



## The Values of Prophetic Social Education in the Perspective of the Qur'an (Thematic Interpretation of Surah Ali Imran verse 110)

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### Abstrak

Pendidikan sosial profetik merupakan pendekatan yang mengintegrasikan nilai-nilai spiritual dan sosial dalam proses pembelajaran. Dalam konteks ini, Surat Ali Imran ayat 110 mengandung pesan penting tentang peran umat Islam sebagai "sebaik-baik umat" yang ditugaskan untuk mengajak kepada kebaikan dan mencegah kemungkaran. Artikel ini bertujuan untuk mengeksplorasi nilai-nilai pendidikan sosial profetik yang terkandung dalam ayat tersebut, dengan mengaitkannya pada praktik pendidikan sosial di masyarakat. Melalui analisis ini, diharapkan dapat ditemukan relevansi dan implementasi nilai-nilai tersebut dalam konteks pendidikan modern.

**Kata Kunci** : Khairu Ummah, humanisasi, liberasi, transendensi

### Abstract

Prophetic social education is an approach that integrates spiritual and social values in the learning process. In this context, Surah Ali Imran verse 110 contains an important message about the role of Muslims as "the best of the ummah" who are tasked with inviting goodness and preventing evil. This article aims to explore the values of prophetic social education contained in the verse, by relating them to the practice of social education in society. Through this analysis, it is hoped that the relevance and implementation of these values in the context of modern education can be found.

**Keywords**: *Khairu Ummah, humanization, liberation, transcendence*

### Introduction

Prophetic social education in Islam has a very important position in building a society that has a collective awareness of divine and human values. In the Qur'an, Muslims are given the mandate as the "best people" who are present for mankind with the mission of calling for good (amar ma'ruf), preventing evil (nahi munkar), and believing in Allah, as explained in Surah Ali Imran verse 110. This verse emphasizes that education in Islam does not only focus on intellectual development, but also includes the formation of morals and ethics aimed at

building noble character and morals (Nasr, 2002).

The concept of prophetic society emphasizes that every individual has a social responsibility, not only to be an individual godly person, but also to be an agent of change that has a positive impact on society. Kuntowijoyo (1991) stated that prophetic social education aims to form individuals who have religious awareness and commitment to social justice. This includes strengthening moral values oriented towards the formation of a caring, responsible, and empathetic society towards others.

In the midst of modern dynamics, prophetic social education is becoming increasingly relevant, given the various social challenges such as materialism, individualism, and injustice that threaten moral values. This education, with the foundation of amar ma'ruf and nahi munkar, provides a foothold to instill values that encourage people to actively spread goodness and prevent things that can damage social harmony. Thus, Islamic education is not only a process of knowledge transfer, but also an effort to carry out social transformation based on Islamic faith and ethics (Qutb, 1972).

The study of prophetic social education in Islam, especially through the interpretation of Surah Ali Imran verse 110, is very important to explore. This research aims to identify how these values can be applied in daily life as a solution to various modern social problems. Prophetic social education not only builds individuals with knowledge and character, but also a community that is active in realizing global justice and prosperity in accordance with Islamic principles (Kuntowijoyo, 1991; Nasr, 2002).

### **Research Methodology**

In this study, the author uses a qualitative approach with text analysis on Surah Ali Imran verse 110. This verse is the main focus because it contains deep social educational values, where Allah SWT says: "You are the best people born to man, because you tell the ma'ruf and prevent from the unscrupulous and believe in Allah." (QS. Ali Imran: 110).

Primary data is taken from several tafsir books that explain the context and meaning of the verse. This interpretation provides insight into how Muslims should be exemplary in social goodness and justice. In addition, the author also collects data

from various literature sources that discuss the values of prophetic social education, including articles, journals, and books relevant to this theme.

As a first step, the author collects data through a literature review. The data obtained were then analyzed descriptively to find patterns that are relevant to the prophetic social education values contained in the verse. With this approach, it is hoped that this research can contribute to the development of social education based on the values of the Qur'an, as well as encourage the community to be more active in spreading goodness and preventing evil, in accordance with the mandate contained in Surah Ali Imran verse 110.

### **Results and Discussion**

#### **A. Definition of Prophetic Social Education**

Linguistically, the term "prophetic social education" is made up of three main words: educational, social, and prophetic. The word "education" comes from the Arabic word *tarbiyah*, which means development or process that maintains and guides human potential towards good morals and behavior. In a social context, education also has a meaning as a learning process that directs individuals to be able to play an active and responsible role in society (Al-Attas, 1999). Meanwhile, the word "social" refers to the relationship between individuals in society and how the individual interacts harmoniously with his or her social environment. The word "prophetic" comes from the word "*nubuwwah*," which is rooted in the prophetic meaning or prophetic attributes that include trust, honesty, and social responsibility (Kuntowijoyo, 1991).

In terminology, prophetic social education can be defined as an educational process based on divine values and

prophetic missions with the aim of forming individuals who are not only knowledgeable, but also have noble character and have high social awareness. Kuntowijoyo (1991) explained that prophetic social education is an educational model that combines spiritual, social, and moral aspects, aiming to form a society that is oriented towards the common good and rejects injustice. This education emphasizes the principles of *amar ma'ruf* (inviting good), *nahi munkar* (preventing evil), and *faith* (belief in Allah) as the moral foundation in every social action.

According to Nasr (2002), prophetic social education functions as an instrument for the formation of human character in line with the prophetic mission, which is to create a prosperous and just society based on Islamic principles. This education teaches that in addition to seeking knowledge, a Muslim is also expected to apply his knowledge to bring benefits to the wider community and maintain social justice. Prophetic social education, as such, focuses not only on the cognitive aspect, but also on the formation of characters capable of facing moral and ethical challenges in a social context.

In Qutb's (1972) view, prophetic social education is an effort to apply the values of the Qur'an in daily life as a moral and spiritual guideline. Through this education, individuals are expected to have integrity based on faith and be able to take a role in building a just society. Therefore, prophetic social education can be said to be an important foundation in forming a generation with morals and contributing positively to social life.

## **B. Interpretation of Verse 110 of Surah Ali Imran According to the Mufasssirs**

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ  
عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا  
لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١٠﴾

Surah Ali Imran verse 110 states, "You are the best people born to man, commanding the ma'ruf and preventing the unrighteous, and believing in Allah. If the bookkeepers had faith, it would have been better for them. Some of them are believers, but most of them are wicked people." This verse contains very important social education values, especially in the context of the formation of the character and social identity of Muslims.

## **C. Asbabun Nuzul**

According to the narration of asbabun nuzul, this verse was revealed as a tribute to Muslims who have the role of the "best people" among humans because they spread goodness, prevent evil, and have a strong faith in Allah. There are several histories that relate to this verse asbabun nuzul, especially related to the role of Muslims in spreading the truth and doing da'wah to other people.

### **1. Narrated by Ibn Abbas**

According to Ibn Abbas, this verse came down as a form of motivation for Muslims to take an active role in amar ma'ruf nahi munkar. At that time, Muslims in Medina were a small community in the midst of Jewish groups and hypocrites. Through this verse, Allah SWT reminds them that they have a special responsibility as the best ummah who has been revealed to invite goodness and prevent evil. Ibn Abbas emphasized that Muslims must dare to uphold the truth in a plural society so that their role as the best ummah is truly achieved (As-Suyuthi, *Lubab an-Nuqul*).

### **2. History of Mujahid and Qatadah**

Mujahid and Qatadah also associate the descent of this verse with an invitation to preach and uphold justice in society. They mentioned that this verse directs Muslims to

continue to uphold the principles of amar ma'ruf and nahi munkar in facing various challenges, including resistance from hypocrites and infidels. In other words, this verse encourages the people not to be afraid to convey the truth, even if they face social risks (Asbab an-Nuzul by Al-Wahidi).

### 3. Narrated by Al-Kalbi

Al-Kalbi attributes the asbabun nuzul of this verse to the role of Muslims in setting a good example to other people, especially in front of Jews living around Medina. Muslims are commanded to demonstrate their moral and moral superiority, because their duty is to be a good example in terms of goodness and obedience to Allah. This verse is down to strengthen the position of Muslims as a community that has moral responsibility before the wider community. From the various histories above, the asbabun nuzul Surah Ali Imran verse 110 shows that this verse serves to motivate Muslims in carrying out their role as the "best ummah" who carry out amar ma'ruf, nahi munkar, and maintain faith. This verse also emphasizes that the status of the best ummah is not a mere title, but a responsibility to uphold goodness and prevent evil in society, as well as being an example that reflects Islamic values.

In the book Tafsir Ibn Katsir, it is explained that this verse shows the position of Muslims as the best people who have a moral responsibility to invite goodness and prevent evil. This is in line with the principle of social education which emphasizes the importance of the role of individuals in society. Prophetic social education not only teaches knowledge, but also shapes individual morals and behaviors in order to contribute positively to society (Ibn Katsir, 2000).

Furthermore, in Tafsir Al-Manar, Muhammad Abduh emphasizes that this

verse hints that the goodness of Muslims does not only lie in their faith, but also in real actions in daily life. Abduh argued that social education should include the development of critical attitudes towards existing social norms, as well as encouraging individuals to participate in positive social change. This is relevant to the challenges faced by modern society today, where many moral and ethical values are beginning to fade (Al-Manar, 2007).

The tafsir of Al-Misbah by M. Quraish Shihab also provides an interesting perspective. He stated that this verse reminds Muslims of the importance of an active role in amar ma'ruf nahi munkar. In the context of social education, this means that individuals must be taught not only to accept social norms, but also to criticize and contribute to the betterment of society. Education based on prophetic values teaches active and responsible social engagement (Al-Misbah, 2011).

Buya Hamka in Tafsir Al-Azhar also highlights the importance of social solidarity in the context of this verse. He argued that Muslims must support each other and cooperate in spreading goodness and preventing evil. Prophetic social education is supposed to build a network of solidarity among individuals, allowing them to help each other in facing social challenges. In this context, education is not only an individual responsibility, but also a collective responsibility (Al-Azhar, 1983).

Overall, the interpretations of various mufassir show that Surah Ali Imran verse 110 has a very deep meaning related to prophetic social education. The values contained in this verse must be internalized in the educational

curriculum, so that future generations are able to become agents of positive change in society. Social education based on prophetic values will not only strengthen individual identities, but will also strengthen social cohesion within society.

#### **D. Understanding the Concept of the Best Ummah**

In Ibn Katsir's commentary, the concept of "the best ummah" is explained as a ummah that has the responsibility to invite goodness and prevent evil. This shows that social education in Islam does not only focus on individual aspects, but also collective. Muslims are expected to be role models in society, reflecting high moral and ethical values. In this context, social education must involve teaching the values of justice, tolerance, and social solidarity. According to data from the Central Statistics Agency (BPS), the crime rate in Indonesia can be minimized through educational programs that emphasize the importance of these values (BPS, 2022).

##### **1. Amar Ma'ruf Nahi Munkar's Role**

Furthermore, this verse emphasizes the importance of amar ma'ruf nahi munkar. In the tafsir of Al-Manar, it is explained that this task is not only an individual responsibility, but is a collective obligation of the ummah. In the context of education, this means that educational institutions must teach students to dare to speak up and act for good. For example, in the case of drug control, educational programs involving students in anti-drug campaigns have proven effective. According to research conducted by the National Narcotics Agency (BNN), student participation in social activities can reduce the rate of drug abuse among adolescents (BNN, 2023).

##### **2. Implications of Faith in Society**

Tafsir Al-Misbah emphasizes that faith in Allah is the foundation of the action of amar ma'ruf nahi munkar. Prophetic social education must integrate spiritual values in the curriculum. This is important to form the character of students who are not only intellectually intelligent but also have moral integrity. A study by the University of Indonesia shows that students who engage in religious activities have a higher level of social concern compared to those who do not (UI, 2022). Thus, the integration of religious values in education can produce individuals who are more responsible and care for society.

#### **E. Challenges in Realizing the Best People**

The mufassir interpret the concept of "the best ummah" in Surah Ali Imran verse 110 as a people who are responsible for inviting good (*amar ma'ruf*), preventing evil (*nahi munkar*), and having strong faith in Allah. However, in the process of realizing the best ummah, there are a number of challenges faced, both from the internal side of the ummah and from external challenges in society. Several prominent mufassir have highlighted various aspects of these challenges.

##### **1. Challenges in terms of Understanding and Knowledge**

According to Al-Razi, the biggest challenge in realizing the best ummah is the lack of a deep understanding of Islamic teachings, especially those related to the concepts of amar ma'ruf and nahi munkar. Al-Razi said that a shallow or wrong understanding of religious teachings can cause mistakes in the implementation of Islamic principles in society. For example, in carrying out nahi munkar, if not accompanied by a correct understanding, such actions can turn

into extremism or intolerance, which has the potential to damage the image of Islam as a peaceful religion (Al-Razi, *Mafatih al-Ghayb*).

2. **Social and Moral Challenges**

Al-Qurtubi highlights social and moral challenges as things that make it difficult for Muslims to carry out their role as the best ummah. This challenge is related to the emergence of the values of materialism, individualism, and hedonism that erode people's morality. Al-Qurtubi in *Al-Jami' li Ahkam al-Qur'an* states that amar ma'ruf nahi munkar becomes difficult to apply in a society that prioritizes personal interests and tends to neglect social responsibility. As a result, this challenge hinders the creation of a collective consciousness to prioritize the common good.

3. **External Challenges of the Non-Islamic Environment**

Ibn Kathir mentioned that Muslims face a great challenge from environmental influences that tend to be un-Islamic or contrary to the teachings of Islam. According to him, cultural influences and foreign policies that are contrary to Islamic values can affect the ummah, especially the younger generation, who are often exposed to foreign ideologies. In his commentary, Ibn Kathir reminded that the best ummah will face challenges in the form of pressure from the environment that does not always support the principles of Islam and morality (Ibn Kathir, *Tafsir al-Qur'an al-Azim*).

4. **The Challenge of Weakness of Faith and Worldly Virtue**

Sayyid Qutb emphasized that weak faith and the tendency to love worldly life more are also major obstacles in

realizing the best people. In his work, *Fi Zhilal al-Qur'an*, Qutb underlines that when the ummah is more concerned with world affairs than upholding the teachings of Islam, then the role of the best ummah will be difficult to achieve. He emphasized the importance of strengthening faith so that the people remain firm in the principles of amar ma'ruf and nahi munkar even though they are faced with worldly temptations and life trials.

These challenges require serious efforts in education, a deep understanding of religion, and the spiritual strengthening of the people. The mufassirs agreed that without collective efforts to overcome these challenges, Muslims will find it difficult to achieve the position of being the "best ummah" who is able to carry out their social and spiritual missions in accordance with the guidance of the Qur'an. Therefore, social education must be able to provide solutions to this challenge. Programs that educate the public about the importance of moral and ethical values are urgently needed. According to data from the Indonesian Survey Institute (LSI), 60% of people feel that character education in schools is still inadequate (LSI, 2023). This indicates the need to improve the quality of education that emphasizes prophetic social values. In addition to the above, there are three major issues discussed in verse 110 of Ali Imran's letter as will be explained below.

E. Humanization

Humanization means humanizing or elevating human values in every aspect of life. Surah Ali Imran verse 110 contains an important message about the value of humanization in social education. The verse reads: "You are the best people born to man, because you tell the ma'ruf and prevent the ungodly, and you believe in Allah." (QS. Ali

Imran: 110). In this context, the value of humanization can be understood as an effort to build individual character that is not only oriented towards personal interests, but also social and humanitarian interests.

Prophetic social education focuses on developing profound human values, including empathy, justice, and social responsibility. According to Al-Qurthubi, this verse emphasizes that Muslims have a moral responsibility to be an example for other mankind, by inviting goodness and preventing evil (Al-Qurthubi, 2008). This is in line with the principle of education which emphasizes the importance of the role of the individual in society, where everyone has an obligation to contribute to social welfare.

Statistics show that education that integrates human values tends to produce individuals who care more about their social environment. A study by Azra (2007) shows that Islamic educational institutions, such as Islamic boarding schools and madrasas, have a significant role in shaping the character of socially oriented students. Students who are involved in social activities at Islamic boarding schools show a higher level of concern for humanitarian issues compared to students in other educational institutions. This shows that education that prioritizes humanization values can help create individuals who are more responsible and care for society.

Concrete examples of the application of humanization values in social education can be seen in community service programs carried out by Islamic educational institutions. These programs not only provide assistance to communities in need, but also educate students on the importance of sharing and contributing. For example, social service activities carried out by students at various universities in Indonesia

show that they not only learn in the classroom, but also apply their knowledge to help the community. This is in line with the tafsir of Al-Misbah which emphasizes the importance of concrete action in carrying out the values of Islamic teachings (Tafsir Al-Misbah, 2003).

Thus, the value of humanization in verse 110 of Ali Imran's letter can be used as a basis for building social education that is more oriented towards humanity. Education that emphasizes character development and social responsibility will produce individuals who are not only intellectually intelligent, but also have a high level of concern for others. In this context, it is important for educators to integrate these values in their curriculum and learning activities so that students can understand and internalize these values in their daily lives.

In the social context, this verse affirms the position of Muslims as the best ummah who has the responsibility to instruct the ma'ruf (good) and prevent from the un'ruf (evil). Ibn Katsir in his commentary stated that this task is a mandate that must be carried out by every individual Muslim. This indicates that social education does not only focus on the academic aspect, but also on the formation of individual character and morals in society (Ibn Katsir, 1999).

Statistics show that in Indonesia, the crime rate and deviant behavior are still the main issues. According to data from the Central Statistics Agency (BPS) in 2022, the crime rate increased by 15% compared to the previous year. This shows the need for stronger social education to form a generation that is sensitive to the values of goodness. By applying the values contained in this verse, the community is expected to

be more active in creating a healthy and positive environment.

### **G. Liberation**

Liberation, or liberation, is an attempt to free humanity from oppression, injustice, and any form of exploitation that degrades human dignity. Surah Ali Imran verse 110 states, "You are the best people born for man, commanding the ma'ruf and preventing the unrighteous, and believing in Allah." In the context of prophetic social education, this verse emphasizes the importance of the role of Muslims as agents of change that function to free society from injustice and ignorance. The value of liberation contained in this verse can be seen as a call to educate the public to understand their rights and obligations in social life.

In his tafsir al-Misbah, M. Quraish Shihab explained that the term "the best ummah" refers to the moral responsibility of Muslims to be an example in goodness and justice (Shihab, 2002). This is in line with the concept of education which is not only oriented to the transfer of knowledge, but also to the formation of character and social awareness. Data from the Ministry of Education and Culture of the Republic of Indonesia shows that character education in schools is increasingly becoming the main focus, with the hope of forming a generation that is not only academically intelligent, but also sensitive to social issues. In addition, in the context of education, the value of liberation also includes efforts to empower society through knowledge. Education based on Islamic values should not only provide theoretical knowledge, but also real practice in daily life. For example, many Islamic boarding schools in Indonesia have integrated skills education in their curriculum, so that students not only learn religion but also have the ability to be economically independent (Azra, 2007).

A relevant case study is a community-based education program conducted by several non-profit organizations in Indonesia. These programs not only focus on formal education, but also provide skills training and advocacy for community rights. Thus, prophetic social education based on the values in Surah Ali Imran verse 110 can be a tool to free people from injustice and improve their quality of life.

Al-Manar emphasized that Muslims have an important role in society as agents of change. In his interpretation, it is explained that telling the ma'ruf and preventing the unruly is part of the identity of a Muslim. This shows that prophetic social education must teach individuals to play an active role in society, not just as observers (Al-Manar, 2005).

A clear example of this can be seen in the social movements carried out by various Islamic organizations in Indonesia. For example, Nahdlatul Ulama (NU) and Muhammadiyah are often involved in social activities that aim to improve people's welfare, such as poverty alleviation and education programs. This involvement reflects the values contained in the verse of Ali Imran, where Muslims are expected to be active in spreading good and preventing evil.

In short, the value of liberation in Ali Imran's letter verse 110 invites Muslims to play an active role in social education that not only prioritizes academic aspects, but also builds social awareness and practical skills. This is in line with the broader goal of education, which is to create a just and prosperous society. Buya Hamka in his commentary on Al-Azhar stated that the social responsibility of Muslims is not only limited to themselves, but also includes the surrounding environment. Muslims are



expected to be good examples in society. In this context, prophetic social education must teach individuals to care for others and the environment (Hamka, 1996).

Examples of relevant cases are social programs carried out by zakat and infak institutions, such as Dompot Dhuafa and Lazisnu. These programs not only provide material assistance, but also empower communities through education and skills training. This is in line with the values contained in the verse of Ali Imran, where Muslims are expected to contribute positively to society.

#### **H. Transcendence**

Transcendence refers to the recognition and relationship of human beings with the Most High, namely Allah SWT. In Surah Ali Imran verse 110, faith in Allah is the main foundation for Muslims in carrying out their social roles, Surah Ali Imran verse 110 contains prophetic social education values that are very relevant in the context of today's people's lives. This verse states, "You are the best people born to man, because you command the ma'ruf and prevent from the unscrupulous and believe in Allah." (QS Ali Imran: 110). In this context, the value of transcendence can be understood as a call to prioritize morality and ethics in social interaction.

In Ibn Katsir's commentary, it is explained that this verse shows the position of Muslims as role models in society. This is in line with the concept of social education which emphasizes the importance of moral values in shaping individual character. According to data from the World Values Survey, countries with Muslim populations tend to have higher social values in terms of solidarity and concern for others (Inglehart, 2014). This shows that the value of transcendence contained in this verse can be

the foundation for social education oriented towards the common good.

Furthermore, in the book Tafsir Al-Misbah, it is explained that this verse hints at the importance of the active role of Muslims in spreading goodness and preventing evil. Prophetic social education not only focuses on academic aspects, but also on character development and morality. In practice, many educational institutions in Indonesia integrate religious values in their curriculum, such as Islamic boarding schools and madrasas, which serve as a vehicle to form a generation that cares and is responsible for society (Azra, 2007).

In the context of transcendence, social education also includes an understanding of social responsibility. According to data from Indonesia's Central Statistics Agency (BPS), the poverty rate in Indonesia still reached 9.78% in 2022, which shows the need for collective action to overcome this social problem. Education that teaches the values of transcendence can form individuals who not only care about themselves, but also about their social environment. Thus, prophetic social education based on the value of transcendence can be a solution to create a more just and prosperous society.

Finally, in the Tafsir Al-Qurthubi, it is stated that this verse also emphasizes the importance of faith in Allah as the basis for doing good. Strong faith will encourage individuals to contribute positively to society. This is in line with research that shows that individuals who have strong religious beliefs tend to be more active in social and humanitarian activities (Pew Research Center, 2018). Thus, the value of transcendence in this verse is not only spiritual, but also has significant social implications.

This verse shows that prophetic social education has a broad dimension, including aspects of morality, ethics, and social responsibility. In today's context, where society faces various challenges such as poverty, injustice, and social conflict, the values contained in this verse are becoming increasingly relevant. Education that integrates prophetic values can be a solution to create a more just, civilized, and harmonious society.

Thus, it is important for educational institutions to adopt a social education approach based on prophetic values, in order to produce a generation that is not only academically intelligent, but also has high social awareness. This is in line with the mission of Islamic education which not only aims to produce individuals who are personally successful, but also individuals who are useful to society.

Surah Ali Imran verse 110 states: "You are the best people born to man, because you tell the ma'ruf and prevent from the unrighteous, and believe in Allah. If the people of the book had faith, it would have been better for them. Some of them are believers, but most of them are wicked people." This verse contains social education values that are very profound and relevant in the context of today's society.

Tafsir Al-Misbah emphasizes the importance of character education in the context of this verse. Character education is the foundation for forming individuals who are not only intellectually intelligent, but also have high morals. In this context, Ali Imran's verse invites Muslims to internalize moral and ethical values in daily life (Al-Misbah, 2002).

Data from the Ministry of Education and Culture of the Republic of Indonesia shows that character education programs have begun to be implemented in various

schools, but there are still many challenges faced. According to a survey conducted by the Institute for Research and Community Service (LPPM) in 2021, 60% of students feel that they do not get adequate character education at school. Therefore, it is important for educational institutions to integrate the values contained in this verse into their educational curriculum.

With a deep understanding of the value of transcendence in Surah Ali Imran verse 110, it is hoped that prophetic social education can be applied more effectively in society, so as to be able to create individuals who are not only intelligent, but also ethical and socially responsible.

### **Conclusion and Recommendations**

From the above analysis, it can be concluded that the values of prophetic social education in the perspective of the Qur'an, surah Ali Imran verse 110, are very relevant to be applied in the context of today's education. Education should focus on character development, social care, and the integration of spiritual values. Cooperation between the government, educational institutions, and the community is needed to create an environment that supports the implementation of these values. Recommendations for the future are the development of a curriculum that is more responsive to the social and moral needs of the community, as well as increasing community participation in educational programs oriented towards prophetic values.

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