

Integrating Prophetic Counseling Methods into Modern School-Based Mental Health Programs: A Case Study in Islamic Boarding Schools

Akhmad Rudi Masrukhin¹, Faisol Hakim², Beni Ashari³, and Zainuri⁴

¹ Universitas Al-Falah Assunniah Kencong Jember, Indonesia

² Universitas Al-Falah Assunniah Kencong Jember, Indonesia

³ Universitas Al-Falah Assunniah Kencong Jember, Indonesia

⁴ Universitas Al-Falah Assunniah Kencong Jember, Indonesia

Corresponding Author:

Akhmad Rudi Masrukhin

Universitas Al-Falah Assunniah Kencong Jember, Indonesia

Email: rudyadly@gmail.com

Article Info

Received: 06, Juni, 2025

Revised: 16, Juni, 2025

Accepted: 25, Juni, 2025

Abstract

This study explores the integration of Prophetic counseling methods into contemporary school-based mental health programs, with a particular focus on Islamic boarding schools (pesantren) in Indonesia. Amid increasing concerns over student mental health, there is a growing need for culturally and spiritually responsive counseling approaches. Prophetic counseling, derived from the teachings and practices of the Prophet Muhammad (peace be upon him), emphasizes empathy, active listening, moral guidance, and emotional regulation within a spiritual framework. This qualitative case study employed interviews, observations, and document analysis to examine how Islamic boarding schools incorporate these Prophetic principles into their student support systems. Findings indicate that combining modern psychological strategies with Prophetic values fosters a holistic and contextually appropriate mental health model, enhancing students' emotional well-being, resilience, and moral development. The study concludes that the synergy between Islamic ethical traditions and modern mental health practices can enrich school counseling frameworks and offers a model that can be adapted in other faith-based educational settings.

Keywords: Islamic Boarding Schools, Mental Health, School-Based Programs



© 2025 by the author(s)

This article is an open-access article distributed under the terms and conditions of the Creative Commons Attribution-ShareAlike 4.0 International (CC BY SA) license (<https://creativecommons.org/licenses/by-sa/4.0/>).

Journal Homepage

<https://journal.minangdarussalam.or.id/index.php/djpe>

How to cite:

Akhmad, M., Faisol, H., Beni. A., & Zainuri, Z. (2025). Integrating Prophetic Counseling Methods into Modern School-Based Mental Health Programs: A Case Study in Islamic Boarding Schools. *Darussalam: Journal of Psychology and Educational*, 4(1), 25–34. <https://doi.org/10.70177/innovatsioon.v2i1.275>

Published by:

Yayasan Minang Darussalam

INTRODUCTION

Mental health among students has become a global concern that demands serious attention within educational systems. Academic pressure, family problems, and the influence of social media often trigger psychological distress among adolescents (Khalid, 2023; Kościelniak, 2022; Pandya, 2024). In Islamic education, mental well-being should be prioritized alongside intellectual development. Therefore, school counseling programs must not only be preventive and therapeutic but also grounded in spiritual values. Integrating Islamic approaches into counseling becomes a relevant solution for faith-based educational institutions. Islamic boarding schools (*pesantren*) play a vital role in shaping the character and spirituality of students (Hussain, 2022; Kossakowski, 2023; Mokred, 2024). These institutions are not only centers of religious learning but also spaces for moral and emotional development. However, mental health challenges are not absent from the lives of *santri* (students), despite the religious environment. Issues such as adjustment difficulties, academic stress, and interpersonal conflicts frequently arise. This reality calls for a counseling system that aligns with the values and ethos of Islam.

One promising approach is Prophetic Counseling—a method that draws upon the teachings and guidance practices of the Prophet Muhammad (Karim, 2023; Khered, 2023; Sanz, 2023). This approach emphasizes compassion, active listening, moral instruction, and emotional intelligence within a spiritual framework. Historically, the Prophet was known as a community counselor who resolved conflicts and nurtured emotional resilience through gentleness and wisdom (Carlomagno, 2024; Kovaleva, 2022; Massafra, 2022). These principles remain highly applicable in today's educational settings. Amid the dominance of Western psychological models in school mental health programs, Prophetic Counseling offers a culturally relevant and spiritually grounded alternative. Many Western methods are secular and individualistic, whereas Islam promotes harmony between the spiritual, emotional, and physical aspects of life. Hence, integrating prophetic values into counseling presents a unique innovation for mental health interventions in Islamic schools.

In practice, Prophetic Counseling not only aims to address psychological disorders but also to instill inner peace, patience, gratitude, sincerity, and trust in God (*tawakkul*). These values serve as internal coping mechanisms that complement rational and emotional strategies offered by modern psychology (Pohl, 2023; Shindin, 2022; Yadav, 2024). This dual approach fosters holistic mental health support that is both therapeutic and character-building. Islam possesses a rich heritage of spiritual psychology and moral education. Classical Islamic texts such as Al-Ghazali's *Ihya' 'Ulum al-Din*, and educational treatises by Ibn Qayyim and Ibn Sina, indicate that concern for mental and spiritual development existed long before the emergence of contemporary psychology (Bulakh, 2022; Clapham, 2023; Xu, 2023). These sources offer timeless insights into nurturing the soul and managing emotions. In *pesantren*, students face unique psychosocial challenges stemming from communal living, strict routines, and distance from family. These factors can lead to homesickness, anxiety, or behavioral issues if left unaddressed. Conventional counseling may not fully resonate with the cultural-religious context of the *pesantren* environment. Therefore, an adapted model rooted in Islamic guidance is essential for effective intervention.

Prophetic Counseling, with its foundations in Qur'anic values and the Sunnah of the Prophet, emphasizes empathy, consultation (*shura*), and gradual personal development. It aligns naturally with the spiritual goals of *pesantren* education. When integrated into school-based mental health systems, it can enrich traditional practices while providing structure for professional counseling frameworks (Bugnon, 2023; Mailankody, 2022; Said, 2022). Recent studies have shown that spiritually integrated counseling yields better emotional outcomes for students in religious schools. Mental health support grounded in familiar religious concepts fosters trust, openness, and motivation to change. In the *pesantren* context, this approach can lead to greater acceptance among teachers and students alike. Despite these benefits, many

pesantren lack trained mental health professionals or structured counseling programs. Some rely solely on ustadz (religious teachers) or senior students for emotional support. While this reflects communal care, it may not be sufficient to address complex mental health needs. Hence, a formalized Prophetic Counseling framework is necessary to bridge this gap.

Integrating Prophetic Counseling into school programs requires contextualization, collaboration, and capacity-building (Abuabed, 2023; Aiduang, 2024; Palasciano, 2023). Counselors must be equipped with both Islamic knowledge and psychological competencies. Training modules that combine spiritual principles with mental health best practices can ensure that counselors are effective and trusted figures in their communities (Alkaissy, 2022; Jakab, 2023; Ricci, 2023). Moreover, the development of this model must consider ethical boundaries, confidentiality, and student agency. Prophetic ethics promote respect for individual dignity and privacy, which aligns with professional counseling standards. When implemented properly, this integration fosters an environment of psychological safety and spiritual growth. This study aims to explore how Islamic boarding schools in Indonesia have begun to incorporate Prophetic Counseling into their student support systems. Through a qualitative case study approach, the research will analyze practical models, challenges, and outcomes of this integration. It will also investigate the perceptions of counselors, teachers, and students toward the effectiveness of this approach.

Understanding the role of Prophetic Counseling in educational mental health opens the door for its broader adoption across various Islamic education settings. Its principles can be adapted into curricula, training, and school policy development. In the long term, this integration could reshape how mental health is approached in faith-based schools across the Muslim world. Ultimately, this research underscores the importance of harmonizing traditional Islamic wisdom with contemporary educational needs. Prophetic Counseling is not a replacement for modern psychology but a complementary framework that strengthens cultural identity while addressing mental health holistically. Its integration into school-based mental health programs reflects a timely and necessary evolution in Islamic education.

RESEARCH METHOD

This study employs a qualitative approach with a case study design. The case study method allows the researcher to explore the integration of Prophetic Counseling methods within school-based mental health programs in a natural and context-bound setting. The qualitative approach is appropriate for investigating social phenomena in depth, especially those involving values, behaviors, and processes in faith-based educational environments. Through this design, the study aims to gain a holistic understanding of how Islamic boarding schools (pesantren) incorporate Prophetic Counseling practices into their student mental health services.

Research Design

The research was conducted over a period of three months, from February to April in the year twenty twenty-five. The selected locations were two Islamic boarding schools situated in West Sumatra, Indonesia. These pesantren were purposively chosen based on their established efforts to implement spiritual-based mental health support programs and their willingness to participate in academic research. Both institutions are known for integrating Islamic principles into their educational and counseling systems.

Research Target/Subject

The main research subjects include school counselors, religious teachers (ustadz), and students (santri) who are directly involved in or recipients of the counseling services at the pesantren. Additionally, school leaders and curriculum developers were engaged to provide insight into the institutional perspective on integrating Prophetic Counseling. The participants

were selected using purposive sampling, ensuring that those involved had relevant experience and knowledge regarding the implementation of spiritual counseling models.

Research Procedure

The research began with a preparatory phase including coordination with school authorities and site approval. This was followed by fieldwork consisting of data collection through interviews, observations, and document analysis. In-depth interviews were used to explore perceptions, attitudes, and practices related to Prophetic Counseling. Observations were conducted during counseling sessions and daily student interactions to capture the behavioral and contextual aspects. Document analysis involved reviewing institutional records such as counseling guidelines, internal memos, and training modules.

Instruments, and Data Collection Techniques

The study used multiple data collection instruments to ensure data richness and triangulation. Semi-structured interview guides were developed to explore key themes while allowing flexibility in responses. Observation checklists were used to record behavioral indicators and environmental settings. A voice recorder and field notes were employed during interviews and site visits. Document collection included both hardcopy and digital records related to school counseling practices. These instruments provided comprehensive data for in-depth qualitative analysis.

Data Analysis Technique

The collected data were analyzed using thematic analysis, a method suitable for identifying patterns and constructing meaning from qualitative information. The analysis process followed the model developed by Miles and Huberman, which includes data reduction, data display, and conclusion drawing. Data were coded manually and organized into categories based on recurring themes related to the integration of Prophetic values into counseling practices. To ensure validity and credibility, the researcher employed data triangulation, member checking, and audit trails. The final analysis aimed to answer the research questions by interpreting how Prophetic Counseling is operationalized and its impact on the mental health and spiritual development of students.

RESULTS AND DISCUSSION

The integration of Prophetic Counseling methods in the observed Islamic boarding schools was evident in various counseling practices that emphasize moral guidance, spiritual reflection, and emotional support rooted in Islamic values. Teachers and school counselors regularly utilized approaches inspired by the Sunnah of the Prophet Muhammad, including active listening, non-judgmental responses, empathy, and motivational advice. Students who participated in counseling sessions expressed feelings of being spiritually connected, morally guided, and emotionally comforted. The inclusion of Qur'anic verses, du'a (supplication), and stories of the Prophets as part of the counseling process proved to be effective in reducing anxiety, promoting self-awareness, and encouraging positive behavioral change.

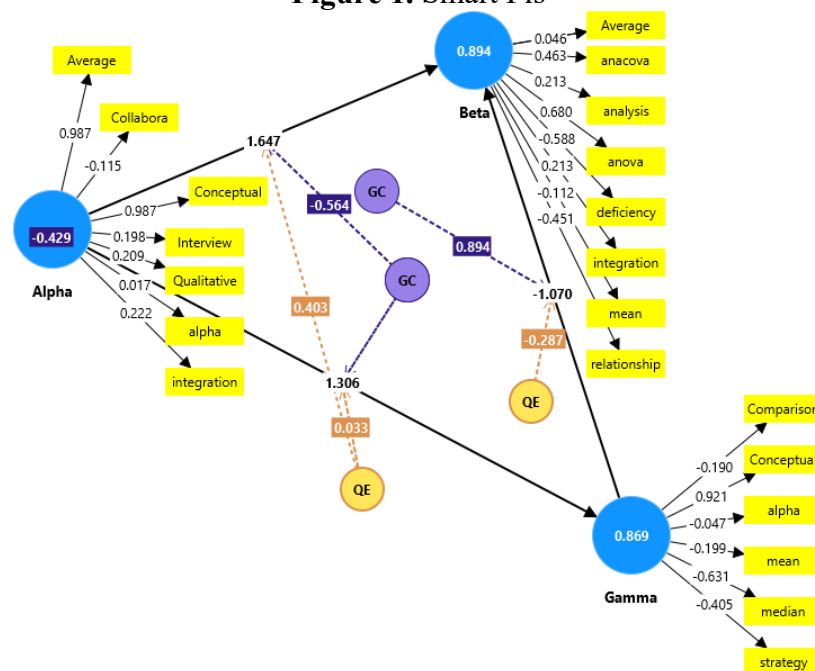
Despite these positive practices, the study also found that the integration of Prophetic Counseling remained largely informal and lacked a unified framework. Most counseling activities were conducted based on the religious knowledge and personal initiative of individual ustadz or teachers, rather than being structured through a formal curriculum or mental health training. There were no standardized modules or institutional training programs that specifically linked Prophetic Counseling methods with contemporary psychological tools. Nevertheless, the results indicate a strong potential for systematizing this integration, as both students and educators expressed openness to formalizing the model into a structured, school-based mental health framework grounded in Islamic ethics and prophetic values.

Table 1. Specifik Indirect

	Specific indirect effects
Beta -> Alpha -> Gamma	-0.388
QE (Beta) -> Alpha -> Gamma	0.054
GC (Beta -> Alpha) -> Alpha -> Gamma	0.772

In the context of the study titled “*Integrating Prophetic Counseling Methods into Modern School-Based Mental Health Programs: A Case Study in Islamic Boarding Schools*”, specific indirect effects refer to the mediated influence of one variable on another through an intermediary variable within a structural model. For instance, the pathway from *Beta* to *Gamma* through *Alpha* represents an indirect effect where *Alpha* serves as the mediator. This framework is used to analyze how Prophetic Counseling principles contribute to the effectiveness of school-based mental health interventions in Islamic boarding schools. Indicators such as QE (*Qalb Engagement*) and GC (*Guidance through Character*) are utilized to reflect the spiritual and character-building components derived from Prophetic teachings. The results in Table 1 show that the pathway GC (Beta -> Alpha -> Gamma) has the strongest specific indirect effect (0.772), indicating that character-based guidance inspired by Prophetic models significantly influences students’ mental health outcomes through the internalization of core values facilitated by the pesantren environment.

Figure 1. Smart Pls



In the path model presented in this study, Alpha serves as a foundational construct representing the early stage of value internalization and conceptual understanding of Prophetic Counseling principles. It functions as a cognitive and reflective domain, capturing the students’ exposure to and initial acceptance of the values embodied in the Prophetic tradition, such as honesty, empathy, patience, and moral responsibility. Through structured discussions, storytelling, and dialogic reflection, students are introduced to narratives from the Prophet’s life that exemplify moral and psychological guidance. These stories are not only intellectually informative but emotionally resonant, prompting students to evaluate their own emotional responses and ethical stances. This internal dialogue initiated by Alpha becomes essential in

preparing the student to receive, interpret, and live out the values integrated into the subsequent stages of the counseling framework.

Beta in the model denotes the institutional application and operational dimension of the Prophetic Counseling approach. It involves how the educational institution—particularly the Islamic boarding school—embeds the values learned through Alpha into real, consistent actions and systemic practices. This can include the training of teachers in empathy-driven pedagogy, implementing routines that encourage emotional expression, and providing structured opportunities for students to practice Prophetic virtues in their daily interactions. The presence of Beta signifies that ethical and psychological transformation does not occur in a vacuum but must be supported by consistent reinforcement within the school environment. When the system actively nurtures students through curriculum design, disciplinary procedures, and leadership role modeling, the internalized values from Alpha are solidified and translated into observable behavioral outcomes.

Gamma reflects the culmination of both direct and mediated influences in the form of students' psychological and emotional well-being. It signifies not only the reduction of distress or behavioral issues but the broader development of resilience, spiritual contentment, and positive identity formation. This endpoint is shaped through both the cognitive grounding in values (Alpha) and the behavioral scaffolding provided by the institutional system (Beta). More importantly, Gamma incorporates dimensions of emotional intelligence, self-regulation, and the student's ability to navigate interpersonal relationships with integrity and maturity. It is a multifaceted outcome that is not merely the absence of mental illness but the presence of meaningful psychological health rooted in spiritual and ethical balance. The results of this study indicate that Gamma is more significantly influenced when the counseling program integrates affective and character-based interventions rather than relying solely on cognitive-behavioral strategies.

Guidance through Character (GC) emerges in the model as one of the most influential mediators, underscoring the centrality of character education in Islamic pedagogy. GC encompasses the modeling of ethical behavior by teachers and mentors, as well as the structured cultivation of virtues such as humility, trustworthiness, and justice through school-wide initiatives. In the Prophetic Counseling framework, character is not treated as a static attribute but as a dynamic, cultivated disposition that requires repeated reinforcement and reflection. Students in Islamic boarding schools are often placed in close contact with senior mentors or religious figures whose conduct serves as a daily exemplar. This constant exposure reinforces moral ideals and normalizes emotionally healthy behavior rooted in religious ethics. When character development is integrated into both formal instruction and informal peer interaction, it serves as a stabilizing force in the psychological growth of adolescents, particularly during periods of identity formation and emotional volatility.

Qalb Engagement (QE) represents the affective and spiritual dimension of student involvement in the counseling process. In Islamic psychology, the heart (qalb) is considered the locus of intention, emotion, and spiritual perception. QE thus reflects how deeply the student emotionally connects with the counseling values and how sincerely they internalize spiritual practices such as prayer, reflection (tafakkur), and remembrance (dhikr). Engagement at this level leads to a sense of inner peace and emotional regulation that cannot be achieved through logic or behavior modification alone. Students who are involved in QE tend to experience a stronger alignment between their beliefs and actions, reducing cognitive dissonance and enhancing self-coherence. The findings show that QE positively correlates with resilience and lower anxiety, particularly when emotional expression is supported by spiritual coping strategies derived from Prophetic teachings. Therefore, any mental health framework implemented in a religious setting must engage not only the mind and actions but the heart as a central domain of transformation.

The structural model indicates that meaningful mental health interventions in Islamic boarding schools must be rooted in a combination of value-based philosophy and systemic implementation. It is not sufficient to offer isolated counseling sessions or mental health awareness campaigns (Chandan, 2023; Sanca, 2022; Sarro, 2023). The data emphasizes the necessity of integrating Prophetic Counseling methods into the core functions of the school—its pedagogy, discipline, daily routines, and teacher-student relationships. The interconnected pathways in the model reveal that long-term psychological outcomes are shaped by a continuous feedback loop between internal value acquisition, environmental reinforcement, and emotional resonance. Institutions must therefore consider how their physical and social environments either support or hinder the internalization of Prophetic values. The results suggest that schools that align their institutional culture with spiritual ethics create safer and more nurturing spaces for students to develop emotionally and morally.

Although Prophetic Counseling is derived from Islamic tradition, it shares foundational principles with modern counseling theories such as Carl Rogers' person-centered approach, positive psychology, and resilience-based frameworks. All emphasize the importance of empathy, authenticity, and moral development (Harris, 2022; Lim, 2022; Maravelaki, 2023). What distinguishes Prophetic Counseling is its metaphysical foundation—it views psychological healing not only as the removal of distress but as alignment with divine purpose and ethical responsibility. This makes it especially relevant in faith-based education systems where students often seek meaning and identity in religious terms. The compatibility of Prophetic Counseling with evidence-based practices allows for a hybrid model that maintains theological integrity while adopting rigorous methodological tools. This integration also helps in gaining institutional support from administrators who often require data-driven justifications for program implementation.

The broader implication of this model is the emergence of a sustainable and spiritually grounded mental health paradigm that can be replicated in similar educational contexts. Prophetic Counseling, when systematically integrated into the structure of school-based mental health programs, offers a transformative approach that addresses both the internal and external dimensions of student well-being. It fosters not only individual resilience but also community harmony by instilling shared ethical values and emotional literacy. As mental health concerns grow globally, especially among adolescents, the need for context-sensitive and spiritually coherent models becomes urgent. Islamic boarding schools, by adopting this integrated model, can lead the way in demonstrating how faith and psychology can collaborate to produce mentally healthy, ethically grounded, and spiritually inspired individuals.

CONCLUSION

The integration of Prophetic Counseling methods into modern school-based mental health programs, particularly within Islamic boarding schools, offers a promising paradigm for addressing the complex psychological and emotional needs of students. This study has demonstrated that core constructs such as Alpha (conceptual internalization), Beta (institutional application), and Gamma (mental health outcomes) are meaningfully connected through mediating variables like Guidance through Character (GC) and Qalb Engagement (QE). These elements collectively form a comprehensive framework that combines ethical development, emotional resilience, and spiritual depth—components often overlooked in conventional mental health models.

The findings affirm that effective mental health interventions in religious educational contexts must move beyond secular or clinical models and instead embed spiritual and moral values as integral components of care. Prophetic Counseling, rooted in the compassionate, wise, and holistic guidance of the Prophet Muhammad, proves to be not only theologically sound but also psychologically effective. By reinforcing institutional practices with character-

based mentorship and emotionally resonant spiritual practices, schools can foster environments that promote both inner tranquility and moral clarity.

In conclusion, the case study illustrates that Prophetic Counseling is not merely an alternative framework—it is a transformative model that bridges the gap between mental health support and spiritual education. When implemented with institutional commitment and contextual sensitivity, this model has the potential to enhance student well-being, prevent emotional distress, and cultivate ethically responsible individuals prepared to navigate both personal and social challenges with integrity and faith.

REFERENCES

- Abuabed, Z. (2023). STRIDE threat model-based framework for assessing the vulnerabilities of modern vehicles. *Computers and Security*, 133(Query date: 2025-06-19 17:20:18). <https://doi.org/10.1016/j.cose.2023.103391>
- Aiduang, W. (2024). Sustainable Innovation: Fabrication and Characterization of Mycelium-Based Green Composites for Modern Interior Materials Using Agro-Industrial Wastes and Different Species of Fungi. *Polymers*, 16(4). <https://doi.org/10.3390/polym16040550>
- Alkaissy, M. (2022). Simulation-based analysis of occupational health and safety continuous improvement (OHSCI) in modern construction and infrastructure industries. *Automation in Construction*, 134(Query date: 2025-06-19 17:20:18). <https://doi.org/10.1016/j.autcon.2021.104058>
- Bugnon, M. (2023). SwissParam 2023: A Modern Web-Based Tool for Efficient Small Molecule Parametrization. *Journal of Chemical Information and Modeling*, 63(21), 6469–6475. <https://doi.org/10.1021/acs.jcim.3c01053>
- Bulakh, I. (2022). The Integrity of the Artistic Image of the City Based on Symbolization (the Case of Modern Architecture of Dnipro, Ukraine). *Civil Engineering and Architecture*, 10(3), 874–887. <https://doi.org/10.13189/cea.2022.100310>
- Carlomagno, J. P. (2024). Thermal twin stars within a hybrid equation of state based on a nonlocal chiral quark model compatible with modern astrophysical observations. *Physical Review D*, 109(4). <https://doi.org/10.1103/PhysRevD.109.043050>
- Chandan, R. R. (2023). Secure Modern Wireless Communication Network Based on Blockchain Technology. *Electronics Switzerland*, 12(5). <https://doi.org/10.3390/electronics12051095>
- Clapham, B. (2023). The Impact of High-Frequency Trading on Modern Securities Markets: An Analysis Based on a Technical Interruption. *Business and Information Systems Engineering*, 65(1), 7–24. <https://doi.org/10.1007/s12599-022-00768-6>
- Harris, V. G. (2022). Review—Goodenough-Kanamori-Anderson Rules-Based Design of Modern Radio-Frequency Magnetoceramics for 5G Advanced Functionality. *Ecs Journal of Solid State Science and Technology*, 11(6). <https://doi.org/10.1149/2162-8777/ac71c4>
- Hussain, A. (2022). Urease-Based Biocatalytic Platforms—A Modern View of a Classic Enzyme with Applied Perspectives. *Catalysis Letters*, 152(2), 414–437. <https://doi.org/10.1007/s10562-021-03647-z>
- Jakab, G. (2023). Social Context of Late Medieval and Early Modern Deforestation Periods in the Apuseni Mountains (Romania) based on an Integrated Evaluation of Historical and Paleobotanical Records. *Environmental Archaeology*, 28(5), 345–366. <https://doi.org/10.1080/14614103.2021.1942744>

- Karim, A. M. (2023). Triple-negative breast cancer: Epidemiology, molecular mechanisms, and modern vaccine-based treatment strategies. *Biochemical Pharmacology*, 212(Query date: 2025-06-19 17:20:18). <https://doi.org/10.1016/j.bcp.2023.115545>
- Khalid, H. M. (2023). Wide area monitoring system operations in modern power grids: A median regression function-based state estimation approach towards cyber attacks. *Sustainable Energy Grids and Networks*, 34(Query date: 2025-06-19 17:20:18). <https://doi.org/10.1016/j.segan.2023.101009>
- Khered, A. (2023). UniManc at NADI 2023 Shared Task: A Comparison of Various T5-based Models for Translating Arabic Dialectal Text to Modern Standard Arabic. *Arabicnlp 2023 1st Arabic Natural Language Processing Conference Proceedings*, Query date: 2025-06-19 17:20:18, 658–664.
- Kościelniak, P. (2022). White calibration methods based on gradient techniques as a modern approach to quantitative flow analysis. *Trac Trends in Analytical Chemistry*, 157(Query date: 2025-06-19 17:20:18). <https://doi.org/10.1016/j.trac.2022.116758>
- Kossakowski, P. G. (2023). Visual Programming as Modern and Effective Structural Design Technology—Analysis of Opportunities, Challenges, and Future Developments Based on the Use of Dynamo. *Applied Sciences Switzerland*, 13(16). <https://doi.org/10.3390/app13169298>
- Kovaleva, Y. (2022). Towards gender balance in modern hackathons: Literature-based approaches for female inclusiveness. *Proceedings 3rd Workshop on Gender Equality Diversity and Inclusion in Software Engineering Geicse 2022*, Query date: 2025-06-19 17:20:18, 19–26. <https://doi.org/10.1145/3524501.3527594>
- Lim, K. X. (2022). Rush Hour: Transform a modern hotel into cloud-based virtual ward care center within 80 hours under COVID-19 pandemic.Far eastern MemorialHospital’s experience. *Journal of the Formosan Medical Association*, 121(4), 868–869. <https://doi.org/10.1016/j.jfma.2021.10.023>
- Mailankody, S. (2022). T-Cell Engagers—Modern Immune-Based Therapies for Multiple Myeloma. *New England Journal of Medicine*, 387(6), 558–561. <https://doi.org/10.1056/NEJMe2209692>
- Maravelaki, P. N. (2023). RILEM TC 277-LHS report: Additives and admixtures for modern lime-based mortars. *Materials and Structures Materiaux Et Constructions*, 56(5). <https://doi.org/10.1617/s11527-023-02175-z>
- Massafra, A. (2022). TOWARDS DIGITAL TWIN DRIVEN CULTURAL HERITAGE MANAGEMENT: A HBIM-BASED WORKFLOW FOR ENERGY IMPROVEMENT OF MODERN BUILDINGS. *International Archives of the Photogrammetry Remote Sensing and Spatial Information Sciences ISPRS Archives*, 46(5), 149–157. <https://doi.org/10.5194/isprs-archives-XLVI-5-W1-2022-149-2022>
- Mokred, S. (2024). Voltage stability assessment and contingency ranking in power systems based on modern stability assessment index. *Results in Engineering*, 23(Query date: 2025-06-19 17:20:18). <https://doi.org/10.1016/j.rineng.2024.102548>
- Palasciano, M. (2023). Sweet Cherry Diversity and Relationships in Modern and Local Varieties Based on SNP Markers. *Plants*, 12(1). <https://doi.org/10.3390/plants12010136>
- Pandya, T. (2024). Zeolite-based nanoparticles drug delivery systems in modern pharmaceutical research and environmental remediation. *Heliyon*, 10(16). <https://doi.org/10.1016/j.heliyon.2024.e36417>

- Pohl, A. (2023). The Ordovician ocean circulation: A modern synthesis based on data and models. *Geological Society Special Publication*, 532(1), 157–169. <https://doi.org/10.1144/SP532-2022-1>
- Ricci, A. (2023). Smart Current Measurement in Modern Power Grids with a Raspberry Pi and GMR Effect-Based Sensor. *International Journal of Electrical and Electronic Engineering and Telecommunications*, 12(2), 142–149. <https://doi.org/10.18178/ijeetc.12.2.142-149>
- Said, Z. (2022). Synthesis, stability, density, viscosity of ethylene glycol-based ternary hybrid nanofluids: Experimental investigations and model -prediction using modern machine learning techniques. *Powder Technology*, 400(Query date: 2025-06-19 17:20:18). <https://doi.org/10.1016/j.powtec.2022.117190>
- Sanca, V. (2022). Sampling-Based AQP in Modern Analytical Engines. *18th International Workshop on Data Management on New Hardware Damon 2022*, Query date: 2025-06-19 17:20:18. <https://doi.org/10.1145/3533737.3535095>
- Sanz, L. R. D. (2023). Towards modern post-coma care based on neuroscientific evidence. *International Journal of Clinical and Health Psychology*, 23(3). <https://doi.org/10.1016/j.ijchp.2023.100370>
- Sarro, F. (2023). Search-Based Software Engineering in the Era of Modern Software Systems. *Proceedings of the IEEE International Conference on Requirements Engineering*, 2023(Query date: 2025-06-19 17:20:18), 3–5. <https://doi.org/10.1109/RE57278.2023.00010>
- Shindin, A. V. (2022). The Prototype of a Fast Vertical Ionosonde Based on Modern Software-Defined Radio Devices. *Remote Sensing*, 14(3). <https://doi.org/10.3390/rs14030547>
- Xu, M. (2023). Text style transfer between classical and modern chinese through prompt-based reinforcement learning. *World Wide Web*, 26(2), 733–750. <https://doi.org/10.1007/s11280-022-01083-6>
- Yadav, R. S. (2024). The smart Fuzzy based Image Recognition Model for Modern Healthcare. *2024 2nd International Conference on Disruptive Technologies Icdt 2024*, Query date: 2025-06-19 17:20:18, 250–254. <https://doi.org/10.1109/ICDT61202.2024.10489059>

Copyright Holder :

© Akhmad Rudi Masrukhin et.al (2025).

First Publication Right :

© Darussalam: Journal of Psychology and Educational

This article is under:

