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Prophetic Intelligence in Islamic Education for Corruption Prevention: A Study from Solo Raya within the SDGs Framework

*Muh. Fatahillah Suparman¹, Sujito², Moh. Abdul Kholiq Hasan³,
Al-Ameen M. Ibnohajad⁴, Eman Suherman⁵*

^{1,5}Faculty of Islamic Studies, Universitas Muhammadiyah Klaten, Indonesia

²Postgraduate Program, Universitas Islam Negeri Raden Mas Said Surakarta, Indonesia

³Faculty of Ushuluddin and Da'wah, Universitas Islam Negeri Raden Mas Said Surakarta, Indonesia

⁴Mindanao State University–Tawi-Tawi College of Technology and Oceanography (MSU-TCTO), Tawi-Tawi, Philippines

¹fatah.iimsurakarta@gmail.com, ²sujitodoktor@gmail.com,

³hasanelqudsy@staff.uinsaid.ac.id, ⁴alameenibnohajad@msutawi-tawi.edu.ph,

⁵herman.thulanx19@gmail.com

Abstract

Objective: This study aims to analyze the implementation of prophetic intelligence in Islamic education as a strategy for building anti-corruption character in the Greater Solo area, by highlighting its contribution to the achievement of Islam and the SDGs. **Theoretical framework:** The theoretical framework of this research is based on the concept of prophetic intelligence that combines rationality, spirituality, and morality as the basis of ethical awareness. **Literature review:** Literature review confirms that prophetic Islamic education plays an important role in instilling ethical and spiritual values as a measure to prevent corruption. Several studies have shown that the integration of prophetic values in the Islamic education curriculum can form a culture of honesty, social responsibility, and institutional transparency. **Methods:** This study uses a qualitative approach with phenomenological methods to explore the meaning of teachers' experiences in implementing prophetic values in Islamic educational institutions in Solo Raya. Data was obtained through in-depth interviews, participatory observations, and documentation studies, then analyzed with Miles and Huberman's interactive model that included data reduction, presentation, and verification. **Results:** The results of the study show that the implementation of prophetic intelligence is effective in strengthening integrity, honesty, and accountability in the educational environment. Teachers act as an ethical bridge between spirituality and modern governance, internalizing prophetic values through example, moral habituation, and ethical reflection. Prophetic Islamic education has been proven to be able to suppress corrupt behavior and foster a culture of social responsibility. **Implications:** The integration of prophetic values in Islamic education has a direct impact on the establishment of educational institutions that are transparent, ethical, and just, as well as serving as a moral model for the wider community. **Novelty:** This study examines applying prophetic intelligence in Islamic education as an anti-corruption character strategy by integrating prophetic values into curricula, linking it to SDG 4 and SDG 16 an area still underexplored.

Keywords: prophetic intelligence, islamic education, anti-corruption, values, sdgs.

INTRODUCTION

Corruption is the most serious form of moral degradation that eats away at the joints of the nation's life. In various regions, including Solo Raya, this deviant practice is not only against the law but also damages the value of justice and public trust. Efforts to eradicate corruption have been mostly directed at legal aspects and structural supervision, even though the root of the problem lies in moral crisis and loss of spiritual awareness. It is in this context that Islamic education has a strategic role to foster prophetic intelligence as a systematic effort to ward off corruption from an early age. Prophetic intelligence is the ability to integrate intellectual, emotional, and spiritual intelligence rooted in prophetic values: *shiddiq*, *amanah*, *tabligh*, and *fathanah*. Through the application of this concept, Islamic education in Solo Raya has the potential to give birth to a generation that is not only academically intelligent but also has integrity and dares to reject deviant behavior.

Social phenomena in Solo Raya show that fraudulent behavior among students and students is often considered a small thing, even though it is the forerunner of corruption in the future. Permissive attitudes towards plagiarism, data manipulation, or violations of academic integrity show the weakness of prophetic intelligence in students. Isnaini emphasized that Islamic education needs to balance the development of rationality and spirituality so that students have a solid moral awareness [1]. Rohman adds that value-based learning can foster ethical reflection on every action [2]. Thus, the application of prophetic intelligence in Islamic education in Solo Raya is a concrete step to ward off corruption through strengthening moral awareness and social responsibility.

Moral education rooted in Islamic values is the basis for the formation of an anti-corruption character. Miftakhul explains that Islamic education is not enough to instill moral knowledge, but must cultivate spiritual experiences that give birth to ethical behavior [3]. Without deep inner awareness, moral values easily collapse in the face of the temptation of self-interest. Tatang Muhtar emphasizes the importance of character formation through example and habituation based on the values of *shiddiq* and *amanah* as the core of prophetic intelligence [4]. The academic environment in Solo Raya that is permissive towards cheating is an indicator of the need for Islamic education that instills prophetic values in an applicable manner. Through strengthening prophetic intelligence, students are guided to make honesty and responsibility a culture, not just a rule.

Qur'anic values that are the foundation of prophetic intelligence play an important role in shaping human beings with integrity. Abdul Kholiq Hasan emphasizes that moral teachings such as monotheism, gratitude, trust, and honesty have high social relevance in maintaining justice and rejecting deviations [5]. Islamic education in Solo Raya that emphasizes these values is in line with the national mission to form people of faith, piety, and noble character. Sahri et al [6] proved that the application of prophetic values in schools can be done through the habit of worship, social cooperation, and the example of teachers. In the context of Solo Raya, activities such as religious mentoring, Friday alms movements, and student involvement in social activities are concrete forms of Islamic education in warding off corruption through sustainable moral practices.

In addition to having an individual dimension, prophetic intelligence in Islamic education also plays a role at the social and institutional level. Abdul Wahed Jalal Nori emphasizes that prophetic education can foster the value of transparency and accountability in Islamic universities [7]. The values of *shiddiq* and *fathanah* foster awareness of the importance of intellectual honesty and academic openness. Mahmudulhassan et al [8] also highlight that the integration of justice values (*justice*) and goodness (*Benevolence*) in the Islamic education curriculum is an effective means of building an anti-corruption culture. Therefore, the application of prophetic intelligence in Solo Raya can be a model of moral education that unites spirituality and social responsibility in a balanced manner.

This research focuses on the implementation of prophetic intelligence in Islamic education to ward off corruption in Solo Raya, especially among students and lecturers of

Islamic Religious Education at the University of Muhammadiyah Klaten. Retno Kumolohadi et al [9] found that students' ethical awareness is a key factor in the formation of moral identity during the study period. However, various forms of ethical dilemmas, such as plagiarism, academic cheating, and misuse of campus facilities, are still common. Meanwhile, Azmatun Fildzah and Anisa Dwi Makrufi show that religious coaching activities such as mentoring, weekend pesantren, and tahfidzul Qur'an have a significant impact on strengthening student integrity [10].

In the Greater Solo area, the application of Islamic education based on prophetic intelligence is a real alternative in building a clean, honest, and fair academic culture. Students who reject the practice of petty gratuities, maintain organizational transparency, and are consistent in academic integrity demonstrate the success of prophetic values in concrete actions. Thus, the implementation of prophetic intelligence in Islamic education in Solo Raya is a strategic and sustainable step to ward off corruption and form a generation with noble character in the midst of modernity.

LITERATURE REVIEW

Studies on the implementation of prophetic intelligence in Islamic education to ward off corruption have been conducted from various perspectives. The concept of prophetic intelligence combines intellectual, emotional, and spiritual aspects rooted in prophetic values: shiddiq, amanah, tabligh, and fathanah. This approach makes Islamic education not only function as a process of knowledge transfer, but also as a means of forming moral awareness and social responsibility to prevent corrupt behavior, especially in the Solo Raya area.

Research conducted by Yumnah [11], titled *Prophetic Intelligence in Shaping Muslim Personality* explained that prophetic intelligence is the ability to integrate rational and spiritual intelligence to form a person with noble character. The results of the study show that Islamic education based on prophetic values can foster the honesty and integrity of students. This is in line with Rahmadhanti's research [12], *Deep Anti-Corruption Education in Islam*, which emphasizes that the internalization of Islamic values such as honesty and trust is the main strategy in building anti-corruption character. According to him, Islamic education must instill the value of honesty and responsibility as a culture that lives in the academic environment.

Suwito and Novianti [13], *Deep Hybrid Sufism for Enhancing Quality of Life: Ethnographic Perspective in Indonesia*, found that Sufistic values such as simplicity, sincerity, and compassion reinforce the prophetic dimension in modern social life. These values, when implemented in Islamic education, can foster moral awareness that is the basis for efforts to ward off corruption. Mahmudhassan and colleagues [14] affirm that Islam places work (*Labour*) as a worship that has high spiritual and social value. In their view, the principles of Islamic work ethics emphasize justice, social responsibility, honesty, and respect for the dignity of workers. Research *The Dignity of Labor in Islam: Ethical Principles and Contemporary Relevance* shows that values such as justice (*justice*), respect for work, decent compensation, and the avoidance of exploitation are part of the moral responsibility of both workers and employers. The application of this ethical principle is the basis for the formation of a transparent and just social system, in line with the goal of Islamic education to build a culture of integrity and accountability in modern society, including in the context of preventing corruption in educational institutions.

Muttaqin Research [15], *deep From Occultism to Hybrid Sufism: The Transformation of an Islamic-Hybrid Spiritual Group in Contemporary Indonesia*, emphasizing that prophetic values are adaptive to the changing times without losing their moral essence. The values of honesty, trust, and justice are universal guidelines that are relevant in the modern social context, including in building an education system that rejects corrupt practices. Furthermore, the research of Wekke, Ashrori, and Hamuddin [16], the deep *Institutional*

Transformation of the Madrasa of Muslim Minority in Thailand, shows that the values of tabligh and fathanah play an important role in maintaining the existence of Islamic educational institutions in the midst of a multicultural society. The application of these prophetic values not only strengthens the wisdom of social communication but also creates an institutional ethics with integrity.

Table 1. Literature Review

Author(s)	Focus	Key Findings	Relevance
Yumnah	Prophetic intelligence & personality	Integrates rational and spiritual intelligence to form noble character	Strengthens honesty and integrity
Rahmadhanti	Anti-corruption education	Internalization of honesty and trust as core values	Builds anti-corruption culture
Suwito & Novianti	Hybrid Sufism	Simplicity, sincerity, compassion enhance moral awareness	Supports ethical behavior
Mahmudulhassan et al.	Islamic work ethics	Justice, responsibility, fairness prevent exploitation	Promotes transparency
Muttaqin	Spiritual transformation	Prophetic values adapt to modern contexts	Reinforces anti-corruption values
Wekke et al.	Institutional transformation	Tabligh and fathanah strengthen institutional integrity	Builds ethical education systems

From the various studies above, it can be concluded that prophetic intelligence is a strategic concept that bridges the spiritual and moral dimensions in Islamic education. This approach is effective in shaping religious character and social responsibility, as well as serving as a preventive mechanism against corrupt behavior. However, most of the previous research is still theoretical and has not addressed much of the implementation context in the local area. Therefore, this research focuses on the implementation of prophetic intelligence in Islamic education in Solo Raya as a strategy to ward off corruption through strengthening the character of students who have faith, noble character, and integrity.

METHODOLOGY

This study uses the Descriptive Qualitative with the Phenomenological approach to understand how prophetic intelligence is implemented in Islamic education in the Solo Raya area as a corruption prevention strategy in the context of *focus and scope: Islam and SDGs* [17]. This approach allows researchers to explore the experiences and moral awareness of educators, students, and managers of educational institutions in instilling prophetic values oriented towards social and spiritual integrity. This is in line with the findings of Andi Hajar [18], which emphasizes that Islamic education plays an important role in shaping the moral and social consciousness of the community towards the sustainability of life that is in harmony with Islamic values. Through the integration of principles of *caliph* and *Trust*, Islamic education is directed not only to produce knowledgeable people, but also people who are responsible for the environment and social welfare in line with the goal of *Islam and SDGs* in realizing equitable, sustainable development.

The phenomenological approach was chosen because it is appropriate to reveal the meaning contained in the real experience of the research subject. According to Uswatun Hasanah [19], the phenomenological approach in Islamic education research provides a space to understand the life experiences of students and teachers in depth, especially in the process of internalizing religious values into real life. This approach not only captures the

practice of learning religion cognitively but also reveals how moral values such as responsibility, discipline, and integrity are embedded through spiritual interactions in the Islamic educational environment. Thus, phenomenology is the right method to trace how prophetic values are lived and manifested in the social behavior of students, in line with the mission of *Islam and SDGs*, which emphasize moral and equitable education [20].

This research was carried out in several Islamic educational institutions in the Solo Raya area, including the cities of Surakarta, Sukoharjo, Boyolali, Karanganyar, Wonogiri, Sragen, and Klaten. The selection of this location is based on a view of Amen [21], which emphasizes that Islamic education research in areas with strong socio-religious bases is essential to understand how spiritual values play a role in shaping a culture of peace, social justice, and inclusive educational governance. Amin explained that faith-based schools have great potential in instilling moral values and social responsibility in students through an educational approach that balances religious and humanitarian aspects in line with the framework of *Islam and SDGs* in realizing a society with justice and integrity [22]. The research informants consisted of Islamic Religious Education lecturers, madrasah teachers, students, and leaders of Islamic educational institutions who are experienced in the application of prophetic values. The selection of informants is carried out in a purposive sampling, in accordance with Denzin and Lincoln's guidelines [23], which emphasizes the relevance of the subject's experience to the focus of the research.

The data sources of this study consist of Primary Data and Secondary data. Primary data were obtained through in-depth interviews, direct observations, and documentation of prophetic educational activities. The interviews were conducted in a semi-structured manner so that informants could express their personal meanings on the application of prophetic values. Observations are carried out in the classroom, mentoring activities, and school social activities to capture real moral practices in the field. This approach is in line with Ismet's findings [24], explaining that reflective observation helps identify the relationship between moral behavior, social context, and Islamic values. Documentation includes an analysis of the curriculum, character guidelines, and institutional reports oriented towards the application of prophetic values and SDGs principles [25].

Secondary data were collected from books, scientific articles, educational reports, and government policies related to character education and sustainable development. According to Sholeh [26], Islamic education oriented towards Sustainable Development Goals (*Sustainable Development Goals*) must be built on a credible and contextual conceptual framework with the social reality of the people. He emphasized that the transformation of Islamic education is not enough based on spiritual values alone, but needs to be integrated with the principles of social justice, equality, and the benefit of the ummah in the development of the whole human being.

Data analysis was carried out interactively following the model of Miles and Huberman, which includes data reduction, data presentation, and conclusion drawing [27]. Data reduction is carried out by filtering information relevant to the focus of the research, especially that which explains the relationship between prophetic intelligence and corruption prevention. The data presented were then interpreted to find thematic patterns that illustrate the relationship between Islamic values and the SDGs. According to Lalani [28], this kind of interpretive process is at the heart of value-based qualitative research because it can explain the interaction between spiritual awareness and social behavior.

To maintain the validity of the data, this study applies four validity criteria according to Lincoln and Guba: Credibility, transferability, dependability, and confirmability [29]. Credibility is maintained through source triangulation, transferability is obtained by in-depth context description, dependability is tested through analytical audits, and confirmability is ensured by the researcher's reflection on interpretation bias. This kind of validation approach is also used by Basit [30], who emphasizes the importance of critical reflection of researchers in maintaining the objectivity of Islamic education research.

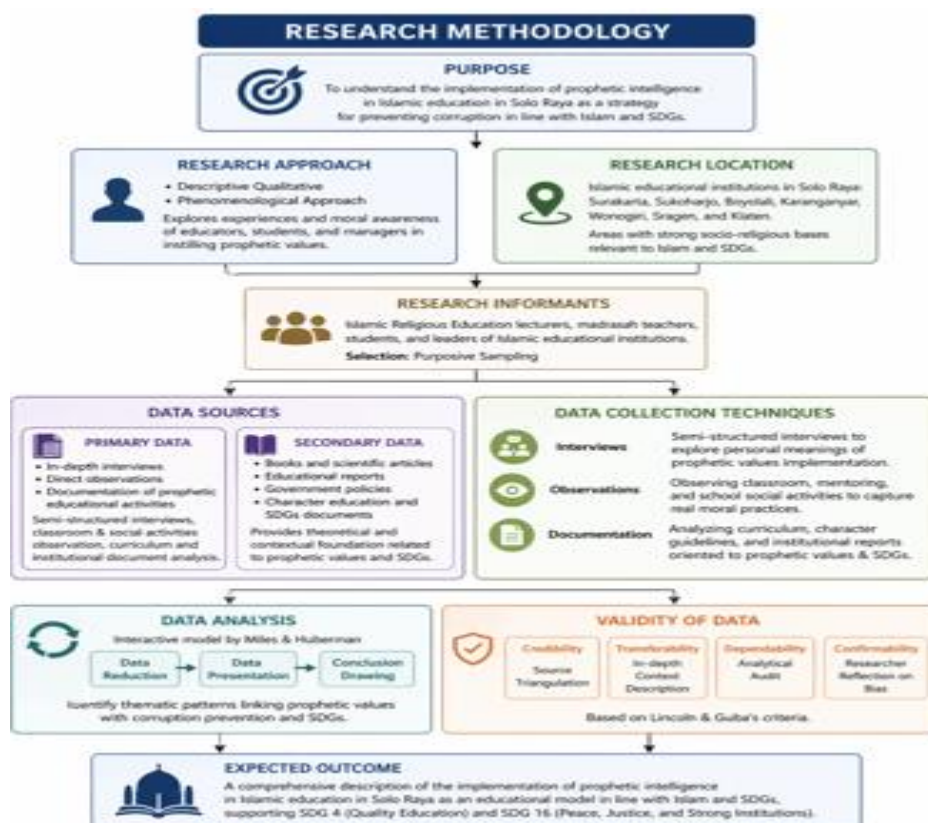


Figure 1. Reseach Methodology

With this methodological design, this study seeks to fully describe the implementation of prophetic intelligence in Islamic education in Solo Raya as an educational model that is in line with Islam and the *SDGs*. In line with the views of Mahmud, Zamroni, and Ilyas [31], Islamic education that instills the values of tolerance and multiculturalism plays an important role in supporting the achievement of SDG 4 (quality education) and SDG 16 (peace, justice, and strong institutions) [32]. Their study confirms that learning based on Qur'anic values, such as respect for diversity, religious freedom, and interfaith dialogue, can create an inclusive culture in the academic environment, as well as bridge the gap between Islamic ethics and sustainable development goals.

RESULTS AND DISCUSSION

This analysis examines the application of prophetic intelligence in Islamic education in Solo Raya as a strategy to build moral awareness to prevent corruption, based on the words of the Prophet Muhammad, Shallallahu 'Alaihi Wassalam, that the smartest people are the ones who remember death the most and are the most ready to face it (HR. Ibn Majah). The values of *shiddiq*, *amanah*, *tabligh*, and *fathanah* are implemented through the ADDIE development model and *fishbone* analysis to instill integrity and social responsibility. This study links prophetic Islamic education to *the agenda of Islam and SDGs* (SDG 4 and SDG 16) through four main focuses: *Fishbone Analysis–ADDIE Model and R&D, Positive Aspects and Opportunities, Challenges, Problems, and Solutions*.

Fishbone Analysis – ADDIE and R&D Model

This research approach refers to the *Research and Development* (R&D) based on ADDIE (Analysis, Design, Development, Implementation, Evaluation), combined with *Fishbone Analysis* to find the root causes of success and obstacles in the application of prophetic intelligence. This model is considered the most appropriate because it is systematic, iterative, and allows researchers to tailor the design to the needs of the user. According to

Branch [33], the ADDIE approach is a fundamental framework in educational innovation because it can connect the results of needs analysis with contextual instructional design.

Analysis of *Fishbone* in the context of Islamic education, it is used to map the cause-and-effect relationship that affects the effectiveness of instilling prophetic values (shiddiq, amanah, tabligh, fathanah). The main factors found included teachers, institutional policies, learning methods, social environment, and community support. Riyadh [34] explains that the *fishbone diagram* is effective in diagnosing challenges in the application of religious values that are cultural and institutional, because it can reveal the root of the hidden problems behind daily practices.

Stages *Analysis* shows that Islamic Religious Education teachers in Solo Raya have a good understanding of prophetic values, but are not yet fully able to internalize them into learning strategies. Amen emphasizes that value-based education requires synergy between ethical training and institutional policies so that morality can be integrated into academic life [35]. Therefore, the stages of *Design* focused on the preparation of supplementary books that contain prophetic concepts and applicable examples that are appropriate to the local context.

Sholeh [36] argues that the development of Islamic education that supports *Sustainable Development Goals* (SDGs) must be based on credible literature and relevant to the social conditions of the community. Stages *Development* was then carried out with content validation and expert tests, while *implementation* includes teacher training through prophetic values workshops. Evaluation of learning outcomes following the Lincoln and Guba approach that emphasizes the importance of *Naturalistic Inquiry* to maintain the authenticity of data and the ethical reflection of researchers [37].

Result *Fishbone*: It shows that the successful application of prophetic values is highly dependent on four main factors: the moral capacity of teachers, the support of the institutional system, community participation, and the consistency of evaluation. According to Mahmudulhassan, teachers in modern Islamic education serve as agents of integration between spiritual values and rational educational management systems [38]. This role places teachers as *Ethical Bridge*, which connects the awareness of faith with social responsibility, so that the educational process not only transfers knowledge but also fosters moral awareness in achieving the goals of sustainable development (*Islam and SDGs*).

Positive Aspects and Opportunities

This study found several positive aspects that show the great potential of prophetic Islamic education in supporting Islam and the SDGs. First, there is a reflective awareness among teachers and students that prophetic intelligence is not just a theological value, but a social ethics that shapes the character of the nation. Basit calls this phenomenon *Ethical Reflexivity*, the ability to evaluate oneself morally in a dynamic social context [39].

Second, opportunities for collaboration between Islamic educational institutions in Solo Raya are increasingly open. Madrasas, Islamic boarding schools, and universities have begun to establish value-based cooperation to strengthen SDG 4 (quality education) and SDG 16 (fair institutions). Basit emphasizes that participatory Islamic moral research can create a more equitable educational ecosystem because it involves all elements of society [40].

Third, the emergence of regional policy support for character education is an important momentum. The local government in Solo Raya has encouraged the school movement with integrity through anti-corruption training based on prophetic values. This shows that the integration between Islamic education and the SDGs goals can be effective if there is sustainable regulatory support. Mahmud explains that *Islamic ethical sustainability* is a concrete form of Islam's contribution to just global development.

Fourth, socially, Islamic educational institutions have become laboratories of public ethics. Programs such as Friday alms, moral mentoring, and social service not only strengthen faith but also build social solidarity. Thus, prophetic Islamic education in Solo Raya became an agent of moral change that linked spirituality with social welfare.

Table 2. Key Findings, Challenges, and Solutions in Prophetic Islamic Education

Aspect	Findings	Implications
Fishbone–ADDIE Model	Systematic integration of prophetic values via teachers, policy, environment, and evaluation	Strengthens integrity-based learning
Positive Aspects	Ethical reflexivity, collaboration, policy support, social programs	Supports SDG 4 & SDG 16
Opportunities	Institutional synergy and community engagement	Expands moral education impact
Challenges	Administrative burden, value-practice gap, digital influence, limited local literature	Weakens value internalization
Problems	Lack of reflective training, weak curriculum integration, limited evaluation	Reduces effectiveness
Solutions	Teacher training, spiritual reflection, institutional synergy, participatory evaluation	Enhances moral awareness and anti-corruption character

Challenge

Despite showing positive results, the application of prophetic intelligence in the field still faces challenges. First, the high administrative burden of teachers often causes the internalization of grades to be a formality. Teachers are stuck in administrative routines that reduce the room for moral reflection. Amatullah found that the bureaucratization of education was a major obstacle to the development of social ethics in Islamic schools [41].

Second, the gap between the vision of the institution and daily practice still occurs. Some schools include the values of shiddiq and amanah in the vision and mission, but do not have a measurable moral evaluation mechanism. This creates inconsistencies between symbolic culture and real behavior. Third, challenges arise from the influence of digital culture. Students are now living in an era of social media that normalizes digital hedonism and dishonesty. Teachers are required to instill prophetic values with a contextual approach that can match the appeal of popular culture. In this context, the phenomenological approach helps to understand the spiritual reality of students in a more personal and relevant way. Fourth, the limitations of local literature on prophetic education cause some teachers to still rely on foreign sources. In fact, Indonesia's social context has its own peculiarities. Therefore, systematic efforts are needed to increase locally-based and SDGs-oriented prophetic education research [42].

Problems and Solutions

Based on the results of analysis and interpretation, several main problems can be identified: the weak internalization of values in the curriculum, the lack of reflective training for teachers, and the lack of institutional moral evaluation. To address this, the study recommends four main solutions.

First, strengthening teacher training based on reflection on prophetic values. This training not only discusses theory, but also concrete case studies of educational ethics. Thus, teachers can act as agents of ethical change in their environment. Second, instilling a culture of spiritual reflection in schools through *muhasabah activities*, moral mentoring, and

honesty audits. According to Lincoln and Guba [5], collective reflection is an important element in maintaining *the dependability* and *confirmability* of social research. This principle also applies in education to assess the extent to which prophetic values are truly lived. Third, encouraging synergy between educational institutions, the community, and local governments to create an education system with integrity. This kind of collaboration not only strengthens Islamic values but also supports the achievement of *Islam and the SDGs*. Fourth, build a participatory-based moral evaluation system. Evaluation is not only measured through exams or report card scores, but also through observation of students' behavior, social involvement, and personal integrity.

Thus, prophetic Islamic education has proven to be a relevant educational model to answer the challenges of modernity. It brings together the spiritual, intellectual, and social dimensions in one complete moral consciousness in line with the principles of *Islam and the SDGs* to build a peaceful, just, and socially just society [43].

CONCLUSION

This research emphasizes that prophetic intelligence is a paradigm of Islamic education that is in line with the goals of *the Sustainable Development Goals (SDGs)*, especially in the aspects of justice, integrity, and strong institutions, as stated in SDG 16. The values of *shiddiq, amanah, tabligh, and fathanah* play an important role in shaping human character with integrity, which is the basis for sustainable development based on Islamic spirituality. The implementation of prophetic intelligence in Islamic education in Solo Raya proves that education plays a strategic role in realizing the goals of Islam and the SDGs at the same time: Islam with the mission of tazkiyah (moral purification), and SDGs with the mission of social justice. Teachers and students who emulate prophetic values not only foster individual honesty but also strengthen accountable and transparent educational governance. In this context, prophetic intelligence proved to be an effective instrument in warding off corruption from an early age through the formation of moral awareness, social responsibility, and ethical courage. The meaning of the hadith of the Prophet about the most intelligent people, that is, those who remember death the most and prepare to face it (HR. Ibn Majah), became the spiritual basis that true intelligence does not stop at intellectuality, but is rooted in existential consciousness. In the context of Islamic development and the SDGs, this awareness brings about a balance between the world and the hereafter, between rights and obligations, and between individual interests and collective responsibilities. This study also found that the success of prophetic Islamic education in Solo Raya depends on four main factors: the consistency of teachers as moral examples, the culture of the institution that is just, the support of educational policies that are in favor of values, and the active participation of the community in character education. Challenges still arise in the form of administrative burdens, weak institutional moral reflection systems, and a lack of applicable learning guides. However, by integrating Islamic values and the SDGs in the institution's vision, prophetic education can develop into a model of just and sustainable social transformation. Thus, prophetic intelligence is a tangible manifestation of the integration of Islam and SDGs in the field of education. It is not just a spiritual concept, but an implementable strategy that transforms consciousness into ethical action. Through prophetic values, Islamic education in Solo Raya has made a real contribution to realizing a peaceful, just, and dignified society in line with the Islamic principles of *rahmatan lil 'alamin* and the spirit of SDG 16: *peace, justice, and strong institutions*.

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Author Contribution

Muh. Fatahillah Suparman conceptualized the study, conducted fieldwork, and drafted the manuscript. Sujito supervised methodology and validated analysis. Moh. Abdul Khoлиq Hasan contributed to theoretical framing and literature review. Al-Ameen M. Ibnohajad assisted in comparative perspectives and editing. Eman Suherman supported data interpretation, proofreading, and final manuscript preparation for submission and revision process stages.

Conflicts of Interest

The author stated that there was no conflict of academic or financial interest in the implementation of this research. All activities are carried out independently for scientific purposes and the development of Islamic education that contributes to the goals of Islam and the SDGs.

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