

TRANSFORMATIVE ARCHITECTURE OF PROPHETIC SOCIAL SCIENCES BY HUSNI MUADZ: SYNTHESIS OF LINGUISTICS, SYSTEMS, AND QUR'ANIC PRACIS

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Abstract

This article analyzes the intellectual architecture of Husni Muadz, who developed Transformative Prophetic Social Science through a synthesis of Western scientific methodology and Islamic epistemology. By combining Linguistics, General System Theory (GST), and Pragmatics with Qur'anic values, Sufism ethics, and Islamic philosophy, Muadz built a paradigm that is not only diagnostic but also operational. This study maps two main phases of Muadz's development: the theoretical formulation phase (1991–2010), which produced Transformative Social Sciences and the Praxis-Recognitive Learning Model; and the practical transformation phase (2010–2021), which gave birth to social technologies such as the Meeting School and Pragmatics of the Qur'an. The research findings show that Muadz's container–content approach enables the integration of systemic analysis and a transcendent ethical orientation, thus diagnosing structural inequalities while offering a concrete, low-cost, and easily replicable mechanism for social transformation. Furthermore, the praxis-recognitive model and the use of Qur'anic speech act theory establish a system of moral accountability that connects ethical intentions with social action. This study confirms Muadz's significant contribution in expanding the framework of Prophetic Social Science by presenting an applicable methodology relevant to character development, social liberation, and community development.

Keywords: *Prophetic Social Sciences, Husni Muadz, General System Theory, Pragmatics of the Qur'an, Social Transformation*

Abstrak

Artikel ini menganalisis arsitektur intelektual Husni Muadz yang mengembangkan Ilmu Sosial Profetik Transformatif melalui sintesis antara metodologi ilmiah Barat dan epistemologi Islam. Melalui perpaduan Linguistik, General System Theory (GST), dan Pragmatika dengan nilai-nilai Al-Qur'an, etika tasawuf, serta filsafat Islam, Muadz



membangun paradigma yang tidak hanya bersifat diagnostik tetapi juga operasional. Penelitian ini memetakan dua fase utama perkembangan gagasan Muadz: fase perumusan teori (1991–2010), yang menghasilkan Ilmu-ilmu Sosial Transformatif dan Model Pembelajaran Praxis-Rekognitif; serta fase transformasi praksis (2010–2021), yang melahirkan teknologi sosial seperti Sekolah Perjumpaan dan Pragmatika Al-Qur'an. Temuan penelitian menunjukkan bahwa pendekatan wadah–isi Muadz memungkinkan integrasi antara analisis sistemik dan orientasi etis transenden, sehingga mampu mendiagnosis ketimpangan struktural sekaligus menawarkan mekanisme transformasi sosial yang konkrit, berbiaya rendah, dan mudah direplikasi. Selain itu, model praxis-rekognitif dan penggunaan teori tindak tutur Qur'ani membentuk sistem akuntabilitas moral yang menghubungkan niat etis dengan tindakan sosial. Studi ini menegaskan kontribusi penting Muadz dalam memperluas kerangka Ilmu Sosial Profetik dengan menghadirkan metodologi aplikatif yang relevan bagi pengembangan karakter, pembebasan sosial, dan pembangunan masyarakat.

Kata Kunci: *Ilmu Sosial Profetik, Husni Muadz, General System Theory, Pragmatika Al-Qur'an, Transformasi Sosial*

INTRODUCTION

The intellectual project initiated by Husni Muadz occupies a crucial position in the development of contemporary Islamic social science discourse. His work goes beyond the conceptual level but also aims to develop an epistemology that transforms social reality. He sees the urgent need to present a model of knowledge capable of addressing the challenges of the modern world, particularly the increasingly complex issues of dehumanization and social inequality. Therefore, his thinking seeks to link the normative aspects of Islamic teachings with a systematic scientific approach.(FIRDAUS, nd)

In the context of Prophetic Social Science (PSS), Muadz made a unique contribution through his efforts to reconcile prophetic theory with social practice. He believed that PSS could not remain an abstract idea; it must be transformed into an operational framework that guides action.(Cooren, 2011; Habermas, J., 1984)This orientation moves his scholarly project beyond academic debate to the creation of instruments for social change that can be used by the wider public. Thus, his ideas serve as a bridge between the world of theory and the realm of implementation.(Compiling Team, 2017)

The main characteristic of Muadz's intellectual architecture is the fusion of modern scientific disciplines with religious values derived from Islamic tradition. He utilized General Systems Theory (GST) to formulate a holistic social system structure and pragmatics to understand the dynamics of communication actions. (MH Muadz & Perjumaan, 2016) However, this methodological foundation does not stand alone; the entire analytical apparatus is oriented by Qur'anic ethics and Sufi principles, which emphasize the formation of moral consciousness. The integration of these two dimensions is a hallmark of Muadz's thought, which rejects the secularization of knowledge and simultaneously rejects an unsystematic approach to religion. (FIRDAUS, nd)

Through this approach, Muadz attempts to overcome the limitations of reductionist models of social analysis. He argues that many failures of modern social systems stem from a perspective that separates moral-spiritual aspects from social mechanisms. By combining a scientific analytical framework with a transcendent axiological foundation, he hopes to present a new paradigm that is better able to understand the roots of injustice, the breakdown of interpersonal relations, and the crisis of values in society. (Compiler, 2017)

Reports or studies discussing Muadz's intellectual project typically place paradigmatic foundations as the starting point of analysis. This is crucial because the overall structure of his thought progresses chronologically and in stages, from concept development and model development to the formulation of social transformation technologies. Each stage is intended to fill a specific gap in Islamic social science discourse, particularly the need for a comprehensive and applicable approach. Thus, the development of his thought can be read as a consciously designed evolutionary process. (Harianto, 2017)

The project's stages demonstrate a shift from an abstract theoretical orientation to a concrete, practical one. In the initial phase, the focus was on formulating an analytical framework capable of describing the structure of social systems and the anatomy of human relations. Next, he developed a learning model aimed at forming

reflective and ethical social subjects. Only then did he design social technologies that could be implemented in various communities to instill values and foster transformational behavior.(Putrawan, 2018)

The combination of scientific framework and prophetic values makes Muadz's ideas relevant to various cross-disciplinary studies.(Arifin, 2025; Firdaus, 2021; Husni Muadz, 2018; Compiler, 2017)Her project opens up new avenues for understanding how sacred texts and spiritual traditions can be operationalized methodologically, rather than simply becoming normative doctrines. By utilizing pragmatics, for example, she demonstrates that Quranic verses can be read as guidelines for communicative action that directly impact social relations. Innovations like these enrich the ISP repertoire with more concrete and measurable analytical tools.(Kusmayani, 2022)

Overall, Husni Muadz's intellectual project provides a crucial foundation for the development of a change-oriented Islamic social science. He not only offers a critique of social conditions but also provides epistemological and methodological tools for initiating transformation. Combining analytical rigor and ethical depth, his thought offers an alternative path for Muslim societies to build a more just, sustainable, and prophetic social system.

METHOD

Contextualization of Muadz in the Discourse of Prophetic Social Sciences

Muadz's work is an important continuation of Kuntowijoyo's Prophetic Social Sciences (ISP) vision, which is based on the pillars of Humanization, Liberation, and Transcendence.(Kuntowijoyo, AE, & Priyono, AE, 2008). Muadz provides an operational framework for these pillars: Transcendence is institutionalized through the paradigmatic Content and definition of the Ideal State derived from the Qur'an and Islamic Philosophy.(Searle et al., 1980)Humanization is realized through the Encounter School, which focuses on holistic and ethical personal development. Liberation is facilitated through the Anatomy of Social Systems diagnosis of structural

imbalances, and supported by a democratic technological mandate (low cost and high scalability). Muadz's approach complements the ISP by providing the methodological framework (GST and Pragmatics) necessary to translate transcendent values into systematic and measurable liberation strategies, as required in the application of *azimah* (the principle of no dispensation) in social justice issues. (Husni Muadz, 2019a)

Critical Evaluation and Future Directions

The most prominent strength of Muadz's project is its ability to rigorously integrate systems analysis (GST) with moral-communicative considerations (Quranic Pragmatics). (SP Testimony Book 2017, nd; Husni Muadz, 2019a) This creates a closed cycle: in-depth cognitive analysis produces recognitive awareness, which is internalized through the Encounter School, and manifested through measurable praxis. However, there is a need for further academic elaboration. Methodological details regarding specific implementation steps in the 1991–2010 and 2010–2021 phases remain general. (Arifin, 2025; Husni Muadz, 2018). In addition, an in-depth explanation of how Muadz distinguishes and uniquely applies the five illocutionary acts within his Qur'anic framework will strengthen the understanding of his proposed system of moral accountability.

The use of universal theories such as GST and Pragmatics ensures that Muadz's framework has structural relevance beyond specific cultural boundaries. While the core values are rooted in Islamic tradition, systematic and democratic implementation methodologies (such as low-cost technology) allow for the adaptation and application of his social technology across diverse contexts for the broad purposes of character development and social justice. (Husni Muadz, 2019b)

RESULTS AND DISCUSSION

Paradigm Shift: Chronology and Epistemological Foundations

The development of Muadz's framework is sequential and planned, with clear objectives at each phase, demonstrating a deliberate movement from theoretical construction to implementation practice.

a. Trajectory of Intellectual Transformation

This intellectual journey is divided into two main phases, each allocated to a specific decade, marking a firm commitment to building a foundation and then implementing it. First, the Theory Formulation & Paradigmatic Framework period (1991–2010), focused on developing a conceptual and structural foundation. This phase produced fundamental thought products: the development of the Paradigmatic Transformative Social Sciences (anatomy of social systems) and the Praxis-recognitive Learning Model (learning quadrants). Second, the Praxis Transformation period (2010–2021), marked a total shift in focus towards application, technology development, and transformation in real contexts. This phase produced applied outputs: Creating Character/Value Learning Technology (Sekolah Perjumpaan) and Creating Technology to Ground the Quran in Life (Pragmatics of the Quran). (Taufik, 2017)

This chronological division demonstrates that the project methodologically operationalizes a core principle of ISP: that transformative thinking must explicitly define mechanisms for realizing transcendent values in social action. By dedicating an entire decade (2010–2021) to technological development, Muadz's project demonstrates a reluctance to allow its critical theory to be isolated from the challenges of implementation. (Putrawan, 2024; Putrawan & Sibawaeh, 2015)

Table 1: Chronology of Intellectual and Product Development

Phase (Year)	Primary Focus	Objective	Main Products
Formulation of Theory & Paradigmatic Framework (1991-2010)	Theoretical Foundation	Paradigmatic Construction	Transformative Social Sciences, Praxis-recognitive Learning Model
Praxis Transformation (2010-2021)	Applied Implementation	Technology Creation and Scaling	Character/Value Learning Technology

			(Encounter School), Pragmatics of the Qur'an
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b. Transformative Paradigm Architecture: Container-Content Framework

Muadz's epistemology is founded on the principle of synthesis between the Container (scientific analysis structure) and Content (axiological and ethical substance).

1) Epistemological Container: Analytical Structure

The framework provides the methodological framework needed for rigorous systems diagnosis and analysis. Its main components are the Western Scientific Tradition, Linguistics, General Systems Theory (GST), and Pragmatics.(Luhmann, 1995)

Linguistics, Muadz's initial background, was transformed into a contextual analysis tool through Pragmatics. Pragmatics, the study of language in the context of action, is vital because it connects internal intentions and utterances with social acts. This allows ethical content to be translated into measurable actions through the concept of the five types of language.(Habermas, J., 1984, 1989)

General Systems Theory (GST) plays a fundamental role as a tool for defining the Anatomy of Social Systems. GST allows this framework to analyze society as an integrated network, rather than a collection of separate variables. This holistic approach is necessary to detect the root causes of systemic problems, such as economic inequality and dehumanization, which cannot be solved with reductionist approaches. This theoretical framework is structured in a hierarchy that moves from the World View to the Ideal State, where GST helps ensure coherence and non-reductionism in the derivation of laws and principles.(Husni Muadz, 2019b; Searle et al., 1980)

2) Axiological Content: Normative Core

The content provides the moral and definitional direction of the Ideal State. Its components include Religious Sciences, the Islamic Philosophical Tradition, the Sufism/Islamic Ethics Tradition, Critical Social Sciences, and the Qur'an. The Qur'an serves as the primary source of normative data, operationalized through Qur'anic Pragmatics. The inclusion of Sufism/Islamic Ethics is crucial because it emphasizes internal moral reform, which directly supports the Encounter School's goal of character building. This ethical ideal is guided by the concept of "prophetic consciousness," which is fully existential-theistic-liberative, as manifested by the Prophet Muhammad (peace be upon him).

This synthesis ensures that rigorous scientific analysis (Container) is guided by a transcendent ethical purpose (Content). The result is a framework that not only diagnoses systemic failures but also prescriptively directs empirical reality toward an Ideal State grounded in prophetic justice. (H. Muadz, 2015; MH Muadz & Perjujuan, 2016)

Table 2: Mapping of Muadz's Paradigmatic Framework

Component Categories	Container (Container: Western Scientific Tradition)	Contents (Content: Islamic Epistemology)	Synthesis Products (Anatomy of Social Systems)
Theoretical Discipline	Linguistics, General System Theory, Pragmatics	Religious Studies, Islamic Philosophical Tradition, Sufism/Islamic Ethics Tradition, Al-Qur'an	Transformative social sciences (anatomy of social systems)
Objective	Methodological Structure, System Analysis, Diagnostic Tools	Value and Ethical Orientation, Normative Sources of Law, Ideal State	Building a Prophetic Paradigm and Diagnosing Systemic Failure

Conceptual Outcomes: Defining Transformative Social Sciences

Two main conceptual products emerged from the theoretical phase, which defined how Muadz understood social diagnosis and the learning processes necessary for change.

a. Transformative Social Sciences: Anatomy of Social Systems

The concept of Transformative Social Sciences is defined as an effort to construct new paradigms and understand the anatomy of social systems. The primary function of this framework is to diagnose system failures in intersubjective relations.

Through the lens of GST, this framework identifies how excessive development models that lead to the accumulation of material goods and the exploitation of nature creating structural imbalances (inequality) and leading to the dehumanization of humankind. Thus, this framework aims to provide a prescriptive description of how systems should be reconstructed to align with ethical norms. (Tim et al., nd)

b. Praxis-recognitive Learning Model (Learning Quadrant)

The Praxis-recognitive model, also called the learning quadrant, is an educational mechanism designed to translate systemic understanding into ethical action. (Husni Muadz, 2019b)

This model maps four psychological modes or mental states: Thinking (thought/belief), Willing (will/intention), Desiring (biologically related desires), and Emotioning. It emphasizes Praxis (action) rooted in Recognition (awareness), suggesting a cycle in which deep systemic awareness generates moral commitment that leads to action. This is essential for actualizing the human role as an active historical agent (al-caliph) leading toward virtue. (Searle et al., 1980) The development of this model aims to produce a complete (holistic) human personality, which overcomes vertical (theological deviation) and horizontal (social injustice) problems, including physical-biological and psychological-spiritual development. (Agung, 2024; Kafie, 1993)

In the context of application, the Praxis-recognitive Learning Model directly provides input for Qur'anic Pragmatics. Willing, which is the internal ethical dimension, acts as a driver of the illocutionary power of the five language types. This ensures that communicative actions in the social world are always calibrated by the

moral intentions that have been formed by the learning model.(Medani, 2023; Putrawan, 2024)

Table 4: Integration of Internal States and External Actions (Practice Link)

Mental State (Psychological Mode)	Core Concept	Link to Pragmatics of the Qur'an	Transformative Function
Thinking (Thoughts/beliefs)	Epistemology/Belief System	Defines the premises for the speech act	Ensuring cognitive alignment with prophetic truth.
Willing (Will/Intention)	Axiology/Ethical Intention	Encourage the illocutionary power of the action	Ensure actions are rooted in moral commitment.
Desiring (Biological desire)	Biological/Material Needs	Provides context for assertive/directive actions	Managing material demands within ethical boundaries.
Emotional	Affective State	Influences expressive and declarative actions	Regulating emotional responses to align with systemic justice.

Technology for Practical Transformation: Application and Scalability

The Praxis Transformation Phase (2010–2021) produced technologies explicitly designed to address social and ethical issues with stringent implementation criteria.

a. Transformative Technology Design Criteria

Muadz set out five conditions that the resulting technology must meet, ensuring that the solution is relevant, sustainable, and accessible to the masses.(Sar'in et al., 2022; Wahab & Muntakhib, 2021)The criteria include: Unavoidable for everyone, Guaranteed sustainability, Inexpensive/low cost, Practice space must be concrete, and Easy to scale up.

The low-cost requirements and methodologically easy scale-up ensure that this project can achieve liberation at the grassroots level, transcending the economic barriers that often hamper social change projects. Expensive or complex technologies tend to fail to meet the liberation pillar of Prophetic Social Science. Furthermore, the requirement that "practical venues must be concrete" ensures that the ethical values derived from Sufism are directly tested and verified in real-life practice.

Table 5: Technology Design Mandate (Practical Implementation Criteria)

Criteria (Indonesian)	Strategic Principles	Rationality (Prophetic Transformation)
It cannot be avoided by everyone	Universal Needs	Ensuring relevance to fundamental human conditions, avoiding niche applications.
Guaranteed sustainability	Guaranteed Sustainability	Avoiding dependence on perishable resources, ensuring long-term systemic impact.
Inexpensive/low cost	Accessibility	Democratizing the methodology, is essential for grassroots liberation and scaling.
Practice areas must be concrete	Real Practice Arena	Linking abstract ethics (Sufism) with verifiable empirical actions.
Easy to scale up	Scalability	Facilitating the widespread adoption necessary for large-scale social transformation.

b. Applied Technology I: Encounter School

Encounter School is a technology designed for character/values learning. Its focus is on building ethical intersubjective relationships, a concept essential for reconstructing damaged social normality.(Husni et al., 2025; Lessy et al., 2023; Mardiah et al., 2024)

The learning process at this school is centered on humanistic and holistic efforts to develop personality. The term "Encounter" implies a space where commitment to learning, relationality, and the practice of truth can be concretely practiced, fostering moral law and social optimism.(Astuti, 2020)This technology is supported by the ideal of a perfect individual who has an existential-theistic-liberative prophetic consciousness as an ethical reference.

c. Applied Technology II: Pragmatics of the Qur'an

Qur'anic Pragmatics is a technology for grounding the Qur'an in life. This technology effectively applies speech act theory to analyze and calibrate communicative actions. This framework is broken down into Speaker, Design Audience, and Expression in the form of actions (five types of language). The five identified language types—Assertive, Directive, Expressive, Commissive, and Declarative—are derived from illocutionary theory, which connects intention (Willing) with spoken actions.(Alghifari & Fatoni, 2022; Firdaus, 2021)

Using this framework, Qur'anic Pragmatics provides a measurable system of moral accountability. For example, commissive actions (such as promises or moral

commitments) can be analyzed based on whether the speaker's ethical intentions (willing) align with the promised social action, thus promoting ethical consistency in the public sphere. Although the available article does not detail specific definitions of Muadz for these five types, their role in the system is to ensure that social transformation is measured through communication performance and concrete actions. (Putrawan & Sibawaeh, 2015; Taufik, 2017)

CONCLUSION AND SUGGESTIONS

Husni Muadz's success in constructing his intellectual architecture lies in his ability to connect the discipline of linguistics with a transformative orientation toward social change. He demonstrates that the study of language extends beyond the analysis of structure or meaning, but can be expanded into an instrument of social engineering through an understanding of communicative action and the dynamics of intersubjectivity. The integration of linguistics, systems theory, and a prophetic approach gives his scholarly project a broad scope and strong methodological relevance in understanding contemporary realities.

Muadz's transformative approach became increasingly apparent when he operationalized Prophetic Social Science (ISP) into tools that could be directly applied to education and community empowerment processes. Two key products from his practical phase, the Meeting School and Pragmatics of the Qur'an, demonstrate that the prophetic paradigm can be translated into accessible and replicable social technologies. The Meeting School, for example, is designed as a value-learning space that emphasizes ethical relationships, self-awareness, and moral commitment, thus producing social subjects ready to play a role in the process of change.

Furthermore, Qur'anic Pragmatics provides a conceptual foundation for the development of a model of communicative action rooted in Qur'anic values. Through this approach, Muadz asserts that communication ethics in Islam is not merely normative but can be scientifically analyzed through pragmatic tools and speech act theory. This analytical structure allows for the evaluation of the intention, meaning,

and impact of each communication act, thus establishing a system of moral accountability applicable in both social and institutional settings.

The main strength of this intellectual architecture lies in its consistent linking of two dimensions: Content and Container. The Content dimension comprises transcendental values derived from the Qur'an and Islamic ethical traditions, while the Container refers to modern analytical tools such as General Systems Theory, linguistics, and pragmatics. The harmony between the two allows Muadz's thinking to move holistically, avoiding being trapped in abstract spiritualism or value-laden scientism. Thus, the proposed paradigm becomes more flexible, adaptive, and responsive to complex social issues.

Epistemologically, the success of the Muadz project also depends on the practical orientation enshrined in the social technology mandate. The principles of low-cost, easily replicable, and relevant technology for all levels of society make the models he develops potentially widespread. This approach aligns with the liberatory spirit of the ISP, which aims for social transformation to occur not only at the elite level but also to permeate grassroots communities. The interconnectedness between paradigms, learning models, and social technologies demonstrates that the project was developed in a gradual and linear manner, while simultaneously considering sustainability.

As an academic follow-up, at least two important agendas are needed. First, a more in-depth study of the curriculum design and practices of the Perjumpa School is crucial for understanding how the praxis-recognitive model is applied in the context of values education. Second, comparative linguistic research is needed on Muadz's works related to Qur'anic Pragmatics, particularly regarding the differentiation of the five illocutionary acts. This in-depth study is crucial for enriching understanding of the moral accountability system he designed and expanding its use in contemporary Islamic studies.

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