



Prophetic Communication in Historical and Axiological Review

Taufik Rahman*¹, Anisah Indriati¹, Muhammad K. Ridwan²

¹Islamic Communication and Broadcasting, Faculty of Dakwah and Communication, UIN Sunan Kalijaga, Yogyakarta, Indonesia

²Institute of Islamic Studies, McGill University, Canada

Article Information

Submitted March 27, 2023

Revision July 24, 2023

Accepted August 3, 2023

Published April 1, 2024

Abstract

Prophetic communication needs to be reviewed from a historical and axiological perspective. Understanding from a historical point of view means trying to see the Prophet Muhammad as the perpetrator of the history of prophetic communication, reviewing from an axiological point of view to see how far the benefits of this prophetic communication are to human life both personally and communally. Seeing the integration of ethical and aesthetic values that must exist in prophetic communication is the next important part of unraveling prophetic communication from an axiological perspective. The research method used in this research is qualitative with a literature study, analyzing literary references and providing a critical review of prophetic communication in the historical and axiological review of these references. Suppose research on prophetic communication tends to be in the form of implementation. In that case, this research reviews prophetic communication from a historical perspective, which is the initial foundation of prophetic communication, and axiologically to see its application in individual and social aspects more deeply. The ultimate goal resulting from the implementation of prophetic communication is, of course, as we have seen to this day, namely, a change in civilization, specifically the transition from the Jahiliyah era or before the presence of the Prophet SAW to modern life today. The results of this study indicate that prophetic communication is closely related historically and axiologically.

Keywords: Prophetic Communication; Historical; Axiological, Muhammad

Introduction

Jurgen Habermas has stated that society generally uses three factors or means to maintain its survival. The three means are "Work", "Ethics" (Transformation; Liberation), and "Communication" (Habermas, 1971). Interestingly, these three elements are always interrelated in human daily life.

One of the three crucial aspects of maintaining survival is communication. Communication is often explained as a process of conveying messages from one party to another, either through words or nonverbal

expressions. Next, the thing that needs to be discussed is the term prophetic, which comes from the English "prophet" and was then adopted into Indonesian as prophetic (Syahputra, 2007, 2017)

In connection, when the two are united, it becomes prophetic communication. In simple terms, it can be explained that prophetic communication refers to communication that is based on the ethics of the Prophet Muhammad SAW, especially in the context of the Prophet's communication activities with other parties (Rahman, 2023). In the book *Komunikasi Islam*, written by Waryani Fajar,

***Author Correspondence:** Taufik Rahman : taufik.rahman@uin-suka.ac.id

Copyright © 2024 The Authors, Published by Fakultas Dakwah UIN Saizu Purwokerto - Indonesia



it is explained that prophetic communication refers to communication inspired by the communication practices of the Prophet Muhammad SAW (2012).

Kuntowijoyo even formulated and introduced the term prophetic social science as an application of the overall activities practiced by the Prophet Muhammad in interacting with humans and all creatures in general (Kuntowijoyo, 2018).

Because communication has a significant role, almost all activities in this world require communication to carry out daily activities. Optimal communication certainly involves the application of ethics in practice. Communication without paying attention to ethical values will feel empty and different compared to communication that prioritizes ethics.

Communication can effectively bridge ethics and work if mastered and studied well. Communication skills can decipher vague things, as well as being able to translate ethics in verbal and non-verbal forms. Communication can be a liaison and explanation of almost all aspects related to the involvement of communicators and communicants.

Several studies have been conducted regarding prophetic communication. Imam El Islamy, in his research entitled "*Strategi Komunikasi Profetik Pemerintah Kabupaten Labuhanbatu Melalui Kebijakan Publik Dalam Pemberdayaan Masyarakat Islam*" (2020), reviews the prophetic communication strategy implemented by the Labuhanbatu Regency government in North Sumatra in community empowerment programs.

This research discusses communication strategies that are participatory, egalitarian,

and fair. Several aspects of the prophetic communication strategy are explained, including the incentive approach in conveying messages, which is considered a strategy that accommodates modern society's needs. This research is relevant because it describes prophetic communication values with an aesthetic dimension (axiological view) and potential positive impacts if implemented correctly (Islamy & Imam, 2020).

Islamy and Iman talked about strategy while in research on "*Membumikan Dakwah Berbasis Komunikasi Profetik di Era Media Baru*" Qurrata' Ayuni (2018) discussed the need to spread da'wah consistently in all aspects of human life. One of the emphasized da'wah approaches is the application of prophetic communication, following the example given by Rasulullah SAW in conveying his preaching, which has proven successful in changing civilization.

This research also identifies challenges that must be overcome in responding to increasingly diverse da'wah in this technological era. The relevance of this research can also be understood through the historical review, which is the main focus of this article.

As a concept and strategy for da'wah 'Ayun (2018) research was also confirmed through Muh. Aswad, et al. about "*Konsep Komunikasi Profetik (kenabian) Sebagian Strategi Dakwah*" (2022). This research describes how prophetic communication can be applied in various aspects of life, including the role of da'wah in everyday life. Communication that emphasizes a high level of ethics in its implementation is very relevant to be adopted in every aspect of life, both in social and transcendental contexts.

All aspects of life can improve if you apply a prophetic communication approach in all communication interactions. This research aligns with the core of the article, which discusses the history of prophetic communication and its application's aesthetic or artistic aspects, which can be interpreted as strategy.

Prophetism-based communication is also used as a concept to create civil society. It was stated by Ridho (2021) in his research entitled "The Role of Prophetic Communication in Creating a Civil Society Perspective of the Qur'an". He said that with prophetic values that are egalitarian, tolerant, gentle, generous, and spiritual, we can build a social construction of a transcendent, liberatory, and humanist society.

In entering the digital era (social media), the principles and values of prophetism must also be disseminated as a social media paradigm. This reality was read critically by Muhlis dan Musliadi (2022) in his research about "*Komunikasi Profetik di Media Sosial*". The results of his research show that prophetic communication reasoning functions as a guard and benchmark for the highest quality of society in various activities, especially in cyberspace.

Therefore, it is hoped that the scientific significance resulting from this research will add to the scientific knowledge of prophetic communication specifically. Meanwhile, the practical significance that can be obtained is expected to help explain and provide a perspective to the audience regarding the urgency of prophetic communication from a historical and axiological perspective.

Research Method

This study uses a qualitative method. Qualitative research is mainstream interpretation-based argumentation. In fact, qualitative is art. Because subjectivity is relatively high (Harahap, 2020; Sugiyono, 2012).

This research also uses a literature study approach. Researchers review literature related to prophetic communication in historical and axiological reviews (Adlini et al., 2022).

This study also uses a critical paradigm that defines social science as a critical process of revealing the "real structures" behind the illusion of false needs manifested by the material world to help humans raise awareness and social transformation to improve their living conditions (Halik, 2018).

Result

Prophetic Theology

Prophetic is often associated with monumental events that occurred to the Prophet Muhammad, namely Isra' and Mi'raj (Riyanto, 2012). What's amazing is that this trip was successfully carried out in a very short time. Isra' and Mi'raj are the longest and furthest journeys in human history, and their specialty lies in the extraordinary speed of their execution.

The journey starts from the Grand Mosque to Al-Aqsa in Palestine. When experiencing this event, the Prophet experienced an extraordinarily long journey, crossing nature, space, and time. Al-Aqsa in Palestine, often called the nasud realm or physics realm, is accessible to other humans because it is a place of worship (Fatah, 2017).

Masjidil Haram and Al-Aqsa, are inside the earth. However, the difference lies in the fact that the Prophet's journey was carried out very quickly, while for ordinary people, travel from the Grand Mosque to Al-Aqsa usually takes several hours, even by plane (Achmad, 2018; Hasani, 2023).

From Al-Aqsa, the Prophet continued his journey to the seventh heaven, passing through a realm known as malakut, or the world of angels. This realm is impossible for ordinary humans to penetrate, except for unique experiences such as those experienced by the Prophet with the permission of Allah SWT. When crossing this phase, the Prophet was accompanied by the angel Gabriel at the command of Allah SWT, and once again, the time required for this very long journey was only a short time. (Miswari & Fahmi, 2019).

The third realm that the Prophet explored was the realm of Lahud (divinity), namely from the seventh heaven to Sidratul Muntaha, which even the Angel Gabriel could not penetrate. His Majesty the Prophet entered and crossed that realm and passed through it, of course, with the permission of Allah SWT (MZ, 2011). In short, prophetic theology cannot be denied and negated from the sacred and monumental events in human history, namely the journey of the Isra' and Mi'raj of the Prophet Muhammad SAW.

Prophetic Communication Concept

Suppose *'kenabian'* is prophetic, as described above. In that case, communication is the process of conveying messages from the communicator to the communicant with all kinds of verbal and non-verbal approaches using the principle of prophetism.

Prophetic communication can be simplified by interpreting these two terms

as a communication process involving the Prophet Muhammad's main role. Prophetic communication emphasizes an Islamic ethical approach to the communication practices built and carried out rather than simply viewing it as a science of communication (Riyanto & Waryani, 2012; Waryani Fajar Riyanto, 2013).

In other words, prophetic communication cannot be separated from Islamic ethics as the main communication spirit so that it follows the word of Allah and the Sunnah of the Prophet Muhammad SAW.

Prophetic communication not only focuses on how the Prophet communicated with the people of his time but also discusses how the communication built and carried out by the Prophet Muhammad changed the structure of human civilization. In fact, the impact can be felt until the end of human life in the future (Adhasita et al., 2023; Wahab, 2020).

Discussion

Historical Overview of Prophetic Communication

As discussed above, prophetic terms cannot be separated from the journey of the Isra' and Mi'raj of the Prophet Muhammad SAW. Furthermore, Isra' and Mi'raj were the first history as a monumental foundation for prophetic communication carried out and exemplified by the Prophet.

In his monumental work entitled *Reconstruction of Religious Thought in Islam*, Sir Muhammad Iqbal discusses the Sufi statement regarding the events of Isra' and Mi'raj in detail. It was stated that the Prophet had reached the highest and noblest place, which is always the dream of mystics (Sufis) when dealing with Allah SWT (Iqbal, 1981).

In short, the event of the Prophet's meeting with Allah in Isra' and Mi'raj is the pinnacle of a Sufi's desires. Interestingly, this series of meetings can be analyzed from the perspective of prophetic communication carried out by Rasulullah SAW.

When there was a meeting between Allah and the Prophet Muhammad SAW to receive the command to pray (Muslim, 1997), a dialogue took place between the Prophet and Allah SWT, which dialogue was immortalized in the final *tasyahud* reading every time Muslims prayed (Waryani Fajar Riyanto, 2013). This moment of dialogue can then be seen and reviewed as an example of how the Prophet carried out and practiced his prophetic communication directly before Allah. The following is the dialogue that occurs:

التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ "All glorification of blessings and goodness is for Allah."	Muhammad SAW.
السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ "Safety is always bestowed upon you, O prophet, as are Allah's mercy and blessings"	Allah SWT.
السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ "May safety be upon us and Allah's pious servants."	Muhammad SAW.

At the beginning of the meeting with Allah SWT, Rasulullah began by saying the highest words of praise that are fully worthy of being given only to Allah SWT, the soul's Owner and Creator of the universe. The Prophet said, "All blessings and all good things belong to Allah." It is the highest expression of praise that should be addressed to Allah SWT, the Creator of the universe (Alisyahbana, 2018).

In this section, it can be emphasized how the Prophet underwent prophetic communication with his God. There are at least two significant aspects. First, Prophet Muhammad SAW never expressed anything according to his lust or personal desires, but every word and sentence spoken by the Prophet was a beautiful expression and was nothing but a revelation that had been revealed to him by Allah (QS 53 : 3-4).

The second aspect is that the praise conveyed by the Prophet SAW to Allah could not just be "small talk" praise. The glorious praise given to Allah by the Prophet was authentic, sincere, and extraordinary. It is not limited to praising Allah SWT; every word the Prophet speaks daily is an honest expression and follows the truth. The Prophet SAW said in a Hadith, which means, "Write (hadith), by Allah the substance in whose hand my soul is in His hand will not come out of it (my mouth) except the truth" (HR. Abu Daud).

Allah SWT answered the Prophet's praise: "Salvation is always bestowed upon you, O prophet, as are Allah's mercy and blessings." It is a form of dialogue and welcome to this great meeting and a form of greeting to the Prophet Muhammad SAW. Allah SWT's greeting is only addressed to the Prophet Muhammad SAW. This incident shows the existence of two-way communication/dialogue.

Interestingly, the Prophet answered Allah SWT's greeting with the sentence, "May salvation be upon us and God's pious servants." Please look again carefully at the Prophet's answer to Allah SWT's previous greeting. It can be observed more deeply that the Prophet Muhammad SAW carries out prophetic communication verbally before Allah SWT.

Ideally, if someone greets, praises, or prays for us, the appropriate response is to give a similar compliment, greeting, or prayer to the person who gave the greeting, praise, or prayer. If you want to add a prayer, then the prayer should directly respond to the prayer given to us. For example, if someone greets you by saying *Assalamu'alaikum*, then it is very natural if the answer is similar to that greeting (Hidayatulloh, 2011; Shonhaji, 2023) or even better if answered in more detail, *Wa'alaikumussalam Warahmatullahi wabarakaatuhu* (QS 4:86).

It is the morals of a Muslim. It also applies to all aspects of life. Doing a lot of good is always more ideal and more recommended in religion in every life.

Then, how did Rasulullah SAW set an example through his prophetic (prophetic) communication? Three aspects can be considered. First, Rasulullah showed an attitude of abundant mentality. Stephen Covey, a world motivator who wrote the book *The 7 Habits of Highly Effective People* (2004), introduced the concept of abundant mentality. Abundant mentality refers to a mental attitude that recognizes abundance in life. Someone with this abundance mentality believes that success, happiness, and everything in life are unlimited and cannot be exhausted by individual effort alone. (Kruschwitz, 2012; Smith et al., 2012; Threet et al., 2022).

A person with an abundance mentality is urged to share the happiness, pleasure, and positive things he experiences with others because he feels satisfied with himself. In simple terms, abundance mentality is an attitude and mentality that believes that success cannot be exhausted just by consuming it alone (Korac-Kakabadse et al.,

2002). In other words, success has rights and can be obtained by anyone.

The Prophet in this dialogue is even greater than that. The Prophet did not only respond to Allah SWT's greeting and praise with a simple reply, let alone just to himself. But the Prophet answered, "May salvation be upon us and God's pious servants." The Prophet did not only want himself to receive greetings from Allah SWT, but the Prophet also wanted these prayers and greetings to be felt, enjoyed, and used by and for other pious servants of Allah in various corners of the world.

Not only servants of Allah who lived at that time and during the time of friends but also pious servants who lived thousands of years into the future will also receive prayers from the Prophet Muhammad. It can be said to be an abundance mentality and an abundance of morality (Horten & Hager, 1974; Pervez, 2019), a solid basis for prophetic communication in this life.

The Prophet's answer again exemplifies the quality of his prophetic communication before Allah SWT, which prioritizes ethical and emic elements and provides a holistic answer.

Second, the Prophet always remembered his people. When there was an extraordinary dialogue before Allah, the Apostle never forgot his people on earth, especially Allah's obedient servants. It strengthens the belief that the prophetic communication demonstrated by the Prophet in the dialogue was based on morals because the Prophet realized that this great event would become an eternal memory in the history of mankind (Al-Mishri, 2019).

Interacting using ethics is what Rasulullah SAW is illustrating in this dialogue.

The Prophet understood that communication is not only about conveying or responding to messages but goes beyond all that, where communication can leave an impression that will be remembered until the end of time. In short, communication is built not only for the present but also for the future.

Third, the Raulullah was a figure who had insight into the future. In Rasulullah's response, it is clear how Rasulullah's visionary nature was in prophetic communication (Sunardi, 2014; Widayat, 2014). Rasulullah knew that his actions and words would be exemplary, including the impact of what he said and expressed. If the example is positive, this can undoubtedly impact civilization's future progress.

By giving examples of answers described above, the Prophet showed his people that communication must have a vision for the future. Communication is not just a simple and static science but a science capable of changing the direction of human civilization (Azizah et al., 2021).

What is said needs to be considered in terms of its effects on the future. Because what is said cannot be taken back. It is the importance of vision in communicating, as exemplified by the Prophet Muhammad in the dialogue. It is one of the answers to why the Apostle said little, but it always became meaningful (hadith) when he said it.

The Prophet is often compared in his speech and silence with the beautiful sentence "*Kalaamuhu Dzikrun Wa Shumtuhu Fikrun*" (his speech is dhikr, his silence is thinking)

A Review of the Axiology of Prophetic Communication

Axiology comes from the Greek words *axion* (value) and *logos* (theory), which means

theory of value (Salam, 1997). In simple terms, the essence that axiology wants to achieve is the essence of the benefits contained in knowledge. In other words, axiology can also be interpreted as the usefulness of science for human life, the study of values, especially ethics (Abdulhak, 2008).

If it is related to prophetic communication, then the review of the axiology of prophetic communication is to find the benefits or extract the usefulness of prophetic communication to be then utilized for the wider community, especially in practicing the values contained in prophetic communication in everyday life in terms of ethics and aesthetics (Moenawar et al., 2017).

At least two aspects of axiology in prophetic communication can be reviewed. First, the personal aspect of prophetic communication must be seen as its personal benefits in studying it. For example, someone who studies prophetic communication applies these skills in academic and industrial life.

Whatever profession and role a person plays, the values of prophetic communication exemplified by the Prophet Muhammad SAW can be practiced in this life. For example, there are interactions between superiors and subordinates and vice versa, interactions between lecturers and students, between children and parents, and so on (Rahman, 2021).

If communication relationships between various parties are based on good ethics, then the essence of prophetic communication has been realized in the individuals' minds. On the other hand, if the communication that is established is not based on ethics, axiologically speaking, the person cannot be said to be implementing and practicing

prophetic communication in his personal aspect.

Furthermore, if ethics has become a strong foundation in applying prophetic communication on the personal side, then each individual's aesthetic values (beauty) will emerge naturally. In other words, an object, in this context, humans as agents of prophetic communication, is considered beautiful and aesthetic not only because it must be appropriate and have good behavior patterns but also because it has a strong personality (Salam, 1997).

Second is the social aspect. The way to express benevolent values in communicative interactions with others is to communicate honestly, full of respect, love for younger people, and respect for older people, which is an integral part of implementing prophetic communication values in the social sphere. How to teach people to live up to prophetic communication is an essential aspect of reviewing axiology in the social field. After the personal aspect has succeeded in instilling prophetic communication values in ethics and aesthetics, then the social interaction of this individual can impact the social environment (Islamy & Imam, 2020).

Simply, implementing ethical and aesthetic values in prophetic communication must ideally go beyond the personal aspect (Rahman, 2022). If ethics has been embedded and shows beauty in the built prophetic communication, then the social dimension will be a natural result of the positive impact produced. From here, the benefits or usefulness of prophetic communication can be felt immediately. Therefore, prophetic communication's axiological achievement can be considered irrefutable evidence.

Conclusion

Prophetic communication needs to be analyzed from a historical and axiological perspective. Examining history means trying to understand the initial context that motivated the emergence of prophetic communication and how it was implemented and practiced directly. Looking from an axiological perspective means exploring the purpose and urgency of implementing prophetic communication in life, including discovering the benefits of understanding or practicing prophetic communication in everyday life.

These two approaches conclude that the current understanding of prophetic communication involves historical and axiological dimensions, both of which are important to emphasize the role of prophetic communication as a vital core in the world of communication. Understanding prophetic communication from these two perspectives means reflecting and looking at prophetic communication deeper than just a general knowledge or communication science approach.

In the context of research and critical analysis, it can be concluded that prophetic communication, as we understand it today, has historical roots originating from the Prophet Muhammad SAW when he had a dialogue with Allah SWT during the events of Isra' and Mi'raj. However, it doesn't stop there; the Prophet's moral nobility is also proven and validated in his daily activities with society, including in communication. It shows the actual value of axiology and is implemented in the practice of prophetic communication carried out by Rasulullah SAW.

References

- Abdulhak, I. (2008). *Filsafat ilmu pendidikan*. Remaja Rosdakarya.
- Achmad, F. (2018). Studi Analitis Peristiwa Isra' Mi'raj Nabi Muhammad SAW dalam Pendekatan Sains. *Momentum*, 7(1), 159–184.
- Adhasita, N., Sari, V. P., Putri, H., Ayunda, Y., & Bukhori, B. (2023). Revolusi Mental: Membangun Peradaban Masyarakat Bermoral Profetik Di Era Society 5.0. *At-Taqwa: Jurnal Pendidikan Dan Islamic Studies*, 1(2).
- Adlini, M. N., Dinda, A. H., Yulinda, S., Chotimah, O., & Merliyana, S. J. (2022). Metode penelitian kualitatif studi pustaka. *Edumaspul: Jurnal Pendidikan*, 6(1), 974–980.
- Al-Mishri, S. M. (2019). *Ensiklopedi Akhlak Rasulullah Jilid 2* (Vol. 2). Pustaka Al-Kautsar.
- Alisyahbana, T. (2018). Paradigma Ilmu Pengetahuan Dan Iman Dalam Peristiwa Isro' Mi'raj Nabi Muhammad Saw. *El-Ghiroh: Jurnal Studi Keislaman*, 14(1), 117–137.
- Aswad, M. dkk. (2022). Konsep Komunikasi Profetik (kenabian) Sebagian Strategi Dakwah. *Jurnal Shoutika*, 2(1), 1–6.
- Ayun, Q. (2018). Membumikan Dakwah Berbasis Komunikasi Profetik di Era Media Baru". *Jurnal Mumtaz*, 2(2), 293–304.
- Azizah, N., Tampubolon, A. P., & Sibarani, H. S. (2021). KOMUNIKASI ORGANISASI: Kepemimpinan dan Gaya Kepemimpinan: Komunikasi Organisasi, Kepemimpinan, Jenis Kepemimpinan, Gaya Kepemimpinan. *Komunika*, 17(1).
- Covey, S. R. (2004). *The 7 Habits of Highly Effective People*. Free Press.
- Fatah, A. (2017). Keberkahan Al-Aqsha Perspektif Hermeneutika Schleiermacher. *Jurnal Penelitian*, 23–38.
- Habermas, J. (1971). *Knowledge and Human Interests* (J. J. Shapiro (trans.)). Beacon Press.
- Halik, A. (2018). Paradigma kritik penelitian komunikasi (pendekatan kritis-emansipatoris dan metode etnografi kritis). *Jurnal Dakwah Tabligh*, 19(2), 162–178.
- Harahap, N. (2020). *Penelitian Kualitatif* (H. Sazali (ed.); 1st ed.). Walashri Publishing. Jl. Ekarasmi Medan Sumatera Utara.
- Hasani, R. (2023). *Memahami Isra' Mi'raj Melalui Konsep Time Travel Stephen Hawking*. UIN Ar-Raniry.
- Hidayatulloh, F. S. (2011). Salam dalam perspektif Islam. *Jurnal Pendidikan Agama Islam-Ta'lim*, 9(1), 89–94.
- Horten, M., & Hager, V. J. (1974). *Moral Philosophers in Islam*. *Islamic Studies*, 13(1), 1–23.
- Iqbal, M. (1981). *Recontruction Of Religions Thought In Islam*. Nasrat Ali Nasri Of Kitab Bavan.
- Islamy, E., & Imam. (2020). Tesis "Strategi Komunikasi Profetik Pemerintah Kabupaten Labuhanbatu Melalui Kebijakan Publik Dalam Pemberdayaan Masyarakat Islam."
- Korac-Kakabadse, N., Kouzmin, A., & Kakabadse, A. (2002). Spirituality and leadership praxis. *Journal of Managerial Psychology*, 17(3), 165–182.

- Kruschwitz, N. (2012). How an abundance mentality and a CEOs fierce resolve kickstarted CSR at campbell soup. *MIT Sloan Management Review*, 54(1), 1.
- Kuntowijoyo. (2018). *Muslim tanpa Masjid*. IRCiSoD.
- Miswari, M., & Fahmi, D. (2019). Historitas dan rasionalitas Isra'Mi'raj. *At-Ta'fikir*, 12(2), 152–167.
- Moenawar, M. G., Nasucha, M., & Arianti, G. (2017). *Media komunikasi: Diskursus profetik, agama, dan pembangunan*. UAI Press.
- Muhlis, M., & Musliadi, M. (2022). Komunikasi Profetik di Media Sosial. *RETORIKA: Jurnal Kajian Komunikasi Dan Penyiaran Islam*, 4(2), 82–92.
- Muslim, H. R. (1997). No Title (Vol. 162, Issue 259).
- MZ, K. H. Z. (2011). No Title. <https://www.youtube.com/watch?v=kVDCM83W32w>
- Pervez, M. A. (2019). *Liberty, Wealth And Morality; Building An Islamic Case For Open Markets*. Building an Islamic Case for Open Markets.
- Rahman, T. (2021). Implementasi Kinesik, Proksemik, Paralinguistik dan Self Disclosure dalam Komunikasi Antarpribadi. *Jurnal Semiotika*, 15(2), 184–192.
- Rahman, T. (2022). Etika *Komunikasi Islam* dalam Berbagai Perspektif (Intrapersonal, Interpersonal dan Kelompok Kecil. *Jurnal Hikmah*, 16(1), 35–54.
- Rahman, T. (2023). Implementasi Akhlak Profetik dalam Komunikasi Interpersonal Nabi Ibrahim AS. *Jurnal Hikmah*, 17(1), 1–14.
- Ridho, A. R. (2021). Peran Komunikasi Profetik Dalam Mewujudkan Masyarakat Madani Perspektif Al-Qur'an. *El-Umdah*, 4(2), 139–158.
- Riyanto, F., & Waryani. (2012). *Komunikasi Islam*. Yogyakarta : Penerbit Galuh Patria.
- Salam, B. (1997). *Logika Material Filsafat Ilmu Pengetahuan*. Rineka Cipta.
- Shonhaji, S. Q. A. (2023). Metode Dakwah Perspektif Hadis: Telaah Hadis Salam. *Maddah: Journal of Advanced Da'wah Management Research*, 2(1), 1–18.
- Smith, W. K., Besharov, M. L., Wessels, A. K., & Chertok, M. (2012). A paradoxical leadership model for social entrepreneurs: Challenges, leadership skills, and pedagogical tools for managing social and commercial demands. *Academy of Management Learning & Education*, 11(3), 463–478.
- Sugiyono. (2012). *Metode Penelitian Pendekatan Kualitatif, Kuantitatif, dan R&D*. Alfabeta.
- Sunardi, D. (2014). Etos Kerja Islami. *JISI: Jurnal Integrasi Sistem Industri*, 1(1).
- Syahputra, I. (2007). *Komunikasi Profetik*. Simbiosis Rekatama Media.
- Syahputra, I. (2017). *Komunikasi Profetik Konsep dan Pendekatan*. Simbiosis Rekatama Media.
- Threet, A., Kroth, M., & Carr-Chellman, D. J. (2022). *Conceptualizing An Abundance Mentality and Its Relationship to Lifelong Learning, Human Flourishing, and Profound Learning*.
- Wahab, M. A. (2020). *Hijrah dan Kepemimpinan Profetik*.

Waryani Fajar Riyanto. (2013). Seni, Ilmu dan Agama Memotret Tiga Dunia Kuntowijoyo (1943-2005) Dengan Kacamata Integral(isme). *Jurnal Politik Profetik*, 2(2).

Widayat, P. A. (2014). Kepemimpinan Profetik. *Akademika: Jurnal Pemikiran Islam*, 19(1), 18-34.