

HERMENEUTIC ANALYSIS OF HADITH *IḤSĀN* TOWARD A THEOPHANIC CONSCIOUSNESS IN *TARBIYYAH WUJŪDIYYAH*

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Abstract: This study reconstructs the understanding of the *ḥadīth* of *iḥsān* as a philosophical foundation for Prophetic Theophanic Consciousness and its implications for *Tarbiyyah Wujūdiyyah*, an ontological approach to Islamic education. Previous studies have predominantly interpreted the *ḥadīth* of *iḥsān* within ethical, legal, and devotional frameworks, while giving comparatively limited attention to its ontological significance and its pedagogical implications for reconstructing human consciousness. This study therefore examines the *ḥadīth* of *iḥsān* as an interpretive tradition through which the relationship between prophetic consciousness, Divine self-disclosure (*tajallī*), and human formation may be philosophically reconstructed. The study employs a philosophical hermeneutic inquiry grounded in Amin Abdullah's integrative-interconnected epistemological paradigm. The analytical process combines hadith criticism, Gadamerian philosophical hermeneutics, theophanic phenomenology developed by Henry Corbin

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and Michel Henry, and William Chittick's ontological interpretation of Ibn 'Arabī's metaphysics. Following Wael Hallaq's distinction between historical inquiry and normative-philosophical reasoning, the study differentiates the historical authenticity of religious narrations from their philosophical interpretation. The analysis suggests that *ihsān* may be understood not merely as an ethical obligation but also as an ontological mode of consciousness through which human beings cultivate awareness of Divine presence. Based on this interpretation, the study offers Prophetic Theophanic Consciousness as a conceptual framework for interpreting the existential dimensions of Islamic education and discusses its implications for the reconstruction of *Tarbiyyah Wujūdiyyah*. Rather than presenting a definitive theological model, this study contributes an interpretive framework that remains open to further philosophical, historical, and empirical inquiry within contemporary Islamic educational scholarship.

Keywords: *ihsān*; spiritual consciousness; *tarbiyyah wujūdiyyah*; theophanic; Islamic religious education

Introduction

The crisis of human consciousness of the modern scientific era has ditched consciousness from its spiritual origins. The phenomenology of Husserl, Heidegger, and Henry did indeed find the meaning of consciousness (Delay, 2020). However, it remains within the immanence limits of human experience so that it has not yet touched the divine dimension. As a result, modern man knows a lot but doesn't know himself. As the Qur'an warns that forgetting Allah causes people to forget themselves. Verse "*Wal Tanzhur Nafsun mā Qaddamat Li-Ghad*" leads man to look at himself reflectively. While "*Nasu Allāha fa ansāhum anfusahum*" describes the condition of loss of

existential consciousness. This condition emphasizes the need for an educational paradigm that not only transfers knowledge but transforms consciousness. This is where the concept of *Tarbiyyah al-Wujūd* becomes significant. *Tarbiyyah al-Wujūd* does not merely teach knowledge or shape moral behavior, but builds human beings from the core of their existence to return to the consciousness of the origin, purpose, and presence of the Divine. (Pitriani et al., 2025). Education is a process of ontological identity recovery (Piątak, 2012) so that a person does not only know the truth but becomes its manifestation. The foundation of this paradigm lies in the hadith of ihsan "*An ta'budallāh ka'annaka tarāh...*". The Prophet not only formulated the ethics of doing good, but also revealed the structure of human consciousness that is always in the presence of Allah (Gładziejewski, 2025). Ihsan is not just morality, but an inner state that unites man with the Divine presence. Therefore, ihsan-based education requires students to see action as a space for Divine *tajalli* (Nasr, 2017), not just a moral obligation. *Tarbiyyah al-Wujūd* thus aims to form a self that presents Allah in its thoughts, actions, and social relations.

In the perspective of *Tarbiyyah al-Wujūd*, education means cultivating this existential awareness. Children are not only taught to do good because they are commanded, but learn to see that every action is a space for Divine revelation (*Tajallī Ilāhī*). *Iḥsān* demands that man live not only in the empirical world, but also in the spiritual horizon. Therefore, the integration of *iḥsān* hadith in education does not stop at the formation of good behavior. But in the formation of a good self, the self that presents God in his actions, thoughts, social relationships, and role in the world. Thus *Tarbiyyah al-Wujūd* serves as an educational framework that returns man to his ontological consciousness. That every morality is a reflection of the Divine presence in him.

However, the study of *ihsan* so far is still normative, focusing on law and behavioral ethics (Ali et al., 2025). Not on the structure of existential consciousness that makes up the human self. Contemporary Islamic education is still dominated by cognitive-behavioristic pedagogy (Mustafa, 2025) which emphasizes competence and behavior change, but does not touch the depth of spirituality as exemplified by the Prophet. Phenomenological research on hadith, especially on prophetic awareness, is still very minimal. In addition, *Tarbiyyah al-Wujūd* did not have a systematic pedagogical formulation in academic studies. Therefore, there are several gap the first research of the hadith *ihsan* has not been read hermeneutically and phenomenologically as a theophane event (Marzuki, 2025). Second, there is no integrative synthesis between Henry's phenomenology, Corbin's imaginal, Sadra's metaphysics, and Auda's maqasid in reading hadith. Third, there is no Islamic education model that places *Tarbiyyah al-Wujūd* as a paradigm for the formation of existential consciousness (Rahmati, 2019).

This research aims to fill this gap by reconstructing the hadith of *ihsan* as a theophical text of consciousness and compiling Prophetic Theophanic Pedagogy. His research questions include: how *ihsan* hadith is read as divine *tajalli*; how the structure of prophetic consciousness is formed through cosmic, social, and ontological ethics; how the five structures of the soul (*ammarah-naṭiqah*) mediate the Divine *tajalli*; how the synthesis of maqasid-phenomenology is used as a praxis framework; and how the paradigm is implemented in contemporary education. In this framework, Iqbal's thoughts on *khudi* (Khan & Nisa, 2024) makes an important contribution that *nafs* is understood as the center of creative consciousness that God blows. The modern crisis occurs when *khudi* is cut off from its transcendent

source so that man loses the creative courage to assert his existence before God. *Tanzhur nafs* becomes the highest form of creative consciousness that gazes into the light of God (Arifin, 2018). The Islamic intellectual tradition from al-Ghazali to Ibn Arabi and Sadra places consciousness as a manifestation of divine reality in man. Self-knowledge is the door to God's knowledge. As the expression *Man 'arafa nafsahu faqad 'arafa rabbah*. However, both Western studies and modern Islamic studies still ignore the systematic merging of prophetic consciousness and modern philosophy of consciousness. Western studies tend to view consciousness as a subjective experience, while Islamic studies often limit hadith to legal or ritual aspects.

The framework of Sadra and Ṭabāṭabā'ī provides the foundation for this theophane reconstruction. Sadra understands consciousness as a substantial movement from form to perfection. While Ṭabāṭabā'ī describes consciousness as an existential reality that reveals itself through present knowledge (*al-'ilm al-ḥuḍūrī*). Thus, human consciousness is epistemic theophany (Hunt, 2023; Sari, 2025). God appears through the structure of human knowledge. When a person knows himself, he is experiencing God's presence through the depths of his consciousness. This research proposes that the Divine tajalli in humans occurs through two dimensions. Between ontological ascent (the ascent of existence to perfection) and epistemic illumination (the illumination of knowledge) (Alkadzim, 2023). This idea is a correction to Marion's and Levinas' phenomenology which understands theophany as subjective experience (Marion, 2023, 2024). But it has not yet reached the prophetic ontological dimension that the whole being is an expression of Allah's *asthma* (Wahyuningsih, 2025). Qudsi hadith "*Kuntu kanzan makhfiyyan...*" affirms that creation is a mirror for manifesting Himself.

This research examines one main hadith as the foundation of this paradigm. The main hadith corpus "*Innallāha kataba al-ihsān 'alā kulli shay'*". That all reality moves in a pattern of ihsan. Human consciousness is not passive, but actively participates in the Divine tajalli. Ihsan becomes a pattern of action that reflects the beauty and wisdom of God. Then it is reinforced by the hadith "*Innamā bu'itstu li utammima makārim al-akhlāq*". Prophetic awareness leads to moral perfection. Moral perfection is the highest manifestation of theophenic consciousness: knowing, experiencing, and exuding Divine values in real life. These two hadiths form an ontological and axiological framework. Ihsan explains the structure of the form of consciousness, while *makārim al-akhlāq* explains its ethical movement (Knoetze, 2020). Through both, man moves in a twofold way: towards God in consciousness and towards morality in action. The Prophetic Consciousness paradigm offered by this research produces a model of *tarbiyyah wujūdiyyah*. Ontological education that makes learning a journey to know oneself, know God, and actualize Divine values in life.

Methodology

This study employs a philosophical hermeneutic approach enriched by Amin Abdullah's integrative-interconnected epistemology paradigm as the main methodological framework. This paradigm is adopted to overcome the epistemological fragmentation between *Ḥaḍārat al-Naṣṣ* (authoritative religious texts), *Ḥaḍārat al-Falsafah* (philosophical reflection), and *Ḥaḍārat al-'Ilm* (scientific inquiry) (Yulanda, 2019). The integration of these three approaches forms the methodology of Prophetic Theophanic Phenomenology as an approach that bridges prophetic interpretation with the experience of Divine consciousness (Bostani, 2022). First, the *ḥadīth of ihsān* is

examined through textual criticism, including the analysis of its transmission, textual variants, and classical commentaries, in order to establish its historical and interpretive context (Brown, 2018). Second, the text is interpreted through Gadamer's philosophical hermeneutics to explore the dialogical relationship between the prophetic tradition and the contemporary horizon of understanding (Thanassas, 2022). Third, the hermeneutic interpretation is deepened through theophanic phenomenology, drawing on Henry Corbin's conception of the human being as *mazhar* (the locus of Divine manifestation) and Michel Henry's phenomenology of life, which understands consciousness as the self-revelation of life itself (Bostani, 2022). Finally, the ontological implications of the interpretation are reconstructed through William Chittick's systematic reading of Ibn 'Arabi's metaphysics (Faruque, 2025), particularly the concept of *tajallī* (Divine self-disclosure), to provide a philosophical framework for examining the relationship between prophetic consciousness and Islamic education.

The expression *man 'arafa nafsahu* becomes the axis of dialogue between the phenomenology of consciousness and the ontology of *tajallī* (Rusdin, 2025). In the domain of Hadrat al-Naṣṣ, this research conducts a rigorous hadith critique and textual analysis of the hadith corpus on *iḥsān*, explicitly acknowledging the epistemic status of the narration as probabilistic (*ẓanni*) in accordance with Wael B. Hallaq's classification in order to maintain the integrity of historical inquiry. Furthermore, in the domain of Hadrat al-Falsafah, a reconstruction of meaning is carried out through the Prophetic Theophanic Phenomenology approach, a philosophical synthesis that synergizes Gadamerian hermeneutics, Henry Corbin's theophical phenomenology, and the phenomenology of Michel Henry's life to understand human consciousness

not as an autonomous subject, but as a locus of Divine manifestation (*mazhar*). Finally, through the domain of Hadarat al-'Ilm, the results of the ontological synthesis are transformed into the pedagogical realm through the framework of Maqāsid al-Sharī'ah Jasser Auda and the model *Tarbiyyah Wujūdiyyah*. In order to provide academic validation of the relevance of theophical consciousness in the theory and practice of contemporary Islamic education.

In the domain of Hadarat al-Naṣṣ, this study begins the analysis by conducting a strict hadith critique of the main corpus of *ihsān*, such as the authoritative narration in Ṣaḥīḥ Muslim No. 1955. The main purpose of the research is to uncover the prophetic meaning in the hadith about *ihsān* which is treated as an existential event that reflects *tajallī* Divine in human experience. The two main approaches used are *tahllīlī* and *ta'wīlī* (Markos & Aqilah, 2023). This analysis includes tracing the quality of sanad, comparing matan variations, and an in-depth study of classical sharia to place each history in the right historical and epistemological position. Following Wael B. Hallaq's classification, this research explicitly acknowledges the difference in epistemic status between the hadith of mutawātir that provides certainty (*yaqīn*) and the hadith *āḥād* (*khābar al-wāḥid*) which is probabilistic (*ẓannī*). Given the scarcity of hadith that actually reaches the level of mutawātir, the recognition of the *ẓannī* nature of the hadith corpus in this research is a form of interpretive humility that expressly separates historical inquiry and normative-philosophical reasoning. Therefore, controversial metaphysical expressions such as "man 'arafa nafsahu" or the qudsī hadith "*Kuntu kanzan makhfiyyan*" are treated not as claims of objective historical facts. Rather, it is a metaphysical narrative and an event of consciousness that serves to reconstruct the horizon of inner meaning in the Islamic intellectual tradition. This stage of textual analysis is operationalized through a combination of

approaches *tahlīlī*, to build a literal-rational foundation. While the approach *ta'wīlī* used to reveal the inner dimension of the text that leads to the revelation of Divine reality through the human form (Yulita et al., 2025).

In the domain of Hadarat al-Falsafah, this research reconstructs meaning through the Prophetic Theophanic Phenomenology approach, a reflective-critical bridge that brings together philosophical hermeneutics and the phenomenology of consciousness. This process begins with applying Gadamerian hermeneutics to make a fusion of horizons between the horizons of hadith texts, classical sharia traditions, and the horizons of contemporary interpreters in order to achieve an event of understanding (*Ereignis des Verstehens*) where the meaning of the text is present as a spiritual event (Shalihah & Hamzah, 2023; Zaman et al., 2024). This analysis was then operationalized through the four stages of Theophany Hermeneutic Analysis (Dahl & Slama). First, linguistic dialogical engagement, to build a dialogue between words and existence (Zahavi, 2025). Second, phenomenological reduction of givenness, in order to transcend theological prejudices towards pure experience (Smith, 2021). Third, theophanic intuition (*ru'yah qalbiyyah*), to capture the spiritual essence of the text in the imaginary world (*mundus imaginalis*) (Cheetham, 2022). Fourth, existential synthesis, to internalize meaning into moral consciousness (Raffoul & Nelson, 2020). Through the mediation of Henry Corbin's theophonic phenomenology and Michel Henry's phenomenology of life, man is positioned as the locus of Divine manifestation (*mazhar*), where consciousness is understood as the auto-revelation of life that comes from the Divine Life itself. This synthesis is reinforced by the concept of *al-'ilm al-ḥudūrī* from Ṭabāṭabā'ī and Ibn 'Arabī's *tajallī* ontology to explain how self-identification (*ma'rifat al-nafs*) serves as an existential horizon for the Divine presence in human form.

In the domain of *Hadarat al-'Ilm*, the results of the philosophical reconstruction of theophic consciousness are transformed into a concrete and measurable pedagogical model through the integration of frameworks *Maqāṣid al-Sharī'ah* Jasser Auda and models *Tarbiyyah Wujūdiyyah* (Ṣadrā, 2001; Nasr, 2006). The Auda system approach is used to divert ontological insights *ihsān* From theological abstraction to a paradigm of human development that is oriented towards improving the existential quality and spiritual well-being of the subject (Auda, 2021). This model is positioned as *Ri'āyah wujūdiyyah* (existential maintenance), which is the process of guiding the soul towards perfection through the concept of Ethical Theomorphism, in which Islamic religious education is functioned to manifest the Divine attributes (*at-takhalluq bi asmā'illāh*) in human character. Operationalization in the classroom is realized through three strategic principles: (1) Self-presence (*ḥuḍūr al-nafs*), which begins learning from self-awareness as the locus of Divine manifestation; (2) Ethical embodiment (*tajassud akhlāqī*), where Divine values are internalized as actions and habits of life; and (3) Imaginal mediation (*Al-Wāsiṭah al-Mithāliyah*), which uses the archipelago's Islamic cultural laboratory. Such as ancient Javanese literature, the Tombo Ati song, and the Wedhatama fiber as a symbolic medium to bridge the text of revelation with students' daily life experiences. As a form of academic validation, this model is then mapped into the Learning Outcomes (CP) structure that is in line with the Independent Curriculum (Phases A-F), to ensure that the ontological dimension of awareness can be operationally systematically in national education policies (Delay, 2020; Rahmati, 2019).

Result and Discussion

1. The Prophetic Word as Revelation-in-Context

Love of the homeland (*hubb al-waṭan*) is the fundamental manifestation of the nature of human consciousness. *Fitrah* that presents a sense of belonging, responsibility, and awareness of the Divine presence. Islam does not restrain natural impulses. But guide him through ethical and spiritual principles. In *prophetic* teaching, love of the homeland is not an emotional sentiment or a sense of territorial bonding, but part of a Divine trust. Thus, loving one's homeland means loving God through moral responsibility to the social environment and the earth as a space for His manifestation.

The homeland is not just a physical territory, but a symbolic field where the Divine *tajallī* manifests itself in life. Just as the Qur'an affirms human beings as caliphs, various hadiths that discuss the attitude of compassion and moral responsibility towards the environment must be understood pedagogically. He taught humanity to see the sacredness in daily life and to transform natural love (*hubb ṭabī'ī*) into a spiritual relationship.

A deep understanding of love for the homeland as a spiritual consciousness can be supported through the corpus of hadith. Especially the following hadith about *iḥsān*.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَابْنُ الْمُثَنَّى، قَالَا: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، قَالَ: حَدَّثَنِي حَبِيبُ بْنُ أَبِي ثَابِتٍ، عَنْ أَبِي عُبَيْدَةَ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنْ شَدَادِ بْنِ أَوْسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَةَ، وَلِإِجْدَادِ أَحَدِكُمْ شَفْرَتَهُ، وَلِيُرْخَ دَبِيحَتَهُ.

"Indeed, Allah has ordained (written) *ihsan* over all things. So if you kill (in the context of *qishāsh* or war), then do it in a good way; And when you slaughter (animals), then slaughter them in a good way. Let one of you sharpen his knife and calm his slaughtered animal." [Ṣaḥīḥ Muslim No. 1955 *Bāb al-Amr bi Ihsān al-Dzabḥ wa al-Qatl* (Chapter on the command to do mercy in slaughter and murder) The degree of Hadith Ṣaḥīḥ is agreed upon by *Muttafaqun alaiḥ*].

This sahih hadith contains the saying that Allah establishes *ihsān* over all things. Including the slaughter of animals and the execution of punishment. The main message is that even in seemingly cruel actions, Islam commands gentleness, compassion, and humanitarian ethics. This narration is sourced from Imam Muslim and corroborated by Ahmad, Ibn Mājah, al-Nasā'ī, al-Bayhaqī and Ibn Ḥibbān. Each sanad confirms the credibility of narrators such as Ḥabīb ibn Abī Thābit, Abū 'Ubaydah ibn Mas'ūd, and Shaddād ibn Aws. The variety of paths shows the *istikrar* and the strength of the substance of the hadith. The placement of hadith in books such as *Kitāb al-Amr bi Ihsān al-Qatl wa al-Dzabḥ* (Muslim), *al-Dzabā'iḥ* (an-Nasā'ī), *Sunan Ibn Mājah*, *Musnad Aḥmad*. This shows the significance of *ihsān* ethics as a universal principle in the relationship of humans with others, animals, and the environment. Every human action, including seemingly harsh things like murder and slaughter. It must still be based on the values of *rahmah* (affection) and *ihsān* (best deeds). The context of the preparation of this chapter shows Islam's great concern for the ethical aspects of legal (*ḥudūd*) and ritual (*'ibādah*) actions. Thus, *Kitāb al-Amr bi Ihsān al-Qatl wa al-Dzabḥ* did not only regulate technical procedures. But it also strengthens the theological foundation that grace and justice are the spirit of Islamic law.

The overall variation of *matan* emphasizes the dimension of the universality of *iḥsān* values that go beyond the ritual context. This hadith is understood to be not just a technical command to slaughter properly. Rather, it is the foundation of Islamic ethics in treating all of Allah's creations with *ihsan*. Includes animals, humans, and even the environment. Thus, the consistency of *sanad* and *matan* among the classical narrators shows that the value of *iḥsān* has become a moral principle that binds all human actions in Islamic law, both worship and *muamalah*.

This hadith is the main foundation of the concept of "*al-iḥsān*" (doing good) in all aspects of life. Even in seemingly harsh things such as killing (*qishāsh*) or slaughtering animals. The meaning of *kataba al-ihsan* shows that *ihsan* is a decree (*taḳlīf syar'ī*) from Allah that covers all human behavior. It can be understood as a living revelation event (*waqī'ah waḥyīyyah*). By demanding its placement in the prophetic socio-historical and spiritual horizon. At the textual level, each hadith serves as a dynamic expression of the divine pedagogy that stretches throughout human history. The words of the Prophet emerged from the context of ethical reform and spiritual awakening.

Iḥsān is understood not only as an ethics of behavior, but an ontological principle that links human actions to God's perfection. The words "Allah ordains *iḥsān*" hint at the theophanic law that every action constitutes a potential *tajallī*, a manifestation of the divine nature in the human form.

Thinkers such as Ibn 'Arabī, Mullā Ṣadrā, Henry Corbin, and Michel Henry provided a philosophical horizon that *iḥsān* was a form of *at-takhalluq bi asmā' Allāh*. It means that we behave with the morals of Allah. Man does good not just to live morality, but to be a mirror of divine qualities. When man behaves kindly, he

participates in the revelation of God in the world (*tajallī ilāhī*). Corbin asserts that every *ihsān* behavior is "a possibility for God to manifest Himself through human actions." Henry adds that the divine life flows as a living revelation in human consciousness, so that *ihsān* is a continuous revelation.

The concept of *ihsān* as a theophanic experience in Islam finds interesting resonance. Like the idea of *manunggaling kawula gusti* taught by Sheikh Siti Jenar. A mystical formulation of the archipelago that seeks to reveal the union between servant (*kawula*) and God (*wrestling*). In the prophetic horizon of theophany phenomenology, this teaching is interpreted as a local expression of the highest level of *ihsān* consciousness. When man realizes his existence fully as a mirror of the Divine. Like "أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَلَنْ لَمْ تَكُنْ تَرَاهُ فَهُوَ يَرَاكَ". This hadith describes the highest consciousness in Islamic spirituality. *Ihsān* is not only a moral quality, but a theophonic mode of consciousness when man realizes the presence of Allah in every second of his existence. The worship of "as if you saw Him" indicates *the tajallī* (divine self-revelation) experienced inwardly. While the realization that "He sees you" is a reflective stage in which man lives under the Divine gaze that is constantly present in his consciousness.

The concept of *ihsān* finds resonance in the local mysticism of the archipelago. Especially the teachings of the Lord's Unification by Sheikh Siti Jenar. Within the framework of prophetic theophical phenomenology, this teaching is not understood as the ontological union of servant and God in the pantheistic sense, but as the realization that the whole being is a manifestation of a single reality.

Siti Jenar interprets the awareness of "as if you see Allah" as an existential dive that God is present in the depths of human beings. This consciousness is parallel to

the concept of *al-wujūd al-ḥaqq* (absolute reality), the journey of *al-ḥarakah al-jawhariyyah* (substantial motion) Mullā Ṣadrā, and Corbin's imaginary world (*mundus imaginalis*). Thus, *manunggaling kawula gusti* is the local expression of the peak of *iḥsān*. That is, participatory awareness between man and God through action, not a metaphysical concept that blends beings with Khaliq. A human being who realizes himself as a mirror of the Divine will radiate love, justice, and wisdom in social life. The mystical experience meets the *maqāsid al-syarī'ah* by making social welfare the fruit of spirituality.

Theophany Islam Nusantara refers to the way in which Islamic revelation manifests itself through the medium of local culture. When Islam entered the archipelago, it was in dialogue with Hindu-Buddhist cosmology and local traditions. This interaction gave birth to various forms of religious expression as a medium of *tajallī ilāhī*. Artifacts of Javanese songs such as *Tombo Ati*, literature such as *Serat Wedhatama*, symbols of culture, art, and spiritual traditions. In the view of classical Islamic metaphysics, the manifestation of God can appear in all forms of spiritual, natural, social, and cultural forms. Therefore, cultural works that breathe monotheism are understood as theophonic events. That God reveals Himself through local symbolic language.

With the entire framework of hadith, Islamic philosophy, and archipelago traditions, it can be concluded that the relationship between love for the homeland and *iḥsān* is very close. *Iḥsān* provides a theological basis. That the attitude towards the homeland must be carried out with moral responsibility, compassion, divine awareness, and respect for life. In other words, *hubb al-waṭan* does not stop at emotional nationalism, but becomes the arena of Divine *tajallī* in man. Love for the homeland means taking care of life,

maintaining justice, upholding social ethics, and protecting the environment as God's mandate.

2. Consciousness as a Site of Theophany

At this stage, a phenomenological *epoché* is carried out by suspending all presumptions attached to the hadith. It is not to doubt the revelation, but to open the space so that the meaning of the hadith about *ihsān* can manifest itself. As it is experienced in prophetic consciousness. Through *epoché*, the researcher enters the horizon of the Prophet's inner experience without conceptual interventions that close the meaning. The inner horizon of the Prophet (*al-ufuq al-bāṭin al-nabawī*) is a transcendental space of consciousness that is always open to the Divine *tajallī*. Revelation is an inner event that changes the structure of consciousness as a whole.

The horizon of the Prophet's inner experience is the space in which *al-ḥaqīqah al-muḥammadiyyah*. It is the primordial structure of consciousness that makes him capable of receiving the Divine *tajallī* in total. In this moment, the Prophet's consciousness functions as a Divine mirror (*mir'āt al-ḥaqq*). The command of *ihsān* as a Divine voice born from the depths of life (*al-ḥayāh*) itself. In line with Henry's expression, the horizon of the Prophet's consciousness means entering the space of Divine consciousness that takes human form. A space in which God Himself reveals His ethical meaning in the form of prophetic inner experiences.

After the reduction is made, the analysis moves on to eidetic intuition, which is an attempt to capture the essence of prophetic experience as an event of consciousness, an event of consciousness that changes the structure of human existence. The hadith "*Innallāha kataba al-ihsān 'alā kulli shay'*" not only speaks of moral rules, but exudes the form of Divine ethical *tajallī* that the Prophet experienced in his space of consciousness. To

reveal the essence of the inner experience that gave birth to it. Eidetic intuition demands the reader to return to what appears to be itself without moral or juridical reduction. *Iḥsān* is revealed as the mode of divine presence experienced by the Prophet in the unity of his life and consciousness. The essence of *iḥsān* as the Divine expression of himself through prophetic awareness. A form of *tajallī al-ḥaqq* that was intuited by the Prophet before being articulated in language. This intuition reveals that what God requires is not just to do good. But it brings Divine perfection to every human action.

By eidetic intuition, *iḥsān* means the ethical form of the Divine presence manifested through prophetic awareness. It is the intuition that leads to the inner experience that the absolute Divine Life (*al-Ḥayāh al-Muṭlaqah*) reveals itself in him. Meanwhile, Sadra gives the essence of *iḥsān* as a mode of being and not just a mode of doing. *Iḥsān* is a Divine experience that begins with the Prophet's consciousness as pure *tajallī*. Then it translates into an ethical foundation for all of humanity. Ihsan is a degree of existence at the level of existence where man absorbs the light of Divine perfection and reflects it back through action.

Ethical actions can only be carried out if the form of the perpetrator undergoes an ontological transformation. *Iḥsān* begins with the deepening of form approaching higher perfection. His actions come to know God through the experience of His presence in him. Then manifest knowledge in acts of compassion and perfection. The closer the soul is to its source, the more beautiful and precise its ethical action becomes. *Iḥsān* transforms man into a more luminous subject and manifests Divine values in social, ecological, and spiritual ways. The Prophet's experience was not ordinary psychological consciousness, but reflective-transcendental consciousness. At the moment of descent of the meaning of *iḥsān*, the Prophet's consciousness merges with its original source, the Divine

presence. This kind of consciousness is not representational, but presentational, in which God is present as a perceived reality of life.

Sadra's philosophy provides a metaphysical foundation for this phenomenology. *Nafs al-nāṭiqah* (spiritual rational soul) moves through *al-ḥarakah al-jawhariyyah* (substantial motion). The soul is not static, but continues to renew its form towards the perfection of light. When associated with the phenomenology of givenness (Slama, 2022), it seems parallel. As it exists in the perspective of Sadra continues to receive the emanation of existence (*al-wujūd al-munbasith*) from the Divine source. According to Slama as the realm of acceptance, a place of phenomena gives itself beyond the subject's representational capacity. Prophetic revelation and experience are not subjects that are reconstructed by reason. But the event is saturated phenomena, giving itself more than the concept can capture. At this point, *harakah jawhariyyah* describes the moving soul opening itself up to the intensification of existence. Givenness describes God who reveals himself through a flood of meaning that overcomes ordinary knowledge capacities. *Ihsān* as a prophetic experience can be understood as the meeting between the ascending movement of the soul (*jawhariyyah*) and the descending Divine gift (givenness). The soul that leads to perfection in the degree of existence.

That a moving form (substantial motion) opens the soul to receive a Divine gift. Moving consciousness opens itself up to the saturation of meaning. A flood of Divine meaning that ordinary concepts cannot accommodate. Thus *ihsān* moves on a two-way trajectory, namely *takhalluq bi asmā' Allāh* and *tajallī*. When consciousness prepares itself to receive, the Divine phenomenon presents itself abundantly. So prophetic experience is not just knowledge but an event of being. Where the soul and *tajallī* lead each other in a circle of

glory. The essence of *ihsān* is manifested as a Divine gift received by the consciousness that has been forged in its substantial motion.

The hadith *ihsān* then appears as a phenomenon given by God in the transcendental consciousness of the Prophet. Thus, phenomenological reduction reveals that prophetic experience is the direct experience of the Divine Life. An experience of being that moves towards perfection, and an experience of consciousness that is illuminated by the giving of meaning from God. That is the essence of theophanic consciousness, the consciousness that is the mirror of Divine revelation in man.

3. Prophetic Consciousness as Multi Layered Structure of the Soul

The results of the study show that the hadiths on *ihsān*, *makārim al-akhlāq*, and *ma'rifah al-nafs* represent a layered structure of spiritual consciousness, which moves from instinctive impulse to divine witness. These findings confirm that hadith works not only as a normative text, but as a *tajallī* (arena of Divine manifestation) in human consciousness.

The resulting model is *Prophetic Theophanic Consciousness*, which is consciousness that experiences revelation as an event of consciousness, not just a legal proposition. This framework maps the journey of human consciousness according to the five levels of *nafs*. In psychology the Qur'an consists of *nafs ammārah*, *lawwāmah*, *mulhimah*, *nāṭiqah*, and *muṭma'innah*. The five layers of the soul are mutually continuous and appear in the hermeneutic and phenomenological interpretation of hadith.

The results of the analysis show that the human response to the hadith *ihsān* follows the structure of the five layers of the soul. With the framework of Rahman shows the ancient Javanese works as a space of *tajallī ilāhī fī al-*

insān al-jāwī. This ancient Javanese horizon is at the level of the imaginalist mundus, a symbolic space where divine inspiration passes into a cultural form. Corbin describes it as an ontological real imaginal realm. The Javanese people arrange the meaning of revelation through the structure of their soul.

In *nafs al-ammārah*, the message of *ihsān* is accepted as an ethics of self-control. By limiting violence, anger, and destructive tendencies. In Javanese culture, this is seen in the practice of restraint (*ngempet*, *ngalah*) and the prohibition of doing *sak karsane diri* (doing as you please). In *nafs al-lawwāmah*, the hadith *ihsān* is processed as an encouragement to make self-correction. Works such as *Wedhatama* and *Serat Centhini* feature reflections on mistakes, calls for introspection, and attempts at *mulat sarira* a process of self-reflection that is at the heart of Javanese morality.

In *nafs al-mulhimah*, divine inspiration begins to radiate in the form of aesthetic and ethical inspiration. The *Tombo Ati* song or the value of consciousness and vigilance is not just a moral teaching, but a form of divine inspiration that takes the form of musical, poetic, and symbolic. This is where culture becomes a theophonic location, a medium that reveals the beauty of Divine ethics. At *nafs al-nāṭiqah*, the rational-spiritual consciousness begins to read the hadith as an event of meaning, not just a law. The Javanese fibers display man's ability to capture the universal message of revelation through local symbols. At this level, there is an imaginary revelation, revelation is experienced in the language of culture, but still retains its divine depth. And at the peak, *nafs al-muṭma'innah* unites all the layers into spiritual serenity that gives birth to the unity of the Lord. It is not an ontological union that negates the limits of God-creatures, but rather the union of consciousness: man finds peace because he lives in the rhythm of *ihsān* and *makārim al-akhlāq*. Prophetic ethics become a character of existence, not just action. Thus, the process of transformation of the soul from *ammārah* to

muṭma'innah shows how the hadith *iḥsān* entered the Javanese cultural space through the *imaginalist mundus*, incarnated in songs, fibers, and spiritual practices, and then formed a distinctive theophical consciousness, the Divine tajalli in the people of the archipelago.

4. Tarbiyyah Wujūdiyyah as Ethical Prophetic Model

After the hadith is understood as a theophical event in human consciousness. The analysis further integrates the findings into ethical and pedagogical praxis frameworks. The stage of *maqāṣidic* synthesis moves ontological insights into the horizon of educational goals. This process resulted in the formulation of *Tarbiyyah Wujūdiyyah* as a conscious education. Jasser Auda's framework synthesizes meaning into the horizon of ethical, psychological, social and pedagogical praxis. Research goes beyond interpretation (*tafsīr*) and contemplation towards *ta'dīb* in real life.

The meaning of *iḥsān* is associated with human transformation. Auda rejects the *maqāṣid* model which is only oriented towards the preservation of law and replaces it with a paradigm of human development and welfare. The purpose of revelation is to advance the existential qualities of man in all dimensions of life. With a systems thinking approach, Auda views *iḥsān*, human beings and reality as a network of interconnectedness. When it is able to encourage the growth of soul, intellect, morals, society and civilization.

The transformation of *iḥsān* as the knowledge of inner consciousness (*ḥuḍūr*) that forms the structure of human form. *Iḥsān* and *makārim al-akhlāq* are the guiding actions that change man's relationship with himself, others and nature. The formation of personality, the application of prophetic values give birth to *khuluq rasikh*, a stable ethical character as a reflection of the Divine presence. Education as a learning process becomes a self that reflects

the Divine attributes through presence, awareness and action. This formulation is referred to as *Tarbiyyah Wujūdiyyah*. Prophetic consciousness serves as a model of *ta'dīb* over three domains. The domain of knowledge ('ilm), the theoretical understanding of Divine values. The domain of action ('charity), the manifestation of ethics in action. The domain of presence (*ḥudūr*), the awareness of God's presence in oneself and the world.

The Syahidin framework is used to place formulations into educational models. That education is *ri'āyah wujūdiyyah*, the process of guiding the soul to move towards perfection. It is known as the concept of Ethical Theomorphism, that ethics means reflecting on the Divine qualities (*Asmā' Allah*) in human beings. The *ta'dīb* model that was built integrates *tazkiyah al-nafs* into *tahdhīb al-nafs*, the process of purification and structuring of the soul. Strengthening the spiritual ratio that is able to penetrate cultural symbols and revelation, integration of *taqwiyyah al-'aql*. As well as the integration of *Tawḥīd al-wujūd*, the understanding of the unity of meaning between God, man and nature.

From the integration of all findings, this research proposes Prophetic Theophanic Pedagogy, which is a learning approach based on three principles:

1. **Self-presence (*ḥudūr al-nafs*)**; Learning begins with self-awareness as the center of Divine manifestation, in line with the hadith "*man 'arafa nafsahu*."
2. **Ethical embodiment (*tajassud akhlāqī*)**; Divine values are not taught as concepts but as actions, habits, and character of existence.
3. **Imaginal mediation (*al-wāsīṭah al-mithāliyyah*)**; Cultural symbols act as a medium for conveying Divine values. Through the imaginalist mundus, bridging revelation with human experience.

When actualized in learning, the wujūdiyyah model of tarbiyyah can be lowered into the context of basic education. Including PAI learning for grade 1 elementary school, through *the at-takhalluq bi asmā'illāh approach*. At this stage, the attributes of God are not taught as abstract concepts. Rather, it is an ethical experience that is brought to life in children's daily lives. Referring to the Syahidin pedagogical framework which emphasizes the internalization of adab through cognitive, affective, and psychomotor unity. Early moral education is understood as an experience of existence, not verbal memorization. Thus, Prophetic Theophanic Pedagogy bridges prophetic spirituality with modern reflective pedagogy. To open up a new model of Islamic education rooted in revelation. It is in harmony with the local culture, and relevant to contemporary discourse on consciousness studies. The pedagogic steps of theophany consist of:

1. **Self-awareness (inner presence awareness);** Children are invited to realize the feelings in their hearts when doing good. Like "How do you feel after helping a friend? Is it fun? That is a sign of Allah's love".
2. **Ethical Embodiment;** The teacher associates every good action with the nature of God. Like "When you help a friend, you are following Allah the Almighty".
3. **Cultural meaning (imaginal meditation);** use songs, games, stories of the archipelago, or simple songs to help children feel the Divine value. For example, *Tombo Ati's* song is to remind that good friends grow a good heart.
4. **Self reflection for children;** In the student's sentence, the teacher asked, "Today, which of God's qualities are you most like?" Students answer, for example, "Allah is Most Merciful", then students' self-awareness about God begins

to form.

The ultimate goal of this model pedagogy is to target gradual displacement. From the beginning, children know the name of Allah by reflecting the nature of Allah. Values are taught by the experience of students. Normative morality is replaced by existential morality. To form a divine personality. Children experience God not as a concept but as an example of the goodness that lives in them.

The prophetic pedagogics of the *Tarbiyyah Wujūdiyyah* paradigm produces Learning Outcomes that can be integrated into the independent curriculum. Not only in phase A, but also in the entire curriculum component. For example, at the end of phase A students are able to know God through His attributes. Able to emulate the morals of the Prophet in his daily speech and actions. Able to show an attitude of affection, caring, honesty and mutual help in life at home and at school. And being able to realize that doing good to creatures means showing love for Allah. However, the strengthening of this model does not stop at the introduction of basic values, but grows gradually as the age develops from Phase A to F.

In Phase B (grades 3–4), students are directed not only to imitate the nature of Allah, but to understand the reasons and ethical wisdom of moral teachings. Divine consciousness begins to be sustained by the ability to reason simply. Kindness is understood as part of the presence of God's grace in social relations. In Phase C (grades 5–6), students begin to reason about the relationship between faith, ethics, and social responsibility. The value of *ihsān* is not only applied to personal relationships but is associated with social empathy, justice, and environmental care as a form of love for Allah. In Phase D (grades 7–9 of junior high school), students are guided to explore personal and moral identity through self-awareness (*ma'rifah al-nafs*). At this stage,

theophanic pedagogy encourages students to understand emotional conflict, self-control, and life choices as part of a spiritual journey toward spiritual maturity. In Phase E (grade 10 of high school), students are directed to integrate critical reasoning, reflective spirituality, and social care. Students begin to read social phenomena ethically and prophetically. Such as bullying, injustice, environmental damage, and disinformation are understood as moral challenges, not just social problems. In Phase F (grades 11–12 of high school/MA), pedagogy achieves the highest transformation through prophetic leadership awareness. Students are guided to internalize the values of *ihsān* and *makārim al-akhlāq* as the foundation of ethical leadership, social service, and a vision of civilization. At this stage, students not only learn about character, but become ethical agents who manifest Divine values in society.

Table 1. Learning Outcomes of PAI Based on *Tarbiyyah Wujūdiyyah*

Phase	Development Consciousness Focus	Implementation Form of <i>Tarbiyyah Wujūdiyyah</i>	Core Competence Indicators
A	Divine consciousness through the experience of love	<i>At-takhalluq bi Asmā'illāh</i> in simple actions (love, sharing, helping)	Realizing that doing good to creatures means loving God
B	Ethical awareness and moral reasons	Connecting the nature of Allah with the wisdom of good deeds (goodness-wisdom-benefit)	Able to explain why good behavior is liked by Allah
C	Prophetic social consciousness	<i>Ihsān</i> towards family, friends, school, and the environment (ecological care)	Demonstrate empathy, petty justice, and social responsibility
D	Spiritual self-awareness (<i>ma'rifah al-nafs</i>)	Self-reflection, emotion management, self-control as worship	Being able to read emotions and actions as part of a spiritual journey

Hermeneutic Analysis of Hadith *Ihsān* Toward
a Theophanic Consciousness in *Tarbiyyah Wujūdiyyah*

Phase	Development Consciousness Focus	Implementation Form of <i>Tarbiyyah Wujūdiyyah</i>	Core Competence Indicators
E	Critical reflective prophetic awareness	Analysis of social phenomena through the value of <i>ihsān</i> and <i>makārim al-akhlāq</i>	Devising social solutions based on prophetic ethics
F	Prophetic leadership awareness (Ethical Caliphate)	Active role as a moral leader of adolescents (social projects, advocacy for kindness)	To be an agent of social change that manifests the Divine attributes

Conclusion

This integrative review shows that Arabic reading competence in Indonesian *pesantren* is supported by combinations of pedagogical practices rather than by a single instructional method.

Based on the results and discussion, this study concludes that the hadith *ihsān* that reveals the theophical dimension in spiritual prophetic consciousness. The words of the Prophet function as a revelation-in-context that connects human actions with the Divine *tajallī*, so that the value of *ihsān* becomes an ontological principle that animates man's relationship with God, others, nature, and the homeland. Thus, love of the homeland (*ḥubb al-waṭan*) is understood as an expression of spiritual awareness and Divine trust, not just an emotional sentiment or profane nationalism.

Furthermore, phenomenological analysis shows that human consciousness is the locus theophany, that is, the space where the Divine presence manifests itself through mental experience. The hadith *ihsān* is understood as an event of consciousness born from the prophetic consciousness of the Prophet, not the result of a mere rational construction. Through phenomenological reduction and eidetic intuition, *ihsān* is revealed as a mode of being, in which ethical action is possible only from the ontological transformation of the soul moving

towards the perfection of existence through *al-ḥarakah al-jawhariyyah*.

The study also found that prophetic consciousness has a multi-layered structure, which is manifested in five levels of *nafs*; *ammārah*, *lawwāmah*, *mulhimah*, *nāṭiqah*, and *muṭma'innah*. The *iḥsān* hadith works transformatively in every layer of the soul and interacts with the cultural horizon through the imaginalist mundus. In the context of Nusantara Islam, this process appears to be the internalization of *iḥsān* values through Javanese symbols, songs, and spiritual practices, which culminates in the awareness of *muṭma'innah* as an existential and ethical tranquility that is institutionalized in character.

Finally, the *maqāṣidī* synthesis of all the findings gave birth to *Tarbiyyah Wujūdiyyah* as a model of prophetic-ethical education oriented towards the formation of consciousness, not just the transfer of knowledge. This model is formulated within the framework of Prophetic Theophanic Pedagogy, which emphasizes self-presence (*ḥudūr al-nafs*), ethical embodiment (*tajassud akhlāqī*), and imaginal mediation (*al-wāsiṭah al-mithāliyyah*). Thus, Islamic education is positioned as an ontological *ta'dīb* process that grows students into ethical-prophetic subjects who manifest Divine values in personal, social, and ecological lives in a sustainable manner.

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