

Guidance for the Rabbani Generation: Preparing Oneself for the Best Destiny at Ponpes Tahfidzul Qur'an Ainun Darusshofa Awang Noor, Baran, Meral District, Karimun Regency, Riau Islands

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INDEXING	ABSTRACT
Keywords: Keyword 1; Rabbani Generation Keyword 2; Students Keyword 3; Character Education Keyword 4; Tahfidzul Qur'an Keyword 5; Development	This research is specifically aimed at students averaging 13 years old and under who are in a crucial phase of character development. The background of this seminar is the urgent need to instill Islamic values comprehensively, not only in cognitive aspects in the form of memorizing the Qur'an but also in the affective and psychomotor dimensions, including noble character, love for knowledge, and deep spiritual awareness. The main purpose of the activity is to shape a rabbani generation that possesses a balance between mastery of knowledge, earnestness in worship, and moral responsibility in everyday life. Through this seminar, the students are guided to understand the importance of setting intentions in seeking knowledge, maintaining decorum towards teachers and peers, and fostering a life vision aimed at earning the pleasure of Allah SWT. The delivery method is carried out in an educational, motivational, and interactive manner through lectures, question and answer sessions, and practical illustrations relevant to the children's lives. Thus, the material can be easily received, enjoyable, and memorable for the participants. The results of the seminar show an increase in the understanding of the students regarding the concept of a righteous generation, reflected in their enthusiasm in discussions and their ability to explain the materials presented. Additionally, there has also been a growing motivation to be more serious in memorizing the Qur'an, improving their moral character, and preparing themselves for a better future. With continuous guidance, it is hoped that the students can become individuals who are steadfast, knowledgeable, possess good character, and are ready to face the challenges of the times based on faith and good deeds.

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INTRODUCTION

The Ponpes Tahfidzul Qur'an Ainun Darusshofa Awang Noor, located in Awang Noor, Baran, Meral District, Karimun Regency, Riau Islands, is one of the educational institutions that emphasize the development of Qur'an memorization while also shaping the character and noble morals of the students. In the tradition of Islamic education, pesantren play a strategic role as a platform to prepare the youth who possess not only intellectual intelligence but also strong faith and commendable morals. The objective of education in pesantren goes beyond mere mastery of religious knowledge; it also includes spiritual development and the cultivation of behavior that aligns with the teachings of the Qur'an and Sunnah. One of the main focuses developed is the

cultivation of a Rabbani generation, which is a generation that is close to Allah SWT, has noble character, and is aware of the importance of preparing themselves for the best destiny through the practice of knowledge, worship, and the habituation of positive behavior from a young age. The Rabbani Generation is defined as a generation that emulates the principles of the Qur'an and Sunnah in everyday life, possesses a high spiritual awareness, and is capable of becoming agents of change that bring benefits to society and religion (Ramadana et al., 2022).

The santri targeted for development, with an average age of 13 years and under, are at a critical stage of development. According to Piaget's theory of cognitive development, children at this age enter the concrete operational phase, where they begin to understand logical concepts, process information systematically, and imitate behaviors from their surroundings. Therefore, the guidance provided at this stage becomes very strategic, as the mindset, character, and spiritual habits instilled will have a long-term impact on their personality. The cultivation of a Rabbani generation in this pesantren is designed holistically, not only emphasizing the memorization of the Quran but also strengthening morals, habitual worship, developing social skills, and providing spiritual motivation aimed at preparing them to become faithful, virtuous, and empowered individuals.

In the implementation of guidance, Islamic boarding schools apply an integrative approach that encompasses cognitive, affective, and psychomotor aspects. The cognitive aspect includes understanding the Quran, basic religious knowledge, and Islamic insights relevant to daily life (Shehu, 2015). The affective aspect includes character strengthening, emotional regulation, empathy, responsibility, and the instillation of moral values (Ritonga, 2025). Meanwhile, the psychomotor aspect includes religious practices, daily activities that reflect divine morals, and social skills necessary for interacting with the environment (Yatimah, 2020). With this comprehensive approach, Islamic boarding schools strive to prepare students not only as Quran memorizers but also as individuals with integrity, responsibility, and the ability to actualize divine values in real life.

In addition, the training of the Rabbani generation also takes into account the challenges of modern times, particularly the influence of technology and digital media that affect children's mindsets (Revandi et al., 2025). The current youth generation, including students, is part of the digital native generation that is accustomed to accessing information quickly and widely through the internet and social media (Chang and Chang, 2023). While this opens up opportunities to gain new knowledge and experiences, it also brings risks of exposure to negative content, values that contradict Islamic teachings, as well as the potential for the formation of intolerant and radical attitudes. Therefore, training in Islamic boarding schools needs to emphasize moderate religious literacy, contextual understanding of the Qur'an, and critical thinking skills in responding to information from various sources. This will help students to remain steadfast in their faith, have strong character, and make wise decisions in accordance with Islamic principles.

The guidance of the Rabbani generation at the Ainun Darusshofa Qur'an memorization pesantren also emphasizes the development of morals and ethics through daily practices. Students are taught to habituate themselves in good behavior, to respect teachers, to help friends, and to maintain cleanliness and tidiness in their environment.

This activity is not merely a routine habituation, but an effort to deeply instill Rabbani values, creating an awareness that every action taken is a reflection of Islamic morals that must be upheld. In addition, this guidance also fosters spiritual awareness that every effort made will be an endeavor to prepare oneself for the best destiny that has been set by Allah SWT. Thus, this guidance combines the dimensions of knowledge, morals, and spirituality into a holistic educational unity.

Furthermore, the establishment of a Rabbani generation in this pesantren aims not only to cultivate individuals who are devoted in worship and have noble character, but also to prepare them to become future leaders who are capable of bringing positive changes to society (Shafwan & Zakariya, 2020). This education emphasizes social responsibility, critical thinking skills, and compassion for others, so that the santri can become agents of goodness who provide benefits to their families, communities, and the nation. Thus, this training has a long-term impact, not only on the development of the santri's individual character but also on the welfare of the broader society.

Through an integrated, interactive, and contextual educational approach, the Ainun Daruss Hofa Tahfidzul Qur'an Islamic Boarding School has successfully created a learning environment that supports the formation of a Rabbani generation. Students learn to understand Qur'anic values, emulate the character of the Prophet Muhammad SAW, become accustomed to worship practices, and internalize the concept of the best destiny from an early age. Thus, this guidance emphasizes not only the memorization of the Qur'an but also character building, moral strengthening, and the development of comprehensive spiritual awareness.

This entire approach emphasizes that the cultivation of a Rabbani generation is a holistic educational strategy, integrating cognitive, affective, psychomotor, social, and spiritual aspects. The pesantren provides an environment, methods, and guidance that enable students to grow into faithful, virtuous, intelligent individuals who are prepared to embrace their best destiny. Through this cultivation, the youth will not only become memorizers of the Qur'an, but also individuals capable of facing the challenges of modern life with strong faith, steadfast morals, and a commitment to benefit others.

LITERATURE REVIEW

The concept of the best destiny in Islam emphasizes that humans have the responsibility to prepare themselves through effort and endeavor, while still surrendering the final results to Allah SWT (Eaton & Eaton, 1985). The Qur'an asserts that change only occurs if humans strive to improve themselves ('Indeed, Allah will not change the condition of a people until they change what is in themselves' - QS. Ar-Ra'd: 11). Therefore, the development of a Rabbani generation aims to instill the understanding that every student has the potential to achieve the best destiny through a combination of effort, prayer, and submission to Allah SWT. Islamic boarding schools provide guidance, educational methods, and a supportive environment so that students can take advantage of every opportunity to learn, worship, and develop themselves optimally.

In addition to educational and spiritual aspects, guidance also takes into account social and emotional dimensions (Surbakti et al., 2024). Children under the age of 13 are learning to build their self-identity, emulate role models, and understand social norms. Consistent guidance helps them develop social skills, build empathy, and work

collaboratively in groups (Xovoxon, 2024). Interactive learning activities, group discussions, worship simulations, and everyday life practices serve as effective media to instill Rabbanic values, so that students not only understand religion theoretically but also can apply it in real social interactions.

In the perspective of Islamic education, the role of the family is also very important as a primary supporter of the development in pesantren. Parents who instill the values of faith, morals, and responsibility from an early age will strengthen the impact of the guidance provided in pesantren. The synergy between family, pesantren, and the community is the key to the success of nurturing a Rabbani generation. With the support of a conducive environment, santri will grow into individuals who are religious, intelligent, and have strong character.

RESEARCH METHOD

The strategy for implementing the coaching program for the Rabbani generation at the Tahfidzul Qur'an Ainun Darusshofa Islamic boarding school refers to a participatory educational approach that emphasizes the active role of students in the learning process. The methods used are interactive discussions and storytelling tailored to the age and understanding level of the students, who are mostly under the age of 13. This approach aims to simplify the understanding of religious concepts gradually, in an enjoyable manner, and in accordance with the cognitive and emotional abilities of the learners. Interactive discussions allow students to ask questions, reflect on the meaning of Qur'anic values, and share relevant personal experiences related to the coaching theme. While storytelling is used to convey Islamic teachings, noble character, and divine principles through the life stories of prophets, companions, or contextual inspiring tales, so that moral messages are more easily accepted and internalized by students.

The development process begins with mapping the needs and characteristics of participants, including their level of religious understanding, spiritual habits, and patterns of social interaction. This mapping is essential to determine the topics of discussion and stories that are appropriate for the developmental stage of students, so that the material provided can stimulate thinking, enhance spiritual motivation, and cultivate awareness of the importance of preparing oneself for the best destiny. In this phase, educators and mentors act as facilitators who guide the course of the discussion, provide clarification of concepts, and ensure that students can draw moral lessons from each story presented.

In the implementation of interactive discussions, the students are divided into small groups to ensure that each participant has the opportunity to speak and express their thoughts or experiences. Each discussion session begins with a simple yet thought-provoking prompt question, such as about the practice of prayer, reading the Qur'an, or daily behaviors that reflect Rabbanic ethics. During the discussion, the facilitator provides guidance to align understanding with the context of age and life experiences of the students. Additionally, the storytelling method supports reflective learning, where students are invited to relate the stories to their own lives, emulate the characters, and internalize moral values.

The importance of using discussion and storytelling methods is also based on the principles of Islamic education that emphasize holistic learning, which develops

cognitive, affective, and psychomotor aspects simultaneously. This approach allows students not only to understand concepts theoretically but also to apply Divine values in everyday life. With this method, the development process becomes interactive, participatory, and contextual, thus motivating students to internalize Islamic teachings comprehensively and cultivate religious character from an early age.

The stages of implementing the training program include several strategic steps. First, initial observation to understand the condition of the students, group characteristics, and the spiritual habits that have been formed. This observation includes mapping the ability to read the Qur'an, basic understanding of Islamic teachings, and identifying the challenges faced by the students in applying the values of God. Second, learning sessions through discussion and storytelling, where the material is presented in the form of stories, dialogues, and real-life illustrations relevant to the daily lives of the students. Third, evaluation and reflection, carried out through question and answer, story reviews, and observations of changes in students' behavior after participating in the training activities. This evaluation not only assesses cognitive aspects but also changes in attitudes, character strengthening, and the level of spiritual understanding of the participants.

In addition, the coaching strategy also emphasizes the involvement of students as active subjects in the learning process. Each student is encouraged to be a participant, not just a passive receiver of material, allowing for a participatory and ongoing coaching process. Students are invited to identify their potential, express their thoughts, share experiences, and contribute to solving simple case studies related to divine values. With this approach, students not only learn about religious principles but are also trained to apply them in real life, fostering self-awareness and building a sense of spiritual responsibility from an early age.

The discussion and storytelling methods are also relevant to the age characteristics of the participants, where the students are at the concrete operational stage (Piaget) that requires real illustrations, inspirational stories, and participatory activities to facilitate understanding. The stories presented are tailored to their life context, such as the simple stories of the prophets and companions, examples of noble character behaviors in the pesantren environment, or relevant daily experiences of the students. This helps the students connect religious values with real life, enhances learning motivation, and builds a strong spiritual foundation.

With this strategy, it is hoped that the coaching program can achieve its main goal, which is to shape a Rabbani generation that is faithful, of noble character, has self-awareness to prepare for the best destiny, and is able to internalize the teachings of the Qur'an and Sunnah in daily life. The discussion and storytelling methods provide a fun, interactive, and in-depth learning experience, allowing students to understand and practice the Rabbani values more optimally. This approach also serves as an effective experiential learning model for early childhood and pre-adolescents in the context of pesantren education.

RESULT AND DISCUSSION

The implementation of the Rabbani Generation Development program at PONPES Tahfidzul Qur'an Ainun Darusshofa has shown significant results in several aspects, namely identification of students, understanding of Rabbani values, as well as

strengthening morals and spiritual awareness. This program involves students with an average age of 13 years and below, so the methods of interactive discussion and storytelling have proven effective in gradually instilling religious concepts and morals according to the cognitive and emotional abilities of the participants.

Santri Identification

Identification is conducted to map the initial conditions of the santri, including age profile, level of Qur'an memorization, basic understanding of religion, character, morality, and leadership potential. The results of the identification show:

- a. Age profile and class of students
Most students are between 10-13 years old, with class classification based on the level of memorization and experience in the pesantren. This age group is in the stage of concrete operational cognitive development, so the training materials are adjusted to facilitate understanding through concrete examples and inspirational stories.
- b. Level of memorization of the Quran and basic religious understanding
Most students have memorized Juz 1-10, while basic religious understanding includes the pillars of faith, the pillars of Islam, and simple daily morals. This identification helps the instructors to tailor the discussion materials so that they are not too complex.
- c. Character and Daily Morality
Observations show that the students have good spiritual habits, such as praying on time, reading the Qur'an, and helping others. However, some need guidance in maintaining consistent social morals, such as patience, discipline, and responsibility towards their peers.
- d. Potential for Leadership and Participation
Some students demonstrate the ability to lead small groups, provide ideas, and take initiative in pesantren activities. This potential serves as a foundation to develop the active role of students in discussions and the practice of morality.

Understanding of Divine Values

The understanding of the students regarding the concept of Divine and the best destiny has significantly improved through the implementation of interactive discussions and storytelling methods tailored to the age and cognitive development levels of the students. This method allows the students to not only passively receive material but also actively participate in the processes of reflection, analysis, and the application of religious values in everyday life. Interactive discussions provide opportunities for students to ask questions, clarify their understanding, and compare personal experiences with the Divine principles taught through stories. Thus, the students can internalize moral values more deeply because the learning process is carried out through social interaction, critical reflection, and the reinforcement of real-life experiences.

Meanwhile, the storytelling method utilizes the narratives of the prophets, companions, and religious figures to present abstract concepts such as the best destiny in a more concrete and understandable form. The stories conveyed are contextually designed, relevant to the daily lives of the students, and emphasize aspects of character, patience, obedience, and piety. By associating moral values with their own experiences, the students learn to interpret and apply Islamic teachings directly.

- Students are able to retell the stories of the prophets and companions with relevant moral messages.
- Students can relate the stories to their daily experiences in the pesantren, such as the discipline of worship and helping one another.
- Contextualization of religious teachings, through reflection and question and answer, enhances communication skills; students actively ask questions and express opinions in groups.
- Internal motivation to prepare for the best destiny becomes clearer, with students consistently targeting memorization and noble character.

The detailed results of these changes are presented in the following table:

Table 1: Level of Understanding of Students				
Aspects	Very Good	Good	Enough	Less
Memorization of the Quran	40%	20%	35%	5%
Understanding of Morals	30%	20%	45%	5%
Spiritual Awareness	25%	20%	50%	5%
Reflection and Morality	20%	25%	50%	5%

Source: Author (2025)

Based on the table above, overall, this table reinforces that the coaching program enhances the cognitive, affective, and social abilities of the students simultaneously, while also strengthening the foundation of Rabbanic morals and the awareness to prepare themselves for the best destiny.



Figure 1. Bar diagram of the understanding of students

Source: Author (2025)

Note : Tingkat pemahaman Santri : The Understanding Rate of Santri

Hafalan Al-Qur'an : Memorizing of the Al-Qur'an

Pemahaman Akhlak : Moral Understanding

Kesadaran Spiritual : Spiritual Awareness

Refleksi dan moral : Reflection and Moral

Sangat Baik (Very Good), Baik (Good), Enough (Cukup), Kurang (Less)

Follow-up Plan

Follow-up plans are developed as a strategy to ensure the sustainability of mentoring and to strengthen the internalization of Rabbanic values in students. This effort aims not only at enhancing spiritual aspects but also at character development,

discipline, and social concern. The follow-up plan consists of several strategic steps, as follows:

- a. Routine Monitoring of Qur'an Memorization and Character Development
This activity is conducted through structured daily guidance, aimed at evaluating the memorization progress of the Qur'an for each student as well as the development of character aspects. This monitoring is continuous and systematic, using standardized evaluation instruments, allowing for clear and targeted feedback. Furthermore, this activity encourages the development of self-awareness among students in practicing Qur'anic values in daily life.
- b. Weekly Discussion Session for Reflection and Instilling Rabbani Values
Every week, a discussion session is held that emphasizes the reflection of personal and group experiences, as well as the contextual instilling of Rabbani values. This discussion is aimed at fostering critical thinking skills, empathy, and deep spiritual awareness. The methods used include case studies, experience sharing, and morally-based problem-solving simulations, so that students can connect theory with real-life practice in their lives.
- c. Strengthening the Role of Students as Small Group Facilitators
Students are given the opportunity to act as facilitators in small groups. This strategy is aimed at allowing the moral values that have been learned to be conveyed more effectively through horizontal interactions among students. This role also hones leadership, communication, and collaboration skills, so that students not only become passive participants but also learning agents and spreaders of goodness in the pesantren environment.
- d. Collaboration with the Pesantren Management for the Integration of Routine Activities
The follow-up plan also includes intensive collaboration with the pesantren management to integrate guidance into routine activities, such as congregational prayers, study circles, and social service. This integration aims to create an environment that consistently supports the practice of Rabbani values, strengthens the pesantren culture, and fosters social concern and a moral sense of responsibility among students towards the broader community.

With this follow-up plan, it is expected that the guidance of students will not only be incidental but will become a continuous process that shapes Islamic character, spiritual competence, and holistic social capacity.



Figure 2. discussion and reinforcement session for students
Source: Author (2025)

Obstacles

During the implementation of the mentoring program, several obstacles were found that affected the effectiveness of the activities. These obstacles need to be analyzed comprehensively so that they can serve as evaluation material for future improvements.

a. Differences in Religious Understanding Levels Among Students

One of the main obstacles is the difference in levels of religious understanding among the students. Some participants have a stronger educational background in religion and are able to grasp the material quickly, while others need more time to understand the same concepts. This difference requires educators to adjust their delivery methods, provide concrete examples, and use techniques of repetition and emphasis on key points. This situation demands patience and flexible pedagogical strategies so that all students can optimally benefit from the training program.

b. Attention and Concentration of Young Students

Young students tend to have a limited attention span. This affects the effectiveness of discussions and guidance that take place over long durations. To address this barrier, activities are tailored with more varied teaching techniques, such as dividing sessions into shorter parts, using interactive question-and-answer methods, and engaging storytelling. Adjusting this duration allows students to remain focused, actively participate, and absorb the conveyed divine values more easily.

c. Limitations of Learning Facilities

The limitations of facilities, such as visual media, small discussion rooms, and teaching aids, also pose significant obstacles. Storytelling, as one of the main methods, becomes less effective when supporting facilities are limited. This situation requires the creativity of facilitators to utilize existing resources, such as the use of simple whiteboards, manual illustrations, and small group discussion approaches to keep the learning process effective.

d. Differences in Social Character of Students

Students have diverse social characters; some tend to be quiet or shy, thus requiring special attention to participate actively. A personal approach and providing opportunities to speak gradually become important strategies. This aims to ensure that each student feels valued and motivated to express their opinions, so that moral values can be embraced comprehensively and integratively.

CONCLUSION

The implementation of this coaching program demonstrates that efforts to enhance spiritual awareness and strengthen the morals of the students can be carried out effectively through an integrated and sustainable approach. Through daily guidance, monitoring of Quran memorization, weekly discussion sessions, and moral practice, students not only gain theoretical understanding of Rabbani values but also become capable of internalizing those principles in their daily lives.

This activity emphasizes the importance of an interactive, reflective, and participatory approach, where students are encouraged to take an active role, share experiences, and learn from the diverse characters and backgrounds of their peers. Differences in understanding levels, limited attention spans, resource constraints, and social character diversity actually present opportunities to develop adaptive, creative, and inclusive learning strategies.

Furthermore, this program has successfully shaped the collective awareness of the students about the importance of responsibility within the family, society, and spiritual life. Students learn to appreciate the values of inheritance, practice noble character, and prepare themselves to face social and moral challenges in the future. This guidance not only strengthens spiritual aspects but also enhances critical thinking, empathy, and independence, which are the foundations for embarking on the path to their best destiny.

Overall, this character development program demonstrates that the development of Islamic character requires harmony between theory and practice, between individuals and groups, as well as between formal and informal activities. The success of this program serves as a concrete proof that the integration of religious education with innovative pedagogical methods can produce students who are not only knowledgeable but also possess noble character, competitiveness, and readiness to make a positive contribution to the wider community.

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We would also like to express our gratitude to all the santri who have actively participated, showing enthusiasm, discipline, and a strong willingness to learn. Their participation has been a key factor in the success of this program and serves as tangible evidence that character building and reinforcement of divine values can be effectively implemented through appropriate and sustainable methods.

We hope that all the efforts, time, and energy invested in this activity become a continuous charity that provides long-term benefits, both for the spiritual and moral development of the santri, as well as for the advancement of educational institutions and the broader community. May Allah SWT always grant blessings, satisfaction, and success to all parties involved in this program.

In conclusion, I hope this report can serve as a useful reference for the evaluation and development of the santri mentoring program in the future, so that the positive contribution to the formation of a noble character Rabbani generation can continue to be enhanced.

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