



Artikel Pak Fah 2.pdf

May 11, 2022

5479 words / 30813 characters

Artikel Pak Fah 2.pdf

Sources Overview

13%

OVERALL SIMILARITY

| | | |
|----|--|-----|
| 1 | General Sir John Kotelawala Defence University on 2019-09-27 SUBMITTED WORKS | 5% |
| 2 | Universitas Pendidikan Ganesha on 2019-12-12 SUBMITTED WORKS | 1% |
| 3 | Kolej Universiti Islam Sultan Azlan Shah on 2020-08-25 SUBMITTED WORKS | <1% |
| 4 | Universitas Negeri Jakarta on 2020-06-14 SUBMITTED WORKS | <1% |
| 5 | University of Cambridge on 2021-01-26 SUBMITTED WORKS | <1% |
| 6 | Universitas Negeri Jakarta on 2018-07-23 SUBMITTED WORKS | <1% |
| 7 | Zaprul Khan Zaprul Khan. "Multidimensional Thinking Paradigm in Multicultural Education (Study of the Thought of Musa Asy'arie)", Edu... CROSSREF | <1% |
| 8 | Setiawati Wati. "INCREASING CREATIVITY OF EARLY CHILDHOOD THROUGH ORIGAMI PLAYING ACTIVITIES", Empowerment, 2019 CROSSREF | <1% |
| 9 | B Wicaksono, N M S Dwipa. "PCK () profile of mathematics education students at Universitas PGRI Yogyakarta ", Journal of Physics: ... CROSSREF | <1% |
| 10 | Michigan School of Professional Psychology on 2013-11-14 SUBMITTED WORKS | <1% |
| 11 | Moch. Bahak Udin By Arifin, Nurdyansyah, Ida Rindaningsih, Siti Kalimah. "Development of Smart Play Wheel Learning Media to Impro... CROSSREF | <1% |
| 12 | Universitas Jambi on 2020-01-17 SUBMITTED WORKS | <1% |
| 13 | Zhenzi Sun. "An Empirical Study on the Relationship between Education and Economic Development Based on PVAR Model", Scientifi... CROSSREF | <1% |
| 14 | Desi Sukenti, Syahraini Tambak, Charlina Charlina. "Developing Indonesian language learning assessments: Strengthening the person... CROSSREF | <1% |
| 15 | Een Yayah Haenilah, Hasan Hariri, . Ridwan, Onojah Amos Ochayi et al. "Literature Review of Good Teachers: The Attributes and Gaps ... CROSSREF | <1% |
| 16 | Candra Wijaya, Toni Nasution, Muamar Al Qadri, Ahmad Fuadi, Khairul Anwar. "Persepsi Guru RA Ali Mahfudz tentang Kebijakan Sertifi... CROSSREF | <1% |

- 17 Nadia Idri. "Chapter 4 Professional Teaching Dispositions", Springer Science and Business Media LLC, 2016
CROSSREF <1%
- 18 UIN Maulana Malik Ibrahim Malang on 2022-01-19
SUBMITTED WORKS <1%
- 19 Nani Triani, Uman Suherman, Juntika Nurihsan. "COMPETENCY OF CLASS TEACHERS IN THE IMPLEMENTATION OF GUIDELINES DE...
CROSSREF <1%
- 20 Siti Nurhayati. "Improvement of Pedagogic Competency of Pendidikan Agama Islam and Budi Pekerti Teachers of Islamic Education b...
CROSSREF <1%

Excluded search repositories:

Internet

Excluded from document:

Bibliography

Excluded sources:

None

Revitalizing the Prophetic Teacher Ethic in Developing Human Resources for Education

Fahrudin Eko Hardiyanto

Faculty of Education and Teaching, Universitas Pekalongan, Indonesia

Received March 9, 2020; Revised April 19, 2020; Accepted May 3, 2020

Copyright©2020 by authors, all rights reserved. Authors agree that this article remains permanently open access under the terms of the Creative Commons Attribution License 4.0 International License

Abstract Education is a process that must be taken by every human being in order to be able to live a good and quality life in the world. Quality human resources can be built from educators through superior prophetic educators. Excellent teachers can lead students to excel too. Therefore, qualified teachers are needed to realize these expectations. This study aims to describe the concept of prophetic ethic revitalization in teachers in building human resources. The data source for this study consists of two types namely primary data sources, namely various works that discuss prophetic education and human resource development, and other related references as secondary sources of research (the context of the research discourse). In this case, the researcher uses the prophetic theory initiated by Kuntowijoyo. Researchers use library research in research methods by focusing on collecting, analyzing, presenting and summarizing information related to the prophetic prophetic ethic that can support human resources in the world of education. The conclusions of this paper are: 1) the competency of prerequisite prophetic educators must primarily have intellectual, emotional, and spiritual competence and intelligence; 2) in managing learning, teachers can implement the values of prophetic educators through three prophetic value settings namely attitudes of humanization, liberation and transcendence.

Keywords Educator, Prophetic, Human Resource

1. Introduction

In the course of history, the existence of teachers in the educational map occupies a very strategic position in building human resources. In practice, this role is manifested as an effort and vehicle to prepare human resources that last throughout life that is experienced, seen and appreciated by someone who has an impact or influence on individuals and the environment. Hardiyanto

(2016: 1) states that [1] education can be a social investment for someone. Become a big investment for a nation's progress. Through education it is also expected to be able to develop the characteristics of teachers and students to be able to intelligently and independently solve and solve the life problems they face. Education is directed to equip students to have noble and primary personalities and characters, namely humans who are aware of their position and role in life. Humans who put forward manners and science as a capital of successful life. This character education is expected to be prioritized in the mission of education.

Education is also a milestone in the development of a nation. Nations with advanced education will have competitiveness in the world arena. This can be realized with the support of quality educators. The quality of education is influenced by the factor of the teacher's professionalism in the education process through its main task pillars namely educating, training, guiding, assessing, researching, and teaching.

This is in accordance with the Teacher and Lecturer Law No. 14 of 2005 which states that teachers are professional educators with the main task of educating, teaching, guiding, directing, training, evaluating and evaluating students in early childhood education through formal education, basic education and middle. In this case the teacher is a leader figure with the task of forming the soul and character of the main learners namely the main character.

Hierarchically, according to Darmadi (2015: 162) that [2] teachers have tasks, roles, competencies and responsibilities towards their students. The teacher's role cannot be replaced by any element even with a sophisticated machine. Because the teacher's task involves fostering the mental nature of humans as learners which involves various aspects of human nature that are unique in the sense of the human person of the learners that differ from one another.

The figure of the teacher is the most important thing for

the success of an education system. In order to build the character of students, a teacher must have a good personality. In this context, the choice of human being is needed. Humans who give themselves up for others. Providing time, attention, love, wealth, and other sacrifices based on the view and belief that the task of education is a sacred duty. Humanitarian duty. The task of preparing civilization. And the task of changing the world, from dark to bright light. Enlightenment is the main mission he carries.

According to Zulaeha (2015: 1), [3] character is a system of efforts that underlies attitudes and behaviors that arise from within us. Character development is the main task of education. Formation of character can be done through four corridors, namely the implementation of values, realize what is allowed and not allowed, form habits, and set an example.

Values as good as any if only remembered or known alone will not be able to shape the quality of human resources. Good values are implemented in life with the right pattern that is able to apply an attitude of consistency and courage to express the good and the bad, the permissible and the forbidden, and so on. This attitude will be able to form positive patterns of behavior in students and teachers, and the environment.

Character education will be successful if escorted by the exemplary attitude of educators. The exemplary attitude will be a positive energy to strengthen the mission of character education in the midst of permissive life dynamics and exemplary crises. Teacher modeling is a prerequisite for supporting the successful formation of the main character of human resource formation.

Given the importance of education in the mission of human resource development, education can be categorized as a large investment, education certainly has strategic value. According to Asmani (2015: 15) [4], if education in a nation is successful, then the nation's future will be bright, and if education fails, then a nation will be threatened as coolies in their own country.

In relation to developing the potential of students to the fullest, it is necessary to organize education that is able to face challenges. There are four major challenges faced by education today, as concluded by Umiarso and Gojali, in Herman (2007: 7) which states that [5] education currently faces four major and complex challenges, including the challenge to increase added value in order to increase productivity as well as economic growth and equality, it is necessary to formulate an education that can prepare students to become qualified human beings who are always able to solve their life's needs independently and in turn can contribute to creating a just and prosperous society.

Educational success will be achieved if there is totality in the commitment to offer a quality education service. Quality education is born from a good planning and strategic system, a good governance system, and of course supported by an important element that is education driven

by teachers who are good, teachers who are full of enthusiasm, ethic of superior service, dedicated, and loyalist to the values of civilization education (good teacher). In the context of a good teacher, a teacher is a superior seed. Robandi (2012: 237) states that [6] a teacher is a superior seed (*wijipinilih*) who must always be clear-hearted (*limpaddingpambudi*), be a conditioning (*penyejuk*), and have superior and great character (*mangkuluhur*).

The existence and presence of teachers in the world of education is the main key to managing education to be able to foster and produce human resources that are characterized by values of growing good. The character values that have been echoed in the education world so far have not shown superior results, especially from students and the atmosphere built in schools. Character education is still formal in nature and has not yet become a habit and entrenched habit.

Schools as educational institutions have not fully applied the principles of UNESCO's version of human capital development, namely learning to know, learning to do, learning to be, learning to live together. The development of human capital has become intellectual capital and social capital for teachers and students to realize true character education.

The realm of modern education places the teacher's role very strategically. However, the teacher no longer acts as the only model for learning and the only one who is able to find and correct students' mistakes. Assumptions like this that actually impede the creativity and independence of a teacher. In fact, ideally, the teacher has more roles as a counselor, facilitator, and collaborator for the progress of the quality of the human resources of the students.

The ideal typology in reality on the ground is still far from expectations. There are still many teacher typologies that are not ideal, for example, teachers lack mastery of subject matter. Many learning concepts are wrong, not happy if there are students who ask questions, often are late in class and end the lesson before the time is over, irritable, temperamental. In addition, there are also teachers who choose to give special attention to certain students. And what is even more ironic is that a teacher smokes in a school environment. And there are still many more typologies and characteristics, whether they are realized or not are a mirror of a broken educator who of course will be very difficult to form a good appearance for students (Hardiyanto, 2016: 19). The problem is dominated by the lack of practice of religious values in a student's life.

According to Nuryatin (2017: 101), [7] cultural changes that occur in Indonesia result in increasingly shallow understanding and practice of religious values. Political policies and behavior that ignore religious values have had a very broad impact. These symptoms appear from aspects of language, aesthetics, and value systems that apply in society.

Based on the description, it appears that there is a

mismatch between ideality and reality. Ideally teachers as a pillar of building human resources in the world of education are well established in carrying out the mission of superior human development. At the level of reality, there are still few alternative character education strategies in schools that are well implemented, consistent, and have a broad, constructive impact. The idea offered in this paper is to apply the ethic of prophetic teachers as an alternative in efforts to build human resources through education.

2. Research Methodology

This research is a library research study with a focus on collecting, analyzing, presenting and summarizing information related to the prophetic ethic that can support the formation of human resources in the world of education.

The data source for this study consists of two types namely primary data sources, namely various works that discuss prophetic education and human resource development, and the other related references as secondary sources of research (the context of the research discourse). In this case, the researcher uses the prophetic theory initiated by Kuntowijoyo.

[8] Data is collected by observing methods that pay attention to language use (Mahsun, 2017) The term attending in this method is not limited to listening to the use of spoken language but also includes reading the written language. This method is followed by recording.

In this study the data analysis stage was carried out simultaneously with the data collection process. The flow of analysis follows the analysis model as revealed by Miles and Huberman (1992). The technique used in analyzing data is the collection of data related to the theory and information on the implementation of character education and prophetic ethic in the world of education. The data collected in the form of notes contains the impressions, comments, opinions, and interpretations of researchers about the findings found, and is material for data collection plans for the next stage.

The next step is data reduction, which is to choose data that is relevant and meaningful, focuses data that leads to problem solving, discovery, meaning or to answer research questions that are related to the prophetic ethic of education and human resource development. The researcher also presents the data, which is in the form of writing or words to combine information so that it can describe the situation that occurs and then conclusions can be drawn.

3. Results and Discussion

Education plays an important role in building human resources. The success of the education mission is supported by many factors. One of the main things is the existence of quality educators. To give birth to quality

students must be supported by the presence of quality educators with intellectual, emotional and spiritual / religious competence and intelligence. According to Ariyanti (2017: 6) [9] that religious values can illustrate the noble character of kindness towards others.

The main competencies that must be possessed by educators in order to build human resources are in the form of educational values. One of the concepts of education that can be implemented is to instill the ethic of prophetic educators in the management of educational missions.

Prophetic educators basically consist of two word equivalents, namely educator and prophetic. Educators are teachers with the mission of developing human resources through educational activities. Whereas prophetic terminology comes from the word "prophet" which means prophethood. According to Kuntowijoyo (2001: 105-106) [10] there are three things that become the breath or spirit of prophetic values, namely humanization, liberation and transcendence.

Kuntowijoyo (2001: 357) included the word prophetic in his discovery of prophetic social sciences which contained three contents of social sciences, namely humanization, liberation, and transcendence. Normatively-conceptually, the Kuntowijoyo version of the prophetic paradigm is based on Surah Ali-Imran verse 110 which means: "You are the best people who are descended / born in the midst of humans to order to the ma'rufand prevent evil and believe in God". From this verse, the three basic pillars of prophetic social science values used by Kuntowijoyo are; 1) *Amar Ma'ruf* (humanization) implies humanizing humanity; 2) *NahiMunkar* (liberation) implies liberation; and 3) *Tu'minunaBillah* (transcendence), the dimension of human faith. Trianton (2013)[11] also mentioned that prophetic education was also realized through three aesthetic prophetic concepts, namely humanization (*amarma'ruf*), liberation (*nahimunkar*), and transcendence, namely faith in Allah SWT (*tu'minunabillah*).

Humanization means spreading goodness with a foothold of justice. The mission of humanization is to place humans as leaders on earth, who must carry out the mission of justice. In the context of education, prophetic teachers in managing learning and education, teachers must be able to be a person who is dialogical, friendly, full of dedication, integrity, and full of love and affection.

Thohiroh (2017: 7) states that [12] humanization or the growth of humanity is needed for humanity so that it does not experience the destruction of the people, or at least slow down the destruction of humanity. In this context human resource development requires a revitalizing attitude of prophetic ethic in the education sector.

Humanist values that can be built through the world of education are also expected to create a tradition of caring for diversity in national life. In the context of the nation, according to Abbas (2017), [13] Indonesia whose society consists of various races, ethnic cultures, nations, and religions must consider the importance of implementing

multicultural education. This cannot be denied that Indonesia's diverse society often causes various kinds of conflict. In the context of Indonesia, known as content rich in plurality, the role of multicultural-based education becomes very strategic in Indonesia to manage diversity creatively, so that when conflicts arise as a result that social transformation and reform can be managed intelligently and become part of the nation of enlightenment.

Teachers and educational institutions need to understand the concept of multicultural education in a global perspective to students who produce the values contained in this education to increase their awareness to always behave humanist, pluralist and democratic in attitude.

Humanization developed in the world of education is not destructive humanism, which is a false view of solidarity without values and filters. According to Wei (2009) humanism that is [14] built is Confucian humanism with a focus on harmonious interpersonal relationships and celebrating diversity without falling into destructive traps. Humanism should be built on a broad ethical basis in human search and growth.

Another ethic of prophetic educators that can be implemented in education is the spirit of liberation. Liberation as a liberation means that education has a prophetic responsibility to free people from ignorance, backwardness, cruelty, extortion, and oppressive structural domination. According to Freire (1970) [15] the ethic of liberation is education that frees a student from acts of cognition, not just the transfer of information.

[16] Humanists are the basic value of life. The point is that every human being must and deserves respect, and must not be eliminated arbitrarily. With the sake of humanist values (humanity) is associated with the views or attitudes of someone treating others. The more accommodating a person is to the existence of another person, the higher the value of his humanity, on the contrary the narrower his acceptance of others will be, his humanity attitude will also be lower especially to the point of eliminating the right to life of others. Therefore, the same as the development of moral values, the development of human values is also very important for the provision of life to interact with others. Starting with the attitude of the educator to be accommodating to all students, students will be able to see and imitate how to treat others (Wangid, 2015: 151)

In the context of education, prophetic teachers place liberation as a foundation for strengthening themselves in order to be able to control their emotions well, teachers are able to become sticky figures, and have healthy performance standards. From this interpretation, at least the teacher / educator who is also a leader must master three elements, namely intellectual insight in understanding the problem, maturity in addressing the problems faced, and the ability to view and plan for the future.

Paulo Freire is touted as the originator of liberative

education. Freire (in Fadjar, 2003: 59) explained:

[17] "A whole person is a human being as a subject. Conversely, humans who only adapt are humans as objects. Adaptation is the most fragile form of self-defense. Someone adjusting is the specific behavior of animals, which can be considered by humans and will be a symptom of dehumanization".

Freire's thinking is similar to Ali Shariati's thought which is said to be a liberative Islamic thinker. He explained that things that can distinguish humans from other creatures are found in three fundamental characteristics, namely self-awareness, free ability, and creativity. These three characteristics have relevance to the ethic of freedom of learning that is being echoed by the Ministry of Education and Culture today.

According to Rahman (2013: 92) [18], schools (education) which are actually a means to free themselves from ignorance, bondage, poverty, suffering, deception and oppression have now turned into vehicles for the use of violence, especially in teaching and learning activities. Psychologically, if this is left alone it will only damage the future of students. According to him, the violence committed by the teacher against students will be recorded in his subconscious. Every now and then the tape can come up with destructive actions that are far greater than what he experienced. This can be seen for example, there are students who have the heart to kill their own friends just because of the struggle for cherry fruit, brawls between students, the rise of free sex among students to the circulation of drugs among students. This is an excess of violence against students. In the perspective of Freud's psychoanalysis, violence by teachers against children in school must be watched out because children will treat others in adulthood as when they were treated by others in childhood. This is part of the reality in the world of education that must be acknowledged as well as a material for reflection.

Self-awareness is a positive attitude to be able to be reflective and evaluative of the teaching profession in the form of totality behavior towards the duties and responsibilities they have. Every educator is expected to continue to encourage himself to provide the best service for his students. Providing both academic and intellectual superiority, and even the moral and moral excellence service of students up to aspects that are spirituality / religious excellence adopted by students through major ideals.

Transcendence values in the context of the ethic of prophetic educators place transcendental values namely the values of faith and spirituality as an important part of the process of building civilization through education. The prophetic teacher displays her transcendental personality through a sincere attitude in carrying out teaching duties, and is aware of her existence as an example that collaborates with two transitions, individual and social. Awareness orientation and educational goals are only

because of Allah Taala, not the others, not because of hoping for reward, praise, wealth, and worldly position. Transcendence is superior religious awareness.

According to Syarif (2014: 3) [19] the value of religious excellence can be used as axiological basis in all movements that always provide wisdom attitude, behave humanist, pluralist, and democratic to face the diversity of cultural diversity. This ecological religious awareness was also expressed by Mohamed (2012) [20] as ecological ethics in education, namely awareness to internalize religious teachings values in the midst of a broad and insightful educational environment.

Transcendence awareness also impacts on the attitude of prophetic educators who do not easily blame the circumstances that occur in their students. For example students who are poor or economically poor are considered to be a barrier in educational success. According to Orlowski (2007), [21] there are still many teachers who make the reasons for economic poverty in students become the cause often get bad grades in academic matters. These model teachers are teachers with traditionalist types and ways with conservative liberal perspectives.

The next fundamental characteristic is free ability and creativity. Both encourage educators to become learners who continually hone their competencies without stopping. His willingness to continue learning becomes energy to foster capacity in building human resources in the world of education.

Student creativity will emerge, if the teacher as a pilot in the class also has adequate creativity abilities. Learning material that has been arranged in the syllabus, should be well developed to achieve the real educational goals. The ability of creativity is defined as the discovery or creation of a new idea or an idea that has never existed before. In the world of education creativity is very important in understanding a lesson or interpreting all activities that will be carried out. For this reason the development of creativity should be done from an early age or from elementary school. Creativity is the experience of expressing and actualizing individual identity in an integrated form in relationships with oneself, with nature, and with others. This is in accordance with what Munandar (2004: 18) [22] said, that the source of creativity is a tendency to actualize themselves, realize potential, drive to develop and mature, a tendency to express and activate all abilities of organisms yourself, with nature, and with others

Prophetic educators emit pearls as a reflection of her soul's beliefs. An attitude that is believed, guided, and can be emulated by others as a form of example. According to Hardiyanto (2016: 34) there are several prophetic attitudes of an educator in building the quality of human resources as follows.

1) Prophetic educators are always confident in the role of Allah in every successful educational endeavor. The teacher is not over acting and is too confident in his abilities. His ability is the fruit of the grace of Allah Taala.

- 2) Prophetic educators have never been jealous of their successful students. Prophetic teachers are sincere and proud when they see their students achieve achievements and have better quality than themselves. Likewise when students experience failure, the teacher also participates in grief and empathy.
- 3) Prophetic educators are able to soften their hearts in dealing with educational tasks, especially in dealing with their students. Diverse students need the mature attitude of the teacher in the form of wisdom in seeing and interpreting the differences. In this context there are references and guidelines from the Qur'an "So it is due to the mercy of Allah that you are gentle to them. If you are being hard and hard, they will distance themselves from your surroundings. Therefore forgive them, ask forgiveness for them and consult with them in the matter, then if you have made up your mind then fear Allah. Surely Allah loves those who put their trust in him." (QS 3: 159).
- 4) Prophetic educators always pray for their students. With the power of prayer, the educator can create the impossibilities and difficulties he faces with students into a more beautiful facility and opportunity for results. As a second parent for students, the teacher should properly slip the prayer beads for the good and success of their students.
- 5) Prophetic educators are individuals who are willing to recognize their students with wisdom. Get to know their students on the basis of love, affection. Not favoritism, for any motive. The teacher is willing to be a friend to students.
- 6) Prophetic educators believe that educating is a step towards heaven. Educational activities can be classified as *sodaqahjariyah* activities. This form of *sodaqah* will be able to reward you indefinitely until the Hereafter. Like doing business, with one investment, the teacher will get three benefits at once namely: (1) the reward of *sodaqahjariyah*, (2) the reward of useful knowledge, and (3) the reward of charity in educating children to become pious generations.

[23] Prophetic educators direct their actions to encourage uneducated people to become people who understand the regularity of values, social obedience, and moral cohesion so that they are able to blend with the fabric of the wider community with good and right quality of life. In other words, being an educated human being (Prabowo, 2019: 12). To encourage the process of development of educated human resources, according to Mark (2008: 7) [24] education is characterized by what teachers know, do, and believe. Prophetics have the capacity to recognize people's needs and desires and respond imaginatively in an effort to create the values needed in education. The teacher needs to think about how to provide good service as is expected by most people in general. Everyone with a desire wants to have good things, or at least what they think is

good, and live a life that continues to grow with meaning and value. The life of an education is referred to as a pedagogical life, namely a teacher who can help and serve his students in learning and can provide care for parenting education that comes from his experience. The task of educators is to protect and teach young people to be able to live in this world in a responsible and beneficial manner for others and the continuity of world welfare.

Referring to the prophetic attitude of an educator, the main task of educators in the context of human resource development is to carry out educational processes through three important pathways, namely humanization to glorify human degrees, liberation for liberation and building a tradition of freedom of learning, and transcendence to strengthen spirituality and enlighten conscience of good students.

4. Conclusions

Based on the explanation above, it can be concluded that the quality of human resources can be built from education through superior prophetic educators. Excellent teachers can lead students to excel too. Competency of prerequisite prophetic educators must primarily have intellectual, emotional and spiritual competence and intelligence. In managing learning, teachers can implement the values of prophetic educators through three prophetic value settings namely humanization, liberation, and transcendence. The attitude of humanization, namely prophetic teachers in managing learning and education, teachers must be able to become a person who is dialogical, friendly, full of dedication, integrity, and full of love and affection. In the context of personality, Mulyasa (in Rinawati, 2019: 37) states that teachers' personality really determines the students' personality forming [25]. Teachers who in everyday life are behaved, discipline, friendly, courteous in appearance and the way of speaking and able to provide solutions to the problems faced by students are said to have a good personality or have a noble character.

The Ethic of Liberation is manifested through education, which has a prophetic responsibility to free people from ignorance, backwardness, cruelty, extortion, and oppressive structural domination. Whereas in the ethic of transcendence, prophetic teachers display their transcendental personality through sincere attitudes in carrying out teaching assignments, and are aware of their existence as role models.

REFERENCES

- [1] Hardiyanto, Fahrudin Eko. (2016). *Etos Profetik Sang Pendidik*. Semarang: Cipta Prima Nusantara. <https://shopee.co.id/Etos-Profetik-Sang-Pendidik-i.72116746.1674610695>
- [2] Darmadi, Hamid. (2015). *Tugas, Peran, Kompetensi, dan Tanggung Jawab Guru Profesional*. Pontianak: Journal Edukasi, Vol. 13, No. 2, December 2015
- [3] Zulaeha, Ida. (2015). "Model Investigasi Kelompok dengan Teknik Adu Argumen Sebagai Upaya Peningkatan Kompetensi Pedagogik Calon Guru Bahasa Indonesia". *Journal Penelitian Pendidikan* Vol. 32 Nomor 1 Tahun 2015. <https://media.neliti.com/media/publications/124464-ID-none.pdf>
- [4] Asmani, Jamal Ma'mur. (2015). *Sudahkah Anda Menjadi Guru Berkarisma*. Yogyakarta: Diva Press
- [5] Herman J., Waluyo. (2013) *Peran Guru Bahasa Indonesia dalam KD Kesusastraan untuk Mengoptimalkan Potensi Peserta Didik dalam Kurikulum 2013*. Prosiding Seminar Nasional. Unissula. http://Research.Unissula.Ac.Id/File/Publikasi/211312011/645prosiding_Semnas_Fkip.Pdf#Page=90
- [6] Robandi, Imam. (2012). *Change and Movement*. Surabaya: Solar Science Publisher
- [7] Nuryatin, Agus. (2017). "Religiusitas dalam Syair-Syair Tegalan Karya Imam Chumedi." *Journal Seloka: Jurnal Pendidikan Bahasa dan Sastra Indonesia Universitas Negeri Semarang*, edisi 6 (1) (2017). <http://journal.unnes.ac.id/sju/index.php/seloka>
- [8] Mahsun. (2017). *Metode Penelitian Bahasa*. Depok: Rajawali Pers.
- [9] Ariyanti, Lita Dwidan Ida Zulaeha. (2017). *Tindak Tutur Ekspresif Humanis dalam Interaksi Pembelajaran di SMA Negeri 1 Batang: Analisis Wacana Kelas*. Seloka: Jurnal Pendidikan Bahasa dan Sastra Indonesia edisi 6 (2) (2017). <http://journal.unnes.ac.id/sju/index.php/seloka>
- [10] Kuntowijoyo. (2001). *Muslim Tanpa Masjid: Esai-esai Agama, Budaya dan Politik dalam Bingkai Strukturalisme Transendental*. Bandung: Mizan. https://www.goodreads.com/book/show/1761312.Muslim_Tanpa_Masjid
- [11] Trianton, Teguh. (2013). *Estetika Profetik Ahmad Tohari dalam Khazanah Budaya Cablaka*. *Journal Kebudayaan Islam*. Vol. 11, No. 2, Juli - Desember 2013. <http://ejournal.iainpurwokerto.ac.id/index.php/ibda/article/view/80>
- [12] Thohiroh, Zulaifatut., U'um Qomariyah, dan Mukh Doyin. (2017). *Etika Humanis dalam Cerita Rakyat di Kabupaten Jepara*. *Journal Sastra Indonesia* edisi 6 (1) 2017. <http://journal.unnes.ac.id/sju/index.php/jsi>
- [13] Abbas, Ersis Warmansyah. (2017). *Prophetic Education of Guru Sekumpul for Social Studies Education*. *Advances in Social Science, Education and Humanities Research (ASSEHR)*, volume 147: Atlantik Press
- [14] Wei-Ming Tu. (2009). *Confucian Humanism as a Spiritual Resource for Global Ethics*. *Peace and Conflict Studies - 1 - Volume 16, Number 1*. <https://nsuworks.nova.edu/cgi/viewcontent.cgi?referer=https://scholar.google.co.id/&httpsredir=1&article=1099&context=pcs/>
- [15] Freire, P. (1970). *The "Banking" Concept of Education*. https://scholar.google.co.id/scholar?start=130&q=prophetic+education&hl=id&as_sdt=0,5#d=gs_cit&u=%2Fscholar%3Fq%3Dinfo%3AcG82q-Dn9_sJ%3Ascholar.google.co

- m%2F%26output%3Dcite%26scirp%3D136%26hl%3Did
- [16] Wangid, Muhammad Nur. (2016). Membentuk Guru yang Bermoral, Humanis. *Journal Pembangunan Pendidikan: Fondasidan Aplikasi* Volume 4, Nomor 2, December 2016
- [17] Fadjar, Malik. (2003). *Seputar Rekonstruksi Manajemen Pendidikan Muhammadiyah*. Yogyakarta: Pustaka Suara Muhammadiyah
- [18] Rahman, Mustofa. (2013). Guru Humanis dalam Pendidikan. *Journal IAIN Walisongo Semarang* Vol. XXVIII No. 1 2013/1434. <https://media.neliti.com/media/publications/120482-ID-guru-humanis-dalam-pondidikan-islam.pdf>
- [19] Syarif, Zainuddin. (2014). Pendidikan Profetik dalam Membentuk Bangsa Religius. *Journal Tadris* Volume 9 Nomor 1 Juni 2014. <http://ejournal.stainpamekasan.ac.id/index.php/tadris/article/view/397>
- [20] Mohamed, Najma. (2012). *Revitalising an Eco-Justice Ethic of Islam by way of Environmental Education: Implications for Islamic Education*. Dissertation Presented for the Degree of Doctor of Philosophy (Curriculum Studies) at Stellenbosch University.
- [21] Orłowski, Paul. (2008). *Social Class: The Forgotten Identity Marker in Social Studies Education*. *New Proposals Journal*.
- [22] Munandar, Utami. (2004). *Pengembangan Kreativitas Anak Berbakat*. Jakarta: Pusat Perbukuan Depdiknas dan Rineka Cipta
- [23] Prabowo, Heri Bayu Dwi. (2019). *Konsep Pendidikan Profetik Menurut KH Ahmad Dahlan*. Purwokerto: IAIN Purwokerto. http://repository.iainpurwokerto.ac.id/6711/2/HERI%20BAYU%20DWI%20PRABOWO_KONSEP%20PENDIDIKAN%20PROFETIK%20MENURUT%20K.H.pdf
- [24] Mark D. Vagle. (2008). Searching for a Prophetic, Tactful Pedagogy: An Attempt to Deepen the Knowledge, Skills, and Dispositions Discourse around Good Teaching. *E&C/Education and Culture* 24 (1) (2008): 50-66. <https://docs.lib.purdue.edu/cgi/viewcontent.cgi?article=1189&context=eandc>
- [25] Rinawati, Atim. Dkk (2019). The Integration of Prophetic Values in developing the Teachers' Personality Competency Assessment Instrument. *International Conference on Social Science and Character Educations (ICoSSCE 2018) International Conference on Social Studies, Moral, and Character Education (ICSMC 2018)*: Atlantis Press.