



Prophetic Psychology: A Case Study of ISMUBA Education at SMK Muhammadiyah 3 Yogyakarta

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Abstract : *Islamic educational psychology has undergone significant development in Indonesia, particularly within Islamic schools, including SMK Muhammadiyah 3 Yogyakarta. These schools aim to educate students to become individuals who are intelligent, skilled, faithful, God-conscious, and possess noble character based on the teachings of the Quran and Hadith. Ismuba teachers utilize the concept of prophetic psychology in approaching students, even though they may only receive an introductory psychology course. Islamic studies also encompass psychological traits such as love, peace, prayer, and kindness towards parents, neighbors, and animals. These virtuous behaviors are often linked with the concept of jihad, such as showing devotion to parents, which is referred to as jihad in certain hadiths. This research aims to evaluate the extent to which prophetic psychology concepts are applied in approaching students to develop Islamic ethics and behavior. The research method employed is qualitative with a case study approach. The results indicate that subjects positively respond to behaviors reflecting prophethood, such as maintaining good relationships with parents, neighbors, and the practice of mushafahah (handshake greetings). The practice of conveying greetings/salutations is also considered to enhance tranquility. Good communication with the Muslim community is based on the teachings of hadith about spreading greetings and loving one another, as well as the belief that the best of people are those who benefit others.*

Keywords: hadith; Islamic education; case study; prophetic psychology

INTRODUCTION

Islamic educational psychology has advanced in Indonesia, particularly within Islamic schools, including those affiliated with Muhammadiyah. This is evident in the provision of psychological education to teachers, despite them receiving only one introductory psychology course (Santoso & Khisbiyah, 2021). Furthermore, Islamic religious subjects incorporate psychological attributes such as love, peace, prayer, and kindness towards parents, neighbors, and animals. These virtuous behaviors are frequently linked with the concept of jihad. For instance, showing filial piety to parents is referred to as jihad by the Prophet (Fuad Nashori, 2021).

The aim of this study is to determine whether the teaching of Hadith influences the psychological aspects of Muslim students (Mirela et al., 2021).

In addition, Islamic religious subjects are also loaded with psychological attributes such as affection (Job & Williams, 2020), peace (Qomaruzzaman, 2021) *do'a* (Jankowski et al., 2021), *dhuha* prayers, ask permission when traveling, be devoted to parents and be kind to neighbors and animals. This behavior of virtue is often associated with *jihad* (Niemiec, 2020). For example, filial piety to parents, the prophet used the term *jihad*. *Fa fiihimaa fa jaaahid*. All of which are habitual actions (habits). The behavior of the *periaku* has developed in the same direction as the hadith or teachings of the Prophet Muhammad (peace be upon him), which are currently widely researched by psychologists under various terms they have developed. (Radiansyah, 2019; Wibowo, 2019). For example interpersonal relationship (Analysis, 2020) relationship, family relationship, struggle (*jihad*), prayer, (Olufadi, 2017). Research question: how does that hadith affect the psychological aspects of Muslim students (Nihayah et al., 2021). The purpose is to understand the extent to which the hadith or teachings of the Prophet Muhammad (peace be upon him) influence the daily lives and activities of Muhammadiyah students (Fauzi & Ayub, 2019).

The concepts of virtue often have various conceptualizations and sometimes contradict each other. Although there are various models of its components, the concept of virtue remains centered around a trait that is considered good. One concept is the scope of the initial effort on a comprehensive model of the standard construction that is considered a virtue (Jailani & Huda, 2022). The component of civility is a reference to the strength of socially defined character and thought that desires to contribute to collective growth based on valued moral or social functions. The power of character in folk language and more broadly is defined as virtue.

There are various policy variations in components and definitions but recently it has been attempted to classify virtues by identifying the categories of superordinate virtues that are most easily observed in a population. The three superordinate policies come from the power of character, namely curiosity of the main virtues, self-control, and caring. Virtue can have an impact on the development of the individual. They will remember and judge cross-culturally. When they face reproductive and survival problems then it will be considered to be able to provide adaptive advantages (Alfaro et al., 2023). it means that they can ensure the continuity of their genes. Such traits are very important such as their ability to fit, encourage group life, and individuals choose other group members (Latief, 2022).

Self-control is the domain of the regulation of virtue (Faradillah & Amriana, 2020; Nyengele, 2014). It seems to facilitate the suppression of automatic and prepotent behaviors in the service of ensuring the larger organism has the necessary metabolic resources necessary for its daily functioning. This conservation can contribute to making these organisms capable of making optimal investments in

their offspring. Finally, although relatively understandable compared to the previous two virtues, curiosity represents the intellectual domain (Jailani & Suyadi, 2022).

Curiosity can be functionally associated with non-directive exploratory behaviors found in many species. This behavior provides an opportunity to identify additional environmental resources that enhance inclusive fitness. Those who embody this virtue will seem to be able to contribute to developing at the individual level, and to encourage developing at the level of others at the communal level (M. Abdul Rojak, 2018). Although the adaptive functioning of virtue tends to drive this development, various downstream advantages may be present in choosing a potential partner when the individual recognizes the signal value of the display of virtue (Brown et al., 2020).

RESEARCH METHODS

The research method employed in this study is a case study-based approach, as described by Sugiyono (2017). The case under investigation involves the teachers of the Mechanical Engineering and Motorcycle Business Engineering study programs at SMK Muhammadiyah 3 Yogyakarta, dealing with students whose behavior differs from those in Madrasah Aliyah, culinary and fashion programs, as well as high school students majoring in Religion and Social Sciences. The research took place at SMK Muhammadiyah 3 Yogyakarta, located in the Special Region of Yogyakarta. This research will commence in early January 2023 and continue until March 2024. The research will be conducted at SMK Muhammadiyah 3 Yogyakarta. In the methods section, respondents will be asked questions regarding their experiences and observations related to teaching ISMUBA (Al-Islam, Kemuhammadiyah, and Arabic) subjects at SMK Muhammadiyah 3 Yogyakarta. The number of respondents involved in this research consists of 13 ISMUBA teachers, including 4 women and 9 men.

Primary data sources for this research include direct observations, interviews with the teachers, and documentation of their teaching practices and experiences. Secondary data sources may include relevant literature on Islamic education, educational psychology, and case studies related to teaching methodologies in Islamic schools. The subjects of the study comprised ISMUBA (Al-Islam, Kemuhammadiyah, and Arabic) teachers at SMK Muhammadiyah 3 Yogyakarta, totaling 13 teachers, including 4 women and 9 men. The researcher validated the subjects directly and adjusted the research approach according to each subject's characteristics. Subject selection was conducted using purposive sampling, and the researcher met directly with the selected subjects.

Data collection techniques included participant and non-participant observation, direct interviews, and documentation. The analysis of data followed the techniques proposed by Miles and Huberman, involving data display, reduction, and verification. Additionally, triangulation was employed as an analytical tool, following the approach suggested by Waharjani (2020). This research is a descriptive analysis study focusing on specific cases observed and analyzed

carefully until completion. The research duration, specific timing, and location were not provided in the provided text.

Research Results And Discussion

Interview result

Concept of Guidance for Students in morals and behavior

Based on the results of interviews with ISMUBA teachers, they agreed to apply the teachings in fostering student morals and behavior. The material used for this purpose follows the approach initiated by Abdullah Nasih Ulwan in educating children according to prophetic psychology. This includes al-Qudwah (being a good role model), al-Adah (instilling good habits), al-Mauidhoh (providing good understanding), al-Mulahadhoh (paying attention to children's talents and interests), and al-Uqubah (administering appropriate punishment).

This means that students at SMK Muhammadiyah 3 Yogyakarta are directed to five levels of education that refer to the book "Tarbyatul Aulad" initiated by Abdullah Nasih Ulwan. One of the characteristics of this coaching concept is treating the student's behavior with positive thoughts. If the student is naughty then the positive thoughts that are born are that the child is creative but lacks direction, then the ismuba teacher's task is to direct the student's behavior into good and useful behavior in this case the personal approach from the teacher is emphasized so that no feedback is felt by students the bad one. The means for instilling it is through the first two paths, the curricular path, namely that every teacher who teaches Ismuba subjects is obliged to instill positive behavior in students. The second is through intracurricular which is conveyed through living together in the hostel. Through the guidance in the dormitory, the teachers will see the results of their guidance through living together in the shared dormitory which is marked by the closeness between the coaches and students/students.

Habituation for Students to have good morals and behavior (Al-Adhah)

The habituation material for students includes:

1. Getting used to praying in congregation at the beginning of time at the mosque or mushola dormitory, accompanied by the habit of performing sunnah prayers (especially Duha and Tahajjud prayers).
2. Regularly reading the Quran through memorization, translation, and understanding its contents (simple interpretation).
3. The habit of fasting sunnah, especially every Monday and Thursday.
4. The habit of praying and performing dhikr (reciting the Quran and wirid with toyyibah sentences).
5. Performing dhikr and prayers (dhikr after obligatory prayers, and prayers before starting activities such as eating, studying, traveling, sleeping, and upon waking).
6. Getting used to behaving politely towards teachers (ISMUBA teachers and subject teachers), support staff, school administrators, musyrif and

musyrifah (mentor who accompanies students in the boarding school or dormitory), as well as guests.

Understanding every behavior that is habituated by students (Al-Mauidhoh)

The methods for understanding these behaviors include explanations from teachers and media. Teachers and coaches explain the five behaviors to students based on the Quran and Hadith, including sunnah prayers. The teachers provide detailed explanations, create summaries, and produce posters that are displayed in the dormitory, classrooms, bulletin boards, and other places where students can read and pay attention to them.

Paying Attention to Students' Talents and Interests (Al-Mulahadhoh)

Students will be enthusiastic about learning if the material delivered by the teacher and supervisor aligns with their talents and interests. There are two methods to identify students' talents and interests:

1. Through direct interviews, where students are asked to express their talents and interests.
2. Through a personal approach, where teachers and supervisors develop an understanding of students through close interactions. Teachers can also present a variety of interest options to students, who then select based on their preferences.

For example, a student may show interest in the art of reading the Quran if they are fluent and have good vocal talent, using methods like Nahwan or Bayyati. Similarly, interest in soccer can be identified by observing a student's enthusiasm, skills, and respect among peers while playing the game.

As a way of straightening students into good behavior (al-uqubah)

Al-Uqubah is employed by teachers when they witness students making mistakes or violations. The teacher administers a punishment while explaining the negative and positive consequences of the students' actions. This approach helps students understand the impact of their behavior on themselves and others, leading them to recognize and correct their mistakes. Teachers and supervisors collaborate with the guidance counselor and the students' parents in this process.

Conversely, for students who exhibit good behavior and achievements, teachers and supervisors are encouraged to provide rewards. This positive reinforcement motivates students to continue excelling both in school and in their social and family environments. Based on the explanation above, it can be analyzed and viewed in the following table:

Table 1. Prophetic Psychology Education for Mechanical Engineering and TBSM Study Program Students at Muhamamdiyah 3 Yogyakarta Vocational School (Muga Vocational School)

NO.	Subjek Matter	Approach	Method	Medium	Evaluation
1.	<i>Al-Qudwah</i>	Personal Approach	Show good and positive behavior	Teaching	observation
2.	<i>Al-Adah</i>	Drill	Drill/workshop	Congregational prayer	Ceklis
3.	<i>Al-Mauidhoh</i>	Quiz	Ceramah	Through posters, videos, lectures, and questions and answers	Oral and written
4.	<i>Al-Mulahadhoh</i>	Personal	Participant and non-participant observation	Interview, filling out the form about talents and interests	Through tests and games, and <i>musabaqoh tilawatil qur'an</i>
5.	<i>Al-Uqubah</i>	Personal Individual	Giving assignments (PR), self-recognition, direct observation, matching with regulations, dividing <i>nidzom</i> (rule text)	Reports, complaints, CCTV, award certificates, prizes,	Punish, give punishment or reward, sanction,

Islamic education with the concept of prophetic psychology is delivered by teachers and mentors across five levels of materials: *al-Qudwah*, *Al-adah*, *al-mauidhoh*, *al-mulahadhoh*, and *al-qubah*. This education employs both personal and collective approaches, utilizing various teaching media such as CCTV, congregational prayers, posters, videos, lectures, interviews, talent and interest assessment forms, and guidance sessions. Evaluation methods include tests, competitions (*musabaqoh*), games, observations, checklists, sanctions, quizzes (Quiz), as well as discussions (conferences and workshops).

Ismuba, Profile of SMK Muhammadiyah 3 Yogyakarta and their supervisors

Ismuba is a subject aimed at cultivating students to embody noble character, intelligence, and good behavior rooted in Islamic values derived from the Quran and Hadith. Ismuba consists of Al-Islam subjects (Aqidah, morals, worship, and muamalah), Muhammadiyah, and Arabic. The elaboration of Ismuba refers to the compilation of daros books by PWM DIY Elementary School and PP Muhammadiyah Elementary School, comprising teacher handbooks and student lesson texts accompanied by evaluation forms. Responsibility for Ismuba lies with the Elementary School Board at each level, with implementation tailored to school capabilities and student needs. At Muhammadiyah 3 Yogyakarta Vocational School, Ismuba is compulsory and serves as a tool to assess student morals and behavior. To stay current with evolving student and school dynamics, teacher and student textbooks undergo evaluation every five years, guided by input from Ismuba educators and schools through various Muhammadiyah deliberative levels such as muswil, musda, munas, tanwir, and congress. Ismuba is overseen by thirteen teachers, comprising nine male and four female educators, all holding bachelor's degrees, with some having additional qualifications up to master's level.

Muhammadiyah 3 Yogyakarta Vocational School is a school under the auspices of Muhammadiyah and is managed by the Basic Education PWM DiY as a charity for the leadership of the Muhammadiyah regional leadership in the city of Yogyakarta. Muhammadiyah 3 Yogyakarta Vocational School is located at Jl Pramuka, No. 62, giwangan, Umbulharjo, Yogyakarta. In terms of facilities, SMK Muhammadiyah 3 Yogyakarta consists of 114 classrooms with 45 classes for each department. Administrative and office buildings which include teacher rooms, student council rooms, then administrative offices, mosques, student dormitories, then laboratories, and student practice areas, and facilities for practice tools then arena parking spaces, canteens and cooperatives. Judging from the study program, SMK Muhammadiyah 3 Yogyakarta has 8 study programs that are cared for by 98 teachers under the principal and 4 deputy principals.

Discussion

Ismuba serves as a pivotal subject in SMK Muhammadiyah 3 Yogyakarta, aiming to instill noble character, intelligence, and ethical behavior rooted in Islamic teachings derived from the Quran and Hadith. Comprising Al-Islam subjects covering Aqidah, morals, worship, and muamalah, alongside Muhammadiyah and Arabic studies, Ismuba provides a comprehensive framework for spiritual and moral development. The curriculum is supported by meticulously compiled daros books, handbooks for teachers, and lesson texts for students, complete with evaluation forms to gauge student progress and understanding.

Responsibility for Ismuba implementation lies with the Elementary School Board at each level, ensuring that the program aligns with the capabilities and needs of both the school and its students. At SMK Muhammadiyah 3 Yogyakarta, Ismuba is not only compulsory but also serves as a crucial tool for evaluating student morals and behavior, reflecting the school's commitment to holistic education.

Moreover, to adapt to evolving student dynamics and educational standards, Ismuba textbooks undergo thorough evaluation every five years, incorporating feedback from educators and schools at various Muhammadiyah deliberative levels.

Situated in Yogyakarta, SMK Muhammadiyah 3 boasts a comprehensive array of facilities to support its educational mission. With 114 classrooms across 45 classes per department, the school is well-equipped to accommodate its diverse student body. Administrative and office buildings house essential facilities such as teacher rooms, administrative offices, and student council rooms, while amenities like mosques, student dormitories, laboratories, and practice areas further enhance the learning environment. Additionally, ample parking spaces, canteens, and cooperative facilities cater to the practical needs of students and staff alike.

Former KPK (Corruption Eradication Commission) member Muhammad Busyro Muqoddas, despite his strong understanding of legal and Islamic religious matters, has been associated with corruption-related issues. While his prayers may be sincere, his conduct falls short of setting a proper example. It is cautioned that serving in this world with ostentation and hypocrisy will ultimately result in exposure and disgrace before all on the Day of Judgment, as stated in Hadith narrated by al-Hakim and ath-Thabarani. Furthermore, he has struggled to uphold promises made and fulfill obligations (Faradillah & Amriana, 2020; Hodges, T.D., & Clifton, 2004; Nyengele, 2014).

Subject 2 has struggled to forgive others, even when they have shown repentance. Additionally, their actions have often been tainted by ostentation, such as shaking hands merely for public display. Despite having performed Hajj, they fail to exhibit the characteristics indicative of having completed the pilgrimage, as emphasized in the Hadith of the Prophet Muhammad (peace be upon him). Although they participate in regular recitations, they tend to harbor complaints, as mentioned in Surah Al-Ma'arij:19. Despite being retired, their focus remains predominantly worldly, as illustrated in Surah Al-Qasas:77.

Subject 3, despite being familiar with Islamic teachings advocating kindness, continues to harbor a pessimistic mindset. It is important to remember the wisdom from the Hadith, emphasizing that true goodness lies in performing virtuous deeds without seeking attention or recognition. May we all be protected from the pitfalls of ostentation.

إياكم والظنَّ فَإِنَّ الظنَّ أَكْذَبُ الْحَدِيثِ

''Be afraid you are prejudiced, for it is a lie of words.''

Subject 4 had initially been informed of a three-day meeting duration but extended it to four or five days. Despite being taught to knock on doors three times before entering, they persist in knocking four to seven times, displaying impatience when met with delay.

Subject 5 has been repeatedly reminded during regular recitations that shaking hands with the opposite sex who is not one's mahram was not taught or

exemplified by the Prophet Muhammad (peace be upon him). However, they persist in seeking opinions from other teachers regarding its permissibility and feasibility (Leiliyanti et al., 2022). Indeed, some individuals, including mothers, continue to exchange greetings during halal bi halal gatherings and at the conclusion of the inauguration ceremony for the mosque's takmir administrator.

Subject 6. Despite being aware of the Prophet's teaching to share food generously, some individuals fail to extend this practice to their neighbors. Similarly, while helping one another is strongly encouraged, some neglect basic acts of assistance, such as retrieving laundry left out in the rain by a neighbor. Developing positive character traits is a challenging process, as emphasized by Abdullah Nashih Ulwan in his book "Tarbiyatul Aulad fil Islam," which outlines the various stages necessary for character development to become deeply ingrained.

1. Al-qudwah, that is, to be a good example, by exemplifying the behavior of the Prophet Muhammad Saw. Among the examples of akhlaq the Prophet Saw once said:

عن عبادة بن صامت رضي الله عنه: أن النبي صلى الله عليه وسلم قال: (إضمنوا لي ستا من أنفسكم ، أضمن لكم الجنة : اصدقوا إذا حدثتم، وأوفوا إذا وعدتم، وأدوا إذا أوتمنتم، واحفظوا فروجكم، وغضوا أبصاركم (وكفوا أيديكم . (رواه أحمد) 323/5، وحسنه الألباني رحمة الله في صحيح الجامع)

According to a narration from the companion of 'Ubadah bin Shami (may Allah be pleased with him), the Prophet Muhammad (peace be upon him) guaranteed entry into Paradise for those who fulfill six conditions: (1) honesty in speech, (2) fulfilling promises, (3) trustworthiness when entrusted, (4) safeguarding one's chastity, (5) controlling one's gaze from sinful sights, and (6) refraining from harming others with one's hands. This Hadith is recorded in the collection of Ahmad.

2. The two principles of Al-'adah and Al-mau'idhah involve instilling Islamic teachings within family life, with Al-'adah focusing on familiarity with these teachings and Al-mau'idhah emphasizing their understanding by all family members. An example illustrating the importance of habituating prayer can be found in Imam Nawawi's book "Nashoihul Ibad," as explained by the companion of Abu Hurairah (may Allah be pleased with him) regarding the wisdom behind prayer.

الصَّلَاةُ عِمَادُ الدِّينِ فَمَنْ أَقَامَهَا فَقَدْ أَقَامَ الدِّينَ وَمَنْ تَرَكَهَا فَقَدْ هَدَمَ الدِّينَ، وَفِيهَا عَشْرُ خِصَالٍ: زِينُ الْوَجْهِ وَنُورُ الْقَلْبِ وَرَاحَةُ الْبَدَنِ وَأَنْسُ فِي الْقَبْرِ وَمَنْزِلُ الرَّحْمَةِ وَمِفْتَاحُ السَّمَاءِ وَثِقَلُ الْمِيزَانِ وَمَرْضَاةُ الرَّبِّ وَتَمْنُ الْجَنَّةِ وَحِجَابُ مِنَ النَّارِ

"Prayer is the pillar of religion, whoever enforces prayer means enforcing religion & whoever leaves the Prayer then means he destroys religion. In the prayer there are 10 things: (1) prayer as a facial decoration, (2) prayer as a light of the heart, (3) prayer to nourish the body, (4) With prayer to get hospitality in the tomb, (5) with prayer Allah lowers mercy, (6) prayer as the key to opening the sky, (7) prayer as the ballast of the scales of good charity, (8) prayer makes Allah ridha, (9) prayer as the price of heaven exchangers, & (10) prayer as a barrier to hellfire."

3. Al-mulahadhah, that is, paying attention to the talents and interests or potential of family members, especially children when blessed with children.
4. Al-'uqubah, that is, it gives punishment for being aware of the caliphate and its wrongs that he has done. However, giving gifts to outstanding family members

Ismuba products

Ismuba's lessons are independent from the tendency of students and teachers to be very different from schools in general, especially in the Muhammadiyah environment. Students who receive Ismuba education are relatively more polite and mature in dealing with people and their parents' expectations. Then Ismuba was able to make this school nicknamed a quiet SMK, far from brawls and inappropriate student behavior. Most of the behavior of the children of SMP Muhammadiyah 3 Yogyakarta students has psychological traits such as love, peace, prayer, being kind to parents and kind to neighbors and animals. This good behavior is often associated with jihad. For example devoted to parents, the prophet uses the term jihad. As well as students who are identical with attitudes and characteristics that are relevant to other prophetic practices, namely conveying greetings, which will increase a sense of peace. Establish good communication with the Muslim community based on the hadith of Muslim rights towards Muslims there are six. When you meet them, greet them, when and so on.

CONCLUSION

The progression through Al-qudwah, Al-'adah, Al-mau'idhah, Al-mulahadhah, and Al-'uqubah represents the stages necessary for character education to deeply imprint on individuals' characters. Current research explores the manifestation of care, self-control, and curiosity within three domains of virtue, indicating that such virtues are desirable, albeit with nuanced variations. The research findings illustrate that the subjects responded positively to behaviors reflecting the exemplary conduct of prophethood. For instance, they demonstrated a tendency to foster good relationships with parents, neighbors, and engaged in mushafahah practices such as handshakes. Simple practices like conveying greetings or salutations were also considered capable of enhancing feelings of tranquility.

Effective communication with the Muslim community is grounded in the principles of hadith teachings regarding spreading greetings and loving one another, along with the belief that the highest virtue is benefiting other beings. Thus, understanding and applying religious values in social interactions can cultivate harmonious relationships and strengthen the bonds within the Muslim community. Applying prophetic psychology in Ismuba yields implications such as fostering positive behaviors like maintaining good relations with parents and neighbors, as well as practicing handshake greetings (mushafahah) to promote peace. Additionally, establishing effective communication within the Muslim community aligns with the hadith emphasizing the rights of Muslims, including the importance of greeting them whenever and wherever encountered. Consequently, this school is known as SMK with a student-centric approach.

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