

PROPHETIC PEDAGOGY–BASED DIDACTICAL DESIGN TO ENHANCE RELIGIOUS ATTITUDES IN ELEMENTARY STUDENTS

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Abstract

The limited engagement of students in religious practices and the dominance of normative, dogmatic character education hinder the reflective internalization of religious values. This study explores the integration of prophetic pedagogy within a Didactical Design Research (DDR) framework to foster religious attitudes among elementary school students. Conducted over 16 weeks in a fifth-grade class at SDN Babakan Jawa I, Majalengka, the study involved 20 students and two teachers. The research identified three main learning obstacles—ontogenic, epistemological, and didactic—which were addressed through tailored didactical interventions such as structured reflection journals, role-playing, contextualized examples, scaffolded exercises, and student-centered learning. Findings show that these strategies significantly improved students' moral reasoning, reflective thinking, empathy, and the application of religious values in real-life contexts. The study demonstrates that prophetic pedagogy, when implemented through DDR, can create transformative, contextual, and value-oriented learning experiences. This approach contributes a practical model for character education rooted in reflective religious understanding.

Keywords: Prophetic pedagogy; Didactical design research; Learning obstacles; Religious attitudes

Abstrak

Keterbatasan keterlibatan siswa dalam praktik keagamaan dan dominasi pendidikan karakter normatif dan dogmatis menghambat internalisasi reflektif nilai-nilai agama. Studi ini mengeksplorasi integrasi pedagogi profetik dalam kerangka Penelitian Desain Didaktis (DDR) untuk menumbuhkan sikap religius di kalangan siswa sekolah dasar. Dilakukan selama 16 minggu di kelas lima di SDN Babakan Jawa I, Majalengka, studi ini melibatkan 20 siswa dan dua guru. Penelitian ini mengidentifikasi tiga hambatan belajar utama—ontogenik, epistemologis, dan didaktik—yang diatasi melalui intervensi didaktik yang disesuaikan seperti jurnal refleksi terstruktur, permainan peran, contoh kontekstual, latihan bertahap, dan pembelajaran yang berpusat pada siswa. Temuan menunjukkan bahwa strategi-strategi ini secara signifikan meningkatkan penalaran moral siswa, pemikiran reflektif, empati, dan penerapan nilai-nilai agama dalam konteks kehidupan nyata. Studi ini menunjukkan bahwa pedagogi profetik, ketika diimplementasikan melalui DDR, dapat menciptakan pengalaman belajar yang transformatif, kontekstual, dan berorientasi nilai. Pendekatan ini menyumbangkan model praktis untuk pendidikan karakter yang berakar pada pemahaman keagamaan yang reflektif.

Kata kunci: Pedagogi profetik; *Didactical Design Research*; Hambatan belajar; Sikap religius

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Introduction

Character education is a vital foundation in shaping students into future leaders. Character education represents a fundamental pillar in shaping students' future leadership (Brooks et al., 2024). However, conventional approaches often rely on dogmatic transmission of moral values, which limits students' ability to critically engage with and apply these values in diverse real-life contexts (Fiala, 2024). One crucial domain within character education is

religiosity, which encompasses belief systems, worship practices, and moral behavior (Rahmawati et al., 2021). Individual religiosity is shaped by the diversity of religious traditions adhered to, which in turn influences how individuals internalize moral and spiritual values (Dedert et al., 2004; Cohen et al., 2003). Therefore, character education must accommodate this diversity to ensure that students develop a religious understanding aligned with universal values and socially relevant practices. Religious understanding is deeply influenced by sociocultural backgrounds and traditions, and thus, education must be responsive to this diversity to develop students' spiritual and ethical awareness.

In modern educational contexts, a noticeable decline in student participation in religious practices raises concerns. This phenomenon does not necessarily indicate a rejection of religion, but rather a weakening of attachment to previously practiced religious behaviors (Rymarz & Cleary, 2016). This disengagement does not necessarily reflect a rejection of religious belief, but rather a weakening connection to religious rituals and moral behaviors. Hence, integrating religious education with ethics education is essential to instill religious values while fostering a pluralistic understanding that respects individual autonomy (Hugaas, 2025; Kumar, 2025). Such integration not only cultivates religious awareness but also supports holistic character development encompassing intellectual, social, moral, and spiritual domains (Hanik & Ahsani, 2021; Silvatama et al., 2023). If left unaddressed, it may hinder students' self-regulation and increase the risk of deviant behavior. Therefore, there is a growing need to integrate religious and ethics education in a way that encourages critical reflection, promotes tolerance, and respects pluralism. Such integration is essential for developing holistic character—intellectual, moral, social, and spiritual.

Prophetic pedagogy offers an alternative framework that emphasizes humanization, liberation, and transcendence in the learning process. Prophetic education emphasizes that learning is not merely the transfer of knowledge, but also the cultivation of awareness, social transformation, and active student engagement (Biesta, 2013; Kilpatrick, 1987; Godwin, 2018; Ross, 2013). From this perspective, learning extends beyond the classroom and must contribute meaningfully to societal life (Sandlin et al., 2011). On this basis, this study introduces the concept of prophetic pedagogy, which is grounded in the values of humanization, liberation, and transcendence (Ansori & Jaelani, 2022). Rooted in critical pedagogy, it advocates for education as a transformative act—fostering awareness, moral reasoning, and active social engagement. Rather than focusing solely on knowledge transmission, prophetic pedagogy calls for reflective and meaningful experiences that help students internalize values deeply and apply them ethically.

Meanwhile, Didactical Design Research (DDR) provides a structured pedagogical method to identify and address students' learning obstacles. In parallel, didactical design functions as a pedagogical instrument for identifying and addressing students' learning obstacles (Puspita et al., 2023). Didactical design is developed through three primary stages: prospective, meta-didactical, and retrospective (Brousseau, 2006; Suryadi, 2015). This model emphasizes the creation of didactical situations, or problematic conditions that promote interaction among teachers, students, and learning materials (Artigue et al., 2014; Barquero et al., 2022). Such an approach has been widely applied in mathematics and science education (Noto et al., 2019; Hariyani et al., 2022; Utami et al., 2023; Sari et al., 2024; Hendriyanto et al., 2024). Widely applied in mathematics and science education, DDR involves three phases: prospective analysis, metapedagogical interaction, and retrospective analysis. However, its application in character education—particularly in nurturing religious attitudes—remains underexplored.

Most existing models tend to be normative, leaving students with minimal space for contextual reflection or ethical reasoning.

This study addresses that gap by integrating prophetic pedagogy into DDR to develop an instructional model that enhances students' religious attitudes. It introduces three key innovations. First, the use of prophetic pedagogy as a reflective framework in character education. Second, the expansion of learning obstacle analysis to include moral and affective domains. Third, the implementation of didactical situations to support transformative and context-rich learning. Therefore, the objectives of this study are to identify the characteristics of prophetic pedagogy that support religious development, design didactical interventions grounded in prophetic pedagogy; and implement and evaluate this model in elementary school settings using DDR.

Research Methods

This study employed a qualitative approach using the Didactical Design Research (DDR) framework to design, implement, and evaluate prophetic pedagogy interventions aimed at enhancing students' religious attitudes (Suryadi, 2013; Sidik et al., 2023). DDR was selected for its structured, iterative process in addressing learning obstacles and aligning pedagogy with students' cognitive and affective needs. The approach integrates three core stages: (1) prospective analysis to design learning scenarios, (2) metapedagogical interaction to observe implementation, and (3) retrospective analysis to evaluate learning outcomes. By applying DDR, this study was able to systematically identify learning challenges and iteratively refine teaching strategies to enhance both cognitive and affective dimensions of religious education.

The research was conducted over 16 weeks during the odd semester of the 2024/2025 academic year at SD Negeri Babakan Jawa I, Majalengka, focusing on fifth-grade Religious Education. Participants included 20 purposively selected students—chosen based on diversity of religious backgrounds, varied engagement levels in religious practices, and willingness to participate consistently. Two teachers with strong classroom experience and openness to pedagogical innovation facilitated the implementation.

The research was conducted through three main DDR stages:

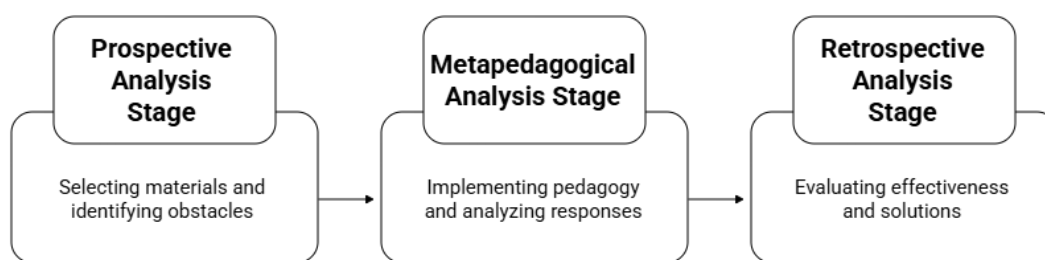


Figure 1. Didactical Design Research Stages

This study collected both qualitative and quantitative data to understand the process of developing students' religious attitudes through prophetic pedagogy. Qualitative data were obtained from field notes, interview transcripts, student reflection journals, and activity documentation, while simple quantitative data were derived from rubric scores on religious attitudes and student participation. The research instruments included observation sheets capturing student-teacher-material interactions, semi-structured interview guides for students and teachers, student reflection journals, and documentation in the form of photos, videos, and

students' work. Data collection techniques employed participatory observation to record student interactions and behaviors, in-depth interviews with selected students to explore their internalization of values, and document analysis of reflection journals, student worksheets, and learning outcomes, thereby providing a comprehensive view of the effectiveness of the learning process.

Data analysis was conducted iteratively following the procedures of Miles, Huberman, and Saldana (2014) through three stages: data reduction to simplify and focus on relevant information, data display in the form of tables, matrices, and thematic narratives, and the drawing of provisional and conclusions through triangulation of sources and techniques. The analysis focused on identifying students' learning obstacles in the internalization of religious values, evaluating the effectiveness of prophetic pedagogy and didactical situations, and examining the relationship between learning experiences and students' religious attitudes, social awareness, and moral development. Ethical considerations were ensured through written consent from the school and parents, the protection of participants' identities and confidentiality, and voluntary participation. The data were used exclusively for academic research purposes, thereby maintaining the integrity and safety of participants throughout the study.

Result And Discussion

The study identified three primary categories of learning obstacles among fifth-grade students: ontogenic, epistemological, and didactic. These were revealed through diagnostic assessments, student interviews, observation, and reflection journals. Each obstacle informed the design of specific interventions grounded in prophetic pedagogy.

The study systematically identified learning obstacles among the 20 students using diagnostic tests, semi-structured interviews, and participatory observation. The obstacles were categorized into three types: Ontogenic obstacles, which relate to students' cognitive development and reflective abilities; Epistemological obstacles, which pertain to students' understanding and conceptual grasp of religious material; and Didactic obstacles, which are linked to teaching methods, learning approaches, and classroom strategies. Each obstacle was analyzed to design tailored pedagogical interventions based on prophetic pedagogy, promoting reflective, contextualized, and transformative engagement with religious values.

Table 1. Thematic Analysis of Learning Obstacles in Class V

Type of Learning Obstacle	Number of Students	Percentage (%)	Dominant Themes	Example Student Interview/Observation Insight
Ontogenic	7	35%	Low reflective ability, limited moral reasoning, anxiety, and inconsistent reflection habits	S1: "I know what is right, but I do not know how to apply it in my daily life." S11: "Sometimes I do not feel like praying or doing the activities."
Epistemological	7	35%	Conceptual misunderstandings, difficulty grasping abstract moral concepts,	S4: "I understand the story, but I do not know how to practice it in real life." S18: "I forget some of the

Type of Learning Obstacle	Number of Students	Percentage (%)	Dominant Themes	Example Student Interview/Observation Insight
Didactic	6	30%	and the gap between knowledge and action Limited engagement due to teacher-centered instruction, unclear task instructions, and a lack of scaffolding	lessons, especially the ethical rules." S7: "I want to ask questions, but I do not get a chance in class." S13: "Sometimes I do not understand what the teacher wants me to do."

The thematic analysis of learning obstacles revealed that Ontogenic obstacles, affecting 35% of students, were primarily associated with cognitive and reflective development, including low reflective engagement, inconsistent reflection habits, anxiety, and limited moral reasoning. Similarly, Epistemological obstacles, also affecting 35% of students, highlighted gaps in understanding religious concepts, difficulties in applying knowledge to real-life situations, and misinterpretations of moral lessons. Didactic obstacles, which affected 30% of students, were linked to teaching methods and classroom strategies, including teacher-centered approaches, unclear instructions, and insufficient scaffolding for reflection. Example quotes from student interviews illustrated their own perceptions of these obstacles, providing rich qualitative insights that informed pedagogical implications and guided the design of interventions to promote reflective, contextualized, and transformative learning experiences.

The Didactical Design Research (DDR) process was carried out through three sequential stages, closely aligned with the thematic analysis of learning obstacles identified among the students. In the Prospective Analysis Stage, the research team selected learning materials relevant to internalizing religious values, reviewed the literature to strengthen the prophetic pedagogical framework, and systematically identified initial learning obstacles using diagnostic tests, preliminary observations, and brief interviews. This analysis revealed Ontogenic obstacles, such as low reflective engagement and limited moral reasoning; epistemological obstacles, including conceptual misunderstandings and difficulty applying knowledge; and Didactic obstacles related to teacher-centered approaches and unclear instructions. Based on these findings, instructional materials were drafted, including student worksheets (LKS) and didactical scenario plans, which were intentionally designed to address the specific obstacles identified, such as incorporating reflection prompts for Ontogenic challenges and scaffolding exercises for Epistemological and Didactic issues.

Table 2. Learning Interventions Based on Learning Obstacles (Class V Religious Education)

Type of Learning Obstacle	Identified Obstacles	Intervention Strategy	Example Activity	Success Indicator
Ontogenic	Low reflective engagement, inconsistent	Structured reflection journals, role-	Students complete daily reflection	Increased quality and consistency of reflections;

	reflection habits, anxiety, and limited moral reasoning	playing, peer discussion, and guided questioning	journals; enact moral dilemmas in role-play; discuss values in small groups.	observable moral reasoning in discussions; reduced anxiety in participation
Epistemological	Conceptual misunderstandings, difficulty applying knowledge, and misinterpretation of moral lessons	Step-by-step demonstrations; contextualized examples and case studies; interactive storytelling; scaffolded exercises	The teacher demonstrates prayer or ritual steps, and students analyze real-life moral dilemmas through interactive, story-based discussions.	Improved comprehension of concepts; correct application of knowledge in practice; accurate interpretation of moral lessons
Didactic	Teacher-centered instruction; ambiguous task instructions; insufficient scaffolding	Student-centered learning; clear task instructions; scaffolding; reflective practice; formative feedback	Cooperative learning tasks; inquiry-based group projects; guided reflection prompts; regular feedback on journals and LKS	Active participation in group work; clarity in task completion; consistent reflective output; alignment between activity and learning objectives

During the Metapedagogical Analysis Stage, learning activities were implemented to actively engage students with the problematic didactical situations identified in the previous stage. Teachers facilitated meaningful interactions among students, learning materials, and the social context, while continuously monitoring responses and reflective practices. For Ontogenic obstacles, structured reflective journals, role-playing, and peer discussions were utilized to strengthen moral reasoning and cognitive engagement. To overcome Epistemological obstacles, teachers provided step-by-step demonstrations, contextualized examples, and guided discussions to bridge gaps in understanding and application. Didactic obstacles were addressed through inquiry-based learning, clarified instructions, and scaffolded tasks to ensure students could effectively participate and internalize values. Student engagement, reflections, and behavioral responses were systematically documented to provide rich qualitative data for iterative analysis. The figure depicts the alignment of learning activities with identified learning obstacles during the Metapedagogical Analysis Stage. Ontogenic obstacles were addressed through reflection journals, role-playing, and peer discussions; epistemological obstacles were addressed through step-by-step demonstrations and contextualized examples; and Didactic obstacles were addressed through inquiry-based learning and scaffolded tasks. The diagram highlights the link between obstacle type, intervention, and student engagement, illustrating how the didactical design facilitated reflective, contextual, and transformative learning.

Characteristic	Story Reflection	Value Analysis	Role-Play and Practice	Daily Reflection Journal
Description	Reflect on Ali's actions.	Analyze values in the story.	Role-play moral situations.	Write daily value reflections.
Instructions	Use clear sentences, give examples.	Discuss in groups, record consensus.	Form groups, role-play, reflect.	Write daily, teacher provides feedback.
Objective	Enhance moral reflection.	Strengthen value application.	Develop moral and collaborative skills.	Consistency of reflection and application.

Figure 2. Activity Comparison

In the Retrospective Analysis Stage, students’ responses were systematically analyzed in relation to the initial predictions and the targeted interventions designed to address the identified learning obstacles. Using the LKS as a primary data source, evidence of improvements was obtained across multiple dimensions. For Ontogenic obstacles, structured reflection journals revealed that students who initially showed low reflective engagement (e.g., S1, S11) began articulating moral reasoning more consistently, describing real-life applications of religious values such as helping peers or practicing honesty. Role-play activities and peer discussions, documented in the LKS, demonstrated enhanced cognitive engagement, empathy, and ethical decision-making.

Regarding Epistemological obstacles, students’ responses in the “Analysis of Values” and scenario-based exercises indicated a measurable improvement in understanding and applying religious concepts. For instance, students who initially misinterpreted moral lessons or struggled with abstract ethical principles (e.g., S5, S6, S18) successfully identified key values in stories, connected them to daily life, and completed scaffolded exercises correctly, as recorded in their LKS worksheets. The LKS responses showed that contextualized examples and step-by-step demonstrations effectively bridged conceptual gaps and improved application skills. For Didactic obstacles, the LKS documented students’ increased participation and clarity in task execution. Activities structured with clear instructions, cooperative learning, and guided reflection (e.g., Kegiatan 3 – Role-Play and Praktik) enabled students who were previously passive or confused (e.g., S7, S13) to engage actively in group discussions and perform collaborative tasks successfully. Teacher feedback on LKS reflections further reinforced learning, ensuring students followed step-by-step guidance and applied values appropriately. Triangulating these data sources —reflection journals, LKS worksheets, observational notes, and interview transcripts —confirmed that the DDR process effectively addressed learning obstacles. Improvements were observed in students’ reflective abilities, moral reasoning, understanding of religious concepts, and application of values in real-life contexts. The structured integration of reflection, conceptual exercises, and collaborative activities within the LKS provided concrete evidence that didactical design, when aligned with the thematic insights from learning obstacles, could produce targeted, contextually relevant, and transformative learning experiences that enhanced both individual and group competencies in internalizing religious values.

Table 3. Retrospective Analysis of Learning Obstacles Based on LKS Evidence

Type of Learning Obstacle	Intervention Strategy	Evidence from LKS	Indicator of Improvement
Ontogenic	Structured reflection journals, role-playing, peer discussion, and guided questioning	Students documented their reflective thoughts in journals, described real-life moral actions, and successfully role-played moral dilemmas.	Increased frequency and depth of reflections; improved moral reasoning; enhanced empathy and ethical decision-making
Epistemological	Step-by-step demonstrations; contextualized examples; interactive storytelling; scaffolded exercises	Students completed value analysis exercises correctly, identified moral lessons in stories, and effectively connected abstract concepts to their daily lives.	Improved conceptual understanding; correct application of religious knowledge; reduced conceptual misunderstandings
Didactic	Student-centered learning; clear task instructions; scaffolding reflective practice; formative feedback	Students followed step-by-step instructions in LKS; actively participated in group activities and role-plays; and responded to teacher feedback.	Increased participation and engagement; clarity in task completion; consistent application of learned values; practical collaborative skills

Targeted interventions based on learning obstacles produced clear improvements. For Ontogenic obstacles, structured reflection journals, role-playing, and peer discussions enhanced reflective depth, moral reasoning, and empathy. Epistemological obstacles were addressed through step-by-step demonstrations, contextualized examples, and scaffolded exercises, resulting in a deeper conceptual understanding and the correct application of religious knowledge. Didactic obstacles were mitigated through student-centered learning, clear instructions, and guided feedback, resulting in increased participation, improved task clarity, and enhanced collaborative skills. These outcomes demonstrate that aligning pedagogical strategies with specific types of obstacles effectively promotes reflective, contextual, and transformative learning experiences.

Discussion

This study aimed to develop and evaluate a prophetic pedagogy to foster reflective, contextual, and transformative learning experiences in Class V Religious Education. Prophetic pedagogy emphasizes moral, ethical, and spiritual development through guidance that encourages critical reflection and practical application in daily life (Bullough Jr et al., 2002; Abdullah, 2017; Pratama, 2022). By integrating this pedagogical framework with Didactical Design Research (DDR), the study systematically identified students' learning obstacles and implemented targeted interventions (Suryadi, 2013; Supriyadi et al., 2023). Twenty students

with diverse religious backgrounds participated, and teachers were selected for their experience and readiness to adopt innovative pedagogical strategies, ensuring the fidelity of the intervention.

The analysis revealed three significant types of learning obstacles. Ontogenic obstacles, affecting 35% of students, included low reflective engagement, inconsistent reflection habits, anxiety, and limited moral reasoning. Epistemological obstacles, also affecting 35% of students, involved conceptual misunderstandings, difficulty in applying religious knowledge, and misinterpretation of moral lessons. Didactic obstacles, affecting 30% of students, were linked to teacher-centered instruction, unclear task directions, and insufficient scaffolding. Students' own reflections and classroom observations illustrated these obstacles, highlighting both cognitive and affective challenges in internalizing religious values (Hariyani et al., 2022; Diputra et al., 2023).

Targeted interventions were designed to address these specific obstacles. For Ontogenic challenges, structured reflection journals, role-playing, peer discussions, and guided questioning were implemented. These interventions fostered students' reflective capacity, moral reasoning, and ethical decision-making (Purwanto et al., 2023; Cengiz, 2020; Ristianisa & Suhardi, 2021). Evidence from reflection journals and observed behavior showed that students who initially struggled to articulate moral reasoning began to consistently reflect on their experiences, demonstrate empathy, and apply religious values in practical contexts. Role-playing and discussion activities not only strengthened cognitive engagement but also promoted collaborative problem-solving.

Epistemological obstacles were addressed through step-by-step demonstrations, contextualized examples, interactive storytelling, and scaffolded exercises (Ulum & Syafi'i, 2022; de Souza, 2004; Weng et al., 2011). Students practiced ritual sequences, analyzed moral dilemmas, and connected abstract ethical concepts to their daily experiences. These strategies effectively bridged gaps between knowledge and practical application. Students who initially misinterpreted moral lessons or struggled with conceptual understanding successfully identified key values, completed scaffolded exercises, and articulated applications in real-life situations. Peer-assisted learning and scaffolded instruction further reinforced their understanding (Tsuei, 2011; Lutz et al., 2006).

Didactic obstacles were mitigated through student-centered learning, clear instructions, scaffolded reflective practices, and formative feedback (Tang, 2023; van der Zee et al., 2006). Cooperative tasks, inquiry-based projects, and guided reflection prompts enabled active participation, clarity in task execution, and collaborative application of values. Observations and LKS worksheets revealed that previously passive students became active contributors in discussions and group activities. This finding aligns with studies showing that restructuring classroom tasks with scaffolding and clear instructions enhances engagement and learning outcomes (Hirsch et al., 2018; Karakostantaki et al., 2025).

Across all three obstacle categories, interventions produced measurable improvements. Ontogenic strategies increased both the depth and frequency of students' reflections, strengthened moral reasoning, and enhanced empathy. Epistemological strategies improved conceptual understanding and the accurate application of religious knowledge. Didactic interventions enhanced participation, task clarity, and collaborative skills. Importantly, interventions designed for one category often had positive spillover effects, reinforcing progress in other domains. For example, reflective journals not only enhanced Ontogenic skills but also

supported Epistemological understanding, while cooperative group activities addressing Didactic obstacles strengthened reflection and ethical reasoning.

The iterative DDR process was essential for refining pedagogical strategies. By systematically analyzing obstacles, designing interventions, implementing activities, and evaluating outcomes, the study ensured responsiveness to students' evolving needs (Suryadi, 2013; Rudi et al., 2020; Supriyadi et al., 2023). The combination of reflection journals, scaffolded exercises, role-playing, and interactive discussions created a dynamic learning environment that enabled progressive internalization of religious values. The alignment between identified obstacles and intervention strategies ensured contextual relevance and maximized transformative learning potential (Pratama, 2022; Bullough Jr et al., 2002).

The study also demonstrated that contextualization was crucial for student engagement. Activities connected to students' real-life experiences increased relevance and motivation, allowing students to relate abstract ethical principles to daily life (Ulum & Syafi'i, 2022; Lundie et al., 2022). Teacher facilitation, scaffolded guidance, and continuous feedback further supported students' active participation and ethical development (Purwanto et al., 2023). The combination of reflective, contextualized, and student-centered interventions proved effective in producing holistic learning outcomes that integrate cognitive, moral, and social-emotional dimensions.

In conclusion, the study confirms that prophetic pedagogy, implemented through DDR, effectively fosters reflective, contextual, and transformative learning in Religious Education. Students demonstrated significant improvements in reflective skills, moral reasoning, conceptual understanding, and the practical application of values. Aligning pedagogical strategies with specific learning obstacles, integrating structured reflection, scaffolded practice, interactive storytelling, and collaborative activities, while also supporting teachers' facilitation, contributed to these positive outcomes. The findings reinforce the potential of DDR as a structured framework for designing effective, contextually relevant, and transformative pedagogical interventions that promote both academic and moral development in elementary students (Bullough Jr et al., 2002; Abdullah, 2017; Suryadi, 2013; Pratama, 2022).

This progression of outcomes reflects the effectiveness of aligning prophetic pedagogy with DDR-informed didactical designs. Structured reflection and dialogic engagement enhanced students' empathy and ethical decision-making, while scaffolded conceptual activities improved comprehension and application. Additionally, cooperative learning and teacher facilitation created a more inclusive and reflective classroom culture. However, implementation was not without challenges. Teachers initially required additional support to transition from directive teaching to facilitative roles. Time constraints also limited deeper follow-ups on students with persistent ontogenic or epistemological challenges. Despite these constraints, the iterative nature of DDR allowed for ongoing refinement, responsive adjustment, and teacher reflection. Crucially, the integration of prophetic pedagogy offered not only cognitive benefits but also moral and affective growth. Students became more reflective about their behavior and demonstrated an emerging ability to articulate and practice religious values meaningfully. The combination of value-based content and contextual learning activities created space for transformative learning—where values were not merely taught but internalized through lived experience.

Conclusion

This study confirms that integrating prophetic pedagogy within the Didactical Design Research (DDR) framework offers an effective and reflective model for religious character

education in elementary schools. By identifying and addressing ontogenic, epistemological, and didactic learning obstacles, the study demonstrated improvements in students' moral reasoning, reflective thinking, and application of religious values in daily contexts. Theoretically, the research contributes a novel pedagogical model that combines value-oriented education with didactical precision—offering an alternative to normative and dogmatic approaches. Practically, the model encourages educators to facilitate learning through structured reflection, contextualized moral dilemmas, and student-centered collaboration. To support implementation in broader contexts, we recommend, embedding structured reflection journals and contextual storytelling into the religious education curriculum. Providing teacher training on facilitating dialogic and transformative learning. Adapting this model into other domains of character education to support holistic student development. Future research could explore technology-enhanced prophetic pedagogy, assess long-term internalization of values, and test scalability across diverse educational settings.

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