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Prophetic Dimensions in Caregivers' Character with Literary and Religious Reflections from Darul Ulum for Quality Education (SDG 4)

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ABSTRACT

Objektive: To explore the prophetic dimensions reflected in the character of caregivers at Al-Hambra Darul Ulum Islamic Boarding School, Jombang, East Java, Indonesia, focusing particularly on those with a literary background. The study investigates how caregivers who are also poets influence educational patterns and character formation within the pesantren (Islamic boarding school) setting. **Method:** Qualitative phenomenological study employs prophetic structuralism, integrating Kuntowijoyo's prophetic literature (humanization, liberation, transcendence) and Bourdieu's genetic structuralism (habitus, field, capital). Data were collected through in-depth interviews with Binhad Nurrohmah, a poet and caregiver, and analyzed using Creswell's six-step interactive model. **Results:** The findings reveal three interconnected dimensions of prophetic structuralism in Nurrohmah's literary practice. In the *amil* dimension, he exercises moral agency by rejecting shirk, slander, and harmful writing through continuous self-evaluation. In the *amal* dimension, poetry becomes a vehicle for outward goodness (honesty, social bonding, *da'wah*) and inward goodness (gratitude, trust in God, remembrance of death). In the *amul* dimension, engagement with sufism, Qur'anic narratives, and contemplation of death builds divine awareness. **Novelty:** Contributing a new theoretical framework, prophetic structuralism, that integrates literary analysis, authorial reflection, and social reception, extending Kuntowijoyo's prophetic literature beyond thematic analysis. Unlike previous studies that focus solely on textual interpretation, this framework combines authorial subjectivity and reader response to offer a more comprehensive understanding of prophetic values in literature. It also demonstrates how pesantren-based education, through caregivers with literary and religious consciousness, shapes students' resilient moral character, thereby supporting SDG 4 (Quality Education), particularly target 4.7.

INTRODUCTION

In the era of globalization, Indonesia is experiencing rapid and dynamic transformations. Access to information is now as easy as a tap on a handheld device (Syauqi, 2016). Technology has become an integral part of daily life, especially among the younger generation (Salmah & Murti, 2020). As the world enters the era of the Industrial Revolution 5.0, human interaction with technology intensifies without spatial or temporal limitations. However, this development has also led to a weakening of local wisdom and character values due to unfiltered exposure to global currents (Magnis-Suseno, 1998; Darmana, 2015; Nasrullah, 2017; Faruqi, 2019; Purnomo, 2019). This condition makes it increasingly difficult for parents to safeguard their children from unregulated social interactions (Ma'arif, 2018). As a result, Islamic boarding schools (pesantren) are often seen as a more secure alternative for moral and religious education (Hasanah & Maarif, 2021).

Pesantren education is valued for its emphasis on religious discipline and its structured lifestyle, which includes both spiritual instruction and character