

Holistic Competency for Pesantren Caregivers: Bibliometric Evidence and a Maqasid-Based Framework

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ABSTRACT

Pesantren dormitory caregivers (musyrif/musyrifah) provide 18-24 hours of daily guardianship for nearly 4.9 million santri across Indonesia. yet no holistic competency model explicitly rooted in Maqasid al-Shariah has been developed to date. This article presents two complementary contributions: bibliometric evidence of a critical research gap, and a conceptual framework responding to that gap. Bibliometric analysis of the Dimensions database across nine progressive search stages (2001-2025) confirmed zero publications integrating Maqasid al-Shariah with pesantren caregiver competency development. This confirmed gap directly informed the framework's construction: within a Design-Based Research analysis phase, the bibliometric findings were synthesized with classical Maqasid scholarship and global competency theories, allowing empirically-grounded themes to be systematically mapped onto the Five Maqasid. The proposed framework maps seven holistic competency dimensions onto the Five Maqasid through an interdisciplinary approach, developed within a Design-Based Research (DBR) methodology. This article fills a critical conceptual gap while offering a constructive research agenda for pesantren caregiver human resource development in Indonesia, with direct implications for policy, caregiver training, and future empirical validation through DBR.

Keywords: *holistic competency; Maqasid al-Shariah; pesantren caregiver; bibliometric analysis; IGCE framework*



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INTRODUCTION

Pesantren, the oldest and most indigenous Islamic educational institution in Indonesia, has demonstrated its resilience across centuries as a center for Islamic knowledge transmission, character formation, and community empowerment. With more than 39,551 pesantren serving approximately 4.9 million santri in the 2022/2023 academic year [1], Indonesia's pesantren system represents one of the largest community-based educational networks in the world. At the heart of this ecosystem stands the figure most proximate to santri in daily life: musyrif and musyrifah - dormitory caregivers who provide continuous guidance, mentoring, and supervision to santri for 18-24 hours a day, seven days a week, over several years.

The paradox is striking. The most central figure in the pesantren ecosystem is simultaneously the most neglected in terms of academic attention and professional

development support. Unlike teachers, who have formal competency standards regulated under Ministerial Regulation No. 16 of 2007, pesantren dormitory caregivers have no nationally regulated competency standard to date [2]. This regulatory vacuum persists amid escalating demands: growing mental health challenges among santri, the distinct characteristics of Generation Z, increasing cases of bullying and violence, and rising parental expectations regarding child safety and welfare [3], [4].

From an Islamic philosophical perspective, developing caregiver competency cannot simply adopt Western competency frameworks. It must be rooted in a comprehensive Islamic value system. Maqasid al-Shariah - the fundamental objectives of Islamic law encompassing the preservation of religion (Hifz al-Din), life (Hifz al-Nafs), intellect (Hifz al-Aql), lineage (Hifz al-Nasl), and wealth (Hifz al-Mal) - offers the most comprehensive and coherent philosophical foundation for caregiver competency development [5], [6]. Yet the extent to which this integration has been explored in global academic literature remains an open and urgent question.

This article addresses two interrelated questions: First, how significant is the research gap concerning the integration of Maqasid al-Shariah with pesantren caregiver competency in the global literature? Second, how can a holistic competency model for pesantren caregivers rooted in Maqasid al-Shariah be conceptually constructed? By answering these questions, this article contributes to filling a critical conceptual gap and offers a framework that can serve as a foundation for more systematic, Islamically grounded caregiver training programs across Indonesia.

Positioned against existing scholarship, the novelty of this framework is threefold. First, unlike prior studies on Islamic educator competency that address competency in fragmented, non-theorized terms, this framework treats Maqasid al-Shariah as an explicit meta-framework rather than a background value reference. Second, unlike applications of Maqasid at the institutional or curriculum level, this study operationalizes Maqasid specifically at the level of individual caregiver competency. Third, the framework integrates global competency theories—Spencer and Spencer's iceberg model, Korthagen's onion model, Miller's pyramid of competence, and Osher et al.'s social-emotional learning—not as freestanding imports but as elements selected and structurally reoriented by Maqasid al-Shariah as the guiding normative principle, an integrative move that, per the bibliometric evidence in Stages 3-5, has not previously appeared in the literature.

METHODS

This article employs a conceptual review approach resting on two complementary procedures. The first is a bibliometric analysis using the Dimensions database, selected for its unmatched breadth among openly accessible multidisciplinary databases: it indexes more than 130 million publications, covering approximately 99% of Web of Science-indexed journals and 97% of Scopus-indexed journals [7], [8]. A systematic search protocol adapting the PRISMA guidelines was applied across nine progressive search stages covering publications from 2001 to 2025, moving from the broad landscape of Maqasid in education (Stages 1-5) to pesantren caregiver competency (Stages 6-7) and Design-Based Research in Islamic education (Stages 8-9). Keyword co-occurrence networks were visualized using VOSviewer and bibliometric trends were analyzed using Biblioshiny (R Bibliometrix). Records were included if they were peer-reviewed journal articles or conference papers published between 2001-2025 indexed in Dimensions, and were screened in three steps: (1) automated Boolean filtering at each of the nine search stages, (2) title-abstract screening to exclude publications outside education/human-resource-development domains (e.g., Islamic economics or finance uses of “Maqasid”), and (3) full-text verification for the final gap-confirming stages (Stages 4-5) to

rule out false negatives. Verification was cross-checked against four supplementary databases (ScienceDirect, SpringerLink, Taylor & Francis Online, and MDPI) to reduce single-database bias. For Stage 6 specifically, Dimensions' built-in Sustainable Development Goals classification (SDG 4: Quality Education) was applied as an additional relevance filter alongside the Boolean keyword string, given the large raw result count at this stage; this filter was not applied to Stages 1-5 or 7-9, where result counts were already small enough for full manual screening.

The second procedure is a conceptual framework construction through integrative synthesis of three sources: (1) bibliometric findings identifying research gaps and relevant themes; (2) the philosophical framework of Maqasid al-Shariah drawn from classical and contemporary scholars including al-Ghazali [9], al-Syatibi [10], Ibn Asyur [6], and Auda [11]; and (3) global holistic competency theories encompassing Spencer and Spencer [12], Korthagen [13], Miller [14], and Osher et al. [15]. This synthesis yielded the mapping of seven competency dimensions onto the Five Maqasid as the conceptual core of the proposed framework. The synthesis followed a three-step procedure: (1) global competency theories were reviewed to identify their structural contributions (e.g., Spencer & Spencer's tacit-explicit competency layers, Korthagen's identity-mission layers); (2) each theoretical element was evaluated against the Five Maqasid to determine value-relevance and to identify which elements lacked a transcendent/spiritual dimension; (3) the retained and reoriented elements were mapped onto seven competency dimensions, cross-checked against field-level thematic patterns identified in exploratory qualitative observation at pesantren sites. Maqasid al-Shariah thus functioned as the selection and integration mechanism, not merely an added normative label.

RESULTS AND DISCUSSION

Bibliometric Findings: A Critical Research Gap

Bibliometric analysis of the Dimensions database produced findings of significant academic consequence. Table 1 presents the results of all nine search stages comprehensively.

Table 1. Bibliometric Search Results in Dimensions Database (2001-2025)

Stage	N	Search Focus	% S1	Key Finding
1	1,682	Maqasid + quality education (general)	100%	High academic interest but highly general
2	117	Maqasid + Islamic education/pesantren	7.0%	20-year gap; 89% focused on Islamic economics
3	6	Maqasid + competency	0.4%	All focused on entrepreneurship, not education
4	0	Maqasid + competency + educator	0.000%	Total gap — no publication found
5	0	Maqasid + competency + pesantren	0.000%	Total gap — no publication found
6	804	Caregiver/educator competency in pesantren	—	99.63% without systematic competency framework
7	3	Holistic competency + Islamic education	0.37%	No Maqasid; no empirical validation
8	47	DBR + Islamic education	—	Rapid growth since 2018; still emerging
9	4	DBR + Islamic education + competency	8.5% of S8	Zero citations; no Maqasid integration

Source: Author's bibliometric analysis via Dimensions (2025) using a PRISMA-adapted nine-stage search protocol. Stages 4 and 5 returned zero results, confirming a total research gap at the intersection of Maqasid al-Shariah, caregiver competency, and pesantren contexts across 25 years of literature.

The zero-citation pattern confirmed in Stage 9 is further visualized in Figure 1, which displays the annual citation trend for DBR + Islamic education + competency publications across the entire 2001-2025 period. The flat line at zero confirms the complete absence of scholarly engagement with this intersection.

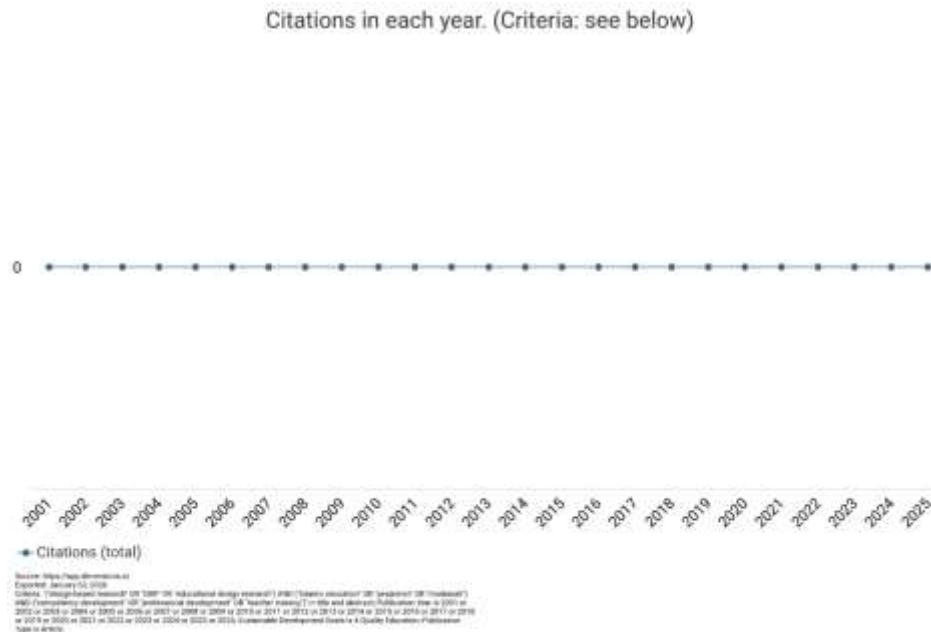


Figure 1. Annual Citation Trend: DBR + Islamic Education + Competency (2001-2025).

Source: Dimensions database, exported January 03, 2026; N = 4 publications, zero citations.

The most significant finding is the zero results at Stages 4 and 5, definitively confirming that not a single publication in the past 25 years has integrated Maqasid al-Shariah with pesantren caregiver competency development. Stage 6 reveals a profound irony: while 804 publications on pesantren caregiver or educator competency exist in Dimensions, 99.63% are descriptive and partial, lacking systematic frameworks or coherent Islamic philosophical grounding. Only three publications (0.37%) attempted to develop a holistic competency framework - all published in 2024-2025 with zero citations, none utilizing Maqasid as their foundation [16][15]. Figure 2 illustrates the sharp exponential growth of publications on pesantren caregiver/educator competency from 2001 to 2025 (Stage 6). Annual publication counts remained in the single digits through 2017, rose gradually to the low double digits by 2020, and then accelerated sharply from 2022 onward, reaching approximately 260 publications in 2025. Despite this steep and continuing growth, the qualitative deficit - the near-total absence of systematic frameworks - remains unresolved. The 99.63% figure was derived from the 804 publications retrieved in Stage 6: 801 of these were coded as lacking a systematic, theoretically-grounded competency framework, following a binary coding protocol (framework present/absent) applied to each record's abstract and, where ambiguous, full text ($801/804 = 99.63\%$). Growth trends are reported descriptively rather than as percentage figures, since single-digit baseline counts in the early search window make percentage-change calculations highly sensitive to the starting year chosen and therefore difficult to reproduce consistently; the year-by-year publication counts underlying Figure 2 are reported in full so that the trend can be independently verified.

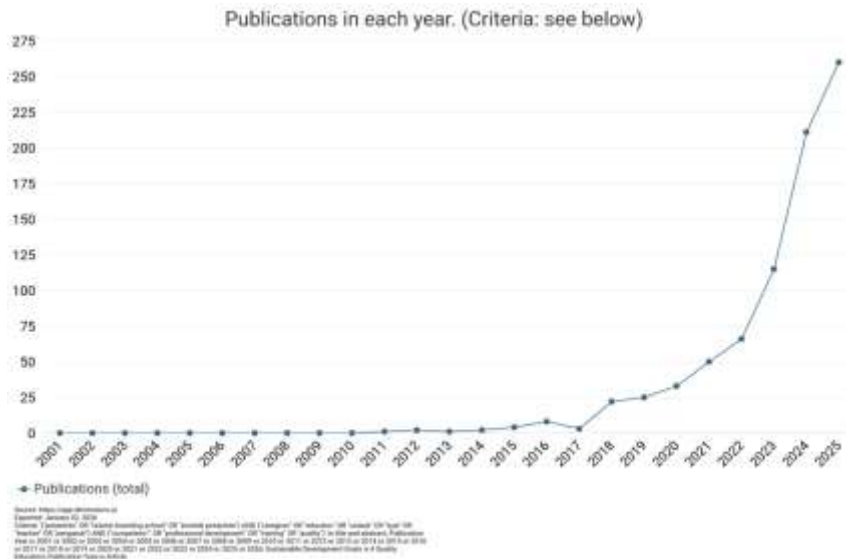


Figure 2. Annual Publication Counts: Pesantren Caregiver/Educator Competency (2001-2025).

Source: Dimensions (app.dimensions.ai), exported January 02, 2026. Search criteria: ("pesantren" OR "Islamic boarding school" OR "pondok pesantren") AND ("caregiver" OR "educator" OR "ustadz" OR "kyai" OR "teacher" OR "pengasuh") AND ("competenc*" OR "professional development" OR "training" OR "quality"); Publication Type is Article; Sustainable Development Goals is 4 (Quality Education). Annual counts rose from single digits before 2018 to 260 in 2025, with the steepest increase occurring after 2022.

To further substantiate the research gap through visual evidence, keyword co-occurrence network analysis was conducted using VOSviewer (v1.6.20) on 667 deduplicated publications. Figure 3 presents the Network Visualization, revealing four natural thematic clusters. Cluster 1 (green) groups "islamic boarding school", "pesantren", "qualitative research", "kyai", and "santri". Cluster 2 (red) groups "maqasid al-shariah", "indonesia", "phenomenology", and "fiqh" - a rapidly growing cluster that nonetheless occupies a peripheral position relative to the pesantren cluster. Cluster 3 (blue) covers "e-learning", "competency", "design-based research", and "teacher competency", while Cluster 4 (purple) groups "curriculum development", "professional development", and "religious education".

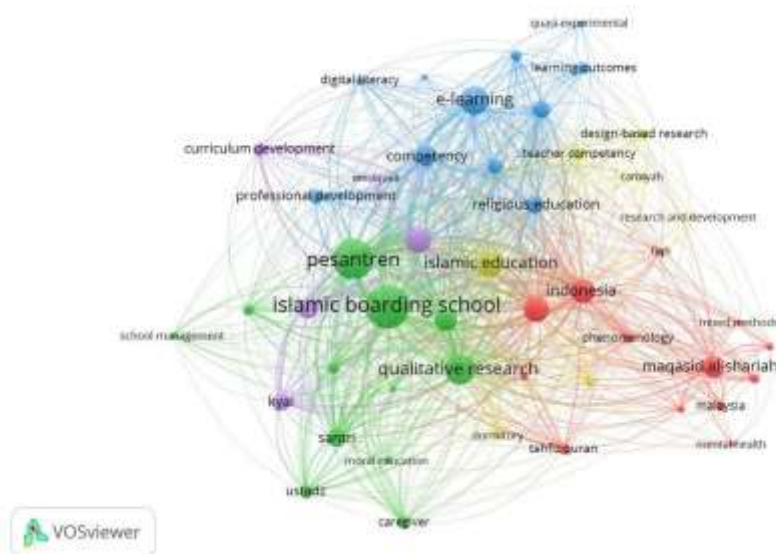


Figure 3. Keyword Co-occurrence Network Visualization (N = 667 publications).

Source: VOSviewer v1.6.20, Dimensions database, January 2026.

The most critical finding from this network map is the complete absence of a bridging node between the Maqasid cluster (red) and the pesantren caregiver competency cluster (green). Keywords "musyrif", "caregiver", and "dormitory" have no connection whatsoever to the red cluster containing "maqasid al-shariah". This constitutes strong visual evidence that the integration of Maqasid al-Shariah as a normative competency framework for musyrif/musyriefah has never appeared as a focus of published literature in 25 years.

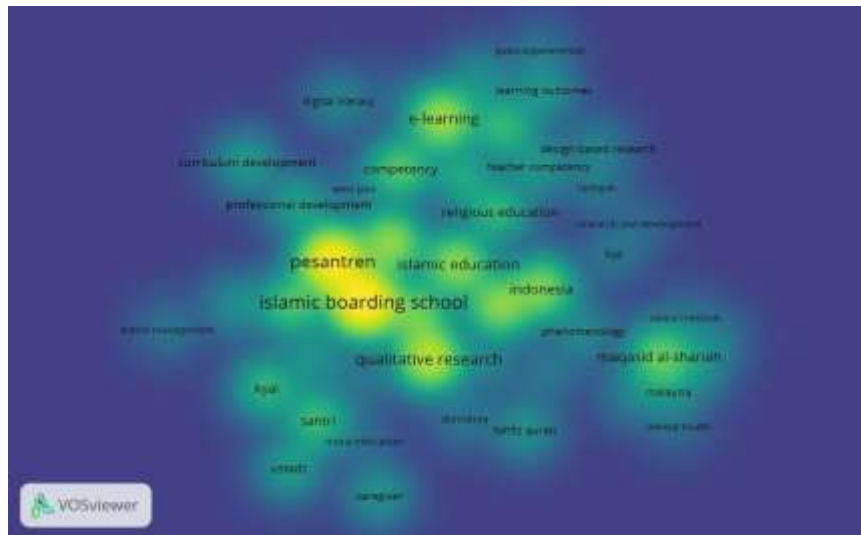


Figure 4. Density Visualization: Literature Density Map Showing Empty Zone at Maqasid x Musyrif Intersection.

Source: VOSviewer v1.6.20, Dimensions database, N = 667, January 2026.

Figure 4 (Density Visualization) further confirms this finding: the area between the Maqasid and pesantren caregiver keywords displays near-zero density (dark blue zone), in stark contrast to the high-density zones (yellow-green) around "islamic boarding school" and "pesantren". Figure 5 (Overlay Visualization) adds the temporal dimension: the keyword "maqasid al-shariah" carries an average publication year of approximately 2024 - the most recent of all clusters - indicating that academic momentum around this topic is only now forming and the integration gap remains fully open.

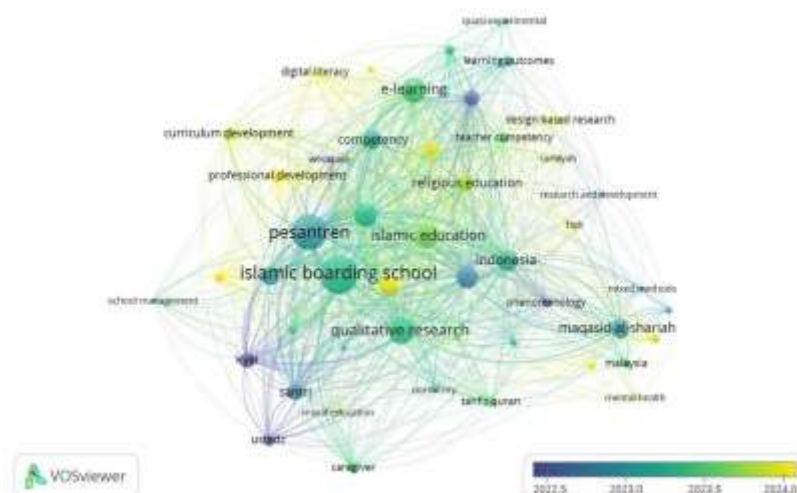


Figure 5. Overlay Visualization: Temporal Keyword Trends (2022-2024) Showing Maqasid as a New, Unintegrated Topic.

Source: VOSviewer v1.6.20, Dimensions database, N = 667, January 2026.

Finally, Figure 6 presents the co-authorship network across 1,828 identified authors. Only 4 authors are connected within this network, a finding that reflects the extreme fragmentation of the research community in this field and confirms that no established research collaboration tradition exists at the intersection of Maqasid and pesantren caregiver competency.

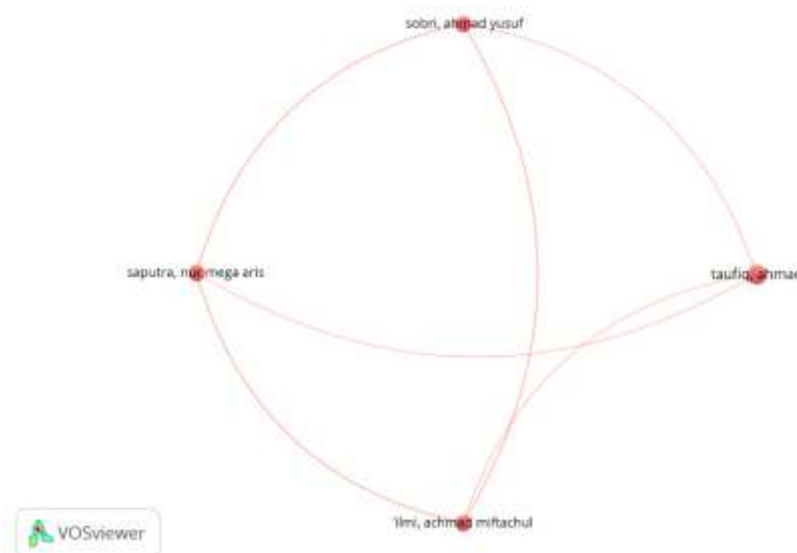


Figure 6. Co-authorship Network: Only 4 of 1,828 Authors Connected.

Source: VOSviewer v1.6.20, Dimensions database, N = 667, January 2026.

Taken together, these four VOSviewer visualizations - Network, Density, Overlay, and Co-authorship - provide mutually reinforcing visual confirmation of the bibliometric findings summarized in Table 1. They establish, beyond reasonable doubt, that this research occupies a genuinely unexplored intersection in global and national Islamic education literature over 25 years.

Conceptual Framework: The Maqasid-Based Holistic Competency Model

Responding to the identified gap, this article proposes a conceptual framework for the Maqasid al-Shariah-Based Holistic Competency Model for Pesantren Caregivers, constructed upon three mutually reinforcing foundations. The first foundation is Maqasid al-Shariah as a philosophical meta-framework (Islamically Grounded). Unlike prior research that treats Maqasid merely as normative discourse, this framework operationalizes the Five Maqasid as organizing principles for seven caregiver competency dimensions. This operationalization follows Auda's [11] systems approach, which conceives of Maqasid as a dynamic, holistic, and interacting system. The preservation of religion (Hifz al-Din) serves as the primary orienting compass, while the remaining four Maqasid function simultaneously as mutually reinforcing dimensions of protection.

The second foundation draws on global holistic competency theories (Globally Informed). Spencer and Spencer's [12] iceberg model establishes that sustainable competency must reach the deepest layers: motives, traits, and self-concept - not merely visible skills and knowledge. Korthagen's [13] onion model asserts that lasting behavioral change in caregivers is only possible when rooted in transformations of identity and mission. Miller [14] contributes the holistic curriculum framework integrating head (cognition), heart (affection), and hands (action): substantively aligned with the concepts of tafakkur (intellectual reflection), tadabbur (spiritual-affective contemplation), and amal (concrete practice) in the Islamic tarbiyah

tradition. Osher et al.'s [14] Social-Emotional Learning framework adds the relational-emotional dimension indispensable for 24-hour caregiving contexts.

The third foundation provides an integrative epistemological grounding that bridges modern theory with Islamic scholarly tradition. Dewey's [17] pragmatism resonates with tarbiyah bi al-amal (learning through practice); Vygotsky's [18] social constructivism resonates with the traditions of halaqah (learning circles) and bahth al-masail (communal inquiry); and Mezirow's [20] transformative learning resonates with al-Ghazali's takhalli-tahalli-tajalli process. This structural alignment affirms that the proposed model is not an external theoretical adoption but a productive epistemological dialogue - one that positions global theories as instruments operated by Islamic purposes rather than the reverse.

From these three foundations, the framework generates a mapping of seven competency dimensions onto the Five Maqasid, as presented in Table 2.

Table 2. Mapping of Seven Caregiver Competency Dimensions onto the Five Maqasid al-Shariah

Competency Dimension	Primary Maqsid	Secondary Maqsid	Core Substance
Spiritual-Religious	Hifz al-Din	Hifz al-Nafs	Guiding worship, strengthening aqidah, building Islamic identity, protecting santri from digital radicalism
Psychological-Emotional	Hifz al-Nafs	Hifz al-Aql	Safeguarding santri mental health; serving as a responsive attachment figure; acting as first responder in psychological crises
Pedagogical-Learning	Hifz al-Aql	Hifz al-Din	Facilitating intellectual development, critical thinking, digital literacy, and protection from disinformation
Social-Communication	Hifz al-Nasl	Hifz al-Nafs	Building healthy inter-santri relationships; instilling social ethics and ukhuwwah Islamiyyah; transmitting values across generations
Managerial-Organizational	Hifz al-Mal	Hifz al-Aql	Managing dormitory resources; developing santri independence (life skills) and accountability
Health-Safety	Hifz al-Nafs	Hifz al-Mal	Safeguarding physical health; implementing safeguarding protocols (anti-bullying, anti-sexual violence, child protection)
Cultural-Contextual	Hifz al-Nasl	Hifz al-Din	Respecting santri diversity; facilitating inclusive education; internalizing pesantren indigenous values (ta'dzim, khidmah, Panca Jiwa)

Source: Author's theoretical synthesis, 2025. The mapping is non-exclusive: one dimension may contribute to more than one Maqsid (Auda [11]).

This framework is non-exclusive and holistic: one competency dimension may contribute to more than one Maqasid, and one Maqasid may be reflected in more than one dimension. This reflects Auda's [11] conception of Maqasid as a dynamic and mutually interacting system rather than a rigid hierarchical list. The model is modular-adaptive: core competencies grounded in the Five Maqasid apply universally across all pesantren typologies (salafiyah, modern, integrated), while contextual indicators can be tailored to each pesantren's characteristics.

The model is being developed through Design-Based Research (DBR) using a mixed methods sequential exploratory design [21] in four phases: (1) needs analysis and mapping; (2) model prototype design and development; (3) content validation via Delphi technique with ten multidisciplinary validators (Aiken's $V \geq 0.76$); and (4) limited implementation testing through pre-post test at six purposively selected pesantren with a quasi-experimental design. At the time of writing, the research is in transition between Phase 1 and Phase 2.

Theoretically, the framework demonstrates that Maqasid al-Shariah is not confined to normative-legal discourse; it can be operationalized as a productive meta-framework for educational human resource competency development - an application that has never been systematically explored, as confirmed by Stages 3, 4, and 5 of the bibliometric analysis. The framework also reveals strong epistemological compatibility between global competency theories and the Islamic scholarly tradition, particularly in the alignment between Miller's [14] head-heart-hands and the tarbiyah concepts of tafakkur-tadabbur-amal, and between Mezirow's [20] transformative learning mechanism and al-Ghazali's takhalli-tahalli-tajalli. Practically, the framework provides an Islamic-grounded normative reference for caregiver recruitment, training, and performance evaluation, filling the regulatory vacuum that has long impeded pesantren caregiver professionalization.

Positioned against existing competency frameworks, none proves independently sufficient for the pesantren caregiver context. Indonesia's Ministerial Regulation No. 16/2007 was designed for classroom teachers working 6-8 hours daily and does not accommodate 24-hour guardianship demands. Secular frameworks such as Social-Emotional Learning and pastoral care models offer strong operational guidance but lack a transcendent dimension; attachment theory explains the psychological mechanism of caregiver-child bonding but does not account for the spiritual dimension of *uswatun hasanah* (exemplary role-modeling). Miller's pyramid of competence, even as extended by Cruess et al. (2016) to include professional identity, does not reach the level of mission and transcendent purpose that Maqasid-based belief and mission layers require. The proposed framework's contribution is therefore not the invention of new competency categories, but the use of Maqasid al-Shariah as a selection and integration mechanism that determines which elements of these frameworks are relevant and reorients them toward a coherent, spiritually-grounded *telos*—a synthesis absent from all frameworks reviewed. Several limitations should also be acknowledged. First, as a conceptual framework, its practical validity has not yet been empirically tested; the planned Delphi validation and pre-post quasi-experimental implementation remain in progress. Second, the framework's development drew primarily on pesantren in Java, and its transferability to pesantren with markedly different cultural or organizational typologies outside Java requires contextual adaptation rather than direct application. Third, the seven-dimension structure, while comprehensive, does not yet specify differentiated weighting across dimensions for different caregiver roles, which future empirical work should address.

CONCLUSION

This article has presented two mutually reinforcing contributions to the field of Islamic education management. Bibliometrically, systematic analysis of the Dimensions database across nine progressive search stages (2001-2025) has definitively confirmed a critical research gap: not a single publication in twenty-five years has integrated Maqasid al-Shariah with pesantren caregiver competency development. Conceptually, the proposed Maqasid al-Shariah-Based Holistic Competency Model maps seven caregiver competency dimensions onto the Five Maqasid through an interdisciplinary approach that is simultaneously rooted in the Islamic scholarly tradition and responsive to contemporary educational complexity.

These contributions should be read with appropriate caution: the proposed framework remains conceptual and has not yet undergone empirical validation. Its content validity is currently being tested through Delphi consultation with multidisciplinary experts, and its practical effectiveness is being examined through limited quasi-experimental implementation at six purposively selected pesantren—work that, at the time of writing, is in transition between

these two validation phases. Broader adoption for policy or large-scale caregiver training should therefore await the completion of this empirical validation.

The model's modular-adaptive design ensures universal normative applicability while allowing contextual adaptation across diverse pesantren typologies. The direct implications of this work span three levels: for policy, it provides an evidence-based conceptual foundation for the Ministry of Religious Affairs to develop nationally regulated caregiver competency standards as mandated by Law No. 18 of 2019; for practice, it offers a structured reference for caregiver recruitment, training, and performance evaluation; and for research, it charts a clear agenda for empirical validation through Delphi expert consultation (Aiken's $V \geq 0.76$) and Design-Based Research implementation across six pesantren, ultimately contributing to improved caregiving quality for nearly 4.9 million santri across Indonesia.

CONFLICT OF INTEREST

The authors declare no conflict of interest.

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