

Prophetic Civilization Values in the Story of Prophet Noah AS: An Islamic Perspective on Moral and Social Reconstruction

Zaeni Anwar¹, Rusdi²

¹² PTIQ University Jakarta, South Jakarta, 12440, Indonesia

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ABSTRACT

This study examines the prophetic civilization values contained in the story of Prophet Noah AS in the Qur'an and their relevance to the reconstruction of human civilization after the great flood. Using a qualitative library research approach, data were collected from Qur'anic verses, classical and contemporary tafsir literature, and supporting Islamic scholarly sources. The findings reveal that the story of Prophet Noah AS reflects the formation of a civilization grounded in spiritual, moral, and social values. Several dominant values identified in this study include religiosity, honesty, tolerance, discipline, and hard work. These values are demonstrated through Prophet Noah's persistence in preaching monotheism, his obedience to Allah SWT, and his leadership in rebuilding human life after the destruction of his people. The study further shows that the collapse of Noah's society was closely related to moral degradation and rejection of divine guidance, while the emergence of the second human civilization was founded on faith and ethical conduct. This research contributes to the development of prophetic civilization studies by emphasizing that the sustainability of civilization depends not only on material advancement, but also on spiritual and moral foundations relevant to contemporary society.

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Corresponding Author:

Zaeni Anwar

PTIQ University Jakarta, South Jakarta, 12440, Indonesia

Email: zaenianwar207@gmail.com

1. INTRODUCTION

Civilization in the Islamic perspective is not only understood as material progress and technological development, but also as a manifestation of divine values that shape human life spiritually, socially and morally [1]. In Islamic history, the prophets have a central role as builders of revelation-based civilization [2]. One of the important figures in the formation of this civilization was Prophet Nuh AS. The story of Prophet Nuh AS not only describes the struggle for the propagation of monotheism, but also shows the process of social transformation after the great flood that destroyed previous civilizations [3]. Therefore, the study of Prophet Noah AS is important because it is related to the rebirth of human civilization which was built on the basis of prophetic values and monotheism.

The importance of this research is also based on the condition of modern society which is experiencing a moral crisis, spiritual degradation, and the dominance of materialism in social life. The progress of science and technology is often not balanced by the strengthening of religious and ethical values [4]. In this context, the concept of prophetic civilization exemplified by the prophets becomes relevant to be re-examined as a model of community development oriented towards a balance between spiritual and material aspects [5]. The story of the Prophet Noah AS provides an illustration of how the values of faith, patience, piety, and morality become the main foundation in building a new, more civilized society [6].

A number of previous studies have discussed the story of Prophet Noah (AS) from various perspectives. Some studies highlight the story of Prophet Noah (AS) in the interpretation of the Qur'an and his role as a messenger who called his people to monotheism [7]. Other studies discuss the event of the great flood in Islamic, Jewish, and Christian traditions with a historical and comparative approach [8]. In addition, there are also studies that emphasize the educational, da'wah, and moral values contained in the story of Prophet Noah (AS) [9]. These

various studies show that the story of Prophet Noah (AS) has a very broad theological and historical dimension in the treasury of Islamic scholarship.

However, research specifically examining Noah (peace be upon him) as the pioneer of the "second prophetic civilization" remains very limited. Most previous studies have focused on aspects of preaching, miracles, or the story of the Great Flood, without linking them to the concept of civilization-building based on revelation. In fact, after the Great Flood, Noah (peace be upon him) and his followers were the first generation to rebuild human life based on the principles of monotheism. This limited research indicates a research gap that requires further investigation.

In addition to the lack of research on the concept of a second prophetic civilization, previous research has also tended to under-integrate historical and theological approaches comprehensively. Many studies have only examined the story of Noah (peace be upon him) from a narrative perspective or through interpretation of verses, leaving the social, moral, and spiritual constructions involved in the formation of a new civilization unexplored. Therefore, research is needed that connects the story of Noah (peace be upon him) with the concept of Islamic civilization based on revelation and prophetic values.

Practically, this research is also important because modern society faces various social problems such as moral crisis, individualism, weak religious values, and declining spiritual awareness in social life. These conditions indicate the need for a civilization model that not only emphasizes material progress, but also the formation of human character and morality. The values taught by Prophet Noah (AS), such as patience, sincerity, piety, hard work, and obedience to Allah SWT, can be an ethical foundation in building a more harmonious social life and oriented towards divine values [9], [10], [11].

This research uses the concept of prophetic civilization as a theoretical basis for understanding the rebirth of human civilization after the great flood. This concept explains that an ideal civilization is a civilization built on revelation and prophetic values. Syed Muhammad Naquib al-Attas' thoughts regarding Islamic civilization are an important cornerstone in this research. According to al-Attas, Islamic civilization is a manifestation of adab, knowledge and monotheism which form human beings with morals and piety. Thus, the civilization pioneered by the Prophet Nuh AS can be understood as a form of prophetic civilization oriented towards purifying beliefs and establishing a moral society.

Based on this description, this study aims to analyze the story of Prophet Noah (peace be upon him) from a historical and theological perspective, particularly regarding his role as the pioneer of the second prophetic civilization. Furthermore, this study aims to identify the prophetic values contained in the story of Prophet Noah (peace be upon him) and their relevance to modern society. Therefore, this research is expected to make an academic contribution to the development of Islamic civilization studies and provide an understanding of the importance of prophetic values in building a civilized human life.

2. METHOD

This study uses a qualitative approach with a library research method. The qualitative approach was chosen because this study aims to understand, interpret, and describe in depth the historical and theological phenomena related to the Prophet Noah (AS) and the process of the formation of the second prophetic civilization. Qualitative research allows researchers to comprehensively uncover the meaning, values, and concepts contained in Islamic sources [12]. Meanwhile, the library research method is used because the research data is entirely sourced from written literature relevant to the research focus, in the form of commentaries, hadiths, scientific books, journal articles, and other academic documents [13].

This research uses two main approaches, namely the historical approach and the theological approach. The historical approach is used to trace the journey of the Prophet Noah's mission, the condition of society before and after the great flood, and the process of the rebirth of human civilization after the event. This approach helps researchers understand the social, cultural, and religious contexts that underlie the formation of the second prophetic civilization [14]. The theological approach is used to analyze the values of monotheism, the concept of revelation, prophetic teachings, and moral and spiritual principles contained in the story of the Prophet Noah from an Islamic perspective [15].

The data sources in this study are divided into two types, namely primary data sources and secondary data sources. Primary data sources include the Qur'an as the main source, especially the verses related to the story of Prophet Noah (AS) in the chapters Hud, Nuh, Al-Ankabut, Al-Mu'minun, Ash-Saffat, and several other chapters. In addition, the hadiths of the Prophet Muhammad (PBUH) that are relevant to the discussion of Prophet Noah (AS) are also used as primary sources. This study also uses classical and contemporary tafsir books, such as Tafsir Ibn Kathir, Jami' al-Bayan fi Tafsir al-Qur'an by al-Tabari, Tafsir al-Qurthubi, and Tafsir Al-Misbah by Quraish Shihab. Other primary sources are works of Islamic thought that discuss the concept of prophetic civilization, especially the thoughts of Syed Muhammad Naquib al-Attas on Islamic civilization and the concept of adab.

Secondary data sources were obtained from scientific books, national and international journal articles, previous research results, proceedings, and various academic literature related to the history of the Prophet Noah

(peace be upon him), the concept of Islamic civilization, Islamic theological studies, and the theory of prophetic civilization. Secondary data was used to strengthen the analysis and provide a broader academic perspective on the research object.

The data collection techniques in this research were conducted through documentation and literature review. In the initial stage, the researcher identified and inventoried various sources relevant to the research theme. Next, the researcher conducted a close reading process of these sources to find data related to the story of the Prophet Noah (peace be upon him), the concept of prophetic civilization, the values of monotheism, and the formation of society after the great flood. The data obtained were then recorded, classified, and grouped based on research themes, such as historical aspects, theological aspects, prophetic values, and their relevance to modern life. [16].

The data analysis technique in this study uses an interactive analysis model that includes data reduction, data presentation, and drawing conclusions [17]. The data reduction stage is carried out by selecting and focusing on data relevant to the research objectives. At this stage, the researcher sorts information directly related to the concept of the second prophetic civilization in the story of the Prophet Noah (AS). Next, the data is presented systematically and descriptively so that the relationship between concepts can be clearly understood. The final stage is drawing conclusions through a process of interpretation of the analyzed data to find the meaning, value, and concept of prophetic civilization from an Islamic perspective.

In addition to using descriptive analysis, this study also applies content analysis [18]. Content analysis is used to identify theological messages, moral values, and principles of civilization contained in the verses of the Qur'an, hadith, and interpretation literature related to the Prophet Noah (AS). This technique allows researchers to understand the meaning of the text more deeply and find the connection between the story of the Prophet Noah (AS) and the concept of prophetic civilization in Islam.

To maintain the validity and legitimacy of the data, this study uses source triangulation techniques. Triangulation is carried out by comparing various primary and secondary sources, such as classical interpretations, contemporary interpretations, hadiths, and the results of previous research [19], [20]. Researchers also cross-check the opinions of scholars and academics to obtain more objective and credible data. In addition to source triangulation, this study uses persistent observation *through* repeated reading of the literature used to make data interpretation more accurate and in-depth.

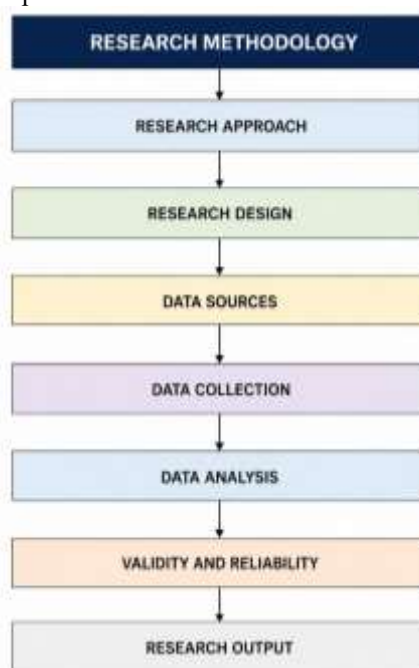


Figure 1. Researc Method Diagram

3. RESULTS AND DISCUSSION

3.1 Description of the Story of Prophet Noah in the Qur'an

The story of Prophet Noah (AS) is one of the prophetic narratives that is widely explained in the Qur'an. The name of Prophet Noah (AS) is mentioned in various surahs, such as Surah Al-A'raf, Yunus, Hud, Al-Mu'minun, Al-Ankabut, Ash-Shaffat, and Al-Qamar. In fact, Allah SWT revealed a special surah called Surah Noah which specifically discusses his da'wah and struggle. Based on the history presented by Ibn Kathir, Prophet Noah (AS) was named Nuh bin Lamak bin Mattusyalakh bin Khanukh bin Yarad bin Mihlabeled bin Qainin bin

Anusy bin Syits bin Adam (AS). Prophet Noah (AS) was one of the Ulul Azmi apostles and was known as the first apostle sent by Allah SWT to correct the deviations in human faith after the early generations of the descendants of Prophet Adam (AS) [21] .

Research data shows that before the sending of Prophet Nuh AS, society at that time initially still adhered to the teachings of monotheism. However, after the death of the pious generations, society began to deviate by worshipping idols [22] . In the history of Ibn Abbas narrated by Imam Bukhari, it is stated that there were ten generations between Prophet Adam AS and Prophet Nuh AS who were still in Islamic teachings [23] . After that, humans began to worship statues and idols as a form of glorification of pious people who had died [24] . This condition became the background for the sending of Prophet Nuh AS to return humans to the teachings of monotheism. This is as explained in the words of Allah SWT:

"And indeed, We have sent Noah to his people, (he said), 'Truly, I am a clear warning to you, so that you do not worship other than Allah. Indeed, I am afraid that you will be punished on a very painful day.'" (QS. Hud: 25-26).

The research results also show that the Prophet Noah's (AS) da'wah lasted for a very long time. In Surah Al-Ankabut verse 14 it is explained that Prophet Noah (AS) lived with his people for a thousand years minus fifty years [25] . The narration of Ibn Abbas explains that Prophet Noah (AS) was sent at the age of forty, then preached for nine hundred and fifty years, and lived for sixty years after the great flood occurred [26] . The long life of Prophet Noah (AS) shows that the da'wah process was carried out continuously and sustainably in the face of rejection by his people.

In the process of his preaching, Prophet Noah (AS) faced very strong rejection from society. The Qur'an shows that Prophet Noah's people saw him as just an ordinary human being and considered his followers to be from the weak group [27] . This rejection is evident in the words of Allah SWT:

"We do not see you but only a man like us, and we do not see those who follow you but the lowly among us who are quick to believe." (QS. Hud: 27).

In addition to insulting him, the people of Prophet Noah (AS) also accused him of being a liar and rejected the teachings he brought [27] . However, Prophet Noah (AS) continued to convey his message patiently and without expecting any worldly reward. In the Qur'an, it is explained that Prophet Noah (AS) emphasized that he did not ask for wealth in return for the message he conveyed [27] . He also refused to expel the believers despite being under pressure from the leaders of his people. This attitude shows that Prophet Noah's message was carried out on the basis of sincerity and steadfastness of faith.

Research data shows that Prophet Noah (AS) used various methods of da'wah in calling his people to Allah SWT [28] . Da'wah was carried out openly and secretly, day and night. However, the majority of his people still rejected the teachings of monotheism and maintained their idolatry [29] . In fact, they asked Prophet Noah (AS) to immediately bring the promised punishment if he was truly the messenger of Allah SWT. This continuous rejection shows that society at that time experienced deep spiritual and moral decay.

After the preaching had gone on for a very long time and only a few people believed, Allah SWT revealed to Prophet Nuh AS that there would be no more believers in his people apart from those who had followed him before. At this stage, Allah SWT ordered Prophet Nuh AS to build a ship in preparation for the big flood. In the process of building the ship, Prophet Nuh AS again received ridicule from his people. However, he still carried out Allah SWT's orders with full obedience. This is explained in the words of Allah SWT:

"And he began to build a ship. Whenever the leaders of his people passed by him, they would mock him." (QS. Hud: 38).

Several accounts from early scholars explain that Allah SWT ordered Prophet Noah (AS) to plant trees first as the basic material for building a ship [30] . After the trees grew, Prophet Noah (AS) worked on them to make a ship over a long period of time. This finding demonstrates the elements of patience, hard work, and obedience in carrying out Allah SWT's commands.

The peak of the story of Prophet Nuh AS occurred when Allah SWT sent down a great flood as punishment for the people who rejected his preaching. Allah SWT ordered Prophet Nuh AS to bring believers and a pair of animals into the ship. The Qur'an shows that the number of believers who accompanied Prophet Nuh AS was very small [31] . The great flood event resulted in the destruction of the disbelievers, while Prophet Nuh AS and his followers were safe on the ark.

The verses of the Quran describe how, after the Great Flood ended, Prophet Noah (peace be upon him) and his followers disembarked from the ship to begin a new life on earth. Research findings indicate that this event marked the beginning of the re-formation of human life, built on the values of monotheism, faith, and obedience to Allah SWT. Thus, the story of Prophet Noah (peace be upon him) in the Quran not only depicts the history of a prophet's mission but also shows the transition process leading to the birth of a new civilization based on

prophetic values.

3.2. The Pioneers of the Second Prophetic Civilization

The results of the study show that the birth of the second human civilization in the story of Prophet Noah AS is not only understood as a continuation of human life after the great flood, but also as the beginning of the formation of a new social order based on the values of monotheism, morality, and submission to Allah SWT [26]. In the Qur'an and various interpretations of literature, it is shown that the destruction of the people of Prophet Noah AS became a transition point towards the birth of a society built on the basis of Divine revelation. In this context, Prophet Noah AS not only played a role as a messenger, but also as a pioneer in the formation of a prophetic civilization that placed spiritual values as the foundation of social life.

Research data shows that the formation of the second prophetic civilization is closely related to the character and morals of the Prophet Noah (AS) which were passed down to his followers [32]. These values became the basis for the formation of a new life after the great flood. Research findings show that the main characteristics that formed this civilization include sincerity, patience, piety, closeness to God through prayer, and an attitude of submission and surrender to God SWT. These values not only emerged as individual teachings, but also became social principles in building a new society.

3.2.1. Sincerity as the Foundation of a New Life

Research data shows that sincerity was one of the main characteristics of Prophet Noah (peace be upon him) in carrying out his mission. Various verses of the Quran explain that Prophet Noah (peace be upon him) preached without expecting any material reward from his people. All his efforts were carried out solely to gain the approval of Allah SWT. This is evident in the words of Allah SWT:

"I do not ask you for wealth in return for my call. My reward is only from Allah." (QS. Hud: 29).

Research findings indicate that this sincere attitude had a significant influence on the formation of a new society after the flood. The followers of Prophet Noah (peace be upon him) were taught to build a life based on sincerity in worship and obedience to Allah SWT. Interpretation data also indicates that the salvation of Prophet Noah (peace be upon him) and his followers was linked to the purity of their faith and sincerity in carrying out Allah SWT's commands.

Furthermore, data shows that sincerity fosters mutual trust and social peace in the new society. The life built is not solely oriented toward worldly interests, but rather toward devotion to God. However, data also indicates that only a small portion of the community is able to maintain this sincerity, while the majority of Noah's people chose to maintain their old interests and traditions.

3.2.2. Patience in Building Civilizational Resilience

The research results show that patience was a dominant characteristic in the struggle of the Prophet Noah (peace be upon him). Quranic data shows that the Prophet Noah (peace be upon him) preached for nine hundred and fifty years despite facing insults, rejection, and threats from his people. His preaching was carried out continuously, both day and night, both openly and secretly.

Research findings show that Prophet Noah's patience was evident not only in his preaching process, but also in the face of prolonged social pressure. He continued to carry out Allah's commands despite his small number of followers. This attitude later became a characteristic passed down to his followers as they built a new life after the great flood.

The data also shows that patience played a crucial role in maintaining the sustainability of the new society. Post-flood life required resilience, hard work, and steadfast faith. Therefore, patience became one of the key values shaping spiritual and social resilience in the second prophetic civilization.

3.3.3. Piety as the Basis of Social Morality

This study found that piety was the moral foundation of the community built by the Prophet Noah (peace be upon him). The data shows that Noah taught his followers to uphold faith, worship, and morals in their daily lives. Piety is understood not only as an individual's relationship with Allah SWT, but also as a principle that governs social relations between humans.

Data from various interpretations indicates that the people who survived the great flood were a group that maintained their piety amidst the moral decay of their previous society. They are described as devout, devout in their faith, and who embraced the teachings of Allah SWT as their guide to life. This finding suggests that a new civilization was built through a process of refining spiritual and moral values.

Furthermore, research shows that piety influences the formation of a more orderly and harmonious social life. This value forms the foundation for building social relationships based on honesty, responsibility, and adherence to Allah SWT's rules.

3.3.4. Prayer as a Form of Spiritual Dependence

Research data shows that Prophet Noah (peace be upon him) had a strong closeness to Allah SWT through prayer. In various verses of the Quran, Prophet Noah (peace be upon him) is depicted as always asking Allah SWT for help when facing rejection and pressure from his people. One of Prophet Noah's prayers found in the Quran is:

"O my Lord, indeed my people have lied to me, so judge between me and them, and save me and the believers who are with me." (QS. Ash-Syu'ara: 117–118).

Research findings indicate that prayer was the Prophet Noah's primary means of overcoming various challenges in his missionary work. The data demonstrates that Noah submitted all problems to Allah SWT and believed that help came only from Him. This attitude later became a vital part of the spiritual life of the new society established after the Great Flood.

However, data also shows that spiritual dependence on prayer was not shared by all people at that time. The majority of Noah's people continued to reject his teachings despite extensive warnings and advice.

3.3.5. Submission and Servitude to Allah SWT

Research shows that one of the main characteristics of Prophet Noah (peace be upon him) was his complete submission and devotion to Allah SWT. Quranic data demonstrates that Prophet Noah (peace be upon him) carried out all of Allah SWT's commands without hesitation, including when he was ordered to build a ship in circumstances his people considered unreasonable.

Research findings show that Prophet Nuh AS's attitude of resignation and submission was the main role model for his followers. The life of the new society is built on the basis of obedience to revelation and the belief that all human affairs are under the control of Allah SWT. The value of servitude can be seen in worship behavior, gratitude, and consistency in carrying out religious teachings.

Furthermore, research data shows that post-flood society was shaped by a value system that placed morality as a crucial element of social life. Worship was understood not only as a spiritual connection with God but also as the foundation for developing good social behavior. Thus, the research findings demonstrate that the second prophetic civilization was built through the integration of faith, morality, and social life based on divine revelation.

3.3. The values contained in the story of the Prophet Nuh As

The results of the study show that the story of Prophet Noah (AS) not only contains a historical narrative of preaching and the great flood, but also contains various moral and spiritual values that form the basis for the formation of human life. The data from the Qur'an shows that there is a clear relationship between human obedience to Allah SWT and the salvation obtained, and between disobedience to revelation and the coming of punishment. In the story of Prophet Noah (AS), those who believe and follow the teachings of Allah SWT are saved through the ark, while those who reject Prophet Noah's preaching are drowned by the great flood. These findings indicate that the story of Prophet Noah (AS) contains a message about the consequences of faith and disbelief in human life.

Research data also shows that the safety of Prophet Nuh AS and his followers became a symbol of the continuity of human life which was built on the basis of monotheism and obedience to Allah SWT. In Surah Al-Haqqah verses 11–12 it is explained that the great flood event was used as a lesson for the next generation so that humans can learn from this event. Apart from that, several tafsir literature explains that the ark of the Prophet Noah AS is a symbol of Allah SWT's help to faithful servants. Thus, the story of Prophet Nuh AS is not only understood as a historical event, but also as a source of moral values and lessons for human life.

3.3.1. Religious Values

Research data shows that religious values are a key element in the story of Noah (peace be upon him). These values are evident in Noah's obedience to all of Allah's commands and his consistency in calling his people to the teachings of monotheism. Numerous verses in the Quran explain that Noah continued his da'wah despite facing rejection, insults, and threats from society.

Furthermore, religious values are also evident in the Prophet Noah's (peace be upon him) attitude, who accepted Allah's decree with full faith. Data shows that Prophet Noah (peace be upon him) remained submissive to Allah's will even though he had to face the fact that one of his family members was not among those saved from the great flood. These findings demonstrate that the religious values in the story of Prophet Noah (peace be upon him) are not only related to ritual worship, but also to submission and obedience to Allah's decree.

However, research shows that religious values were not universally accepted by the entire community during the time of Prophet Noah (peace be upon him). Most of his people maintained their idolatry and rejected the call to monotheism. This situation demonstrates the diverse societal responses to the religious teachings brought by Prophet Noah (peace be upon him).

3.3.2. Value of Honesty

Research results show that Prophet Noah (peace be upon him) possessed an honest character in conveying Allah's message. Quranic data demonstrates that Prophet Noah (peace be upon him) conveyed the teachings of monotheism openly without concealing the truth, both to the leaders of his people and to the general public. He emphasized that he was a warner sent by Allah to invite humanity back to the right path.

Research data also shows that Prophet Noah's honesty is evident in his confession that all power and knowledge come from Allah SWT. The Quran explains that Prophet Noah did not claim to possess wealth, supernatural knowledge, or angelic status. These findings demonstrate that Prophet Noah delivered his message

candidly without exaggerating his own image to the community.

However, data shows that the Prophet Noah's (peace be upon him) honesty was not fully trusted by his people. Most of the community accused him of being a liar and rejected his teachings. However, a small portion of the community accepted Noah's (peace be upon him) preaching and believed in his message.

3.3.3. Tolerance Value

Research data shows that Prophet Noah (peace be upon him) delivered his da'wah peacefully and without resorting to coercion. During his da'wah, Prophet Noah (peace be upon him) continued to invite his people to monotheism through advice and warnings, despite continued rejection. These findings demonstrate the value of tolerance in Prophet Noah's da'wah methods.

Furthermore, data shows that Prophet Noah (peace be upon him) gave his people the opportunity to choose between accepting or rejecting his teachings. He did not force the people to believe, but instead continually reminded them to return to Allah SWT. This approach demonstrates that Prophet Noah's preaching was conducted with a persuasive and patient approach.

However, research also shows that tolerance in the story of Noah (peace be upon him) has its limits when society continues to engage in repeated acts of rebellion and destruction. After a very long period of preaching, Noah's people continued to reject Allah's teachings, and punishment finally came as a form of Allah's decree against the disobedient people.

3.3.4. Discipline Values

The research results show that Prophet Noah (peace be upon him) possessed strong discipline in carrying out Allah SWT's commands. Quranic data demonstrates that he consistently preached over a very long period of time without neglecting the duties he had been commanded to do. This discipline is evident in Prophet Noah's steadfastness in carrying out his preaching despite facing various obstacles and rejection from society.

Furthermore, the value of discipline is also evident in the process of building the ark. Data shows that Prophet Noah (peace be upon him) carried out all of Allah's instructions in an orderly and meticulous manner. He continued to complete the ship's construction despite being ridiculed by his people. These findings demonstrate that discipline is a crucial characteristic in building the resilience of a new society.

Research data also shows that the Prophet Noah's discipline influenced his followers. Post-flood social life was built on adherence to the rules and values derived from God's revelation.

3.3.5. The Value of Hard Work

Research data shows that hard work is a crucial value in the story of Noah (peace be upon him). This value is evident in Noah's continued preaching for hundreds of years despite having only a few followers. Furthermore, hard work is also evident in the process of building the ark as a means of salvation for believers.

Research findings show that building the ship was a long and challenging process. Prophet Noah (peace be upon him) persisted in carrying out the task despite being considered insane and ridiculed by his people. This demonstrates that hard work in the story of Prophet Noah (peace be upon him) involves not only physical effort but also mental and spiritual resilience in the face of social pressures.

However, data shows that not everyone shares the same spirit of hard work in following the teachings of Prophet Noah (peace be upon him). Most people choose to maintain their old traditions and beliefs. Therefore, research shows that the value of hard work in the story of Prophet Noah (peace be upon him) is more prominent in him and his followers, who remained steadfast in their faith until God's help arrived.

3.4 Discussion

The results of the study show that the story of Prophet Noah (AS) in the Qur'an not only depicts the history of a prophet's da'wah, but also represents the process of the rebirth of human civilization built on the basis of the values of monotheism, morality, and devotion to Allah SWT. This finding shows that civilization in the Islamic perspective is not merely understood as material progress, but as an integration between spiritual, social, and moral dimensions in human life. Thus, this study supports the theory of Islamic civilization put forward by Syed Muhammad Naquib al-Attas that the ideal civilization is built on the basis of adab, knowledge, and monotheism as the foundation of human life.

Research findings regarding the destruction of Prophet Noah's people due to deviations in their faith and moral decay also reinforce Ibn Khaldun's view of the relationship between societal morality and the sustainability of civilization. Ibn Khaldun's theory of the cycle of civilization explains that the destruction of a society often begins with a weakening of moral and spiritual values. Research data shows that Prophet Noah's people experienced social decay due to idolatry, arrogance, and rejection of revelation. Therefore, the destruction of civilization in the story of Prophet Noah can be interpreted as a consequence of a collective value crisis within society.

This study also shows that the birth of the second human civilization is closely related to the character and morals of the Prophet Noah (AS), which were passed down to his followers [32]. The findings regarding the values of sincerity, patience, piety, prayer, and devotion to Allah SWT expand previous studies, which generally only focused on the story of the Prophet Noah (AS) on the aspects of da'wah and the great flood. In this study,

these values are understood as the social and spiritual foundations for building a new society after the flood. Thus, this study expands the theory of prophetic civilization by showing that the development of civilization in Islam requires not only a social and economic system, but also the formation of individual spiritual character.

The findings on the sincerity of the Prophet Noah (peace be upon him) support previous research that stated that sincerity was the core of the prophets' preaching. However, this study provides a broader interpretation by showing that sincerity not only impacts human relationships with God but also shapes social stability in new societies. This non-materialistic attitude creates a lifestyle more focused on moral and collective responsibility. In this context, the research findings demonstrate that spiritual values have a direct influence on the formation of social culture within a civilization.

Furthermore, the findings regarding the patience of the Prophet Noah (peace be upon him) demonstrate that the formation of civilization requires a long and continuous process. This supports the theory of moral education in Islam, which places role models and consistency as the primary methods in building society. The patience of the Prophet Noah (peace be upon him) for nine hundred and fifty years demonstrates that social change does not occur instantly, but rather through a continuous process of value transformation. Therefore, this study makes a scientific contribution by confirming that the success of civilizational development, from an Islamic perspective, is greatly influenced by the spiritual and moral resilience of its leaders.

The research results also show that the values of piety and devotion to Allah SWT are the primary foundations for the formation of social morality. This finding supports the theory that in Islam, morality is inseparable from faith and worship. The second human civilization, established by the Prophet Noah (peace be upon him), demonstrates that humanity's relationship with Allah SWT influences social relations between humans. Thus, this research reinforces the concept that social morality in Islam stems from divine revelation, not merely social convention.

On the other hand, this study found that the Prophet Noah's (peace be upon him) preaching still faced rejection, despite being carried out with great patience and sincerity. This finding suggests that the success of preaching and social transformation is not always measured by the number of followers, but by the consistency in conveying the truth. This interpretation challenges some modern views that often measure leadership success based on the quantity of social support. In the story of the Prophet Noah (peace be upon him), success is demonstrated through the steadfastness in upholding the value of monotheism amidst a dominant society that rejects these teachings.

This study explicitly answers the research question: Prophet Noah (peace be upon him) played a crucial role as a pioneer of the second prophetic civilization by instilling spiritual, moral, and social values that became the foundation of human life after the Great Flood. This civilization was built through the integration of monotheism, morals, worship, and social resilience in facing various life challenges. Furthermore, this study also shows that the prophetic values taught by Prophet Noah (peace be upon him) still retain relevance in modern society, which faces a moral and spiritual crisis.

The theoretical implication of this research is the strengthening of the concept of prophetic civilization in the study of Islamic civilization. This research shows that civilizational development is not only related to technological and economic progress but also requires the formation of a society's spiritual and moral character. The practical implications are seen in the importance of character education based on religious values, honesty, discipline, and hard work in modern life. These values can be applied in the education system, social development, and strengthening community morals. Meanwhile, policy implications can be directed at developing morality- and spirituality-based education as part of human resource development.

However, this study has several limitations. It employed a library-based approach, so all data were obtained from literature sources without involving empirical field data. Furthermore, the study focused more on theological and historical perspectives within Islam, thus failing to compare the story of Noah (peace be upon him) with the perspectives of other religious traditions in depth. Another limitation is the study's focus, which focused more on prophetic values and failed to examine in detail the socio-political and economic aspects of post-flood civilization.

Based on these findings, further research can be directed at a comparative study of the concept of civilization in the story of Noah (PBUH) across Islamic, Jewish, and Christian traditions. Furthermore, future research can also develop empirical studies on the implementation of prophetic values in character education and social development in modern society. Further study of the relationship between spirituality and social resilience from an Islamic perspective is also crucial for broadening the development of prophetic civilization theory in the contemporary era.

4. CONCLUSION

The story of Prophet Noah AS in the Qur'an represents not only a historical account of prophetic struggle and the great flood, but also the foundation of a prophetic civilization built upon spiritual, moral, and social values. This study demonstrates that the second human civilization emerged through the integration of faith, obedience, morality, and social responsibility embodied by Prophet Noah AS and his followers. The findings reveal that

values such as religiosity, honesty, tolerance, discipline, and hard work became essential foundations in rebuilding human life after the destruction caused by disbelief and moral corruption.

Furthermore, this study confirms that the prophetic values reflected in the story of Prophet Noah AS remain relevant to contemporary society, particularly in addressing moral and spiritual crises in modern civilization. The research contributes to the development of prophetic civilization studies by emphasizing that the sustainability of civilization is not solely determined by material progress, but also by the strength of spiritual and moral character. Therefore, the values derived from the story of Prophet Noah AS can serve as important references for character education, social development, and moral strengthening in contemporary Muslim society.

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