

Transformative-Transcendent Education Model: An Idea in Answering the Challenges of the Strawberry Generation

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Abstract

Keywords:

Strawberry Generation;
Transformative-
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Existentialism Theory;
Prophetic Values.

The Strawberry Generation phenomenon describes a number of vulnerability characteristics in a segment of the youth population, such as giving up easily, lacking resilience under pressure, and tending to orient toward short-term pleasure. This condition highlights the critical need for education that not only develops intellectual potential but also builds moral and spiritual resilience. The purpose of this study is to promote the concept of transformative-transcendent education and its urgency in addressing the challenges posed by the strawberry generation. This study employs a library research method using content analysis of literature concerning Kuntowijoyo's prophetic values and the Quranic paradigm in Surah Al-Jumu'ah [62]: 2, as well as Søren Kierkegaard's existentialism. The results of the synthesis demonstrate that the Quranic paradigm provides an epistemological orientation, prophetic values supply the principles of humanization, liberation, and transcendence, while Kierkegaard provides the direction for transformation from the aesthetic stage toward the ethical and religious stages. This synthesis yields a Transformative-Transcendent Education model that integrates Quranic recitation, self-purification, the teaching of knowledge and wisdom, as well as the values of humanization, liberation, and transcendence to foster individuals who grow intellectually, morally, and spiritually. In practice, this research can be implemented in the learning processes of formal, non-formal, and informal educational institutions.

Abstrak

Kata kunci:

Generasi Strawberry;
Pendidikan Transformatif-
Transenden; Teori
Eksistensialisme; Nilai
Profetik Kuntowijoyo

Fenomena Strawberry Generation menggambarkan sejumlah karakteristik kerentanan pada sebagian generasi muda, seperti mudah menyerah, kurang tangguh menghadapi tekanan, dan cenderung berorientasi pada kesenangan sesaat. Kondisi tersebut menunjukkan perlunya pendidikan yang tidak hanya mengembangkan potensi intelektual, tetapi juga membangun ketangguhan moral dan spiritual. Tujuan penelitian ini untuk mempromosikan konsep pendidikan transformatif-transenden dan urgensinya dalam menjawab tantangan generasi strawberry. Penelitian menggunakan metode library research dengan analisis isi (content analysis) terhadap literatur tentang nilai profetik dan paradigma Al-Qur'an Kuntowijoyo; Q.S. al-Jumu'ah [62]: 2, serta eksistensialisme Søren Kierkegaard. Hasil sintesis menunjukkan bahwa paradigma Al-Qur'an memberikan orientasi epistemologis, nilai profetik memberikan prinsip humanisasi, liberasi, dan transendensi, sedangkan Kierkegaard memberikan arah transformasi dari tahap estetis menuju etis dan religius. Sintesis tersebut menghasilkan model Pendidikan Transformatif-Transenden yang memadukan pembacaan Al-Qur'an, penyucian diri, pembelajaran ilmu dan hikmah, serta nilai humanisasi, liberasi, dan transendensi untuk membentuk individu yang berkembang secara intelektual, moral, dan spiritual. Penelitian ini secara praktis dapat diimplementasikan pada proses pembelajaran di lembaga pendidikan formal, non-formal, maupun informal..

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Introduction

Education is a planned and continuous process of humanizing the individual. From an Islamic perspective, education is directed not only toward intellectual development but also toward moral and spiritual formation. However, the current reality is that the face of Islamic education often fails to align with the principles of humanization. Many established educational systems still employ the "banking" model, in which students are merely filled and continuously refilled with purely cognitive knowledge, disregarding their potential, interests, talents, and spiritual dimensions. This banking model treats students as investment objects and sources of potential deposits; the teacher acts as the active subject, while the student becomes a passive object easily rendered subordinate (Zamroji, 2016).

Education can prove counterproductive in instilling values if implemented improperly. In this digital era, values can be shaped by information and telecommunications technology; consequently, education cannot afford to ignore this reality (Suparta, 2013). While modernity has brought significant positive implications for human progress, it has also given rise to negative consequences. Humans are becoming increasingly spiritually impoverished and materialistic-individualistic, with the existence of God being progressively sidelined by worldly pragmatism (Barizi, 2011, p. 2).

This challenge becomes increasingly relevant when viewed in the context of the "Strawberry Generation" phenomenon. This term describes a segment of the younger generation that possesses creativity and adaptability to technology but is perceived as being more vulnerable to pressure and failure. Rhenald Kasali likens this generation to a strawberry, which is excellent in appearance, yet easily crushed upon impact (Kasali, Jakarta/2018). An indication of this mindset is the outlook frequently voiced on social media: "happy in childhood, lavish in youth, wealthy in old age, and entering heaven upon death" (Rochmat et al., 2022). Factors contributing to the emergence of the Strawberry Generation include parenting styles, communication, technology, and sociocultural influences (Shafira, 2025).

Initially, the term "strawberry generation" was used to label Taiwanese people born after 1981. Rhenald Kasali (2018) explains that in Indonesia, the strawberry generation encompasses Generation Z. Preliminary results from the 2020 population

census indicate that Indonesia's population is dominated by Generation Z, totaling 74.93 million people, or 27.94% of the total population. Members of Generation Z are currently estimated to be between 8 and 23 years old. Data from the 2018 Basic Health Research (Riskesdas) reveals that over 19 million people aged 15 and older suffered from mental-emotional disorders, while more than 12 million in the same age group experienced depression. Based on a registration system sample conducted by the National Institute of Health Research and Development (Litbangkes) in 2016, there were 1,800 recorded suicides annually, averaging five cases per day with 47.7% of the victims falling within the 10–39 age range, a demographic spanning youth and the productive working age (Kutcher et al., 2016).

Several studies indicate that the resilience of the younger generation is influenced by various factors, such as self-efficacy, emotional maturity, the quality of social relationships, attachment to parents, and coping abilities (Pramudita et al., 2025). Other research has also found a positive relationship between religiosity and social resilience among students categorized as the “Strawberry Generation” (Devi, 2024). These findings suggest that the vulnerability of the younger generation cannot be explained by a single factor, including education but rather requires an approach that considers personal, social, moral, and spiritual dimensions.

To address the “strawberry generation” phenomenon, Rhenald Kasali proposes solutions for transforming this fragile cohort into a resilient one. These include: first, equipping oneself with strong digital literacy; second, receiving positive parenting and support; and third, establishing an educational system capable of responding and adapting to the changing times (Kasali, Jakarta/2018). Aligning with Kasali’s perspective, this study represents a concrete effort to help design an educational system that meets the demands of the modern era. Consequently, Islamic education is a subsystem of the broader educational landscape that is expected to make a positive contribution by offering innovative approaches to address the challenges of the times.

In the context of Islamic Religious Education, several studies have linked the “Strawberry Generation” phenomenon to character education and the cultivation of resilience. Research by Hafidzi, for instance, examines the characteristics of the Strawberry Generation from the perspective of Islamic Religious Education and highlights the relevance of Islamic education in addressing these traits (Hafidzi & Salsabila, 2025). Other studies propose character education grounded in the ideas of Thomas Lickona and Islamic perspectives as an alternative approach to fostering students' moral development (Wahyu, 2021). Meanwhile, empirical research on resilience indicates that “Strawberry Generation” is not synonymous with fragility, as many individuals within this cohort possess strong adaptability and effective strategies for coping with pressure.

Nevertheless, these studies have limitations. Research on the “Strawberry Generation” from the perspective of Islamic Religious Education (PAI) generally

focuses on identifying characteristics, character education, parenting styles, or the strengthening of religiosity. There are few studies that construct an educational model systematically linking the pedagogical processes of the Qur'an, prophetic value orientations, and the existential transformation of learners. Thus, the unresolved issue is not merely how Islamic education imparts moral values to the younger generation, but rather how education can be designed as a transformative process that integrates intellectual, moral, social, and transcendental dimensions.

This research on the Transformative Transcendent Education Model carries both theoretical and practical implications. Theoretically, it contributes to the advancement of knowledge in the field of Islamic Religious Education through an interdisciplinary approach. Practically, the research findings can be applied to learning processes across formal, non-formal, and informal educational settings.

Method

This study employs a qualitative approach utilizing library research methods and content analysis techniques. Primary sources include Surah al-Jumu'ah [62]:2, Kuntowijoyo's work on the Qur'anic paradigm and prophetic social science (Kuntowijoyo & Priyono, 2008), and Søren Kierkegaard's work on existentialism (Martin, 1962). Secondary sources consist of books and scholarly articles relevant to Islamic education, transformative education, "Strawberry Generation," resilience, prophetic values, and existentialism (Armawi, 2011a; Masduki, 2017a; Suparta, 2013). Literature was selected based on its relevance to the research focus, source credibility, and contribution to the conceptual construction.

The analysis was conducted in three stages. First, the key concepts from each source were identified and categorized. Second, the three perspectives were analyzed and compared to determine their conceptual functions. Q.S. al-Jumu'ah [62]:2 was analyzed as an educational process structure comprising *tilawah*, *tazkiyah*, and *ta'lim al-kitab wa al-hikmah*; Kuntowijoyo's thought as a value orientation of humanization, liberation, and transcendence (Kuntowijoyo, 2007b); and Kierkegaard's existentialism as a trajectory of transformation from the aesthetic stage to the ethical and religious stages (Armawi, 2011a).

The third stage is a conceptual synthesis that integrates these three perspectives into a Transformative Transcendent Education Model. In this construct, the Qur'an provides the pedagogical process, Kuntowijoyo offers the value orientation, and Kierkegaard supplies the direction for existential transformation. The resulting model is conceptual in nature and is not yet intended to demonstrate empirical effectiveness; consequently, its implementation requires validation through field research.

Results and Discussions

The Concept of Transformative-Transcendent Education

A high-quality education system is essential for shaping resilient individuals. In other words, the quality of education in a country significantly influences the

quality of its people (Nelson, 2005). The Transformative Transcendent Education Model is built upon the foundation of Surah al-Jumu'ah [62]: 2, which reads:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ

"He was the one who sent a Messenger (Prophet Muhammad) to an illiterate people from (among) themselves, who recited to them His verses, purified their (souls), and taught them the Book (Al-Qur'an) and Wisdom (Sunnah), even though previously they were in clear error."

The verse above explains that education is a process of transformation – moving from a generation steeped in manifest error toward an enlightened one. This is achieved through three educational stages carried out by the teacher: reciting the Qur'an, purifying the heart, and teaching knowledge and wisdom. Regarding the interpretation of the Qur'an, Kuntowijoyo argues that the source of knowledge is not limited to reason and empiricism but also includes revelation as a concept embodied in his Qur'anic paradigm. This aligns with Thomas Kuhn's understanding that social reality is fundamentally constructed by specific modes of thought or inquiry, which, in turn, generate specific modes of knowing (Kuntowijoyo & Priyono, 2008).

The Qur'anic paradigm refers to a knowledge construct that enables one to comprehend reality as the Qur'an comprehends it. This construct is established by the Qur'an with the initial aim of ensuring that every action embodies wisdom and aligns with the Qur'an's normative values, whether at the moral or social level. Subsequently, however, this knowledge construct allows for the design of an Islamic system that encompasses its own system of knowledge. Based on this understanding, the Qur'anic paradigm involves ontological and axiological inquiries, which also serve to provide epistemological insight (Kuntowijoyo, 2007a, p. 11).

According to Kuntowijoyo, the verses of the Qur'an constitute normative statements that must be analyzed and translated at an objective, rather than subjective, level. This implies that the Qur'an needs to be formulated into theoretical constructs. Consequently, what is currently required is a level of scientific awareness capable of transforming normative concepts into theoretical ones. Kuntowijoyo advocates shifting away from a mindset that is individual, subjective, normative, ahistorical, and generalized, toward a mode of thought aligned with scientific traditions, which is characterized by being socio-structural, objective, theoretical, historical, specific, and empirical (Qomar, 2005, pp. 176–177).

The Principle of Prophetic Values of Kuntowijoyo

Furthermore, this transformative-transcendent educational model draws inspiration from Kuntowijoyo's concept of Prophetic Social Science (ISP), which is grounded in three core values: humanization, liberation, and transcendence. From a

normative-conceptual standpoint, Kuntowijoyo's prophetic educational paradigm is based on Surah Ali-Imran [3]: 110:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۚ وَلَوْ آمَنَ أَهْلُ
الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ۚ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

"You (Muslims) are the best people born to humans (as long as) you command (do) what is right, forbid what is wrong, and believe in Allah. If the people of the Bible had believed, it would have been better for them. Among them some believe, and most of them are wicked people."

That verse underpins the emergence of prophetic education, which comprises three main principles: *amar ma'ruf* (humanization)—entailing the humanization of people; *nahi munkar* (liberation) signifying liberation; and *tu'minuna billah* (transcendence) representing the dimension of human faith. These three concepts are essential for a believer to become part of the "best community" (Masduki, 2017a).

Humanization

Islam is a humanist religion, the term that places great importance on the human being as its central focus. This constitutes a fundamental value of Islam; unlike the principles found in other philosophies and religions, Islamic humanism is theocentric. In other words, it is a religion centered on faith in God, yet it directs its endeavors toward the advancement of human civilization (Kuntowijoyo, 2007a, pp. 89–90).

In the context of education, this humanization signifies an educational approach capable of fostering a personality characterized by openness and humanity, as well as a heightened awareness when confronting life's realities—realities often fraught with various challenges (Syihabuddin & Huda, 2024). From Gus Dur's perspective, humanism cannot be pitted against *Sharia* and *Tawhid*; on the contrary, humanity serves as an expression of faith within the framework of *Sharia*. Gus Dur grounded this concept of humanity in which stands as the third pillar alongside *Tawhid* and *Sharia*, in the prophetic role of Muhammad (PBUH) as a mercy to the worlds *rahmatan lil 'alamin*. Ultimately, it is through emulating this role that human beings are exalted by God—both through the perfection of their creation and through the noble mandate bestowed upon them by God: to serve as God's vicegerents on earth or known as *khalifah Allah fi al-ardh*. Thus, it is evident that the foundation of Gus Dur's humanism lies in Islamic teachings, which prioritize the honoring of human beings as a core value (Arif, 2013, pp. 89–90).

Liberation

In Kuntowijoyo's view, liberation represents the scholarly articulation of the concept of *nahi munkar* (forbidding the wrong). While *nahi munkar* entails preventing destructive criminal acts such as eradicating gambling and the like, in the language of scholarship, it signifies liberation from ignorance, poverty, and oppression.

Etymologically, the term derives from the Latin *liberare*, meaning to set free. Terminologically, it is defined as liberation that is a concept carrying significant social implications (Masduki, 2017c, p. 15).

In Kuntowijoyo's view, the goal of liberation is to free humanity from the cruelty of structural poverty, technological arrogance, and the dominance of oppressive structures. Kuntowijoyo's perspective on liberation draws its spirit from liberation theology and targets four areas: knowledge, social, economic, and political systems. These systems shackle human beings, preventing them from actualizing themselves as free and dignified individuals (Syihabuddin & Huda, 2024). Kuntowijoyo's concept of ISP was, to some extent, inspired by the critical pedagogy of Paulo Freire.

Critical pedagogy aligns itself with groups marginalized by deeply unequal social, economic, and political relations (Hidayat, 2013, p. 8). It can serve as a foundation for learners to think and act in ways that allow them to perceive the world beyond mere appearances, enabling them instead to view it through a lens of critical consciousness. This is because, according to Paulo Freire, human beings do not merely exist within their own worlds but live alongside and engage in dialogue with life itself (Espinoza, 2017, pp. 76-77).

Transcendence

Transcendence is derived from Latin, signifying an upward movement. In English, the verb "to transcend" implies breaking through or going beyond; conceptually, it denotes a journey that rises above or extends beyond the ordinary. In the theological context discussed by Kuntowijoyo, transcendence refers to the Divine or the realm of the unseen. Its aim is to introduce a transcendental dimension into culture and to cleanse the self of the currents of hedonism and materialism. This transcendental dimension is an integral part of innate human nature, representing a point of connection with the Divine (Masduki, 2017b, p. 18).

Based on the preceding explanation, it is evident that the values of humanization and liberation must be grounded in the value of transcendence. Humanitarian and liberation efforts must be based on values of faith in God. The value of transcendence requires acknowledging God as the holder of supreme authority. Cultivating this love for God fosters a deep, lived sense of God's transcendence as an awareness that God constantly accompanies human beings, is ever-present in their lives, and walks with them at every step. Beyond being transcendent, God is also immanent within the world; this means God is omnipresent, permeating all existence that there is no place in the world where God is absent. It is an absolute reality that God, as the Transcendent, is 'nowhere' (beyond the confines of space), while simultaneously, as the Immanent, God is 'everywhere' (Magnis-Suseno, 2006, p. 193).

The Transcendental-Transformative concept in this study refers to an educational model designed to cultivate individuals who embody authentic religious

conduct which moving beyond a mere focus on satisfying personal needs to actively transforming the world in alignment with transcendental truth. Consequently, the orientation of this transcendental motivational approach is to compel individuals to recognize a power beyond their own capabilities, specifically, the presence of Divine intervention in the ordering of human life (Loveland & Sartain, 2017, p. 21). In other words, the Transcendental-Transformative educational model aims to foster individuals who maintain a strong relationship with God throughout the process of developing both themselves and the world around them (Munajat & Muqowim, 2025).

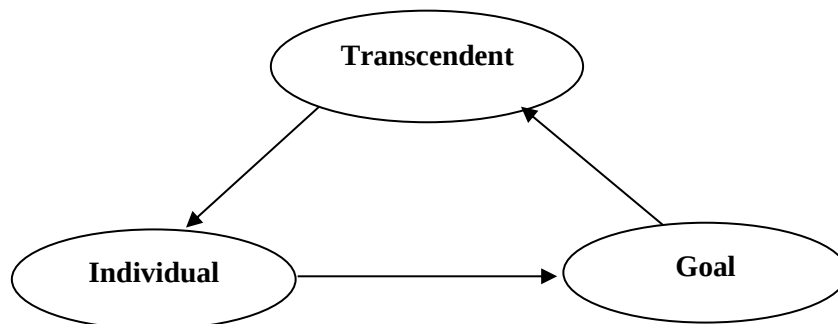


Figure 1. Transcendental motivation approach

The arrow connecting the transcendent to the individual implies that the transcendent is the source providing humans with both the strength and enlightenment needed to achieve their goals. Meanwhile, the arrow between the individual and the goal indicates the presence of religious behavior as an application of the resources gained from that source. Finally, the arrow pointing from the goal back to the transcendent implies that regardless of whether the goal is achieved the individual must return to the ultimate source (the transcendent), as Divine power serves as the source of all sources that determines the outcome of religious behavior (Loveland & Sartain, 2017).

Kierkegaard's Theory of Existentialism

The term existentialism derives from the prefix ex-, meaning "out," and *sistensia* or *sisto*, meaning "to stand" or "to place". In general, existentialism concerns human awareness of one's own being, specifically, the realization that one exists and that this existence is self-determined (Achmadi, 2008, p. 127). It is a philosophical school of thought that views various phenomena through the lens of existence; that is, it focuses on how human beings exist or "have their being" in the world.

According to Kierkegaard, human beings do not live as a generic "self," but rather as a unique individual "self" that cannot be reduced to or defined in terms of anything else. This perspective ensured that the concept of existence introduced by Kierkegaard exerted a profound influence on the development of existentialist thought in the 20th century. From this viewpoint, only human beings are capable of existing. To exist means to act and to actualize one's own being; no one else can take the place of an individual to exist on their behalf (Tafsir, 1997, p. 222).

The primary focus of education is the human being. Fundamentally, education aims to assist individuals in developing the various potentials inherent within them. These potentials can be viewed as seeds that form the foundation of human existence. Throughout their lives, humans possess distinctive characteristics shaped by a combination of elements known as the essential nature of humanity. This term refers to characteristics that are fundamentally intrinsic to human beings and distinguish them from other creatures. Thus, education is oriented not only toward the development of intellectual abilities but also toward the cultivation of the full range of human potential in accordance with the essential nature of human existence (Tirtarardja & Sulo, 2005).

The existentialist theory pioneered by Kierkegaard possesses a unique quality rooted in the fact that only human beings truly exist. Humans realize this existence through the aesthetic, ethical, and religious stages (Rachman, 2001, pp. 306–307). The first is the aesthetic attitude, characterized by a high degree of freedom. At this stage, individuals lean toward the power of the senses, centering their gratification on sensory pleasures. Their guiding principle is the pursuit of immediate enjoyment (hedonism).

Consequently, moral rules do not apply at this stage, as individuals perceive them as hindrances that diminish the pleasure they seek to derive. The absence of moral rules implies a lack of consideration regarding the rightness or wrongness of actions; instead, the focus shifts entirely to feelings of satisfaction, pleasure, happiness, sadness, despair, and the like. This state aligns with the characteristics of the “strawberry generation” as described by Kasali. At this aesthetic stage, the strawberry generation is consumed by worldly obsessions and excessively high expectations that often go unfulfilled. This condition subsequently leads to mental unpreparedness and drives individuals to seek far more dangerous forms of escapism, ultimately resulting in self-destruction (Apriyansyah et al., 2023).

Second is the ethical stage. Existence at this stage is characterized by the emergence of human awareness regarding the importance of moral rules and universal values as a foundation for establishing order in communal life. At this stage, individuals adopt moral principles as guidelines for making choices and decisions in their lives. This awareness compels individuals to control their personal impulses, desires, and urges so that they do not conflict with the moral values they uphold.

At the ethical stage, the individual shifts from the position of an observer or spectator characteristic of the aesthetic stage to that of an active agent who assumes responsibility for their own life. Adherence to rules and norms is not viewed merely as a form of restriction, but rather as a choice made consciously and accepted voluntarily. Thus, ethical action arises from the individual's internal awareness to live according to moral principles, rather than from external pressure or coercion (Armawi, 2011b, p. 25).

This ethical stance is what the Transformative-Transcendent educational model seeks to foster: creating space for the “strawberry generation” to undergo a natural, safe, and guided process of positive change. Achieving the ultimate educational goal that focuses on social transformation, which requires the active participation of all parties: teachers, parents, and students alike. Embracing the courage to think and act outside the box by implementing this model, whether within the family, at school, or in non-formal institutions which will pave the way for the emergence of a resilient generation. These are individuals who return to their innate nature known as *fitthrah*, drawing close to God and recognizing Him as the ultimate source of strength, the only One who can be relied upon for help in every challenge.

According to Kierkegaard, this stage is a transitional phase that leads the individual toward a higher stage of existence. During this phase, the individual begins to recognize and acknowledge their own limitations and weaknesses, yet remains unable to find a definitive resolution to the problems they face. Awareness of this inability can give rise to a sense of failure, particularly when confronting extraordinary situations beyond one's control. This condition subsequently compels the individual to move toward the final stage of existence: the religious stage. At this stage, the individual attains an awareness of their true self as a person standing personally and authentically before God.

Third is the religious stage, also known as that of the “knight of faith”. This stage is characterized by the individual directing themselves toward a single, omnipotent subject that is God. At this stage, the individual does not rely solely on moral standards as the primary basis for determining their stance; instead, they cultivate a profound inner relationship with God through faith. Religiosity at this stage is further marked by a total personal commitment to God. Through this commitment, the individual seeks to liberate themselves from the experience of meaninglessness and the anxiety associated with making life choices.

The religious stage is viewed as the highest stage in the development of human existence because attention is no longer confined to concrete realities and the external aspects of life, but is instead directed toward the deepest dimensions of human being. According to Kierkegaard, this stage is characterized by the individual's acknowledgment of God's existence and power, alongside an awareness of their own limitations and sinfulness as a human in need of forgiveness. In this state, the individual establishes a personal commitment to God, manifested through attitudes and actions that reflect the courage of faith. An individual who embodies this commitment is known as a “knight of faith” which refers to someone who grounds their existence in their personal relationship with God (Armawi, 2011b, p. 27).

Existentialism also posits a view of human nature that can serve as input for refining educational concepts. This nature encompasses several fundamental human capacities: self-awareness, the capacity for existence, the possession of a conscience,

the understanding and practice of moral values, the ability to take responsibility for one's choices and actions, the possession of freedom or liberty, the awareness and fulfillment of rights and obligations, and the capacity to experience happiness (Tirtarardja & Sulo, 2005, p. 4).

As noted by Rhenald Kasali, the “strawberry generation” possesses certain “exotic” strengths such as brilliant ideas, the courage to voice opinions, and adaptability to technology, yet they are also prone to giving up easily, harboring unrealistic expectations, and remaining stuck in their comfort zones. Factors contributing to this phenomenon include parenting styles, labels imposed by parents and society, and self-diagnosis without professional guidance (Kasali, Jakarta/2018). Consequently, the Transformative-Transcendent Education model is relevant for implementation across formal and non-formal educational institutions, and – crucially within informal education settings such as the family environment (Shafira, 2025).

Within the context of these educational models, Thalhah Hasan highlights the lack of balance among the various educational models existing in Indonesia. On one hand, there are educational practices that emphasize learning, values education, and the cultivation of religious attitudes and behaviors, yet fail to provide sufficient attention to developing innate human potentials – such as critical thinking, creativity, discipline, and the drive for achievement. On the other hand, some models prioritize enhancing intellectual quality and fostering rational, critical, and analytical attitudes, but pay insufficient heed to preserving the students' innate nature and noble character (Qowaid et al., 2007, p. 130). The Transformative-Transcendent educational model emerges as a synthesis of these two approaches; it devotes significant attention to developing critical, creative, and rational capacities while remaining deeply committed to instilling a sense of transcendence within the individual.

Conceptual Synthesis of Transformative Transcendent Education

The three perspectives in this study serve complementary functions. Surah al-Jumu'ah [62]:2 outlines an educational process involving *tilawah* (recitation), *tazkiyah* (purification), and *ta'lim al-kitab wa al-hikmah* (teaching the Book and wisdom). Kuntowijoyo's prophetic paradigm and values provide a value-based orientation comprising humanization, liberation, and transcendence (Kuntowijoyo, 2007b). Meanwhile, Kierkegaard's existentialism offers a direction for transformation from the aesthetic stage toward the ethical and religious stages (Martin, 1962).

These three elements are subsequently synthesized into an Input-Process-Output (IPO) model. The input consists of the potentials and vulnerabilities of learners associated with the “Strawberry Generation”. The process is carried out through *tilawah* (recitation/reading), *tazkiyah* (purification of the soul), and *ta'lim al-kitab wa al-hikmah* (teaching of the Scripture and wisdom), guided by the principles of humanization, liberation, and transcendence. This process is directed toward a transformation from the aesthetic stage, characterized by an orientation toward

sensory pleasure, freedom, and a hedonistic lifestyle, to the ethical stage, marked by moral responsibility, and ultimately to the religious stage, characterized by closeness to God (Fadhliah, 2022).

Thus, the transformative-transcendent educational model integrates the process of Qur'anic education, prophetic value principles, and the trajectory of existential transformation into a single pedagogical framework. The expected outcome is an individual possessing self-awareness, moral responsibility, the capacity to develop their potential, and a transcendental orientation toward God. Conceptually, the relationship can be formulated as follows:

Conceptual Framework Of Transformative-Transcendent Education

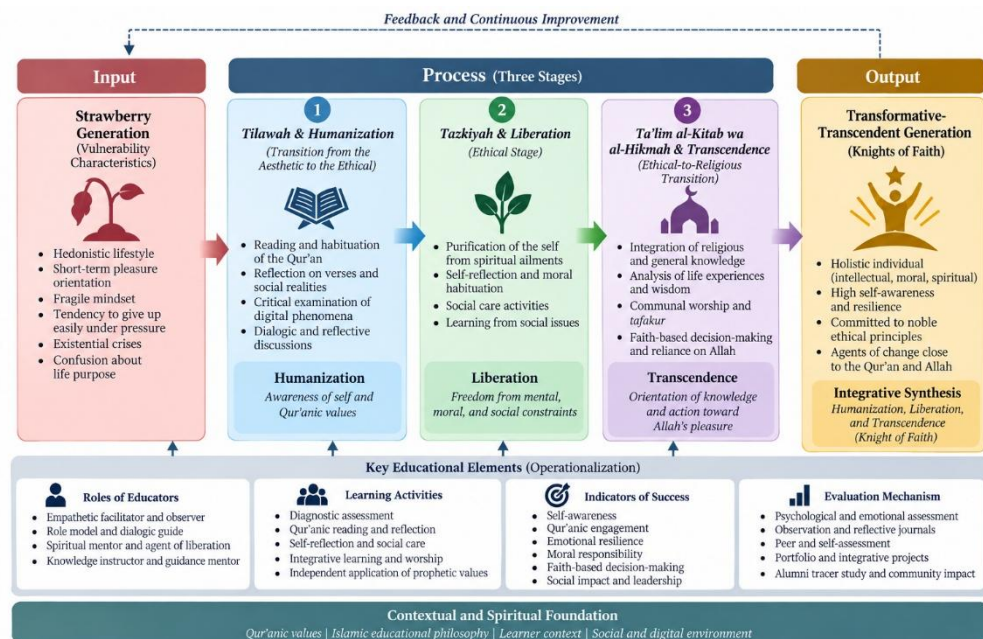


Figure 1. Conceptual Model for Transforming the Strawberry Generation into a Transformative-Transcendent Generation

Figure 1 illustrates the conceptual model for transforming the Strawberry Generation into a Transformative-Transcendent Generation through three interconnected stages: Tilawah and Humanization, Tazkiyah and Liberation, and Ta'lim al-Kitab wa al-Hikmah and Transcendence. The process represents a progressive transformation from self-awareness and Qur'anic consciousness, through moral and emotional purification, toward the integration of knowledge, wisdom, and God-centered consciousness. Rather than functioning as a strictly linear process, the model incorporates continuous feedback and evaluation, with each stage grounded in Qur'anic values, Islamic educational philosophy, learner conditions, and the social-digital environment. Through the evolving roles of educators as facilitators, role models, spiritual mentors, and guides of knowledge and wisdom, the integration of humanization, liberation, and transcendence is expected to develop intellectually mature, morally grounded, spiritually committed, and resilient individuals who are

capable of becoming agents of change, conceptualized in this study as the Knights of Faith.

Conclusion

There is a shared concern regarding the prevalence of the "strawberry generation" among Indonesian youth. A humanistic and liberating educational model, yet one that remains grounded in faith in God, is required to transform this vulnerable cohort into a strong generation. This study develops a conceptual framework for a Transformative-Transcendent Educational Model. It integrates the educational process outlined in Surah Al-Jumu'ah [62]:2; Kuntowijoyo's prophetic values of humanization, liberation, and transcendence; and Kierkegaard's existential stages of progression from the aesthetic to the ethical and religious. The model is designed to address the vulnerabilities of the strawberry generation by fostering intellectual, moral, and spiritual growth, thereby transforming a fragile cohort into a strong, resilient generation rooted in reliance on the Almighty God.

This educational model is a conceptual proposition requiring further validation and empirical testing; consequently, it cannot yet be declared effective in enhancing the resilience of the younger generation. These limitations provide a basis for future research to develop instruments, implement the Transformative-Transcendent educational model across formal, non-formal, and informal educational settings, and empirically examine the transformation processes and outcomes.

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Ethical Statement

Ethical approval was not required for this study because it was based exclusively on library research and content analysis of published scholarly sources and did not involve human participants, personal data, or animal subjects.

Artificial Intelligence (AI) Use Statement

The authors used artificial intelligence (AI) tools only for limited language-editing purposes, including improving grammatical accuracy, clarity, and readability of the manuscript. AI was not used to select or analyze the literature, construct the conceptual synthesis, interpret the sources, or formulate the research findings and conclusions. All AI-assisted outputs were critically reviewed and verified by the authors, who take full responsibility for the accuracy, originality, and integrity of the final manuscript.

Author Contributions

Najihatul Fadhliah contributed to the conceptualization, literature investigation, theoretical analysis, conceptual synthesis, and preparation of the original manuscript. Faizah Munjata Salma contributed to the literature review, theoretical analysis, validation of the conceptual framework, and review and editing of the manuscript. Both authors contributed to the interpretation of the findings, reviewed the final manuscript, and approved the version for publication.

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The authors declare that there are no financial, professional, institutional, or personal conflicts of interest that could have influenced the conduct, interpretation, or publication of this study.

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