

**PROPHETIC EDUCATION AS THE FOUNDATION OF CURRICULUM  
INNOVATION: A REVIEW OF THE LITERATURE AND ITS RELEVANCE FOR  
UM METRO**

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**Abstract**

Prophetic education represents an alternative paradigm that emphasizes the core values of humanization, liberation, and transcendence in the educational process. This study aimed to critically examine the concept of prophetic education and evaluated its relevance as a foundational framework for curriculum innovation at the University of Muhammadiyah Metro. Employing a literature review method and a qualitative analytical approach, the study analysed academic literature and relevant institutional documents. The findings indicated that prophetic education could enrich curriculum orientation by balancing scientific mastery with character development and social responsibility. Although challenges persist in operationalizing this concept within a formal curriculum, strategic opportunities remain, particularly in value-driven institutions such as UM Metro. This study recommends a curriculum transformation that is not only responsive to global developments but also firmly rooted in progressive Islamic values hallmarks of Islamic higher education. Prophetic education thus proves to be both relevant and promising as a foundation for transformative curriculum development in the era of disruption.

**Keywords:** curriculum innovation; islamic education; prophetic; prophetic values

**Abstrak**

*Pendidikan profetik merupakan paradigma alternatif yang menekankan nilai-nilai humanisasi, liberasi, dan transendensi sebagai inti proses pendidikan. Kajian ini bertujuan untuk mengkaji secara kritis konsep pendidikan profetik dan merefleksikan relevansinya sebagai fondasi inovasi kurikulum di lingkungan Universitas Muhammadiyah Metro. Penelitian ini menggunakan metode studi pustaka dengan pendekatan kualitatif analitis terhadap literatur akademik dan dokumen kelembagaan yang relevan. Hasil kajian menunjukkan bahwa pendidikan profetik dapat memperkaya orientasi kurikulum dengan menyeimbangkan antara penguasaan ilmu pengetahuan dan pembentukan karakter serta tanggung jawab sosial. Meskipun terdapat tantangan dalam operasionalisasi konsep ini ke dalam kurikulum formal, peluang strategis tetap terbuka lebar, terutama di institusi berbasis nilai seperti UM Metro. Kajian ini merekomendasikan perlunya transformasi kurikulum yang tidak hanya adaptif terhadap perkembangan global, tetapi juga berakar pada nilai-nilai Islam berkemajuan sebagai ciri khas pendidikan tinggi Islam. Pendidikan profetik terbukti relevan dan potensial menjadi landasan bagi kurikulum transformatif di era disrupsi.*

**Kata Kunci:** inovasi kurikulum; nilai kenabian; pendidikan islam; profetik



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## A. INTRODUCTION

Education today faces complex global challenges, ranging from moral crises and value disorientation to the pressures of digital transformation that affect every aspect of human life. The realm of education can no longer focus solely on cognitive science; it must also shape students' character, spirituality, and social awareness. In this context, the concept of *prophetic education* emerges as an alternative paradigm, offering an educational approach grounded in prophetic values such as humanization, liberation, and transcendence (Kuntowijoyo, 2006). Prophetic education promotes a model that is not merely technocratic but enriched with deep ethical and spiritual dimensions.

Universitas Muhammadiyah Metro (UM Metro), as an Islamic higher education institution under the Muhammadiyah organization, holds a moral and historical responsibility to embed Islamic values into educational praxis. Within this framework, curriculum innovation at UM Metro should not only respond to contemporary demands but also be firmly rooted in core values. Prophetic education is essential to ensure that such innovations remain aligned with Islamic principles and relevant to both the mission of the *ummah* and national development (Zamroni, 2011). However, in practice, the integration of prophetic values into curriculum innovation has yet to be systematically formulated.

Conceptually, prophetic education requires a curriculum design that synergizes the epistemological, axiological, and ontological dimensions of education. This means the curriculum must go beyond facilitating academic mastery to serve as a medium for personal and societal transformation (Muhaimin, 2020). Consequently, curriculum innovation demands a reinterpretation of conventional structures to become more integrative and

responsive to contemporary social issues such as justice, environmental sustainability, and human dignity. Unfortunately, many higher education curricula remain fragmented and fail to comprehensively address the spiritual dimension.

Research has shown that education based on prophetic values can produce graduates who are not only intellectually capable but also ethically aware and socially responsible. In this era of disruption, individual competence must extend beyond hard skills to include reflexive thinking and value-driven problem-solving (Azra, 2012). Therefore, strengthening the prophetic dimension in curriculum innovation is a pressing need particularly for UM Metro, which is striving for institutional transformation toward becoming a leading university with global impact.

On the other hand, a review of existing literature reveals a lack of operational frameworks for integrating prophetic education into higher education curricula. Many discussions remain normative and have yet to be translated into concrete components such as course structures, learning outcomes, and assessment strategies (Amirulloh Syarbini, 2020). This highlights a gap in contemporary Islamic education research, where the noble ideals of prophetic education have not been fully optimized as a foundation for transformative and contextual curriculum development.

UM Metro thus has a strategic opportunity to develop a prophetic education-based curriculum as a distinctive scientific identity for Islamic universities. By embedding prophetic values into its curriculum, UM Metro can strengthen its ideological foundation while responding to contemporary demands for an educational approach that liberates, enlightens, and empowers. This aligns with the Muhammadiyah mission to cultivate progressive graduates with noble character

who contribute meaningfully to national and global civilization (Majelis Diktilitbang PP Muhammadiyah, 2021).

Considering the above, a systematic literature review on prophetic education and its relevance to curriculum innovation at UM Metro is urgently needed. This study aims to offer both theoretical insights and practical recommendations for developing a prophetic value-based curriculum that is concrete, applicable, and aligned with the characteristics of Islamic higher education institutions in Indonesia.

Although prophetic education has been widely discussed within the domains of Islamic philosophy and educational theory, significant gaps remain regarding its practical implementation at the institutional level particularly in curriculum reform. Most studies focus on the philosophical or normative aspects of prophetic values without addressing their incorporation into academic policies, course design, or implementation strategies (Sahal Mahfudz & Malik Fadjar, 2015). At UM Metro, there has been no comprehensive study that specifically explores how prophetic values can be systematically and structurally integrated into curriculum innovation. This constitutes a critical research gap worthy of exploration.

Within the current state of Islamic curriculum research, integrative and transformative approaches have become key trends in responding to modern educational challenges. Several recent studies have proposed integrated, humanistic, and eco pedagogical curricula, yet few have explicitly positioned the prophetic paradigm as central (Syafi'i, 2022; Rahman & Yusuf, 2023). Therefore, this study seeks to contribute scientifically through an in-depth literature review of prophetic education as a foundational framework for curriculum innovation. It also aims to map its relevance and implications for UM Metro as an

Islamic higher education institution. This approach aspires to formulate a contextual, practical, and value based conceptual model that addresses the challenges of contemporary education through the lens of progressive prophetic values.

## **B. METHOD**

This research employed a qualitative approach using the library research method, focusing on the exploration of prophetic education concepts and curriculum innovations through various scholarly sources, including books, reputable journal articles, institutional reports, and educational policy documents. This method was selected due to its appropriateness for analyzing philosophical and normative ideas in the field of education, particularly in establishing a theoretical and conceptual foundation for prophetic education as a core paradigm in curriculum development within Islamic higher education institutions. The analysis was conducted systematically on both primary and secondary sources, utilizing thematic study techniques and content analysis to identify key patterns, conceptual intersections, and relevant gaps in the existing literature.

The primary data sources consisted of literature published within the last 15 years, including the works of prominent Muslim intellectuals such as Kuntowijoyo and Nurcholish Madjid, as well as contemporary scholars who advanced transformative approaches in Islamic curriculum development. Additionally, institutional documents from UM Metro such as vision and mission statements, strategic plans, and curriculum frameworks were examined to provide reflective and contextual insights. Data validity was ensured through source triangulation and peer debriefing during the interpretation of key concepts. The outcome of this research was the construction of a relevant and applicable conceptual model of

prophetic education, intended to serve as a foundational framework for curriculum innovation at UM Metro.

### C. RESULT AND DISCUSSION

The concept of prophetic education is rooted in the thought of Kuntowijoyo (2006), who emphasized the importance of grounding social transformation in prophetic values. Prophetic education goes beyond the mere transmission of knowledge; it fosters ethical and spiritual awareness in response to social realities. Its three core pillars humanization (humanizing humanity), liberation (freedom from oppression), and transcendence (spiritual connection with God) serve as critiques of modern technocratic education that has lost its moral orientation (Zamroni, 2011; Al-Attas, 1995). From this perspective, education is not merely a reproduction of knowledge but a civilizational movement that cultivates transformative consciousness.

This idea is further reinforced by Islamic educational discourse, which emphasizes the integration of faith (*iman*), knowledge (*ilmu*), and action (*amal*). Malik Fadjar (2003) argued that education should emancipate individuals from ignorance, underdevelopment, and structural oppression. Prophetic education, therefore, functions as a vehicle for nurturing holistic individuals with noble character, intellectual competence, and social concern. Al-Faruqi (1982) strengthened this position by advocating the Islamization of knowledge as a step toward reconstructing Islamic educational epistemology. In this way, prophetic education offers a conceptual framework that bridges Islamic values and modern educational reform.

In practice, prophetic education has significant implications for curriculum design, pedagogy, and policy development in Islamic higher education. It requires a

paradigm shift from content delivery to character development and social transformation. Muhaimin (2020) asserted that prophetic education demands an integrative and contextual curriculum that combines scientific knowledge with moral and spiritual values. Similarly, Abuddin Nata (2003) stressed that Islamic education should be a tool for societal change rather than a mere preserver of tradition. Thus, prophetic education serves not only as a theoretical alternative but as a pragmatic strategy for building a just, civilized, and value-driven society.

Curriculum lies at the heart of the educational process as it embodies values, knowledge structures, and strategies for human development. In the context of Islamic universities, the curriculum serves not only as an academic framework but also as a means of translating Islamic values into students' lived experiences. Aligned with the spirit of prophetic education, curriculum innovation in Islamic institutions must be integrative, responsive to contemporary changes, and morally transformative (Azra, 2012; Muhaimin, 2020). Therefore, curriculum innovation must transcend mere content updates or technological adaptation and instead realign educational goals with prophetic principles.

One of the main challenges in curriculum development within Islamic institutions is addressing global dynamics—such as digitalization, pluralism, ecological crises, and ethical disruption—while preserving Islamic identity. Unfortunately, many institutions continue to adopt fragmented and dualistic curricula that cater to labor market demands while neglecting character and spiritual development. This could result in graduates who are technically skilled but ethically unanchored. Zuhairi Misrawi (2021) argued that future Islamic education must produce individuals who are technologically adept, socially sensitive,

and spiritually grounded. Prophetic education thus offers both an ideological foundation and a methodological framework for directing curriculum innovation toward relevance and meaningfulness.

Although models such as integrated curricula, outcome-based education, and interdisciplinary learning have been widely adopted, they often lack a solid ethical foundation. Prophetic education addresses this gap by offering a paradigm that not only informs curriculum content and methods but also redefines the very purpose of education. Institutions like UM Metro bear a historical and ideological mandate to ensure that curriculum innovations address global challenges while affirming their prophetic mission building justice, liberating the oppressed, and advancing civilization (Kuntowijoyo, 2006; Malik Fadjar, 2003).

Integrating prophetic principles into curriculum innovation requires a deep understanding that these values are not merely theological abstractions but can be realized in systematic educational structures. The core values of humanization, liberation, and transcendence (Kuntowijoyo, 2006) must be embedded in curricular elements such as institutional vision, learning outcomes, teaching materials, pedagogical strategies, and assessments. This integration ensures that values guide curriculum design not as supplementary content, but as its central orientation. As Muhaimin (2020) noted, curriculum innovation must be viewed as both a spiritual-ideological and a technopedagogical process.

Several studies have attempted to link Islamic values with curriculum innovation through integrative approaches. For instance, the integrated curriculum model, which connects religious and general sciences, has been implemented in institutions such as UIN and Muhammadiyah universities (Azra, 2012;

Syafi'i, 2022). However, explicit application of prophetic principles as an operational framework remains limited. This highlights a conceptual and practical gap: how to concretely embed prophetic values in syllabi, instructional models, and measurable evaluations. Prophetic education requires curriculum innovation that is not only interdisciplinary but also ethically profound and socially transformative.

This integrative model is particularly relevant for institutions like UM Metro, which are grounded in Muhammadiyah ideology and committed to transformative education. Prophetic values can be operationalized through civilization-based courses, socially engaged learning projects, and assessments emphasizing spiritual reflection and social responsibility. According to Rahman and Yusuf (2023), contemporary Islamic curricula must synthesize values, knowledge, and action into a liberating and empowering whole. The curriculum thus becomes a strategic tool to manifest prophetic values in academic and community life.

As part of the Muhammadiyah higher education network, UM Metro holds a strategic position in advancing an academically robust and value-based Islamic education. Muhammadiyah's vision of Islam aligns with the ethos of prophetic education liberating, enlightening, and empowering (Majelis Diktilitbang PP Muhammadiyah, 2021). Integrating prophetic values into curriculum innovation thus reinforces both ideological identity and academic quality. In this framework, prophetic education is not a peripheral discourse, but the core of institutional development.

Institutionally, UM Metro has demonstrated commitment to value-based education through its vision, strategic plans, and character-building initiatives. However,

challenges remain in contextualizing prophetic values operationally across study programs. The current curriculum largely adheres to conventional structures and focuses on cognitive and administrative aspects, while axiological and transformative dimensions are underdeveloped. From Kuntowijoyo's (2006) perspective, Islamic education must shift from "knowledge for mastery" to "knowledge for liberation."

By embedding prophetic values into the curriculum, UM Metro has the opportunity to lead transformative curriculum development within Muhammadiyah Higher Education. A curriculum grounded in prophetic principles will not only produce intellectually competent graduates but also morally upright, socially responsible, and spiritually conscious individuals. As Malik Fadjar (2003) emphasized, Islamic higher education must become a force for visionary and constructive change. Prophetic education, therefore, represents not merely a normative ideal but an innovative strategy for enhancing educational quality.

Implementing prophetic education at UM Metro requires a systematic design that integrates values, structures, and pedagogical strategies. A prophetic curriculum can be developed by embedding the principles of humanization, liberation, and transcendence in the curriculum's vision, graduate learning outcomes (CPL), and course structures. These outcomes should balance academic competence with ethical integrity and civic engagement for example, outcomes like "demonstrating the ability to advocate for social justice based on Islamic values" or "integrating science and spirituality in professional decisions." Such a curriculum produces graduates with both technical skills and a prophetic commitment to society and the environment (Muhaimin, 2020; Nata, 2003).

Pedagogically, the prophetic learning model at UM Metro can adopt transformative and participatory methods, such as project-based learning, community-engaged education, and transcendental reflection. Students are not merely recipients of knowledge but participants in addressing real-world issues like poverty, ecological degradation, and gender inequality. This approach cultivates critical consciousness and empathy central elements of prophetic ethics. As Freire (2005) asserted in *Pedagogy of the Oppressed*, education must become a praxis of liberation, not the reinforcement of the status quo.

To reinforce this model, UM Metro could implement assessment systems that evaluate not only cognitive abilities but also students' affective and reflective dimensions. These might include community based projects, ethical-prophetic portfolios, and spiritual reflection journals. In doing so, the curriculum transcends technical competence to emphasize personal and social internalization of values. The prophetic curriculum may serve as a strategic differentiator in the Islamic higher education landscape, offering value-driven and actionable responses to contemporary challenges (Syafi'i, 2022; Rahman & Yusuf, 2023).

Of course, implementing a prophetic education-based curriculum is not without challenges philosophical, structural, and cultural. A key criticism of the approach is its normative orientation without sufficient operational clarity. While many institutions embrace prophetic education rhetorically, they often fail to articulate it in practical, assessable strategies. As Azra (2012) noted, Islamic education frequently struggles to reconcile idealism with bureaucratic realities and market pressures. The absence of a standardized prophetic curriculum model also places heavy reliance on

institutional commitment and human resource quality.

Moreover, a major challenge at UM Metro is the readiness of faculty to comprehend, design, and deliver prophetic content effectively. The lack of training in transformative pedagogy leads many lecturers to default to traditional, cognitive-based instruction. A non-dialogical academic culture further slows the adoption of participatory methods such as problem-based learning and action-oriented pedagogy. As Malik Fadjjar (2003) observed, educational transformation requires not just curriculum reform but a deep, enduring shift in institutional culture.

To overcome these challenges, UM Metro must implement systematic mitigation strategies. This may include developing a roadmap for prophetic curriculum transformation, conducting intensive training for faculty, designing thematic modules based on prophetic values, and creating forums for reflective engagement between lecturers and students. Additionally, curriculum evaluation should incorporate prophetic indicators, such as graduate social impact, engagement in service-learning programs, and the quality of spiritual reflection in coursework. A collaborative approach involving academic departments, value-based centers, and leadership can strengthen the prophetic education ecosystem (Majelis Diktilitbang PP Muhammadiyah, 2021). In this way, prophetic education moves from discourse to lived and sustainable transformation.

This study concluded that prophetic education is not merely a philosophical proposition but a strategic paradigm for designing curriculum innovations relevant to contemporary challenges. The values of humanization, liberation, and transcendence serve as the foundation for shaping a curriculum that not only cultivates intellectual capacity but also moral and

spiritual depth. Islamic universities such as UM Metro hold both the historical mandate and institutional potential to implement a transformative curriculum grounded in prophetic values.

A prophetic curriculum must extend beyond written policies to permeate pedagogical practices, academic culture, and institutional direction. Its integration with curriculum innovation enables the development of an educational model that is globally adaptive while remaining rooted in progressive Islamic values. UM Metro can adopt prophetic education as a curricular hallmark that distinguishes it not only in religious formality but in social relevance, ethical orientation, and transformative mission. Ultimately, this model prepares graduates who are not only ready to work but also ready to contribute meaningfully to society.

As a final reflection, prophetic education must evolve not only as a response to the crisis of modern education but also as a pathway toward a humanistic and progressive Islamic educational future. The implementation of this curriculum at UM Metro demands epistemic courage, ethical commitment, and sustained institutional effort. The first steps may begin with small but meaningful changes strengthening value literacy among lecturers and students, redesigning learning outcomes, and fostering interdisciplinary curricular collaborations. Through these efforts, UM Metro can reaffirm its role as a pioneer of Islamic education that is not only excellent, but also impactful.

#### **D. CONCLUSION**

Prophetic education is a transformative paradigm that places the values of humanization, liberation, and transcendence at the core of the educational process. It offers a critical response to educational models that overemphasize

technical and instrumental aspects while neglecting moral and spiritual dimensions. In the context of curriculum development, prophetic education not only enriches the value-based dimension but also promotes integrative, reflective, and contextually responsive curricular innovation.

For Universitas Muhammadiyah Metro (UM Metro), the integration of prophetic education into the curriculum represents a strategic opportunity to reinforce its Islamic institutional identity while addressing complex global challenges. Through a prophetic approach, UM Metro can design a curriculum that produces not only intellectually competent graduates but also individuals with strong social sensitivity, ethical integrity, and spiritual awareness. A prophetic curriculum shapes an educational process that is not only adaptive to contemporary developments but also transformative in its impact on society.

Therefore, a systemic commitment from all levels of the institution is essential to ensure the consistent implementation of a prophetic curriculum. This includes revising learning outcomes, strengthening value-based pedagogy, and adopting holistic evaluation systems that reflect the goals of prophetic education. Prophetic education is not merely an idealistic vision but a strategic imperative in the development of Islamic higher education that is excellent, character-driven, and socially impactful. By embedding prophetic values into its curriculum, UM Metro has the potential to pioneer a progressive and relevant model of Islamic education for the future.

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