

The Construction of Religiosity and Prophetic Values in the Novel *Suluh Rindu*

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Abstract

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This study examines the construction of religiosity and prophetic values in Habiburrahman El Shirazy's *Suluh Rindu*. The study addresses the limited attention given to how prophetic values are narratively constructed through character interactions, internal reflection, and social relationships in contemporary Islamic literature. A qualitative textual-hermeneutic approach was employed, with *Suluh Rindu* serving as the primary textual corpus. Data were collected through close and repeated reading of narrative units, including words, phrases, sentences, and dialogue fragments, and were analyzed through a deductive-inductive coding process. Kuntowijoyo's prophetic literary framework of transcendence, humanization, and liberation was used as the initial analytical lens, while specific themes were developed inductively from the textual data. The findings identify six emerging themes: reflective dialogue, humanistic persuasion, *adab khidmah*, *tabayyun*, *al-ukhuwwah*, and *tawadhu'*. These themes demonstrate that religiosity in *Suluh Rindu* is represented not merely as doctrinal instruction but as an integrative process connecting spiritual awareness, ethical formation, and social relationships. Based on these findings, the study proposes an Integrative-Prophetic Framework as an interpretive perspective for examining the construction of religiosity in contemporary Islamic literature. The framework highlights the interconnected roles of transcendence, humanization, and liberation in shaping religious meaning within literary narratives. As the framework is derived from the analysis of a single novel, its applicability to other Islamic literary works requires further comparative investigation.

Abstrak

Kata kunci:

Suluh Rindu, konstruksi
religiusitas, nilai profetik

Penelitian ini bertujuan untuk menganalisis konstruksi religiusitas dan nilai-nilai profetik dalam novel *Suluh Rindu* karya Habiburrahman El Shirazy. Penelitian ini berangkat dari masih terbatasnya kajian yang menjelaskan bagaimana nilai-nilai profetik dikonstruksi secara naratif melalui interaksi antartokoh, refleksi diri, dan hubungan sosial dalam sastra Islam kontemporer. Penelitian menggunakan pendekatan kualitatif dengan analisis tekstual-hermeneutik, dengan novel *Suluh Rindu* sebagai korpus utama penelitian. Data dikumpulkan melalui pembacaan dekat dan berulang terhadap unit-unit naratif berupa kata, frasa, kalimat, dan potongan dialog, kemudian dianalisis melalui proses pengodean deduktif-induktif. Kerangka sastra profetik Kuntowijoyo yang mencakup transendensi, humanisasi, dan liberasi digunakan sebagai kerangka analisis awal, sedangkan tema-tema khusus dikembangkan secara induktif berdasarkan data tekstual. Hasil penelitian mengidentifikasi enam tema yang muncul dari analisis teks, yaitu dialog reflektif, persuasi humanistik, *adab khidmah*, *tabayyun*, *al-ukhuwwah*, dan *tawadhu'*. Temuan menunjukkan bahwa religiusitas dalam *Suluh Rindu* tidak semata-mata direpresentasikan sebagai ajaran normatif, tetapi sebagai proses integratif yang menghubungkan kesadaran spiritual, pembentukan etika, dan hubungan sosial.

Berdasarkan temuan tersebut, penelitian ini menawarkan Kerangka Integratif-Prophetik sebagai perspektif interpretatif untuk memahami konstruksi religiusitas dalam sastra Islam kontemporer. Kerangka tersebut menempatkan transendensi, humanisasi, dan liberasi sebagai dimensi yang saling berkaitan dalam pembentukan makna religius dalam narasi. Karena kerangka ini dikembangkan berdasarkan analisis terhadap satu novel, penerapannya pada karya sastra Islam lainnya masih memerlukan pengujian melalui penelitian komparatif.

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Introduction

Literature does not merely function as an aesthetic expression but also operates as a cultural medium through which society negotiates values (Altes, 2014) beliefs, moral meanings, and human experiences (Ridge, 2014). In literary studies, the relationship between textual structures and social realities has consequently become an important field of inquiry, particularly when literary works represent religious and ethical questions (Wellek, & Warren, 1956, Ratna, 2015). Religious literature occupies a distinctive position within this context because it brings together spiritual awareness (Patterson, 2014), moral reflection, and social experience within narrative structures (Ricœur, 1956). The significance of religious literature, therefore, cannot be reduced to the presence of explicit theological messages. Its literary value also depends on how religious meanings are embodied through characterization, conflict, dialogue, and social relationships (Wilder, 2013). Recent studies of Indonesian Islamic literature indicate that religious novels frequently function as spaces for negotiating moral, educational, and social values rather than merely transmitting religious doctrines (Fealy & White, 2008). For example, studies of Habiburrahman El Shirazy's works have identified religious, social, cultural, and moral dimensions embedded in his narratives (Purnamasari & Wulandari, 2021).

The literary works of Habiburrahman El Shirazy have consequently received sustained scholarly attention because of their strong representation of Islamic teachings, moral values, and religious identity (Wicaksono et al., 2026). Earlier research on *Ayat-Ayat Cinta* identified religious and social morality as important components of the novel, while subsequent studies have examined Islamic values and moral education in several of his works. Research on *Ketika Cinta Bertasbih* has also examined the incorporation of Islamic principles into the fictional framework, while Efendi's study specifically interpreted the novel through the dimensions of prophetic reality, namely humanization, liberation, and transcendence (Efendi, 2012). These studies demonstrate that Habiburrahman El Shirazy's novels have been approached through moral, religious, structural, and prophetic perspectives. However, the dominant tendency has

been to identify or classify the religious values represented in the texts. The analytical question of how character relationships and socio-thematic conflicts construct, negotiate, and transform those values remains comparatively underdeveloped.

This issue becomes particularly important in relation to *Suluh Rindu*. Recent studies have already established that the novel contains substantial religious, moral, and educational values. (Rettyaningsih & Widayati, 2024) Using a sociology-of-literature approach, one study identified three major forms of religiosity in the novel, creed, worship, and morality, and discussed its potential as literature-learning material. (Arafah, 2025) Similarly, found that the religious values represented in *Suluh Rindu* encompass *aqidah*, *sharia*, and *akhlak*, with *akhlak* constituting the most dominant category. Further identified character-education values through the characterization (Sapitri et al., 2024) of Ridho and Syifa, examined the moral values of the novel from a sociology-of-literature perspective (Arafah, 2025). These studies are important because they establish that *Suluh Rindu* has already been recognized as a significant source of religious, moral, and character values. However, their analytical orientation remains largely classificatory: they primarily identify what values are present in the novel and describe their educational or social implications.

A further development can be observed in the most recent scholarship. For instance, examined the representation of Islamic moral values through the character Syifa in *Suluh Rindu* using directed qualitative content analysis (Nurcholis et al., 2026). Their study provides a more focused examination of how Islamic morality is represented through a particular character and demonstrates the pedagogical implications of the novel for Islamic Religious Education. Nevertheless, the focus remains on the representation of Islamic moral values within character construction rather than on the broader process through which religious values are interconnected with spiritual consciousness, human relationships, and social transformation across the narrative. This distinction is important because *Suluh Rindu* presents characters with different social experiences, educational backgrounds, and degrees of religious commitment. The resulting interactions create opportunities for misunderstanding, negotiation, reflection, and reconciliation. Consequently, analyzing the novel requires attention not only to the values that characters possess but also to the narrative processes through which those values become meaningful within interpersonal and social conflicts.

The prophetic literature perspective provides a relevant framework for addressing this analytical gap. Kuntowijoyo conceptualized prophetic literature through the interconnected dimensions of transcendence, humanization, and liberation, positioning literature as a cultural expression that connects spiritual consciousness with human dignity and social transformation. Subsequent literary studies have applied these dimensions to different forms of Indonesian literature (Sapitri et al., 2024). Aslam et al. (2020), for example, demonstrated that prophetic literary ethics can be identified through the interaction of humanization, liberation, and transcendence (Aslam et al., 2020), while (Azizah & Rofiqoh, 2024) applied the same dimensions to Kuntowijoyo's poetry. More recent research has also used prophetic perspectives to examine ethical and social dimensions in contemporary literary works (Karman et al., 2026). These studies demonstrate the continuing analytical relevance of prophetic literature. However, the framework has been applied more frequently to identifying prophetic

elements within individual works than to explaining how prophetic values are constructed as an integrated narrative process through dialogue, interpersonal relationships, and socio-thematic conflict.

Based on this scholarship, a specific research gap can therefore be identified. Previous studies have established the presence of religious, moral, educational, and character values in Suluh Rindu, while studies of Habiburrahman El Shirazy's other works have demonstrated the importance of Islamic and prophetic dimensions in his literary narratives. Nevertheless, limited attention has been given to how prophetic values are narratively constructed and interconnected across transcendence, humanization, and liberation when characters encounter differences, tensions, and social conflicts. This study addresses that gap by examining Suluh Rindu through an integrative-prophetic perspective. The study specifically investigates how religiosity is constructed through reflective dialogue, humanistic persuasion, *adab* and *khidmah*, and how prophetic values such as *tabayyun*, *al-ukhuwwah*, and *tawadhu'* function within the negotiation of socio-thematic conflicts. Thus, the contribution of this study is not simply to add another classification of religious values in Suluh Rindu, but to propose an interpretive understanding of how religious values become interconnected narrative processes that link spiritual consciousness, ethical formation, and social relationships.

Methods

This study employed a qualitative research approach using a textual content analysis design with a structural-hermeneutic orientation (Abdulaziz et al., 2014) to examine the construction of religiosity and the manifestation of prophetic values in literary narratives. This approach was selected because the study does not merely identify religious messages within the text but also interprets how spiritual, ethical, and social meanings are constructed through narrative structures, character interactions, and conflicts. The material object of this study was purposively selected from the novel Suluh Rindu by Habiburrahman El Shirazy, which represents contemporary Islamic literature portraying the negotiation between religious commitment, social diversity, and modern cultural dynamics. The textual examination was conducted through intensive close reading and interpretive analysis over a three-month period.

The textual corpus consisted of narrative units, including words, phrases, sentences, and dialogue fragments that represented the construction of religiosity and prophetic values. Data selection was conducted through purposive sampling based on their relevance to the research objectives. The analytical framework was developed through a deductive-inductive coding process. At the deductive stage, Kuntowijoyo's prophetic literary framework was used as the initial analytical lens, consisting of three dimensions: transcendence, humanization, and liberation. Transcendence refers to representations of divine consciousness and spiritual awareness; humanization relates to ethical relationships, compassion, and respect for human dignity; while liberation concerns efforts to overcome injustice, exclusivism, and moral degradation. However, the specific thematic categories were not predetermined but were developed inductively through repeated textual examination. Through this process, several emerging themes were identified, including reflective dialogue, humanistic-persuasion, *adab* *khidmah*, *tabayyun*, *al-ukhuwwah*, and *tawadhu'*, which were subsequently interpreted within the broader prophetic dimensions.

Data collection was conducted through systematic close reading and hermeneutic interpretation. The first stage involved heuristic reading to identify explicit textual structures, narrative patterns, character interactions, and conflicts represented within the novel. The second stage involved hermeneutic reading to interpret the deeper meanings behind characters' actions, dialogues, and symbolic representations of religiosity. The third stage involved intertextual analysis by examining relevant supporting sources, including Islamic references, literary criticism, and contextual information related to Habiburrahman El Shirazy's literary background. These stages enabled the researcher to move from textual identification toward interpretive understanding of prophetic value construction within the narrative.

The collected data were analyzed using Miles and Huberman's interactive qualitative analysis model as adapted for literary research, consisting of data condensation, data display, and conclusion drawing/verification (Solihin et al., 2026). Data condensation involved selecting and coding textual units related to religiosity construction. The coded data were then organized into an analytical matrix connecting emerging themes with the broader dimensions of transcendence, humanization, and liberation. The final stage involved interpreting relationships between textual evidence, thematic categories, and the prophetic literary framework to formulate comprehensive findings.

To ensure interpretive credibility, this study applied several validation strategies appropriate for literary research. Rather than applying empirical data saturation, the analysis was conducted through repeated textual examination until no additional significant patterns related to prophetic values emerged (Djiwandono & Eko Yulianto, 2023). The credibility of interpretation was strengthened through theoretical triangulation by comparing textual interpretations with the framework of prophetic literature and relevant previous studies. Furthermore, peer debriefing was conducted through discussions with academic colleagues familiar with Islamic literary studies to evaluate the consistency and plausibility of the interpretations. These procedures were implemented to maintain analytical rigor and ensure that the interpretation of prophetic values was grounded in textual evidence.

Results and Discussion

Results

Narrative Construction of Religiosity in Suluh Rindu

The analysis identifies that religiosity in Suluh Rindu is represented through an integrative narrative construction rather than merely through doctrinal expressions. Based on the coding process, three interconnected thematic patterns were identified: (1) reflective dialogue as a representation of spiritual awareness, (2) humanistic persuasion as a form of ethical interaction, and (3) the internalization of adab and khidmah as moral foundations in interpersonal relationships. These themes are interpreted within the prophetic literary framework of transcendence, humanization, and liberation. The findings indicate that religiosity in the novel is constructed through the interaction between spiritual reflection, ethical communication, and social relationships among characters.

The first emerging theme is reflective dialogue, which represents the transcendence dimension of prophetic values. The textual analysis shows that religious understanding in the novel is frequently constructed through processes of reflection and self-evaluation rather than

through direct moral judgment. Characters experiencing personal or social tensions are represented as engaging in internal dialogue to reassess their intentions, emotions, and relationships with others. This representation can be observed in the narrator's description:

"He viewed the friction of thought between youthful idealism and the bitter realities of life as a natural law that matures the soul..." (El Shirazy, 2022).

The excerpt indicates that religious consciousness is represented as a reflective process in which personal conflicts become opportunities for spiritual development. Within the prophetic framework, this pattern reflects the transcendence dimension because religious awareness is positioned as an internal process of self-transformation.

The second theme is humanistic persuasion, which reflects the humanization dimension. The findings show that religious guidance in the novel is represented through empathy, dialogue, and emotional support rather than through coercive interaction. Religious figures, including kyai and other respected characters, are portrayed as guiding compassion and interpersonal engagement. This narrative representation appears in Syahid's statement:

"Our teacher always reminded us to face the chaos of the human heart with the loving touch of a father..." (Suluh Rindu, 2022:142).

This excerpt illustrates that religious interaction is constructed through recognition of human vulnerability. The emphasis is not on proving moral superiority but on restoring human dignity through compassionate communication. Therefore, this theme is categorized as a humanization dimension within prophetic values.

The third theme concerns the internalization of adab and khidmah as ethical foundations in character development. The analysis indicates that moral transformation in the novel is frequently associated with humility, service, and awareness of personal limitations. Ridho's reflection illustrates this process:

"The blessings of life will never fall into the hands of those who harbor hatred in their chests..." (Suluh Rindu, 2022:210).

The excerpt demonstrates that ethical awareness is represented through the effort of characters to control ego and maintain spiritual discipline. This finding suggests that adab and khidmah function as narrative mechanisms for representing moral cultivation within the characters' development.

Prophetic Value Negotiation in Managing Socio-Thematic Conflicts

The second finding demonstrates that conflict negotiation in *Suluh Rindu* is constructed through several narrative strategies associated with prophetic values. The analysis identifies three emerging themes: (1) *tabayyun* as a practice of clarification, (2) *al-ukhuwwah* as a representation of social solidarity, and (3) *tawadhu'* as an ethical orientation toward equality and self-reflection. These themes illustrate how the novel represents the negotiation of differences among characters with diverse social and religious backgrounds.

The first theme is the representation of *tabayyun* as a communicative practice for reducing misunderstanding. The textual evidence indicates that characters are encouraged to seek clarification before forming judgments about others. This pattern appears in the reflection of an intellectual character:

"If there is a small ripple of misunderstanding, tabayyun must be upheld before the fire of rumors burns down the entire structure of brotherhood..." (Suluh Rindu, 2022:95).

The excerpt suggests that tabayyun functions within the narrative as an ethical principle for managing interpersonal tensions. Rather than representing an institutional conflict-resolution system, the novel portrays tabayyun as a moral practice based on communication and careful interpretation.

The second theme is al-ukhuwwah, which represents the humanization dimension through the construction of social closeness among characters. The analysis shows that communal activities, such as shared meals and collective activities, are represented as spaces where social differences are reduced. This transformation is illustrated through Hardi's reflection:

"When forced to sit in a circle enjoying a simple meal from the same large tray, that arrogance collapsed..." (Suluh Rindu, 2022:183).

This passage demonstrates how the narrative constructs social solidarity through everyday interactions. The emphasis is placed on the symbolic meaning of togetherness rather than on measurable social change outside the fictional world.

The final theme is tawadhu', which represents the integration between transcendence and ethical humility. The narrative portrays humility as a value that enables characters to reconsider social status, wealth, and personal pride. This transformation is represented through Bram's statement:

"Everyone prostrates facing the same single qibla. This understanding made my initially stubborn heart grow respectful..." (Suluh Rindu, 2022:299).

The excerpt indicates that humility is represented as a spiritual awareness that encourages equality and openness toward others. Within the prophetic framework, this theme reflects the relationship between transcendence and humanization because awareness of divine equality shapes ethical relationships among individuals.

Discussion

The Conceptualization of Religiosity within the Narrative Structure of Suluh Rindu

The findings demonstrate that the construction of religiosity in Suluh Rindu is represented through an integrative narrative pattern in which spiritual awareness, ethical interaction, and social relationships are interconnected. Rather than presenting religiosity merely as a set of theological instructions or moral prescriptions, the novel constructs religious meaning through three interconnected narrative dimensions: reflective dialogue, humanistic persuasion, and the internalization of adab and khidmah values. This representation indicates that Islamic literature (Wahyuningsih, 2019) does not only transmit religious messages but also provides a cultural space where spiritual values are negotiated through human experiences (Supriyadi et al., 2025), conflicts, and social relationships (Wellek, & Warren, 1956). These findings strengthen previous discussions of religious literary studies that emphasize the importance of integrating aesthetic expression and ethical-spiritual meanings within literary works.

The emergence of reflective dialogue as a dominant narrative pattern indicates that religiosity in Suluh Rindu is constructed through processes of self-awareness and spiritual

reflection. The novel represents religious understanding not as a fixed instruction imposed upon characters, but as a gradual process through which individuals negotiate personal emotions, social experiences, and spiritual commitments. This finding supports the perspective of prophetic literature proposed by Kuntowijoyo (2006), which views transcendence as a dimension of consciousness that encourages humans to reflect on their relationship with God and their position within social reality (Purnomo, 2020). In this context, conflict does not disappear from the narrative structure; rather, it becomes a medium through which characters experience moral and spiritual development. Such representation confirms that religious messages in literature become more meaningful when they are embedded within complex human experiences rather than delivered solely through normative statements.

Furthermore, the representation of religious authority figures in *Suluh Rindu* illustrates a relational model of religious guidance based on empathy, dialogue, and moral example. The *kyai* and educators within the narrative are not represented merely as figures who impose religious norms but as individuals who accompany characters through processes of understanding and transformation. This finding reflects the humanization dimension of prophetic literature, where religious values are expressed through recognition of human dignity and compassionate relationships (Aldi et al., 2025). From the perspective of sociology of literature, such representation demonstrates how literary characters embody social values through interaction with their cultural environment (Wajiran, 2024). Therefore, religious authority in the novel operates not only through formal religious legitimacy but also through ethical practices demonstrated in interpersonal relationships.

The internalization of *adab* and *khidmah* further demonstrates that religiosity in the novel is constructed as lived experience. These values function not only as personal virtues but also as ethical principles that shape characters' understanding of responsibility, humility, and social connectedness (Toron, 2024). In this regard, *Suluh Rindu* represents religiosity as a process in which spiritual commitment is manifested through attitudes and relationships with others. This finding expands prophetic literary studies by illustrating how transcendence and humanization interact within narrative structures. The representation of *adab* and *khidmah* shows that religious values in Islamic literature operate not only as abstract concepts but also as practical ethical orientations embedded in everyday life.

Value Construction Strategies of Prophetic Dimensions in Navigating Socio-Thematic Conflicts

The second finding reveals that prophetic values in *Suluh Rindu* are represented through narrative strategies that negotiate differences among characters with diverse social and cultural backgrounds. The analysis identifies three interconnected values: *tabayyun*, *al-ukhuwwah*, and *tawadhu'*. These values demonstrate how the prophetic dimensions of transcendence, humanization, and liberation are represented within the fictional world. Rather than suggesting the complete elimination of social conflict, the novel portrays conflict negotiation as a gradual process involving communication, empathy, and moral awareness. This perspective is consistent with the view that literary texts represent social meanings through symbolic interactions among characters rather than directly reproducing social reality (Paputungan et al., 2025).

The representation of tabayyun illustrates the importance of communication and clarification in negotiating misunderstandings among characters. The novel portrays prejudice and conflict as emerging from incomplete understanding and premature judgments. Through dialogue and clarification, characters are represented as reconsidering their assumptions and developing more balanced perspectives. Within the prophetic framework, this process reflects the liberation dimension, particularly liberation from prejudice, ego, and narrow interpretations of others (Kuntowijoyo, 2006). Therefore, tabayyun in *Suluh Rindu* can be understood as a narrative representation of ethical communication that supports more constructive relationships among characters.

The value of al-ukhuwwah represents the humanization dimension by emphasizing solidarity beyond differences in social background and identity (Azka, 2026). The narrative construction of communal activities and shared experiences demonstrates that social relationships are strengthened through recognition and mutual engagement (Humeira, 2026). Rather than eliminating differences, the novel represents harmony as a process of developing mutual respect among individuals with different experiences and perspectives. This finding supports the argument that religious literature can function as a medium for negotiating social values and constructing meanings of togetherness within cultural contexts (Malik et al., 2025).

Meanwhile, tawadhu' functions as a value connecting transcendence and human relationships (Jakandar et al., 2026). The findings indicate that humility enables characters to reconsider personal pride, social status, and individual superiority. Through this value, the novel represents equality as a consequence of spiritual awareness. This representation corresponds with the prophetic literary perspective, where religious consciousness should contribute to ethical relationships and respect for human dignity (Kuntowijoyo, 2006).

Based on these findings, this study proposes an Integrative-Prophetic Framework as an interpretive perspective for understanding religiosity construction in contemporary Islamic literature. This framework does not claim to provide a universal explanation of conflict resolution but offers an analytical lens for examining how prophetic values operate within literary narratives. The framework consists of three interconnected processes: (1) spiritual reflection through transcendence, (2) ethical interaction through humanization, and (3) transformation of attitudes through liberation from prejudice and ego. Through this perspective, *Suluh Rindu* demonstrates how Islamic literary narratives construct religiosity as an integrative process connecting individual spirituality, moral development, and social relationships.

Conclusion

This study concludes that the construction of religiosity in Habiburrahman El Shirazy's *Suluh Rindu* is represented through an integrative narrative process that connects spiritual awareness, ethical relationships, and social interactions. The findings demonstrate that religiosity in the novel is not presented merely as a set of doctrinal principles, but as a dynamic process of reflection, communication, and moral transformation. Through the perspective of prophetic literature, three interconnected dimensions are identified: transcendence, humanization, and liberation. These dimensions are manifested through several emerging themes, including reflective dialogue, humanistic persuasion, adab khidmah, tabayyun, al-ukhuwwah, and tawadhu'. Together, these themes illustrate how prophetic values are

constructed within the narrative to represent individual spiritual development and ethical relationships among characters.

Theoretically, this study contributes to Islamic literary studies by proposing an Integrative-Prophetic Framework as an interpretive perspective for examining the construction of religious values in contemporary Islamic literature. The framework highlights the interconnected relationship between spiritual consciousness, ethical formation, and social responsibility within literary narratives. However, this framework should be understood as a conceptual interpretation derived from the analysis of *Suluh Rindu*, rather than as a universally validated model applicable to all literary contexts. The study is limited by its focus on a single literary work and its reliance on textual-hermeneutic interpretation; therefore, the findings explain the representation of prophetic values within the novel rather than measuring their empirical impact on readers or society.

Future research may expand this study by examining other Islamic literary works from different authors, periods, and cultural contexts to evaluate the broader applicability of the Integrative-Prophetic perspective. Comparative literary studies, reader-response analysis, and interdisciplinary approaches involving education, cultural studies, or religious studies may provide further understanding of how prophetic values are represented, interpreted, and negotiated within diverse literary environments. Such investigations can strengthen the theoretical development of prophetic literary studies and clarify the relationship between religious meaning, literary expression, and social values in contemporary Islamic narratives.

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Ethical Statement

Ethical approval was not required for this study because it was based exclusively on textual and hermeneutic analysis of the published novel *Suluh Rindu* and relevant scholarly literature. The research did not involve human participants, personal data, or animal subjects. All literary sources and scholarly references were acknowledged in accordance with academic citation and research integrity principles.

Artificial Intelligence (AI) Use Statement

The authors used artificial intelligence (AI) tools solely for limited language-editing purposes, including improving grammatical accuracy, clarity, and readability of the manuscript. AI was not used to conduct textual coding, perform hermeneutic interpretation, identify prophetic values, or develop the proposed Integrative-Prophetic Framework. All analytical interpretations, scholarly arguments, and research conclusions were critically reviewed and verified by the authors, who take full responsibility for the originality, accuracy, and integrity of the manuscript.

Author Contributions

Isah Munfarida contributed to the conceptualization, textual investigation, data collection, deductive-inductive coding, hermeneutic analysis, and preparation of the original manuscript. Susi Darihastining contributed to the conceptualization, methodological development, theoretical analysis, validation of interpretations, and critical review of the manuscript. Siti Maisaroh contributed to the literature review, thematic analysis, interpretation of prophetic values, and manuscript revision. Sunardi contributed to the development and refinement of the Integrative-Prophetic Framework, theoretical validation, interpretation of findings, and critical review and editing of the manuscript. All authors reviewed and approved the final version of the manuscript.

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Conflict of Interest Statement

The authors declare that they have no financial, professional, institutional, or personal conflicts of interest that could have influenced the research process, interpretation of findings, or publication of this study.

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