

Prophetic Teachings on Knowledge, Ethics, and Sustainability: A Hadith-Based Framework for Empowering Education and Science

Ainul Azhari

Islamic Religion Education, Faculty of Islamic Religion, Sheikh-Yusuf Islamic University.

Corresponding author*

ainulazhari@unis.ac.id

Abstract: In the modern era, the pursuit of education and scientific innovation often becomes detached from moral and spiritual values, leading to ethical crises and unsustainable practices. Islam, through the Prophetic traditions (hadith), offers an integrative framework that harmonizes knowledge ('ilm), ethics (akhlaq), and sustainability (istidamah) within a faith-based worldview. This study aims to explore the Prophetic teachings related to knowledge, ethical responsibility, and environmental balance as foundational principles for empowering education and science in the contemporary context. Using a qualitative *thematic hadith analysis* method, this research identifies and interprets relevant hadiths found in major collections such as *Sahih al-Bukhari*, *Sahih Muslim*, and *Sunan Abu Dawud*. The analysis applies Fazlur Rahman's double-movement approach to derive normative values and contextual meanings that align with current educational and scientific challenges. The findings reveal that the Prophet Muhammad's teachings emphasize the inseparable relationship between the acquisition of knowledge, moral integrity, and stewardship of creation. These elements form a holistic ethical framework that guides education and innovation toward justice, sustainability, and human well-being. The study concludes that integrating hadith-based values into modern educational and scientific paradigms can serve as a transformative model for developing faith-driven, ethical, and sustainable progress in the 21st century.

Keywords: Hadith Studies, Prophetic Ethics, Faith-Based Education, Scientific Innovation, Sustainability.

Introduction

The development of modern science and technology has brought about great transformations in various aspects of human life. The digital revolution, advances in biotechnology, artificial intelligence, and innovations in environmental science have expanded human capacity to understand and manage the world. However, these developments are not always accompanied by the strengthening of ethical values, spirituality, and ecological responsibility. A number of contemporary studies highlight that modernity often raises the problem of dehumanization, reduction of moral values, and excessive exploitation of nature that cause a global environmental crisis (Latour, 2017). This situation shows a disorientation in the development of

science that tends to focus on instrumental aspects, efficiency, and profitability, while humanistic and transcendental values receive less serious attention.

In the Islamic intellectual tradition, science ('ilm) has never been understood as a value-free entity. The Qur'an and hadith place the search for knowledge as a spiritual activity that has a dimension of worship and social responsibility. The Prophet's hadith which states that the pursuit of knowledge is an obligation for every Muslim provides an epistemological foundation that scientific activities must lead humans to truth, benefit, and closeness to God. This approach is in line with the concept of integrated knowledge developed by Muslim scientists such as Al-Attas (1995), which affirms that disciplines must be combined with ethics, manners, and spiritual orientation. Thus, education and science in the

Islamic perspective are not only aimed at producing intellectually skilled people, but more importantly to form civilized people who have reflective abilities and moral orientation.

Furthermore, classical thinkers such as Al-Ghazali (2005) emphasizing that knowledge that is not accompanied by morals will give birth to damage. An intellectual attitude that detaches itself from divine values can lead humans to abuse of power, technological domination without ethical control, and excessive exploitation of nature. This thinking is relevant to the modern context, where environmental crises and social inequality are largely caused by a scientific paradigm that places humans as rulers over nature without moral accountability. Therefore, the integration of modern science with prophetic values is an urgent need to restore the orientation of science to the mission of humanity and sustainability.

On the other hand, the concept of sustainability that has developed in contemporary environmental studies has actually long been rooted in Islamic teachings. The principle of *caliph fi al-ardh* which places humans as guardians of the earth, as well as the prohibition of doing damage, is an important ethical foundation that is in line with the idea of sustainable development. The value of ecological responsibility in Islam is even present in the form of powerful prophetic illustrations, such as the Prophet's exhortation to keep planting trees in extreme situations. These prophetic values enrich the sustainability discourse that has tended to be technocratic and lacks a spiritual perspective. The Islamic perspective adds a moral and transcendental dimension so that sustainability is not solely a policy project, but a spiritual and civilizational commitment.

Departing from this context, the urgency of this research lies in the epistemological and practical need to develop an integrative paradigm of education and science, namely a paradigm that connects the rational, ethical, and spiritual dimensions in a single concept. The disconnect between science and prophetic values has often given birth to a generation that is intellectually intelligent but poorly morally oriented, as well as producing scientific practices that ignore social and ecological responsibilities. In the midst of global

challenges such as climate change, moral degradation, and technological developments that are not always in line with human welfare, an integrative approach is becoming increasingly important to be presented in the Islamic education system as well as in the broader academic discourse. Without strong integration, the world of education is only an arena for the transmission of technical knowledge without forming the prophetic character needed to face the complex challenges of the 21st century.

The novelty of this research lies in its attempt to directly relate three main pillars: prophetic epistemology, scientific ethics, and sustainability within the framework of coherent narrative-thematic analysis. Previous studies have generally addressed these three aspects separately—for example, the integration of science and religion, the ethics of science, or the Islamic perspective on the environment. However, there have not been many studies that have united the three in one comprehensive and interlinked theoretical framework. Another novelty is the focus of this research on the use of hadith as the basis for strengthening the paradigm of science and sustainability, an approach that provides a theological and ethical foundation for the implementation of sustainability principles in modern education and science. Thus, this research not only offers theoretical studies, but also has the potential to make a practical contribution to the development of Islamic education curriculum, scientific ethics, and prophetic value-based development policies.

In this context, this research is formulated through a fundamental question narrated integratively: how can the prophetic values contained in the hadith provide an epistemological foundation for science, build a scientific ethics that is oriented towards benefit, and strengthen the concept of sustainability in modern education and science? The formulation of this problem is important in view of the increasingly complex challenges of the times, which demand the presence of a scientific paradigm that relies not only on rational ability, but also on moral and spiritual sensitivity. By answering the formulation of these problems, this research seeks to offer a

holistic conceptual framework, as well as provide alternative solutions to the problem of fragmentation of knowledge and ethical crises in the contemporary world.

Overall, this introduction emphasizes that the integration of prophetic values in education and science is not just a conceptual issue, but a fundamental need in building a just, sustainable, and humanitarian-oriented civilization. This research is present as an academic effort to bridge the paradigm difference between the Islamic scientific tradition and modern scientific approaches, as well as contribute to the development of Islamic epistemological discourses that are relevant to today's global challenges. With an integrative frame of mind, this research is expected to be able to enrich academic discourse as well as become a theoretical foundation for the implementation of more adaptive and transformative prophetic education.

Materials And Methods

Study Area

This research uses a qualitative approach by applying a descriptive-analytical method. This approach aims to understand the prophetic meaning and values in the hadith of the Prophet PBUH related to education, ethics, and sustainability in depth and contextually. This type of research includes library research, which is research conducted by examining literary sources such as hadith books, hadith interpretation books, scientific works, and relevant previous research results (Zed, 2014). The main focus of this research is to explore hadith texts that contain the values of strengthening education and science innovation based on faith and ethics.

Procedures

In the process of data collection, this study uses **literature studies, text observations, and scientific documentation**. The documentation method is applied by examining and inventorying various sources of supporting data, both in the form of classical books and contemporary literature (Bungin, 2015). Data tracing was carried out on the main hadith books such as *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ*

Muslim, *Sunan Abī Dāwūd* and *Musnad Aḥmad*, to find hadiths related to the concepts of science, moral responsibility, and environmental sustainability. The secondary sources used include thematic hadith literature, methodological books, and academic research relevant to the theme of education and sustainability.

Furthermore, the found hadiths are classified based on themes and semantic meanings, then systematically analyzed to gain a comprehensive understanding of prophetic teachings in the context of modern education and science.

Data Analysis

The data analysis technique used is content analysis, which is a method that seeks to understand the meaning implied in the text by considering the social, historical, and theological context (Titscher, Stefan, 2009). The analysis is carried out through several stages: inventory, classification, and interpretation (Mahmud et al., 2022). At the inventory and classification stage, the researcher uses the thematic method of hadith (*al-jam' al-mawḍū'ī*) to collect hadiths that have similar themes about science, ethics, and sustainability (Mudin, 2021). The next stage is *sharḥ al-ḥadīth* or *hadith reading method*, which is to provide an explanation of the *Eyes* (text) hadith to gain a deep understanding of the meaning and implications of the teachings of the Prophet PBUH (Soetari, 2015). The final stage is interpretation, in which researchers use deductive and inductive logic to interpret the normative values of hadith and relate them to issues of modern education and science. This process resulted in a conceptual framework based on hadith that describes how prophetic teachings can strengthen ethics and sustainability in the development of science.

Results And Discussion

The Concept of Science and Ethics in Islam

The concept of science in Islam has a distinctive character that distinguishes it from modern Western epistemology. If modern epistemology generally places science as a value-free product of human rationality, Islam instead places science as an integral part of the moral and spiritual structure

of man. Knowledge is not only an object to be analyzed empirically, but also a means of getting closer to God, improving oneself, and spreading social benefits. Therefore, knowledge in Islam is not solely understood as an accumulation of data or theory, but as light (*nūr*) which leads man to wisdom (*hikmah*) (Al-Attas, 2010).

The hadith of the Prophet (saw) which emphasizes the obligation to seek knowledge is understood by scholars not only as an academic encouragement, but also as a spiritual command that places intellectual activity within the framework of worship. That is, seeking knowledge is part of man's existential journey to understand the reality of creation and direct his life according to the Divine will. Therefore, Al-Ghazali in *Ihya' 'Ulum al-Din* emphasizing that knowledge without manners will give birth to damage—both moral damage and social damage. In his view, knowledge that is not framed by sincerity will turn into a tool to gain popularity, power, and personal interests, something that is contrary to the original purpose of science in Islam (Al-Ghazali, 2005).

This perspective is consistent with Ismail R. Al-Faruqi's critique of the dichotomy of religion and science that developed due to the influence of intellectual colonialism. According to Al-Faruqi (1981), the dichotomy is misleading because in Islam, reality is not separated between the sacred and the profane. The universe is the signs of God, so the study of it is a form of observation of His will. Thus, studying astronomy, physics, biology, or social sciences has religious value as far as it is oriented towards the benefit and strengthening of faith. This is in contrast to the paradigm of scientific secularism that separates morality from science.

In the context of Islamic education, the integration of science and ethics is the foundation for the formation of civilized human beings (*And then there is the adabi*). Education aims not only to produce economically competitive individuals, but also those who have integrity, responsibility, and moral awareness. Hashim (2014) emphasizing that Islamic education must balance the dimensions of reason and heart. The failure of modern education—which overemphasizes the cognitive aspect—has given birth to a generation that is

intellectually intelligent but weak in moral maturity. Phenomena such as academic corruption, manipulation of research data, and exploitation of technology are symptoms of the loss of ethics in the world of science.

In the hadith tradition, the concept of scientific ethics is highly emphasized, both in the form of scientific mandate, perseverance, and community service. The hadith that states that "scholars are the heirs of the prophets" provides strong moral legitimacy that scientists have a social function similar to that of prophets in terms of conveying truth, improving society, and preventing corruption. Ibn Rajab al-Hanbali (2001) explained that true scholars are those who combine the breadth of knowledge and the depth of charity. This means that knowledge that does not lead to ethical transformation actually becomes a moral burden for its owner.

This perspective provides an implicit critique of the phenomenon of the modern scientist pursuing only intellectual achievement without regard to the moral implications of his discovery. For example, the development of biotechnology and artificial intelligence (AI) raises many ethical issues, ranging from human genetic engineering, data privacy, to the potential exploitation of technology for commercial or military purposes. Seyyed Hossein Nasr (1996) criticize the development of modern science that is independent of spiritual consciousness. For him, today's ecological and moral crisis is a direct result of the scientific paradigm that views nature as an object that can be exploited without limits. The Islamic perspective, on the other hand, teaches that knowledge should be directed to maintain balance (*mīzān*) and the sustainability of life.

Within this framework, Islamic scientific ethics not only speaks of academic honesty, but also includes ecological and social responsibility. The integration of prophetic values such as trust, justice, and compassion must be the basic principles in the development of science and technology. For example, in medical research, the principle of *no harm* or no harm is very much in line with Islamic moral values. In energy development, the obligation to protect the environment is in line with the principles of

sustainability that have been instilled by classical scholars in the study of agricultural laws, water management, and social spatial planning.

Modern Islamic education can adopt these integrative values to build a more humanistic and sustainable learning model. First, education must restore manners as the core of the knowledge transfer process. This means instilling an attitude of respect for the truth, teachers, and the learning environment. Second, the curriculum must integrate science with moral values through an interdisciplinary approach, so that students not only know how technology works, but also understand the ethical and social impacts of its use. Third, educational institutions must encourage a research culture that is trustworthy, honest, and oriented towards the public benefit. Research activities should not only pursue publications, but must provide benefits to the wider community.

In addition, the concept of knowledge in Islam teaches that knowledge has a transgenerational dimension. The hadith about "useful knowledge" as charity illustrates that the results of research or intellectual works that provide benefits will continue to flow rewards for their creators. This thinking is very relevant to the modern *knowledge-based society* paradigm that sees science as a long-term investment in the progress of civilization. But Islam provides added value: knowledge is not only social capital, but also spiritual capital.

When these concepts of epistemology, ethics, and spirituality are synthesized, it appears that Islam offers an integrative, holistic, and value-oriented model of science. This model can be an alternative to modern science paradigms that tend to be reductionistic and instrumentalistic. By placing reason within the framework of ethics and spirituality, Islam provides the foundation for science that humanizes and preserves the sustainability of nature. This approach is particularly relevant in dealing with global challenges such as environmental degradation, academic moral crises, and technological disruption.

Thus, the concept of knowledge in Islam is not only a system of knowledge, but also a value system that includes the relationship of man with God, fellow humans, and the universe. The

integration between science and ethics is not just a normative ideal, but also a real need to ensure that the development of science makes a positive contribution to life. In this context, the renewal of Islamic education must be directed to produce a generation of scientists and scholars who are not only intellectually intelligent, but also morally and spiritually mature.

Sustainability in an Islamic Perspective

The concept of sustainability or sustainability in an Islamic perspective has a much more comprehensive epistemological, ethical, and spiritual dimension than the concept of sustainability in the secular modern paradigm. In the Islamic view, sustainability is not just about preserving the environment or managing natural resources efficiently, but is a direct manifestation of man's relationship with God, nature, and fellow humans. Theologically, man is placed as *Caliph fi al-Ardh*, namely God's representative who is entrusted to prosper the earth in a fair and responsible manner (Nasr, 1996). This concept marks a fundamental difference between revelation-based sustainability and modern utilitarian-based sustainability: if the latter is oriented towards the interests of the human generation alone, then the former is based on a transcendental responsibility to God as the owner of the universe.

The Caliphate in Islam is not a legitimacy to arbitrarily exploit nature, but an ethical mandate to maintain ecological harmony. When the Qur'an forbids man to do any damage on earth, it is not only a moral prohibition, but also a reflection of the cosmic structure based on the principle of balance (Dien, 2000). All forms of ecological damage—from deforestation, pollution, species extinction, to uncontrolled exploitation of natural resources—are seen as a violation of the principle of *Mizan* or the balance that is the basis of creation. This concept provides a strong ethical framework for Muslims in formulating environmental policies and sustainable scientific development.

Hadith of the Prophet Muhammad ﷺ who advocates planting trees even though the Day of Judgment has arrived (HR. Ahmad, no. 12491) became the main symbol of Islamic ecological

ethics. This message shows a hopeful future orientation, a sustainable work ethic, and an affirmation that positive action towards the environment remains valuable even if it does not provide direct benefits to oneself (Sardar, 1988). The hadith shows how Islam places environmental preservation as an act of worship that is not tied to material gain or short-term pragmatism. This value is particularly relevant in the midst of the current global environmental crisis, where development orientation is often influenced more by capitalistic logic than moral considerations.

In Islamic epistemology, sustainability is not only a technical problem of resource management, but also a problem *Ta'dib* or the formation of human morals and consciousness. Al-Attas (2015) affirms that the root of the modern environmental crisis is the crisis of manners—when man loses consciousness of his ontological position in the order of existence and no longer views nature as a sign of God's greatness. Thus, continuing education in the Islamic perspective aims to form human beings who are able to view nature holistically: not as an object of exploitation, but as a verse of God that must be respected, preserved, and prospered. This approach integrates reason, revelation, and the heart as complementary sources of knowledge.

Contemporary thought in Islamic ecotheology, as affirmed by Foltz (2003), showing that Islam has an important contribution to the global discourse on the environmental crisis. In contrast to the secular Western perspective that often places man at the center (anthropocentric), Islam offers a theocentric perspective in which God is the center of all existence. In this framework, man's actions towards nature cannot be morally judged without considering his vertical relationship with God. Environmental preservation is not only a moral obligation between humans or between generations, but also a form of devotion to God who has created and beautified nature with perfect balance (Rahman, 2017).

Thus, sustainability in Islam encompasses three main dimensions: ecological sustainability, social sustainability, and spiritual sustainability. Ecological sustainability refers to the obligation to preserve nature; social sustainability is related to

the equitable distribution of resources, the elimination of disparities, and the protection of vulnerable groups; while spiritual sustainability ensures that development does not neglect the dimensions of worship and man's relationship with God. These three dimensions are interrelated and inseparable from each other.

In the context of modern education and science, the Islamic-based sustainability paradigm has great relevance. Education is not only in charge of transferring technical knowledge, but also building ecological awareness rooted in the values of revelation. The educational curriculum can be developed based on ecotheological principles that combine science, ethics, and spirituality. This is in line with Nasr's view (2007) that the environmental crisis cannot be overcome through technocratic approaches alone; Rather, it requires a spiritual revolution that returns man to his cosmic and moral consciousness.

Modern science also needs to be directed to the principles of *maslahah* and *mizan*, which are to ensure that innovation is not exploitative, does not cause ecological damage, and pays attention to long-term sustainability. Both scientific research and technology development must support the creation of just and environmentally friendly prosperity. Thus, prophetic values can serve as an ethical framework for Muslim scientists and intellectuals in contributing to the humanist and ecological development of science.

Sustainability from an Islamic perspective also has major implications for public policy. Principles such as fairness, balance, and responsibility can be the foundation for countries in managing natural resources, developing renewable energy, and formulating long-term development strategies. Shari'a rules related to the environment—although not always explicit—can be reinterpreted in a contemporary context through the *maqasid al-shari'ah* approach that emphasizes the protection of life, reason, descent, and property.

In the end, the concept of sustainability in Islam is not just a response to modern ecological problems, but is an inherent part of the teachings of monotheism that affirms the harmonious relationship between God, humans, and nature. This proves that Islam has had a sustainability

paradigm long before the term sustainability was popular in global discourse. When these prophetic values are integrated into education and science, the direction of civilization development will move towards a more just, civilized, and sustainable society. This paradigm offers conceptual and practical solutions to global crises, while affirming the enduring relevance of Islamic teachings in facing the challenges of the times.

Thematic Analysis of Hadith on Knowledge, Ethics, and Sustainability in Strengthening Education and Science

The prophetic values contained in the hadith of the Prophet Muhammad (PBUH) form a scientific paradigm that integrates epistemological, ethical, and sustainability aspects integrally. In the Islamic view, knowledge is not understood simply as the result of human rational exploration, but as a manifestation of the awareness of monotheism that connects reason with revelation. Therefore, education and science in the Islamic perspective are not secularistic, but oriented towards the transformation of self and society comprehensively (Nasr, 1997). This paradigm is based on the framework of the Islamic worldview which places all intellectual activities as part of the worship and practice of the caliphate's mandate on earth.

The Prophet's hadiths serve as one of the main epistemic foundations in building this paradigm. The hadith on the primacy of knowledge, for example, reflects that the activity of demanding knowledge has a deep spiritual dimension, not only related to the increase of intellectual capacity, but also to the formation of morals and moral orientation. Therefore, the early Islamic scientific tradition developed through the integration between the development of empirical science and the internalization of ethical values. This can be seen in the development of the natural sciences in classical Islamic civilization, where scientists such as Ibn al-Haytham, al-Biruni, and Ibn Sina not only developed observation and experimentation methodologies, but based them on the ethos of honesty, precision, and awareness that nature is the signs of God (al-Attas, 2010).

One of the important dimensions of the thematic analysis of hadith is its affirmation of the

ethics of science. Hadiths that emphasize trust, honesty, and the prohibition of deception become a moral framework for scientific activities. In the Islamic tradition, ethics are not seen as an external element that is added later, but rather an inherent part of the process of seeking knowledge itself. Science that is not accompanied by morals is considered as knowledge that does not provide benefits, and can even bring social or ecological damage. This principle is relevant in the contemporary context when modern science often faces criticism for producing technologies that have the potential to damage the environment or threaten human dignity. Thus, the hadith provides a normative orientation so that knowledge is directed to long-term benefits that are holistic, including the dimensions of human, nature, and spirituality.

In the theme of sustainability, the Prophet's hadiths contain a very strong and visionary ecological message. The Prophet's exhortation to do small actions that provide ecological benefits—such as planting crops even though the Day of Judgment has arrived—has great moral and symbolic dimensions. Ecological action in Islam does not depend on pragmatic results alone, but on a moral commitment to maintain the sustainability of God's creation (Sardar, 1988). The message shows that the act of preserving the environment is part of the worship and form of cosmic consciousness of a Muslim. This prophetic value is the basis for the birth of a sustainability paradigm in Islam that is more theocentric than modern sustainability models that tend to be anthropocentric (Foltz, 2003).

In Islamic epistemology, sustainability is not just a technical issue of environmental management, but a matter of manners and the formation of human character. The modern environmental crisis according to al-Attas (2010) is the result of the loss of *adab*, namely human unawareness of his ontological position in the universe. When man views nature only as a utilitarian object, without seeing that nature is a "verse" that connects man with his God, then various forms of exploitation and destruction become inevitable. Thus, the hadiths serve as a moral and spiritual reminder that every human

action against nature must be considered within the framework of monotheism.

The integration of the themes of science, ethics, and sustainability in the hadith is very relevant in strengthening education and science. In the context of education, hadith provides a foundation for the development of a learning model that not only focuses on improving cognitive competence, but also on the formation of ecological and spiritual character. Hadith-based education encourages students to understand knowledge in a meaningful way, not just the ability to master technical concepts, but the ability to place knowledge in a broader moral context. In this case, science cannot stand apart from values, because science that is not directed by prophetic values has the potential to cause various forms of injustice and damage.

In the study of modern science, the integration of prophetic values can serve as an ethical framework to direct technological developments to be in harmony with the principles of *maslahah* (utility), *mizan* (balance), and *'adl* (justice). Science developed in the Islamic context must be able to answer human needs without sacrificing environmental sustainability and social balance. Nasr (2007) emphasizes that the crisis of modernity is mainly caused by the loss of spirituality from science, thus making knowledge separate from transcendent values. By restoring the role of hadith as a source of ethics and spirituality, scientific activities can be directed to become an instrument of grace for all beings.

Contemporary ecotheological thought also suggests that environmentally-themed hadiths can be the basis for formulating more sustainable public policies. The principles of justice, simplicity, and responsibility taught by the Prophet can be translated into natural resource management strategies, renewable energy development, and national development policies that pay attention to ecological balance. In this context, hadith is not only spiritually relevant, but also as a normative reference for leaders and policymakers in overcoming today's ecological challenges.

Thus, the thematic analysis of hadith that integrates science, ethics, and sustainability makes an important contribution to the development of the paradigm of education and science in the

modern era. Hadith places scientific activities within a comprehensive moral and spiritual framework, so that science becomes not only a tool to understand the world, but also to prosper and preserve it. In a global situation marked by ethical crises, environmental damage, and spiritual disorientation, the prophetic values contained in the hadith offer a conceptual and practical solution. Through this paradigm, education and science can be directed to the development of a just, civilized, and sustainable civilization, in accordance with the mission of Islam as *rahmatan lil 'alamin*. It basically contains three large, interconnected dimensions: the epistemological dimension, the ethical dimension, and the ecological-sustainability dimension. These three dimensions are not separate entities, but form the integral foundation of the paradigm of science in Islam. The hadiths of the Prophet (saw) affirm that intellectual, moral, and ecological activities are an inseparable unit, and this relationship is what distinguishes the Islamic paradigm from the secular modern paradigm.

a. Epistemological Dimension: Science as a Path of Worship and Enlightenment

The epistemological dimension in the Islamic tradition views science (*'ilm*) as an integral part of worship and spiritual enlightenment. In many histories, the activity of seeking knowledge was not just a cognitive effort, but part of the process of servitude. This is in line with the explanation of Nasr (1997), who affirms that knowledge in Islam has a sacred nature because it comes from God and must return man to his transcendental source. Therefore, Islamic epistemology does not understand science as a value-free entity, but as a medium to increase human spiritual and moral awareness.

The meaning that science is light (*nūr*) is also very fundamental. Ibn Rajab, as quoted by Al-Attas (1980), emphasized that knowledge is not just a collection of information, but the light that Allah puts in the hearts of people who seek to get closer to Him. This perspective shows that Islamic epistemology is not only rationalistic, but includes spiritual, intuitive, and moral dimensions. Knowledge in Islam must "enlighten", not just

"inform"; It must lead man to truth and balance of life.

In the classical Islamic scientific tradition, the relationship between empirical observation and spirituality is very harmonious. Historical studies show that scientists such as Ibn al-Haytham, al-Biruni, and Jabir ibn Hayyan did not see a conflict between experimental methods and religious beliefs. According to Gutas (2012), the integration between reason and revelation became a characteristic of Islamic epistemology during its heyday. Their scientific attitude is a reflection of the understanding that studying nature means reading God's signs. In other words, scientific research is a direct manifestation of the responsibility of being a caliph on earth.

This monotheistic approach is reaffirmed by Nasr (1997), who emphasizes that the universe in the Islamic view is filled with "cosmic verses" that require humans to study them in order to understand the order, wisdom, and beauty of Allah's creation. Science, thus, cannot be separated from spirituality, as both move towards the same goal: to understand the Divine reality. This concept makes Islamic epistemology an integrative epistemology that combines empiricism, rationalism, and spirituality in a single unit.

In the context of modern education, this epistemological paradigm offers a critique of contemporary scientific orientations that tend to be utilitarian and secularistic. Al-Attas (2010) argues that modern science has undergone "desacralization", that is, losing the spiritual and moral dimensions resulting in a crisis of meaning. Science is developed for the benefit of industry, markets, and competition, not for benefit. As a result, scientific progress is often accompanied by ecological damage, moral disorientation, and dehumanization. Thus, the integration of Islamic epistemology is needed to restore the function of knowledge as an instrument for the formation of civilized human beings (*insān al-adab*), not just skilled workers.

Islamic epistemology also offers a strong ethical foundation for researchers, educators, and scientists. Hadiths that emphasize trust, honesty, and the prohibition of deception provide an important moral framework in the process of

seeking knowledge. Foltz (2003) asserts that scientific ethics in Islam is based on the principle that every knowledge should produce benefits, not harms. This *orientation of maṣlaḥah* is the basis that science and technology should not be used to exploit or destroy the balance of nature and society.

The epistemological dimension of hadith also teaches that science is a means to improve the quality of life and build benefits, not to create inequality or damage social harmony. According to Izzi Dien (2000), Islamic epistemology has always been related to moral responsibility because knowledge is seen as a mandate that must be used fairly and wisely. Within this framework, the development of modern technologies and innovations must be directed towards ecological sustainability, social justice, and collective well-being.

Thus, the epistemological reading of the hadith on science reveals that knowledge in Islam has a very holistic purpose: to glorify humans, protect nature, and uphold divinity. Science must not stand apart from values. The prophetic epistemological paradigm restores the position of science as a path to achieving spiritual enlightenment and building a civilization rooted in moral values. As Nasr (2007) emphasized, science that loses spirituality will lose its orientation and potentially destroy humans. Therefore, the integration of Islamic epistemology with contemporary education and science is not only important, but urgent to respond to the global crisis facing the modern world.

In the end, this epistemological dimension leads humanity to one realization: that science must be used to prosper the earth, glorify life, and draw closer to God. This is the foundation of true enlightenment offered by the tradition of hadith and Islamic epistemology for the present and the future.

b. Ethical Dimensions: Integrity, Professionalism, and Scientific Responsibility

Science in the Islamic tradition is understood as part of the process of enslavement and enlightenment, not just a product of human rationality. This view places all knowledge activities within the framework of monotheism,

namely the unity between God, humans, and reality. Nasr (1997) emphasized that science in Islam has a sacred character because it comes from God and its main function is to return humans to cosmic harmony. Thus, scientific activity cannot be separated from spiritual and moral orientation. Unlike modern epistemology which tends to separate science and values, Islamic epistemology actually makes ethics the foundation for the search for knowledge.

The position of knowledge as a path of enlightenment does not only come from religious texts, but is also internalized in the intellectual history of Islam. Classical Muslim scientists such as Ibn al-Haytham, al-Biruni, and Ibn Sina practiced methods of observation and experimentation in depth, but still saw science as a means of understanding God's signs in nature. Gutas (2012) shows how the Islamic scientific tradition develops an integrative system of knowledge, where empirical reasoning does not conflict with spirituality. The study of nature has always been associated with the effort to know the Divine order. Therefore, Islamic epistemology is not dualistic as in the modern Western paradigm, but unifies the rational, ethical, and spiritual dimensions in the overall scientific activity.

Al-Attas' (2010) thought provides an important affirmation regarding this epistemological problem. He states that the main crisis in modern civilization is the "crisis of civility", that is, the loss of man's awareness of his ontological position and his position in the cosmic structure. When science is separated from values, it loses its orientation and can lead to moral, social, and ecological damage. This perspective is particularly relevant in the global context, where advances in science and technology often produce negative impacts such as the exploitation of nature, social inequality, and dehumanization. Within this framework, Islamic epistemology exists as a critique of modern science that is degraded from its spiritual dimension.

The epistemological dimension of the hadith also shows that knowledge is not just an accumulation of information, but a light that guides humans to the truth. Al-Attas (1980) cites the view of classical scholars that knowledge is "nūr", the light placed by Allah in the hearts of

human beings who seek to draw closer to Him. This meaning contains the message that true knowledge is knowledge that cultivates wisdom and morals. Science that does not produce the glory of behavior is not considered a useful science ('ilm nāfi'). Therefore, education in Islam must build the moral and spiritual integrity of students, not just technical abilities.

When associated with modern educational practices, these epistemological values demand a fundamental transformation. Many educational institutions are now stuck in a pragmatic orientation, pursuing cognitive achievement and job market competencies without regard to character formation or ethical awareness. This kind of paradigm is criticized by Nasr (2007), who considers that modern science has been desacralized to the point of losing its sensitivity to transcendent values. The consequence was the birth of a generation that was technically intelligent but poor in moral wisdom. From an Islamic perspective, this condition is a form of epistemological imbalance that must be corrected through prophetic education that combines reason, heart, and ethics.

This epistemological dimension is also closely related to ethics, professionalism, and scientific responsibility. Foltz (2003) emphasized that knowledge in Islam is always associated with trust, so researchers are obliged to maintain integrity, honesty, and objectivity in the scientific process. Knowledge obtained manipulatively or used for destructive purposes is not only methodologically flawed, but also violates Islamic moral principles. Therefore, Islamic epistemology is not just an abstract discourse, but also provides practical guidelines for the contemporary scientific profession, including researchers, educators, and policymakers.

One of the important aspects of this epistemological dimension is its connection to ecological sustainability. Izzi Dien (2000) emphasized that any accumulation of knowledge must consider its impact on the balance of nature. Knowledge in Islam should not be developed for the purpose of exploitation, as it is contrary to the principle of mizan or cosmic equilibrium. Therefore, Islamic epistemology inherently has an

ecological orientation: humans must use knowledge to maintain the harmony of nature. This interconnectedness shows that Islamic epistemology goes beyond the boundaries of modern disciplines that tend to divide science into separate fields. Islam unites science with ethics and ecology in one integral unit.

This epistemological awareness opens up space for the birth of prophetic education that is able to answer the challenges of the times. Education not only serves to transfer knowledge, but also to form spiritual and moral character. This paradigm is especially important in dealing with global crises such as environmental damage, social injustice, and moral disorientation. Nasr (1997) emphasized that without restoring knowledge to its spiritual roots, humanity will not be able to get out of the crisis of modern civilization. Thus, the integration of Islamic epistemology in education and science is not only a normative ideal, but an urgent need to build a more just and sustainable civilization.

In the end, the entire discussion of science from an Islamic perspective leads to one main conclusion: knowledge is the path of worship, enlightenment, and responsibility. True knowledge must glorify man, protect nature, and draw closer to God. By integrating prophetic values into education and science, humanity can develop a scientific tradition that is not only intelligent, but also civilized and sustainable. Islamic epistemology provides a strong philosophical framework for reformulating the direction of science and education in the midst of a modern global crisis, as well as offering a holistic vision that combines spirituality, reason, and morality in a harmonious unity.

c. The Ecological Dimension and Sustainability: Ethics of Responsibility for Nature

The ecological and sustainability dimensions in Islam contain an ethical and theological depth that goes far beyond modern ecological understandings that are purely technical and instrumental. In Islam, nature is not treated as a passive entity that can be exploited arbitrarily, but as part of a sacred order of creation, bound in a network of meanings that point to God. Therefore, the act of protecting

the earth is not only an ecological activity, but is part of worship and the fulfillment of the caliphate's mandate. This idea has been affirmed by many contemporary Muslim scholars who see that the human-nature relationship in Islam is theocentric and spiritually valuable (Nasr, 2007), in contrast to the Western anthropocentric paradigm that places man at the center of the cosmos and dominates nature for material interests.

The hadith of the Prophet ﷺ about planting trees even after the apocalypse has arrived into a very powerful prophetic metaphor about the importance of ecological action as a spiritual value. The message of the hadith is not on the pragmatic results of tree planting, but on the upholding of the ethical principles of life. Ecological action in Islam is measured by a moral commitment to maintain the sustainability of God's creation. The hadith shows that sustainability is not just a social policy, but a religious principle that directs humans to continue to do good to the earth despite extreme conditions. This is where the preponderance of Islamic ecological ethics lies: it does not rely on utilitarian calculations, but is rooted in the values of monotheism and servitude.

The concept of *istikhlāf* (caliphate) occupies a central position in this ecological framework. The Caliphate is not a mandate to control or exploit, but a mandate to protect, maintain, and bring benefits. Humans are entrusted to take care of creation, so that all forms of ecological damage are a form of betrayal of the mandate. Foltz (2003) asserts that in the Islamic tradition, ecological damage is not only understood as a technical failure, but as a spiritual and moral crisis. As is known in the *fiqh* rule "*lā ḍarara wa lā ḍirār*", all actions that have a destructive impact, either direct or indirect, including on the environment, are under the prohibition of *sharia*. This principle requires humans to weigh every scientific, industrial, and social activity based on its impact on environmental sustainability.

Furthermore, the principle of *mīzān* (equilibrium) suggests that the universe was created in a proportionate and harmonious order. Modern ecological damage—such as climate change, depletion of natural resources, and the destruction of biodiversity—is essentially a

violation of that divine balance. The violation is not just an ecological problem, but a failure to understand cosmic ethics. Therefore, ecological sustainability must be understood as an effort to restore the balance and harmony that God has established. Islam offers an integral approach in which scientific knowledge and spiritual ethics complement each other to maintain the sustainability of the earth.

This ecological dimension also finds a strong foothold in *maqāṣid al-sharī'ah*. The entire purpose of sharia—preserving life (*ḥifẓ al-nafs*), reason (*ḥifẓ al-'aql*), posterity (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*)—depends on the existence of a healthy and sustainable environment. Kamali (2008) shows that *maqāṣid* is impossible to realize without a stable ecological system. Environmental damage disrupts the fulfillment of basic living needs, threatens future generations, damages physical and mental health, and destroys people's economic resources. Thus, the preservation of nature is not an additional agenda in Islamic teachings, but the foundation for the realization of all sharia values and goals. This perspective corrects the secular assumption that ecological issues are separate from religious issues.

In the context of education and public policy, the ecological dimension of Islam provides a new direction for epistemological reform. Education must form an ecological mindset that places the earth as a moral subject, not a material object. Izzi Dien (2000) stated the importance of eco-education in Islam, which is education that fosters environmental awareness based on spirituality and ethics. This educational model rejects the reduction of science to a tool of domination over nature; instead, it places science as a way to understand God's signs and maintain the balance of the ecosystem. With this paradigm, science must not produce technologies that destroy lives or deprive future generations of their rights. Public policies built on prophetic values must also place sustainability as a key principle, given that ecological impacts are always connected to social and moral justice.

The whole discussion shows that the ecological dimension in Islam provides a sharp critique of the modern paradigm that ignores spirituality in the

management of nature. Islam does not reject technological and economic progress, but demands that all forms of progress must be based on the consciousness of monotheism, the mandate of the caliphate, and the cosmic balance. The theocentric paradigm offered by Islam provides a theoretical and practical foundation for sustainable development that is more ethical, humane, and visionary. In this framework, sustainability is not just an environmental agenda, but a spiritual call that reaffirms the sacred relationship between humans, nature, and God.

d. Social Dimension and Justice in Access to Knowledge

The social dimension and justice in access to knowledge are an inseparable part of the prophetic paradigm that integrates science, ethics, and sustainability. In the Islamic intellectual tradition, knowledge has always been seen as a public right, not the exclusive privilege of a particular group. Commitment to justice (*'adl*) requires that the distribution of knowledge takes place equally and inclusively, so that there are no inequality that hinders the creation of a civilized society. In the history of Islam, madrasas, mosques, and public libraries were built as learning institutions that could be accessed by anyone, reflecting the principle that knowledge should not be commercialized in an exploitative manner (Makdisi, 1981). This value is in line with al-Ghazālī's statement that one form of moral corruption is when science is used as a tool to strengthen social stratification rather than a tool to expand the public benefit.

In the social context, the hadith of the Prophet Muhammad ﷺ about scholars as the heirs of the prophets contains a strong dimension of social responsibility. Scientists are required not only to know the truth, but also to communicate it, teach it, and ensure that it can be reached by the wider community, especially marginalized groups. This principle emphasizes that knowledge is not just an intellectual property, but a social trust (*'amanah 'ilmiyyah*) that must be accounted for before Allah and society. Therefore, excessive privatization of knowledge or monopoly of knowledge is considered contrary to the prophetic

mission of spreading guidance and enlightenment (Nasr, 1997).

The social dimension in Islamic science also highlights the importance of inclusivity, educational equity, and empowerment of vulnerable groups—women, minorities, and the poor. In many works of figures such as Ibn Rushd and Ibn Khaldun, education is considered the main pillar of the formation of civilization. The absence of equal access to education means social stagnation and the birth of an unjust social structure. Contemporary thinking as described by Rahman (1982) emphasizes that the civilization of Islamic society can only be realized if the mobility of knowledge is open and penetrates social boundaries. When access to knowledge is limited by economic or cultural factors, the process of social transformation will be hampered, and society's capacity to develop will be weakened.

In the context of the modern world, the issue of equal access to knowledge is increasingly relevant. The digital divide, differences in the quality of education between regions, and the commercialization of knowledge show that the challenges of science justice are increasingly complex. A prophetic paradigm that prioritizes the values of compassion, justice, and inclusivity can be a normative foundation for building a humanistic and sustainable education system. Education must not only produce labor, but must function as an instrument of social empowerment and the alleviation of inequality. This is as emphasized by Kamali (2008), that *maqāṣid al-sharī'ah* requires the protection of human dignity (*ḥifẓ al-naḥs*) and the maintenance of reason (*ḥifẓ al-'aql*), both of which require fair and equitable access to knowledge.

The social dimension in access to knowledge also contains the value of intergenerational justice. A society that monopolizes knowledge for the short-term or elite interests of a certain group of people is sacrificing the right of future generations to acquire proper knowledge. This is where the relevance of sustainability ethics meets social ethics: sustainability is not only about nature, but also the sustainability of knowledge and civilization. Foltz (2003) emphasizes that the environmental crisis and the knowledge crisis are

the two faces of the modern spiritual crisis. Therefore, strengthening a fair education system is part of the process of restoring the spiritual and social values of the community.

The integration between the social dimension and the epistemological dimension confirms that science in Islam is not an elitist activity, but a collective activity to glorify human beings and maintain the balance of society. Every individual has the right to learn and develop according to their potential. Thus, the principle of justice in access to knowledge is not only moral, but also the foundation of Islamic civilization which is oriented towards the common good. When education is directed to empower, not dominate; to liberate, not subjugate; So the prophetic paradigm in science really finds its ideal form. This at the same time refines the previous two dimensions—the epistemology of monotheism and ecological ethics—which ultimately make science a pillar of a just, sustainable, and humanist Islamic civilization.

e. The Dimension of Spirituality and Sustainability of Scientific Charity

The discussion of spirituality in the Islamic scientific tradition cannot be separated from the paradigm that the search for knowledge is not only an intellectual activity, but also worship oriented towards closeness to Allah. Within this framework, science is positioned as a path to *tazkiyat al-naḥs* (purification of the soul) as well as a means to create the sustainability of charity. Classical scholars emphasized that the value of a science is not only measured by the breadth of knowledge mastered, but also by the extent to which the knowledge encourages the perpetrator to the good that continues to flow. In al-Ghazālī's view, true knowledge is the knowledge that presents *ḥasyiyah* or fear of Allah, because "it does not include useful knowledge if it does not lead its owner to moral glory and closeness to Allah" (al-Ghazālī, 1988).

The spirit of sustainability of scientific charity (*istimrāriyyat al-'amal al-'ilmī*) is also very strong in the hadith of the Prophet. He said, "If the son of Adam dies, then his deeds are cut off except for three: charity, useful knowledge, and pious children who pray for him" (Muslim, 2000),

emphasizing that the knowledge taught and used by others is a spiritual investment that does not stop by death. This hadith is a conceptual foundation for Muslim scholars and educators in interpreting the process of learning, teaching, writing, researching, and disseminating knowledge as part of sustainable charity. Thus, scientific activities are not just professional activities, but have eschatological implications that expand the horizons of motivation seekers.

The aspect of spirituality in science can also be seen from the Qur'an's emphasis on the relationship between knowledge and submission to God. Allah said, "Indeed, those who fear Allah among His servants are the scholars" (QS. Fāṭir: 28), shows that true knowledge gives birth to transcendent consciousness. This verse, as understood by Ibn Kathīr (1999), affirms that the deeper a person understands the nature of creation and the signs of Allah's power, the stronger his submissiveness and humility. Therefore, the educational process in Islam is not purely cognitive, but includes a spiritual dimension that combines intellectual, emotional, and religious intelligence.

On the other hand, the sustainability of scientific charity is closely related to the principle of moral responsibility in the production and distribution of knowledge. Muslim scholars such as Ibn al-Qayyim (1996) emphasized that the knowledge taught must provide real *maslahah* (goodness) and should not be used for destructive purposes. This is where the connection between spirituality and social ethics appears: that science that does not bring benefits or actually creates harm is considered an unendowed science (*'ilm ghayr nāfi*). This principle affirms that the sustainability of scientific charity depends not only on the transfer of knowledge, but also on the moral integrity and ethical orientation of the process.

In the contemporary context, the dimension of spirituality and the sustainability of scientific charity has important implications, especially in the midst of the flow of digitalization and the acceleration of information. The main challenge today is to ensure that science production is not caught up in the phenomenon of knowledge pollution—the flood of information without

depth—which can reduce the spiritual and ethical dimensions of scientific activities. Islamic education experts such as Abdullah (2018) emphasized that modern education needs to rebuild spiritual foundations in the learning process, so that students are not only technically skilled, but have a transcendent orientation and commitment to long-term benefit. Thus, the sustainability of scientific charity in the digital era not only ensures that science is widely accessible, but also that it has a good impact that continues to live on in society.

Through this framework, spirituality and the sustainability of scientific charity become two complementary dimensions: spirituality provides the right direction and intention, while the sustainability of scientific charity ensures that the science gives birth to social good and continuous merit. Both are at the core of Islamic epistemology which views knowledge as light (*nūr*), guidance (*hudā*), and trust that connects humans with God and fellow humans in a holistic and sustainable manner.

Synthesis of Prophetic Values: Integration of Faith, Knowledge, and Charity

The synthesis of prophetic values in the framework of the integration of faith, knowledge, and charity basically affirms that the entire building of Islamic science is rooted in the worldview of monotheism that unites spiritual, moral, and material realities. This paradigm does not view science as a neutral or value-free entity, but rather as part of the process of purifying the soul, strengthening the intellect, and improving charity. Therefore, the concepts of *maslahah*, *'adl*, and *mizān* are not mere ethical principles, but are cosmic moral structures that must be realized through scientific activity. *Maslahah* demands that every development of knowledge must be directed for the benefit of man and all creatures; justice demands knowledge that is non-discriminatory, non-destructive, and not monopolized; On the other hand, *Mizān* demands harmony between man, nature, and the divine order that governs both. These three principles are the ontological as well as axiological basis for the ethics of science in Islam.

In the context of the current global crisis—from moral crises, educational disorientation, out-of-control technological developments, to ecological damage that threatens the sustainability of life—prophetic values offer a fundamental critique of the modern paradigm. Modernity often places instrumental rationality at the center, so that science develops mechanically without spiritual sensitivity. This is where prophetic integration plays a transformational role: it restores the sacred dimension of science by making it part of worship, while ensuring that the ultimate goal of knowledge is not the accumulation of power, but the glorification of life and the preservation of sustainability. As emphasized by al-Attas (2018), the reduction of the meaning of knowledge in modern civilization has caused epistemological and ethical confusion, so that education no longer forms civilized human beings. Prophetic education is here to restore the original function of science as a form of *kāmil* people who have spiritual integrity, intellectual depth, and moral responsibility to others and nature.

The integration of faith-science-charity also ensures that the Prophet's hadiths not only function as a source of law, but also as a foundation of scientific ethics. When the Prophet emphasized the importance of honesty, justice, caring, and sustainability, these values were not just social norms, but cosmological principles that govern man's relationship with God, himself, and nature. The hadith about the merits of useful knowledge, the prohibition of destroying the earth, and the encouragement to continue to plant goodness, become the moral foundation as well as epistemological inspiration for the entire educational process. Through this perspective, science does not stop at the cognitive level, but transforms into a continuous charity; It becomes the energy of change that radiates benefits even after the doer is gone. The concept of charity is the most concrete representation of how knowledge in Islam is understood as an eternal contribution to life.

Therefore, transformative Islamic education not only teaches knowledge, but instills a prophetic vision of human existence. This education forms the awareness that seeking knowledge is worship,

practicing it is ethics, and developing it for sustainability is the mandate of the caliphate. With this synthesis, science becomes the liberating, healing, and prosperous force of life. It is this prophetic paradigm that can provide a new direction for the development of civilization, that is, an enlightened, just, and sustainable civilization—a civilization that combines spiritual depth, intellectual acuity, and ecological sensitivity as oneliving one.

Conclusions

This study emphasizes that the prophetic values in the hadith of the Prophet Muhammad (saw) provide an epistemological, ethical, ecological, social, and spiritual foundation that is integral to the development of a holistic and benefit-oriented Islamic scientific paradigm. Based on the formulation of the problem that leads to the identification of the role of hadith in shaping the orientation of knowledge, ethics of the scientific profession, commitment to ecological sustainability, equity of access to education, and the construction of spirituality in scientific practice, the results of the discussion show that the Islamic scientific paradigm cannot be separated from the principle of monotheism which affirms the harmonious relationship between humans, science, and life.

From the epistemological dimension, the hadiths on the virtue of science affirm that the process of seeking and developing knowledge in Islam is not merely a cognitive activity, but part of worship that aims to foster intellectual enlightenment and spiritual awareness. This orientation corrects the paradigm of modern science that often separates the moral and transcendent dimensions from scientific practice, thus returning science to its main function as a means of maintaining life and strengthening humanity. From the ethical side, the hadith places morality as a safety framework for the use and production of knowledge. Integrity, trust, honesty, and scientific responsibility are fundamental principles that shape the character of scientists in the Islamic view. These ethical values address

contemporary scientific ethical problems such as the commercialization of knowledge, the abuse of technology, and moral degradation in academic practice. The ecological dimension shows that Islam offers a theocentric paradigm of sustainability. Hadiths emphasizing the preservation of the earth, the prohibition of destruction, and proactive measures to preserve the environment show that sustainability is not just a technical issue, but a theological mandate rooted in the concepts of caliphate and trust. Thus, science and education are directed to support ecological sustainability as part of worship and moral responsibility to God and future generations. The social dimension and justice in access to knowledge affirm that Islam views education as a universal right. The hadiths that prohibit the concealment of knowledge and command its dissemination show Islam's commitment to the equitable distribution of knowledge and the elimination of structural barriers that cause educational inequality. This paradigm supports the development of education policies that are inclusive, egalitarian, and based on distribution justice. The dimension of spirituality and the sustainability of scientific charity shows that the contribution of knowledge in Islam goes beyond worldly interests, because every useful knowledge is considered as a sustainable charity. This perspective provides moral motivation for scientists and educators to produce work that is relevant, productive, and has a long-term impact on the quality of life.

Overall, the synthesis of all these dimensions shows that the Islamic scientific paradigm is monotheistic, integral, and oriented towards the formation of knowledgeable people who are moral, responsible, and concerned about the sustainability of life. The integration of faith, knowledge, and charity developed through these prophetic values provides a relevant conceptual framework for addressing epistemological, ethical, ecological, and social problems in contemporary education and science. Thus, the prophetic values in the hadith have strategic significance for building civilized science and transformative education in the context of modern civilization.

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