

Educational Insights from Ulul Azmi Prophets: Integrating Religion, Science, and Education

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Abstract: The Qur'an presents the stories of the Prophets as an educational medium rich in moral, spiritual, and social values. Among these narratives, the stories of the Ulul Azmi Prophets—Nuh, Ibrahim, Musa, Isa, and Muhammad (peace be upon them)—serve as exemplars of resilience that are not only spiritual and moral but also aligned with the concept of resilience in modern psychology. This article employs a library research method to systematically analyze the prophetic narratives, focusing on the resilience embedded in the life journeys of the Ulul Azmi Prophets. These narratives are compared with contemporary theories of resilience while integrating prophetic values with scientific literacy as a foundation for 21st-century education. The findings indicate that the stories of the Ulul Azmi Prophets provide more than moral lessons (*ibrah*); they offer a comprehensive model of resilience encompassing spiritual, moral, emotional, and transformative dimensions. Spiritual resilience is reflected in steadfast faith and obedience to Allah, moral resilience in the application of ethical principles, emotional resilience in coping with trials and adversities, and transformative resilience in the ability to create meaningful change within society. Furthermore, scientific literacy can be enriched through prophetic values, ensuring that education fosters not only rational intelligence but also ethical awareness and wisdom. This article also presents a comparative table between Ulul Azmi resilience and resilience psychology theories, alongside a model integrating prophetic values with scientific literacy. The findings offer a theoretical framework for prophetic-resilient education, balancing cognitive, moral, and spiritual dimensions while providing a holistic approach to developing competent, ethical, and socially responsible learners in contemporary society. By bridging insights from Islamic narratives, modern psychology, and educational theory, this study contributes to the discourse on resilience-based pedagogy and the development of 21st-century human capital grounded in ethical and spiritual awareness.

Keywords: Ulul Azmi, resilience, prophetic resilience, Qur'anic narratives, scientific literacy.

Introduction

The Qur'an, as the sacred scripture of Islam, serves not only as a spiritual guide but also as a rich source of education (H. Husna et al. 2025). One of the methods by which the Qur'an conveys its teachings is through stories. The Qur'an contains various narratives about prophets and other significant figures, serving as lessons and exemplars for humankind (Arifin 2019). The stories in the Qur'an are not designed to record past events in detail; rather, they aim to convey universal messages that remain relevant across all times and for every generation (Baqir, n.d.). These stories are not merely intended to document past events, but to provide moral and ethical lessons that are deeply relevant to

human life (Bahjat et al., n.d.). The stories in the Qur'an are indeed rich with educational values. The Qur'an may rightly be regarded as the most exalted book of education (Yarni and Ridha 2022). The stories of the Qur'an are not merely narratives to be read—let alone memorized—but are meant to be emulated for their moral messages and educational values, enabling us to reflect upon ourselves through these accounts (Siregar 2024).

Furthermore, it is stated that the stories in the Qur'an are magnificent literary works with specific purposes and themes, functioning to provide wisdom and inspiration for their readers (Aziz, n.d.). These stories are not narrated in a sequential or extensive manner; rather, they are often repeated with particular distinguishing features (Hajma et al.

2025). The stories in the Qur'an possess characteristics that differ from those of narratives created by humans (Hidayat et al. 2024). The Qur'an recounts the life journeys of past prophets, yet it cannot be classified as a book of history; rather, the Qur'an is a book of guidance containing lessons and admonitions (Afroni; Khasanah 2024).

One of the chapters mentioned is QS *Al Qasas* : 3 which reads as follows:

نَتْلُو عَلَيْكَ مِنْ نَبَأِ مُوسَىٰ وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ

3. "We recite to you a portion of the true story of Musa and Fir'aun, for a people who believe." (Al-Qur'an and Istiqlal, n.d.)

The stories in the Qur'an possess unique characteristics that are not found in historical narratives or in literary works produced by humans (Humaedah 2021). These stories are not intended to satisfy historical curiosity, but are designed as an educational medium for moral, ethical, spiritual, and character formation (Apriliani et al. 2024). The Ulul Azmi prophets are exemplary models of resilience (Nikmah et al., n.d.). The perseverance of Prophet Nuh, the courage and rationality of Prophet Ibrahim, the leadership of Prophet Musa, the gentleness of Prophet Isa, and the transformative resilience of Prophet Muhammad (peace be upon him) illustrate resilience patterns that are highly aligned with modern psychological studies (Hasibuan et al. 2021). Resilience psychology defines resilience as the ability to adapt positively, recover from adversity, and grow through difficult experiences (Ariyani et al. 2025). The resilience of the Prophets is even broader—not only psychological, but also spiritual, moral, and socially transformative (Gani and Oktavani 2024).

At the same time, modern education emphasizes scientific literacy as a key 21st-century competency (Irsan 2021). However, mastery of science without a foundation of values can lead to the misuse of technology and the loss of ethical conduct (Belfinoer et al. 2024). Therefore, education requires prophetic values to balance rational intelligence with moral intelligence (Dewi 2025). This article aims to integrate: (1) the characteristics and purposes of Qur'anic narratives, (2) the educational values found in the stories of the Ulul Azmi prophets, (3) an analysis of Ulul Azmi resilience from the perspective of resilience

psychology, and (4) the integration of prophetic values with scientific literacy

Materials and Methods

This study employs a library research method, a research approach that focuses on the collection, verification, and analysis of data derived from both primary and secondary literature (M. Sari 2020). This approach was chosen because the focus of the study lies in analyzing the prophetic resilience concepts found in the stories of the Ulul Azmi prophets and their integration with modern psychological theories and contemporary educational frameworks, which methodologically are more appropriately examined through textual analysis.

The primary sources of this study include the Qur'an—as the principal source of prophetic narratives—and both classical and contemporary tafsir works such as those of al-Tabari, Ibn Kathir, al-Qurtubi, al-Marāghī, and *Tafsir al-Mishbah* by Quraish Shihab. In addition, this study also utilizes works on *sīrah* and prophetic history, particularly those that describe the prophetic missions and life trials of the Ulul Azmi prophets, which provide historical and pedagogical context to the Qur'anic narratives.

The secondary sources consist of academic literature relevant to the theme of this study, such as Baqir al-Shadr's work on the structural dimensions of Qur'anic narratives, Ahmad Bahjat's writings on moral values in the stories of the prophets, Khalafallah's analysis of Qur'anic literary discourse, and Quraish Shihab's explanations regarding the educational dimensions of prophetic stories. The analytical technique employed is thematic analysis. This procedure is carried out through several stages:

1. Identifying the main themes in the stories of the Ulul Azmi prophets, especially those related to spiritual, moral, emotional, and social resilience.
2. Conceptual coding of modern psychological literature, particularly theories of resilience, emotional regulation, growth mindset, and transformative learning.
3. Thematic comparison to identify points of convergence and divergence between

prophetic resilience and resilience as formulated in modern psychology.

4. Integrative synthesis, namely the process of formulating a conceptual framework that links the prophetic values of the Ulul Azmi prophets with scientific literacy and their relevance for 21st-century education.
5. Conceptual validation, carried out by aligning diverse literature findings to ensure thematic consistency, avoid interpretive bias, and produce a coherent understanding.

This library research method, combined with thematic analysis, enables the researcher to explore texts in depth, interpret the meanings behind Qur'anic narratives, and connect them with contemporary scholarly frameworks. Thus, this method provides a strong methodological foundation for developing a conceptual model of prophetic resilience and its implications for modern education

Results and Discussion

Result

1. Characteristics of Qur'anic Narratives

The Qur'an contains numerous stories. Qashashul Qur'an refers to the narratives contained in the Qur'an that recount the affairs of past communities and their prophets, as well as events of the past, present, and future (Mubarak 2016). These narratives are generally categorized into three types: the stories of the Prophets, the stories of past peoples, and the stories from the time of the Prophet Muhammad (Hidayat et al. 2024). And the most important of these are the stories of the prophets (Bahjat et al., n.d.). The stories of the prophets in the Qur'an are closely related to the missions of religion (Rofiqoh and Ansori, n.d.). One of the remarkable features of Qur'anic narratives is their ability to present an awe-inspiring work of art and persuasion simultaneously—conveyed with such clarity and ease that no sense of compulsion is felt (Humaedah 2021). What is even more astonishing is that these stories did not occur in our present time (Al 2019). One clear conclusion can be drawn: the one who presents the stories in the

Qur'an is not the Prophet, but Allah Himself (SWT) (Tanoto 2022).

The stories presented in the Qur'an embody elements of *irsyad* (guidance), *hiwar* (dialogue), *dzikr* (reminder), *hikmah* (philosophical meaning or lessons), and *tandzir* (warning) (Jariah, Abu Bakar, and Haddade 2022). Within the stories of the Qur'an lies the extraordinary nature of a miracle (Abdurrohman 2017). Among the Qur'anic stories presented in a dramatic style are the stories of Hud (a.s.) and Salih (a.s.), while those delivered in a cinematic or narrative-flow style are the stories of Yusuf (a.s.) and Musa (a.s.) (Hani Darmayanti 2019).

The stories in the Qur'an are not merely intended to entertain or provide historical information, but rather serve as a medium to guide, educate, and touch the spiritual dimension of the reader (Shihab 2007). The word "kisah" is mentioned eight times in the *Kamus Pintar Al-Qur'an* on pages 299–300, referring to QS *Ali Imran*: 62, QS *Hud*: 59; 120, QS *Yusuf*: 111, QS *Al Kahfi*: 13, QS *Maryam*: 41, QS *Ta ha*: 99 and QS *Al Qasas*: 3 (P. D. R. H. Muhammad 2013).

In the stories of the prophets, we are shown the power of Allah—manifested through miracles and extraordinary events beyond human comprehension (Hakamah 2019). With humility as human beings, we refer to these miracles simply as manifestations of Allah's power (Mahfudhil Asror, n.d.). Through the stories of the prophets, we are also shown how Allah (SWT) created Adam out of nothing (Roswati 2020). Sayyid Qutb, in his work *Tashwir al-Fanni*, states that the prophetic stories centered on religious missions leave a remarkably vivid impression—both in their mode of presentation, the material conveyed, and the impact they produce (Wulandari, Usep Dedi Rostandi 2017).

The primary impression of these prophetic narratives is that all the stories ultimately return to a single core mission. Although they appear in different contexts and are repeated in various places, these repetitions do not encompass all existing narratives (Tambak and Muhammad, n.d.). As shown in the research conducted by Romziana—who analyzed Quraish Shihab's *Tafsir al-Mishbah*—the purpose of the repeated narration of the story of Prophet Musa is to strengthen and reassure the

heart of Prophet Muhammad (peace be upon him). The wisdom drawn from the story of Prophet Musa includes the idea that something disliked may bring goodness; that Allah wills and chooses whomever He deems worthy, as He chose Musa as one of the Ulul Azmi; and that the story nurtures courage, patience, perseverance, and determination exemplified by Musa in confronting the arrogance of Fir'aun and his people (Romziana and Rahmaniya 2021)

The stories in the Qur'an possess distinctive characteristics that set them apart from narratives found in other literary works or historical accounts. The following are several key characteristics of Qur'anic stories: a) Universal in nature and serving as *ibrah* (lessons). The Qur'an presents stories that apply across all times and places—not merely as reports of past events, but as lessons relevant to human life today. Qur'anic narratives do not simply recount events; rather, they are intended to guide readers toward a deeper understanding of moral and spiritual values. These stories emphasize wisdom over chronological detail (Baqir, n.d.); b) Not based on historical chronology. The Qur'an does not present its stories in a chronological or comprehensive sequence as found in historical books. The narratives of the prophets and past communities are conveyed with a focus on the messages and wisdom to be drawn from them, rather than on illustrating timelines or detailed historical events. (Bahjat et al., n.d.) This approach allows the moral messages to be more easily understood by readers without being tied to chronological structure; c) Emphasis on the message of *tawhid* and divine values. Every story in the Qur'an fundamentally serves to reinforce divine values, especially the concept of *tawhid* (the oneness of God). These narratives consistently reveal how God's power operates behind every event, serving as evidence of the truth of the *tawhidic* message (Baqir, n.d.); d) Employing concise yet profoundly meaningful language. The stories in the Qur'an are conveyed using brief, succinct language that nonetheless carries deep meaning. The Qur'an's narrative style is designed to leave a powerful impression on the reader without relying on excessive detail, allowing the message to be delivered with clarity, precision, and emotional impact (Mubarak 2016); e) Highlighting the

outcomes or consequences of the narrative. The Qur'an often emphasizes the eventual outcome of a community that denied or opposed God's teachings. This serves as a warning for humankind. Qur'anic stories frequently conclude with explanations of the negative consequences of disbelief or wrongdoing, providing lessons for future generations (Bahjat et al., n.d.)

With these characteristics, the stories in the Qur'an possess a unique depth that reinforces their function as a source of guidance for humanity. Qur'anic narratives feature several distinctive qualities designed to educate humankind and convey powerful moral messages (Shihab 2007). The following are several of these perspectives: a) Not merely for historical narrative satisfaction. The stories in the Qur'an are not narrated to fulfill the demands of detailed historical reporting. Rather, they are presented to convey religious teachings and provide lessons. The Qur'an prioritizes elements that educate and guide; b) Purposeful selection and arrangement of events. Shihab emphasizes that the Qur'an presents its stories through a careful selection of events—focusing only on those segments most relevant to the moral or spiritual message being conveyed. For instance, the story of Prophet Yusuf is not narrated in its entirety but highlights parts that emphasize patience and steadfast faith; c) Serving as warnings and encouragement. According to Shihab, Qur'anic stories are often repeated so that their moral messages can be more easily understood and internalized. This repetition serves as a warning to those who deny the truth and as encouragement for believers to remain steadfast on the path of Allah;

2. The Purposes of Qur'anic Narratives

Among the purposes of the prophetic stories in the Qur'an are calling people to the path of Allah, affirming the reality of the Day of Judgment, giving glad tidings to the believers, warning the disbelievers, and explaining God's laws regarding the destruction of those who reject and deny His revelations (Aziz, n.d.). In the stories of the prophets, we also observe the blessings granted by Allah to His chosen messengers, and we are shown that fatherhood, lineage, family ties through marriage, shared ancestry, or differences in skin color are not what truly connect human beings

(Sutinah 2019). What truly connects human beings is faith and love for Allah (SWT)(Sumarta 2019).

The stories in the Qur'an have primary purposes related to moral development, conveying divine messages, and imparting noble values (Dianita and Piqriani 2023). The following are several important purposes of Qur'anic narratives: a) As *ibrah* (lessons) for humankind. The primary purpose of Qur'anic stories is to provide *ibrah*—lessons that readers can reflect upon. These narratives encourage people to contemplate the events described and extract wisdom from them. Qur'anic stories offer practical moral guidance for human life, not merely content to be read without meaning (Baqir, n.d.). *The ibrah conveyed through Qur'anic stories is intended to instill values of goodness and strengthen one's faith.* (Shihab 2007); b) Strengthening faith and belief in the power of Allah. The Qur'an uses stories to demonstrate the signs of Allah's power in the universe and in human life. These narratives teach people to trust in Allah's might and to understand that every event occurs under His control (Baqir, n.d.); c) Offering warnings and admonitions.

The stories in the Qur'an also aim to warn humans against sinful actions or attitudes that contradict Allah's will. The narratives of past nations that faced destruction serve as warnings for later generations, urging them not to repeat the same mistakes (Mubarak 2016); d) Providing encouragement and spiritual strength to Prophet Muhammad and his followers. Some stories in the Qur'an serve to offer moral support to Prophet Muhammad (peace be upon him) and the early Muslim community during times of hardship. The accounts of previous prophets and the challenges they faced help strengthen the heart of the Prophet and his followers, encouraging them to remain patient and optimistic in the face of trials (Shihab 2007); e) Reinforcing ethical and moral concepts. The stories in the Qur'an are not only historical in nature but also serve to strengthen ethical and moral values. Each narrative carries a powerful moral message aimed at cultivating virtues such as honesty, steadfastness, and humility within the reader (Bahjat et al., n.d.)

According to Khalafallah (Mubarak 2016), the purposes of Qur'anic stories are as follows: a) Relieving the psychological burden or inner

pressure experienced by the Prophets and the believers.

This is considered the most important purpose of the stories, and even occupies the primary position according to the Qur'an, as stated in Surah al-Ḥijr (15):97; b) Easing emotional distress and strengthening faith. A story or a collection of stories also aims to reinforce belief in Islamic creed (*'aqidah*) and to cultivate a spirit of sacrifice—both physically and spiritually—in the path of Allah.; c) Developing self-confidence and inner tranquility. Qur'anic narratives help remove fear and anxiety, giving believers a sense of assurance and peace in facing life's challenges; d) Affirming the prophethood of Muhammad (peace be upon him) and the divine origin of the revelation sent to him. The stories serve as evidence that the message brought by Prophet Muhammad is authentic and divinely inspired.

With these purposes, the stories in the Qur'an serve as a rich source of wisdom, functioning to guide, admonish, and nurture the spirituality of humankind (Arianti et al. 2025). These characteristics and purposes form a strong foundation for understanding the resilience of the Ulul Azmi prophets as an Islamic model of resilience (Amrie and Saw 2012).

3. Educational Values in the Stories of the Ulul Azmi Prophets

a. Prophet Nuh a.s

The story of Prophet Nuh a.s is a central and significant narrative in Islam (A. Husna, Ardiyanti, and Sari 2023). Nuh was a prophet sent by Allah to remind humanity about righteousness and obedience to God (Mustofa and Sutrisno 2024). He built a great ark because God informed him that a massive flood would be sent as punishment for the sins of humankind (Mustofa and Sutrisno 2024).

The following are several educational values that can be drawn from the story of Prophet Nuh a.s: 1) Perseverance and patience in facing challenges. Prophet Nuh preached to his people for approximately 950 years, as mentioned in the Qur'an, yet the majority of them rejected his message. His unwavering perseverance in the face of continuous rejection teaches that a true messenger must possess extraordinary patience

in conveying the truth. Nuh's endurance serves as a profound example for humanity, demonstrating the importance of struggling without despair even when confronted with overwhelming obstacles (Shihab 2012); 2) The value of obedience and submission to Allah's commands. Prophet Nuh a.s. demonstrated complete obedience to Allah when he was commanded to build the ark, even though it seemed illogical to people at the time since there were no signs of an impending flood. This teaches us the importance of obeying Allah's commands without hesitation, even when they appear difficult or unreasonable. Nuh's obedience represents total submission to the will of Allah, serving as a model for every believer (Bahjat et al., n.d.); 3) The value of social concern and responsibility in delivering the message. Prophet Nuh a.s. not only conveyed Allah's teachings but also warned his people with deep compassion so that they would not face Allah's punishment. His tireless commitment to preaching the truth reflects an attitude of love, empathy, and social responsibility toward others. Nuh's concern for the salvation of his people illustrates the importance of a leader or messenger always prioritizing the well-being of the community (Baqir, n.d.); 4) Courage in conveying the truth despite opposition. Prophet Nuh a.s. possessed extraordinary courage in delivering the truth to his people, even though he was mocked, humiliated, and opposed. This courage demonstrates that a messenger must be prepared to face risks and remain steadfast in speaking the truth. His story highlights the importance of being firm and brave in conveying religious teachings, even when confronted with threats or rejection from society (Shihab 2012).

In the *Kamus Pintar Al-Qur'an*, references to Prophet Nuh a.s. are recorded in 12 verses on pages 414–415 (P. D. R. H. Muhammad 2013) namely *Yunus* (10) : 73, *Hud* (11) : 38; 41, *Al Mukminun* (23) : 23, *Asy Syuara* (26) : 105, *Ash Shaffat* (37) : 75; 79, *Ghafir* (40) : 31, *Adz Dzariyat* (51) : 46, *Nuh* (71) : 2; 5; 21. The story of Prophet Nuh contains essential educational values such as perseverance, obedience, social concern, and courage in conveying the truth. Additional

educational values derived from his story include the values of faith (*iman*), worship (*ibadah*), and moral conduct (*akhlak*) (Jihan, Chairunnisa, and Siti Ardianti 2023).

b. Prophet Ibrahim a.s.

The story of Prophet Ibrahim a.s. is a central narrative in Islam, illustrating profound obedience and unwavering devotion to Allah (SWT) (Hitami and Yusuf 2023). Ibrahim was a prophet who searched for the true God and faced various trials throughout his life (Muhtarul Alif 2023). One of the greatest tests he faced was when Allah commanded him to sacrifice his son, Ismail, as a sign of faith (Mustofa and Sutrisno 2024).

The following are several key educational values from the story of Prophet Ibrahim: 1) Firm and unwavering faith in Allah. Prophet Ibrahim is known for his steadfast faith in Allah. Even from a young age, he courageously opposed the idol worship practiced by his people. This firmness of faith serves as an essential lesson in cultivating strong belief in Allah. Prophet Ibrahim teaches that faith must be the foundation of life—one that remains unshaken by social pressure or even by one's own family (Shihab 2012); 2) Complete obedience to Allah's commands. One of the toughest trials for Prophet Ibrahim was when Allah commanded him to sacrifice his son, Prophet Ismail. His obedience shows that a true believer must be willing to carry out Allah's commands—even when they conflict with personal desires. Ibrahim's submission serves as a model of absolute obedience to Allah's will, demonstrating how he set aside personal interests to fulfill divine instruction (Bahjat et al., n.d.); 3) Courage in opposing polytheism. Prophet Ibrahim not only refused to worship idols, but he also boldly destroyed them to demonstrate their powerlessness. This action teaches the importance of courage in resisting falsehood and standing firmly for the truth. Ibrahim's bravery serves as an example for every Muslim to never fear speaking the truth, even in the presence of oppressive authority (Baqir, n.d.); 4) Commitment to da'wah and calling others to righteousness. Prophet Ibrahim did not struggle solely for his own spiritual journey; he also

invited his people to worship Allah. His dedication to preaching demonstrates the importance of conveying the truth to others and guiding them toward the right path. Ibrahim's unwavering commitment to da'wah serves as an inspiring model for all preachers, showing that one must never give up despite encountering obstacles and resistance (Shihab 2012)

In the *Kamus Pintar Al-Qur'an*, references to Prophet Ibrahim (Ibrahim a.s.) are recorded in 23 verses on pages 204–206 (P. D. R. H. Muhammad 2013) namely as follows: *Al Baqarah* (2) : 124; 258, *Ali Imran* (3) : 67; 68, *Al An'aam* (6) : 75, *Hud* (11) : 75, *Ibrahim* (14) : 35, *Al Hijr* (15) : 57, *An Nahl* (16) : 120, *Al Anbiya'* (21) : 60, *Ash Shuara'* (26) : 69, *Al 'Ankabut* (29) : 16, *As-Shaffat* (37) : 83; 99; 103; 108, *Az-zukhruf* (43) : 26; 28, *Adh Dhariyat* (51) : 27; 31, *An Najm* (53) : 37, *Al Mumtahanah* (60) : 4; 6.

The story of Prophet Ibrahim contains important educational values such as steadfast faith, obedience to Allah, courage in opposing falsehood, and firm commitment to da'wah (Maryono 2019). The Qur'anic verses related to Prophet Ibrahim reinforce these values, offering exemplary lessons for the Muslim community (Ahfadl Saefuddin, Darodjat 2024).

c. Prophet Musa as.

The story of Prophet Musa as, is an inspiring narrative in Islam. He was chosen by Allah (SWT) to lead the Children of Israel out of slavery in Egypt. He was granted wisdom and miracles, including bringing forth water from a rock and parting the Red Sea (Mustofa and Sutrisno 2024). The story of Prophet Musa in the Qur'an provides numerous educational values, particularly in the areas of leadership, steadfast faith, and courage in confronting oppression (Muhsinin 2024). In the Qur'an, this story is mentioned in various chapters, one of which is Surah Al-Qasas, which highlights the life of Prophet Musa from his childhood to the period of his struggle against Fir'aun. (Madaniyah, Taufiq, and Syaifuddin 2021).

The following are educational values that can be derived from the story of Prophet Musa a.s.: 1) The value of courage and firmness in confronting tyranny. Prophet Musa

demonstrated extraordinary bravery in standing up against the tyranny of Fir'aun, who oppressed the Children of Israel. His courage in challenging Fir'aun serves as an essential example of standing firm against injustice and oppression. This story teaches that every leader must possess the courage to confront wrongdoing in order to defend the truth (Shihab 2007); 2) The value of patience in delivering the message. Prophet Musa preached to Fir'aun with great patience despite facing numerous challenges and threats. His perseverance serves as an example for all who invite others to the path of Allah, teaching that one should not easily give up when confronted with rejection or obstacles in spreading divine teachings. (Bahjat et al., n.d.); 3) The value of *tawakkul* and trust in Allah. Prophet Musa demonstrated profound *tawakkul* (dependence and trust in Allah), especially when he and his people were pursued by Fir'aun's army at the edge of the Red Sea. His reliance on Allah teaches us to always trust in Him in every difficult situation, for Allah helps His servants who surrender themselves fully to His will (Baqir, n.d.); 4) The value of solidarity and compassion toward others. In Surah Al-Qasas (28:15), it is narrated how Prophet Musa helped a man who was being oppressed, even though the incident unintentionally led to the death of the aggressor. This episode teaches the importance of caring for others. Musa's action illustrates the necessity of having empathy and compassion, especially toward those who are experiencing injustice or oppression (Mubarak 2016); 5) The value of perseverance in seeking knowledge and experience. Prophet Musa lived a life filled with continuous learning, including his journey to Madyan and his experience studying under Prophet Khidr. His story demonstrates the importance of perseverance in acquiring knowledge, for a true leader requires not only courage but also wisdom gained through learning and life experience (Shihab 2007)

In the *Kamus Pintar Al-Qur'an*, references to Prophet Musa as, are recorded in 31 verses on pages 381–384 (P. D. R. H. Muhammad 2013) namely: *Al A'raf* (7) : 144, *Al Baqarah* (2) : 51, *Al*

Maidah (5) : 20; 22; 24, *Al A'raf* (7) : 103; 116, *Yunus* (10) : 83, *Al Kahfi* (18) : 60; 62, *Maryam* (19) : 51, *Taha* (20) : 9; 83; 86; 95; 97, *Asy Syuara'* (26) : 10, *An Naml* (27) : 7; *Al Qashash* (28) : 10; 11; 12; 13; 19; 36, *As Sajdah* (32) : 23, *Ghafir* (40) : 27; 29; 53, *Adh Dhariyat* (51) : 38, *Ash Shaff* (61) : 5, *An Naziaat* (79) : 2

The da'wah efforts of Prophet Musa toward his audience were highly complex and diverse, reaching various levels of social strata—from kings to ordinary citizens, from men to women (Ridwan 2023a). The delivery of his da'wah message directed at Fir'aun held two distinct dimensions for Prophet Musa: Fir'aun was both his foster parent and the reigning king (Nasution 2019). The character of Prophet Musa that can serve as an example in the contemporary era is profoundly positive and strong—encompassing moral character, cognitive excellence, and emotional maturity—and is highly suitable to be used as a model for preachers (da'i) today (Ridwan 2023b).

d. Prophet Isa as.

The story of Prophet Isa is one of the most significant narratives in the Qur'an, touching upon various aspects of spiritual and social life (M. T. Muhammad 2017). Some of the main themes in the story of Prophet Isa include his miraculous birth, the miracles granted to him by Allah, his preaching of the oneness of God, and his ascension to the heavens (Hidayat 2025). The story of Prophet Isa in the Qur'an offers numerous valuable lessons encompassing educational values such as steadfast faith, compassion, wisdom, and humility (Fahad 2016).

The following are several educational values that can be drawn from the story of Prophet Isa as: 1) The value of faith and steadfastness in facing challenges. From the moment of his birth, Prophet Isa faced numerous challenges, including doubt and rejection from segments of society. Despite this, he remained unwavering in fulfilling his mission as a messenger of Allah. Prophet Isa stands as an example of maintaining firm faith and steadfastly carrying out Allah's commands, even when confronted with trials and opposition (Shihab 2007); 2) The value of compassion and gentleness in delivering the message.

In his mission, Prophet Isa demonstrated compassion and gentleness toward both his followers and those who doubted him. He taught love and kindness as effective approaches to da'wah. Prophet Isa serves as an exemplary model of how a compassionate and gentle method can be a powerful way to convey religious teachings (Baqir, n.d.); 3) The value of wisdom and discernment in conveying the message. Prophet Isa was endowed with the ability to speak and with divine wisdom from a young age. He used his intellect and insight to clarify the truth for his people. His wisdom serves as an important example of the need for knowledge and discernment when communicating religious teachings so that the message can be accepted and understood effectively by society (Bahjat et al., n.d.); 4) The value of simplicity and humility. Prophet Isa lived a life of simplicity, detached from worldly luxury, and taught people to prioritize the life of the hereafter. His simple lifestyle demonstrates the importance of living with humility and not being fixated on material wealth (Mubarak 2016); 5) The value of social concern and justice. Prophet Isa championed the rights of the weak, including the poor and the oppressed. He carried a mission of liberation for those who were denied justice in society. His deep concern for marginalized groups serves as an example of the social compassion that should be an integral part of religious teaching (Shihab 2012).

In the *Kamus Pintar Al-Qur'an*, references to Prophet Isa are recorded in 8 verses on pages 233–235 (P. D. R. H. Muhammad 2013) namely: QS *Al Baqarah* (2) : 87, QS *Ali Imran* (3) : 52; 55, *An Nisa* (4) : 171, *Al Maaidah* (5) : 110; 116, *Maryam* (19) : 34 dan *Az Zukhruf* (43) : 59. One of the verses mentioned is Surah *Al-Ma'idah* (5):110. This verse describes how Prophet Isa was granted wisdom and intelligence from an early age. His ability to speak while still an infant reflects divine wisdom, indicating that Allah had prepared him from the very beginning to carry out his noble mission with profound insight and guidance (Shihab 2007).

From the story of Prophet Isa, the Qur'an teaches numerous educational values such as faith,

compassion, wisdom, simplicity, and social concern (Rohaeni 2024). The tafsir and explanations of these verses provide deep insights into values that can be applied in daily life to help individuals become better human beings (Baihaki 2024).

e. Prophet Muhammad saw

The story of Prophet Muhammad (peace be upon him), known as the Seal of the Prophets and Messengers, is a series of events that not only transformed his personal life but also brought profound changes to the course of human history (Nurmaini 2025). As the final Messenger sent by Allah, he not only conveyed divine revelation but also introduced fundamental principles that revolutionized how humanity perceives life, justice, social relations, and the relationship between human beings and the Creator (Syam 2015). His presence as "*Rahmatan lil 'Alamin*" (a mercy to all creation) has had an impact that transcends time and place, inspiring humanity with universal values that remain relevant throughout all ages (Zulfan 2018).

The following are educational values derived from the story of Prophet Muhammad (peace be upon him): 1) Steadfast faith and piety. Prophet Muhammad (peace be upon him) consistently placed faith and piety at the foundation of every aspect of his life, despite facing numerous trials and obstacles. His unwavering faith serves as a model for Muslims to remain committed to Allah's commands even when confronted with great challenges (Bahjat et al., n.d.); 2) Patience in facing trials and obstacles. In spreading the message of Islam, Prophet Muhammad (peace be upon him) endured various forms of mistreatment, slander, and violence from the Quraysh. Despite this, he remained patient and forgiving. His patience serves as a powerful example of facing hardship with sincerity and full submission to Allah (Shihab 2012).; 3) Compassion and tolerance. Prophet Muhammad (peace be upon him) consistently demonstrated compassion—not only toward Muslims, but also toward non-Muslims, including those who had once been his enemies. His tolerance and kindness are reflected in the Treaty of Hudaibiyyah and in the way he treated the

people of Mecca during the Conquest of Makkah (*Fathu Makkah*). He always upheld compassion and tolerance, which serve as essential educational values for fostering peace and harmonious coexistence (Baqir, n.d.); 4) Honesty and integrity. Prophet Muhammad (peace be upon him) was known as "*Al-Amīn*" (the Trustworthy) because of his honesty and integrity in all aspects of life, both before and after receiving revelation. This serves as an exemplary value for Muslims to uphold honesty in speech and action. His flawless integrity demonstrates the essential role of truthfulness as a foundation for human relationships (Shihab 2012); 5) Commitment and courage in delivering the message (da'wah). Prophet Muhammad (peace be upon him) never gave up in conveying the message of Islam, even when confronted with rejection and threats from the Quraysh. He remained steadfast in his mission to spread Allah's teachings. His courage in preaching serves as a powerful example of speaking the truth fearlessly, regardless of the consequences (Bahjat et al., n.d.)

In the *Kamus Pintar Al-Qur'an*, references to Prophet Muhammad (peace be upon him) are recorded in 23 verses on pages 369–371 (P. D. R. H. Muhammad 2013) namely: *Al Ahzab* (33) : 40, *Al A'raf* (7) : 184, *At Taubah* (9) : 40, *Yunus* (10) : 94, *Hud* (11) : 2, *Al Anbiya'* (21) : 4, *Az Zukhruf* (43) : 81; 88; 89, *At Thur* (52) : 33, *An Najm* (53) : 2; 9; 13; 17; 56, *Al Qalam* (68) : 48, *Al Haqqah* (69) : 44, *An Naazi'at* (79) : 15, *'Abasa* (80) : 1, *At Takwir* (81) : 22; 23; 24 and *Al Balad* (90) : 2.

The story of Prophet Muhammad (peace be upon him) in the Qur'an provides essential lessons on steadfast faith, patience, compassion, honesty, and commitment in da'wah (Amin 2024). The Qur'anic verses relating to Prophet Muhammad (peace be upon him) affirm these values as guiding principles for humanity—especially for Muslims—so that they may continually emulate his noble character (Nabilah et al. 2024).

4. Comparative Analysis: Ulul Azmi Resilience and Resilience Psychology

Table 1

Comparison of Ulul Azmi Resilience and Resilience Psychology Theory

Aspect	<i>Ulul Azmi</i>	<i>Resilience Psychology</i>
Source of Resilience	Revelation, spirituality, <i>tawhid</i>	Internal–external factors, coping mechanisms
Emotional regulation	Patience (<i>sabr</i>), trust in Allah (<i>tawakkul</i>), steadfastness (<i>istiqāmah</i>)	<i>Emotional regulation, cognitive reframing</i>
Goal perseverance	Da'wah and prophetic mission	Personal goals, self-determination
Adaptation process	Trials, da'wah, and struggle	Adaptation, coping strategies
Ultimate orientation / End goal	Social and spiritual transformation	Psychological well-being

Discussion

1. Prophetic Learning in the Perspective of Modern Education

The prophetic values represented in the stories of the Ulul Azmi Prophets can be classified into three main pillars: humanization (*amar ma'ruf*), liberation (*nahi munkar*), and transcendence (*tu'minuna billah*) (Masrifatin 2012). These values are not only the core of the prophetic mission but also offer a robust conceptual framework for addressing the challenges of 21st-century education. Integrating prophetic values into education provides spiritual, moral, and social dimensions that have often been overlooked in modern education, which tends to be overly technocratic and cognitively focused (O. Y. Sari and Zain 2024).

a. Humanization (*Amar Ma'ruf*): The Foundation of Empathy- and Humanity-Based Education
Humanization is a prophetic teaching that emphasizes the dignity of human beings, justice, compassion, and protection for vulnerable groups (Anwar et al. 2023). Among the Ulul Azmi Prophets, humanization is evident in Prophet Nuh's concern for his people despite being ridiculed, Prophet Ibrahim's wisdom in dialogue with his father, and Prophet Isa' compassion for the oppressed (Amrie and Saw 2012).

From an educational perspective, humanization is relevant for character education that emphasizes empathy, tolerance, and social

sensitivity (Apriyadi and Noviani 2024). 21st-century education requires students who are not only academically competent but also possess interpersonal skills, empathetic communication abilities, and moral sensitivity as part of life skills (Pare and Sihotang 2023). Thus, prophetic humanization can serve as a basis for contextual learning, especially on issues of diversity, inclusivity, social justice, and human solidarity (Ningsih 2024a).

b. Liberation (*Nahi Munkar*): Critical Education and Liberation from Ignorance and Injustice
Liberation refers to the ability to free humans from injustice, oppression, and irrational thinking (Ridho 2021). This principle is reflected in Prophet Musa' struggle against Fir'aun's tyranny, Prophet Ibrahim's courage in destroying both mental and physical idols, and Prophet Muhammad's fight against social structures that constrained human dignity (Rachman et al. 2022).

In education, the value of liberation aligns with critical pedagogy, as developed by thinkers such as Paulo Freire (Luthfi, Pribadi, and Herdiman 2025). Education should not stop at knowledge transfer but must cultivate students' critical awareness of social and moral issues (Apdasuli and Khoiri 2025). Learners must be trained to recognize injustice, understand its root causes, and possess the moral courage to act (Khoiri et al. 2025).

Prophetic liberation can also form the foundation for 21st-century skills such as critical thinking, decision-making, and problem-solving (Pratama, Adellia Widya; Mulyadi 2024). Integrating this value helps produce individuals who are not passive toward social change but act as agents of constructive transformation in society (Chakraborty et al. 2018).

c. Transcendence (*Tu'minuna Billah*): Spiritual Orientation in Knowledge and Action

The dimension of transcendence refers to the vertical relationship between humans and God, encompassing theological awareness, firm faith, and meaningful life orientation (Ningsih 2024b). In the stories of the Ulul Azmi Prophets, transcendence provides their main source of strength in facing severe trials: the spiritual steadfastness of Nuh, Ibrahim's total obedience, Musa' optimism and trust in God, Isa' moral purity, and Muhammad's spiritual vision that transcends personal interest.

In modern education, transcendence provides a meaning-making framework that supports mental health and wisdom in students (Amay 2025). In materialistic and competitive societies, a transcendent orientation can become an inner source of strength to build resilience, integrity, and emotional balance. Transcendence also situates knowledge within ethics and moral responsibility, preventing scientific arrogance and misuse of technology (Akademi Ilmu Pengetahuan Indonesia 2013).

In the context of scientific literacy, transcendence functions as an ethical guide, ensuring that knowledge serves not only technical progress but also human welfare and environmental sustainability (Muslih 2025). Overall, humanization, liberation, and transcendence offer a comprehensive framework for character education and modern contextual learning (Rusman 2022). Together, they cultivate moral competence, emotional intelligence, critical thinking, and spiritual orientation—skills essential in the era of globalization, digital disruption, and humanitarian crises

The prophetic values of the Ulul Azmi are not only relevant as moral exemplars but also serve as pedagogical frameworks that integrate

spiritual, scientific, and humanistic aspects (Fahrudin, Mulyana Abdullah 2024). Therefore, prophetic values have the potential to form the foundation for holistic, transformative, and resilient education (Farida et al. 2024).

2. Integration of Prophetic Values with Scientific Literacy

In the 21st century, scientific literacy encompasses not only the ability to understand scientific concepts but also a set of competencies including critical thinking, understanding scientific processes, data-driven decision-making, and ethical awareness in applying knowledge (El 2024). In a global context characterized by rapid technological development, abundant information, and complex humanitarian challenges, scientific literacy has become a fundamental requirement in academic, social, and professional life (Alfiah 2024). However, scientific literacy alone—without moral and spiritual foundations—may lead to value-free or even destructive applications of knowledge. This is where prophetic values provide the ethical and spiritual foundation to complement scientific literacy

The prophetic values exemplified by the Ulul Azmi Prophets provide moral, humanitarian, and transcendent dimensions essential for character-based scientific literacy (Farida et al. 2024). While scientific literacy aims to cultivate critical, analytical, and data-driven learners, prophetic values nurture a moral compass that ensures scientific inquiry and decisions remain within the framework of goodness, justice, and human welfare (Mustamin, Kosasih, and Hakam 2025). Integration of prophetic values and scientific literacy thus creates a learning model that combines rational intelligence with moral wisdom.

First, Critical thinking: A core competency in scientific literacy (Septiani 2019). Students must be trained to analyze information objectively, distinguish facts from opinions, and evaluate data validity. Prophetic examples from the Ulul Azmi Prophets, such as Ibrahim's intellectual independence and logical questioning of his community's traditions, support the cultivation of intellectual courage and clarity of thought. Critical thinking is therefore both a cognitive and moral

activity aimed at seeking truth and avoiding intellectual error.

Second, Understanding scientific processes: Learners must be able to observe, hypothesize, verify, and draw conclusions systematically. Prophetic values emphasize that scientific work is not merely technical but also a trust (*amanah*) requiring diligence, earnestness, and integrity (Farida et al. 2024). For instance, Nuh's meticulous and patient construction of the ark exemplifies that perseverance and discipline are integral to noble scientific attitudes

Third, Data-driven decision-making: Essential in the era of big data and complex information. Students must weigh evidence objectively before making decisions. Prophetic values provide orientation that decisions, even if data-driven, must consider ethical and welfare dimensions. This is reflected in the justice and wisdom demonstrated by Musa and Muhammad in leading communities and making strategic decisions. Hence, scientific literacy develops both cognitive abilities and moral judgment with social responsibility.

Fourth, A critical aspect of scientific literacy, especially regarding technologies such as AI, biotechnology, and genetic engineering. Without prophetic values, science could be misused to harm humans or the environment. Transcendence, awareness of God, the concept of *amanah*, and ecological responsibility exemplified by the prophets provide ethical foundations ensuring science serves justice, welfare, and the greater good.

Overall, the integration of prophetic values with scientific literacy produces an educational model that equips learners not only with scientific intelligence but also with ethical character. This integration creates harmony between rationality and morality, between technological advancement and spiritual wisdom. Such an integrative model is highly relevant in addressing global challenges that require individuals who are intelligent, critical, wise, responsible, and capable of sustaining life.

Conclusions

The stories of the Ulul Azmi Prophets—including Nuh, Ibrahim, Musa, Isa, and Muhammad—serve as exemplary models of human resilience that

extend beyond physical or mental endurance to encompass spiritual, moral, emotional, social, and transformative dimensions. Prophetic resilience differs from modern psychological resilience because, in addition to emphasizing adaptability and problem-solving, it is deeply rooted in faith, moral principles, and the mission of prophethood. Its spiritual dimension is reflected in steadfastness and obedience to God amid trials and challenges; the moral dimension is evident in unwavering commitment to truth and justice; the emotional dimension manifests in patience, self-control, and empathy toward others; the social dimension emerges through efforts to build civilized and harmonious communities; and the transformative dimension is demonstrated in their ability to shape societies and generations through education, guidance, and exemplary conduct.

Integrating the prophetic values of the Ulul Azmi with scientific literacy and modern educational approaches enables the creation of an educational model that balances rational intelligence with moral integrity. In other words, learners are not only trained to think critically, analytically, and innovatively but are also instilled with ethical, spiritual, and social responsibility values. This prophetic-resilient education model is highly relevant in the 21st century, where global challenges require individuals to possess mental resilience, moral competence, and scientific understanding in harmony. Through this approach, education produces not only academically capable individuals but also those with strong character, able to cope with social pressures, and actively contribute to building just, tolerant, and sustainable communities.

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