi Pramindah^{1*}, M. Ma'ruf², Miftakhul Munir³

¹²³ Universitas PGRI Wiranegara, Indonesia

*Corresponding author: sabilillahdewip99@gmail.com | ORCID: not provided

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ABSTRACT

Education is not only concerned with intellectual development but also with the formation of character and moral responsibility. In Islamic education, character development is closely related to prophetic exemplification, which provides ethical foundations for individual attitudes and behaviors. However, studies on Islamic character education often discuss general values without examining how prophetic values are conceptualized within classical Islamic works and their relevance to contemporary educational contexts. This study aims to analyze prophetic character values in the book *Al-Qudwah Al-Hasanah* by Muhammad bin Alwi Al-Maliki and explore their significance for Islamic education. This research employed a qualitative approach using library research and content analysis methods. Data were collected through systematic examination of the primary text and supported by relevant academic literature. The findings reveal five major prophetic character values, namely religiosity, discipline, creativity, hard work, and friendliness and communicativeness. These values represent interconnected dimensions of spiritual, personal, and social character development. The study indicates that *Al-Qudwah Al-Hasanah* provides a relevant conceptual foundation for strengthening Islamic character education by integrating prophetic exemplary values into the formation of educators and learners. This research contributes to the understanding of how classical Islamic texts can be contextualized as sources of character education in contemporary educational settings.

Keywords: Prophetic Character Values; Islamic Education; Character Education; *Al-Qudwah Al-Hasanah*

1. INTRODUCTION

Education is not only concerned with the transmission of knowledge but also with the development of individuals' moral awareness, ethical responsibility, and social character. Contemporary education faces the challenge of preparing learners who are able to achieve academic competence while simultaneously demonstrating integrity, responsibility, and positive social behavior. The emphasis on academic achievement alone may result in an imbalance between intellectual development and moral formation, as educational success cannot be measured solely through cognitive outcomes. Therefore, character education has become an essential dimension of educational development because it seeks to cultivate individuals who possess not only knowledge and skills but also ethical values that guide their attitudes and actions (Lickona, 1991; Berkowitz & Bier, 2004; Nucci et al., 2014).

Within Islamic educational thought, character formation is viewed as an integral process that connects knowledge, spirituality, and ethical practice. Islamic education does not merely emphasize the acquisition of intellectual abilities but also aims to develop individuals who possess moral responsibility and awareness of their relationship with God and society. The formation of character requires continuous processes of internalizing values, habituation, and exemplary practices, as moral values become meaningful when they are reflected in human behavior. Therefore, Islamic character education places exemplary conduct (*uswah hasanah*) as an important foundation in shaping learners' personalities and ethical development (Al-Attas, 1991; Halstead, 2004; Sahin, 2018).



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Prophet Muhammad (PBUH) represents a central model of moral and ethical excellence in Islamic education because his life demonstrates the integration of faith, knowledge, and practical conduct. The concept of *uswah hasanah* emphasizes that moral education is not only transmitted through verbal instruction but also developed through exemplary behavior that learners can observe and imitate (Rifki et al., 2022). His exemplary qualities encompass various dimensions of human interaction, including communication, social responsibility, compassion, and educational practices (Al-Attas, 1991). Therefore, prophetic character values provide an important framework for understanding character formation in Islamic education, particularly because educators are expected to function not only as transmitters of knowledge but also as moral role models for learners (Halstead, 2004; Sahin, 2018).

Among Islamic classical works that discuss the exemplary qualities of Prophet Muhammad (PBUH), *Al-Qudwah Al-Hasanah* by Muhammad bin Alwi Al-Maliki provides a valuable source for examining prophetic values within an educational perspective. The book presents various aspects of the Prophet's exemplary conduct that reflect moral, spiritual, and social dimensions of human development. Previous studies have highlighted the importance of prophetic exemplification in strengthening students' religious character and moral formation (Rifki et al., 2022). However, examining *Al-Qudwah Al-Hasanah* specifically as a source of character education values remains important because classical Islamic texts can provide conceptual foundations for developing contemporary educational practices. Through this perspective, the study positions the book not merely as a religious text, but as an educational resource that contains prophetic character values relevant to educators and learners.

Previous studies on Islamic character education have emphasized the importance of religious values, moral development, and exemplary behavior in shaping individuals' attitudes and actions. However, many studies primarily focus on general discussions of Islamic character values or examine prophetic teachings from theological and historical perspectives. Limited attention has been given to how prophetic exemplary values contained in classical Islamic texts can be interpreted as an educational framework for developing the character of educators and learners. Therefore, analyzing *Al-Qudwah Al-Hasanah* by Muhammad bin Alwi Al-Maliki provides an opportunity to explore how prophetic values can contribute to contemporary Islamic character education. This study focuses on understanding the educational meanings of prophetic values and their relevance to the formation of spiritual, personal, and social character.

Based on the identified research gap, this study addresses two main questions: (1) What prophetic character values are reflected in *Al-Qudwah Al-Hasanah* by Muhammad bin Alwi Al-Maliki? and (2) How can these prophetic values contribute to the development of Islamic character education for educators and learners? Accordingly, this study aims to analyze prophetic character values presented in *Al-Qudwah Al-Hasanah* and interpret their educational significance within the context of Islamic education. The study is expected to contribute to the understanding of classical Islamic texts as conceptual resources for strengthening character education through the integration of spiritual, personal, and social values.

Prophetic character values have significant implications for both educators and learners within the educational process. Educators are not only responsible for transferring knowledge but also serve as moral examples who influence learners' attitudes and behaviors. In Islamic education, the role of educators extends beyond instructional practices toward the cultivation of ethical and spiritual development through exemplary conduct. Similarly, learners are expected to internalize moral values as part of their personal development and learning experiences. Therefore, examining prophetic values in *Al-Qudwah Al-Hasanah* provides an opportunity to understand how the exemplary qualities of Prophet Muhammad (PBUH) can contribute to strengthening character education among educators and learners.

2. METHOD

This study employed a qualitative approach with a library research design to analyze prophetic character values contained in *Al-Qudwah Al-Hasanah* by Muhammad bin Alwi Al-Maliki. A qualitative

approach was selected because this study focuses on interpreting meanings, concepts, and values embedded within written texts rather than measuring numerical relationships. Library research enables researchers to examine documents systematically by identifying, analyzing, and interpreting relevant textual information (Bowen, 2009). Therefore, this method is appropriate for exploring how prophetic exemplary values are represented and understood within the context of Islamic character education.

The data sources in this study consisted of primary and secondary sources. The primary source was *Al-Qudwah Al-Hasanah* by Muhammad bin Alwi Al-Maliki, which was analyzed as a textual source for identifying prophetic character values. The primary data were obtained by examining textual passages that describe the exemplary qualities, behaviors, attitudes, and interactions of Prophet Muhammad (PBUH) that reflect moral, spiritual, and social values. The selection of relevant passages was based on their connection with the concept of character formation in Islamic education. Secondary sources included academic books, journal articles, and previous studies related to Islamic education, character education, prophetic values, and qualitative textual analysis. These secondary sources were used to strengthen theoretical interpretations and contextualize the findings within contemporary educational discussions.

Data collection was conducted through documentation techniques and systematic textual examination. The researchers carefully read the primary source, identified textual passages related to the exemplary qualities of Prophet Muhammad (PBUH), and recorded relevant statements that reflected prophetic character values. The collected textual data were organized in accordance with the research focus to facilitate further analysis. Documentation techniques are appropriate for qualitative studies that examine written materials because they allow researchers to systematically explore meanings and concepts contained within documents (Bowen, 2009).

Data analysis was conducted using qualitative content analysis to identify and interpret prophetic character values represented in *Al-Qudwah Al-Hasanah*. Content analysis was selected because it enables researchers to systematically examine textual materials by identifying patterns, categories, and meanings within documents (Krippendorff, 2018). The analysis process consisted of several stages: (1) reading and understanding the entire text of the book; (2) identifying textual units related to the exemplary qualities of Prophet Muhammad (PBUH); (3) coding the identified textual data based on emerging themes of prophetic character values; (4) categorizing the codes into broader character value dimensions; and (5) interpreting the educational significance of these values within the framework of Islamic character education. The findings were then presented using a descriptive-analytical approach to explain the forms of prophetic character values and their implications for educators and learners.

To ensure the trustworthiness of the findings, this study applied source triangulation by comparing interpretations derived from the primary text with relevant secondary literature. The analysis was conducted by examining whether the identified prophetic character values were consistently represented in *Al-Qudwah Al-Hasanah* and supported by previous scholarly discussions on Islamic education and character development. This process aimed to strengthen the credibility of the interpretation and minimize subjective understanding of the textual data.

The results of the analysis were presented through a descriptive-analytical approach to explain the forms of prophetic character values contained in *Al-Qudwah Al-Hasanah* and their relevance to the character development of educators and learners. The credibility of the findings was maintained through comparisons between the primary source and relevant secondary sources, ensuring that the research interpretations could be academically justified.

3. RESULTS AND DISCUSSION

The analysis of *Al-Qudwah Al-Hasanah* shows that religiosity represents one of the fundamental prophetic character values reflected in the exemplary life of Prophet Muhammad (PBUH). The religious

dimension identified in the text is not limited to ritual obedience but is also manifested through attitudes, moral conduct, and responsibility in human interactions. This understanding is consistent with Islamic educational perspectives that view religious values as the foundation for integrating faith, knowledge, and ethical behavior in the formation of individuals (Al-Attas, 1991; Halstead, 2004). Previous studies have also emphasized that religious character development involves the internalization of religious teachings into daily actions rather than merely understanding religious concepts (Arifah, 2016a; A. Saputra, 2025). Therefore, the prophetic religious values found in *Al-Qudwah Al-Hasanah* demonstrate that faith-based character formation requires a connection between spiritual commitment and practical moral behavior.

3.1 Religious Value

The findings of this study indicate that the book *Al-Qudwah Al-Hasanah* by Muhammad bin Alwi Al-Maliki contains religious values reflected through the exemplary conduct of Prophet Muhammad (PBUH) in living a life based on faith and obedience to Allah SWT. (Arifah, 2016a) The religious values presented in the book are not limited to acts of worship but are also manifested through attitudes and behaviors that demonstrate adherence to religious teachings. (A. Saputra, 2025)

The exemplary qualities of Prophet Muhammad (PBUH) demonstrate that religious values should be reflected in daily life through good manners, responsibility, honesty, and concern for others.

Religious values occupy a central position in character education because they provide the moral foundation that guides individuals' attitudes, decisions, and behaviors. Lickona (1991) explains that character formation involves not only knowing moral values but also developing commitment and action based on those values. From an Islamic educational perspective, religious values serve as a foundation that integrates spiritual awareness with ethical conduct, as education aims to develop individuals who possess knowledge, faith, and moral responsibility (Al-Attas, 1991; Halstead, 2004). Previous studies have also emphasized that religious character is formed through the internalization and practice of religious teachings in everyday life rather than through cognitive understanding alone (Nur'aini & Hamzah, 2023). Therefore, the religiosity reflected in *Al-Qudwah Al-Hasanah* illustrates that prophetic character education requires the integration of spiritual commitment and ethical practice in learners' development.

3.2 Discipline Value

The analysis of *Al-Qudwah Al-Hasanah* identifies discipline as one of the prophetic character values reflected in the life and conduct of Prophet Muhammad (PBUH). In the context of character education, discipline is not merely understood as obedience to external rules but also as the development of self-control, responsibility, and consistency in carrying out moral obligations. This understanding aligns with the concept of character formation proposed by Lickona (1991), which emphasizes that moral character requires the integration of knowledge, commitment, and action. Within Islamic education, discipline is closely associated with responsibility and commitment in fulfilling duties as part of ethical development (Rochbani et al., 2024). The exemplary qualities of Prophet Muhammad (PBUH) demonstrate that discipline is manifested through consistency, sincerity, and responsibility in performing actions (Febriyanto et al., 2020). Therefore, the discipline value found in *Al-Qudwah Al-Hasanah* represents a form of prophetic character that can support the development of responsible and ethical individuals in educational contexts.

The exemplary conduct of Prophet Muhammad (PBUH) illustrates that every task and responsibility should be carried out with sincerity, commitment, and consistency. (Febriyanto et al., 2020) In education, discipline is highly essential because it is one of the factors supporting the success of the learning process.

Learners who possess discipline are more capable of managing time, following regulations, completing assignments, and being responsible for their obligations. Therefore, the value of discipline reflected through the exemplary qualities of Prophet Muhammad (PBUH) in *Al-Qudwah Al-Hasanah* remains relevant to efforts aimed at developing learners' character in contemporary education.

3.3 Creative Value

The analysis of *Al-Qudwah Al-Hasanah* identifies creativity as one of the prophetic character values reflected in the ability of Prophet Muhammad (PBUH) to respond to different situations and communicate messages effectively. In this context, creativity does not merely refer to producing new ideas but also involves adaptive thinking, contextual understanding, and the ability to select appropriate approaches according to specific conditions. This interpretation is consistent with the concept of creativity as the capacity to generate and apply meaningful ideas in solving problems and responding to changing situations (Sitepu, 2019). Within Islamic education, the prophetic model demonstrates that effective teaching requires educators to understand learners' conditions and develop appropriate approaches in delivering knowledge and values. Therefore, creativity in *Al-Qudwah Al-Hasanah* represents a form of prophetic character that connects intellectual flexibility with educational responsibility.

The exemplary conduct of Prophet Muhammad (PBUH) in preaching demonstrates the ability to understand circumstances and employ appropriate approaches in conveying Islamic teachings.

In the educational process, prophetic creativity has significant implications for both educators and learners. For educators, creativity involves the ability to design meaningful learning experiences, adapt instructional approaches, and respond to diverse learner needs. Such creativity reflects the role of educators as facilitators who encourage active engagement and deeper understanding among learners. For learners, creativity supports the development of critical thinking, problem-solving abilities, and the capacity to generate meaningful ideas during the learning process (Runco, 2014). Therefore, the creative value reflected in the exemplary conduct of Prophet Muhammad (PBUH) provides an educational perspective that emphasizes adaptability, contextual approaches, and continuous improvement in Islamic education.

The creative value identified in *Al-Qudwah Al-Hasanah* is also relevant to contemporary educational demands, where learners are expected not only to acquire knowledge but also to develop the ability to think critically, solve problems, and adapt to changing circumstances. Creativity plays an important role in enabling individuals to generate meaningful responses to challenges and construct new solutions within their environment (Uno & Mohamad, 2022). However, within the perspective of prophetic character education, creativity is not separated from ethical and spiritual considerations. The exemplary conduct of Prophet Muhammad (PBUH) demonstrates that creativity should be directed toward constructive purposes and implemented through wisdom, contextual understanding, and responsibility. Therefore, prophetic creativity provides an integrated perspective that connects intellectual flexibility with moral values in Islamic education.

3.4 Hard Work Value

The analysis of *Al-Qudwah Al-Hasanah* reveals hard work as a prophetic character value reflected in perseverance, sincerity, and commitment in fulfilling responsibilities. In this context, hard work is not merely associated with achieving personal success but also represents dedication and consistency in carrying out meaningful duties. Arifah (2016) emphasizes that prophetic exemplary values contain moral principles that encourage individuals to remain committed to positive goals despite facing difficulties. This understanding is consistent with character education perspectives that view perseverance and responsibility as essential elements in developing strong moral character (Lickona, 1991). The life of Prophet Muhammad (PBUH) demonstrates that achieving noble objectives requires continuous effort, patience, and resilience when encountering challenges (Marzuki & Hakim, 2019). Therefore, the value of hard work in *Al-Qudwah Al-Hasanah* illustrates the connection between personal perseverance and ethical responsibility within Islamic character education.

The value of hard work in prophetic character education extends beyond academic effort and represents a broader commitment to continuous self-improvement, responsibility, and perseverance. For

learners, this value encourages dedication in seeking knowledge, persistence in completing learning processes, and resilience when encountering difficulties. For educators, hard work reflects professional commitment, continuous development, and responsibility in guiding learners. This perspective corresponds with character education theories that emphasize perseverance and responsibility as important components of moral development (Lickona, 1991). Previous studies also indicate that hard work contributes to learners' ability to overcome challenges and achieve educational goals through consistent effort (Kasingku & Lotulung, 2024). Therefore, the hard work value reflected in *Al-Qudwah Al-Hasanah* demonstrates that perseverance is not merely a strategy for achieving success but also a moral commitment embedded within Islamic character formation.

The exemplary qualities of Prophet Muhammad (PBUH) demonstrate that achievement is not separated from continuous effort, patience, and commitment toward meaningful goals. Within the framework of prophetic character education, hard work represents a moral disposition that encourages individuals to remain consistent in fulfilling responsibilities despite challenges. This value is particularly relevant in Islamic education because both educators and learners require perseverance to achieve continuous personal and intellectual development. Therefore, the hard work value found in *Al-Qudwah Al-Hasanah* highlights that perseverance is not merely a means of achieving success but also an expression of ethical responsibility and commitment in the educational process.

3.5 Friendly and Communicative Value

The analysis of *Al-Qudwah Al-Hasanah* identifies friendliness and communicativeness as important prophetic character values reflected in the interpersonal interactions of Prophet Muhammad (PBUH). These values are demonstrated not only through effective verbal communication but also through empathy, respect, attentiveness, and the ability to understand others' conditions. In educational contexts, communication is a fundamental element in establishing meaningful relationships between educators and learners because effective interaction supports trust, engagement, and positive learning environments (Octavia, 2021). Therefore, prophetic communicative character extends beyond the ability to convey messages; it represents an ethical approach to building relationships based on respect and care for others.

In educational settings, friendliness and communicativeness represent important dimensions of prophetic character because they influence the quality of relationships between individuals. For educators, these values encourage the development of empathetic interactions, respectful communication, and supportive relationships with learners. Such interpersonal qualities are essential because effective educational processes are not only determined by the delivery of knowledge but also by the quality of interaction established between educators and learners (Octavia, 2021). For learners, communicative character involves the ability to listen, express ideas appropriately, respect others' perspectives, and participate in constructive dialogue. Therefore, the prophetic values of friendliness and communication contribute to the creation of an educational environment based on mutual respect, trust, and positive interaction.

Learners are expected to develop communicative character by engaging in respectful interactions, cooperating with others, and expressing ideas through appropriate and ethical communication. From the perspective of prophetic character education, communication is not merely a social skill but also a means of transmitting values and strengthening interpersonal relationships. The exemplary communication of Prophet Muhammad (PBUH) demonstrates that effective interaction requires wisdom, respect, and consideration of others' conditions. Therefore, the value of friendliness and communicativeness identified in *Al-Qudwah Al-Hasanah* highlights the importance of ethical communication as an essential element in developing both individual character and a positive educational environment.

The Relevance of Character Education Values in *Al-Qudwah Al-Hasanah* for Islamic Education

Based on the analysis, the prophetic character values identified in *Al-Qudwah Al-Hasanah* demonstrate significant relevance to the objectives of Islamic education. Rather than representing isolated

moral traits, these values form an interconnected framework that integrates spiritual awareness, personal responsibility, intellectual adaptability, and social interaction. The value of religiosity provides the spiritual foundation of character formation, while discipline and hard work strengthen individual responsibility and perseverance. Meanwhile, creativity and communicative character reflect the ability to respond constructively to social and educational challenges. This perspective is consistent with Islamic educational thought, which emphasizes the integration of knowledge, faith, and ethical action in developing individuals (Al-Attas, 1991; Halstead, 2004). Therefore, the exemplary qualities of Prophet Muhammad (PBUH) can be understood as a comprehensive source of character education rather than merely a collection of moral teachings.

The prophetic character values identified in *Al-Qudwah Al-Hasanah* demonstrate that character formation in Islamic education involves interconnected spiritual, personal, and social dimensions. Religiosity provides the spiritual foundation by shaping individuals' relationship with Allah SWT and guiding moral awareness in daily life. Meanwhile, discipline and hard work develop personal responsibility, perseverance, and commitment in fulfilling duties. Creativity enables individuals to respond constructively to challenges, while friendliness and communicativeness strengthen social relationships through empathy, respect, and effective interaction. This integrated understanding reflects the holistic orientation of Islamic education, which seeks to develop individuals who combine faith, knowledge, and ethical action (Al-Attas, 1991; A. M. A. Saputra et al., 2023).

The findings of this study indicate that *Al-Qudwah Al-Hasanah* should not be understood merely as a religious text describing the exemplary qualities of Prophet Muhammad (PBUH), but also as a conceptual resource for Islamic character education. The prophetic character values identified in the book provide insights into how spiritual, personal, and social dimensions of character can be integrated within educational processes. These values have implications not only for learners' character development but also for educators' roles as moral models who embody ethical and exemplary behavior. Therefore, the contextualization of classical Islamic texts such as *Al-Qudwah Al-Hasanah* contributes to the development of contemporary Islamic education by connecting prophetic traditions with character formation.

These findings contribute to the understanding that Islamic character education is rooted in prophetic exemplary values that integrate spiritual awareness, personal responsibility, and social ethics. Rather than positioning prophetic values only as historical or religious teachings, this study highlights their educational significance as conceptual foundations for character formation. The values identified in *Al-Qudwah Al-Hasanah* provide insights into how classical Islamic texts can contribute to contemporary discussions on character education by connecting prophetic traditions with the development of educators' and learners' moral capacities. Therefore, this study expands the discussion of Islamic character education by emphasizing the educational relevance of prophetic exemplification in shaping holistic human development.

CONCLUSION

Based on the findings of this study, *Al-Qudwah Al-Hasanah* by Muhammad bin Alwi Al-Maliki provides valuable insights into prophetic character values within the framework of Islamic education. The study demonstrates that the exemplary qualities of Prophet Muhammad (PBUH) presented in the book extend beyond religious teachings and encompass broader dimensions of moral, personal, and social character formation. Thus, the book can be understood as a conceptual resource that contributes to the development of Islamic character education.

The analysis identified five major prophetic character values, namely religiosity, discipline, creativity, hard work, and friendliness and communicativeness. These values represent interconnected dimensions of character development: religiosity provides spiritual foundations, discipline and hard work

strengthen personal responsibility and perseverance, creativity supports adaptive thinking, and friendliness and communicativeness foster positive social relationships. This finding indicates that prophetic character education involves an integration of spiritual awareness, individual responsibility, and social ethics.

The findings further suggest that the prophetic values contained in Al-Qudwah Al-Hasanah have educational significance for both educators and learners. For educators, these values emphasize the importance of exemplary behavior, ethical responsibility, and meaningful interaction in the educational process. For learners, they provide guidance for developing moral awareness, perseverance, creativity, and positive interpersonal relationships. Therefore, this study highlights the relevance of classical Islamic texts as sources of conceptual understanding for contemporary Islamic character education.

This study contributes to the discussion of Islamic character education by illustrating how prophetic exemplary values from classical Islamic literature can be interpreted within contemporary educational contexts. Future studies may further explore the implementation of these values in educational institutions to examine how prophetic character principles can be integrated into teaching practices and learning environments.

DECLARATIONS

Author Contributions

Conceptualization: S.D.P.; methodology: S.D.P., M.M., and M.M.; data collection: S.D.P.; data analysis: S.D.P.; writing original draft preparation: S.D.P.; writing review and editing: all authors.

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Conflict of Interest

The authors declare no conflict of interest.

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Ethics Approval

This study did not involve human participants, experimental procedures, or direct interaction with research subjects. Therefore, ethical approval was not required. The research was conducted by applying academic integrity principles in the collection, analysis, and presentation of data.

Data Availability

The data supporting the findings of this study are available from the corresponding author upon reasonable request.

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