



Integrating Prophetic Sociology into Social Studies Learning at an Islamic Boarding School

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ABSTRACT:

Background: Social Studies (IPS) learning in Islamic boarding schools (pesantren) has unique characteristics that integrate moral, social, and spiritual values. However, empirical studies on how the prophetic values of humanization, liberation, and transcendence are implemented in IPS learning are still limited.

Aims: This study aims to analyze the implementation of social studies learning at Al-Mustaqim Islamic Boarding School and examine its relevance to Kuntowijoyo's Prophetic Sociology concept.

Methods: The research used a qualitative approach through observation, in-depth interviews with the madrasah principal, social studies teachers, and students, and documentation. Data analysis was conducted using the interactive model of Miles and Huberman, including data reduction, data presentation, and drawing conclusions.

Result: The research results show that social studies learning in Islamic boarding schools has integrated humanization values through dialogic learning, liberation through developing social awareness and the role of students as agents of change, and transcendence through linking social studies material to Islamic teachings. This integration of prophetic values creates holistic, contextual learning, oriented toward the formation of social and religious character.

Conclusion: Social studies learning at Al-Mustaqim Islamic Boarding School is relevant to the Prophetic Sociology paradigm and aligned with global education theory. This model has the potential to be an effective approach to character education and can be replicated in other faith-based educational institutions.

Keywords: Prophetic Sociology; Islamic Social Studies; Islamic Boarding School Education.

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INTRODUCTION

Learning in the context of Social Studies (IPS) plays a strategic role in developing students' social awareness, critical thinking skills and character, particularly in faith-based educational environments such as Islamic boarding schools(Istiqomah & Ningsih, 2024; Megawati & Ningsih, 2020; Nuraeni et al., 2022).In these contexts, learning is expected to transmit social knowledge and integrate moral, ethical and spiritual values to guide students in understanding and responding to social realities. Recent studies have emphasised the urgent need for character-oriented social studies education in addressing contemporary challenges, including moral degradation, declining social empathy and the weakening of civic responsibility among students (Angriani et al., 2025; Fitrah et al., 2024; Syawaludin & Saliman, 2024). Consequently, social studies learning requires a pedagogical framework that balances cognitive development with ethical and spiritual dimensions.

Despite its normative importance, there is a persistent gap between the ideal objectives of social studies education and how it is implemented in practice. Many learning processes continue to prioritise cognitive achievement while marginalising affective and character dimensions. Empirical evidence indicates that issues such as bullying, declining discipline and reduced respect for social norms persist within educational institutions, suggesting that conventional instructional approaches have not optimally achieved value internalization (Amdiah et al., 2025; Khofi & Heridianto, 2024; Sihabudin & Kuswara, 2025). This condition suggests the need for alternative paradigms. These can reorient social studies learning. They should do so towards holistic human development.

One conceptual approach offering such a paradigm is Kuntowijoyo's Prophetic Sociology, grounded in three core values: humanisation, liberation and transcendence. Prophetic Sociology is a social science framework that is not value-neutral, but rather ethically committed, transformative and spiritually rooted. Previous studies have explored prophetic values within general character education, Islamic educational philosophy and curriculum discourse(Mukhlis, 2023; Nasrullah, 2025; Patianansa & Shodiq, 2025). However, these studies largely remain at a conceptual or normative level, failing to explain how prophetic values are operationalised in concrete classroom practices, especially in social studies learning.

The main research gap that this study addresses is the lack of empirical investigations that explicitly examine the integration of prophetic sociological values into social studies learning practices, particularly in the unique socio-cultural setting of Islamic boarding schools. The existing literature has not adequately demonstrated how the values of humanisation, liberation and transcendence are enacted pedagogically, or how they influence classroom interaction and students' social and religious character development in real instructional contexts (Rudiyanto & Anif, 2024; Rusman, 2023; Sirojuddin & Ghazali, 2022; Umam, 2018). This gap limits the practical application of Prophetic Sociology as a learning framework, highlighting the need for field-based research to bridge the gap between theory and educational practice.

From a theoretical perspective, this study enriches social studies education theory by presenting Prophetic Sociology as an analytical and pedagogical framework for value-based learning. By empirically linking prophetic values with well-established educational theories, such as Freire's humanisation, Counts' social reconstructionism, Palmer's spirituality in education and Vygotsky's social constructivism, this research broadens the conversation around socially and spiritually grounded learning models. It shows that Prophetic Sociology can be more than just a philosophical concept; it can also be a useful way of understanding and evaluating instructional practices in social studies education.

In practice, this study proposes an alternative model for learning social studies that systematically integrates ethical, social and spiritual dimensions. The findings offer teachers, school leaders and curriculum developers concrete insights into how prophetic values can be embedded in



learning objectives, classroom interaction and daily educational practices. Furthermore, this model could be adapted and replicated in other faith-based educational institutions that wish to reinforce character education while maintaining academic rigour.

Based on this framework, the present study aims to analyse the social studies learning practices at the Al-Mustaqim Islamic Boarding School, examining their relevance to the Prophetic Sociology paradigm. Addressing both the theoretical and practical dimensions, the study aims to bridge the gap between prophetic social theory and its application in educational practice.

METHOD

Research Design

This research uses a qualitative approach as explained by Denzin and Lincoln, who view qualitative research as an effort to understand phenomena in a natural context through various data collection methods.(Flick, 2022; Muzari et al., 2022; Pandey, 2025)This approach was chosen because the research focuses on the interpretation of meaning, social situations, and social studies learning practices at the Al-Mustaqim Islamic Boarding School. In terms of type, this research is field research conducted directly at the research location to obtain real data related to the phenomenon being studied.

Participant

The research participants consisted of:

1. Head of MTs Madrasah,
2. Social Studies teacher, and
3. Students at Al-Mustaqim Islamic Boarding School.

These three groups of participants were selected because they were considered to have relevant and representative information regarding the implementation of social studies learning and its relevance to prophetic sociological values.

Population and the methods of sampling

The study population encompassed all elements related to the social studies learning process at the Al-Mustaqim Islamic Boarding School. The sampling technique used purposive sampling, which involves selecting informants based on specific considerations, particularly their knowledge and direct involvement in the learning process. The madrasah principal, social studies teachers, and students were selected because they were considered capable of providing accurate and in-depth primary data in line with the research focus.

Research Instruments

The research instrument in this qualitative design is the researcher themselves, the primary instrument for collecting and interpreting data. The supporting instruments used include:

- Interview guidelines,
- Observation sheets, and
- Documentation.

Interviews were conducted to explore informants' views, observations were used to observe learning situations directly, while documentation was used to obtain secondary data such as photos, activity notes, and school documents.

Data validity testing is carried out through technical triangulation and source triangulation, namely comparing data from interviews, observations and documentation, and matching it with information from various informants to ensure the validity of research findings.

Procedures and if relevant, the time frame

The research procedure consists of several stages, namely:

1. The preparation stage includes preparing instruments, preliminary studies, and obtaining permission from the Islamic boarding school.
2. The data collection stage is carried out through interviews, direct observation of the learning process, and document collection.
3. The data verification stage, namely triangulating the results of interviews, observations and documentation to ensure the validity of the data.
4. The data analysis stage includes data reduction, data presentation, and drawing conclusions.
5. The reporting stage, namely writing the results and discussion of research in the form of a scientific article.

The research was conducted at the Al-Mustaqim Islamic Boarding School, Parepare City according to the research schedule specified in the thesis.

Analysis plan

Data analysis used descriptive qualitative data analysis, following the steps proposed by Miles & Huberman, namely:

1. Data reduction,
2. Data presentation, and
3. Drawing conclusions.

Data obtained from interviews, observations, and documentation were reduced and categorized based on research themes regarding social studies learning and the relevance of Kuntowijoyo's prophetic sociological values. The results of the analysis were used to systematically and in-depth explain the observed phenomena.



Figure 1.1 research procedure

RESULTS AND DISCUSSION

Result

The research results show that social studies learning at the Al-Mustaqim Islamic Boarding School takes place in an educational environment that combines cognitive, moral, and spiritual aspects. Teachers not only convey social studies material conceptually but also relate it to the religious values that underlie the Islamic boarding school's culture. Observations show that learning activities begin with greetings, prayers, and respect for the teacher. Throughout the lesson, teachers continuously emphasize the relationship between social concepts and Islamic teachings.

Furthermore, interviews with social studies teachers revealed that learning is geared toward developing students' social character, such as discipline, mutual respect, and the ability to understand social realities. Students reported being encouraged to discuss social phenomena and relate them to humanitarian values and the Prophet's exemplary behavior.

Other findings indicate that teachers encourage students to develop social awareness through analytical assignments, Q&A sessions, and simple case studies. School documentation shows values-based learning activities such as congregational prayer, internal social activities at the Islamic boarding school, and the instilling of responsibility in daily life.

Based on this framework, the present study aims to analyse the social studies learning practices at the Al-Mustaqim Islamic Boarding School, examining their relevance to the Prophetic Sociology paradigm. Addressing both the theoretical and practical dimensions, the research seeks to bridge the gap between prophetic social theory and its application in educational practice, with student interviews providing further support for these findings. Students reported that social studies lessons often encourage them to analyse real social problems, discuss ethical implications and relate these issues to Islamic values and prophetic examples. School documentation also shows routine activities such as congregational prayer, collective social service and structured daily responsibilities, which reinforce the integration of learning content with religious practice. These findings demonstrate the presence of transcendent values, where social knowledge is consistently linked to faith-based principles.

Overall, the results show that social studies learning at Al-Mustaqim Islamic Boarding School integrates prophetic values in a coherent and contextual manner, contributing to a holistic approach to learning that emphasises social understanding, moral awareness and spiritual development.

Table 1 summarises the key findings concerning the integration of prophetic values in social studies learning at Al-Mustaqim Islamic Boarding School. It illustrates how learning practices and school culture reflect the values of humanisation, liberation and transcendence.

Table 1. Summary of Main Findings

Aspect of Learning	Observed Practices	Prophetic Value Reflected	Implication for Learning
Learning Orientation	Integration of social concepts with Islamic teachings	Transcendence	Learning becomes meaningful and faith-oriented
Classroom Interaction	Dialogic discussion, student participation, reflective questioning	Humanization	Students positioned as active learning subjects
Learning Objectives	Emphasis on discipline, empathy, social responsibility	Liberation	Development of social awareness and agency
Learning Activities	Case discussions, Q&A, analysis of social phenomena	Humanization & Liberation	Critical and contextual understanding
School Culture Support	Congregational prayer, daily religious routines, social activities	Transcendence	Reinforcement of value internalization beyond classroom

Discussion

The findings of this study demonstrate that social studies learning at Al-Mustaqim Islamic Boarding School is not just the transmission of social knowledge, but a value-oriented pedagogical practice based on ethical and spiritual principles. Unlike conventional social studies models, which often emphasise cognitive achievement, the learning practices observed in this study deliberately integrate moral reflection, social awareness and religious meaning (Bethari, 2024; Prasetia et al., 2021; Silahuddin et al., 2023). This finding builds on existing theories of social studies education by showing that value integration can be embedded in daily teaching routines rather than being treated as an additional, extracurricular activity.

From a theoretical standpoint, the integration of dialogic learning and student participation observed in this study supports Paulo Freire's idea of humanisation, whereby learners are seen as active individuals capable of critical reflection (Junaeni, 2023; Mahdi et al., 2022). However, the present findings transcend Freire's largely secular emancipatory framework by embedding dialogue within a transcendental moral structure. In this sense, the results expand upon Freire's theory by demonstrating that humanisation in learning can be both dialogic and theologically grounded, particularly in faith-based educational contexts.

The value of liberation identified in the learning process also offers a critical extension to social reconstructionist theory as proposed by George Counts. While reconstructionism emphasizes education as a means of social change, the findings of this study suggest that liberation is not only oriented toward structural transformation but also toward moral self-regulation and ethical responsibility. Students are encouraged to interpret social issues not solely through ideological critique but through a normative lens informed by prophetic ethics. This challenges the assumption that critical social awareness must be ideologically neutral, showing instead that religious values can serve as a legitimate foundation for transformative social consciousness.

The integration of transcendent values found in this study is connecting every social concept with Islamic teachings (Ishaac & Nida, 2024; Prasetyo et al., 2019; Taufiqurrahman et al., 2025). shows that learning in Islamic boarding schools contains a spiritual dimension as stated by Parker Palmer (1998). Palmer emphasized that meaningful learning must involve spiritual awareness, self-identity, and higher moral values.(Harahap, 2023; Muslihudin, 2023; Widiansesi & Kamal, 2025). When social studies teachers link the concepts of social change, social interaction and societal structure with verses from the Koran and the example of the Prophet, students not only understand social concepts academically, but also place them within the framework of faith. This approach strengthens the meaning of learning and creates integration between social sciences and monotheistic values.

In addition, social studies learning in Islamic boarding schools, which takes place in a religious and culturally strong environment, is in line with Lev Vygotsky's (1978) social constructivism theory. Vygotsky stated that knowledge is constructed through social interaction and is influenced by cultural context.(Attahiru, 2024; Rohman & Fauziati, 2022; Taber, 2025)The Islamic boarding school atmosphere, which emphasizes discipline, respect for teachers, congregational worship, and the value of togetherness, serves as a socio-cultural setting that enriches social studies learning. This supports the internalization of prophetic values and demonstrates how the cultural context of the Islamic boarding school plays a significant role in shaping the students' social understanding.

Overall, social studies learning that applies prophetic values is also in line with the views of James Banks (2008), who emphasized that modern social studies education must form transformative citizens, namely citizens who are critical, caring, and have a moral basis for acting.(Bhaskara, 2025; Safitri et al., 2024)Learning at the Al-Mustaqim Islamic Boarding School, which balances social studies theory with religious practices and Islamic boarding school culture, demonstrates that a prophetic approach has the potential to produce students who are not only intellectually intelligent but also possess moral awareness, social concern, and personal integrity.

The implications of these findings suggest that the prophetic learning model can be an effective strategy for character education based on spiritual and social values, thus supporting the implementation of the Independent Curriculum and the formation of the Pancasila Student Profile. This research also provides theoretical contributions by strengthening the study of Prophetic Sociology in the context of learning, as well as practical contributions by providing an alternative model that can be replicated in other faith-based schools. However, this study has limitations because it was conducted in only one Islamic boarding school with a limited observation period, so the findings cannot be broadly generalized. Therefore, it is recommended that future research involve more Islamic boarding schools, extend the observation period, and develop prophetic value-based social studies learning tools that can be tested more systematically. Furthermore, social studies teachers and educational institutions can consider developing curricula that incorporate the values of humanization, liberation, and transcendence more explicitly into learning objectives and classroom activities.

CONCLUSION

This research shows that social studies learning at Al-Mustaqim Islamic Boarding School has integrated the values of humanization, liberation, and transcendence into the teaching and learning process. Teachers serve not only as conveyors of material but also as moral and spiritual guides who connect social concepts with Islamic teachings. Students gain a holistic learning experience through dialogue, analysis of social phenomena, and the instilling of religious values, so that social studies learning is oriented not only toward mastery of knowledge but also toward character building and social awareness.

The integration of these prophetic values has been proven to align with global educational theories such as Freire's humanization, Counts' reconstructionism, Palmer's spirituality, and Vygotsky's constructivism, demonstrating that the Islamic boarding school learning model has great potential in shaping critical, moral, and responsible students. Prophetic value-based social studies learning is not only relevant to the Islamic boarding school context, but can also be an alternative approach to improving the quality of character education in other schools. Thus, this study confirms that the prophetic paradigm can be a strong foundation for developing more meaningful, transformative, and socially beneficial social studies learning.

AUTHOR CONTRIBUTION STATEMENT

The authors' contributions to this research were shared proportionally, with AS playing a primary role in designing the research design, collecting field data, analyzing findings, and drafting the initial draft of the article. Meanwhile, A. contributed to refining the theoretical framework, methodological validation, interpreting the research results, and refining the final manuscript through academic review. Both worked collaboratively to ensure that this article meets scientific standards and makes a meaningful contribution to the development of prophetic values-based social studies learning study.

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