



Development of Prophetic Education Curriculum Management in Student Boarding Schools

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Keywords

Abstract

Curriculum Development, Curriculum Management, Prophetic Education

The issue of developing prophetic education curriculum management in student boarding schools is the lack of student involvement in developing a prophetic education curriculum. The purpose of this study is to find and describe the development of curriculum management and character education methods implemented in Pesma An-Najah Purwokerto. The results of the research are first, curriculum development is carried out by formulating a substantial curriculum plan whose main content is prophetic knowledge and values, organizing curriculum to organize various activities and learning materials of prophetic education; implementing the prophetic education curriculum in daily learning activities; and supervision of the implementation of the prophetic education curriculum carried out by deliberation for the needs of men. Evaluate and determine the following policy. Second, the development of prophetic education methods is carried out by the hiwar (conversation) method of the Qurani and Nabawi, the method of Quranic and Prophetic stories, the method of amtsal (parables), the method of uswah (example), the method of taking ibrah (lesson) and mau'izhah (warning), and the method of targhib (making pleasure) and tarhib (scares). With the development of this curriculum and method, the practice of learning and teaching at Pondok An-Najah is carried out with the content of prophetic education materials can be done smoothly, good, and sustainably.

INTRODUCTION

The quality of education can be perceived from its success in educating the nation's life so that education can play a role in advancing national culture (Kaplan & Owings, (2021). Successful education can create a generation that is intelligent, character, moral, and personality (Ismail, 2016; Tyas, et.al., 2020). For this reason, it is necessary to design an education system that can create quality learning, namely learning that is fun, stimulating, and challenges students to develop themselves optimally in accordance with their talents and abilities. Here, education must be able to provide opportunities for every student to progress in accordance with the principles of democratic education and to become themselves (Pratomo, & Shofwan, 2022).

In the Islamic conception, the purpose of education focuses on three important aspects: (1) the formation of insan al-kamil (complete man) who has Quranic morals; (2) the creation of kaffah human beings in the dimensions of religion, culture, and science; (3) awareness of human function as a servant of Allah ('Abdullah) and representative of God on earth (khalifah fil ardh). The goal of

Islamic education is to form a human being who is human, harmonious, and balanced, not only in the religious and scientific fields but also skills. Islamic education emphasizes more on aspects of moral education as the beginning of the purpose of Islamic education (Masturin, et. al, 2022). This is determined and chosen because morality is the primary key to human success in carrying out life tasks (Haydon, 2006); Roman, 2003). Meanwhile, the mission of the Prophet Muhammad as an Apostle was also to perfect morals (innamaa busiest liutammima makaarima al-akhlaq).

In the Islamic concept, education is carried out for life (min al Mahdi ila al lahdi, long life education), and if viewed from the relationship between human existence as an educational actor, nature (cosmology) as a place to carry out education, and God as its backing, then the ideal goal of Islamic education is to give birth to perfect humans, tawhid humans, kamil people, and or taqwa humans as the ultimate (Sokip, et. al., 2019). The collective goal in Islamic education is to purify servitude only to Allah (ta'abbudi ilallah) and unite ideas and thoughts in the same goal, all Muslims will be bound to tawhid who holds amar ma'ruf nahi munkar as Allah

says in Q.S Ali-Imran verse 110, "You are the best people born for man, commanding the ma'ruf, and prevent the munkar, and have faith in God).

One of the paths toward realizing human beings in education is to apply what is called prophetic social science, which was later formulated as prophetic education (Lee, & Mortimer, 2021). Prophetic education is education that is based on strengthening students to have a strong and stable transcendence dimension to be able to realize an ideal life that is integrated with the values of humanization and liberation, (Evans, J., & Kingsbury, 2022).

Prophetic education, with its three elements, will be able to develop all aspects of humanity. This is then the answer to grounding prophetic character in students (Lamont, 2023; McCullough, 2023). For this reason, the world of education needs a concrete picture of how prophetic education is applied in an educational institution. For this reason, this study will reveal the management side of prophetic education and prophetic leadership patterns in educational institutions (Kretzschmar, 2023). The educational institution that will be the research object is the An Najah Purwokerto Student Boarding School (Pesma) with several logical considerations, first, Pesma An-Najah Purwokerto is taken care of by Moh Roqib, Kyai, and Academics who are concerned with the field of prophetic education. Second, there is a vision and mission related to the formation of prophetic characters in pesantren activities. This is proof that the content of prophetic education is implemented in the practical realm of education (Juhdi, et. al. 2018).

Pesma An-Najah Purwokerto builds education with the main foundation in the form of morals. If noble morals have been formed in the students, then later the students will become a person who is trusted with their knowledge. To be able to realize this, quality pesantren management is needed. In managing pesantren, Pesma An-Najah Purwokerto implements the concept of curriculum development and prophetic education methods. The concept is an essential strength of Pesma An-Najah Purwokerto in realizing students with prophetic competence is the determination and selection of the central vision of education for students comprehensively. So, the central vision of prophetic education in Pesma An-Najah Purwokerto is meant, implemented in the development of curriculum and educational methods. For this reason, this research will focus on

discussing in terms of implementation in curriculum development and prophetic education methods carried out by Pesma An-Najah Purwokerto.

METHODS

This type of research is field research with qualitative methods, namely intensively studying the last status and environmental interactions that occur in an institutional unit. This research is located at Pesantren Mahasiswa An-Najah Purwokerto. This research examines the concept of prophetic education management and the concept of prophetic leadership at An Najah Purwokerto Student Boarding School. The subjects of the study were data sources that provided answers to the concept of prophetic education management and the concept of prophetic leadership in the An Najah Purwokerto Student Boarding School, namely the Caregiver of Pesma An-Najah Purwokerto, Head of Madrasah Diniyyah PesMa An-Najah Purwokerto; Head of Pondok PesMa An-Najah Purwokerto, Santri PesMa An-Najah Purwokerto; and Chairman of Ma'an Najah/PesMa An-Najah Purwokerto Alumni Council.

Data collection techniques are done through interviews, observation, and documentation. The interview is a data collection that aims to obtain information by asking research subjects who contributed to developing prophetic education management and leadership concepts at An-Najah Purwokerto Student Boarding School. The observation method used to obtain data related to physical conditions (buildings, geographical location) of madrasah facilities and infrastructure as well as activity programs that support the implementation of strategies for implementing prophetic education management and prophetic leadership at An-Najah Purwokerto Student Boarding School. This documentation method obtains written and documented data such as madrasah profiles, applied curriculum, madrasah activity data, and data that designs and supports prophetic education management and prophetic leadership at An-Najah Purwokerto Student Boarding School.

Qualitative analysis is used to understand a fact, not to explain the fact. In qualitative analysis, there are several techniques that use models and approaches according to the nature of the object or subject under study. To reveal the meaning of the phenomenon reflected in the behavior that arises, the author uses the hermeneutic phenomenological approach. This approach is used to be able to understand more deeply the

behavior that arises and texts both oral and written by contextualizing with the environment and social situation where the object of research is located. Because a behavior or word even if it is the same but arises in a situation or is done and spoken by different people, it is possible to have different meanings.

RESULTS AND DISCUSSION

Prophetic education aims to develop human potential through a prophetic character in students. The concept of prophetic education was developed and implemented by Pesantren Mahasiswa (Pesma) An Najah Purwokerto. The idea of this concept came from the founder of Pesma An-Najah Moh Roqib who is a figure of Kyai and Academics who are concerned with the field of prophetic education. His prophetic ideas can be traced through his two most recent books, namely Prophetic Education and Philosophy of Prophetic Education which were later used as a basis in the management of education at Pesma An-Najah Purwokerto.

The prophetic idea in Pesma An-Najah is then formulated in the vision and mission to form prophetic character in pesantren activities (Haynes, 2023; Cardina, et. al., 2022). From this vision and mission, the management of educational activities at Pesma An-Najah then relies on achieving prophetic goals in education. To achieve this goal, Pesma An-Najah then carried out a management model or education management based on prophetic concepts. This prophetic education concept later became the basis and hallmark of educational activities organized by Pesma An-Najah Purwokerto. For this reason, prophetic education management at Pesma An-Najah Purwokerto relies on how to develop curriculum management and the development of learning methods.

Curriculum Management Development

Every pesantren must always have its own distinctive educational model and distinguish it from education in other pesantren. The determination of the education model in pesantren is always adjusted to the vision, mission, and needs of the community (Jones, 2022; Shofwan, et. al., 2022). However, the educational model in pesantren also cannot be separated from aspects of ideas and character of its founders and caregivers. So whatever model is chosen by the Islamic boarding school, education in the pesantren always requires the development of curriculum management

which is a reference in preparing administration, Santri or student, teaching staff, musyrif, institutions, facilities, and infrastructure, and learning culture that will be realized.

From here, the development of the prophetic education curriculum at Pesma An-Najah Purwokerto caught the managers' attention. That is, Pesma An-Najah Purwokerto organically develops prophetic education curriculum management based on a series of systematic and well-organized activities which include activities in planning, organizing, implementing, and conducting supervisory activities (McQuillin, et. al., 2013). This series of management activities can then be used as a basis for developing the concept of character education in every educational activity carried out at Pesma An-Najah Purwokerto. A series of development activities to sharpen the character education curriculum at Pesma An-Najah Purwokerto are discussed as follows.

Pesantren Curriculum Planning

Every curriculum development activity will always be preceded by planning activities. Activities that focus on a series of good planning are to be implemented (White & Pondani, 2022). Prophetic education curriculum planning activities at Pesma An-Najah follow the following steps.

Formulate the skills that students are expected to have after studying at Pesma An-Najah within a certain period. The formulation of this skill is oriented to the prophetic vision and mission which is the main goal in prophetic education carried out by Pesma An-Najah Purwokerto.

Determine the level of education to be held by Pesma An-Najah. Education level is related to the length of study, grade level, and educational material in time and class level. This determination is carried out to make the achievement of prophetic educational skills can be appropriately internalized in students.

Determine subject groups. The prophetic educational materials that have been formulated are then grouped based on the characteristics of the material, the level of difficulty, and other categories. This group aims to identify each material and schematization in the process of educational activities for students.

Manage the learning load of the students by considering their ability of the students. Each learning material always has its own scope and level of difficulty. For this reason, consideration of learning load is important to be formulated so that when prophetic education material is taught it will be in

accordance with the time, level of ability of students, and effectiveness. All of this is done as an effort to make prophetic education easily understood and practiced by students.

Formulate guidelines for pesantren and ustadz/musyraf in carrying out teaching and studies. If all the material is ready, then the preparation of pesantren and teachers must be done because it is the teacher who will then implement the prophetic education in learning at the pesantren. Guidelines are also made for teachers in compiling learning activities then need to be arranged in an organized and systematic manner so that teaching prophetic educational materials can be easily understood and practiced by students.

Determine the graduation standards of students from the education level in pesantren, either through written, oral, practical, or non-test tests. After the teaching activities will be completed, planning related to graduation standards in mastery and practice of prophetic education must be well identified. This is intended to make it easy for teachers to assess the success of prophetic education that has been taught to students.

The series of planning activities shows that prophetic education at Pesma An-Najah Purwokerto is well-developed based on the management management of a well-planned, systematic, and organized curriculum. This shows that prophetic education is not only a content of education at Pesma An-Najah Purwokerto but is an essential and main base in developing education in pesantren that is based and guided by prophetic education. No wonder this concept of prophetic education is then well systematized in the mechanism of planning comprehensive educational activities.

Organizing the Pesantren Curriculum

Activities in organizing the prophetic education curriculum at Pesma An-Najah Purwokerto include preparing a schedule of activities and lessons. The schedule of activities and lessons helps know what various activities will be carried out and taught to students according to a predetermined time and level (class) or level. For teachers or Ustadz, the schedule of activities and lessons formulated is a guideline that guides the implementation of prophetic education in learning and teaching activities (Sholeh, 2018). The things that are formulated and organized in making schedules of activities and lessons are as follows.

Organizing each activity and subject in the recitation activity which is allocated for a

time in accordance with the weight of difficulty and material to be delivered so that activities and learning materials can be delivered appropriately. Organizing between subjects in one recitation activity with another is organized with the involvement of interlude activities or other additions that will enrich the subject matter, and every reciting, activity will always be given a rest period for students with the aim of maximizing the absorption of material and activities in prophetic education. The organization of programs of other santri or student activities outside the core learning activities is oriented to support and enrich the core material of prophetic education.

In addition to organizing the preparation of schedules of activities and materials, curriculum organization also includes organizing subject enrichment. The organization of the curriculum in the preparation of activities, schedules, and learning materials related to prophetic education which is delivered to students is organized with the aim of realizing prophetic education for Pesma An-Najah Purwokerto students. The types of organizing prophetic education curriculum can be identified into three types: (1) separated subject curriculum, which is a curriculum consisting of subjects that are separate, independent and have no relevance at all so that many types of subjects become narrow in scope; (2) correlated curriculum, which is a form of curriculum that shows a relationship between one subject and another, but still pays attention to the characteristics or characteristics of each field of study material, for example, the problem of Hajj in fiqh lessons associated with history lessons Islam; (3) Integrated curriculum, which is a curriculum that presents learning materials for students individually and as a whole without holding boundaries between one subject and another.

By organizing prophetic education activities and schedules with the three types of curriculums, the concept of prophetic education with learning or reciting activities can be well organized. This good organization is related to including prophetic educational materials in activities and learning materials and the organization of learning activities and materials in three types of curriculums. This is intended to make the organization of activities and schedule learning more complex and comprehensive so that it is interrelated and supportive between schedule and activities (Kotter, 2017). Everything is in a unified organizational system that is the basic basis for implementing prophetic education at Pesma An-Najah Purwokerto.

Implementation of the Pesantren Curriculum

All prophetic education concepts have been planned and organized and then implemented in a series of activities called curriculum implementation at Pesma An-Najah Purwokerto. The steps in implementing the prophetic education curriculum are arranged based on the following time units. The implementation of the curriculum in calculating the number of subjects, discussions, and sub-subjects listed in the predetermined learning activity period. Implementation in calculating the number of lesson hours that have been determined in learning and teaching activities. Implementation in calculating the number of practical hours in a semester or a year in a learning and teaching activity. Implementation of dividing the subjects at the available hours in each learning activity. Implementation in determining the books/source books of materials needed in the process of learning and teaching activities.

From the series of curriculum implementations that has been determined above, the prophetic education curriculum at Pesma An-Najah Purwokerto is oriented to achieve the prophetic goals that have been formulated. These prophetic goals are then used as a reference in the implementation of educational programs organized. The formulation of prophetic education objectives at Pesma An-Najah Purwokerto can be specifically classified into two groups, namely: the formation of personality or morals and the formation of strengthening student competence (Munadi, & Nurulhaq, 2023).

Objectives in the context of forming competency strengthening through four levels of objectives, namely: (1) the initial goal (wassail), which can be recognized from the details of subjects, each of which strengthens the competence of students in various fields of religious science; (2) the intermediate goals (Ahdaf) that are the dictators of this goal are khatam Alfiyah, the Qur'an, and passing the last or highest level in pesantren; (3) the main goals (Maqoshid) to be produced from the educational process in pesantren institutions are the birth of people who are experts in the field of education Islam; and (4) final goal (Ghayah) which is the goal to achieve pleasure Allah SWT. This is the goal that is very difficult for a man to achieve and ultimately that will produce happiness in the world and in the end. Through these four objectives, the implementation of the curriculum is carried

out in the context of achieving these four goals which are the primary basis for prophetic education at Pesma An-Najah Purwokerto.

Supervision of Pesantren Curriculum

Curriculum evaluation or supervision is a systematic effort to collect information about a curriculum to be used to consider the value and meaning of the pesantren curriculum in a particular context. The purpose of a particular context is entanglement in time and space (Carvalho, & Yeoman, 2019). Supervision of the curriculum in prophetic education at Pesma An-Najah Purwokerto is carried out by holding deliberations between students and students, students with ustadz, and ustadz-ustadz with Kyai to review the constraints and suitability of the design that has been prepared and implemented. In addition, it is also to find out the achievement of predetermined goals.

Through this deliberation, much important information was conveyed in implementing prophetic education held at Pesma An-Najah Purwokerto. This information is related to the advantages and disadvantages of implementing prophetic education. Information on the results of this supervision is then discussed and deliberated to find solutions to problems and obstacles. Deliberation is an essential means of supervising the curriculum in prophetic education at Pesma An-Najah Purwokerto.

Development of the Teacher Education Method

The result of developing the prophetic education curriculum at Pesma An-Najah Purwokerto is a curriculum document that will then be implemented in learning and teaching activities. A critical aspect of learning and teaching activities at Pesma An Najah Purwokerto which is an essential foundation in implementing prophetic education is the development of its methods. That is, to a large extent the success of teaching and learning activities in prophetic education is determined by the methods used. From here Pesma An-Najah Purwokerto developed learning and teaching methods for actualizing prophetic education. The methods developed are as follows.

The Hiwar (conversational) method of the Qur'an and the Prophet. Hiwar is a conversation between two or more parties through questions and answers about a hat that leads to a goal. This method has a profound impact on the psyche of the listener or reader who follows the hate conversation closely. With this method, prophetic education is developed in learning and

teaching activities at Pesma An-Najah every day. This method is effective and communicative in discussing a predetermined learning material.

The method of educating with the stories of the Qur'an and the Prophet. This method emphasizes the importance of history which has an educative function that cannot be replaced with any form of writing other than language. The story of the Qur'an and the Prophet has several features that have a perfect psychological and educative impact. This method is done by telling stories orally or reading the text. The reading of the story that the students heard firsthand. From these stories, knowledge and values in the Islamic context are transformed into students effectively.

The method of educating with *amtsal*. From the understanding put forward by Sayyid Rasyid Ridho, a Nahlawi gives an understanding that proverbs (parables) are likening something excellent or bad desirable clarity by providing *Tamsil* with something else who's good and evil are generally known. Parables (proverbs) are motives that move feelings, revive instincts, arouse the will, and encourage people to do good deeds and stay away from evil. So that it can educate people to behave well and avoid the tendency to do evil and not praiseworthy. With this learning method, the value of prophetic education is conveyed in the learning and teaching activities of students at Pesma An-Najah Purwoketo.

Uswah (exemplary) method. *Uswah* (example) in education is generally also called modeling. *Uswah* is the most effective method among existing methods in shaping the moral, spiritual, and social behavior of students. Educators are role models who will be imitated by all their actions, both words, and deeds. Educators have a role in inheriting moral values to form people who have moral perfection (*akhlak al karimah*), because in essence educators are actors who trigger values/ norms (the transfer of values/norms), which prioritizes the function of affection. This method emphasizes the importance of this prophetic dimension to be conveyed through subtle channels, through the subconscious. Therefore, every *ngaji*, both general *ngaji* and books in class, is often told inspirational stories. Both concerning transcendence, liberation, and humanization. The goal is for students to know the meaning of the three dimensions (Interview). This is in accordance with the educational goals that have been stated in concepts and theories that must be translated in the region with

example as one of the media. Allah sent the Prophet Muhammad to be an example for all mankind. With personality, nature, behaviour, and social association, the Prophet was a humane interpretation of praxis in the life of the essence, teachings, civilization, and *tasyri'* of the Quran. Humans are creatures who like to follow the example in shaping their people. The personal competence or personality of a superior is needed by his subordinates in the process of personality formation. According to learning theory, there is a need for modelling or real examples in the application of daily life to form prophetic traits in students.

Method of self-habituation and experience. Educating with practice and experience is expected to arouse good morals in students' souls so that they grow into more stable and happy individuals. Suitable activities carried out in the community continuously and consistently always will form a complete person and character. This habituation method is practiced daily in learning and teaching activities at Pesma An-Najah Purwoketo.

The method of education by taking *ibrah* (lessons) and *mau'izhah* (warnings). *Ibrah* is a psychic condition that conveys man to the essence of something witnessed, and faced, by using the reason that causes his heart to acknowledge it. *Mu'tazilites* are gentle advice the heart receives by explaining its merit or threat. This method is also used in delivering material and values in prophetic education developed by Pesma an-Najah Purwoketo.

The method of educating with *targhib* (making happy) and *tarhib* (making fear). In the realm of Islamic education, *targhib* and *tarhib* have more meaning than what is termed in Western education with "reward and punishment" because it comes from divine characteristics that do not kill human nature and become the identity of Islamic education. *Targhib* relies on the giving of satisfaction, argumentation, sacrifice, the formation of divine affection and emotional control, and affection and followed by the image of the fantastic beauty of heaven or the revelation of hell's doom (Interview). The method chosen and implemented by *Pendidik* transcendently and accompanied by a sincere sense of sincerity so that students are aroused by enthusiasm and educative movements with a sense of pleasure and comfort. The flush of spiritual values with liberating and humanist dimensions will provide a solid touch to benefit oneself and the environment which is an essential material in prophetic education taught at Pesma An-Najah Purwoketo.

With the above methods, prophetic education material is delivered in the learning

and teaching activities of students with teachers or Ustadz at Pesma An-Najah Purwoketo. Each method used is adjusted to the characteristics of the material so that effective material can be delivered well to the students. The delivery of material in the form of this method combines three important spaces: knowledge, practice, and experience. From here, prophetic education can be understood by students in the context of understanding, skills, and involvement. This confirms that the methods developed in learning and teaching activities are contextual and relational methods so that they can effectively educate students. From the effectiveness of these methods, prophetic education in learning and teaching activities can be delivered well to students.

CONCLUSION

One of the educational privileges at Pesma An-Najah Purwokerto is the development of curriculum and prophetic education methods. With curriculum and prophetic education methods, Pesma An-Najah Purwokerto continues to develop prophetic education for its students. Education is oriented towards the achievement of students who can understand, skill, and practice three important concepts, namely transcendence, humanization, and liberation. These three concepts are then used as learning material in teacher interaction with students. Curriculum development is carried out by formulating curriculum planners whose main content is prophetic value, organizing the curriculum in organizing various activities and learning materials; implementing the curriculum in daily learning activities; and curriculum supervision carried out by deliberation to evaluate and determine policies. While the development of educational methods is carried out by applying interactive learning methods and building communication between students and teachers or Ustadz which is carried out through the method of the Qurani and Nabawi'shiwar (conversation) method, the method of Quranic and Nabawi stories, the method of amsal (parable), the method of Uswah (example), the method of taking ibrah (lessons) and mau'izhah (warning), and the methods of targhib (making pleasure) and tarhib (making fear). With the development of this curriculum and method, the practice of learning and teaching with prophetic education content can be done continuously.

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