Prophetic Literacy Education: An Integrative Model of Spirituality, Intellectuality, and Social Action

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Abstract: This study aims to explore a literacy model based on religious values as implemented by the Komunitas Kutub Yogyakarta (KKY) and the Forum Penulis Muda Ponorogo (FPM). Prophetic literacy in this study is defined as a literacy approach that integrates three main pillars: spirituality, intellectuality, and social action. Using the Community-Based Research (CBR) method, this study involved active participation from the communities through in-depth interviews, participatory observations, and document analysis. The findings reveal that KKY develops spirituality-based literacy through activities such as Qur'anic recitation, dhikr, and religious studies. Meanwhile, the intellectuality aspect is enhanced through scientific discussions and literary studies, which are relevant for improving critical thinking skills. In the social action pillar, KKY excels through literacy outreach programs and independent entrepreneurship development. On the other hand, FPM emphasizes thematic discussions, such as book and essay discussions, as well as social action realized through literacy outreach programs and literary performances. This prophetic literacy model is relevant for implementation in both formal and non-formal education as part of efforts to develop holistic character education based on religious values. Prophetic literacy not only builds technical literacy skills but also instills the values of humanization, liberation, and transcendence, which are essential for addressing the challenges of globalization. This study recommends integrating this model into literacy curricula, providing training for educators, and establishing literacy communities as a medium for character education. Thus, literacy based on religious values can serve as a strategic approach to supporting the development of a generation with excellent character.

Abstrak: Penelitian ini bertujuan untuk mengeksplorasi model literasi berbasis nilai-nilai keagamaan sebagaimana diterapkan oleh Komunitas Kutub Yogyakarta (KKY) dan Forum Penulis Muda Ponorogo (FPM). Literasi profetik dalam penelitian ini didefinisikan sebagai pendekatan literasi yang mengintegrasikan tiga pilar utama: spiritualitas, intelektualitas, dan aksi sosial. Menggunakan metode Community-Based Research (CBR), penelitian ini melibatkan partisipasi aktif komunitas melalui wawancara mendalam, observasi partisipatif, dan analisis dokumen. Temuan penelitian menunjukkan bahwa KKY mengembangkan literasi berbasis spiritualitas melalui kegiatan seperti tilawah Al-Qur'an, dzikir, dan kajian keislaman. Sementara itu, aspek intelektualitas diperkuat melalui diskusi ilmiah dan kajian sastra yang berkontribusi pada peningkatan keterampilan berpikir kritis. Dalam pilar aksi sosial, KKY unggul melalui program safari literasi dan pengembangan kewirausahaan mandiri. Di sisi lain, FPM menekankan diskusi tematik, seperti diskusi buku dan esai, serta aksi sosial yang diwujudkan melalui program safari literasi dan pertunjukan literasi. Model literasi profetik ini relevan untuk diterapkan dalam pendidikan formal dan nonformal sebagai bagian dari upaya membangun pendidikan karakter holistik berbasis nilai-nilai keagamaan. Literasi profetik tidak hanya membangun keterampilan literasi teknis tetapi juga menanamkan nilai-nilai humanisasi, liberasi, dan transendensi, yang penting dalam menghadapi tantangan globalisasi. Penelitian ini merekomendasikan integrasi model ini ke dalam kurikulum literasi, pelatihan bagi pendidik, serta pendirian komunitas literasi sebagai wadah pendidikan karakter. Dengan demikian, literasi berbasis nilai keagamaan dapat menjadi pendekatan strategis dalam mendukung pengembangan generasi berkarakter unggul.

1. Introduction

Education plays a pivotal role in shaping individuals who are intellectually competent, spiritually grounded, and socially responsible. As global challenges such as moral degradation, socio-political instability,[1] and environmental crises continue to escalate, there is an increasing need for educational paradigms that foster holistic human development.[2] The prophetic conception is a framework rooted in the values of humanization, liberation, and transcendence, as exemplified by the Prophet Muhammad (peace be upon him) in fostering a society of justice and faith.[3] Further, the concepts of humanization, liberation, and transcendence integrate values of humanity, freedom, and spirituality.[4] These elements, derived from Kuntowijoyo's theory of prophetic social science, aim to develop human potential, combat ignorance and injustice, and strengthen the vertical relationship between individuals and God.[5] The application of these values promotes holistic development encompassing cognitive, affective, and psychomotor aspects through an integrated approach.[6] This aligns with human psychological needs, driven by subconscious motivations and the tension between good and evil, as elucidated in the theory of Self-Transcendence Consistency. Fulfilling these psychological needs—such as safety, affection, self-esteem, and self-actualization—is crucial for personal well-being and happiness, while neglecting them can lead to various negative emotional states.[7]

The superiority of the Prophet's conception is evident in how he addressed human needs, characteristics, and intellectual capacities. He consistently encouraged reliance on Allah and adherence to His law, thereby preserving human nature through self-development, harmonizing inclinations, and guiding potentials toward higher levels of existence.[8] The Prophet's success as a literacy advocate was underpinned by his exemplary personality, serving as a model of excellence. Additionally, he was deeply concerned with social issues. In this context, prophetic education functions not only as a science that explains and transforms social phenomena but also as a guide for directing transformation, its purpose, and its agents, ultimately establishing a just, peaceful, and religiously grounded order.[9]

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[1] Muhammad Taufiqurrahman et al., "Culturally Adaptive Argumentation: A Key to Effective Global Healthcare Communication," *Patient Education and Counseling*, 2025, 108682, doi:10.1016/j.pec.2025.108682.

[2] Abdullah Saleh Alqahtani et al., "Prophetic Energy Assessment with Smart Implements in Hydroelectricity Entities Using Artificial Intelligence Algorithm," *International Transactions on Electrical Energy Systems*, no. 1 (1 Januari 2022): 2376353, doi:https://doi.org/10.1155/2022/2376353.

[3] Nunung Nailul Inayah, Enjang Muhaemin, dan Encep Dulwahab, "Penerapan Jurnalisme Profetik Pada Media NU Online Jabar," *ANNABA: Jurnal Ilmu Jurnalistik* 9, no. 1 (2024): 43–64.

[4] Masbur Masbur, "Integrasi Unsur Humanisasi, Liberasi, dan Transidensi dalam Pendidikan Agama Islam," *Jurnal Edukasi* 2, no. 1 (2016): 44–59, doi:10.22373/je.v2i1.690.

[5] Khusni Arum, "Pengembangan Pendidikan Agama Islam Berbasis Sosial Profetik (Analisis Terhadap Pemikiran Kuntowijoyo)," *Millah: Journal of Religious Studies* 17, no. 2 (2018): 177–96, doi:10.20885/millah.vol17.iss2.art2.

[6] Peter White dan Simbarashe Pondani, "Church-Franchise: Missional Innovation for Church Planting and Leadership Mentorship in Neo-Pentecostal and Neo-Prophetic Churches in Africa," *Religions* 13, no. 8 (2022): 698, doi:10.3390/rel13080698.

[7] Frans Laka Lazar, "Unsur-unsur Dinamis dalam Pribadi Manusia dan Kebutuhan Psikologinya," *Jurnal Pendidikan dan Kebudayaan Missio* 8, no. 2 (2016): 203–11, doi:10.36928/jpkm.v8i2.180.

[8] Mohammad Muchlis Solichin, "Tazkiyah Al-Nafs Sebagai Ruh Rekonstruksi Sistem Pendidikan Islam," *TADRIS: Jurnal Pendidikan Islam* 4, no. 1 (Januari 2009), doi:10.19105/TJPI.V4I1.242.

[9] Kayyis Fithri Ajhuri, *Literasi Profetik Sebagai Pendidikan Pembebasan* (Kebumen: CV. Intishar Publishing, 2020).

Prophetic literacy education, rooted in values of humanization, liberation, and transcendence, offers a framework for integrating spirituality, intellectuality, and social action. This model addresses the multidimensional needs of individuals and communities, making it a promising solution to the educational demands of the 21st century.[10] The significance of this topic lies in its potential to bridge the gap between religious teachings and modern societal needs.

Previous studies have highlighted the transformative potential of prophetic education in various contexts. For instance, metaphysics, perfected by natural theology, has been shown to unify knowledge and foster academic freedom by resisting the commodification of education.[11] Similarly, church education, grounded in sacramental and prophetic practices, revitalizes both internal church life and broader social engagements.[12] Prophetic education has also been identified as a creative and mental process that provides an alternative framework for addressing socio-cultural challenges in Muslim education.[13] These studies collectively underscore the integrative potential of prophetic values in addressing modern educational needs.

Prophetic ethics and values have been successfully applied to various educational practices, enriching human resource development and fostering intellectual, emotional, and spiritual competencies.[14] Additionally, the implementation of prophetic values in Indonesian language textbooks demonstrates how character education can be fostered through humanization, liberation, and transcendence.[15] Similarly, the revitalization of prophetic ethics in educators highlights the importance of holistic approaches to character formation and competency development.[16] These findings reinforce the relevance of prophetic frameworks in promoting holistic educational practices.

In specific institutional contexts, prophetic education has been used to address pressing challenges. For example, K.H.A. Dahlan's teachings emphasize social piety and proactive action, reflecting prophetic values in healthcare, education, and community engagement.[17] Similarly, Indonesia's welfare state model draws on Pancasila's prophetic-transcendental principles to guide national development policies.[18] These applications illustrate how prophetic education can align institutional objectives with spiritual and social imperatives, making it relevant for broader societal transformation.

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[10] Subhan Afifi, Harry Budi Santoso, dan Lintang Matahari Hasani, "Investigating Students' Online Self-Regulated Learning Skills and Their E-Learning Experience in a Prophetic Communication Course," *Ingénierie des Systèmes d'Information* 27, no. 3 (2022): 387–97, doi:10.18280/isi.270304.

[11] Reinhard Hütter, "University Education, the Unity of Knowledge—and (Natural) Theology: John Henry Newman's Prophetic Provocation," *Acta Philosophica* 22, no. 2 (30 September 2013): 235–56, https://www.actaphilosophica.it/article/view/3849.

[12] Kieran Scott, "Alternating Currents: Sacramental and Prophetic Imagining and Church Education," *Religious Education* 111, no. 4 (7 Agustus 2016): 447–61, doi:10.1080/00344087.2016.1185810.

[13] Abur Usman et al., "Prophetic Based on Education: A Value Added for Social Change," *Advanced Science Letters* 23, no. 11 (1 November 2017): 10855–58, doi:10.1166/asl.2017.10169.

[14] Fahrudin Eko Hardiyanto, "Revitalizing the Prophetic Teacher Ethic in Developing Human Resources for Education," *Universal Journal of Educational Research* 8, no. 6 (2020): 2686–92, doi:10.13189/ujer.2020.080653.

[15] Harun Joko Prayitno et al., "Prophetic educational values in the Indonesian language textbook: pillars of positive politeness and character education," *Heliyon* 8, no. 8 (2022): e10016, doi:10.1016/j.heliyon.2022.e10016.

[16] Harun Prayitno et al., "The Progressivist Value of Character Education regarding Social Piety of K.H.A. Dahlan's Teachings in Sang Pencerah's Novel: A Prophetic Socio- pragmatic Study," *International Journal of Innovation, Creativity and Change* 12, no. 6 (6 Mei 2022): 66–90.

[17] Ibid.

[18] Khudzaifah Dimyati et al., "Indonesia as a legal welfare state: A prophetic-transcendental basis," *Heliyon* 7, no. 8 (1 Agustus 2021): 1–8, doi:10.1016/j.heliyon.2021.e07865.

Despite these advancements, gaps and challenges remain in integrating prophetic education into contemporary pedagogical practices. Many approaches lack innovation or fail to address the substantive and contextual nuances of prophetic values.[19] Additionally, there are concerns about the commercialization of religious practices, as seen in some neo-prophetic movements.[20] Moreover, existing models often focus on isolated aspects of prophetic values without exploring their full potential for holistic integration in education.

This study aims to address these gaps by examining a literacy model based on prophetic values implemented by the Komunitas Kutub Yogyakarta (KKY) and Forum Penulis Muda Ponorogo (FPM). By focusing on the integration of spirituality, intellectuality, and social action, this research seeks to contribute to the development of a comprehensive prophetic literacy framework. The findings are expected to provide insights into how religious values can be systematically incorporated into education, fostering character formation and societal transformation. This study ultimately aims to advance the discourse on prophetic literacy as a means of addressing global educational challenges.

2. Method

This study employs a qualitative research design with a Community-Based Research (CBR) approach. This approach emphasizes active community participation throughout the research process, enabling an in-depth exploration of the dimensions of prophetic literacy—spirituality, intellectuality, and social action. By adopting this approach, the study generates findings that are not only academically relevant but also applicable in the context of literacy education based on religious values.

The research data consist of both primary and secondary sources. Primary data were obtained directly through in-depth interviews with the administrators and members of the Kutub Yogyakarta Community (KKY) and the Forum Penulis Muda Ponorogo (FPM). Additionally, participatory observations were conducted to gain firsthand insights into the dynamics and implementation of prophetic literacy within these communities. Secondary data were gathered from various documents, written works, and literature related to the concept of prophetic literacy and its application in both communities.

Data collection was conducted using several key techniques. Participatory observation was employed to document activities reflecting prophetic literacy values, such as religious studies, book discussions, and literacy outreach programs. In-depth interviews were conducted with community members to explore their understanding of prophetic literacy and its application in daily life. Document analysis was carried out on the writings produced by community members to identify the contribution of prophetic literacy in driving social change. Additionally, data triangulation was used to enhance the validity and reliability of the findings by comparing information obtained through different data collection techniques from the same sources.

Data analysis was conducted interactively through several stages. The first stage was data reduction, involving the selection, categorization, and filtering of relevant data related to spirituality, intellectuality, and social action in community activities. The

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[19] Mookgo S. Kgatle, "'Go deeper papa, prophesy, do something': The popularity and commercialisation of prophetic deliverance in African Pentecostalism," *Verbum et Ecclesia* 43, no. 1 (2022): a2480, doi:10.4102/ve.v43i1.2480.

[20] Collium Banda, "Whatever happened to God's holiness? The holiness of God and the theological authenticity of the South African neo-Pentecostal prophetic activities," *Verbum et Ecclesia* 42, no. 1 (2021): 1–10, doi:10.4102/ve.v42i1.2323.

reduced data were then presented in a narrative form to identify patterns of religious value integration in literacy practices. The final stage involved drawing conclusions, where the study's findings were used to formulate a prophetic literacy model as a framework for developing literacy education based on religious values.

3. Result and Discussion

3.1. Prophetic Literacy in KKY and FPM: The Dimensions of Sprituality, Intelectuality, and Social Action

This research aimed to explore literacy models grounded in religious values as implemented by the Kutub Yogyakarta Community (KKY) and the Forum Penulis Muda Ponorogo (FPM). The findings demonstrate that KKY has evolved into a distinctive literacy movement, emphasizing exemplary actions through works and writings while adhering to the motto "spirituality, intellectuality, and professionalism." The educational process within KKY embodies a liberating learning model, enabling participants to achieve their desired competencies and qualifications voluntarily, as evidenced by participant observations conducted during community activities.[21]

In contrast, FPM has emerged as a community dedicated to fostering a literacy tradition. Guided by the motto "*Qoyyidul 'ilma bil kitaabihi*" (Bind knowledge with writing), FPM was established by a collective of students motivated by a shared desire to rise together. The community integrates intellectual and religious values into literacy practices and writing, with its members actively promoting prophetic values through their work. The literacy model at FPM is characterized by two primary activities: discussions and actions, as highlighted during interviews with FPM coordinators.[22]

The literacy practices in both communities exemplify the implementation of prophetic education that liberates. Although not explicitly designed as such, these practices substantively reflect the principles of prophetic education. The relevance of these communities lies in their creativity and independence, both of which are deeply rooted in prophetic values.[23] The presence of these communities is particularly significant amid societal challenges such as moral decline, violence, and political inconsistency. These challenges underscore the need for character education that integrates prophetic and religious dimensions. However, Indonesia's education system has yet to fully embrace character education as a cultural and religious effort, nor has it cultivated critical thinking as a habitual practice among learners.

The educational concepts practiced by KKY and FPM draw upon prophetic teachings outlined in the Qur'an. Prophetic education is not merely oriented toward worldly or cultural preservation; rather, it seeks to instill beneficial knowledge *(ilm nafi')* that enables individuals to fulfill their potential as *khalifatullah* and achieve Allah's pleasure (Q.S. Al-Baqarah: 30).[24] This perspective aligns with Richa's essay, which underscores the benefits of writing: "Writing prevents cognitive decline, serves as an effective medium for da'wah in the technological era, facilitates deeper learning, and fosters productivity".[25]

The literacy activities promoted by KKY and FPM align with Indonesia's need for education rooted in spirituality (*tauhid*), aiming to produce balanced individuals who are faithful, knowledgeable, and skilled across cognitive, affective, and psychomotor

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[21] KKY and FPM Activities, observation, 16 October 2024

[22] FPM Coordinators, interview, 19 October 2024

[23] KKY and FPM Activites, documentation, 16-19 October 2024

[24] Syed Sajjad Husain dan Syed Ali Ashraf, *Krisis dalam Pendidikan Islam*, Terj. Fadh (Jakarta: Al-Mawardi Prima, 2000).

[25] Hendy Pratama, *Meretas Wacana Merangkai Asa* (Yogyakarta: Sufiks, 2019), p. 90-91.

dimensions. These communities empower participants to develop their talents optimally while maintaining strong religious values. This sentiment was echoed by M. Muhibuddin, an alumnus of KKY, who remarked: "Writing holds both ideological and existential significance. Ideologically, it serves as a medium to convey truth, propose solutions, and challenge institutionalized conformity and oppression. Existentially, writing facilitates self-discovery and understanding the essence of existence".[26]

KKY and FPM serve as inspirations for wider Indonesian society, encouraging the adoption of prophetic values through literacy as a form of integrative education. This principle aligns with the Hadith: *Khoiru an-nash anfa'uhum li an-nash* (The best of people are those who bring the most benefit to others). Thus, the education practiced in KKY and FPM aligns with a reconceptualization of Islamic education, equipping individuals to face globalization, modernization, and industrial capitalism. Participants are encouraged to maximize their potential while adhering to prophetic values, thus strengthening their resilience in the face of global pressures.

The success of KKY and FPM in nurturing young, productive writers stems from the conducive environments they have cultivated, characterized by liberation and prophetic education. Their exemplary works contribute to an implicit culture of journalism, as observed during community literacy workshops and.[27]

Notably, the literacy practices of these two communities emphasize three pillars: spirituality, intellectuality, and social action. KKY's spiritual dimension is reflected in Qur'anic recitation, dhikr, and regular Islamic study sessions, alongside its motto of "spirituality." On the other hand, FPM integrates religious values into its literacy activities, albeit less prominently. Both communities emphasize intellectual development through scientific discussions and literary activities.[28] For instance, KKY organizes book discussions, essay writing sessions, and literacy training to foster critical thinking skills, as noted during participant observation.[29] FPM emphasizes regular thematic discussions, including poetry readings and literary studies, encouraging members to produce critical and religiously inspired writings. These activities enhance cognitive competence and foster lifelong learning habits.

Social action is another prominent aspect, as reflected in KKY's literacy outreach (*safari literasi*) and independent entrepreneurship development programs. These initiatives aim to spread literacy and foster self-reliance, empowering participants to contribute meaningfully to society.[30] Similarly, FPM integrates social action through literacy performances and public discussions, connecting literacy with tangible efforts to address societal challenges. FPM also collaborates with local media to disseminate ideas rooted in prophetic values.[31]

Table 1. Characteristics of Prophetic Literacy in KKY and FPM:

Value Pillar	KKY	FPM	Educational Implications
Spirituality	Qur'anic recitation, dhikr	Not dominant	Character education based on faith
Intellectuality	Scientific discussions, literary studies	Book and essay discussions	Strengthening critical reasoning

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[26] Muhibuddin, interview, 17 October 2024

[27] KKY and FPM Activities, observation, 16 October 2024

[28] Azyumardi Azra, *Pendidikan Islam: Tradisi dan Modernisasi Menuju Milenium Baru* (Jakarta: Logos Wacana Ilmu, 1999), p. 50-51.

[29] KKY and FPM Activites, observation, 18 October 2024

[30] Abdullah Munir, *Spiritual Teaching* (Yogyakarta: Pustaka Insan Madani, 2006).

[31] KKY and FPM Activites, documentation, 16-19 October 2024

Value Pillar	KKY	FPM	Educational Implications
Social Action	Independent entrepreneurship, literacy outreach	Literacy outreach and social actions	Action-based learning

One of the significant findings of this study is that the spiritual approach to literacy adopted by KKY and FPM can be integrated into formal education to cultivate faithful and critical individuals who remain relevant amidst globalization. The intellectual dimension of these communities can be incorporated into extracurricular programs such as critical literacy initiatives, writing workshops, and academic forums. Meanwhile, the social action dimension inspires the integration of project-based learning into formal curricula, enabling students to practice social and religious values through real-world applications.

3.2. Integration of Religious Prophetic Literacy and Social Engagement

The present study explores the prophetic literacy education model implemented by Komunitas Kutub Yogyakarta (KKY) and Forum Penulis Muda Ponorogo (FPM), focusing on its integration of spirituality, intellectuality, and social action. These findings align with prior research on prophetic education, which emphasizes humanization, liberation, and transcendence as core elements of character-building and social transformation.[32] The study reveals that literacy education within these communities extends beyond technical skill development, actively shaping moral and ethical character through religious values. In the broader context of education, this model represents an alternative approach that counters the increasing commodification of knowledge in modern educational institutions.[33] By incorporating prophetic literacy principles, educators can cultivate individuals who are not only intellectually competent but also socially responsible and spiritually grounded.[34]

The findings indicate that KKY and FPM successfully integrate religious literacy with practical social engagement, reinforcing the holistic nature of prophetic education. Participants in these communities engage in structured discussions, reflective reading, and writing exercises that embody ethical and theological considerations. Additionally, the literacy movement fosters critical thinking and creativity, providing students with an intellectual framework rooted in Islamic teachings. A particularly notable result is the explicit emphasis on social responsibility, wherein literacy activities serve as a medium for community development and advocacy.[35] This suggests that prophetic literacy is not merely an educational framework but also a transformative movement that aligns with broader socio-religious objectives.

This aligns with Thomas Lickona's theory of character education, which emphasizes the three essential components of education: cognitive (knowledge), affective (values and emotions), and behavioral (actions). KKY and FPM integrate these

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[32] Imas Kania Rahman, "The Development of E-Counseling Gestalt Prophetic to Help Students Cope with Academic Procrastination in Indonesian Islamic Higher Education," *Islamic Guidance and Counseling Journal* 3, no. 1 (2020): 46–53, doi:10.25217/igcj.v3i1.614.

[33] Maria Aurora Correa Bernardo dan Jude Butcher, "Catholic Education: Reclaiming the Prophetic in an Age of Neoliberalism," *Christian Higher Education* 23, no. 4 (7 Agustus 2024): 345–60, doi:10.1080/15363759.2023.2227602.

[34] Rahayu Pristiwati et al., "How Character Education is Projected Through Literary Works? a Textual Analysis of Metaphors and Propphetic Ethics in Tegalan Songs and Poems," *IJAL: Indonesian Journal of Applied Linguistics* 14, no. 1 (2024): 1–10, doi:10.17509/ijal.v14i1.70404.

[35] Joko Purnomo et al., "Prophetic Approach in Environmental Education and Community Empowerment: A Case Study of Sustainable Pesantren Development," *Revista de Gestão Social e Ambiental* 18, no. 8 (18 April 2024): e06259, doi:10.24857/rgsa.v18n8-047.

aspects systematically, ensuring that literacy is not merely about technical skills but also about nurturing ethical consciousness and social responsibility.

3.3. Theoretical Foundations and Educational Praxis

The results of this study correspond with previous research on prophetic education, particularly the works of Usman et al. (2017),[36] Hardiyanto (2020),[37] and Prayitno (2022).[38] These studies have highlighted the role of prophetic literacy in fostering character education and intellectual development, supporting the notion that education should extend beyond cognitive abilities to include moral and social dimensions. However, this study expands upon existing literature by demonstrating how literacy movements can operationalize prophetic values within real-world contexts. Unlike prior studies that primarily focus on formal educational settings, the present research highlights the effectiveness of informal learning communities in sustaining and propagating prophetic literacy principles.

Furthermore, the findings align with the prophetic social sciences framework, which identifies transcendence, humanization, and liberation as core educational principles. Transcendence ensures a spiritual foundation, humanization fosters empathy and inclusivity, and liberation promotes critical awareness and social justice. These dimensions reflect Paulo Freire's liberation education model, which posits that education should empower individuals to challenge oppressive structures through critical consciousness and social activism.

3.4. The Role of Literacy in Addressing Globalization Challenges

Another significant aspect of this study is its contribution to the ongoing discourse on religious education and globalization. The findings suggest that prophetic literacy offers a viable counterbalance to the challenges posed by modernization, particularly the erosion of ethical values in contemporary education. The study affirms previous arguments that the commodification of knowledge can be resisted through educational models that prioritize intrinsic values over materialistic gains.[39] This aligns with Arnold J. Toynbee's "*Challenge and Response*" theory, which posits that civilizations develop by responding to crises with creative adaptations. In this context, prophetic literacy serves as a response to the ethical and intellectual crises in modern education, providing an alternative paradigm that nurtures spirituality, critical thinking, and social engagement.[40]

3.5. Implications for Formal and Informal Education

Despite its promising implications, the application of prophetic literacy in contemporary education must be approached with caution. While the model presents an innovative paradigm for integrating religious and intellectual development, its adaptability within formal educational institutions remains an open question. The informal and community-based nature of KKY and FPM allows for greater flexibility in implementing prophetic literacy principles, which may not be easily replicated in structured academic settings.

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[36] Usman et al., "Prophetic Based on Education: A Value Added for Social Change."

[37] Hardiyanto, "Revitalizing the Prophetic Teacher Ethic in Developing Human Resources for Education."

[38] Prayitno et al., "Prophetic educational values in the Indonesian language textbook: pillars of positive politeness and character education."

[39] Chaddrick James-Gallaway dan Adrienne D Dixson, "Blackademics as prophetic witnesses and the continuing struggle for racial justice in higher education," *Race Ethnicity and Education* 28, no. 1 (2 Januari 2025): 1–18, doi:10.1080/13613324.2024.2419137.

[40] Muslim Guchi dan Satrio Handoko Awal, "Narratiive of Nationalism in The Indonesian High School History Textbooks for Grade XI," *Historika* 22, no. 2 (2019): 81–96.

Furthermore, the sustainability of such movements depends on the continuous engagement and commitment of participants, raising concerns about long-term scalability. Future research should explore strategies for institutionalizing prophetic literacy within mainstream education while preserving its transformative essence. In the formal education system, the integration of prophetic literacy may require curriculum modifications, teacher training, and institutional support. One potential approach is incorporating prophetic values into character education programs, ensuring that students receive a balanced education that combines ethical consciousness with academic rigor. Additionally, interdisciplinary methods that connect religious teachings with contemporary social issues can enhance student engagement and applicability.[41]

3.6. Redefining Contemporary Educational Paradigms

The broader implications of this study suggest that prophetic literacy has the potential to redefine contemporary educational paradigms by emphasizing ethical and spiritual development alongside intellectual growth. This model aligns with the principles of holistic education, which seeks to cultivate well-rounded individuals who can contribute meaningfully to society.[42] In addition, the study underscores the importance of integrating prophetic values into curriculum design, particularly in religious and humanities education. By doing so, educators can equip students with the knowledge, critical thinking skills, and moral consciousness necessary to navigate the complexities of the modern world. Given the rising global interest in character education, the findings of this study hold relevance for diverse educational contexts beyond the Indonesian setting.[43]

In conclusion, the integration of prophetic literacy within informal learning communities like KKY and FPM offers an alternative paradigm for education that prioritizes ethical and social development. Grounded in the principles of transcendence, humanization, and liberation, this model provides a counter-narrative to the commodification of knowledge in modern education. Future research should explore ways to institutionalize these principles within formal education systems, ensuring that prophetic literacy can be sustained and expanded to wider audiences. By adopting a holistic approach that incorporates spiritual, intellectual, and social dimensions, prophetic literacy can serve as a transformative force in contemporary education.

4. Conclusion

Th. This study aimed to explore the implementation of prophetic literacy education within the Komunitas Kutub Yogyakarta (KKY) and the Forum Penulis Muda Ponorogo (FPM), focusing on their integration of spirituality, intellectuality, and social action. The findings demonstrate that KKY and FPM have successfully developed literacy movements grounded in prophetic values, fostering holistic personal development among participants. KKY's educational approach emphasizes a liberating learning model that enables voluntary skill and knowledge acquisition, while FPM promotes literacy through discussions and actions, integrating intellectual and religious values into

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[41] Citra Putri Sari, Husniyatus Salamah Zainiyati, dan Rudy Al Hana, "Building Students' Character through Prophetic Education at Madrasa," *Jurnal Pendidikan Islam* 6, no. 1 (2020): 27–36, doi:10.15575/jpi.v6i1.6380.

[42] James P Burns dan Christopher Cruz, "The promise of curriculum in the post-Covid world: Eclecticism, deliberation, and a return to the practical and the prophetic," *PROSPECTS* 51, no. 1 (2021): 219–31, doi:10.1007/s11125-020-09539-1.

[43] Maria Frahm-Arp, "The practice of confession and absolution as an agent of change in a prophetic Pentecostal Church during COVID-19," *HTS Teologiese Studies/Theological Studies* 77, no. 3 (2021): e6560, doi:10.4102/hts.v77i3.6560.

writing. Both communities exemplify the application of prophetic education, contributing to character formation and ethical literacy. Their practices align with the principles of humanization, liberation, and transcendence, demonstrating the relevance of prophetic literacy in contemporary education. The implications of this study extend beyond informal literacy movements, suggesting that prophetic literacy education can serve as a viable model for character education and social transformation. By integrating ethical and spiritual dimensions into literacy practices, these communities contribute to the development of well-rounded individuals who are critical thinkers, socially responsible, and spiritually aware.

Furthermore, their success highlights the potential for similar literacy models to be adapted within formal education systems to cultivate intellectual and moral resilience. Future research should explore ways to integrate prophetic literacy education into formal curricula while preserving its community-driven and value-based approach. Studies could examine the feasibility of incorporating prophetic literacy principles into school programs, teacher training, and national education policies. Moreover, research on the sustainability of these literacy movements would offer insights into how they can be maintained and expanded beyond their current scope. By institutionalizing prophetic literacy principles, educators can cultivate individuals who are intellectually competent, socially engaged, and spiritually grounded. In conclusion, prophetic literacy education, as exemplified by KKY and FPM, represents an innovative approach that integrates ethical, intellectual, and social dimensions into literacy practices. This model challenges the increasing commodification of knowledge in modern education, offering an alternative paradigm that fosters holistic human development. By adopting prophetic literacy principles, educational institutions can better equip learners with the moral, intellectual, and social competencies necessary to navigate contemporary challenges. As character education gains increasing global attention, the insights from this study hold relevance for diverse educational contexts, paving the way for a transformative approach to literacy that prioritizes both knowledge and values.

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6. Reference

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