Revitalizing Qur'anic And Prophetic Teachings In Contemporary Muslim Societies

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Abstract

The study of the teachings of the Qur'an and Sunnah in contemporary Muslim societies has become increasingly important along with the complexity of modern challenges, such as moral crisis, environmental degradation, and social disintegration. This research aims to explore the extent to which the fundamental values of the Qur'an and Sunnah are still alive in the practice of life in today's Muslim society, and how revitalizing these values can strengthen the foundation of Islamic civilization. This research uses a qualitative-descriptive approach with the method of literature study and content analysis of contemporary tafsir works as well as selected hadith texts related to social and ethical values. In addition, observations were made of public discourse and socio-religious programs in several Muslim communities. The results show that although there is awareness of the importance of Qur'anic and Prophetic values, the implementation of these teachings is often hampered by secularization of values, commercialization of religion, and the lack of contextual approaches in Islamic education. However, there are various positive initiatives, such as the Qur'anic community movement, education based on prophetic morals, and digital media-based da'wah programs that have great potential for revitalization efforts. This study concludes that revitalizing the teachings of the Qur'an and Sunnah requires a synergy between a deep understanding of the text and a contextual approach that is responsive to social dynamics. Recommendations are given for educators, da'i, and policy makers to make prophetic values the basis of sustainable social transformation.

Keywords: Qur'an, Sunnah, Revitalization, Muslim Society, Contemporary

1. Introduction

In the historical trajectory of Islamic civilization, the Qur'an and the Sunnah of the Prophet Muhammad have played a central role as the two main sources of Islamic teachings. Both not only provide spiritual and legal guidance, but also become the foundation of social ethics, norms of life, and inspiration for civilization. [1]. History records that Islamic societies that adhere to the teachings of the Qur'an and Sunnah are able to form a just, dignified and civilized social order. However, entering the 21st century, Muslims are faced with major challenges that test the relevance and actualization of Qur'anic and prophetic values in contemporary life. [2].

One of the main challenges faced is the secularization of values, namely the marginalization of moral and spiritual aspects from the public sphere. This phenomenon is increasingly evident in various aspects of Muslim life, where religious values are losing influence in policy-making, the education system, and social and family life. This cultural secularism manifests itself in the form of a mentality that separates religion from public life, hindering the integration of Qur'anic values into the social fabric. In addition, globalization and materialistic culture have influenced Muslims' life orientation. [3]

The dominance of consumptive and competitive values replaced Islamic principles such as qana'ah (contentment), zuhud (simplicity) and amanah (responsibility). As a result, there has been a paradigm shift in Muslim society, where success is often measured by material possessions rather than moral qualities and social contributions. Moral degradation has been the aftermath, reflected in the rise of social cases such as corruption, violence, and moral decadence among the younger generation.[4].

This reality shows that there is a wide gap between the idealism of Islamic teachings and the practice of people's lives today. The teachings that should be a guide to life are reduced to ritual symbols that lose their ethical substance. In fact, the teachings about noble morals inherited by the Prophet Muhammad are often practiced formally without touching the dimensions of social transformation.[5].

In the historical trajectory of Islamic civilization, the Qur'an and the Sunnah of the Prophet Muhammad have played a central role as the two main sources of Islamic teachings. Both not only provide spiritual and legal

guidance, but also become the foundation of social ethics, norms of life, and inspiration for civilization.[6]. History records that Islamic societies that adhere to the teachings of the Qur'an and Sunnah are able to form a just, dignified and civilized social order. However, entering the 21st century, Muslims are faced with major challenges that test the relevance and actualization of Qur'anic and prophetic values in contemporary life. [7].

The concepts of al-maʿrūf (goodness) and al-munkar (evil) are fundamental ethical principles in Islamic teachings, especially in the context of amar ma'ruf nahi mungkar. Al-ma'ruf is understood, both etimologically and semantically, as anything that is recognized as good by both the law and common sense, while al-munkar is understood as anything that is considered bad by the conscience and is contrary to revelation. [8]; [9]. Both of these concepts have theological and social dimensions. In classical discourse, al-māʿrūf is often associated with the practice of worship and individual moral values, such as prayer, almsgiving, and honesty. Sebaliknya, al-munkar dipahami sebagai dosa pribadi, seperti zina, mencuri, dan berbohong. [10]. However, in the modern context, this boundary has undergone a paradigmatic shift. Social, cultural, and political developments demand a reinterpretation of the meaning of these two concepts to remain relevant in complex and pluralistic societies.

Contemporary studies show that al-māʿrūf must include progressive and collective social actions, such as protecting the environment, upholding social justice, defending the rights of marginalized groups, and educating the public with accurate information.[11]. On the other hand, al-munkar is not only viewed as individual moral transgressions, but also as structural forms of corruption, discrimination, economic exploitation, and ecological destruction..[12]. Consequently, the call to al-maʿrūf and the prevention of al-munkar can no longer be individualistic and exclusive, but must become a collective call that is contextual. An approach that emphasizes wisdom, mauʿiẓah ḥasanah (good advice), and dialogue and tolerance is key in implementing this principle in the modern era (QS. An-Naḥl [16]:125). The role of social media as a tool for spreading the values of al-māʿrūf and rejecting al-munkar is also increasingly important. Digital platforms can serve as venues for preaching and awareness campaigns, provided they are used ethically and do not become platforms for hate speech. Therefore, revitalizing this concept requires integrating a contextual understanding, social awareness, and ethical preaching that aligns with the challenges of the times.[13].

Likewise, the four main characteristics of Prophet Muhammad SAW—ṣidq (truthfulness), Amanah (trustworthiness), Tabligh (communication), and Fathanah (intelligence)—are pillars of prophetic ethics that form the moral foundation of Islam.[14]. These values not only have a spiritual dimension, but are also relevant in modern leadership and education practices. Kejujuran (ṣidq) adalah fondasi legitimasi moral seorang pemimpin dan pendidik. In today's society, which is characterized by a crisis of trust and misinformation, this value is extremely important.[15] Amanah reflects responsibility to the public and commitment to one's duties. A leader who is Amanah prioritizes the well-being of the public, while an Amanah educator shapes a generation of honest and competent individuals. [16]

Tabligh, as a principle of openness and effective communication, demands transparency in policies and teaching. Fathanah, meanwhile, encompasses intellectual and emotional intelligence, which is necessary for understanding the social context and creating innovative strategies in teaching and public policy.[17] Integrating prophetic values into the education system and organizational governance will strengthen the institutional ethical culture. Some studies show that when these values are institutionalized through curricula, leadership training, and ethics-based management, a conducive environment for moral and professional growth is created.[18]

The concept of maqāṣid al-sharīʿah, or the goals of Islamic law, is a normative framework that guides the implementation of Islamic law towards the well-being of humanity. The five main maqāṣid (ḥifẓ al-dīn, al-nafs, al-ʿaql, al-nasl, and al-māl) show that sharia not only aims to maintain legality, but also to create a prosperous and dignified society. [19] In the context of social ethics, maqāṣid serves as the foundation for just, inclusive, and compassionate actions. For example, the command to feed the poor (QS. Al-Insān [76]:8) or the prohibition of ghibah (QS. Al-Ḥujurāt [49]:12) are forms of social ethics that support maqāṣid.

The maqāṣid approach also allows for flexibility in interpreting sacred texts by considering the social context. This perspective allows Islamic teachings to address contemporary issues such as corruption, exploitation, and social inequality. [20]. Therefore, maqāṣid becomes a hermeneutic framework that bridges the gap between revelation and reality. Hal ini terlihat dalam kebijakan publik, di mana maqāṣid dapat dijadikan prinsip etika dan argumen untuk mempromosikan tata kelola yang adil dan inklusif. The emphasis on maslahah makes Islamic teachings compatible with universal values such as human rights, social justice, and environmental sustainability.[21]

The qualitative approach emphasizes an in-depth understanding of social, cultural, or religious phenomena from the perspective of the participants or subjects studied. Meanwhile, the hermeneutic approach is part of a qualitative approach that emphasizes in-

depth understanding of social, cultural or religious phenomena from the perspective of participants or subjects studied. Meanwhile, the hermeneutic approach is part of a qualitative approach that specifically focuses on the interpretation of texts and meanings.[22] This approach allows for the re-reading of sacred texts to remain relevant and contextual without ignoring their original meaning. As for the phenomenological approach that seeks to understand a person experiencing a particular event, idea, or reality from his or her internal point of view. It involves in-depth processes such as open interviews, reflection on experiences, and descriptive analysis of emerging meanings. These three approaches are qualitative, hermeneutic, and phenomenological to explore the experiences of individuals in the community, the hermeneutic approach to interpret the Islamic values they refer to, and the qualitative approach in general to assemble data and form a scientific narrative that is intact and contextual.

2. Research Methods

This research method uses a qualitative-descriptive approach with literature study and content analysis methods on contemporary interpretive works and selected hadith texts related to social and ethical values. The qualitative approach emphasizes a deep understanding of social, cultural, or religious phenomena from the perspective of the participants or subjects being studied. Meanwhile, the hermeneutic approach is part of the qualitative approach that specifically focuses on the interpretation of texts and meanings.[22] This approach allows for a reinterpretation of sacred texts so that they remain relevant and contextual without neglecting their original meaning. The phenomenological approach seeks to understand how a person experiences a particular event, idea, or reality from their internal perspective. It involves in-depth processes such as open interviews, reflection on experiences, and descriptive analysis of the meanings that emerge. These three approaches—qualitative, hermeneutic, and phenomenological—are used to explore individual experiences within the community. The hermeneutic approach is used to interpret the Islamic values they refer to, while the qualitative approach is generally used to compile data and form a complete and contextual scientific narrative.

3. Result and Discussion

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    a. The gap between the idealism of the text and the reality of socio-religious praxis.

It cannot be denied that there is a gap between the idealism of the text and the reality of socio-religious praxis in contemporary Muslim societies, there is a significant gap between the normative teachings in the Qur'an and the Sunnah of the Prophet and the practice of the socio-religious life of Muslims today. This shows that the main problem does not lie in the text itself. [23] The ideality of religious texts emphasize universal principles such as justice, compassion, equality and tolerance. However, in practice, Muslim communities often show exclusive, sectarian, and even intolerant tendencies towards groups with different views, sects, or socio-cultural backgrounds. [24].

This reality raises fundamental questions about the effectiveness of internalizing Qur'anic and prophetic values in the daily lives of Muslims. The sacred texts seem to lose their social transformation power, because they are not thoroughly translated into concrete actions that form an inclusive, just and merciful society. This shows that the main problem lies not in the text itself, but in the way the text is interpreted and implemented in the modern context. [25].

One of the main factors causing this imbalance is the rigid and ahistorical textualist approach in understanding the Qur'an and hadith. Many people still interpret texts in a literal way without considering the social, political and cultural context in which the revelation or the Prophet's words were revealed. This has resulted in the stagnation of religious thought and the lack of responsiveness of Islamic teachings to contemporary issues such as gender justice, human rights, pluralism, and environmental issues. [26]. In addition, the influence of political power and certain ideologies in the process of religious interpretation is also a factor that deepens the gap between ideal teachings and social praxis. In some contexts, religion is used as a means of legitimizing the interests of certain groups, not as a source of liberating and humanizing values.[27] As a result, exclusive and hegemonic religious narratives are born, which deviate from the basic spirit of the Qur'an and the example of the Prophet Muhammad Saw.

These preliminary findings indicate that revitalizing the teachings of the Qur'an and Sunnah is not enough to be done through lectures, da'wah, or indoctrinative formal education. The most important thing is to develop a contextual and transformative hermeneutic approach. This approach emphasizes the importance of re-reading religious texts in the light of contemporary social realities while adhering to the principles of maqāṣid al-syarī'ah, namely protecting religion, soul, mind, offspring, and property. Revitalization also requires the active involvement of Muslim thinkers, scholars, and religious institutions in initiating a new paradigm of religion that is inclusive and socially just. [28] This paradigm requires a renewal of the way of thinking (manhaj) and methodology of understanding texts that are holistic, not only relying on textual arguments, but also paying attention to maslahat, wisdom, and human values that are at the core of Islamic teachings. If this is

done, it will be able to form a just, dignified and civilized social order. [29]

In this context, it is important to integrate prophetic values such as honesty, trustworthiness, social sensitivity, and empathy in people's religious life. These values should not only be part of spiritual discourse, but also a moral guide in public life, including in politics, economics, and interfaith relations. Therefore, it does not hinder the integration of Quranic values into the social structure. [30] The Qur'an explicitly emphasizes the importance of trustworthiness and justice as the main foundation in building society: "Verily, Allah enjoins you to deliver the trust to those to whom it is due, and (enjoins you) when you judge among men to judge justly." (QS. An-Nisā' [4]: 58)

This verse emphasizes that trust and justice are not only personal ethical values, but also principles that must be upheld in the social and structural life of Muslims. In turn, the revitalization of Qur'anic and prophetic teachings must be positioned as a joint project of Muslims to make Islamic teachings return as a mercy for the universe (rahmatan lil-'ālamīn). The vision of Islam as a religion of compassion and liberation is contained in the words of Allah SWT: "And We have not sent you (Muhammad), but to be a mercy for all the worlds." (QS. Al-Anbiyā' [21]: 107)

This project is not only about reforming religious understanding, but also social transformation that creates a just, peaceful and dignified living space for all humans. By making prophetic values an ethical reference in public life, Muslims can re-present the face of religion that liberates, unites and heals the social wounds left by inequality, injustice and intolerance.

    b.   Lack of value-based Islamic education (not just rituals)..

In the context of contemporary Muslim societies, Islamic education is often trapped in formal and ritualistic forms. Teaching that focuses on memorizing verses, performing compulsory worship, and mastering fiqh becomes dominant, without paying attention to ethical and social dimensions [31]. while the cultivation of Qur'anic and prophetic values such as honesty, justice, empathy, and social responsibility does not get adequate attention. [32] This is a serious problem because religion should not only be understood legalistically, but also as a source of ethics and character building. The revitalization of the teachings of the Qur'an and the Prophet Muhammad PBUH requires Islamic education to balance between formal and substantial aspects. In the Qur'an, the command to worship is always accompanied by demands to do good (al-māʿrūf), prevent evil (al-munkar), and uphold social justice. Unfortunately, in current educational practices, the emphasis on the transformative dimension of these

teachings is less explicitly displayed in the curriculum and teaching methods.[33]

The lack of value-based education results in the birth of a generation that is proficient in performing religious rituals, but not necessarily sensitive to social, environmental and humanitarian issues. Education that does not touch moral awareness risks creating individuals who are exclusive, intolerant, or even passive in the face of injustice. In fact, the Prophet Muhammad was sent not only to perfect worship, but also to perfect the morals of mankind. Prophetic teachings always emphasize the dimensions of rahmah (compassion), 'adl (justice), and shidq (honesty) as the foundation of religious life in the souls of students, so as to form a complete social character In the sirah nabawiyyah, we find that the Prophet Muhammad first built public trust through honesty and social care, long before inviting them to formal Islamic rituals. This should be the philosophical basis for redesigning the Islamic education system. [34].

The Qur'an explicitly mentions the apostolic mission as the bearer of mercy for all nature. Allah SWT says: "And We did not send you (Muhammad), but to (be) a mercy to all the worlds." (QS. Al-Anbiyā' [21]: 107)

Similarly, the principle of justice is affirmed as central to the implementation of Shari'ah and social life. Allah says: "Verily, Allah enjoins you to be just and to do good." (QS. An-Naḥl [16]: 90)

While the value of honesty (ṣidq) is the main characteristic of believers, which is mentioned in many verses, including: "O you who believe! Fear Allah, and be with the truthful." (QS. At-Taubah [9]: 119). These three values-rahmah, 'adl, and ṣidq-are not only prophetic legacies, but also pillars for building Islamic education that does not only produce ritualistic individuals, but also social humans who are intact, ethical, and contribute positively to society. One of the main obstacles in presenting value-based Islamic education is a pedagogical approach that is less reflective and contextual. can lead to the emergence of an exclusive and intolerant generation, because religious values are only understood legalistically without touching moral awareness. [26]

The learning process tends to be one-way and does not provide space for students to explore the meaning of Islamic teachings in real life. As a result, Qur'anic values are not deeply internalized, but only become dry memorization without practical impact. Within the framework of maqāṣid al-syarī'ah, Islamic education should aim to protect religion, soul, mind, offspring, and property. The principles of maqāṣid al-syarī'ah such as the protection of the mind, soul, and religion should be the main framework in Islamic education, so that students are not only ritually obedient, but also have ethics and social concern[32]. All these goals can

only be achieved if the education system integrates the human values taught in the Qur'an and hadith. Therefore, it is time for Islamic education not to stop at ritual symbolism, but to move towards strengthening contextual moral and spiritual substance.

Revitalization efforts can start from curriculum improvement, teacher training, and the development of dialogical and experiential learning methods. For example, learning about honesty is not simply taught through theory, but through simulations, case studies, and involvement in social activities. Thus, students not only know the value, but also experience and embody it in their daily lives. In addition, parents and communities need to be involved in forming a holistic educational environment. Value education cannot be left entirely to formal institutions, but must be part of the family and community culture. This collaboration is important so that prophetic values do not only become a classroom discourse, but a real lifestyle in society. The process of value education cannot be left entirely to formal educational institutions. The involvement of family and community is an important element in forming an environment that supports the internalization of Islamic values [31].

Therefore, the revitalization of value-based Islamic education is an urgent need in the midst of a global moral and social crisis. Education that is able to touch the inner side, foster empathy, and build social awareness is the best legacy of the teachings of the Prophet Muhammad and the Qur'an. This is the way to shape a Muslim civilization that is not only ritually obedient, but also excels in humanitarian contributions..

c. The role of social media in shaping new religious narratives.

The development of information technology, especially social media, has brought major changes in the way Muslims access, understand and disseminate religious teachings. In this digital era, social media has become a new space that mediates religious discourse outside traditional institutions such as mosques, Islamic boarding schools or Islamic scholarly institutions.

traditional institutions such as mosques, Islamic boarding schools, or Islamic scholarly institutions. Religious narratives are no longer monopolized by conventional religious authorities, but also shaped by individuals or groups with digital influence, often called religious influencers. This phenomenon has two sides. On the one hand, social media opens wide access to Islamic knowledge from various perspectives and allows for the democratization of information. On the other hand, there are concerns about the spread of superficial, populist, or even radical religious understanding due to the lack of control and accountability over the content shared. This is both a challenge and an opportunity for the revitalization of Qur'anic and prophetic teachings to remain relevant and contextual in the digital world. [35]

The new religious narratives developing on social media tend to be more responsive to contemporary issues, such as social justice, women's rights, tolerance and the environment. This is fertile ground for reviving universal Qur'anic and prophetic values, such as rahmah (compassion), deliberation, justice and honesty. With a more communicative and visual approach, religious teachings can be conveyed in a language that is closer to the reality of the younger generation. [36]. However, this process does not always go smoothly. Many religious narratives on social media are polarizing and tend to reinforce exclusive religious identities. Some content utilizes religious sentiments to build political or economic influence. Therefore, there needs to be a critical effort to assess and filter the religious information circulating, so as not to move away from the Qur'anic spirit that emphasizes wisdom, good advice, and polite dialogue (QS. an-Naḥl [16]: 125).

Revitalizing the teachings of the Qur'an and prophethood in the context of social media requires religious digital literacy. Muslims, especially the younger generation, need to be equipped with the ability to understand Islamic teachings deeply while having a critical awareness of the media. This literacy includes the ability to recognize scholarly authority, verify information, and assess the validity and benefits of content consumed and shared..[37]. Muslim preachers, scholars and intellectuals must also adapt to the dynamics of social media. They need to be actively present in the digital space, not only to refute problematic content, but also to present in-depth, inspiring, and solutive religious narratives. In this case, digital da'wah is not enough to convey advice, but also to display examples of prophetic morals in the way they interact and convey messages.[38]

Social media can also be a means of collaborative da'wah across geographical and sectarian boundaries. This space allows for more inclusive, participatory and contextualized religious discussions. The compassionate, tolerant, and visionary teachings of the Prophet Muhammad can be packaged in engaging digital formats, such as short videos, infographics, and podcasts, which can reach millions of users in a short period of time. [39]

The presence of new religious narratives on social media is not a threat if managed wisely. Instead, it is a great opportunity to revive the teachings of Islam as a mercy for all nature. The challenge is how to ensure that the narratives built remain based on the values of the Qur'an and the teachings of the Prophet, not just opinions or momentary interests.[33]

Through a critical, creative, and responsible approach, social media can be an important tool in shaping religious awareness that is more open, moderate, and transformative.[14] Revitalizing Qur'anic and prophetic teachings through social media is a strategic step to ensure that Islam remains present as a moral and spiritual guide. Islam remains present as moral and spiritual guidance in the midst of an ever-changing digital society.

d. Alternative da'wah and education models rooted in the values of the Qur'an and Sunnah.

In the complex and pluralistic dynamics of contemporary Muslim societies, conventional da'wah and religious education approaches are often considered less able to answer the challenges of the times. Models that overemphasize the dogmatic aspects and formalities of worship often fail to connect Islamic teachings with real social, economic, political and ecological problems in society. Therefore, an alternative model of da'wah and education is needed that does not only teach Islam as a ritual teaching, but as a value system that shapes a just, civilized and sustainable civilization.[40]

This alternative model must be firmly rooted in the values of the Qur'an and Sunnah, with an emphasis on aspects of self and community transformation. Da'wah and education are not merely the transmission of knowledge, but also a process of liberation, empowerment, and character building.[41] The Qur'an itself describes the Prophet Muhammad's da'wah as a call to compassion (rahmatan lil-'ālamīn), full of wisdom, and polite in dialogue (QS. an-Naḥl [16]: 125). These values are the foundation for building a new approach that is more adaptive and humanistic.

In this model, the substance of Islamic education not only rests on the mastery of texts, but also the appreciation and translation of values in everyday life. Values such as honesty, responsibility, justice, cooperation and compassion should be instilled through contextual, participatory and reflective learning. This approach allows learners not only to "know" cognitively, but also to "be" morally and spiritually. The alternative da'wah model also prioritizes methods that are more communicative and inclusive. Preachers no longer only act as preachers who convey one-way information, but as dialog facilitators who build collective awareness. Da'wah is carried out with cultural, social, and emotional approaches, tailored to the needs, context, and problems of society. The principle of uswatun ḥasanah (good example) becomes the main method, not just rhetoric.

One of the important pillars of this approach is the integration between religious and general sciences. Islamic education must produce people who are spiritually pious and intellectually intelligent and socially contributive. The teachings of the Prophet Muhammad himself emphasize the importance of knowledge in a broad sense, both religious and societal. Thus, alternative education needs to erase the barrier between the "science of the world" and the "science of the hereafter" and lead to a synthesis of knowledge that forms a kamil person. [32]

This is in line with the Qur'anic injunction in describing the character and approach of the Prophet Muhammad (SAW) who was gentle and loving: "So it is because of the mercy of Allah that you (Muhammad) are gentle with them. Had you been stern and harsh-hearted, they would have distanced themselves from you." (QS. Āli 'Imrān [3]: 159). This verse emphasizes the importance of an empathetic approach in nurturing people, not through verbal violence or coercion, but with gentleness and example.

One of the important pillars of this contextual da'wah approach is the integration of religious and general sciences. Islamic education must produce people who are spiritually pious, intellectually intelligent, and socially contributive. The Qur'an itself emphasizes the importance of knowledge as a way to elevate human status. Allah SWT says:

"Allah will elevate those who believe among you and those who are given knowledge by several degrees." (QS. Al-Mujādilah [58]: 11). In addition, the pursuit of knowledge in Islam is comprehensive, covering both worldly and ukhrawi aspects, as affirmed in His word: "And say: 'O my Lord, increase me in knowledge.'" (QS. Ṭāhā [20]: 114). Therefore, alternative education based on the spirit of prophetic da'wah must erase the dichotomy between the "science of the world" and the "science of the hereafter". Instead, it should lead to a synthesis of knowledge that forms an insan kāmil - a human being who is complete in spiritual, intellectual, and social aspects.[42]

In addition, this model places the community at the center of da'wah and education. Community-based pesantren, inclusive madrasas, or collaborative Qur'anic study forums can be effective media. Strengthening the role of families and local communities in instilling Qur'anic values will make da'wah and education not disconnected from social reality, but grow from the cultural roots and needs of the people themselves. Information technology can also be utilized in this model to expand the reach of da'wah and education. Through digital platforms, Qur'anic and prophetic values can be disseminated in a more interesting, interactive and contextual way. However, the use of this technology must be supervised so that the substance of values is not sacrificed for the sake of popularity alone.[43]

This alternative model is also very relevant in facing global challenges such as moral crisis, individualism,

radicalism, and environmental degradation. By returning to the universal values of the Qur'an and Sunnah - such as justice ('adl), compassion (rahmah), trustworthiness, and social responsibility - Muslims can build a model of civilization that is relevant to the needs of the times and contributes to humanity at large. So it can be said that the revitalization of Qur'anic and prophetic teachings through da'wah and alternative education is a strategic step to form a Muslim society that is not only religious in appearance, but also substantive in morals and social contributions. This is the manifestation of Islam as a mercy for all nature that is revived in contemporary time and space.

4. Conclusion

In the context of global challenges and rapid digital development, efforts to revitalize the teachings of the Qur'an and Sunnah demand a deep epistemological transformation. Understanding of sacred texts can no longer be trapped in a literalistic and normative approach alone, but must be directed towards an applicative and contextual approach that is able to answer contemporary social, moral and ecological problems. This transformation opens space for interpretations that are more inclusive, dialogical, and relevant, as exemplified in prophetic da'wah that emphasizes mercy, wisdom, and deliberation.

Revitalizing Islamic values cannot be done partially or sectorally. It requires the involvement of multiple actors. Educators as drivers of value literacy in formal institutions, scholars as guardians of scientific authority and spirituality of the people, academics as agents of thought renewal, and community leaders who ground Qur'anic values in social praxis. This collaboration is an important foundation for building a critical, moderate and progressive collective consciousness in the society.

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